

Judges Series

Lesson #48

March 15, 2022

Dean Bible Ministries

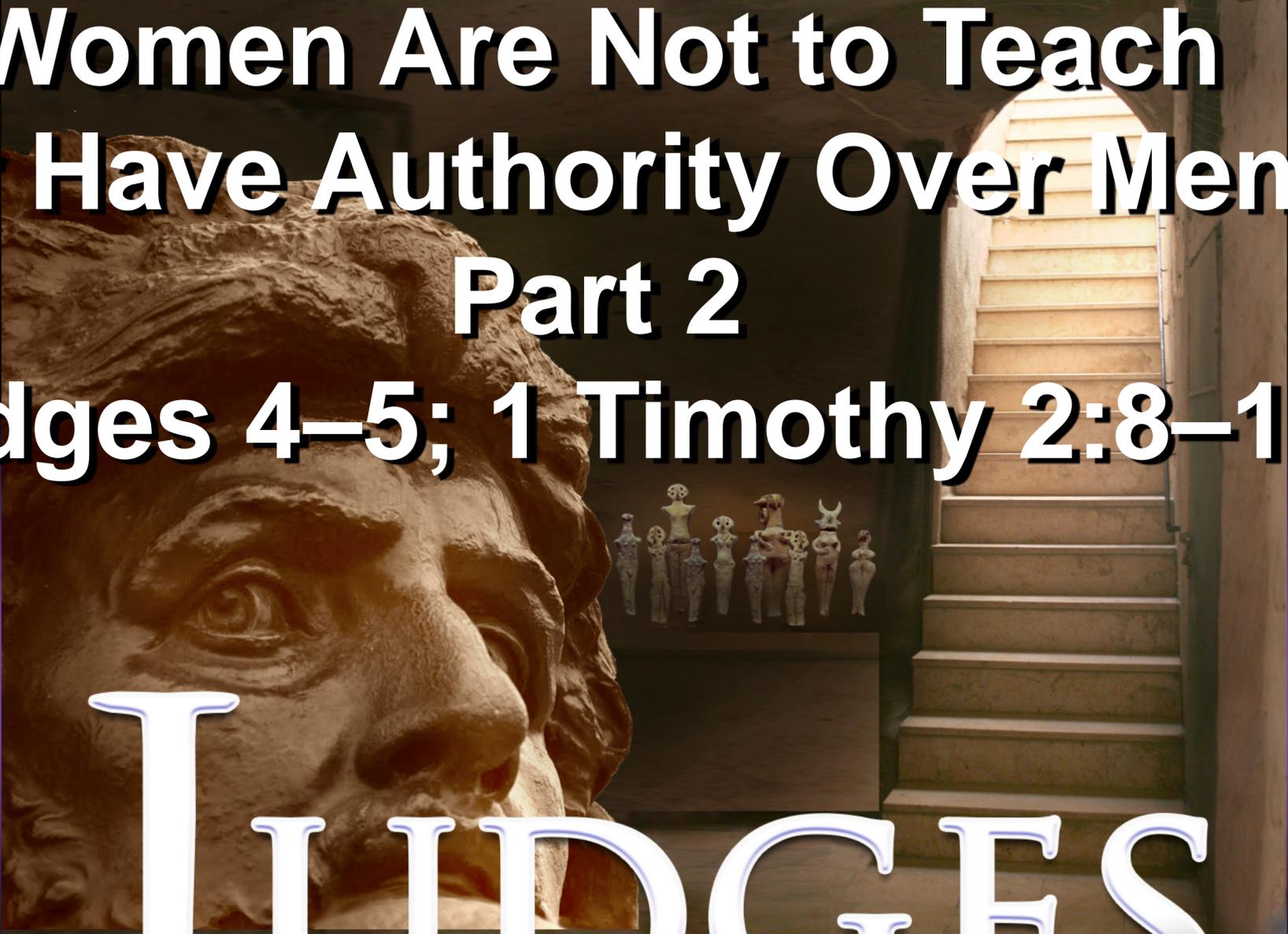
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**Women Are Not to Teach
or Have Authority Over Men**

Part 2

Judges 4–5; 1 Timothy 2:8–15



JUDGES
2021

When Chaos Was King









JDC

POMPIERII

POMPIERII







Asociația Creștină Umanitară
#FIGHT FOR FREEDOM

HERE TO HELP YOU
ДОБ ДОПОМОГТИ ВАМ















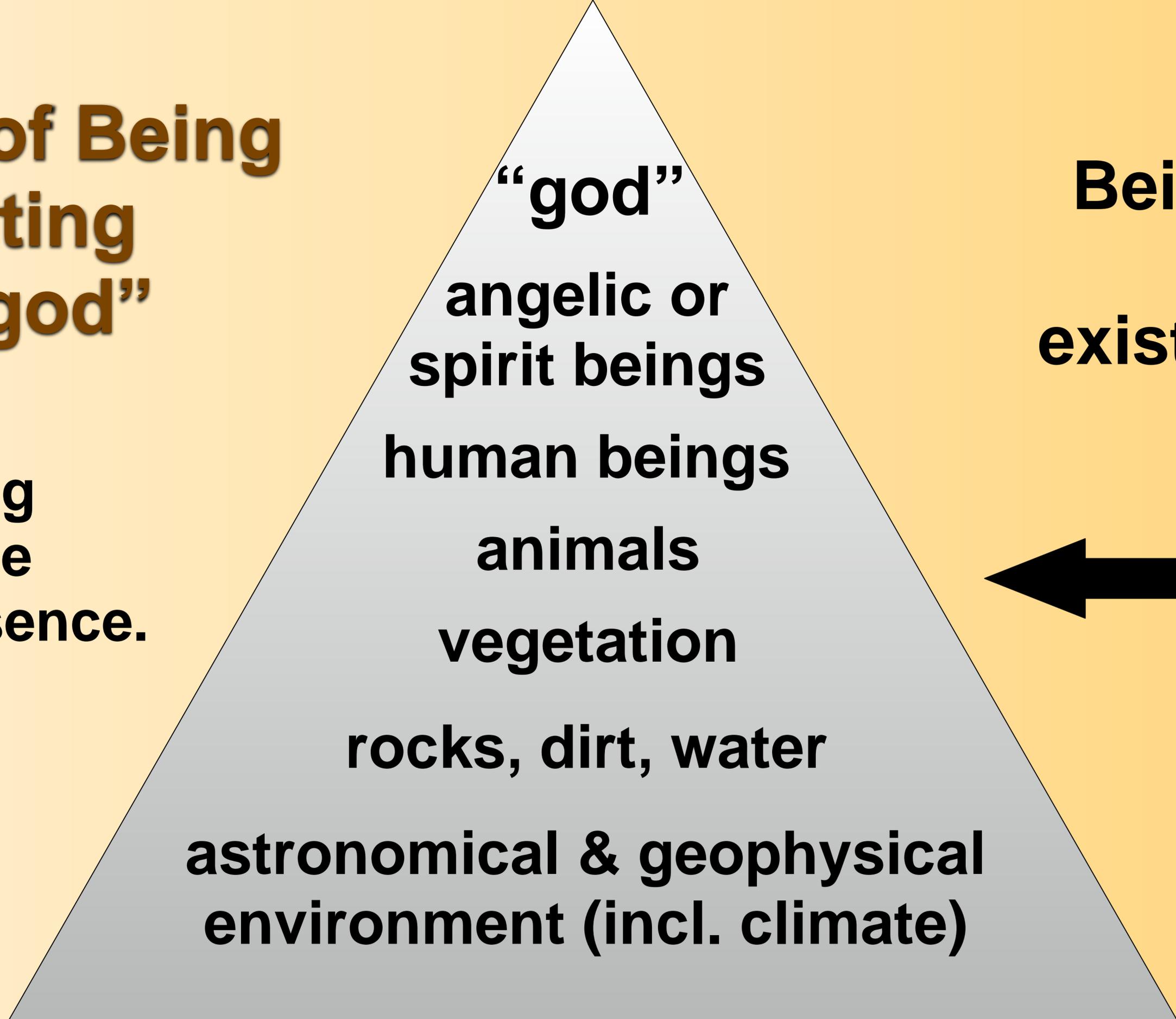
Judg. 21:25, “In those days there was no king in Israel; everyone did what was right in his own eyes.”

Rom. 1:25, “who exchanged the truth of God with the lie, and worshiped (reverenced) and served in a worshipful manner the creation rather than the Creator, who is blessed forever. Amen.” ~RD

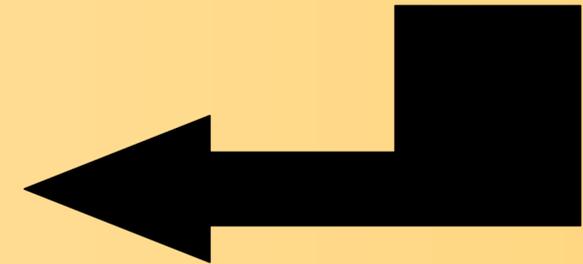
κτίσις (*ktisis*), creation, creature (NIDNTT); the sum total of everything created, *creation* (BDAG)

Chain of Being Emanating from “god”

Monism:
everything
shares the
same essence.



Being or
raw
existence
itself



In monism, all reality shares the same essence or essential nature or “being” to one degree or another.

Pagan monism denies that real barriers exist.

Biblical Christianity believes that God created the barriers, the kinds, the distinctions. Only biblical Christianity provides the solution for unity and diversity, which is in the Trinity.

GOD

Personal-Infinite

CREATOR

FINITE UNIVERSE

Man

Animals

Vegetation

Matter/Energy

**INFINITE-
IMPERSONAL
Universe**



What the Bible Teaches About

Role Distinctions in the Worship of the Local Church



- 1. Review of Genesis 1:26–28.**
- 2. Does “equal” mean “interchangeable”?**
The hidden agenda of interchangeableness
The differences between men and women
- 3. What we learn from Genesis 2:16–25.**
- 4. What we learn from Genesis 3:15.**
- 5. 1 Cor. 11:2–16.**
- 6. 1 Tim. 2:8–15.**

1 Tim. 2:8, “I desire **therefore** that the men pray everywhere, lifting up holy hands, without wrath and doubting;

1 Tim. 2:9, “**in like manner also**, that the women adorn themselves in modest apparel, with propriety and moderation, **not** with braided hair or gold or pearls or costly clothing,

1 Tim. 2:10, “**but**, which is proper for women professing godliness, with good works.

1 Tim. 2:11, “Let a woman learn *in silence* with all submission.

1 Tim. 2:12, “**And** I do **not** permit a woman to teach **nor** to have authority over a man, but to be *in silence*.

1 Tim. 2:13, “**For** Adam was formed first, then Eve.

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

1 Tim. 2:15, “**Nevertheless** she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.”

Because of sin, life is corrupted, our souls are corrupted, our desires are corrupted, our relationships, our responsibilities, everything in life is corrupted and corroded.

But that does not remove God's design for roles and functions within His plan.

Men and women are equally in the image of God.

Men and women are designed for different roles and functions.

Sin corrupts our understanding.

Sin corrupts our biology.

Paganism attempts to redefine the meaning of male and female.

1 Timothy 2:8–15



1 Tim. 2:8, “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

1 Tim. 2:9, “in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

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1 Tim. 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.”

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Context: Pastoral Epistles: 1, 2 Timothy, Titus

- 1. They address the role and qualifications for local church leaders.**
- 2. They address specific issues related to responsibilities of local churches.**
- 3. They emphasize certain priorities for the worship in the local church, primarily on prayer and the teaching of the Word of God.**
- 4. They also address issues that are important for the spiritual growth of all believers, not just pastoral responsibilities.**

Context:

Paul's first imprisonment ended around AD 62

Paul wrote the pastorals between AD 63–67

The argument of the egalitarians can be reduced to this syllogism:

- 1. Paul wrote 1 Timothy to counteract a specific situation in the life of the church.**
- 2. Nothing written to a specific situation is normative for the church today.**
- 3. Therefore, 1 Timothy contains no directives for the church today.**

Context:

1 Tim. 3:14, “These things I write to you, though I hope to come to you shortly;

1 Tim. 3:15, “but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

Context:

1 Tim. 2:1, “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,

1 Tim. 2:2, “for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

**ἄνθρωπος *anthrōpos* masc plur
gen man, human, mankind,
humanity, everyone**

**ὑπεροχή *hyperochē* fem
sing dat (f) height;
authority, dignity;
preeminence**

Context:

1 Tim. 2:1, “Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all mankind, men and women, ~RD

1 Tim. 2:2, “for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

**ἄνθρωπος *anthrōpos* masc plur
gen “man, human, mankind,
humanity, everyone”**

1 Tim. 2:3, “For this is good and acceptable in the sight of God our Savior,

1 Tim. 2:4, “who desires all men to be saved and to come to the knowledge of the truth.”

**ἄνθρωπος *anthrōpos* masc plur
acc man, human, mankind,
humanity, everyone**

1 Tim. 2:5, “For there is one God and one Mediator between God and men, the Man Christ Jesus,

1 Tim. 2:6, “who gave Himself a ransom for all, to be testified in due time,”

**ἄνθρωπος *anthrōpos* masc plur
gen “man, human, mankind,
humanity, everyone”**

**ἄνθρωπος *anthrōpos* masc sing
nom “man, human, mankind,
humanity, everyone”**

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

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

**ἄνῆρ *anēr* masc plur acc
man, husband, male**

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

**ἄνῆρ *anēr* masc plur acc
man, husband, male**

**ὅσιος *hosios*
fem plur acc
sanctified; pure**

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;”

πρέπω prepō

3 sing pres act indic

to be fitting; to be

appropriate to the occasion

“Furthermore, his reaction to women imitating the latest hairstyles should not shock us, since it was quite a new trend, really begun only a decade or so earlier, and since it carried connotations of both imperial luxury and the infamous licentiousness of women like Messalina and Poppaea. Today, it is the equivalent of warning Christians away from imitating styles set by promiscuous pop singers or actresses. How one dresses can often convey rebellious or ungodly messages whether intended or not.”

~Schreiner, “Interpretation of 1 Tim. 2:9–15”

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

θεοσέβεια *theosebeia*

fem sing acc

godliness, fear of God;

**paraphrase: being focused on their
spiritual life, their walk with the
Lord by the Spirit.**

John 14:15, “If you love Me, keep My commandments.”

John 14:21, “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

John 15:10, “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.”

1 John 2:3, “Now by this we know that we know Him, if we keep His commandments.

1 John 2:4, “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.”

1 John 3:24, “Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.”

“abide” = abiding in Christ, fellowship, walking in the light, walking by the Spirit, being filled by means of the Spirit

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

1 Tim. 2:11, “A woman must learn quietly with all submissiveness.” ~NET

1 Tim. 2:2, “for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

1 Pet. 3:4, “rather let it be the hidden person of the heart, with the incorruptible beauty of a humble and quiet spirit, which is very precious in the sight of God.”

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

1 Tim. 2:11, “A woman must learn quietly with all submissiveness.” ~NET

μανθάνω manthanō

3 sing pres act impera

**to learn, cognate to
*mathetes, disciple***

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

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

**ἡσυχία *hēsuchia* fem sing dat
silence, “quiet” used two
times to bracket the *inclusio***

**μανθάνω *manthanō*
3 sing pres act impera
to learn, cognate to
mathetes, disciple**

2 Thess. 3:12, “Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.”

**ἡσυχία *hēsuchia* fem sing dat
silence, quiet used two times to
bracket the *inclusio***

1 Cor. 14:30, “But if anything is revealed to another who sits by, let the first keep silent.

1 Cor. 14:31, “For you can all prophesy one by one, that all may learn and all may be encouraged.

1 Cor. 14:32, “And the spirits of the prophets are subject to the prophets.

1 Cor. 14:33, “For God is not the author of confusion but of peace, as in all the churches of the saints.

1 Cor. 14:34, “Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says.

1 Cor. 14:35, “And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.”

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

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

**ἡσυχία *hēsuchia* fem sing dat
silence, quiet used two times to
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**ἄνθρωπος *anēr* masc sing gen
man, husband, male**

**μανθάνω *manthanō*
3 sing pres act impera
to learn, cognate to
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1 Tim. 2:12, “But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.”

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

ἐπιτρέπω epitrepō

**1 sing pres act indic
to entrust to, permit,
allow; cf., 1 Cor. 14:34;
16:7; Heb. 6:3**

Heb. 6:3, “And this we will do if God permits.”

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

ἐπιτρέπω *epitrepō*

**1 sing pres act indic
to entrust to, permit,
allow; cf., 1 Cor. 14:34;
16:7; Heb. 6:3**

διδάσκω *didaskō*

**pres act infin
to teach, to
instruct**

αὐθεντέω *authentēō*

**pres act infin
have authority
over; NOT to
domineer or
exercise authority
in an overbearing
manner**

1 Tim. 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.”

1 Tim. 4:11, “These things command and teach.”

1 Tim. 6:2, “And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.”

2 Tim. 2:2, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

Titus 1:11, “whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.”

2 Tim. 4:3, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers;”

διδασκαλία (*didaskalia*), teaching, instruction, doctrine