

# What We Teach

## THE CHURCH

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

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

- <sup>9</sup> “Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,  
<sup>10</sup> but rather by means of good works, as is proper for women making a claim to godliness.  
<sup>11</sup> A woman must quietly receive instruction with entire submissiveness.  
<sup>12</sup> But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.  
<sup>13</sup> For it was Adam who was first created, *and* then Eve.  
<sup>14</sup> And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression.  
<sup>15</sup> 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 \(NASB\)](#)

- <sup>9</sup> “**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 \(NASB\)](#)

- <sup>9</sup> “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)**

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

**1 Timothy 2:10 (NASB)**

<sup>10</sup> “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 godliness [*theosebeia* = **which refers to reverence to God**].”

### 4) The Role of Women

**1 Timothy 2:11-12 (NASB)**

<sup>11</sup> “A woman must quietly receive instruction with entire submissiveness.

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

Men and women alike participated in the Jewish religious feasts (cf. [Exodus 12:3](#); [Deuteronomy 16:9-15](#)).

**Exodus 12:3 (NASB)**

<sup>3</sup> “Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household.’”

**Deuteronomy 16:9-15 (NASB)**

<sup>9</sup> “You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain.

<sup>10</sup> Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you;

<sup>11</sup> and you shall rejoice before the LORD your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where the LORD your God chooses to establish His name.

<sup>12</sup> You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

<sup>13</sup> You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat;

<sup>14</sup> and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.

<sup>15</sup> Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.”

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The single greatest spiritual vow, the Nazirite vow, was open to both men and women ([Numbers 6:2](#)).

### [Numbers 6:2 \(NASB\)](#)

<sup>2</sup> “Speak to the sons of Israel and say to them, ‘When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD.’”

Women were involved in spiritual service ([Exodus 38:8](#); [Nehemiah 7:67](#)).

### [Exodus 38:8 \(NASB\)](#)

<sup>8</sup> “Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting.”

### [Nehemiah 7:67 \(NASB\)](#)

<sup>67</sup> “Besides their male and their female servants, of whom *there were* 7,337; and they had 245 male and female singers.”

Nor did God hesitate to deal directly with women ([Genesis 3:13](#); [Genesis 16:7-13](#); [Judges 13:3](#)).

### [Genesis 3:13 \(NASB\)](#)

<sup>13</sup> “Then the LORD God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate.”

### [Genesis 16:7-13 \(NASB\)](#)

<sup>7</sup> “Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

<sup>8</sup> He said, “Hagar, Sarai’s maid, where have you come from and where are you going?” And she said, “I am fleeing from the presence of my mistress Sarai.”

<sup>9</sup> Then the angel of the LORD said to her, “Return to your mistress, and submit yourself to her authority.”

<sup>10</sup> Moreover, the angel of the LORD said to her, “I will greatly multiply your descendants so that they will be too many to count.”

<sup>11</sup> The angel of the LORD said to her further, “Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction.”

<sup>12</sup> “He will be a wild donkey of a man, His hand *will be* against everyone, And everyone’s hand *will be* against him; And he will live to the east of all his brothers.”

<sup>13</sup> Then she called the name of the LORD who spoke to her, “You are a God who sees”; for she said, “Have I even remained alive here after seeing Him?”

### [Judges 13:3 \(NASB\)](#)

<sup>3</sup> “Then the angel of the LORD appeared to the woman and said to her, “Behold now, you are barren and have borne no *children*, but you shall conceive and give birth to a son.”

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Spiritual equality between the sexes did not, however, do away with the difference in their roles. There were no queens in either Israel or Judah (Athaliah was a usurper). It is true that Deborah served as a judge ([Judges 4:4-5:31](#)). Her case, however, was unique.

**Dr. Robert L. Saucy** comments,

“There may be instances when the regular pattern of God’s order may have to be set aside due to unusual circumstances. When, for example, the husband and father is absent, the woman of the house assumes the headship of the family. So it would appear, there may be unusual circumstances when male leadership is unavailable for one reason or another. At such times God may use women to accomplish his purposes even as he used Deborah.” (“**The Negative Case Against the Ordination of Women**,” in **Kenneth S. Kantzer and Stanley N. Gundry, eds., *Perspectives on Evangelical Theology* [Grand Rapids: Baker, 1979], 285)**

It is significant that Deborah declined to lead the military campaign against the Canaanites, deferring instead to a man, Barak. No women served as priests. None of the authors of the Old Testament were women. No woman had an on-going prophetic (speaking before people) ministry like that of Elijah, Elisha, or the other prophets.

While **Miriam** ([Exodus 15:20](#)), **Deborah** ([Judges 4:4](#)), **Huldah** ([2 Kings 22:14](#)), and **Isaiah’s wife** ([Isaiah 8:3](#)) are called prophetesses, none had a permanent calling to that office.

[Exodus 15:20 \(NASB\)](#)

<sup>20</sup> “**Miriam the prophetess** [**nebi’â = by association a prophet’s wife**], Aaron’s sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing.”

[Judges 4:4 \(NASB\)](#)

<sup>4</sup> “Now **Deborah, a prophetess** [**nebi’â = by association a prophet’s wife**], the wife of Lappidoth, was judging Israel at that time.”

[2 Kings 22:14 \(NASB\)](#)

<sup>14</sup> “So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to **Huldah the prophetess** [**nebi’â = by association a prophet’s wife**], the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her.”

[Isaiah 8:3 \(NASB\)](#)

<sup>3</sup> “So I approached the **prophetess** [**nebi’â = by association a prophet’s wife**], **and she conceived and gave birth to a son**. Then the LORD said to me, “Name him Maher-shalal-hash-baz.”

Miriam, Deborah, and Huldah gave only one recorded prophecy, and Isaiah’s wife none. She is called a prophetess because she gave birth to a child whose name had prophetic meaning.

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A fifth woman mentioned as a prophetess, Noadiah, was a false prophetess ([Nehemiah 6:14](#)).

[Nehemiah 6:14 \(NASB\)](#)

<sup>14</sup>“Remember, O my God, Tobiah and Sanballat according to these works of theirs, and also Noadiah the **prophetess** [**nebî`â =by association a prophet’s wife**] and the rest of the prophets who were *trying* to frighten me.”

While God spoke through women on a few limited occasions, no woman had an on-going role of preaching and teaching.