

CAN WOMEN TEACH IN THE CHURCH?

That is the question from 1st Timothy 2:11-15.

Ben Deaver @ Tallgrass Church Central Gathering on September 9, 2018

Announcements:

- Tough loss for the Wildcats!
- MHK Flood Relief—Blue tub
- LIFE Groups this week
- Back to the Schooler's Party
- Guys' Campout
- College students, meet Dilan Oglesby after Central Gathering!
- Feel free to work on this puzzle at any time during Central Gathering!

Mingle Question—What's the most recent puzzle you completed?

Welcome!

- Aiming for Love in the Household of God
- The passage we're studying tonight is one of the reasons we chose to study 1st Timothy early in the life of Tallgrass Church.
- We have another elephant in the room. It's this passage on women.

Read 1 Timothy 2:11-15 and then pray!

Women: To Teach or Not to Teach? That is the question.

SEE HANDOUT!!!—Four Views on Women in the Home, Church, and Society

Slaves, Women, and Homosexuals by William Webb

- Hard Patriarchy (Highly Complementarian)—More consistent in application of their interpretation than some.
- Soft Patriarchy (Complementarian)—Lacks consistency in application compared to interpretation.
- Evangelical Egalitarianism—Can still retain complementarian structure in the home while being egalitarian in the church and society.
- Secular Egalitarianism—Not directly rooted in biblical insight although one can strongly make the case that most gains in social justice are driven by a Judeo-Christian worldview.

So-called "Traditional" View—Hard-Soft Patriarchy (Complementarian) View

- This is the view that I've come from.
- The complementarian view is held so strongly because Paul appeals to the creation account here.
 - Adam was formed first, therefore women should not teach men or have authority over men, it goes.
 - Eve was deceived, therefore women are more easily deceived.
 - There's only a small problem with these arguments. They aren't what Paul is saying.
- Hardly anyone I know THESE DAYS actually would argue that women are more prone to deception. However, if you are making connections between Eve and all women in these verses then how can you not make the argument that women are prone to deception?
- Tradition and inconsistencies—Point out the major inconsistencies. We tend to pick and choose how we apply passages.
 - Head coverings
 - Greeting each other with a kiss
 - Widows in 1 Timothy 5:9-16
- How are these questions answered?
 - Why would we have women who are supposedly prone to deception teach other women and children who are also prone to deception?
 - What about women teaching in church small groups?
 - What about women praying or singing at a worship service?
 - What about learning from female authors?
- Extreme measures taken to live out a complementarian view of this passage:
 - One church I've heard of says women can be on the stage if a man is up there with them.
 - One church I've heard of says that women can teach Sunday school but not preach at the worship service because there are no options for men to not be present. Nonsensical.
 - Some churches have women function as elders without calling them such. They aren't concerned about women actually leading. They're just trying to get around this text.

Puzzle Pieces as Context

- This passage is in a letter written by Paul. Letters are occasional documents. They address specific occasions.
- Like hearing one side of a phone conversation. What are they saying on the other end of the line?
- Kind of like putting pieces of a puzzle together. We don't have all the pieces but we have enough pieces to see the picture. It's sufficient but not exhaustive information. Puzzles that are missing a few pieces are often so unsatisfying...but you still get the picture!
- Context, context, context!!!—Words are in phrases which are in sentences which are in paragraphs which are in sections which are in genres (which in this case is an Epistle, or letter) which are in Testaments (in this case the New Testament) which are in canon which were written into culture (which includes the time too)! The cultures into which the Scriptures were written are Ancient Near Eastern, Greco-Roman, and Jewish.

Some Puzzles are Difficult

This is a difficult passage! It may be the type of passage that Peter referred to in 2 Peter 3.

- **2 Peter 3:16b** ^{16b} There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.
- Our 2nd Timothy 2 passage probably wasn't as difficult to those who read it back *then* and *there*. Peter was probably referring to passages on the Law. But our passage tonight is difficult to us *here* and *now*.
- This is a very difficult puzzle! It's like one of those 1000 piece puzzles.
- IMPORTANT!!! Interpret the unclear passages in light of the clear passages.
 - Don't build a prominent doctrine based on one verse in the Bible, especially when there are many passages that would call your doctrine into major question.

Convictions:

1. We must seek to be faithful to the intent of the Scriptures.

- We must have a view that's based on what the Bible teaches, not what our society or culture teaches. It's not enough to say, "C'mon, it's 2018. Of course women should be in leadership."
- We must seek fidelity to the intention of the authors of Scriptures. We could still be wrong. In fact, no one human being is perfect in their biblical interpretation except Jesus Christ. But we must seek to be faithful to the intent of the Bible.

2. We must be consistent in our interpretation and application of the Scriptures, even if that means we've got to work very hard at exegesis and hermeneutics.

- For example: If you come to the conclusion that this passage teaches that women should remain quiet in church, then be consistent in how you live that out in the life of your church. Don't allow women to give their testimonies or pray publicly.
- If you come to the conclusion that this passage teaches that women can't teach men then be consistent. Don't allow women to teach in small groups. And don't make some weird distinction between when someone is really teaching the Scriptures with authority compared to when they aren't.
- Be consistent. Do the hard work to make your exegesis, the interpretive work to understand what it meant back *then* and *there*, match with your hermeneutics, the application of the Scriptures *here* and *now*. Have conviction and articulate it and live it out.
- In fact, this is one of the reasons that we planted Tallgrass Community Church. We wanted to have convictions in the Scriptures, then articulate them, and then seek to live them out in the life of our church.

3. Women must be treated with dignity and respect.

- This HAS NOT been the case throughout history. See *Chopping Block* notes from Gary DeLashmutt's teaching.

4. Men must not be passive.

- This HAS NOT been the case throughout history. Passive men are a huge problem in our homes, churches, and societies. Men everywhere should lift holy hands in prayer as Paul tells Timothy early in this chapter.

5. We all bring ourselves to the Scriptures.

- This isn't a conviction as much as a reality. We all bring our backgrounds, experiences, paradigms, worldviews, and fears to the Bible when we read and study and apply it. We must be aware of this. We need to be open to change our view as well. My view on this particular passage has changed dramatically over the last ten years.
- We also need to name any fears we may have.
 - Fear that we're swayed by our culture
 - Fear of gender blending
 - Fear that we'll become a theologically liberal church—"Next thing you know we'll be affirming homosexuals."
 - Fear there's a slippery slope with biblical interpretation
 - Fear that we're wrong Biblically
 - Fear of women usurping power
 - Fear that men's inadequacies would be exposed
 - What other fears are out there?
- My own background—I'm coming from a complementarian view.
- What's your background on this issue?

Puzzle Pieces in Acts

Ephesus—See map

- 350,000 people
- Rampant paganism
- Hugely responsive to the gospel! Acts 19—baptisms (v. 5); destroyed magic books (v. 19); economic downfall (v. 24)

Temple of Artemis—See picture

- Located in Ephesus
- This was one of the Seven Wonders of the World.
- 450' x 225' x 60' with more than 127 columns
- “Great is Artemis of the Ephesians!” Acts 19:28, 34
- Acts 20—Paul already bracing for a spiritual counter-attack
- **Acts 20:28-30** ²⁸ Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. ²⁹ I know that after my departure fierce wolves will come in among you, not sparing the flock; ³⁰ and from among your own selves will arise men speaking twisted things, to draw away the disciples after them.

Puzzle Pieces in the Letters

- The context of most passages exhorting believers to teach and use other spiritual gifts or just speak is to the mixed assembly of Jesus-followers, the brethren and sistren.
- **Ephesians 4:7-8** ⁷ But grace was given to each one of us according to the measure of Christ's gift. ⁸ Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.”
 - **Ephesians 4:8a** ^{CSB} When he ascended on high, he took the captives captive; he gave gifts to *people*.
- **Ephesians 4:11** ¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers...
- **Romans 12:6-8** ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith... ^{7b} ...the one who teaches, in his teaching; ⁸ the one who exhorts, in his exhortation...the one who leads, with zeal...
- **1 Corinthians 12:1** Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed.
- **1 Corinthians 12:27-28a** ²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers...
- **1 Peter 4:10-11a** ¹⁰ As each has received a gift, use it to serve one another, as good stewards of God's varied grace: ^{11a} whoever speaks, as one who speaks oracles of God...
- **Colossians 3:16** Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.
- **1 Corinthians 11:1-16**—Women were praying and prophesying out loud, leading in the assembly.
- **1 Corinthians 14:33-35** ³³ For God is not a God of confusion but of peace. As in all the churches of the saints, ³⁴ the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. ³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.
- The clear teaching in the New Testament is that women can and did teach in the church!

Puzzle pieces from the Pastoral Letters!

- What's the context of this passage? The Pastoral Letters are the letters Paul wrote to two church leaders, two letters to Timothy and one to Titus.
- This is not a general letter teaching what church polity, organization and structure, must be for all time. This is a letter written to a specific church leader who is trying to lead at a specific church that is under siege by certain persons with certain teachings. Look with me and I think you can see for yourself.
- **1 Timothy 1:3-4** ³As I urged you when I was going to Macedonia, **remain at Ephesus so that you may charge certain persons not to teach any different doctrine, ⁴nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.**
- **1 Timothy 1:5-7** ⁵The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. ⁶**Certain persons, by swerving from these, have wandered away into vain discussion, ⁷desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.**
- **1 Timothy 1:18-20** ¹⁸This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, ¹⁹holding faith and a good conscience. **By rejecting this, some have made shipwreck of their faith, ²⁰among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.**
- **1 Timothy 2:5-6** ⁵**For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all, which is the testimony given at the proper time.**
- **1 Timothy 3:7** **Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.**
- **1 Timothy 4:1-5** ¹**Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, ²through the insincerity of liars whose consciences are seared, ³who forbid marriage...**
- **1 Timothy 4:7** **Have nothing to do with irreverent, silly myths. Rather train yourself for godliness...**
- **1 Timothy 5:9-12**—Specific instructions re: widows. ⁹Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, ¹⁰and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. ¹¹But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry ¹²and so incur condemnation for having abandoned their former faith.
- **1 Timothy 5:13-15** ¹³**Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not. ¹⁴So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. ¹⁵For some have already strayed after Satan.**
- **1 Timothy 6:2b-5** ^{2b}Teach and urge these things. ³**If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, ⁴he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, ⁵and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.**
- **1 Timothy 6:13-16**—Statement about the character of Jesus. Shortened version in chapter 1. ^{15b}—he who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.
- **1 Timothy 6:20-21a** ²⁰O Timothy, guard the deposit entrusted to you. **Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” ²¹for by professing it some have swerved from the faith.**

- **2 Timothy 2:14-18** ¹⁴ Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers.¹⁵ Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.¹⁶ **But avoid irreverent babble, for it will lead people into more and more ungodliness,** ¹⁷ **and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,** ¹⁸ **who have swerved from the truth,** saying that the resurrection has already happened. They are upsetting the faith of some.
- **2 Timothy 2:22-26** ²² So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. ²³ **Have nothing to do with foolish, ignorant controversies;** you know that they breed quarrels. ²⁴ And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, ²⁵ correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, ²⁶ **and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.**
- **2 Timothy 3:5-9** ⁵ ...having the appearance of godliness, but denying its power. Avoid such people. ⁶ For among them are **those who creep into households and capture weak women,** burdened with sins and led astray by various passions, ⁷ always learning and never able to arrive at a knowledge of the truth. ⁸ **Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith.** ⁹ But they will not get very far, for their folly will be plain to all, as was that of those two men.
 - They were into some Satanic supernatural stuff... and it was very dangerous to this developing church.
- **2 Timothy 4:3-4** ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths.
- **2 Timothy 4:14** Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds.
 - Alexander has some money on the line it seems.
- **2 Timothy 4:17**—Paul compares himself to Daniel in Babylon.
- **Titus 1:12-16** ¹² One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” ¹³ This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, ¹⁴ **not devoting themselves to Jewish myths** and the commands of people who turn away from the truth. ¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. ¹⁶ They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.
- **Titus 2:3-6**—Older women and younger men

³ Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. ⁶ Likewise, urge the younger men to be self-controlled.

 - Looks like these were the problems these groups of folks were having. No one should be slave to much wine. Not just older women. Everyone should be submissive in the way the Scriptures teach submissiveness. Not just older women. Everyone should be self-controlled. Not just younger men.
- **Titus 3:9-11** ⁹ **But avoid foolish controversies, genealogies,** dissensions, and quarrels about the law, for they are unprofitable and worthless. ¹⁰ As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, ¹¹ knowing that such a person is warped and sinful; he is self-condemned.

Puzzle Pieces in 1st Timothy 2

Shift from plural to singular

1 Timothy 2:8-15 ⁸I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; ⁹likewise 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, ¹⁰but with what is proper for women who profess godliness—with good works. ¹¹Let a woman learn quietly with all submissiveness. ¹²I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

- Shift from “women” plural to “woman” singular. 15 “She” to “They”
- Paul could be addressing all women in his encouragement towards modesty and a particular women when he speaks about not teaching.

She is to remain quiet.

1 Timothy 2:1-2 ¹First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ²for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.

- We’re all to be peaceable and quiet in this way.

Exercise authority over a man

1 Timothy 2:11-15 ¹¹Let a woman learn quietly with all submissiveness. ¹²I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³For Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

- This is the only usage of this Greek word in the entire New Testament.
- The KJV translates this as, “nor to usurp authority over the man...”
- This reminds me of part of the judgment of the fall.
- **Genesis 3:16** To the woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to (against) your husband, but he shall rule over you.”
- Strained marriage relationships are a result of the fall. Strained relationships between men and women are a result of the fall. Strained relationships in general are a result of the fall.
- Paul is saying that this women or that women don’t have to usurp authority over the men as this new spirituality called the Gospel of Jesus Christ goes forward. Women were used to being the spiritual leaders in the Cult of Artemis. That does not have to be the case. However, this isn’t a prohibition against women in general leading spiritually. Paul is dealing with the specific problem that the church in Ephesus was facing.

For Adam was formed first, then Eve...

- Many of these goddess cults taught that the woman was the originator of Eve. This is an incorrect teaching of the Genesis account that needs to be addressed.
- This is not teaching that because Adam was formed first that that is why he is to rule over her. That wouldn’t make sense. If that were the logic then the animals should rule over us. But they don’t and they shouldn’t.
- Paul was correcting an incorrect view of the creation account.
- This makes perfect sense given the reference to the myths and false genealogies being taught.

...and Adam was not deceived, but the woman was deceived and became a transgressor.

- Again, there was false teaching going around that said the woman brought enlightenment by eating the fruit. No, that is false teaching. She was deceived when she ate the fruit. That's when sin entered the world.
- BTW, Adam is always assigned the blame for the fall of humanity. He was there with her. He had received the original command to not eat from that tree. It was his passivity that brought us all down.
- Women are not more prone to deception than men.
- The Scriptures certainly don't teach this and experience certainly does not teach this either.
 - Women and wisdom in the Scriptures
 - Experience...
- BTW, if women are more prone to deception then why in the world would we encourage women to teach other women and children, who by that logic would also be prone to deception?

Let a woman learn

- This is the stronger imperative in these couple verses.
- Think of Mary sitting at the feet of Jesus in Luke 10.
- **Luke 10:39** And she (Martha) had a sister called Mary, who sat at the Lord's feet and listened to his teaching.
- That's the same language as Paul sitting at the feet of Gamaliel.
- **Acts 22:3** I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.
- Let a woman learn! Some seminaries and churches are in direct violation of this clear teaching.

Interpretations of 1st Timothy 2:15

- We don't know for sure. But we have some good ideas.
- Saved from Satan's deceit
- Referencing Jesus. You'll be saved through childbirth, meaning through one of Eve's Offspring, Jesus Christ, comes salvation. Doesn't work. The text says, "She will be saved through childbearing." Not, "She has been saved through the Child, Jesus Christ."
- Could be saying have babies and you'll be saved. Wait. That's works-based righteousness. No bueno. No está bien.

PREACH THE GOSPEL HERE!!!

- It's probably saying you can have children. It's ok. You will still survive. This doesn't mean there will never be complications with childbirth. But it's counteracting the weird teaching that was taking place in Ephesus related to proto-Gnosticism. Go ahead and get married and have kids. You'll be fine.
- **1 Timothy 4:1, 3a** ¹Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons... ^{3a} who forbid marriage...

Application:

1. False teaching must be strongly addressed. We are to teach sound, healthy doctrine.
 - a. If women are teaching unhealthy doctrine it should be addressed.
 - i. Jen Hatmaker
 - ii. Rachel Hollis
 - iii. Rachel Held Evans
 - b. If men are teaching unhealthy doctrine it should be addresses.
2. Women can speak, teach, and lead.
3. Women should learn.
 - a. We're not gonna throw a woman preacher up there next week. This will take time.
4. We should think and study deeply on this issue.
 - a. Is this a hill to die on?
 - b. Am I willing to hold my view on this with an open hand as we study the Scriptures?
 - c. Open and Closed Hand issues
 - d. Where might the Enemy (Satan) seek to get a foothold in our church on this topic.
 - e. *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* by William J. Webb
 - f. *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* by Richard Clark Kroeger and Catherine Clark Kroeger
 - g. *Paul Through Mediterranean Eyes: Cultural Studies in 1 Corinthians* by Kenneth E. Bailey
5. We need to grow in relating as brethren and sistren in Christ.

What if we're wrong?

1. What if the so-called "traditional" view is wrong?
 - a. Then half the church is unnecessarily silenced.
 - b. Blatant disobedience to the exhortation to let women learn.
 - c. You show up at the Pearly Gates and Jesus says we were wrong and Jesus asks you why you silenced His sisters.
 - d. Feed into patriarchy and misogyny including a mistrust of women.
2. What if the view presented tonight is wrong?
 - a. Women may usurp control of our church!
 - b. We show up at the Pearly Gates and Jesus says we were wrong on the issue of women in ministry.
 - c. Then we spend eternity with Jesus and the rest of the brethren and sistren in Christ.

Q&A

Next week we'll study prominent women in the New Testament!

Pray.

Chopping Block:

Anticipate the following questions:

- Can women serve as elders as Tallgrass Church?
 - We're working on this as an Elder Team.
- Are men supposed to lead in the home? Do wives still need to submit to their husbands?
 - Men should lead. Men should provide.

Ideas/Notes:

- Throw out the 1st Timothy *Bible Project* video again with emphasis on this passage.
- Have time for Q&A.
 - Anticipate specific questions.
- Intentionally pray before Central Gathering.
- Consider primogeniture and women being deceived
- Barb Goodman
 - She challenges us to think about what are the differences between men and women beyond anatomical.
 - Is it possible that there's a difference between men and women's roles in the home and the roles within the church?
 - Christ = Husband
 - Church = Bride
- Ron Goodman
 - Open Forums that the Elder Team administrate
- Avoid saying "misogyny" and "Obviously" and "Clearly".

Resources:

- New Hope Position Paper written by Todd Stewart from team findings
- N.T. Wright—<http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/>
- Ben Witherington III
- From Xenos:
 - DeLashmutt message—<https://www.xenos.org/teachings/?teaching=4010>
 - Women Elders—https://www.xenos.org/temp/women_elders.pdf
 - Review of key books—<https://www.xenos.org/node/2969/>
- Rachel Held Evans—<https://www.google.com/amp/s/rachelheldevans.com/blog/legalism-gender-roles-exhibit-c-piper-commentary%3frq=gender%2broles&format=amp>
- Position paper from Christ Community Evangelical Free Church—<http://christcommunitykc.org/wp-content/uploads/2017/09/Exploring-Gods-Design-for-Women-in-the-Church-2017-SEPT.pdf>
- From the Gospel Coalition—<https://www.thegospelcoalition.org/article/more-pressing-than-women-preachers/>
- Tim Keller?
- *Slaves, Women & Homosexuals: Exploring the Hermeneutics of Cultural Analysis* by William J. Webb
- *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* by Richard Clark Kroeger and Catherine Clark Kroeger
- *Paul Through Mediterranean Eyes: Cultural Studies in 1 Corinthians* by Kenneth E. Bailey
- *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* by Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin
- *Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation* by Willard M. Swartley

- *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism* by John Piper and Wayne Gruden
- *Women's Ministry in the Local Church* by Ligon Duncan and Susan Hunt
- *Jesus Feminist: An Invitation to Revisit the Bible's View of Women—Exploring God's Radical Notion That Women Are People, Too* by Sarah Bessey
- Prominent Biblical Scholars on Women in Ministry—<https://margmowczko.com/prominent-biblical-scholars-on-women-in-ministry/>

Different Translations

- **1 Timothy 2:11-15 (ESV)** ¹¹ Let a woman learn quietly with all submissiveness. ¹² I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. ¹³ For Adam was formed first, then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived and became a transgressor. ¹⁵ Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.
- **1 Timothy 2:8-11 (Dr. N.T. Wright's translation)**
- ⁸ So this is what I want: the men should pray in every place, lifting up holy hands, with no anger or disputing. ⁹ In the same way the women, too, should clothe themselves in an appropriate manner, modestly and sensibly. They should not go in for elaborate hair-styles, or gold, or pearls, or expensive clothes; ¹⁰ instead, as is appropriate for women who profess to be godly, they should adorn themselves with good works. ¹¹ They must be allowed to study undisturbed, in full submission to God. ¹² I'm not saying that women should teach men, or try to dictate to them; they should be left undisturbed. ¹³ Adam was created first, you see, and then Eve; ¹⁴ and Adam was not deceived, but the woman was deceived, and fell into trespass. ¹⁵ She will, however, be kept safe through the process of childbirth, if she continues in faith, love and holiness with prudence.
- **1 Timothy 2:11-15 (KJV)** ¹¹ Let the woman learn in silence with all subjection. ¹² But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived was in the transgression. ¹⁵ Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.
- **1 Timothy 2:11-15 (NASB)** ¹¹ A woman must quietly receive instruction with entire submissiveness. ¹² But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. ¹³ For it was Adam who was first created, *and* then Eve. ¹⁴ And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression. ¹⁵ But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.
- **1 Timothy 2:11-15 (NABRE)** ¹¹ A woman must receive instruction silently and under complete control. ¹² I do not permit a woman to teach or to have authority over a man. She must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ Further, Adam was not deceived, but the woman was deceived and transgressed. ¹⁵ But she will be saved through motherhood, provided women persevere in faith and love and holiness, with self-control.
- **1 Timothy 2:11-15 (NIV)** ¹¹ A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.
- **1 Timothy 2:11-15 (NLT)** ¹¹ Women should learn quietly and submissively. ¹² I do not let women teach men or have authority over them. Let them listen quietly. ¹³ For God made Adam first, and afterward he made Eve. ¹⁴ And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result. ¹⁵ But women will be saved through childbearing, assuming they continue to live in faith, love, holiness, and modesty.
- **1 Timothy 2:11-15 (MSG)** ¹¹⁻¹⁵ I don't let women take over and tell the men what to do. They should study to be quiet and obedient along with everyone else. Adam was made first, then Eve; woman was deceived first—our pioneer in sin!—with Adam right on her heels. On the other hand, her childbearing brought about salvation, reversing Eve. But this salvation only comes to those who continue in faith, love, and holiness, gathering it all into maturity. You can depend on this.

Four Views on Women in the Home, Church, and Society

Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis by William J. Webb (pp. 26-28)

	Hard/Strong Patriarchy (Complementarian)	Soft Patriarchy (Complementarian)	Evangelical Egalitarianism	Secular Egalitarianism
Overview:	Unilateral submission of women with an extensive power difference between men and women.	Unilateral submission of women with a moderated power difference between men and women.	Mutual submission with equality of power between male and female. Some argue for no role distinction; others hold to minimal role distinctions based on biological differences.	Equal rights and no gender-defined roles.
Home:	Women focus most of their energies in the home; they are to “submit to” and “obey” their husbands in all things; the husband’s word is the final authority.	Women are free to work outside of the home; within the marriage they function in a cooperative manner with their husbands; ultimately the husband has the <i>theoretical</i> right to exercise authority in decision making over his wife, yet this should be used on rare occasions, if at all. Words with a strong power-differential connotation, such as <i>obey</i> and <i>submission</i> , are still used but they often fade into the background.	Women are free to work outside of the home; husbands and wives related to each other in a model of mutual (not unilateral) submission; decisions are made based upon mutual consent and consensus. Wives generally play a greater role in nurturing infants and young children, otherwise roles are determined by mutual agreement through an evaluation of individual strengths. Mutual Submission: See Ephesians 5:18-33.	Women are often encouraged to work outside the home as a greater priority than the family and as a necessity for personal fulfillment. The husband-wife relationship is based upon the equal rights of the individual, rather than mutual deference; the relationship frequently evidences an extreme in personal autonomy, rather than interdependence.
Church:	A woman should not function in any capacity that places her in a position of greater power than a man; women are not permitted to teach in any setting where men are present. Depending upon the ecclesiastical structure, women may or may not be permitted to vote on selecting male leaders and on congregational issues: women should not be ordained to ministry in any	Women may teach men in any setting other than from the pulpit, as the senior pastor would on a weekly basis; they can work on a pastoral staff in a paid position; they can be deacons, but generally are not permitted to function in any official capacity as elders. Often women function in an extended leadership role through participation on boards or councils with names	Women function within the church based upon character qualifications, gifts and theological education, not on the basis of gender restrictions; a woman may function as an elder or in pulpit ministry. Women can be ordained to any sphere of church ministry; in a large church the ideal would be to have a shared pulpit ministry utilizing qualified men and women.	Secular egalitarianism generally does not have much of a place for religion.

	capacity.	other than the biblical categories; they are encouraged to vote on leadership selection and on church issues. Women may be ordained to serve in ministry roles other than the senior/preaching pastor.		
Society:	If a woman works outside of the home, she should not hold positions of authority in any sphere of society (e.g. politics, education, business); men, not women should provide for the home financially. Women should not be in leadership roles where they can exercise authority over a man; however, women are generally permitted to vote.	Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.	Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.	Women may function in an unrestricted way in society; they may hold positions of power over men; they may teach men; they may pursue any leadership position and are encouraged to vote in political elections.

Redemptive-Movement Hermeneutic

Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis by William J. Webb (pp. 30-41)

Issue	X	Y	?	Z
	Original Culture (Ancient Near Eastern and/or Greco-Roman culture)	Bible (the isolated words of the text; an ethic “frozen in time”)	Our Culture (Does it reflect a better or worse ethic than Y?”)	Ultimate Ethic (reflected in the Spirit of the biblical text)
Slavery	Slavery with many abuses	Slavery with better conditions and fewer abuses	Slavery eliminated and working conditions improved (Slavery in the early years of the U.S. was very bad.)	Slavery eliminated, improved working conditions, wages maximized for all, and harmony, respect and unified purpose between all levels in an organization structure
Women	Strong patriarchy with many abuses	Moderated patriarchy with fewer abuses	Secular egalitarianism with significantly improved status of women and an emphasis on individual rights, autonomy and self-fulfillment	Ultra-soft patriarchy or complementary egalitarianism and interdependence, mutuality and servant-like attitude in relationships
Homosexuality	Mixed acceptance and no restrictions of homosexual activity	Negative assessment and complete restriction of homosexual activity	Almost complete acceptance and no restriction of homosexual activity	Negative assessment and complete restriction of homosexual activity and greater understanding and compassion, utilization of a sliding scale of culpability, and variation in the degree of negative assessment based on the type of same-sex activity

Multilevel Ethic

Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis by William J. Webb (pp. 41)

- Matthew 19 example (pp. 42-43)
- Some are concerned that this view cheapens the bible as God's authoritative Word. It doesn't at all. People are all operating out of a multilevel ethic. E.g. consider the slavery issue.
- "A static hermeneutic lacks power and relevance, while a secular or radical hermeneutic lacks direction. Only a view that utilizes the redemptive spirit within Scripture as its core can construct an enduring connection between the ancient and modern worlds." (p. 51)
- *The spirit of a text*—"Two life settings are crucial: the broader, foreign ancient Near Eastern and Greco-Roman (ANE/GR) social context and the immediate, domestic Israelite or church setting (depending on what passage is in view). One must ask, what change/improvement is the text making in the lives of people in the covenant community? And, how does the text influence the larger ANE/GR world? Through reflecting upon these social-setting questions the modern reader will begin to sense the redemptive spirit of the text." (p. 53)
- *A theological rationale for a redemptive-movement hermeneutic* (pp. 55-66)
 - The authority of Scripture—Resiliency of Scripture throughout history
 - The wisdom of God
 - Pastoral component—1 Corinthians 7 vs. The Song of Solomon example
 - Pedagogical component—Good teachers don't dump everything on their students all at once. It takes time.
 - Fallen humanity, creation and kingdom components
 - Jesus in Matthew 5 and 19
 - "It has been said..." "But I say to you..." Jesus is the new Moses, moving towards a heightened ethic beyond the old law code. #nextlevelshit
 - "...Jesus' approach to Scripture goes beyond focusing on its isolated words to meditate deeply upon its underlying spirit." (p. 62)
 - Evangelistic component
 - Embedded-values component
 - Ancient world components
 - Social-science component—"Only in years to come do we discover that some women, as do some men, make good warriors. Only centuries later do we find out that men can be infertile as well as women and that the seed-garden paradigm for human conception, while reflecting delightful creative imagery, is probably not the best way of depicting the process. (The woman contributes far more to the emerging infant than what people had initially thought; the ancient view of reproduction and fertility fed into a culture-based rationale for patriarchy.) Only many generations after the text do we discover that what made women more easily deceived than men were cultural, not transcultural, factors." (p. 65)
 - Idealism-versus-realism component

Paul's View of Women

Romans 16:1-16

Gary DeLashmutt

<https://www.xenos.org/teachings/?teaching=534>

Introduction

As we close out our study of Romans, chapter 16 includes a long list of greetings (read 16:1-16). While at first glance this may appear superfluous for us, it gives us an up-close-and-personal glimpse into Paul's view of women.

Today, many so-called scholars have characterized Paul as the architect of male chauvinism and misogyny in western civilization. The truth is that Paul, following in the foot-steps of Jesus, was a revolutionary liberator of women. In order to appreciate this fact, we need to compare Paul's view of women to that of his own culture and other major world religions. So before we examine this passage more closely, let's survey . . .

Paul's world

Paul was raised in a conservative Jewish home in a Greco-Roman city (Tarsus). Both of these cultures had a low view of women.

- **GRECO-ROMAN SOCIETY:**
 - Three reasons for gratitude, to be repeated by Greek men: “. . . that I was born a human being and not a beast, next a man and not a woman, thirdly, a Greek and not a barbarian.”¹
 - Epictetus, a first-century AD philosopher, asserted that "Woman's world is one thing; men's another."² He also spoke of women with such adjectives as "worthless," "weeping," and "silly."³
 - The noble Roman philosopher Seneca (4 BC-65 AD) classified women as innately inferior to men.⁴
 - Charles Carlston sums up the Greco-Roman world's view of women: “. . . on balance . . . the picture drawn is a grim one. Women . . . are basically ineducable and empty-headed; vengeful, dangerous, and responsible for men's sins; mendacious, treacherous, and unreliable; fickle; valuable only through their relationships with men; incapable of moderation or spontaneous goodness; at their best in the dark; interested only in sex--unless they are with their husbands, in which case (apparently) they would rather talk. In short, women are one and all 'a set of vultures,' the 'most beastly' of all the beasts on land or sea, and marriage is at best a necessary evil.”⁵
- **JEWISH SOCIETY:** In spite of its Old Testament heritage, the Judaism of Paul's day was scarcely better in its view of women than the Greco-Roman culture.
 - Although the Old Testament narrates and praises many female heroes (Deborah, Esther, Ruth, Rahab, etc.), the Apocrypha (1 Macc. 2:51-60; 4 Macc. 16:20-23) praises only Old Testament male heroes without any mention of women. The Apocryphal book Ecclesiasticus also contains these misogynous statements:
 - Ecclesiasticus 25:19 Any iniquity is insignificant compared to a wife's iniquity.
 - Ecclesiasticus 22:3 It is a disgrace to be the father of an undisciplined, and the birth of a daughter is a loss.
 - In the first-century Jewish world, things weren't much better. Consider these two contemporaries:
 - Philo, a famous philosopher, held that the proper relationship of a wife to her husband was to “serve as a slave,” and that the only purpose of marriage was procreation.⁶
 - Josephus, a historian, reflects the Jewish consensus when he says, "A woman is inferior to her husband in all things. Let her, therefore, be obedient to him . . . ”⁷
 - The Talmud, the record of rabbinic teaching from this period (and Paul's specific religious background), deprecates women in a number of places:

- Like the Apocrypha, it praises male Old Testament heroes without any mention of women (*Sirach 44-50*).
- Jewish rabbis prayed, "Blessed be He that He did not make me a Gentile; blessed be He that He did not make me a boor (slave); blessed be He that He did not make me a woman."³
- "He that talks much with women brings evil upon himself and neglects the study of the Law and will at last inherit Gehenna." (*Mish Aboth 1:5*)
- "Every man who teaches his daughter Torah is as if he taught her promiscuity." (*Mish Sota 3:4*)
- "Let the words of Torah be burned up, but do not let them be delivered to women." (*Jer Sota 19a*)
- "All we can expect from them is that they bring up our children and keep us from sin." (*Bab Yebamoth 63a*)
- Longenecker summarizes the role of women in synagogue life: "In the synagogues . . . women were separated from the men by a screen and allowed to take no part in the service, except, at most, on one occasion yearly, to read one of the lessons (*Tos Megilla 4:11; Bab Megilla 23a*)."³

Other religious perspectives on women

If you think that other religious perspectives provide a higher view of women, you will be disappointed. When we turn from Paul's cultural milieu to other religious perspectives on women, we find that the same view dominates. Apart from the Bible, the religions of the world (with few exceptions) have a rich legacy of justifying the oppression of women.

- EARLY Gnostic TEACHING:
 - Gnosticism was the first major counterfeit form of Christianity to infiltrate the church beginning in the late first century AD. It was a reworking of Christianity into salvation by spiritual insight and self-knowledge, very similar to New Age thinking today. The most popular ancient Gnostic work is The Gospel of Thomas, which the Jesus Seminar includes in its "Bible" as the "fifth gospel." Besides the fact that it is a second-century work falsely attributed to the disciple Thomas, it also reflects the misogyny of Greco-Roman culture:
 - "Simon Peter said to them, 'Let Mary leave us, for women are not worthy of Life.' Jesus said, 'I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven.'" (114)
 - How different this is from the Jesus of the New Testament, who included women among his disciples (Lk. 8:2,3), defended women against injustice (Jn. 8:1-11), taught and ministered to women, and chose women to be the first witnesses of his resurrection (Mk. 16:1-9)!
- HINDUISM: Consider this summary from the Carmody's--world religion scholars who have no Christian bias.
 - "Even if she had been a child bride or had never consummated her marriage, the widow was not to violate her duty to her deceased husband and remarry. If she did, she would bring disgrace on herself in the present life and enter the womb of a jackal for her next rebirth . . . In such a social position, many widows felt they had little to lose by throwing themselves on their husbands funeral pyre (*suttee*). (Even *suttee*, though, was not simple. If the widow did not burn herself out of pure conjugal love, her act was without merit.) . . . the Tantrist interest in tapping *shakti* energies often led to the exploitation of women by men. Thus, the males sometimes tried to gain powers of liberation (*moksha*) by symbolic or actual sexual intercourse, with the result that the females became instruments rather than equal partners . . . In Hindu society, women were not generally eligible for *moksha*; the best that a woman could hope for was to be reborn as a man . . . the overall status of women in Hinduism was that of wards . . . Worse than the ward status, however, was the strain of misogyny (hatred of women) running through Hindu culture. The birth of a girl was not an occasion for joy. Hindus attributed it to bad karma and frequently announced the event by saying, 'Nothing

was born.' . . . Hindu religious texts frequently imagine a woman as a snake, hell's entrance, death, a prostitute, or an adulteress. In Manu's code, slaying a woman was one of the minor offenses."²

- ISLAM: Recent reports of FGM and wife-burning are unfortunately consistent with the misogyny that is indigenous to Islam.
 - “. . . women's rights were not equal to those that the Quran gave males in either divorce or inheritance. Moreover, the Quran does not even consider the possibility that women might assume leadership roles in the community, receive an education equal to that of males, teach law or theology, or engage in polygamy (as males could) . . . The Muslim woman was considered erotic and empty-headed. Thus she was subject to *purdah* (seclusion and veiling) . . . concubinage, and the harem. Women were not to be taught to read and write ('a great calamity'), they were morally 'bent' because they came from Adam's bent rib . . . 'It were best for a girl not to come into existence, but being born she had better be married or buried.' Recent Muslims, especially Africans, have defended clitorrectomy and kindred operations, frequently with the following sort of rationale: 'Circumcision of women releases them from their bondage to sex, and enables them to fulfill their real destiny as mother.' . . . Another revealing view of women in Islamic society comes from the imagery of the Garden. For many men, the best part of the heavenly Garden was the *hur*: dark-eyed, buxom virgins. In addition to his earthly wife, each male in heaven could expect to have seventy *hur*. They would never be sick, menstruating, pregnant (unless he wished), bad-tempered, or jealous. He would be able to deflower a thousand each month and find them all intact when he returned to them.”³

This is one of the most tragic features of our fallen world--men using their superior physical strength to follow in Lamech's foot-steps.

"But the Church is also guilty of this kind of misogyny!" Yes, it is. By the early second century, we have evidence of church leaders like Tertullian blaming all women for humanity's fall and calling women the 'gateway to hell.'"⁴ But there is a crucial difference. These religions' misogynous views **come directly from** their founders and scriptures; the Church's misogynous views developed **in spite of** its founder and scripture. Jesus' treatment of women was in stark contrast to other rabbis of his day (see above), and Paul reflects the same attitude, as we see in these greetings . . .

Paul's greetings in Romans 16

16:1,2 - Phoebe is a deaconess (*diakonos*) in the church of Cenchrea, a “helper (*prostatis*) of many” including Paul. She is the likely courier of this letter, and is heading up arrangements for Paul's visit to Rome (15:32).

16:3 - Prisca (short for Priscilla) is listed before her husband, which is unusual and probably denotes that she played a more visible role. She is a “fellow-worker” who took the lead in completing the theological training of Apollos (Acts 18:28).

16:6 - Mary has worked hard (*kopiaw*) for them. This is the same word used to describe good leaders in 1 Thess. 5:12.

16:7 - Junia is probably feminine. She is probably married to Andronicus, and they are “apostles”--probably missionaries--who have done outstanding work.

16:12 - Tryphaena and Tryphosa are probably sisters, and Christian workers (*kopiaw*). Persis ("Persian lady") has worked hard (*kopiaw*) and is beloved by Paul.

16:13 - Rufus' mother has a warm relationship with Paul.

16:15 - Julia and Nereus' sister are greeted as saints.

10 references to women (out of 27)--with regard as high as any of the men greeted. Does this really sound like a man who was threatened by women, or who hated them, or who believed they were incapable of spiritual ministry or leadership? No, this is consistent with the same man who wrote the Magna Carta of the New Testament--Gal. 3:28 (read).

Oneness in Christ between men & women

Paul isn't saying that there are no legitimate distinctions between men and women (androgyny). In other passages that go beyond the scope of this teaching, he upholds certain distinctions in marital and church roles. What he is saying is that men and women are fundamentally equal in the eyes of God, and he swam against the tide of his culture by forming churches that expressed this truth.

- Men and women are created equally in God's image (Gen. 1:27). Although Adam was created first, God is neither male nor female. Somehow, male and female humans together demonstrate God's Person.
- Men and women are equally sinners saved by grace (Rom. 3:23,24). Neither is uniquely responsible for the others' sins, and both receive the same standing before God (including the promise of eternal life) through faith in Christ.
- Christian men and women are equally indwelt by the Holy Spirit, who transforms us into the same image of Christ (Col. 3:10,11). Men are not more inclined to be godly, and the profile of spiritual maturity is the same character qualities.
- Christian men and women are equally gifted by God and called into significant ministry in the church (Rom. 16:1-16; 1 Cor. 12:13ff.).

This is not just abstract theology. This is truth that can change your life by bringing you into a relationship with the living God, and by changing the way you relate to men and women. Let's listen to Amanda's story of how this happened in her life . . . (VIDEO).

Footnotes

1 Attributed to Socrates by Diogenes Laertius (*Vitae Philosophorum* 1.33) or to Plato by Plutarch (*Marius* 46.1) and Lactantius (*Divine Institutes* 3.19.17), cited in Richard N. Longenecker, *New Testament Social Ethics for Today* (Grand Rapids: Eerdmans Publishing, 1984), p. 70.

2 Epictetus, *Dissertations* 3.1.24-25; cf. 1.16.19-24, cited in Richard N. Longenecker, *New Testament Social Ethics for Today*, p. 70.

3 Epictetus, *Dissertations* 3.24.5,53; cf. 2.4.8-11, cited in Richard N. Longenecker, *New Testament Social Ethics for Today*, pp. 71,72.

4 Cited in Richard N. Longenecker, *New Testament Social Ethics for Today*, p. 72.

5 Charles Carlston, "Proverbs, Maxims, and the Historical Jesus," *Journal of Biblical Literature*, 99 (1980), 95-96.

6 Cited in Richard N. Longenecker, *New Testament Social Ethics for Today*, p. 73.

7 Flavius Josephus, *Against Apion* II. 25 (Grand Rapids: Kregel Publications, 1981), p. 632.

8 Credited to R. Judah b. Elai (c. AD 150) in *Tos Berakoth* 7:18 and *Jer Berakoth* 13b; and to R. Meier (c. AD 150) in *Bab Menahoth* 43b.

9 Cited in Richard N. Longenecker, *New Testament Social Ethics for Today*, p. 74.

10 Denise L. Carmody and John T. Carmody, *Ways To the Center* (Belmont, California: Wadsworth Publishing Co., 1984), p. 84.

11 Denise L. Carmody and John T. Carmody, *Ways To the Center*, pp. 332,333.

12 Cited in Denise L. Carmody and John T. Carmody, *Ways To the Center*, p. 295. For the full quote, see Richard N. Longenecker, *New Testament Social Ethics for Today*, p. 90.