

# 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.”

As in the Old Testament, spiritual equality does not preclude differing roles. There are no women pastor-teachers, evangelists, or elders in the New Testament. None of the authors of the New Testament were women. The New Testament nowhere records a sermon or teaching of a woman. While the daughters of Philip are said to have prophesied ([Acts 21:8-9](#)), neither the occasion nor the message is defined.

**Acts 21:8-9 (NASB)**

<sup>8</sup>“On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.

<sup>9</sup>Now this man had four virgin daughters who were prophetesses.”

There is no reason to assume they had an on-going preaching ministry, or that they taught during the public worship.

They, like Mary the mother of Jesus ([Luke 1:46-56](#)),

**Luke 1:46-56 (NASB)**

<sup>46</sup>“And Mary said: “My soul exalts the Lord,

<sup>47</sup>And my spirit has rejoiced in God my Savior.”

<sup>48</sup>“For He has had regard for the humble state of His bonds slave; For behold, from this time on all generations will count me blessed.”

<sup>49</sup>“For the Mighty One has done great things for me; And holy is His name.”

<sup>50</sup>“AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.”

<sup>51</sup>“He has done mighty deeds with His arm; He has scattered *those who were proud* in the thoughts of their heart.”

<sup>52</sup>“He has brought down rulers from *their* thrones, And has exalted those who were humble.”

<sup>53</sup>“HE HAS FILLED THE HUNGRY WITH GOOD THINGS; And sent away the rich empty-handed.”

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<sup>54</sup> “He has given help to Israel His servant, In remembrance of His mercy,  
<sup>55</sup> As He spoke to our fathers, To Abraham and his descendants forever.”  
<sup>56</sup> And Mary stayed with her about three months, and *then* returned to her home.”

or Anna ([Luke 2:36-39](#)), delivered some message of truth elsewhere.

### [Luke 2:36-38 \(NASB\)](#)

<sup>36</sup> “And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with *her* husband seven years after her marriage,  
<sup>37</sup> and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.  
<sup>38</sup> At that very moment she came up and *began* giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.”

A comparison of [1 Corinthians 11:5](#) and [1 Corinthians 14:34](#) indicates women are permitted to pray and speak the Word, but Paul here makes clear that such allowance is not in the assembly of the church.

### [1 Corinthians 11:5 \(NASB\)](#)

<sup>5</sup> “But **every woman** who has her head uncovered **while praying or prophesying** disgraces her head, for she is one and the same as the woman whose head is shaved.”

### [1 Corinthians 14:34 \(NASB\)](#)

<sup>34</sup> “**The women** are to **keep silent in the churches**; for they are **not permitted to speak**, but are to subject themselves, just as the Law also says.”

### [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.”

When the church gathers, however, women are to listen to the men who teach **quietly... with entire submissiveness**. *Hēsuchia* [[hay-soo-khee'-ah](#)] appears at the beginning of [verse 11](#) (**quietly**), and the end of [verse 12](#) (**quiet**), thus bracketing Paul’s teaching on the role of women with the principle of silence.

**Submissiveness** translates *hupotagē* [[hoop-ot-ag-ay'](#)], which means “**to line up under**” **With entire** emphasizes the complete subjection called for. In the context of the worship, then, women are to be silent and content in the role of the learner.

Some have tried to evade the plain meaning of the text by arguing that *Hēsuchia* [[hay-soo-khee'-ah](#)] means a meek and quiet spirit. Women, they contend, can preach or teach as long as they do it with the proper attitude. Some go to the opposite extreme and use this text as a

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prohibition against any talking during church by women. Neither of those revisionist interpretations is valid, however. The context makes the meaning unmistakable to the honest reader.