

# Women Are Highly Valued

## The So Called “Women Problem”

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## INTRODUCTION

Warning! If you are a man who believes that it is most important to “keep a woman in her place,” you should not read this. It will be bad for your blood pressure.

The subjugation of women is the result of the fall. Redemption provides all that is necessary to restore women to the positions that God intended for them. However, in order for this restoration to take place the other half of the human race, the men, must participate.

God’s original intent was to create a partner for man who would also give birth to future generations and partner with man in the dominion of the earth. The fall brought terrible consequences upon both man and woman. Those who do not believe in the consequences of the fall often strive harder to restore women than those who should know better than to continue keeping women in bondage as second class human beings.

In order to understand how redemption works out among humankind it is necessary to understand the progressive revelation found in the scriptures. In the Old Testament the Holy Spirit did not indwell humans. He only came upon the leaders of God’s people, Israel, in order to give them super human abilities to subdue the fallen world around them.

Because of this times were hard, violence was common and women were absolutely at the mercy of men. Even in those times there were some previews of the liberated woman.

Far right legalistic Christianity still oppresses women across the board. This is partly due to a misunderstanding of the scriptures regarding women and also to the fact that for centuries men have made the rules and men without the enlightenment of the Holy Spirit just naturally oppress women.

## JESUS AND WOMEN

Jesus is the friend of women. The New Testament says in many places that many women followed Jesus. Jesus talked to the Samaritan woman openly and freely. This was never done in his day. Jesus honored his mother Mary from the cross by assigning John to take care of her. A woman, Mary Magdalene, was the first to see Jesus after he was resurrected.

The sisters of Lazarus, Mary and Martha, were close friends of Jesus. Jesus not only forgave the woman caught in adultery with the warning not to do it again, but he dealt with the hearts of the crowd which had been taught the way of the Jewish legalists on the matter. He did not deal with the extreme right Pharisees directly here. One has

to wonder where the man was that was involved when the extreme right was dragging this woman to judgment.

Extreme right legalists are hard on everyone. They are hard on men. But the extreme right legalists are even harder and more severe on women. The self righteous man is always ready to blame it on the woman. "It was the woman that you gave me that caused me to sin." Genesis 3:12.

Most American women now believe that they are equal to men. Along with men they also love liberty. However, since their personal and professional liberties are newer and fresher to them, they tend to value them more. After all, women did not even get the vote in the United States until 1920 and in many places equal pay for equal work is still not a reality.

Amazingly, nature will produce one half females and one half males when left to its own. China, for instance, has severely modified this because it sees a lesser value in female babies. About one half of the people in America are females. The influence of women should never be underestimated.

Men should encourage women in every possible way to thrive as equals in America. Some may say that the Bible teaches that women should be subject to men. The only verse that necessarily

applies to this concept is that a woman should be in submission to “her own husband,” (Eph. 5:22) not to every man that she meets or knows or works with. However, there is more to that story.

## PAUL’S APPARENT CONTRADICTION IN I CORINTHIANS AND GALATIANS

Paul’s Corinthian letter is written to a single church which was in pandemonium. Order was needed above all things. “Let your women keep silence in the churches . . . they are commanded to be under obedience as also says the law.” (I Cor. 14:34) Paul tells them that he is forced to put them back under the law, the rules. “I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . I have fed you with milk, and not with meat. . . .For you are yet carnal . . .” (I Cor. 3:1-3)

Context in scripture is very important and in some cases, such as this one, the writer explains the context in which the passage should be understood. “Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.” (Gal. 4:1-2) “But before faith came, we were kept under the law, shut up



unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”( Gal 3: 23-24) As long as believers remain childish the law, the rulebook, is necessary to maintain order and decency and to teach them how to graduate into a productive walk in faith.

When both the men and the women are mature the law is no longer necessary. “But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (Gal 3:25-27) Galatians is written to a group of churches in a certain area.

These churches were not out of order. So Paul told them, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal. 3:28) Another version makes it clearer, “There is [now no distinction] neither Jew nor Greek, there is neither slave nor free, there is not male and female; for you are all one in Christ Jesus”. (Gal. 3:28 Amplified Bible) “But if ye be led of the Spirit, ye are not under the law.” (Gal. 5:18)

In summary, as mature believers they are not under the law. Peter says, “Likewise, ye younger, submit yourselves unto the elder. Yes, all of you be

subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble.” (1 Peter 5:5) Actually the final word is to be humble and therefore everyone is subject one to another. To be subject to one another means to “cooperate.”

## DEBORAH

Judges 4

The preeminent Old Testament woman. Prophet and Judge.

The Judges were the precursors to the Kings.

Deborah is the premier Old Testament woman. Deborah judged Israel. Deborah used Barak to general her army, but Barak was not, as some suppose who want to make the scriptures fit their theological presuppositions, a co-judge. Barak served Deborah. He stated clearly that he would not go anywhere that she would not go. Deborah’s husband is barely mentioned.

She stood on her own before God as a ruler and a leader. This is a preview of things to come. JUNIA

## JUNIA

### Romans 16:7 NIV

Greet Andronicus and Junia, my fellow Jews who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.

\* Some translations even seem to try to obscure the fact that Junia is mentioned as outstanding among the apostles by Paul. The name is a feminine proper noun.

### Romans 16:7 MSG

Hello to my cousins Andronicus and Junias. We once shared a jail cell. They were believers in Christ before I was. Both of them are outstanding leaders.

## PRIVATE INTERPRETATION

2 Peter 1:20 King James Version (KJV)

<sup>20</sup> Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Peter 1:20 Mounce Reverse-Interlinear New Testament (MOUNCE)

<sup>20</sup> Above all , you must understand that no prophecy of  
prōton ginōskō hoti ou prophēteia  
scripture arises from the prophet's own interpretation ,  
graphē ginomai idios epilysis

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“From the prophet’s” is supplied to enhance the English. However, it also represents a particular interpretation.

Therefore, a private interpretation can mean either the interpretation of a single person or an interpretation of a single passage of scripture not considered in the context of all scripture, in this case the NT or Epistles.

## ἴδιος (idios)

Strong: G2398

GK: G2625

one's own, Mk. 15:20; Jn. 7:18; due, proper, specially assigned, Gal. 6:9; 1 Tim. 2:6; 6:15; Tit. 1:3; also used in NT as a simple possessive, Eph. 5:22; τὰ ἴδια, one's home, household, people, Jn. 1:11; 16:32; 19:17; οἱ ἴδιοι, members of one's own household, friends, Jn. 1:11; Acts 24:23; ἴδια, adverbially, respectively, 1 Cor. 12:11; κατ' ἴδιον, adv., privately, aside, by one's self, alone, Mt. 14:13, 23

Note: privately, aside, by one's self alone

## ἐπίλυσις (epilysis)

Strong: G1955

GK: G2146

a loosing, liberation; met. interpretation of what is enigmatical and obscure, 2 Pet. 1:20

Note: enigmatical and obscure

## SUBJECTION

1 Timothy 2:9 – 15 KJV

<sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;

<sup>10</sup> But (which becometh women professing godliness) with good works.

<sup>11</sup> Let the woman learn in silence with all subjection.

<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

<sup>13</sup> For Adam was first formed, then Eve.

<sup>14</sup> And Adam was not deceived, but the woman being deceived was in the transgression.

<sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

## I Tim 2: 11-12 NASB

A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.

What is the context here? Here we have a very young man set by Paul as a pastor, most probably his first such position.

He is also probably unmarried.

The congregation is verily likely composed of new believers.

All of Paul's considerable advice to Timothy is very harsh concerning women.

We cannot consider the advice to Timothy apart from Paul's teaching regarding women in I Corinthians and Galatians.

It is all the same Paul the Apostle.

Paul does not want Timothy to be over Mothered or controlled by the women in his congregation during this early period in Timothy's ministry and with immature believers.

Remember immaturity requires the use of the law. Paul is clear in Galatians that we should not have to be under the law, but sometimes it is necessary as in 1 Corinthians.

The same context is true of Titus.

## SLAVES

Titus 2 AMP

<sup>3</sup> **Older women** similarly are to be reverent in their behavior, not malicious gossips nor addicted to much wine, teaching what is right and good, <sup>4</sup> so that they may encourage the **young women** to tenderly love their husbands and their children, <sup>5</sup> to be sensible, pure, makers of a home [where God is honored], good-natured, being subject to their own husbands, so that the word of God will not be dishonored.

<sup>9</sup> Urge **bond-servants** to be subject to their own **masters** in everything, to be pleasing and not talk back, <sup>10</sup> not stealing [things, regardless of value], but proving themselves trustworthy, so that in every respect they will adorn and do credit to the teaching of God our Savior.



**NASB 2:9** *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not <sup>[e]</sup>argumentative, <sup>10</sup> not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.

Titus 2:9 Mounce Reverse-Interlinear New Testament (MOUNCE)

<sup>9</sup> Urge slaves to be subject to their own masters in all things, to  
hypotassō idios despotēs en pas  
be pleasing, not talking back,  
eimi euarestos mē antilegō

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Obviously, the phrase “urge slaves to be” is supplied by the translators because of the presence of the word “masters” which follows in the Greek. Some translations use the word “bond servant” (Greek *doulos*) because Paul refers to himself as a bond-servant of Christ. An Old Testament bond servant was usually a self-indentured **slave** who was sold to another in order to get out of debt. After 7 years he could then leave or decide to remain with the master for life. This was a choice, but it was not reversable. If he had married and had children, he could not take them with him if he chose to leave.

Exodus 21:5-6.

<sup>5</sup> And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

<sup>6</sup> Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever.

Paul obviously did not feel a call to lead an abolitionist movement. Does this mean that slavery is a good thing? Certainly not.

Nevertheless, for the sake of the present argument if Christians are to treat women in the Old Testament fashion even though we are not under the Old Covenant then we might as well **bring back slavery** in all forms. This consideration is in addition to the arguments already set down above.

## A VIRTUOUS WOMAN

### Proverbs 31

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

The inclusion of all the above domestic traits does not exclude the fact that if a woman wants to be a medical doctor or another kind of doctor, or a lawyer, or a senator, or a mayor, etc. she should be encouraged to pursue it. We need the women's perspective in all of those fields, especially the perspective of Christian women.

## NOTES



