



Isn't man the "head" of the woman?

Yes, but probably not how you think! We need to dig into the Greek context of Paul's first century audience to see how they understood the word "head" (*kephale*). Let's look at 1 Corinthians 11:3.

"Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

Key Term

κεφαλη

kephale

Context matters!

Paul was not speaking to people in 21st century U.S., China, or Zimbabwe. We need to understand how 1st century Greek-speakers thought about Paul's word choice. What did *they* think of when Paul used *kephale* three times? Jesus is certainly King of Kings and Lords of Lords. We are not doubting Jesus' authority! But does the Greek word *kephale* mean "Master, Leader, Authority" or something else in this context to the Corinthian church?

KEPHALE = HEAD

Kephale... does it mean "physical head", "boss", or "source" in this passage?

The most common use of *kephale* was a literal, physical head. For example, Jesus wore a crown of thorns on his *kephale*. But with figurative definitions, options abound!* What happens if we presume that *kephale* figuratively means "boss, authority, or superior." When we substitute the word "authority," for *kephale*, 1 Cor. 11:3 reads:

"Now I want you to realize that the authority of every man is Christ, and the authority of the woman is man, and the authority of Christ is God."

1. Does Christ currently rule in every man? (Currently do all men follow Jesus as Lord?) 2. Is every man the authority of every woman (In marriage? The Church? At what age do sons begin to rule over their moms?) 3. Is God the authority of Christ for eternity? Is the Trinity ranked in a hierarchy of differing authority? (Careful! This understanding was ruled as a heresy in the 4th century). "Authority" as a figurative definition poses some obvious difficulties.

However, another figurative definition yields a different understanding that fits the overall context much better. When we substitute "where something comes/flows from" or "source" for head/*kephale* the verse reads:

"Now I want you to realize that the source of every man is Christ, and the source of the woman is man, and the source of Christ is God."

Ranked by chronology, not authority

Christ	is the source of	Man
The Man	is the source of	A Woman
God	is the source of	Christ

Conclusion

Does "source" flow logically? Yes. Does it make sense theologically? Yes. Does it fit 1st century Greek? Absolutely. **Paul's audience knew man was created first chronologically, then "a woman" originated from the man, and finally Christ came from God (John 6:41-42). Therefore, no one is independent, and "everything comes from God" (1 Cor. 11:11-12)! *Kephale* rarely means "authority," but "source" makes perfect sense.**

* Dictionaries

No ancient dictionary offered "boss/superior" as a possible definition of *kephale*. The 1843 & 1967 *Greek-English Lexicon* by Liddell, Scott, Jones listed **48** figurative definitions, **ZERO** were "superior rank." Schlier's *Theological Dictionary* gave **27** options, and **NONE** conveyed the idea of "authority." At long last, in 1976 Bauer's *Greek English Lexicon* listed "superior rank" as the 2nd definition of *kephale*. To illustrate, Bauer used two supporting Greek examples, but neither example point toward "superior rank" for 1st century use.

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
3. What command should I **OBEY**?
4. With whom can I **SHARE** this?



Did Aristotle say that women were defective?

Yes, he did. Aristotle believed that males were superior, and females were inferior. Warning: This next bit of information might shock you. Aristotle based his belief that men were complete/preferred because they could produce semen, while women could not. Because of this ability/lack of ability, Aristotle considered men superior and women as “defective males.” In his multiple, influential volumes of writings he stated:

“The female is as it were a deformed male.”

*“A boy resembles a woman in physique, and a woman is an infertile male... lacking the power to concoct semen...because of the coldness of its nature.” **

Aristotle’s “Scientific Thoughts”

Around 350 B.C. the philosopher Aristotle wrote many scientific books. One he entitled, *On the Generation of Animals*. In it, he described how animals reproduce, specifically humans. He observed that the physical head of a human contained a variety of fluid-like substances—from the eyes, ears, nose, and mouth. He reasoned that the physical head of men also generated and contained fluid called semen which contained “tiny, fully formed humans.” He thought semen traveled down the spinal column, out of the man’s body, and into the woman’s body.

In Aristotle’s view, A MAN’S PHYSICAL HEAD WAS THE SOURCE OF LIFE!

Men could produce sperm and women could not - therefore, women were deficient, defective, and deformed. While men generated the seed of life, women were simply the “dirt” that received the seed. Aristotle taught that women gave nothing to the child except a place for life to grow.

KEPHALE = HEAD = SOURCE OF LIFE

Who cares what Aristotle thought?

Aristotle influenced Western civilization for centuries! He promoted male superiority and female inferiority. He taught a man’s head was where life began. The Apostle Paul wrote his letters to Greek audiences who would share the same worldview as Aristotle. When Paul used the word *kephale* (head), he knew his audience would think of “the place where life originates” or “the source of life and nourishment” or “where something comes from” or “beginning point.” (See *Isn’t man the “head” of the woman?*). Context matters. Paul in Colossians 2:19 explained the effect of disconnection with the *kephale*... a loss of growth (not a loss of vision, leadership or direction). **“They have lost connection with the head (kephale), from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.”** Paul’s audience did not think *kephale* meant “boss of the department” or “authority” or “leader.” If Paul wanted to speak of authority, he would have chosen the common Greek word for authority—*exousia*.

Conclusion

Aristotle shaped culture. When Paul used the word *kephale* (head), his first century Greek audience would likely share Aristotle’s view and think of body imagery. Again, *kephale* rarely meant “authority.” But “origin of life, growth, and nourishment” makes perfect sense.

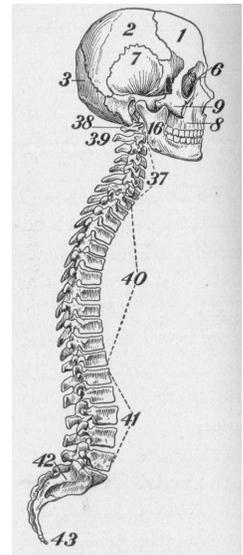
* Aristotle Sources

The Generation of Animals 2.3 (737a) and 1.20 (728a)

Key Term

κεφαλη

kephale



4 Crucial Questions

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Does *head* (Hebrew “*rosh*”) translate to “*kephale*” in Greek?

YES! ...and HARDLY EVER! This *Run With It* is technical, but don't lose heart! A treasure is buried within! The LXX/Septuagint is the earliest translation of Old Testament Hebrew into Greek. LXX is Latin for 70, and it represents the 70 (or 72) scholars who completed the work in the 2nd century BC. The LXX gives us a glimpse into the meaning and use of numerous Greek words during the 1st century AD. For example, let's consider “head” and the Hebrew *rosh* and Greek *kephale*.

Key Term

Septuagint
LXX = Greek translation of Old Testament

ראש *Rosh Hashanah = Head of the Year = New Year*

How often did the LXX translate Hebrew *rosh* to Greek *kephale*?

The Old Testament text used the word *rosh* a total of 419 times. These can be divided into two distinct categories.

- Physical Head** - When the OT Hebrew *rosh* referred to physical head, LXX chose *kephale* **226 out of 239** times.
- Figurative Head** - *Rosh* was also translated *figuratively* **180** times by LXX translators. We need to examine what word LXX translators used when *rosh* was used figuratively. Did the Greek translators use *kephale* figuratively to mean ruler/leader, or did they choose another word?

Figurative *ROSH = KEPHALE* only 5% of the time (8 out of 180)

Breakdown of the 180 times *rosh* was translated figuratively into Greek.

When <i>ROSH</i> meant	LXX translated it as...	# times
1. ruler, commander, leader	<i>archon</i>	109
2. captain, leader, chief, prince	<i>archegos</i>	10
3. authority, magistrate, officer	<i>arche</i>	9
4. to be a leader, to rule, have dominion	<i>hegeomai</i>	9
5. first, foremost	<i>protos</i>	6
6. father or chief of a race, patriarch	<i>patriarches</i>	3
7. commander	<i>chiliarches</i>	3
8. chief of a tribe	<i>archephules</i>	2
9. head of a family	<i>archipatriotes</i>	1
10. verb; ruler, be ruler of	<i>archo</i>	1
11. great, mighty, important	<i>megas, megale, mega</i>	1
12. take the lead, go first, lead the way	<i>proegeomai</i>	1
13. firstborn, first in rank	<i>prototokos</i>	1
?? <i>rosh</i> ??	not translated	6
14. manuscript with variant readings used in “head-tail” metaphor	<i>kephale</i>	6
leader, top, prominent	<i>kephale</i>	4
	<i>kephale</i>	8*

The LXX Figurative *ROSH* Summary

- LXX used 14 different words when OT *rosh* referred to leader or chief.
- LXX chose *archon* 109 times (61%)
- LXX chose *kephale* 18 out of 180 times.
 - ⇒ 6 uses come from a single variant text.
 - ⇒ 4 uses preserve a “head-tail” metaphor.
 - ⇒ * The remaining 8 out of 180 (5%) include the following – 2 Samuel 22:44; Psalm 18:43; Isaiah 7:8-9; Jeremiah 31:7; and Lamentations 1:5.

Conclusion

YES! *rosh* = Physical head = *kephale*. **But Greek translators who intended to indicate a “leader with authority,” HARDLY EVER used *kephale* as the most appropriate Greek word.** The amazing Greek language had many options to show leadership or command. (See the One-Pager, *Isn't man the “head” of the woman?*).

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Are women the “glory of man”? 1 Cor. 11:7

YES, and ALSO women are the image and glory of God! Do not fall for the wrong thought that women are only the glory of man. It all comes down to one little conjunction “*de*”! In 1 Corinthians 11:7, Paul stated:

“A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.”

Key Term

δε = de

also, and, but, moreover, now

Paul knew Scripture taught BOTH male and female are made in God’s image.

Not only does Genesis 1:27 state clearly that both are made in God’s image, Paul stated that the destiny of brothers and sisters is to be conformed to the image of Christ (Col. 3:9-10). Shared image is the origin and the destiny of both!

Conjunction *de* is not simply a contrast.

Did Paul want to show a contrast and the deficiency of women in this passage? Did he want to teach that man is the image and glory of God, but woman is *only* the glory of man? Not at all! The little conjunction “*de*” can be used as a contrast, and translated “*but.*” But, “*de*” can **also** be used in a continuative sense, and be translated “and, moreover, in addition.” Check it out for yourself on www.BlueLetterBible.org. In this sense, Paul expressed that not only is a man the image and glory of God, **a woman is also all that, plus she is also the glory of man!** In Paul’s day, this thought challenged Corinthian culture since they did not celebrate wives as “glory.” Paul was doubly-blessing the women!

Reading two verses more, we encounter another potentially confusing situation.

1 Corinthians 11:8-9 states:

“For man did not come from woman, but woman from man; neither was man created for woman, but woman for man.”

Paul spoke here of origin and the reason God created woman.

11:8 simply states the historical fact that the first woman came from the first man. In 11:9 Paul was NOT showing that women were created for the pleasure of, for the possession of, or for the use of man. No!

Once again, it comes down to a little Greek word “*dia*” which has a variety of meanings. Check out the online link www.BlueLetterBible.org. The meaning of *dia* that makes the most sense is “because of” or “for the sake of.” Why is this? “Because of” the first man’s aloneness, the woman was created. “For the sake of” eliminating his aloneness, the woman was made. *Dia* can also carry the meaning of “through,” and once again, the first woman was made *through* the first man, and not vice versa.

Key Term

διά = dia

for, because of, on account of, for the sake of

Preposition *dia* shows the woman rescued the lonely man!

Conclusion

1 Corinthians 11:7-9 has simple answers where some have sought to show male superiority. **Both male and female are made in God’s image; you know it, and Paul knew it. De can mean “also.” Dia can mean “because of.”** Understanding these prepositions clears up any confusion.

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Was Paul a *restrictor* or a *releaser* of women?

A releaser! Paul passionately wanted the entire world to know Jesus. As the Church’s most fruitful missionary, he wanted more laborers. As an on-fire evangelist, Paul desired to INCREASE Good News going out. As a spirit-led equipper, he refused to dishonor and quench the Holy Spirit’s gifting in any believer. As a brilliant thinker and strategist, Paul would *not* foolishly “sit down half the football team.” As a heavily-persecuted future martyr, he rejoiced when the Gospel advanced, even from those with bad motives who “stir up trouble” for him. While wearing prison chains, Paul concluded in Philippians 1:17-18:

“But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.”

As a trained theological writer, Paul used his words carefully to praise workers, honor laborers, close the door on false teachers, and open doors for the godly. Paul wanted MORE reliable and multiplying teachers! (See One-Pager, *Does “The 2-2-2 Principle” open wide the door?*)

What words did Paul use when speaking of male or female ministers?

In his writings, Paul identified 39 people who work in ministry. He mentioned 22 men and 17 women in IDENTICAL ways. He called them either *synergos* (co-workers) or *kopiao* (laborers), using the same words to refer to his male and his female co-workers.

Romans 16:3

*“Greet Priscilla and Aquila my **co-workers** (synergos) in Christ Jesus.”*

Romans 16:12

*“Salute Tryphena and Tryphosa, who **work hard** (kopiosas) in the Lord.*

*Salute the beloved Persis, who has **worked very hard** (ekopiasin) in the Lord.”*

Philippians 4:3

*“Yes, and I ask you, my true companion, help these women since they have contended at my side in the cause of the gospel, along with Clement and the rest of my **co-workers** (synergon), whose names are in the book of life.”*

Phoebe... only a *helper*, or much more?

Paul described the *deaconas* Phoebe (Romans 16:1-2) with a word most commonly used to describe a magnanimous leader, like Caesar. Because of her *significant* influence, Paul described her as a *prostatis*. Other definitions for this word include: champion, benefactor, patron. Paul publicly honored her service to himself and the Cenchreae church.

Conclusion

Paul did *not* hate or limit women. He honored, encouraged, and trusted them. He used the same words to describe them as he did male ministers. We cannot wait to meet Paul in person!

Female colleagues and friends mentioned positively by Paul

Aphia (Phlm. 1:2), Chloe (1 Cor. 1:11), Claudia (2 Tim. 4:21), Eunice (2 Tim. 1:5), Euodia (Php. 4:2-3), Julia (Rom. 16:15), Junia (Rom. 16:7), Lois (2 Tim. 1:5), Mary (Rom. 16:6), Nereus’ sister (Rom. 16:15), Nympha (Col. 4:15), Persis (Rom. 16:12), Phoebe (Rom. 16:1-2), Priscilla (Rom. 16:3-5; 1 Cor. 16:19; 2 Tim. 4:19, Acts 18:1-3, 18-19, 26), Rufus’ mother (Rom. 16:13), Syntyche (Phil. 4:2-3), Tryphena (Rom. 16:12), Tryphosa (Rom. 16:12). Plus, Lydia is mentioned in Acts 16:13-15, 40.

Key Term

συνεργός

syn = same, *ergos* = energy co-worker

Key Term

ΚΟΠΙᾶΩ

kopiao = laborers

Key Term

προστάτις

prostatis = great help, benefactor

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Does “The 2-2-2 Principle” open the door for women teachers?

Absolutely wide open! In his last letter to Timothy, the Apostle Paul demonstrated his passion and his speed for increasing the spread of the Good News. He gave Timothy clear instructions about HOW the multiplication should take place, and WHO can do it. Because the advice comes from 2 Timothy 2:2, we call it... **The 2-2-2 Principle:**

Key Term
ἄνθρωπος
<i>anthropos</i> = human

*“And the things you have heard me say in the presence of many witnesses entrust to reliable **people** (anthropos) who will also be qualified to teach others.”*

Many translations of the Bible say, “entrust to reliable men...”. However, Paul used a Greek word that clearly included both men and women. At first glance, this verse may not seem directly related to men and women laboring shoulder-to-shoulder. However, consider what Paul COULD have said. He could have specified “males” (*aner*) as the only reliable and qualified teachers. The use of *aner* would clearly demonstrate Paul intended for only men to be Bible teachers. Instead, Paul used the neuter word *anthropos* which means “humans” or “people.” If Paul wanted to close the door for women, he missed a big opportunity here! By calling out reliable and qualified *anthropos*... the original audience would clearly understand good teaching must be passed to others - men and women - who could faithfully pass it on. This verse opens the door for godly women teachers!* Though false teachers abounded in Ephesus (both male and female), Paul wanted faithful people to multiply Good News (See the One-Pager, *Can a woman teach with godly authority?* to understand how often Paul referred to false teachers in his first letter to Timothy.)

So, WHO qualifies to teach based on this open door? Godly men and women. May Paul’s **2-2-2 Principle** inspire you!

Anthropos showed Paul wanted MORE Gospel spreaders!

Multiplication to four generations

So, HOW should these godly *anthropos* spread the Gospel? While Paul opened the door for all godly teachers, both male and female, he also explained the multi-generational plan. In 2-2-2 we also see four distinct generations.

- **First generation** - Paul himself, said “the things” to Timothy.
- **Second generation** - Timothy is the “you” who “heard me say” those “things.”
- **Third generation** - “Reliable people” (*anthropos*) who are “qualified to teach” should be “entrusted,” so that...
- **Fourth generation** - “Others” are taught by those qualified teachers.

Multiplying generations shows transferrable DNA.

Conclusion

The 2-2-2 Principle displays Paul’s heart to multiply the Good News. In 2 Timothy 2:2, Paul opened up biblical teaching to all godly teachers, and he laid out a plan for Gospel multiplication. Are you a leader like Paul who sought to multiply the Gospel, or do you use Paul to try to limit the Good News teachers? Let’s be like Paul!

* Additional notes on *anthropos*

Anthropos CAN also mean “male,” but in those cases it is used in a passages connected with a woman (*gune*) (See Matt. 19:5, 1 Cor. 7:1, Eph 5:31). When *anthropos* stands alone, not in the context of a wife or woman, it carries the standard, neuter meaning of “human being” or “person.”

4 Crucial Questions
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2. What does this teach us about PEOPLE ?
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Doesn't the Bible say that men have authority over women?

No, it doesn't. The primary word used in the New Testament for authority is *exousia*. It means "power of choice and decision, power of ability, power of influence, power of rule or government." Let's look at one key passage that has caused some confusion, 1 Cor. 11:10.

*"For this reason, and because of the angels/messengers, the woman ought to have [a sign of] **authority on her own head.**"*

The passage is not about angels!

The word *angelous* can mean "angel" or "spy" (see James 2:25). In 11:10, if Paul meant "angels," then NO ONE knows what Paul was talking about! Probably, Paul was telling the church to be above reproach because antagonistic spies were entering the church to find fault with the church. Disorderly or immodest conduct would result in a bad report.

The passage is not about hats!

In many cultures, women wear hats, shawls, dupattas, or other head coverings. In the Corinthian context, hair and head coverings carried a cultural meaning. The words "a sign of" are not present in the Greek. The Greek text says, "the woman ought to have *authority on (exousia epi) her own head.*" A Christian woman has the authority to decide how to keep her hair or head covering in a modest way that gives the church a good reputation.

Exousia Epi

Exousia is used 103 times in the NT, it only occurs 14 times with the preposition *epe* (on/over).* In all of the Gospel passages using *exousia* related to Jesus, Jesus demonstrated his authority *over* nature, *over* sickness, *over* demons, etc. Similarly, the women of Corinth should exercise authority *on* their own heads. The women have the authority to determine how to honor Jesus culturally *when* they pray or prophesy in the church (1 Cor. 11:5).

EXOUSIA = AUTHORITY

Who does NOT have authority?

The only other time *exousia* is used in the NT with reference to men and women is in the context of marriage in 1 Corinthians 7. Paul does an amazing thing. He gives authority to both husband and wife - over each other's bodies!

*"The wife **does not have authority over her own body but yields it to her husband.**
In the same way, the husband **does not have authority over his own body but yields it to his wife.**"*

What! Paul says both husband and wife have authority over *the other's body*. Interestingly, throughout the entire chapter of 1 Corinthians 7, Paul shows the mutual duties and mirrored responsibilities of both husband and wife.

Conclusion

Jesus has ALL authority in heaven and on earth (*exousia epe*). Jesus gives his men and women disciples authority to make disciples of all nations. Jesus shares power, and we should too! **In Scripture, the word *exousia* is never used to express men's authority over women!**

* 14 Uses of Exousia Epi (authority on)

Matt. 9:6, Matt. 28:18, Mark 2:10, Luke 5:24, Luke 9:1, Luke 10:19, Acts 26:17, 1 Cor. 10:11, Rev. 2:26, Rev. 6:8, Rev. 11:6, Rev. 13:7, Rev. 14:18, Rev. 16:9.

Key Term

ἐξουσία

exousia = authority

4 Crucial Questions

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Is the Trinity ranked in a hierarchy? Are men and women?

NO, absolutely not! The Father, Son, and Holy Spirit, perfect in every way, do NOT differ in levels of authority, power, or will. The Trinity is NOT a ranked hierarchy. Instead, the Triune Godhead shares mutually and perfectly in attributes and actions. See John 14:16, 23, and 26.

Key Term

perichoresis

*“I will ask the **Father**, and he will give you another advocate to help you and be with you forever—the Spirit of Truth...Anyone who loves me will obey my teaching. My Father will love them, and **we will come to them and make our home with them...**But the Advocate, the **Holy Spirit**, whom the Father will send in my name, will teach you all things, and will remind you of everything I have said to you.”*

The Arian heresy resurfaces in modern times

In the 4th century, Arius a priest of Alexandria, Egypt promoted the belief that God the Father *created* Jesus the Son. Arius stated, “There was a time when he (Jesus) was not.” To ensure this poor theology did not pollute the Christian faith, the church gathered in the Council of Nicea (325) and Constantinople (381) to clarify Trinitarian doctrine.* Today some evangelical theologians and leaders have partially slipped into Arius’ belief system. While they correctly believe Jesus is eternal, they promote that *the Father and Son have differing levels of authority*. “The Father commands, the Son obeys,” they say. This view parallels Arius’ focus on the supremacy of the Father. They mistakenly take the limitations of Jesus’ incarnation and read them back into the eternal Trinity. This poor theology of the Trinity then leads many of them to justify a fixed hierarchy between men and women - “equal but different.”

PERICHORESIS = ROTATING AROUND or MUTUAL INDWELLING

What does this crazy word mean?

One word the early Church used to battle the Arian heresy and clarify Trinitarian relationships was *perichoresis* (*peri* = around, *choresis* = rotating, also *mutual indwelling*). *Perichoresis* means *no Person of the Trinity works independently from the other Persons*. When the Son acts, the Father and the Spirit act as well. When the Father acts, Jesus and the Spirit act. When the Spirit acts, the Father and Jesus act. Jesus said, “If you have seen me, you have seen the Father.” Jesus described Pentecost as when the Spirit came to indwell believers. At that same time, the Father and Son also come to “*make our home with them.*” Every divine action including Creation, the Cross, and Pentecost involves all three Persons of the Trinity.

Perichoresis also means that any character trait or attitude we see in one Person of the Trinity must be true for the other Persons. So if we see Jesus loving, healing, or forgiving; we know the same is true of the Father and Spirit. **Like-wise, when Jesus humbly yields and submits, then we know that the Father and Spirit also humbly submit and yield.**

Conclusion

The Father, Son, and Holy Spirit eternally share power and authority, with “none greater or lesser.” God is NOT ranked in a fixed, eternal hierarchy. Neither should men and women be ranked in a fixed hierarchy.

* Early Church Creeds and the Trinity

Nicaean-Constantinopolitan - “*Begotten of the Father before all ages...Very God of Very God...one essence with the Father*”

Athanasian “*None before or after, none greater or lesser*”

Also research further - Cappadocian Fathers

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What difference does a period make in 1 Corinthians 14:33?

A lot! The original Greek manuscript had no punctuation - no commas, question marks, quotations, or periods. This linguistic detail may sound minor, but it can make a huge difference in translation and the meaning of a passage. For example, in 1 Corinthians 14:33, the period can change the meaning of Paul’s instruction to the church:

Key Term
No punctuation
Translators must choose

*“For God is not a God of disorder but of peace.
As in all the congregations of the Lord’s people, women should remain silent in the churches.”*

OR

*“For God is not a God of disorder but of peace—as in all the congregations of the Lord’s people.
Women should remain silent in the churches.”*

Does Paul want all “women silent,” or all “congregations peaceful”?

Since no period (.) existed in the original, translators must choose where each one goes. Different Bible translations put the period in different places. In this verse, the phrase “As in all the congregations of the saints” links either to the previous section or to the following section. A period after “peace” means in all congregations women should remain silent. But a period after “people,” means that in all congregations God is a God of order and peace. The period makes a huge difference! But how can we know which is correct?

How we can know...

1. In 1 Corinthians 14, Paul was silencing three groups: tongues speakers, prophets, and women, and he was releasing three groups: women, prophets, and tongue-speakers. (See the One-Pager *Is there a CHIASM in 1 Corinthians 14, and who is silenced?*) In this strict chiasm structure, Paul reminded the church in Corinth FOUR times of his main point - The Church must be strengthened (14:26), peaceful (14:33), not ignorant (14:37-38), and orderly (14:40). Therefore, “as in all the congregations” clearly links with universal instructions intended to describe the characteristics of every church. All congregations should be marked by God’s peace and order.
2. Aside from the logic of biblical grammar, in 1 Corinthians 11 Paul instructed women HOW to conduct themselves WHEN they prayed and prophesied. Paul certainly did not forget what he wrote a few chapters earlier! Paul was not out of his mind, telling women the proper etiquette for speaking in public worship, then soon after, commanding all women to be silent in every congregation.
3. In your heart, do you believe that God intends for *all* women for *all* time in *every* congregation in *every* nation and *every* generation to be silent? If so, women should NEVER sing solos, give testimonies, pray aloud, teach children, make announcements, and certainly never preach. Be consistent!

Paul emphasized “orderly worship” 4 times.

Conclusion

Paul emphasized orderly worship throughout the passage. When 1 Corinthians 14 is seen as a chiasm broken up by FOUR reminders to conduct peaceful worship, Paul’s point is clear. The period should be placed after “people,” not after “peace.” All churches should demonstrate God’s peace and order.

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
3. What command should I **OBEY**?
4. With whom can I **SHARE** this?



Is there a **CHIASM** in 1 Corinthians 14, and who is silenced?

Yes, and it's beautifully complex! The linguistic structure named after the Greek letter *chi* "X" shows symmetry of concepts (i.e. ABBA or ABCBA or ABCCBA). Paul addressed confusion and disorder in the church of Corinth. Observe Paul's structure of 1 Corinthians 14:34-40.

Key Term
chiasm A-B-C-C-B-A



Hand—A
 Elbow—B
 Shoulder—C
 Shoulder—C
 Elbow—B
 Hand—A

- 14:26 Introduces main point – “All things to strengthen the church”
- 14:28 Tongues *silenced* **A**
- 14:30 Prophets *silenced* **B**
- 14:33 Re-iterates main point – “God is not for confusion, but peace”
- 14:34 Women *silenced* **C**
- 14:36 Women *free to speak* **C**
- 14:37-38 Re-iterates main point – “Lord’s commands, don’t be ignorant”
- 14:39 Prophets *free to speak* **B**
- 14:39 Tongues *free to speak* **A**
- 14:40 Concludes with main point – “All things in an orderly manner”

PAUL REPEATS THE MAIN IDEA 4X... ORDERLY WORSHIP.

Paul silenced three groups — correcting the Spirituals

The church in Corinth had many problems, and Paul brought correction to each faction. First he addressed those known as Spirituals, who promoted freedom for anyone to speak at any time. This freedom caused great confusion and disorder. Paul gave rules for the proper time and limits of tongues, prophecy, and certain women speaking. Paul used the same word for them all — *sigato*. Because they caused disruption, Paul told all three groups to “be quiet!”

Paul freed three groups — correcting the Ascetics

On the other side, the Ascetics wanted to restrict any bit of freedom. They wanted to stop tongues, restrict all prophecy, and they thought that women speaking was shameful! So Paul brought strong correction to the Ascetics. He freed up women in v.36, by saying to the Ascetics, “What! Did God’s word originate with you? What! Are you only people it has reached?” He then freed up prophets and tongues speakers to complete the chiasm in v.39.

Structure powerfully demonstrates the overall intent

Paul saw the disorder in the church of Corinth and introduced an organized system. Tongue speakers (both men and women) had limits, prophets (both men and women) had limits, and inquisitive, disruptive women had limits. The framework holding it all together was God’s intent — a strong, peaceful, knowledgeable, and orderly church.

Conclusion

Paul structured this chiasm to help display unity and peace in the church of Corinth. Paul corrected the chaos caused by two main groups — Spiritual indulgers and Ascetic legalists. Paul first corrected the expressive Spirituals by limiting tongues, prophets, and inquisitive women. Then he corrected the Ascetics by setting free the same three groups.

4 Crucial Questions
1. What does this teach us about GOD ?
2. What does this teach us about PEOPLE ?
3. What command should I OBEY ?
4. With whom can I SHARE this?



Is it “disgraceful” for a woman to speak in church?

No, it’s not! God does not consider the voices of his daughters in the Church shameful! This teaching grieves his heart. Where does the idea come from? In his pastoral letter to Corinth, Paul the church planter, corrects a dysfunctional church. Let’s dig into 1 Corinthians 14:34-40.

Key Term

Corinthian Slogans

Spirituals ————— Ascetics

- ³⁴ *Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says.*
- ³⁵ *If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.*
- ³⁶ *Or did the word of God originate with you? Or are you the only people it has reached?*
- ³⁷ *If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord’s command. ³⁸ But if anyone ignores this, they will themselves be ignored.”*

PAUL REPEATED AND CORRECTED CORINTHIAN SLOGANS



Two hyper-polarizing groups in Corinth — Spirituals and Ascetics

Within the church of Corinth, two groups pushed their extreme perspectives. Paul repeatedly corrected both groups. **The Spirituals** wanted to indulge in everything - eating food sacrificed to idols, no limits on sexual practices, appetites without restriction, total freedom of tongues, total freedom of dress and hair regardless of modesty or proper custom. On the other hand, **the Ascetics** wanted to restrict anything that looked like freedom - no eating idol food, no sexual relations, no marriage, no tongues, no prophecy, no women speakers. (See *One-Pager on Chiasm in 1 Cor. 14*).

Who said what?

In his letters to the church in Corinth, Paul often used direct quotes *by the Corinthians*, and then he corrected those statements. For example, the Corinthians said, “I follow Paul. I follow Cephas.” or “The stomach for food.” or “Everything is permissible for me.” or “A man should not touch a woman.” Greek has no punctuation, so readers must understand the context in order not to confuse Paul’s corrective words with ungodly Corinthian slogans.

We can be confident that the phrase “*it is disgraceful for a woman to speak in the church*” is NOT God’s view. It is NOT Paul’s instruction. This phrase was a Corinthian Ascetic argument to which Paul brought sharp correction!

How did Paul correct this terrible “disgraceful/shameful/improper” slogan?

Paul used a Greek symbol (ὦ) which, when used to answer a question, shows emphatic opposition - “What?!” “No way!” “Nonsense!” The letter is not a word, but more a grunt of disapproval. Paul challenged the slogan in 11:36, “Did the Gospel *start* with you? Did it *finish* with you?” Did these Ascetics think they were the Alpha and Omega? Were they God? Essentially, Paul said, “Who are you to limit ALL women and say a woman’s voice is *disgraceful!*” Note that Paul used ὦ twice to correct the legalistic Corinthians.

γάρ	ἔστιν	γυναικὶ	λαλεῖν	ἐν	ἐκκλησίᾳ.
¹ for	² it is	for a woman	to speak	in	a church.
36	ὦ	ἀφ’ ὑμῶν	ὁ λόγος	τοῦ θεοῦ	ἐξῆλθεν,
	Or	from you	the word	- of God	went forth,
ὦ	εἰς	ὑμᾶς	μόνους	κατήχησεν;	37
	or	to you	only	did it reach?	If

Conclusion

Paul challenged both indulgent & legalistic Corinthians. Paul’s correction freed women to speak, sing, pray, prophesy, and speak in tongues like any other person in the Body of Christ - with order and respect for others. May we not teach a Corinthian slogan as God’s plan!

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
3. What command should I **OBEY**?
4. With whom can I **SHARE** this?

Are women more easily deceived than men?

Sometimes...but sometimes not! Consider, who began Buddhism? Buddha. Islam? Mohammed. Mormonism? Joseph Smith. Those three men have influenced the spiritual destinies of 2+ billion people. Both men and women can be deceived and can lead others astray! It's not just a girl thing. It's not just a boy thing. Deception is a human thing!

Some people read 1 Timothy 2 and believe the Bible teaches women should *never* teach. They believe Paul issued a UNIVERSAL ban on women teaching for all cultures and all time. Why? Because Eve was deceived, all women are more easily deceived. 1 Timothy 2:14 states:

“For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.”

Ephesus and the Cult of Artemis

To understand biblical passages, it is always important to understand the context. In the first century, Ephesus was a sensuous, immoral, knowledge-seeking (pre-Gnostic) metropolitan area. Much of its economy was based on occult activity (see Acts 19:23-41). The goddess Artemis (Diana) was worshipped in Ephesus. Her gold-covered temple, one of the Seven Wonders of the ancient world, took 120 years to build. It could be seen from the sea.



Artemis was a fertility goddess, often pictured with two-dozen bare breasts. She was known as the Great Mother of Asia. The cult of Artemis worshipped her cosmic power over life and over demonic spirits. Ephesus also celebrated Mother Eve (linking her with the goddess Artemis) as being **created prior** to Adam. They considered that gaining secret knowledge was **good** since people could now have **enlightenment**. In this knowledge-loving, power-seeking city, false teaching abounded inside and outside the church. Timothy labored to guide the church into truth.

What false teaching was Paul correcting in Ephesus?

In the face of heretical cultural fables, Paul instructed Timothy with key doctrines:

- The first woman did **not** precede the first man. **Man was created first - not woman.**
- The woman was **not** enlightened with knowledge (of good and evil). **She was deceived.**
- This knowledge gained by Eve was **not** good. Instead, **she became a sinner.**

Paul was answering Ephesian heresies of the Artemis cult.

Conclusion

Some Christian teachers seek to limit women teaching the Bible because they claim women are more easily deceived. This interpretation misses Paul's point. Rather, Paul was correcting the false doctrines of the cult of Artemis. He was not setting up created order as proof that only men should teach and have authority.

Key Term

Artemis

Mother Goddess of Ephesus

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
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4. With whom can I **SHARE** this?



Can a woman teach with godly authority?

YES, but not with ungodly authority! God wants humble, godly teachers of truth to flourish. But in the pagan city of Ephesus, false teachers abounded in the church. Paul instructed Timothy to stop them. In 1 Timothy, Paul repeatedly mentioned the false teachers of myths and genealogies and used neuter pronouns to describe them - *certain people, these, some, they*. These neuter pronouns show that false teachers were both male and female. (See 1:3-7, 4:7, 5:15, 6:3, 6:9, 6:17-18, 6:20). Paul wanted all false teaching to cease immediately! Specifically, in 1 Timothy 2:11-12, Paul focused on a specific style of authority/false teaching:

“A woman should learn in quietness and full submission.

I do not permit a woman to teach or to assume authority over a man; she must be quiet.”

A quiet, learning, and teachable woman

Two points we must acknowledge before we jump into the unique word used for *authority* in this passage:

1. Note initially, Paul shifted from plural “women” (2:9) to singular “woman” (2:11-15a) before shifting back to plural “women” (2:15b). This chiasm of plural/single/plural highlights a key point. If Paul intended to convey a universal prohibition, why not keep “women” plural throughout the passage? This is a clue that Paul does NOT intend to silence the teaching/authority of all women for all time, but a certain type of false teacher in Ephesus.
2. Paul’s imperative is to *instruct* “a woman.” He commands that this particular woman “learn” in the position of a teachable student. Paul advocated for the rehabilitation of any false teacher, not the silencing of all women.

Authenteo... one-time only

Paul used this abnormal word for authority ONLY ONCE in all of his writings. Since Paul and other writers used *exousia* (authority) 105 times in the New Testament, something unique must exist about this situation. This special word, found twice in Apocryphal references, was actually linked to “murderous” child sacrifice (See the Wisdom of Solomon 12:6), or to calling oneself “the origin” (See 3 Maccabees 2:28-29). The main point is, *authenteo* was not a common, normal word for authority. (See One-Pager, *Are women more easily deceived than men?*) Some believe women of Artemis could call down curses on men - perhaps this woman sought to follow their example?

Good or bad *authenteo*?

So, what type of authority was Paul disallowing? We have two options. Either: 1. Paul was stopping normal, good authority exercised by godly women, or 2. Paul was prohibiting a type of usurping, self-focused, murderous authority of women over men. The choice should be clear. Paul did not permit self-promoting, arrogant teachers of falsehoods.

Paul used authenteo to highlight the false teaching of Ephesus, and show that no one should “lord over” another person.

Conclusion

All false teachers should be quiet, stop teaching lies, and learn correct information. Paul did not allow false teachers to usurp authority and dominate believers, and neither should the Church today. Godly teachers, male or female, should step up in humility.

Key Term

ΑΥΘΕΝΤΕΟ

authenteo = “authority” (Good or Bad?)

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
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Does Paul limit who can lead the church?

Yes he does! Very clearly Paul laid out the qualifications for leaders in the church. He described *episcopos* (overseers), *deaconos* (deacons), and *presbuteros* (elders). Such responsibility does not suit everyone. It requires high moral character. Let's examine the requirements found in 1 Timothy 3:1-7.

Key Term
τις
<i>tis</i> = whoever, anyone

¹"Here is a trustworthy saying: **WHOEVER** aspires to be an overseer desires a noble task. ²Now the overseer is to be above reproach, faithful to **his** wife, temperate, self-controlled, respectable, hospitable, able to teach, ³not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. ⁴**He** must manage **his** own family well and see that **his** children obey **him**, and **he** must do so in a manner worthy of full respect. ⁵(If **ANYONE** does not know how to manage **his** own family, how can **he** take care of God's church?) ⁶**He** must not be a recent convert, or **he** may become conceited and fall under the same judgment as the devil. ⁷**He** must also have a good reputation with outsiders, so that **he** will not fall into disgrace and into the devil's trap."

TIS = WHOEVER, ANYONE (neuter gender)

Only two pronouns - *tis* and *tis*

In these seven verses, Paul uses only two pronouns for leaders, and they are both NEUTER (3:1 *tis* = whoever, and 3:5 *tis* = anyone). By using *tis*, Paul opens up leadership to both men and women. He does NOT restrict leadership to only men in this passage. If Paul had used the word *aner* (male) that would clearly indicate that he intended only men in leadership, but he used *tis* (*anyone, whoever*). Note that EVERY pronoun or possessive pronoun (12 in English) refers back to the neuter *tis*. With no neuter pronoun in English, it becomes awkward to say "that person" or "his/her" so most translations use "he, him, and his" for simplicity. Sadly, that translation decision obscures the open door Paul offers for *godly* and *gifted* male or female leaders. Whether male or female, all must have *outstanding* character.

Faithful = "one woman-man"

The phrase translated "faithful to his wife" or "husband of one wife" actually says "*mias gunaikos andra*." That is, Paul prohibits promiscuity and requires holiness that a "one-woman man" would demonstrate. In the Ephesian culture, men had multiple options for immoral relationships. Women did not have the same options as men, and their faithfulness was expected. Let us be clear that *purity* and *faithfulness* are two main qualifiers for leadership. Requiring marriage with children is obviously not required, since neither Jesus nor Paul would qualify (as childless bachelors). Again, the main point is purity and faithfulness in sexual conduct. Perhaps today, God would disqualify leaders (either male or female) who look at pornography since that indicates an affair of the heart.

Conclusion

Paul intentionally used the neuter *tis* to open leadership in the church to qualified believers. Paul wanted MORE laborers serving in the harvest field, not fewer. Jesus said to pray for more laborers. Paul opened the door.

* Additional Leadership Notes

Paul also addressed both men and women as potential deacons in I Timothy 3:8-13. Later in Titus, when Paul listed qualifications for elders, he used the same word (*tis*), and again, all the pronouns that follow referred to the neuter *tis*.

4 Crucial Questions
1. What does this teach us about GOD ?
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When it comes to men and women, who submits to whom?

In the church and in the home... both men and women should submit to **ONE ANOTHER!** Christians have a great opportunity to reflect Jesus' heart and attitude of humility and service. If we seek to "rule over" other people, we look like the world. The world cannot understand mutual submission. Paul instructed believers in Ephesians 5:21:

Key Term
ὑποτάσσω
<i>hypotasso</i> = Submit

"Submit to one another out of reverence for Christ."

The "Hinge Verse" - Ephesians 5:21

5:21 is significant because it serves as the "hinge verse" in a massively long Pauline sentence. The verse connects and concludes Paul's command to "be filled with the spirit," and at the same time it begins a new section called the "household code." The following verses work out what "submit to one another" means practically, illustrated ultimately by Jesus and the Church. In Christ, everyone should submit to one another, since we follow Jesus' example.

Should husband/wife submission only go "one way"? NO!

Who does Paul command?

In Ephesians 5:21-33, 0 (ZERO) imperative commands are given to women, while three commands are given to men. Husbands are told to "love" in 5:25, 5:28, 5:33. In the rest of the household code (through 6:9), men are given two more commands (five total), children have two, and slaves are given one, with zero commands for women. The verbs addressing wives are either: 1. Not present in Greek but are inferred by "ellipsis" from a previous verse. The text literally says, "wives to your husbands as to the Lord" (5:22) and "wives to your husbands" (5:24). Or 2. The verb in 5:33 is a very "soft" subjunctive, middle/passive verb, and translates "should/ought to respect."

What about the word head "kephale" in this passage?

Certainly, Jesus is King of kings, but in this passage, Paul describes him as the Savior, rather than Lord of Lords. Jesus humbly gives, serves, sacrifices, and saves. *Kephale* is the place where life, blessing, and nourishing care comes from. (See the One-Pager, *Isn't man the "head" of the woman?*)

Should I mutually submit to other brothers and sisters in Christ? **Yes.**

Should I submit to my own wife/husband, whom I love the most? **Of course, yes!**

Conclusion

Submit to one another...that was the example of Christ. That is also the goal of husbands and wives (brothers/sisters). Did Jesus limit himself, deny himself, humble himself, put his Bride's needs ahead of his own? Yes!

When men and women exemplify mutual submission as in Ephesians 5, the world will take note. We become a humble, harmonious, darkness-shaking model of Jesus!

Chiasm of Ephesians 4-6

- 4:1-6 Paul a prisoner
- 4:7-16 Jesus gives gifts/equipping
- 4:17-32 Relating to gentiles/neighbors
- 5:1-20 Relating as loved and holy children
- 5:21-23 Submitting to one another
- 5:24 Wives to husbands
- 5:25 Husbands to wives
- 5:25 Christ to church
- 5:26-27 Church to Christ
- 5:28 He who loves His wife Loves himself
- 5:29 Church to Christ
- 5:29 Christ to church
- 5:33 Husbands to wives
- 5:33 Wives to husbands
- 6:1-4 Relating as obedient children
- 6:5-9 Relating to slaves
- 6:10-17 Jesus gives armor/protection
- 6:18-20 Paul an ambassador in chains

Husband/Wife is the CENTERPIECE, the pinnacle, of an amazing chiasm!

4 Crucial Questions

1. What does this teach us about **GOD**?
2. What does this teach us about **PEOPLE**?
3. What command should I **OBEY**?
4. With whom can I **SHARE** this?

Does the Bible ever mention “roles” for males/females?

No! No Bible verse exists that distinguishes *roles* between men and women. The Bible never states, “leadership is male” or “cooking is female.” By true definition, *roles* are interchangeable. Multiple people can do the job. Often cultural context determines whether a job is held by a man or woman. But when it comes to Christian leadership, some people have changed the definition of *role*, describing leadership as fixed, permanent, and based on gender.

Key Term

Role

What people do...

Sample “role” questions for men and women:

Whose role is baking?	Whose role is being a chef at a restaurant?	Whose role is disciplining children?
Whose role is flying airplanes?	Whose role is working in a factory?	Whose role is sewing clothes?
Whose role is teaching children?	Whose role is defending helpless people?	Whose role is farming/gardening?
Whose role is making the bed?	Whose role is governing a city, state, or nation?	Whose role is weaving baskets?
Whose role is cutting lawn grass?	Whose role is news broadcasting?	Whose role is praying?
Whose role is changing diapers?	Whose role is managing finances?	Whose role is witnessing the Gospel?

A brief history of “role subordination”

Most all ancient Church Fathers believed men were over women. Every biblical commentary before the 1960’s stated, “Men were first and superior. Females were secondary and inferior.” But in the 1960’s in the West, the Women’s Rights Movement gained traction, and women gained a stronger voice. Theologians realized the “superior/inferior” vocabulary needed revising because of culture. Certain theologians wondered how they could maintain male dominance, but say it nicely. Then in 1977, the book *The New Testament Teaching on the Role Relationship of Men and Women*. gave hierarchical Christians new terminology... “Men and women are *equal* in **essence**, but *different* in **role**.” Voila! Women were NOT subordinate in *nature* or *being*, but they WERE subordinate in *role*, *function*, and *authority*. Soon, theologians *identified* roles, *ranked* roles, and *closed* certain roles to women. They made female role subordination *permanent*, and many based it on the Trinity to gain support!

The Triune God is eternally unequal (subordinated)? What?!

The author claimed men and women were “different,” meaning “unequal.” To defend his position, he based “role subordination” of male/female within the Trinity! He ranked the work of Father, Son, and Spirit, claiming the Triune Godhead was *eternally unequal* in authority, power, and will. Some current, well-known Bible teachers also claim that the “commanding Father” and “submissive Son” (which we see in the incarnation) extends into eternity. Beware the Bible teacher who distorts the Trinity to defend their position of permanent male dominance and female submission.

God differentiates male and female by biology, not by work.

Conclusion

Leave the Trinity alone! “Roles” are a terrible way to speak with theological accuracy. Men and women are certainly equal in essence, and they are certainly differentiated by gender/biology, not by God’s ability to gift them as he desires. God created both male and female to share dominion of the world!

4 Crucial Questions

1. What does this teach us about **GOD**?
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How should men and women treat each other?

As you want to be treated! Jesus gave us the Golden Rule:

“Do to others as you would have them do to you.” (Luke 6:31).

Jesus valued mutuality in relationships! But, you may wonder, is this standard ever mentioned again in the New Testament? Absolutely, dozens of times. Below are 24 examples, but there are many more!

Key Term

ἀλλήλους

allelois = one another, each other

	One Another Concepts	Reference
1.	Love one another	John 13:34
2.	Forgive one another	Ephesians 4:32
3.	Accept one another	Romans 15:7
4.	Bear with one another	Ephesians 4:2
5.	Be devoted to + Honor one another	Romans 12:10
6.	Greet one another	2 Corinthians 13:12
7.	Be hospitable to one another	1 Peter 4:9
8.	Be kind and compassionate to one another	Ephesians 4:32
9.	Don't grumble against one another	James 5:9
10.	Do not slander one another	James 4:11
11.	Serve one another	Galatians 5:13
12.	Carry one another's burdens	Galatians 6:2
13.	Build up one another	1 Thessalonians 5:11
14.	Encourage one another daily	Hebrews 3:13
15.	Comfort one another	1 Thessalonians 4:18
16.	Stop passing judgment on one another	Romans 14:13
17.	Stimulate one another to love and good deeds	Hebrews 10:24
19.	Instruct one another	Romans 15:14
20.	Do not lie to one another	Colossians 3:9
21.	Teach and admonish one another	Colossians 3:16
22.	Confess your sins + pray for one another	James 5:16
23.	Live in harmony with one another	Romans 12:16
24.	Submit to one another	Ephesians 5:21

Greek *allelois*, translated “one another” or “each other,” carries the meaning of reciprocal action, equivalent attitude, or a back-and-forth situation.

The “One Another” principles are best seen in Trinitarian relationships, since the three Persons function in absolute, perfect harmony. While men and women cannot come close to the Trinity, we must try. Jesus said,

*“I in them and you in me - so that they may be brought to **complete unity**. Then the world will know.”*
(John 17:23)

Men and women who live in unity and display the one another principles will “let the world know!” This profound relationship model is a humble weapon in God’s kingdom!

These directives are not masculine or feminine. They are given to all disciples of Christ!

Conclusion

“One Another” principles are spiritual weapons. The practical application of these principles may look different in various cultures. This simple type of earth-shaking relationship will challenge the foundation of every world religion. Pick up your “One Another” weapons and learn to use them!

4 Crucial Questions

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What about these 10+ common objections?

1. Adam named Eve, so he is in charge.

There were two namings. The first naming came in the joy of Gen. 2:23. The man described their similarity in the world’s first poem (“bone of my bone, flesh of my flesh”), ending his search for a similar partner. There is NO indication that the man was in charge of her, but he was amazed and thrilled! The second time the man named the woman was in Gen. 3:20. In this story, they were *not* unified, and they were *not* sinless. He called her by her biological function (“Mother of all the living”). At that time, in the post-Fall world, he was ruling over her.

2. Eve took Adam’s family name.

Actually, both were called “adam” = humankind. See Gen. 5:1-2. “Adam” was not always a proper name. In some cultures today, the woman takes the man’s last name. In many Asian cultures, the woman keeps her last name in marriage, and the children take the dad’s name.

3. Eve sewed the fig leaves.

Not in the text. People who claim Eve sewed the fig leaves are reading their worldview into the text.

4. The first man got in trouble for “listening” to his wife.

God simply spoke facts (Gen 3:17). Listening does not indicate disobedience. Eating from the forbidden tree was the disobedience. God also told Abraham to listen to his wife (Gen 21:12).

5. Man was created first and is therefore the leader.

Man was created before the woman, but what was created before the man? Animals, plants, dirt.

6. Women are more easily deceived.

Do you know any foolish men? We do. Do you know any foolish women? We do. Was it a man or woman that started Buddhism, Islam, Marxism/Communism, Mormonism? In fact, it was men that started those ideologies which impact literally billions of people. The enemy can deceive either gender. Trust godly women’s brains, hearts, and intuition!

7. Women should stay at home.

Where is that in the Bible? It’s not there. God instructed both male and female to “rule the earth.” Paul instructed women to manage their homes well (1 Tim. 5:14). In Titus 2:4-5 Paul contrasted “lazy/idle” (1:12) with “busy/working” at home. He never tells women to stay there. Can you think of a Bible woman who worked outside the home? We can!

8. No female pastors are named in the Bible.

Neither is one male pastor named. The word *pastor* is only used **one** time in the NT in Ephesians 4:11. There were no “senior pastors”, “executive pastors”, “teaching pastors” or other modern options in the early Church.

9. Men are the “Prophet, Priest, and King” of the home.

Rest easy, brothers. Jesus IS all three, but the Bible NEVER says that responsibility is yours. In the Old/New Testaments, those duties were *never* combined into one person. Only Jesus can fulfill all three!

10. A women in the pulpit is: “a slippery slope to accepting immorality in the church,” or, “like a camel putting its nose under the tent, soon the whole camel is inside.”

Being a woman is NOT a sin, nor are women like camels! Accept what is good and holy. Reject dishonorable, shameful sin. Understand what qualifies a person to lead in the church... righteous living and growing, maturing faith.

11. A marriage without a leader is: “like a ship without a captain”, “an army without a general”, “a two-headed monster”!

The analogy may be true for ships or armies, but they are not accurate pictures of marriage. Both can lead and follow at different times based on their strengths, like good friends do. Two hearts/minds working in unity is a powerful model!

Key Term
Objections... often conceal a secondary agenda.

Many common objections have simple answers.

Conclusion

Keep in mind God’s character, God’s kingdom, and God’s mission. He wants to multiply His laborers.

4 Crucial Questions
1. What does this teach us about GOD ?
2. What does this teach us about PEOPLE ?
3. What command should I OBEY ?
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