

# To Preach Or Not To Preach

1 Timothy 2:8-15  
9th August 2015

Mittagong Anglican Church  
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## 1. 1st order gospel issues

The Reformation  
Bible Alone

Christ Alone

Grace alone

Faith Alone

## 2. Issues where Christians differ

Baptism

Infant or adult

Church Structure

Bishop and Diocese or Independent

## 3. Principles governing discussion of issues where Christians differ

### 4. Our passage

#### <sup>NIV</sup> 1 Timothy 2:8 –15

<sup>8</sup> I want men everywhere to lift up holy hands in prayer, without anger or disputing.

<sup>9</sup> I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, <sup>10</sup> but with good deeds, appropriate for women who profess to worship God.

<sup>11</sup> **A woman should learn in quietness and full submission.** <sup>12</sup> **I do not permit a woman to teach or to have authority over a man; she must be silent.** <sup>13</sup> For Adam was formed first, then Eve. <sup>14</sup> And Adam was not the one deceived; it was the woman who was deceived and became a sinner. <sup>15</sup> But women will be saved through childbearing-- if they continue in faith, love and holiness with propriety.

### 5. Male and Female equal before God

#### <sup>NIV</sup> Galatians 3:26 –28

<sup>26</sup> You are all sons of God through faith in Christ Jesus, <sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup> If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

## 6. A number of different translations of 1 Timothy 2:11-12

BGT **1 Timothy 2:11** Γυνὴ ἐν ἡσυχίᾳ μαθησθήτω ἐν πάσῃ ὑποταγῇ·  
12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός,  
ἀλλ' εἶναι ἐν ἡσυχίᾳ.

*New International Version (NIV)*

<sup>11</sup> A woman should learn in quietness and full submission. <sup>12</sup> I do not permit a woman to teach or to have authority over a man; she must be silent.

*English Standard Version (ESV)*

<sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

*Holman Christian Standard Bible (HCSB)*

<sup>11</sup> A woman should learn in silence with full submission. <sup>12</sup> I do not allow a woman to teach or to have authority over a man; instead, she is to be silent.

*Young's Literal Translation (YLT)*

<sup>11</sup> Let a woman in quietness learn in all subjection,

<sup>12</sup> and a woman I do not suffer to teach, nor to rule a husband, but to be in quietness,

## 7. Five positions on 1 Timothy 2:8-15

### 1. Women are to be silent in church gatherings - rigid literalism

Women are not to be in any up front ministries at all. (e.g. praying, reading the Bible, preaching, leading services, introducing songs, all age talks)

### 2. Women are not to teach men in sermons at church gatherings

This would be "teaching with authority" However women can do some other up front ministries and can teach other women and children

### 3. Teaching with authority refers to teaching the apostolic deposit.

This is limited to men but most of the preaching today is exhortation (Romans 12:3-8) and women can do some of this preaching so long as the Senior Minister is a male

### 4. "Teaching" is a cultural expression of its time and so women can teach men

Women should submit to the headship caring responsibility of a man but not necessarily refrain from teaching them

### 5. Women can do everything a man can do in churches

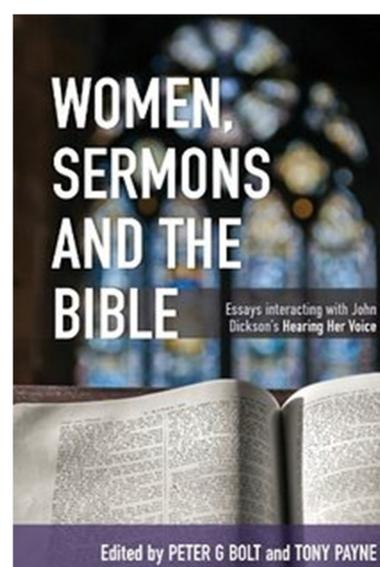
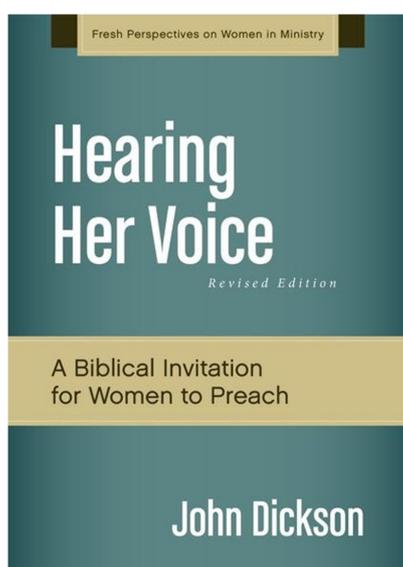
All the instructions are merely temporary regulations to meet a given situation

## 8. John Dickson's seven point summary of his argument

1. Paul mentions many different types of public speaking: prophesying, teaching, admonishing, reading, exhorting, evangelising and preaching. They are different words, depicting different activities.
2. In Romans 12 and elsewhere Paul makes clear that, whatever similarities there may be between these activities, they are "different" forms/functions of speaking (at least teaching prophesying and exhorting are different).
3. In 1 Timothy 2:12 Paul clearly states that he does not permit women to "teach" men. No other speaking activity is mentioned here. And the "authority" mentioned here is teaching-authority or (less plausibly) a reference to the broader authority of being an elder.
4. Paul nowhere forbids women to engage in preaching, admonishing, exhorting, evangelism, reading or prophesying. Indeed in 1 Corinthians 11 it is clear that he expects women to be prophesying in church. "Teaching" is the only restricted activity.
5. "Teaching" in Paul's usage, especially in the Pastoral Epistles, consistently refers to the task of passing on the "deposit" of apostolic words in a period when those words were mostly not written down. In all of this, Paul's Jewish background is clear, since Pharisees were well-known for preserving and passing on a vast body of non-written material known as "the traditions of the fathers."
6. No text of the New Testament, including Paul's writings says that "teaching" (*didasko*, 1 Tim 2:12) is an exposition and application of a scripture passage (i.e., what we would call a sermon)
7. What we call "giving a sermon" has more in common with what Paul calls "exhorting" and "prophesying" than with what he labeled "teaching." The "word of exhortation" seems to have been a standard expression for a speech following and authoritative text.

Therefore women ought to be allowed to give sermons in our churches, without fearing that 1 Timothy 2:12 is being violated.

## 9. Responses to John Dickson's *Hearing Her Voice*



## 10. The Issue and our church

### For Further Reading

There has been much ink used up on this issue. Here are some books representing a range of views.

#### **1. John Dickson argument**

John Dickson, *Hearing Her Voice*, Revised edition 2014 (Zondervan 2014)

Peter Bolt and Tony Payne, *Women, Sermons and the Bible*,  
(Matthias Media, 2014)

John Dickson's long response to *Women, Sermons and the Bible* at  
<http://www.johndickson.org>

#### **2. Some 1 Timothy Commentaries**

John Stott, *The Message of 1 Timothy and Titus* (IVP, 1996)

Kent Hughes, *1&2 Timothy and Titus*, (Crossway, 2000)

Angus Macleay, *Teaching 1 Timothy* (Proclamation Trust, 2012)

#### **3. Some other books on the issue**

Nancy Beach, *Gifted to lead, The art of Leading as a Woman in the church*,  
(Zondervan, 2008)

Rebecca Merrill Groothuis, *Good News for Women, A Biblical picture of Gender Equality* (Baker Books, 1997)

Ronald Pierce and Rebecca Merrill Groothuis, *Discovering Biblical Equality*  
(IVP, 2004)

John Piper and Wayne Grudem, *Recovering Biblical Manhood and Womanhood*,  
(Crossway, 1991)

Claire Smith, *God's Good Design, What the Bible really says about Men and Women*, (Matthias Media 2012)

John Stott, *Issues Facing Christians Today* (4th Edition, Zondervan, 2006)