

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.”

In contrast to the prevailing practice of the rabbis, Jesus taught women ([Luke 10:38-42](#)).

Luke 10:38-42 (NASB)

³⁸ “Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home.

³⁹ She had a sister called Mary, who was seated at the Lord's feet, listening to His word.

⁴⁰ But Martha was distracted with all her preparations; and she came up to Him and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.”

⁴¹ But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things;

⁴² but *only* one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”

Women ministered to Jesus and the disciples ([Luke 8:1-3](#)).

Luke 8:1-3 (NASB)

¹ “Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,

² and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.”

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Following His resurrection, Jesus appeared first to a woman ([Mark 16:9-11](#); [John 20:11-18](#)).

[Mark 16:9-11 \(NASB\)](#)

⁹ “Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

¹⁰ She went and reported to those who had been with Him, while they were mourning and weeping.

¹¹ When they heard that He was alive and had been seen by her, they refused to believe it.”

[John 20:11-18 \(NASB\)](#)

¹¹ “But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;

¹² and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

¹³ And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

¹⁴ When she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus.

¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.”

¹⁶ Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher).

¹⁷ Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”

¹⁸ Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her.”

Women and men were involved in the prayer services of the early church ([Acts 1:12-14](#)).

[Acts 1:12-14 \(NASB\)](#)

¹² “Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

¹³ When they had entered *the city*, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

¹⁴ These all with one mind were continually devoting themselves to prayer, along with *the women*, and Mary the mother of Jesus, and with His brothers.”

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Peter reminds men that women are to be “[granted] honor as fellow [heirs] of the grace of life” ([1 Peter 3:1-7](#)).

[1 Peter 3:1-7 \(NASB\)](#)

¹ “In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives,

² as they observe your chaste and respectful behavior.

³ Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses;

⁴ but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

⁵ For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands;

⁶ just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

⁷ You husbands in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; **and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.**”

The fruit of the Spirit ([Galatians 5:22-23](#)) are for both men and women. In short, all the promises, commands, and blessings of the New Testament apply equally to women and men.

[Galatians 5:22-23 \(NASB\)](#)

²² “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

²³ gentleness, self-control; against such things there is no law.”