

**(1 Tim. 2:11-12) – “Let the woman learn;”** i.e. be discipled – Believing women are just as much disciples of Christ as believing men. We are not talking about the office of disciple that pertained to the original eleven that Christ called to follow Him and were called “apostles” who had the authority of God’s Word (Acts 2:42-43; Eph. 2:19-20; 4:11-12). We are talking about the fact all true believers are learners and followers of Christ, first for salvation according to the Gospel message (Matt. 11:28-30; John 6:44-45; Eph. 4:20-21). This also shows that our worship services should be times of preaching and teaching the Word of God for our learning and our growth in grace and in knowledge of Christ. A worship service should not be an emotional circus, but a time of reverence to God and learning from His Word. Another thing worth mentioning is that this was revolutionary in that day and culture, especially among the Jews who had little or no esteem for women. Women could attend the worship service and listen, but it was inconsequential whether they learned or not. And in some places then women were either forbidden or discouraged from getting an education. So, we see that Paul was the great liberator of women by showing that believing women were just as much commanded to learn the Word of God as the men.

**“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”** God has set forth in His Word the proper order of authority and office in the church, and though many in our day have problems with this, we must bow to God’s wisdom and authority in His Word. Godly men are to have the positions of authority in the local church as pastors, elders, deacons, and teachers. Godly men are to lead and conduct the worship services, not women. Women are not to teach, preach, or lead in prayer. They are to be learners, not teachers, in subjection to their husbands and to the ministers of the word (1 Cor. 14:34, 35).

This rule of a woman not speaking in the assembly applies only in the matter of pastoring, preaching and teaching in the worship service. It does not mean that the woman is not to say anything at all by way of speaking and fellowship. If that were the case, the woman would have to be silent from the time she set foot in the church building and not speak until she left. That is certainly not the intent of the rule. Nevertheless, all of our conversation with each other, whether in prayer or in fellowship and discussion of the Word after the worship service should reflect an attitude of love and thanks for Christ and His Word, not jesting or debate (Eph. 5:4; 1 Tim. 6:4; 2 Tim. 2:23).

In the worship service, the place of women is an attitude of quiet submission. This does not mean passivity. She has come to worship and certainly is encouraged to participate in the congregation by singing with the grace of God from the heart, being in an attitude of prayer, and hearing the Word with a submissive spirit as it is preached.

Believing women are encouraged to be involved in worship prayerfully, singing with faith from the heart, and agreeing with the Word of God as it is preached and taught.

**(1 Tim. 2:13-14)** – So the responsibility for leadership in public worship is that of spiritual men (public prayer, reading of Scripture, preaching the Word, serving the Lord's table, and baptism). Women are to remain silent in any manner of instruction or leadership (I Cor. 14:34-36). The reason given by Paul is three-fold:

(1) **“For Adam was first formed, then Eve”** – God ordained the hierarchy from the beginning in creating Adam first as the head, and Eve as taken from his side. Even though the woman is the “weaker vessel” (1 Pet. 3:7), the woman's subordination is not one of weakness but of God's mandated order.

(2) **“And Adam was not deceived, but the woman being deceived was in the transgression”** – Eve being tempted fell at Satan's devices in the garden. She should have deferred to her husband Adam. Ever since the Fall, the woman's sin nature would have her to rule (Gen. 3:16), but nevertheless the man is still the head. “Thy desire shall be to thy husband” means literally that she will always have the desire in her sin nature to rule, but “he shall rule over thee.” The only remedy for this conflict is found in the grace of God in Christ and described in Ephesians 5:22-33, which leads to the third reason.

(3) The way the church is organized with the man as the head of the woman is but a picture of Christ (the Head) and the Church (the woman, His wife). This is also so in marriage (Eph. 5:21ff.). Since the Church is to glorify Christ in all things, even her organization as a body speaks of Him as the Head.

**(1 Tim. 2:15)** – **“Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”** The fact that Eve was deceived and transgressed first without deferring to her husband, and the fact of God's prescribed order of authority for women to be in submission to godly men, does not in any way hinder the salvation of fallen women. Also, the pain and distress put upon women in child-bearing does not hinder their salvation. They shall be saved eternally if they continue by the grace of God in faith looking to Christ as the Author and Finisher of their faith. God's blessings are upon women in their true sphere, that of motherhood, home life and godliness. The reference here could also be to the salvation of all believers through the divine Child to be born of woman – the Lord Jesus Christ. As to His holy humanity Christ was born the seed of woman (Gen. 3:15). So, it is through woman as an instrument to fulfill God's plan and purpose that sinners are saved by His grace in and by the Lord Jesus Christ.