

What We Teach

THE CHURCH

God's Plan for Women in the Church ([1 Timothy 2:9-15](#))

[1 Timothy 2:9-15 \(NASB\)](#)

- ⁹ “Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,
¹⁰ but rather by means of good works, as is proper for women making a claim to godliness.
¹¹ A woman must quietly receive instruction with entire submissiveness.
¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
¹³ For it was Adam who was first created, *and* then Eve.
¹⁴ And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression.
¹⁵ But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

Under the pretense of gathering to worship God, women were flaunting themselves and becoming serious distractions from worship. Their actions revealed that the intent of their heart was evil. Since worship is central to the life of the church, it was high on Paul's list of issues for Timothy to confront.

Following his discussion of the role of the men when the church is called to evangelistic prayer ([1 Timothy 2:1-8](#)), Paul turns to the subject of women in worship. He addresses their 1) appearance, 2) attitude, 3) testimony, 4) role, 5) design, and 6) contribution.

1) The Appearance of Women

[1 Timothy 2:9a, c \(NASB\)](#)

- ⁹ “**Likewise**” [**hōsautōs=in the same way**], *I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments.*”

2) The Attitude of Women

[1 Timothy 2:9d \(NASB\)](#)

- ⁹ “Likewise” *I want* women to adorn themselves with proper clothing, **modestly** [**Aidōs= in reverence**] and discreetly, not with braided hair and gold or pearls or costly garments.”

3) The Testimony of Women

1 Timothy 2:10 (NASB)

¹⁰ “But rather by means of good works, as is proper for women making a claim to godliness.”

1 Timothy 2:10 (NASB)

¹⁰ “But rather by means of **good** [*Agathōn* = **genuinely good, not merely good in appearance**] works, as is proper for women **making a claim** [*epangellō*, **which means “to make a public announcement”**] “to assert something respecting oneself”] to godliness [*theosebeia* = **which refers to reverence to God**].”

Those women who profess godliness should support that testimony with their demeanor and appearance. Beyond those areas, they are to support it by being adorned **by means of good works**. *Agathōn* (good) refers to **works** that are *genuinely good*, not merely good in appearance.

That is **proper for women making a claim to godliness**. Making a claim is from *epangellō*, which means **“to make a public announcement.”** Good works must mark Christian women, who by virtue of their profession of love to Jesus Christ have publicly committed themselves to pursuing **godliness**.

Godliness translates *theosebeia*, which refers to reverence to God. To affirm that you are a Christian is to claim to love, worship, honor, and fear the Lord. A woman cannot claim to fear God and yet disregard what His Word says about her behavior. She cannot contradict God’s design for her in the church and yet claim to love Him.

4) The Role of Women

1 Timothy 2:11-12 (NASB)

¹¹ “A woman must quietly receive instruction [*manthanō* = (“to learn,” “to be informed”)] with entire submissiveness.

¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

Paul continues his discussion of women’s duties by defining their role as learners rather than teachers during the public worship. While they are not to be the public teachers in that context, neither are they to be shut out of the learning process as was generally the case in ancient times.

The verb in **verse 11** is an imperative form of *manthanō* (“to learn,” “to be informed”), from which the Greek word translated “disciple” or “learner” derives. When Paul says **let a woman... receive instruction**, he is not requesting, rather he commands that the women be taught. This word (*manthanō*) is used exclusively in the imperative form and as a verb in the present active continuous action.

Pastor Leadership Sunday School

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That Paul is here discussing the order of the church (cf. [1 Timothy 3:15](#)) shows the learning he speaks of was to take place in that context (cf. [Acts 2:42](#)).

[1 Timothy 3:15 \(NASB\)](#)

¹⁵ “But in case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.”

[Acts 2:42 \(NASB\)](#)

⁴² “They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.”

It should be noted that despite the claims of some to the contrary, teaching and worship are not mutually exclusive. Rather, knowledge of God and His Word helps stimulate worship. Worship is to be in spirit and in truth (cf. [John 4:20-24](#)).

[John 4:20-24 \(NASB\)](#)

²⁰ “Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.”

²¹ “Jesus said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.”

²² “You worship what you do not know; we worship what we know, for salvation is from the Jews.”

²³ “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.”

²⁴ “God is spirit, and those who worship Him must worship in spirit and truth.”