

Romans Series

Lesson #160

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Dean Bible Ministries

www.deanbibleministries.org

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**Aquila, Priscilla;
Women in Ministry
Romans 16:1–16**

OUR WORKS
FILTHY RAGS

CHRIST'S
PERFECT
RIGHTEOUSNESS
& THE CROSS



ROMANS

GOD'S RIGHTEOUSNESS & GRACE

Human Viewpoint/ Paganism

Behavior/Law
Politics/Policy

Values/Norms
Ethics

Knowledge/
Truth
Authority

No Biblical
God

Incomplete Thought Overhaul

Pragmatism until
there is a conflict

*Values similar to
Divine Viewpoint*

Knowledge/Truth
Authority=Exp or
Reason

Diluted View of
God

Biblical Thought Overhaul

Behavior
transformed

*Values unique to
Divine Viewpoint*

Knowledge/Truth
Authority=Bible
first

Strong View of
God

Rom. 16:1, “I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,”

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διάκονος *diakonos*

acc fem sing

servant, minister, deacon

Rom. 16:2, “that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.”

προστάτις *prostatis*

nom fem sing

ruler, leader; (m)

patron, benefactor (f)

Rom. 16:3, “Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

Rom. 16:4, “who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

Rom. 16:5, “Likewise greet the church that is in their house.”

Acts 18:26, “So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.”

**ἐκτίθημι *ektithēmi*
aor mid indic 3 plur**

**to explain, expose,
not a synonym for
didasko.**

1 Tim. 2:8, “Therefore I want the men [males] in every place to pray, lifting up holy hands, without wrath and dissension.”

1 Tim. 2:9, “Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments;”

1 Tim. 2:10, “but rather by means of good works, as befits women making a claim to godliness.”

1 Tim. 2:11, “Let a woman quietly receive instruction with entire submissiveness.”

**μανθάνω *manthanō*
pres act impera 3 sing
to learn**

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ἡσυχία *hēsuchia*
dat fem sing
silence, quiet

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**ἡσυχία *hēsuchia*
dat fem sing
silence, quiet**

**ὑποταγή *hypotagē*
dat fem sing
obedience, submission**

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

διδάσκω *didaskō*

pres act infin

to teach publically, to

give instruction to

several people, not used

in a one-on-one situation

1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

The verb διδάσκω and its cognates are the most common terms for teaching in the New Testament. The word refers almost exclusively to public instruction or teaching of groups. In the New Testament a teacher is one who systematically teaches or expounds the Word of God and who gives instruction in the Old Testament and apostolic teaching (1 Cor. 4:17; 2 Tim. 2:2).

~Ann Bowman, “Women in Ministry,” *Bib Sac*, 1992

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1 Tim. 2:13, “For it was Adam who was first created, and then Eve.”

1 Tim. 2:14, “And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.”

1 Tim. 2:15, “But women shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

σώζω *sōzō*

fut pass indic 3 sing

to save, to deliver

Rom. 16:7, “Greet Andronicus and Junia [should be Junias], my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.”