

Judges Series

Lesson #47

February 8, 2022

Dean Bible Ministries

www.deanbibleministries.org

© 2022, Dr. Robert L. Dean, Jr.

**Women Are Not to Teach
or Have Authority Over Men
Judges 4–5; 1 Timothy 2:8–15**



JUDGES

2021

When Chaos Was King

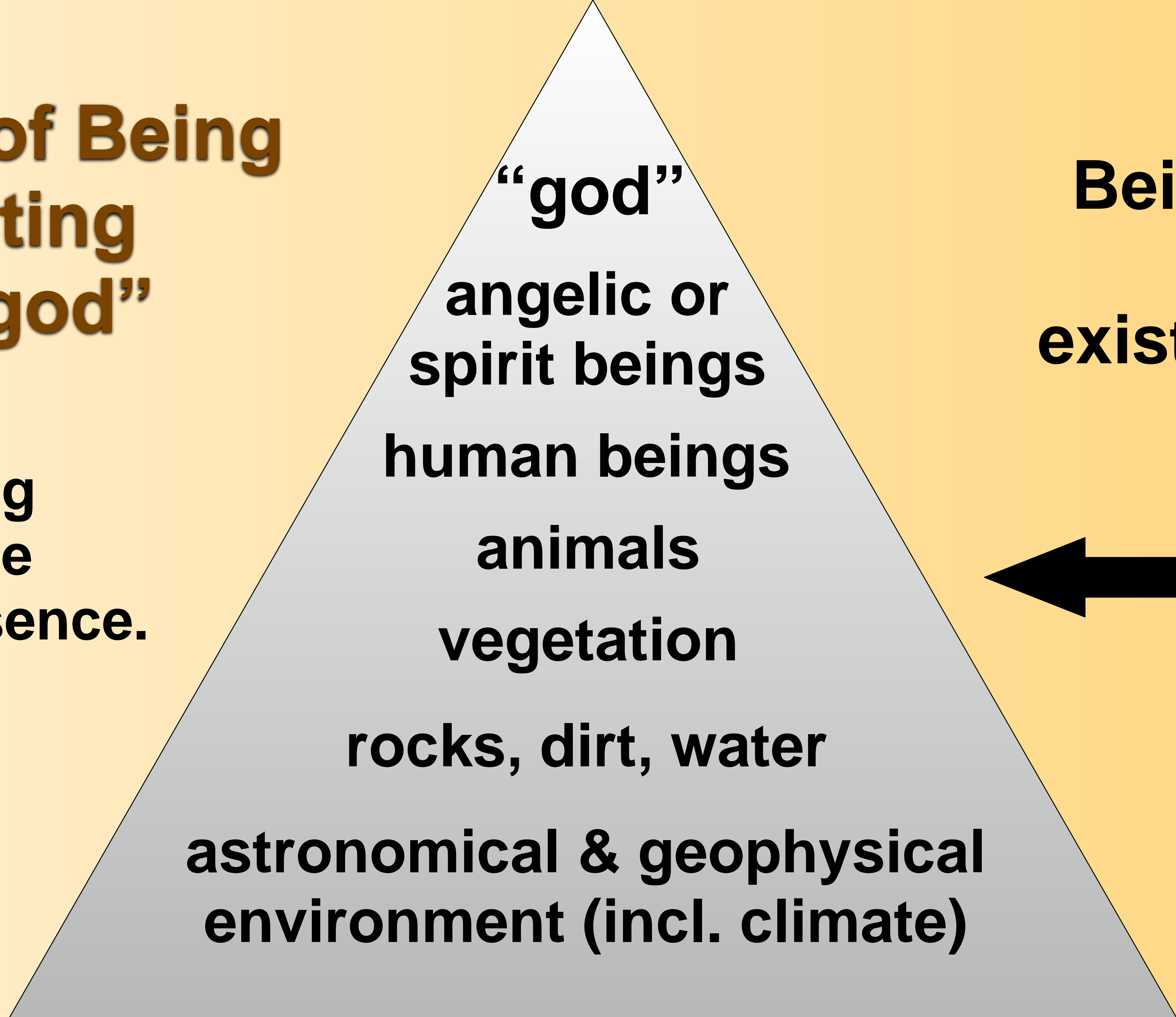
Judg. 21:25, “In those days there was no king in Israel; everyone did what was right in his own eyes.”

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

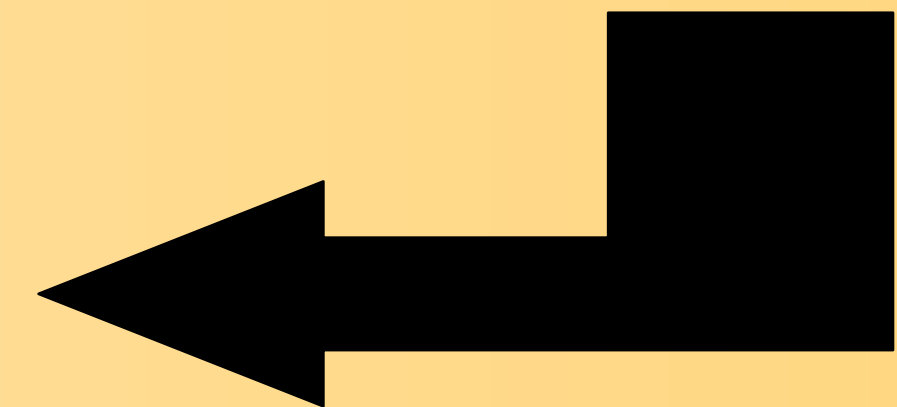
κτίσις (*ktisis*), creation, creature (NIDNTT); the sum total of everything created, *creation* (BDAG)

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

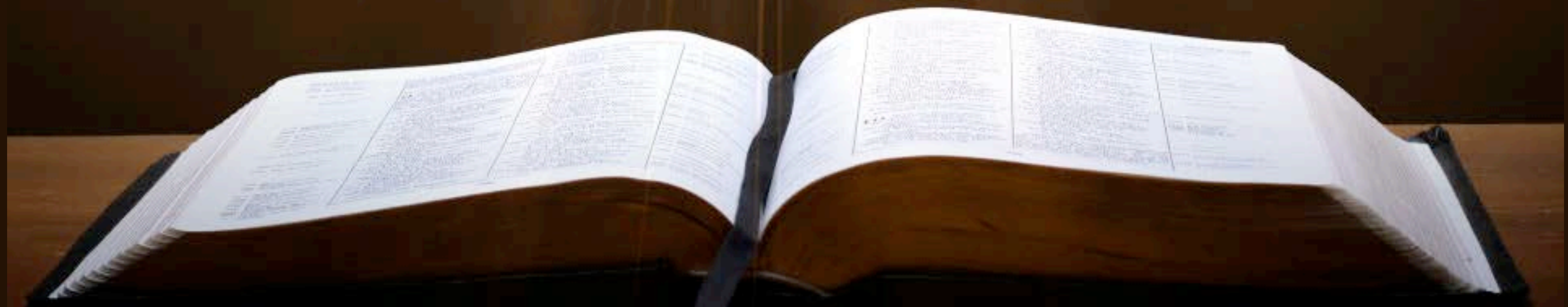
Matter/Energy

**INFINITE-
IMPERSONAL
Universe**



What the Bible Teaches About

the Impact of Sin on Males and Females



- 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.**

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 Corinthians 11:2–16



The basic interpretation problem:

- **Is Paul talking about a hair covering, or a veil, or hat, or shawl covering?**
- **And, is this unique to Corinthian culture or normative for all cultures?**

Three groups:

- 1. Let their hair down.**
- 2. The women did not wear veils but wore their hair up in a bun or folded braids.**
- 3. Wore a shawl or veil.**

Women and Veils in the Ancient World

1. Assyrian laws ~1,000 BC

The veil signified ownership and proprietary rights over a woman.

This is too early to have application in the New Testament era.

- 2. Islamic customs: equally irrelevant because they are 700 years after the New Testament.**
- 3. Evidence from Classical Greek period, 5th century BC.**

Elegant hair styles and the absence of head coverings.

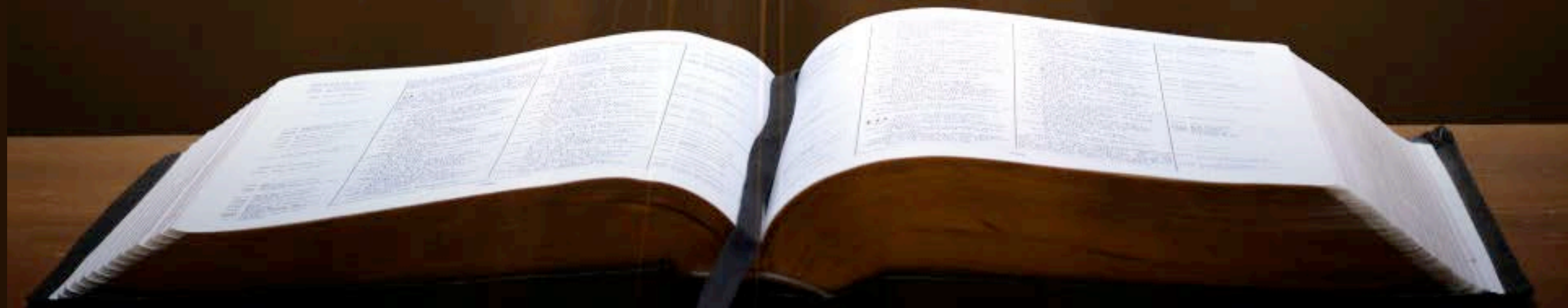








1 Timothy 2:8–15



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,

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 or 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.”

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. 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, everyone 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
gen 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 plur
gen “man, human, mankind,
humanity, everyone”**

1 Tim. 2:7, “for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.”

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**

James 4:8, “Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and make your hearts pure, you double-minded.”

**James 4:10, “Humble yourselves before the Lord
and he will exalt you.”**

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”