

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: **October 15, 2017**

Sermon Title: **Safeguarding Sound Teaching**

Sermon Series: First Timothy

Text: 1 Tim. 2:8-15

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: October 15, 2017
Title: Safeguarding Sound Teaching
Text: 1 Tim. 2:8-15
Theme: Let us keep the main thing, the main thing.

Introduction:

“I don’t think I’m exaggerating when I suggest that it is this passage far and away above all others which has been the sheet-anchor for those who want to deny women a place in the ordained ministry of the church, with full responsibilities for preaching, presiding at the Eucharist, and exercising leadership within congregations and indeed dioceses.”¹

Our single intent is for us to heed the counsel given in the Letter to the Seven Churches in Revelation where we read, “[They] who has an ear, let him hear what the Spirit says to the churches.” Whatever this text says, we need to follow biblical hermeneutics and obey its application.

If possible, I would desire for us to come to this text with a fresh pair of eyes. Unfortunately, it is impossible for us to cast aside completely our theological and cultural experiences and preconceived viewpoints.

When we step back and look at the context of our passage, there are several initial observations we can make. We have little difficulty with verse 8, but we “choke” on verses 9-15. Part of our problem is cultural. First, we fail to understand what this text meant to them in its historical context. Second, as a consequence of the fall there is a tension between the genders that continues to this day. We still struggle with what this passage means to us now. Third, in context we are dealing with prayer and its gospel centeredness. The application of public prayer that is gospel saturated as it relates to men and women is what is being highlighted. Fourth, in our struggle to answer all of our questions we try to use passages to answer questions that the text is not asking. We do not like not knowing. We do not like the mystery. Friends, whatever this text or any text teaches, it must be a celebration of the gospel and the power to set us free.

One author reflective of a position on this text writes, “We think 1 Timothy 2:8-15 imposes two restrictions on the ministry of women: they are not to teach Christian doctrine to men and they are not to exercise authority directly over men in the church. These restrictions are permanent, authoritative for the church in all times and places and circumstances as long as men and women are descended from Adam and Eve.”²

New Testament Scholar Tom Wright provides this insight.

“I do worry a bit about the word ‘equality’ and the language of ‘egalitarian’ and so on. I recognize what is being said of course, and if I didn’t endorse that point I probably wouldn’t be speaking here now; but those words carry so much freight in our various cultures that I do wonder whether it’s wise, whether it actually helps the cause you want to set forward, to

highlight those terms in the way you do. Not only is the word a red rag to all kinds of bulls who perhaps don't need to be aggravated in that way (though some may); it is always in danger of being inaccurate, far too broad, implying to many (wrongly of course, but one cannot police what people will hear in technical terms) not only equality but *identity*. Likewise, to use the word 'complementary' and its cognates to denote a position which says that not only are men and women different but that those differences mean that women cannot exercise ministry, or some kinds of ministry, within the church, is I think a shame; as I shall suggest, I think the word 'complementary' is too good and important a word to let that side of the argument have it all to themselves."³

Why is the idea of women in leadership so difficult? Perhaps part of it is our own history. Women equality was birthed out of struggle and not all of the struggle was done well. We have perhaps swung a pendulum too far where no distinctions are being made and celebrated between men and women. Male headship does not intrinsically require women to take a lesser role in the home, church, and society. In fact, the primary area of male headship is in the home and this deals principally with accountability and culpability. However, it is impossible for me to explore and answer all the questions we are currently dealing with culturally and still be honest with this text.

We have to consider the historical context in which this text was penned. As true of every text, we must first understand what this text meant to them before we make application for us. In addition, we must inform this text and its application by the gospel.

When the affordable care act or what is commonly referred to as OBAMACARE was passed, it contained thousands of pages of material that no one read and one had to pass the whole just to figure out after the fact what was going on.

"Obamacare was roughly 2,300 pages of law the day it was passed – BUT WAIT there's more. As of Sept 2016, Obamacare, 7 years post passage – accounted for some 16,000 additional pages of regulations! Remember, is regulation tied ONLY to a healthcare bill."⁴

This seems to be a common practice in our government. Good laws are passed and proposed, but they come with too much baggage. We wish our bills would be simpler and streamlined so that there would not be so much "fat" attached to them.

"Bills are getting longer because they're getting harder to pass. Increased partisanship over the years has meant that the minority party is willing to do anything it can to block legislation – adding amendments, filibustering, or otherwise stalling the lawmaking process. As a result, the majority party feels the need to pack as much meat into a bill as it can – otherwise, the provisions might never get through. Another factor is that the federal government keeps expanding. Federal spending was about \$2.7 trillion in 2007. That's up from \$92 billion 50 years ago. And as new legislation is introduced, past laws need to be updated. The result: more pages."⁵

This text is very much like that. What it says is good, but we must guard ourselves from attaching too many other issues to it. Let us attempt to stay true to this text.

Outline:

First, what did this text mean to them then?

I would like to set the stage by noting three preliminary thoughts.

1. The temple of Diana was primary in Ephesus. Temple prostitutes were making their way into the church and without abandoning their licentious attire were a distraction to the gospel.

In addition, temple worship was women driven and those same women were coming in and suppressing men. It is as if the tables were being turned.

"The Ephesian Artemis, the "great mother goddess" also mentioned in the New Testament (*Acts*, 19), was extremely popular in the ancient world, as we might deduce from the fact that copies of her cult statue have been excavated in many parts of the Roman Empire."⁶

Antipater of Sidon, who compiled the list of the Seven Wonders, describes the finished temple: I have set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand".⁷

Consider Acts 19:13-41.

¹³ "But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, 'I adjure you by Jesus whom Paul preaches.' ¹⁴ Seven sons of one Sceva, a Jewish chief priest, were doing this. ¹⁵ And **the evil spirit** answered and said to them, 'I recognize Jesus, and I know about Paul, but who are you?' ¹⁶ And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded. ¹⁷ This became known to all, both Jews and Greeks, who lived in Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified. ¹⁸ **Many also of those who had believed kept coming, confessing and disclosing their practices.** ¹⁹ **And many of those who practiced magic brought their books together and began burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand pieces of silver.** ²⁰ **So the word of the Lord was growing mightily and prevailing.**

²¹ Now after these things were finished, Paul purposed in the spirit to go to Jerusalem after he had passed through Macedonia and Achaia, saying, 'After I have been there, I must also see Rome.' ²² And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while. ²³ About that time there occurred no small disturbance concerning the Way. ²⁴ **For a man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen;** ²⁵ these he gathered together with the workmen of similar trades, and said, 'Men, you know that our prosperity depends upon this business. ²⁶ You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods

made with hands are no gods at all. 27 Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence. ²⁸ When they heard this and were filled with rage, they began crying out, saying, 'Great is Artemis of the Ephesians!' ²⁹ The city was filled with the confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul's traveling companions from Macedonia. ³⁰ And when Paul wanted to go into the assembly, the disciples would not let him. ³¹ Also some of the Asiarchs who were friends of his sent to him and repeatedly urged him not to venture into the theater. ³² So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come together. ³³ Some of the crowd concluded it was Alexander, since the Jews had put him forward; and having motioned with his hand, Alexander was intending to make a defense to the assembly. ³⁴ But when they recognized that he was a Jew, a single outcry arose from them all as they shouted for about two hours, 'Great is Artemis of the Ephesians!' ³⁵ After quieting the crowd, the town clerk said, 'Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the image which fell down from heaven?' ³⁶ So, since these are undeniable facts, you ought to keep calm and to do nothing rash. ³⁷ For you have brought these men here who are neither robbers of temples nor blasphemers of our goddess. ³⁸ So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are available; let them bring charges against one another. ³⁹ But if you want anything beyond this, it shall be settled in the lawful assembly. ⁴⁰ For indeed we are in danger of being accused of a riot in connection with today's events, since there is no real cause for it, and in this connection we will be unable to account for this disorderly gathering.' ⁴¹ After saying this he dismissed the assembly" (Acts 19:13-41).

2. Ephesians 5:12-21 speaks of what gospel rich relationships look like in the home.

When one reads Titus 2, we have a picture of what a gospel rich home looks like. We cannot and should not dismiss such a picture by saying, "That was then, this is now." This text does not say women could not or should not be president or prime minister, but it does say this structure/picture is noble and is there to protect the purity and proclamation of the gospel.

There is to be mutual submission and love within the marriage relationship. This relationship pictures Christ's love for His church and her submission to Him [both genders]. An intent of this text is for couples to get along for the sake of the gospel and their testimony before their unbelieving community. This is equally true in the rest of the NT. The commands are all horizontal. They speak of our conduct with each other.

For us to dismiss gender distinctions is catastrophic. Adam and Eve were both told to "till the soil and fill the earth." As a consequence of the fall, each was "cursed." The curse element had gender uniqueness. To Adam, from the sweat of his brow he would struggle against the soil. To Eve, there would be pain in childbearing. There is a uniqueness to the fall and their specific gender.

To erase any distinction between the genders or contributions each bring to the table is wrong and sin. For example, it is problematic to come between a mother bear and her cubs. Whereas a male bear, if hungry enough, will eat the cubs. You can dismiss such information but it will not change the outcome if you come between a mother bear and her cubs.

3. The witness of the New Testament.

The question of whether women should learn, teach, and lead is not the question. The issue is making sure those who do teach and lead are instructed and qualified to teach and lead. Listen to what the New Testament says concerning this.

“The word I’ve translated ‘try to dictate to them’ is unusual, but seems to have the overtones of ‘being bossy’ or ‘seizing control’. Paul is saying, like Jesus in Luke 10, that women must have the space and leisure to study and learn in their own way, not in order that they may muscle in and take over the leadership as in the Artemis-cult, but so that men and women alike can develop whatever gifts of learning, teaching and leadership God is giving them.”⁸

“The women at the tomb are not an “incidental detail.” Women, he explains, were ineligible to be legal witnesses in the first century. The gospel stories were mocked by second-century critic, Celsus, for their portrayal of the witness of “hysterical female[s].”

“This background matters because it points to two crucial truths. First, it is a theological reminder that the kingdom of the Messiah turns the system of the world on its head. Into this culture, Jesus radically affirmed the full dignity of women and the vital value of their witness. Second, it is a powerful apologetic reminder of the historical accuracy of the resurrection accounts. If these were ‘cleverly devised myths’ (2 Pet. 1:16), women would never have been presented as the first eyewitnesses of the risen Christ.”⁹

“The book of Acts includes many references to women teaching, leading, and speaking (including teaching men) in the early church. In Acts 2:17–18, Peter declares that the prophetic vision of Joel is coming to pass in the early church and includes the Holy Spirit being poured out on all flesh, including women who will prophesy. In Acts 16:14–15, Lydia is described as responding to the gospel and being responsible for the conversion of her entire household, a feat that would have required her to teach or preach the gospel to her household at minimum. Certainly, there would be men serving in the household who submitted to her teaching. In Acts 18:26, Apollos is described as being instructed by Priscilla and Aquila. Priscilla’s name is referenced first, which may signify her preeminence as teacher within the wife-husband team, but, regardless, she was involved in the instruction of a man. In Acts 21:19, there is a report of the four daughters of Phillip who all functioned in prophecy, which would have been difficult to do in complete silence. In Romans 16:1–6, Paul sends greetings to many friends and fellow workers in the faith. He mentions many women who have been involved in leadership and service to his apostolic work, including Junia, who is listed as an apostle. In Philippians 4:2–3, Paul references two women who have contended by his side for the cause of the gospel, an obvious testament to their work and leadership within the church. In 1 Corinthians 11:5, Paul gives a specific instruction to women regarding etiquette to follow “when they pray and prophesy,” indicating that he has no objection to women speaking, praying, or participating in prophecy during worship, so long as it is done appropriately.”¹⁰

“The biblical Deborah was a judge, prophetess, and military strategist with wisdom (read Judges 4:1-24, Judges 5:1-31). She instructed Barak, a male military leader, to engage in a strategic battle. Barak replied, "I will go, but only if you go with me" (Judges 4:8). Deborah chided Barak: "Very well ... I will go with you. But you will receive no honor in this venture, for the Lord's victory over Sisera [the opposing commander] will be at the hands of a woman" (Judges 4:9). Another woman, Jael, used guile and stealth to kill Sisera (Judges 4:21).”

If one watches anything from THE VOICE OF MARTYRS or THE TIMOTHY INITIATIVE, it becomes apparent that women in other parts of the world do teach and lead in ways that make many in the western evangelical church itch! I have no idea how they handle all these passages which appear to suggest otherwise, but it is apparent they are teaching and leading.

Again, I think the issue is not should a women learn, teach, and lead, but to make sure those who teach and lead are taught and teaching sound teaching. This brings us to our primary concern in 1 Timothy.

4. There is the presence of false teachers/ teaching and both men and women were deceived by it and needed to be stopped.

²⁸ “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. ²⁹I know that after my departure savage wolves will come in among you, not sparing the flock; ³⁰and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. ³¹ Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears” (Acts 20:28-31).

¹¹ “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹² for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³ until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. ¹⁴ As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; ¹⁵ but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, ¹⁶ from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love” (Eph. 4:11-16).

This same thought is supported by the structure of 1 Timothy.

- A. Dealing with False Teachers (**1:1-17; 4:1-16; 6:3-10**)
 - a. Personal Encouragement to Timothy
 - i. Instruction / Topics / Themes
 1. PURPOSE STATEMENT (3:14-16)

Two sections in 1 Timothy use the household structure as a framework for addressing relationships and behaviors within the church that have been affected by the appearance of the different teaching. The evident parallelism suggests that these sections should be read in light of one another.

1 Timothy 2:8-3:13	1 Timothy 5:1-6:2
2:8 Men	5:1 Men
2:9-15 Women	5:2-16 Women
3:1-7 Overseers	5:17-25 Elders
3:8-13 Deacons	
	6:1-2 Slaves

Furthermore, the use of matching words and similar ideas in both sections addressing women in the “household” of the church suggests that the same situation underlies both sets of instructions.

1 Timothy 2:1-15	1 Timothy 5:2-16	
2:2 – godliness	5:4 – godliness	
2:3 – pleasing in sight of God	5:4 – pleasing in sight of God	
2:1 – supplications, prayers	5:5 – supplications, prayers	
2:9 – braided hair, gold, costly attire	5:6 – self-indulgent	
2:10 – good works	5:10 – good works	
2:10 – profess godliness	5:12 – abandon former faith	
2:11 – let a woman learn	5:13 – learn to be idlers	
2:11 – quietly with all submissiveness	5:13 – idlers, gossips, busybodies	
2:11 – do not permit a woman to teach	5:13 – going house to house	
2:14 – woman was deceived	5:15 – strayed after Satan	
2:15 – saved through childbearing	5:14 – bear children	

“Paul was correcting a problem in the Ephesian church. Presumably, the false teachers whom Timothy was to confront had led astray a number of women in the church, both in doctrine and morals (1:19). Ephesus was a sensual city, with temple prostitution devoted to the worship of the goddess Diana (or, Artemis), whose idol had multiple breasts. It was also a center of commerce, with many wealthy people. Apparently some church women were dressing in a sensual and extravagant manner, so Paul corrects this by telling Timothy how godly women should adorn themselves (2:9-10; compare 5:11-15). In 2 Timothy 3:6-7, Paul mentions false teachers who enter “households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth.” Thus the false teachers were appealing to women under a load of guilt who were living by their feelings instead of by God’s truth. Of course, Second Timothy was written later than First Timothy. But probably the situation confronted there had already begun when Paul wrote First Timothy. So he corrects this by commanding that women are not to teach or exercise authority over men in the church; rather, their normal sphere of ministry should be in the home (1 Tim. 2:11-15; see Titus 2:3-5 [read the entire chapter]).”¹¹

A problem we must avoid is dismissing the direct application of a text to our time because of the historical context. It is as if we say, "That was then and this is now." We cannot afford to allow the context to cancel out any direct application to us. However, the historical context in which a text exists is important and undeniable.

In light of this, let us read this text in the ESV.

¹¹ "Let 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." (1 Tim. 2:11-15).

1. Women are to be taught the Word of God.
2. And until such a time that they are taught, they are not to teach.
3. Why, so that they will not be led astray or deceived by false teachers as was Eve.

I find the idea of women not teaching because like Eve they were deceived a little skewed in so far that Adam's sin was greater by not being deceived but being deliberate, yet we turn the running of things completely over to him! That idea does not make sense to me.

4. In addition, if married, they are not to abandon the home for the sake of "the ministry." They are to continue in "good works."

Second, how does the gospel inform this text?

1. Jesus does something incapable of being achieved by any other person. He levels the playing field and invites all to come regardless of whether you are Jew/gentile, male/female, bond/free. He justifies everyone equally.
2. Justification treats everyone equally regardless of ethnicity, gender, or status.
3. The Holy Spirit dispenses gifting impartially (1 Cor. 12-14). Regardless of who you are, you have received a gift and the gift is divinely bestowed.
4. God created both men and women to be co-regents over the Garden of Eden and both are necessary in the call to "till the soil and fill the earth." Neither is dispensable.
5. The church is to function in a manner that celebrates the gospel internally and proclaims the gospel externally.

Finally, what does this text mean to us now?

1. We are to instruct women in the word of God, so that . . .
 - a. They will teach the gospel correctly
 - b. They will not be deceived by strange teaching and be led astray
2. Gospel ministry does not compete with relational responsibilities inside of the marriage covenant. Gospel ministry compliments and strengthens relational responsibilities inside of the marriage covenant where the gospel is lived out for its protection and proclamation to an unbelieving and watching world.

“How then would [Tom Wright] translate the passage to bring all this out? As follows:

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; ¹⁰instead, as is appropriate for women who profess to be godly, they should adorn themselves with good works. ¹¹They must be allowed to study undisturbed, in full submission to God. **¹²I’m not saying that women should teach men, or try to dictate to them; they should be left undisturbed.** ¹³Adam was created first, you see, and then Eve; ¹⁴and Adam was not deceived, but the woman was deceived, and fell into trespass. ¹⁵She will, however, be kept safe through the process of childbirth, if she continues in faith, love and holiness with prudence.’”¹²

Reading 1 Timothy 2:9-15 within its literary context demonstrates that Paul’s instructions for women are integrated with his larger purpose for writing Timothy: a proper response to the presence of different teaching in the church. Women, most likely the younger widows, were involved in some way with the promotion of different teaching, and Paul seeks to prohibit them from continuing to deceive others. Paul’s overarching concern that women reflect godliness through good works acts as a counterbalance to the deceptive temptation and destructive effects of the different teaching. Paul’s response is consistent with both his instructions for the entire church and his concern for Timothy, thereby indicating that he is not addressing women here simply because they are women.¹³

Shepherding the Sheep: (What is the NEXT STEP?)

“Paul’s instruction in 1 Timothy 2:9-15 is an example of his correction of women who were involved in promoting different teaching in the church. In the face of threats to the faith of the church, the goal of Paul’s instruction was the call to godliness: true knowledge of God reflected in a consistent lifestyle. Godliness is to be evidenced by self-control, quietness, submission, and continuing in faith, love, and holiness. This is a message the church also needs to hear today.”¹⁴

“The story is told of the French novelist/playwright Alexandre Dumas once having had a heated quarrel with a young politician. The argument became so intense that a duel was inevitable. Since both men were superb shots they decided to draw lots, the loser agreeing to shoot himself. Dumas lost.

Pistol in hand, he withdrew in silent dignity to another room, closing the door behind him. The rest of the company waited in gloomy suspense for the shot that would end his career.

It rang out at last. His friends ran to the door, opened it, and found Dumas, smoking revolver in hand. ‘Gentlemen, a most regrettable thing has happened,’ he announced. ‘I missed.’”¹⁵

A conclusion you might have at the end of our study is simply this, “He missed.” I can accept that.

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- ¹ <http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/>
 - ² <https://bible.org/seriespage/9-what-does-it-mean-not-teach-or-have-authority-over-men-1-timothy-211-15>
 - ³ <http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/>
 - ⁴ <https://www.quora.com/Just-how-many-pages-was-the-Affordable-Care-Act-when-it-went-to-a-vote-Also-Im-curious-just-how-many-legislators-read-each-and-every-word>
 - ⁵ http://www.slate.com/articles/news_and_politics/explainer/2009/08/paper_weight.html
 - ⁶ <http://www.livius.org/articles/religion/artemis-of-ephesus/>
 - ⁷ https://en.wikipedia.org/wiki/Temple_of_Artemis; Antipater, *Greek Anthology* IX.58.
 - ⁸ <http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/>
 - ⁹ <http://www.crosswalk.com/blogs/christian-trends/why-it-matters-that-women-discovered-the-empty-tomb.html>
 - ¹⁰ <https://www.cbeinternational.org/resources/article/priscilla-papers/does-1-timothy-2-prohibit-women-teaching-leading-and-speaking>
 - ¹¹ <https://bible.org/seriespage/lesson-7-conduct-women-church-1-timothy-29-15>
 - ¹² <http://ntwrightpage.com/2016/07/12/womens-service-in-the-church-the-biblical-basis/>
 - ¹³ <http://www.directionjournal.org/33/2/reading-1-timothy-2-9-15-in-its-literary.html>
 - ¹⁴ <http://www.directionjournal.org/33/2/reading-1-timothy-2-9-15-in-its-literary.html>
 - ¹⁵ <https://www.sermoncentral.com/sermons/fighting-the-wrong-fights-guy-mcgraw-sermon-on-forgiveness-general-118002>