

Ephesians Series

Lesson #253

January 5, 2025

Dean Bible Ministries

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Priorities in Public Worship

Ephesians 5:21; 1 Timothy 2:8–12; 1 Peter 2:11–3:6



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Three-Part Review

- 1. The Divine Institutions;**
- 2. The Creator-creature distinction;**
- 3. The trends of the sexes due to sin.**

THE DIVINE INSTITUTIONS

BUILDS SOCIETY

1. Responsible Choice

2. Marriage

3. Family

RESTRAINS SOCIETY

4. Civil Government

5. Tribal Diversity

BLESSES SOCIETY

6. ISRAEL

Bless the world

Promote stability, blessing, perpetuation of the human race

Discipline and punish and restrain evil

Creator-Creature Distinction

1st level
CREATOR
(*Yahweh*)

INFINITE SOVEREIGN *YAHWEH*

2nd level
creature
(man)

• finite
limited
man

Rebellion against *legitimate* authority then is asserting that we, the finite creature, know more about what is best than God.

**General trend
of women**



**General trend
of men**

**Gen. 3:16, “... your
desire shall be to
control your
husband,”**

**“But he shall
domineeringly rule
over you.” [~RD]**

Women trend
toward wanting to
be the leader

Men trend toward being
autocratic, as well of
abdicating responsibility

The Logic Trap of the Serpent's Temptation

Gen. 3:1, “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden”?’”

Gen. 3:2, “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden;

Gen. 3:3, “ ‘but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.” ’”

Gen. 3:4, “Then the serpent said to the woman, ‘You will not surely die.’ ”

Gen. 6:5, “Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.”

Eph. 5:22, “Wives, submit to your own husbands, as to the Lord.”

Eph. 5:25, “Husbands, love your wives, just as Christ also loved the church and gave Himself for her,”

Eph. 6:1, “Children, obey your parents in the Lord, for this is right.”

Eph. 6:4, “And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.”

Eph. 6:5, “Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;”

Eve's Choice [Divine Institution #1–personal responsibility to God]:

Door #1: Decide that she alone has the ability to evaluate the credibility and integrity of God;

Door #2: Decide to hit the pause button and go ask God what He says about the claims of the serpent.

The central issue: authority. The authority of God vs. the authority of the creature.

God: If you eat the fruit you will certainly die.

Satan: If you eat the fruit you won't die; you will be like God, like the Creator Himself.

Comparing and Contrasting

1 Tim. 2:8–15 with 1 Peter 2:11–3:8

Comparing and Contrasting

1 Tim. 2:8–15 with 1 Peter 2:11–3:8

- 1. The broad context of both passages.**
- 2. The narrow context of both passages.**

A. The broad context of 1 Tim. 2:8–15

Paul is addressing problems of false teachers in the churches of Ephesus through universal principles.

1 Tim. 1:3, “As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach different doctrine,” [~RD]

1 Tim. 1:6, “Some have deviated from these and turned aside to fruitless discussion. [~HCSB]

1 Tim. 1:7, “They want to be teachers of the law, although they don’t understand what they are saying or what they are insisting on.” [~HCSB]

A. The broad context of 1 Tim. 2:8–15

Paul is addressing problems of false teachers in the churches of Ephesus through universal principles.

In the context of chapters 2 and 3, part of this had to do with the roles of men and women in public worship (ch. 2) and then leadership (ch. 3).

B. The broad context of 1 Pet. 2:11–3:8

Peter is addressing his epistle to a group of Jewish-background believers who are living as a minority in a Gentile-/Greek-dominant culture in the Jewish diaspora in what is now eastern, central, and northern Turkey.

1 Pet. 1:1, “Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”

B. The broad context of 1 Pet. 2:11–3:8

Peter is addressing his epistle to a group of Jewish-background believers who are living as a minority in a Gentile-/Greek-dominant culture in the Jewish diaspora in what is now eastern, central, and northern Turkey.

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B. The broad context of 1 Pet. 2:11–3:8

Peter is addressing his epistle to a group of Jewish-background believers who are living as a minority in a Gentile-/Greek-dominant culture in the Jewish diaspora in what is now eastern, central, and northern Turkey.

In this context Peter is instructing them not on public worship, but that they conduct their private lives according to a standard that is similar to the household codes of that time, but held to standards of virtue and integrity that went beyond that of the culture.

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

II. The specific context of the two passages.

A. The specific context of 1 Tim. 2:1–4

- 1. Paul began with a challenge to prayers, supplication, and giving of thanks to all men, especially government rulers for the purpose of leading a quiet and peaceable life.**

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.”

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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.”

**ἡσυχίος *hēsuchiaos*
masc sing acc
quiet, tranquil
“stable and quiet
life” ~RD**

The reason focuses on evangelism:

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.

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,

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.” [NKJV]

First he address the males in the congregation. The men were failing to be spiritual leaders in their families and in the church. Instead they were bickering, they were angry about things, and doubting other things.

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

Second he addresses the women in the context of public worship.

The women had spiritual problems as well.

1 Tim. 2:9, “likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire,” [ESV]

1 Tim. 2:9, “Also, the women are to dress themselves in modest clothing, with decency and good sense, not with elaborate hairstyles, gold, pearls, or expensive apparel,” [HCSB]

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,” [NKJV]

1 Peter admonitions on dress.

The key idea governing this section in 1 Peter:

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

1 Pet. 3:1, “Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

1 Pet. 3:2, “when they observe your chaste conduct accompanied by fear.” [NKJV]

**1 Pet. 3:3, “Do not let your adornment be merely outward—
arranging the hair, wearing gold, or putting on fine apparel —**

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

**κόσμος *kosmos*
masc sing nom
world, adornment,
decoration**

**1 Pet. 3:3, “Do not let your adornment be merely outward—
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**κόσμος *kosmos*
masc sing nom
world, adornment,
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**πραῦς *praus* Adjective neut sing gen gentle, humble,
considerate**

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which is very precious in the sight of God.” [NKJV]**

**κόσμος *kosmos*
masc sing nom
world, adornment,
decoration**

**ἡσυχίος *hēsuchios*
Adjective masc sing gen
quiet, in the sense of tranquil,
not chaotic, or uncontrolled**

**πραῦς *praus* Adjective neut sing gen gentle, humble,
considerate**

1 Pet. 3:5, “For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,”

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

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 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 truth.” [RD]

**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,”

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

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 delivered in childbearing if they continue in faith, love, and holiness, with self-control.” [RD]

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.”

ἡσυχία *hēsuchia*

fem sing dat

silence, quiet, or

without turmoil.

Not in the sense of

absolute quiet,

women are to

participate in prayer

and in prophecy

(1 Cor. 11:5).

2 Thess. 3:11, “For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

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.”

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

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. 11:3, “But I want you to know that the head [authority] of every man is Christ, the head of woman is man, and the head of Christ is God.”

1 Cor. 11:5, “But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.”

1 Cor. 11:7, “For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

1 Cor. 11:8, “For man is not from woman, but woman from man.

1 Cor. 11:9, “Nor was man created for the woman, but woman for the man.

1 Cor. 11:10, “For this reason the woman ought to have a symbol of authority on her head, because of the angels.”

For the Men (males)

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

For the Women:

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.”

Instructions

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.”

Reasons why?

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 delivered in childbearing if they continue in faith, love, and holiness, with self-control.”

1 Peter 2:11–3:6

The foundation:

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

1 Pet. 2:13, “Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme,

1 Pet. 2:14, “or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.”

1 Pet. 2:18, “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.

1 Pet. 2:19, “For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.

1 Pet. 2:20, “For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.”

1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps;

1 Pet. 2:22, “ ‘Who committed no sin, nor was deceit found in His mouth’;

1 Pet. 2:23, “who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

1 Pet. 2:24, “who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

1 Pet. 2:25, “For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.”

1 Pet. 3:1, “Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

1 Pet. 3:2, “when they observe your chaste conduct accompanied by fear.”