

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 godliness [*theosebeia* = which refers to reverence to God].”

4) The Role of Women

1 Timothy 2:11-12 (NASB)

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.”**

The New Testament, like the Old, teaches the spiritual equality and differing roles of the sexes. **Galatians 3:28** teaches the absolute spiritual equality of men and women in Christ.

Galatians 3:28 (NASB)

²⁸ “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

While many use that verse to justify women assuming leadership roles in the church, the context shows that Paul is speaking of salvation (cf. **Galatians 3:22, 24, 26-27**).

Galatians 3:22 (NASB)

²² “But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

Galatians 3:24 (NASB)

²⁴ “Therefore the Law has become our tutor *to lead us to Christ*, so that we may be justified by faith.”

Galatians 3:26-27 (NASB)

²⁶ “For you are all sons of God through faith in Christ Jesus.

²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ.”

Again Saucy writes,

“The interpretive question [in **Gal. 3:28**] is: What is the distinction between male and female which is overcome in Christ? To phrase it another way in light of the apostle’s statement “for you are all one in Christ Jesus,” what is the “oneness” which male and female share in Christ? We would like to suggest... that the answers to these questions do not concern the functional order between man and woman at all. Rather the issue, as in the other two pairs mentioned [Jews and Greeks, slaves and freemen], concerns spiritual status before God... To impart the issue of the functional orders of human society into this

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passage is to impute a meaning not justified by a valid contextual exegesis. There is therefore no more basis for abolishing the order between man and woman in the church from [Galatians 3:28](#) than for abolishing an order between believing parents and children or believing citizens and rulers. For they are all one in Christ in or out of the organization of the church.” (Saucy, 281-82)

That interpretation is further strengthened by the use of the general terms “male” and “female.” In every Pauline passage dealing with functional roles, the terms “man” and “woman,” or “husband” and “wife” appear. “Why, if the apostle is speaking of the functional relationship in [Galatians 3:28](#), does he not use the language which he uses in every other passage? Why does he not say, ‘there is neither man nor woman’ in Christ rather than ‘male’ and ‘female’?” (Saucy, 283). Oneness in Christ did not obliterate the distinctions between Jews and Gentiles. Nor did it remove the functional differences between slaves and masters (cf. [1 Corinthians 7:20-24](#)). Why, then, should we assume it did so between men and women?

[1 Corinthians 7:20-24 \(NASB\)](#)

²⁰ “Each man must remain in that condition in which he was called.

²¹ Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that.

²² For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.

²³ You were bought with a price; do not become slaves of men.

²⁴ Brethren, each one is to remain with God in that *condition* in which he was called.”

In no way does the New Testament treat women as spiritual inferiors. The first person Jesus revealed His messiahship to was a woman ([John 4:25-26](#)).

[John 4:25-26 \(NASB\)](#)

²⁵ “The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

²⁶ Jesus said to her, “I who speak to you am *He*.”

Jesus healed women ([Mark 5:25-34](#); [Luke 13:11-13](#)).

[Mark 5:25-34 \(NASB\)](#)

²⁵ “A woman who had had a hemorrhage for twelve years,

²⁶ and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse—

²⁷ after hearing about Jesus, she came up in the crowd behind *Him* and touched His cloak.

²⁸ For she thought, “If I just touch His garments, I will get well.”

²⁹ Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

³⁰ Immediately Jesus, perceiving in Himself that the power *proceeding* from Him had gone forth, turned around in the crowd and said, “Who touched My garments?”

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³¹ And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’”

³² And He looked around to see the woman who had done this.

³³ But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth.

³⁴ And He said to her, “Daughter, your faith has made you well; go in peace and be healed of your affliction.”

Luke 13:11-13 (NASB)

¹¹ “And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

¹² When Jesus saw her, He called her over and said to her, “Woman, you are freed from your sickness.”

¹³ And He laid His hands on her; and immediately she was made erect again and *began* glorifying God.”