

John Dickson

Yesterday (Saturday 10 May 2014 at 17:29) · Edited

It's amazing how one guy can be wrong in so many ways
- one of the authors of the new Matthias Media book conveniently
summarises the case against my case for women giving sermons.

<http://bit.ly/1nrbyK4>

Brett Peatman, Gavin Crossley and 33 others like this.



Verina Rallings will you be offering a response? am interested....
loved your book and was encouraged by it, but still struggle with the
topic...

Yesterday at 17:34 · Like · 3



Joanna Vandersee I read this - is it a problem with the Greek being
able to be translated differently?

Yesterday at 17:34 · Like · 1



John Dickson Verina, I don't know - time, energy, motivation, etc. Do
you really think I should?

Yesterday at 17:35 · Like · 1



John Dickson Joanna, nah, it's got little to do with translation and
everything to do with usage in Paul's Pastoral Epistles.

Yesterday at 17:36 · Like · 4



Verina Rallings would be interesting.. but I fully understand the time
constraints

I also wonder that if you don't people will assume he is right and you
cannot counter it...

but as I said you have so much to do already...and I understand that.

Yesterday at 17:37 · Like



Stephen Donohue At least we have a discussion going on, not just
"you're wrong!", 'no, you're wrong!' back and forth

Yesterday at 17:37 · Like · 5



John Dickson Yep, that's a good thing.

Yesterday at 17:37 · Like · 5



Joanna Vandersee I can't wait to start my M Div on 7 July at Brisbane
school of Theology - intro to NT Greek here I come!

Yesterday at 17:38 · Like · 6



Hannah Hummel Not surprising at all.

Yesterday at 17:39 · Like



Benjamin Pakula Hey **John Dickson**, good on you for reading it
already! I kinda got the vibe that there was a lot of stuff about
translation. Surely you'd agree that Tony's contribution, if not Claire
Smith's first essay, were dealing with what most people would consider

to be translation issues?

Yesterday at 17:41 · [Like](#) · 4



John Dickson I've never thought of it that way. I still call it teaching. Don't need Greek for that.

Yesterday at 17:44 · [Like](#)



Dannii Willis I think it's fair to call it a translation issue; what's being discussed is evidence for competing senses of didache in the first century, not competing senses of teach in the 21st. That said, John does write that it appears to him that some people use 'teach' to refer to so many different things that it is losing meaning.

Yesterday at 17:49 · [Like](#) · 1



Carrie Oct This is exactly why I am not fan of Matthias Media! In fact I refuse to read any products! Some silly Anglicans think the sun shines out of this money making business!

Yesterday at 17:52 · [Like](#) · 2



Dani Treweek Carrie - could you please clarify and justify that comment?

Yesterday at 17:53 · [Like](#) · 12



John Dickson Dannii Willis, thanks. I guess I'll have to take your word for it. If people are feeling it's a translation issue, then I must have done something to convey that. My feeling, though, has always been that "teaching" as a word will do fine; it's just that Paul had a specific idea of teaching in mind when he used that word. Still, communication is a tricky thing.

Yesterday at 17:54 · [Like](#) · 3



Andrew Kroiter Very harsh statements, Carrie. I'm sure that you could say what you did without such harshness. And I doubt that it really is a money making business.

Yesterday at 17:54 · [Like](#) · 6



Trevor Sketcher I think I have a completely different understanding of the word complementary to that being used here. I have been brought up in another sphere where complementary doesn't mean exclusively. How come when I became a Christian this was not an issue. I just took it that God would work his will through anyone of his servants. Ah, simple/foolish me.

Yesterday at 17:55 · [Like](#) · 5



John Dickson Hang on, Carrie. I'm their biggest selling author!!!!

Yesterday at 17:55 · Edited · [Like](#) · 20



Andrew Vallentine Hi John, we've never met but I'm sure we both know and love the same Lord: Jesus. I can't but think when debates such as these are raised that it makes little sense to the greater population of searching Australians. I believe our efforts should be aimed at engaging the Australian populace with the person and work of Jesus and how He changes lives through salvation and regeneration. Ultimately, these arguments only engage a hand full of Moore College undergraduates and an even smaller amount of Anglican clergy, albeit in a gracious, patient manner.

I believe our efforts are better spent on explaining a current meaning of the words 'sin', 'forgiveness' and 'born again'

Yesterday at 17:56 · [Like](#) · 9



Andrew Kroiter Matthias Media is NOT a Sydney Anglican business. It is quite independent.

Yesterday at 17:56 · [Like](#) · 2



Dannii Willis Andrew V, there's definitely a lot of Christian jargon we could stop using!

Yesterday at 17:57 · [Like](#) · 2



John Dickson Thanks, Andrew Valentine. I do all of the above! Thanks for the feedback.

Yesterday at 17:57 · [Like](#) · 6



Joanna Vandersee Andrew V it could be that simple but many of us women who preach and teach are really glad that scholarly work is done in this area.

Yesterday at 17:59 · [Like](#) · 14



Trevor Sketcher Like your thinking Andrew Valentine. And appreciate the intellectual endeavours to challenge that that may hinder God's work.

Yesterday at 17:59 · [Like](#)



Trevor R. Faggotter This could/should also be important Andrew Valentine, for the better engagement of the Aussie populace, rightly understood!

Yesterday at 18:00 · [Like](#)



John Dickson My view: so long as we engage with grace and good sense, it will always be a good witness (even if a little odd) to a watching world. But I could be wrong. Apparently, it's happened before.

Yesterday at 18:00 · [Like](#) · 11



Andrew Valentine I agree with you Joanna but our freedom ultimately is in Christ not current acceptance of our particular gift.

Yesterday at 18:01 · [Like](#) · 3



John Dickson In any case, I'm not picking a fight here. Just go read the article.

Yesterday at 18:02 · [Like](#) · 1



Roselyn Drake If a woman preaches and a man hears about Jesus and converts who has sinned most?/ the man, the woman, the person who gave the 'pulpit, or the congregation that didn't shout and stop people hearing her?"

Yesterday at 18:04 · [Like](#) · 11



Joanna Vandersee I just feel that as an evangelical woman who desires to see Jesus proclaimed I am so glad this issue is being acknowledged and not - as so easy for males to say - just a side issue! It's not!

Yesterday at 18:04 · [Like](#) · 7



Joanna Vandersee Good point Roselyn Drake! I keep referring to the history of Christian missions as women have preached to and taught the fathers of the Christian leaders of Africa Asia and south America!!!!

Yesterday at 18:07 · [Like](#) · 3



John Dickson They've got answers for all those things, Joanna and Roselyn.

Yesterday at 18:09 · Like · 1



John Malseed Maybe it may not be an Anglican business. But when I wanted them to look at a couple of detailed study guides for the Old and New Testament they were not interested probably because my theology was a little less Calvinistic than Moore College. But they did me a favour for I found an America publisher with a much wider distribution. So cursing was turned to blessing. Just one thing puzzles me, they have a lecturer who is not A. Mill. I mentioned it to Andrew Heard and he did not believe me until he had coffee with him.

Yesterday at 18:09 · Like · 1



Alesha Zayas Kenny do you know how many women ask me about this issue? And most of the time I haven't a sufficient answer.... please keep doing what you're doing John. God bless you.

Yesterday at 18:09 · Like · 4



Susan Starr If women didn't preach in some of the churches I attend sometimes, they would simply close down. They are located a long way from a big centre and an even longer way from any big city. They are, in fact, little churches in the middle of nowhere (places like Jerilderie, Hay, Henty, Hillston). They often can't afford to pay a Minister full time, and if they could afford a part time Minister, who would want to go there? The women of these churches take up the ministry of lay preaching; pastoral care and general admin jobs. They take funerals too. They do it because no-one else will. The men seem strangely reluctant to shoulder this apparently Biblical instruction. What would you have people in these churches do? Close their doors and stop meeting to hear the gospel? Go to, say, a Catholic church in the same town, even though the precepts and traditions of such a church might be less palatable than the idea of a woman preacher? Or perhaps they should just gather but not have the gospel preached. They could just sing hymns and read the bible. To be honest, if they did that, it would be a waste of a great ministry on the part of these ladies. I agree with Andrew Vallentine; there are far greater issues facing Australians than this kind of gender debate.

Yesterday at 18:09 · Like · 15



Andrew Vallentine If the Centrality of the cross is acknowledged and the gospel IS front and centre then women teaching is a side issue. Just like infant or adult baptism, or taking communion or confirmation, or eating meat on a Friday or drinking alcohol. If the gospel is a thing of beauty and wonder for the angels, who are much more beautiful and intelligent creatures than we humans, and who choose to ponder it continually then the gospel as a starting and finishing point is good enough for me. The gospel changes lives forever whereas our understanding of ministry and gifts will evolve every 50 years or so.

Yesterday at 18:11 · Like · 3



John Dickson Alesha, unless this new book convinces me I'm wrong and must repent, I will keep doing what I've been doing. I'm playing a long term game to convince my fellow conservatives not so much that women may preach but that the view that women may preach is a 'disputable' matter about which good minds and hearts may disagree in full fellowship. If I can pull that off, that will be well worth 2-3% of my

time over the next 10 years

Yesterday at 18:12 · Edited · [Like](#) · 25



Andrew Vallentine Keep at John. Your ministry is blessed and your humility is evident despite your intellect.

Yesterday at 18:14 · [Like](#) · 1



Timothy Hill You could even go to 5%, maybe, I reckon John

Yesterday at 18:14 · [Like](#) · 3



John Malseed I am not sure about ordained women. Women have a far greater ministry among women and it may be a waste of time getting all those qualification. All they need to know is the Bible and to point people to Christ.

Yesterday at 18:15 · Edited · [Like](#)



John Dickson Yeah, I was thinking I could top out at about 5%. It would be worth it. The church will be better for it.

Yesterday at 18:15 · [Like](#) · 3



Verina Rallings lol.. Al Stewart was talking about God playing the Long game at Easter convention!

Yesterday at 18:15 · [Like](#) · 1



Alesha Zayas Kenny thank you, John... Andrew, just because "women teaching is a side issue" (which no one here is debating because we all agree that the cross is the most important thing we live/preach) still doesn't mean that secondary issues shouldn't be addressed/researched/taught... the Epistles are loaded with secondary issues that the Apostle Paul felt necessary to discuss

Yesterday at 18:15 · Edited · [Like](#) · 8



Andrew Vallentine Hi Alesha. I know there a many secondary issues that are worthy of debate but the primary axe we ought to be grinding is 'Christ and Him crucified '

Yesterday at 18:19 · [Like](#)



Alesha Zayas Kenny Andrew, so how do you suppose I answer the many younger women who come to me asking me questions about women getting ordained and women preaching? Should I just brush them off?

Yesterday at 18:20 · Edited · [Like](#) · 3



Mark Broadbent Hi John, in regards to the role of women preaching being a disputable matter, isn't this obvious?

> There are biblical examples of where women actually had authority over men.

> There are enough evangelical bible scholars who have concluded that women can preach.

> God even chose for a woman to announce the resurrection.

I dont have a strong position one way or the other. But anyone thinking that this issue is not at least disputable seems to be very closed minded.

Thanks so much for all that you do for the wider church!!!

Yesterday at 18:21 · [Like](#) · 11



Trish Cheekygal Mann One thing I love about the passage is it says I do not allow it doesn't say God doesn't allow lol

Yesterday at 18:22 · [Like](#) · 4



John Dickson I'm glad you feel that way, **Mark**. I'll tick you off my list No, unfortunately, in my circles (and plenty of others) this is an issue that excludes you from full fellowship in ministry. People who hold my views or similar get dropped from conventions, are not permitted to write for certain publications, and so on.

Yesterday at 18:23 · [Like](#) · 7



Alesha Zayas Kenny Andrew, btw, I myself have mixed opinions about the matter and I'm ok with "not knowing" because I do recognize this as a secondary topic, but I still need to be able to have biblical, historical, scholarly feedback to give others when asked.. if it's in the bible why would anyone say it's not worth discussing?

Yesterday at 18:24 · Edited · [Like](#) · 4



Andrew Vallentine That's a hard one and I don't claim to know all the answers. However you are not alone. Many people have gifts and talents and their ministry opportunities are stifled and snuffed out. Musicians, poets, artists, etc feel utterly straight jacketed and silenced in our archaic liturgical prisons. (not prisons) we call 'worship services'

Yesterday at 18:24 · [Like](#) · 2



John Dickson Yikes! I just checked my bitly stats. Turns out I've sent 450 people to the above article in the last hour. Hmm. What was I thinking?

Yesterday at 18:26 · [Like](#) · 2



Mark Broadbent Wow!!! Ok. **John** what you do is far greater than Sydney Anglicans!!! All my friends love your stuff. You're the only person I've ever heard people compare to Tim Keller.

Yesterday at 18:27 · [Like](#) · 2



John Dickson Ha, **Mark**. It's the height, right?

Yesterday at 18:27 · [Like](#) · 4



Verina Rallings you may be interested to know that there are Christians in other parts of NSW and Australia other than Sydney,, and we have similar and different struggles...

sometimes as a NON sydney Christian attending and anglican church...

i often feel so much revolves around Sydney! the rest of us tend to get a little forgotten...

Yesterday at 18:30 · [Like](#) · 5



Andrew Vallentine Gotta go boys and girls. Dinners ready and I have a low battery. Stay trusting !

Yesterday at 18:30 · [Like](#) · 3



Dani Treweek Hi Joanna - As an evangelical woman who preaches and teaches I'm with you It's great to see some heavy duty thinking being done about this. To respond to your first question as to whether the discussion is about translation issues...

In chapter 3 of the book, Claire provides a very detailed (yet very readable) word study on didasko (the greek term which is really at the centre of the exegetical discussion). It's not so much a question of different translations of didasko itself. Indeed as John comments below 'teaching' is (generally speaking) the most often used and appropriate English translation of the term. Rather, the key question is what type of activity is being referred to or spoken about by the translation of didasko ('teaching').

John's argument is that Paul uses the word (including in 1 Timothy) as a technical term to refer to the preserving and laying down of the traditions handed down by the apostles. That is, it was an activity of transmission of specific teaching rather than a more general exhortation and application of biblical truth like what we normally see in today's sermons. Furthermore, he argues that because didasko has this technical meaning it was an activity that ceased when the NT canon was closed (because the transmission had been formally completed.)

After a detailed word study (using internal and external evidence) Claire concludes that John's definition of 'didasko/teaching' is incorrect. She writes "there is a mountain of excellent evidence ... that 'teaching' throughout 1 Timothy is an important, formal and ongoing activity that was done by recognised and qualified leaders during the regular community gathering (ie. church) which instructed God's people in God's truth, from God's word so that they learned it... There is nothing in the meaning of didasko itself that suggests it has a use-by-date".

I can recommend her chapter as a challenging but helpful read! You might find it particularly helpful background reading as you commence your NT greek because she doesn't just deal with the details but models excellent methodology when it comes to a detailed word study such as her own. It was a very helpful reminder for me who left formal greek study behind over 5 years ago now!

Yesterday at 18:32 · [Like](#) · 5



Joanna Vandersee Susan Starr the RC church has similar issues and the issues of women in ministry is as just as hotly debated - first I heard about their church's own debates was 10 years ago when I was a missionary and some dear nuns told me how blessed I was that I could possibly be ordained!!!! They were sad that they could not do communion in the absence of a (male) priest.

Yesterday at 18:34 · [Like](#)



Joanna Vandersee Thanks Dani Treweek. I know I see it differently from you for many and varied reasons and from my own study. :)

Yesterday at 18:36 · [Like](#) · 1



John Dickson I give you 64% for accuracy concerning my own view, Dani Treweek.

Yesterday at 18:36 · [Like](#) · 2



Dani Treweek Well, at least 64% is a pass right John? Or at least it was when I was still studying!

What did I get wrong?

Yesterday at 18:42 · [Like](#) · 1



Trish Cheekygal Mann I need to apologise to you John you sent me the book and I have been so busy I haven't read it yet but I am going to start tonight

Yesterday at 18:42 · [Like](#) · 1



John Dickson Yep, it's a pass. You were going beautifully right up until you said, "Furthermore, he argues that because didasko has this technical meaning it was an activity that ceased when the NT canon was closed".

Yesterday at 18:43 · [Like](#)



Joanna Vandersee Well I am off to see a wonderful lady lead an event at our church! Thanks for the discussions.

Yesterday at 18:44 · [Like](#) · 3



Dani Treweek Wow - I think I was robbed! 36% for that? So it hasn't ceased? Or it didn't cease when the NT canon was closed?

Yesterday at 18:48 · [Like](#) · 1



John Dickson Yep, Dani, that's a pretty major oversight. It hasn't ceased.

Yesterday at 18:50 · [Like](#) · 1



Dani Treweek As a human activity?

Yesterday at 18:52 · [Like](#) · 1



John Dickson Yep.

Yesterday at 18:53 · [Like](#) · 1



Dani Treweek OK. So if I got your definition right (preserving/laying down the traditions) what did you mean when you wrote that "No human being preserves and lays down the teachings of Jesus and the apostles anymore" (HHV 4:1)?

Yesterday at 18:54 · Edited · [Like](#) · 1



John Dickson To quote myself: "some sermons today may be close analogies to the careful transmission of the apostolic deposit. On this view, sermons are seen on a spectrum: some are more like prophesying and exhorting and aim to urge obedience to Scripture or encourage confidence in God's truth; others function more as a focused mandating of apostolic doctrine."

Yesterday at 18:55 · [Like](#)



John Dickson I count five times in the book where I say explicitly that I think "teaching" does continue (albeit in a different 'key') today.

Yesterday at 18:58 · [Like](#)



Dani Treweek Hmmmm. I think I'm going to argue with the marker here. I wrote that you defined the technical term 'didasko' as the preserving and laying down of the traditions handed down by the apostles". I got 100% for that (or at least I hope I did because I was just quoting you!). And then I lost a lot of marks because I said you say that the technical activity of this preserving and laying down has ceased.

Which is exactly what you did say - "No human being preserves and lays down the teachings of Jesus and the apostles anymore". A close

analogy to the activity of transmission is not actually the activity itself.
Yesterday at 19:01 · [Like](#)



John Dickson Yes, you got 100% for the definition of 'teaching'. And then got penalised for not reading the author carefully enough to see that he genuinely thinks some sermons are "teaching" and should be done by men. How did you miss that, Dani?

Yesterday at 19:03 · [Like](#)



Lionel Windsor Hi John, perhaps I could clear something up. I notice above that Dani quoted something that came from your first (original) edition. You quoted back at her something that came from your revised edition. But the argument of the original edition on this particular point is very different from the argument of the subsequent edition. In the first edition, you say: "I can imagine a third response. Some may conclude that, although the modern sermon cannot be wholly equated with what Paul calls "teaching" in 1 Timothy 2:12, some sermons today may be close enough analogies to the careful transmission of the apostolic deposit that they should only be given by qualified men. I have wondered about this. The problem is, every time I come up with a "for instance", it smacks of a legalism that does not reflect the gospel. Nevertheless, on this view, sermons are seen on a spectrum..."

Yesterday at 19:06 · [Like](#) · 4



Lionel Windsor So maybe you could cut some slack in your marking of Dani. She was going on the argument of your first edition.

Yesterday at 19:07 · [Like](#) · 2



Dani Treweek I missed it because you said that the technical definition of didasko is preserving and laying down the teachings of the apostles and then said that no human being preserves and lays down the teachings of Jesus and the apostles anymore. In other words, you said that no human being participates in this activity anymore. Which is what I said you said.

Sorry John, but I think there are solid grounds for appeal for remarking.

Yesterday at 19:07 · [Like](#) · 1



Jan Syme Dani, I don't have John's bk in front of me, but I certainly remember him writing that some sermons are close to what 'teaching' is, in the NT, and those sermons should be preached by men. I haven't read all this thread, as I have just come home from an all day conference, so my apologies if I have commented where I should not have, or I have the wrong end of the stick.

Yesterday at 19:08 · [Like](#)



Tristan Hinds Wow. I had two sleeps while reading that. You Sydney Anglicans sure are missing out on life.

Yesterday at 19:09 · [Like](#) · 6



Jan Syme And now reading Lionel's comments about the first and second edition, I guess I read the 2nd edition

Yesterday at 19:09 · [Like](#)



Lionel Windsor I also notice that in your revised edition you have made a further change. Dani quoted your first edition. In the print version published by Dickson Publishing Ltd, you say "No human being preserves and lays down the teachings of Jesus and the

apostles *in exactly the same way* anymore." Again, I think you need to cut Dani some slack - she was only quoting you.

Yesterday at 19:09 · [Like](#) · 2



Dani Treweek Hi Jan - Thanks for your comment. If you read Lionel's comment above I think that goes some way to answering the confusion here. Having said that, John specifically wrote that no human being participates in this activity anymore. I also note John uses the language of 'analogy' and 'close to' when referring to his caveats, but again an analogy is by definition not the same as the activity to which it is analogous to.

Yesterday at 19:11 · [Like](#) · 1



Jan Syme Dani - yep, after writing my first comment, Lionel's two comments came up. Sorry

Yesterday at 19:12 · [Like](#) · 1



John Dickson Lionel, actually, I was only trying to mask my own view so as not to be prescriptive, but once I saw how you all read me in the strictest sense, I definitely cleared it up in blogs and FB at the time, and then in the revision.

I have always held (well for ten years) that sermons are on a spectrum. I hid my personal acceptance of the view but it was my view. Given that you guys were given the second edition nine months ago, it is odd that you didn't use that as the basis of a book that came out last week.

Yesterday at 19:12 · [Like](#)



Lionel Windsor There is a serious point to be made from this - the point that Tony Payne makes in his introduction to our book, which Claire Smith demonstrates in the appendix to our book, and which I point out in footnote 4 of the article you referenced. It's been particularly hard to engage with you when you've changed your mind so quickly. Especially what seems to be a pretty major conclusion - in the first edition, this conclusion was something of which you believed any conceivable instances "smack[] of a legalism that does not reflect the gospel.", whereas in the print edition it is "closer to [your] own current thinking"

Yesterday at 19:12 · [Like](#) · 3



John Dickson See above.

Yesterday at 19:13 · [Like](#)



Dani Treweek Tristan - sorry we are boring you! I'm actually enjoying the conversation ... it's making me think hard which is not easy to do on a Saturday night!

Yesterday at 19:13 · [Like](#)



Dani Treweek No apologies necessary Jan This convo is moving at the speed of light!

Yesterday at 19:13 · [Like](#) · 1



Lionel Windsor Hold on, John. That makes no sense. In your first edition, you said, "The problem is, every time I come up with a "for instance", it smacks of a legalism that does not reflect the gospel." Now, you seem to be saying that you definitely did come up with "for instances" which you agree with. It's very hard to engage with somebody who's deliberately masking what they really think.

Yesterday at 19:15 · [Like](#) · 6



John Dickson This was one of the things in your account of the book that is petty, I am afraid. There's a "gotcha" tone and content in your blog that I found confronting. It is still true that when I try to pin down exactly what teaching-sermons look like it feels legalistic. Thus, I prefer to think in terms of a spectrum, with lots of grey. You can accuse me of lack of clarity - I'll confess to that - but there is no change of mind. Again, it is a truly weird thing that you guys chose to focus on the first edition instead of the second edition which you requested and which I gave you nine months ago.

Yesterday at 19:17 · Edited · [Like](#) · 3



Lionel Windsor John, this isn't a "gotcha" at all. And it is not petty. It is expressing a genuine frustration that we had with the changes.

Yesterday at 19:18 · [Like](#)



John Dickson But, [Lionel Windsor](#), I sent you the changed version NINE months ago. Matthias contacted me and said, "We've heard that you're preparing a revision. In the interests of fairness, could you send it to us so we can prepare our response on the latest edition." I did that in the first week of August last year. You've had nine months to make adjustments. It is a genuine puzzle to me that you have not.

Yesterday at 19:20 · [Like](#) · 2



Lionel Windsor And with the choice to focus on the first edition: both I, and others as far as I was aware, wrote some things down based on the first edition, and then checked what we'd said against the second edition. I was only asking you to cut Dani some slack because Dani's article wasn't directly about the issue we're talking about here, and so there would be no reason for her to remember the changes that happened

Yesterday at 19:20 · [Like](#) · 1



Verina Rallings I also noticed that tone... and some other tones...that I didnt like.. and I am not yet fully decided and I am a female with gifts in teaching and preaching (i think) but I enjoyed Johns book and it gave me much to think about... but his tone was more gracious that what i read in that article...

I have become very aware of this lately due to issues I am dealing with in a NON SYDNEY diocese...

Yesterday at 19:20 · Edited · [Like](#) · 2



John Dickson Sorry, [Lionel](#). That isn't right. [Dani](#) must have read the second edition because she in fact quotes it in the footnotes.

Yesterday at 19:21 · [Like](#)



Dani Treweek Of course I've read the second edition. [Lionel](#) didn't say I hadn't read it.

Yesterday at 19:22 · [Like](#)



Lionel Windsor I'm not saying [Dani](#) didn't read the second edition. I'm saying she probably didn't remember the changes on this particular issue because her essay didn't focus on it

Yesterday at 19:22 · [Like](#)



John Dickson And therefore my mark of 64% stands

Yesterday at 19:22 · [Like](#) · 2



Dani Treweek So it's not true that "No human being preserves and lays down the teachings of Jesus and the apostles" (double negative

alert)...?

Yesterday at 19:24 · [Like](#)



Lionel Windsor OK with the mark - I guess you're the marker I promise you that I won't be putting out a revised version of my own essay - but if you do find anything in my essay that I've got wrong, or that only deals with the first edition, please let me know, and if I agree I will publicly retract it.

Yesterday at 19:26 · [Like](#) · 1



John Dickson Dani, given the place in the book that quote comes from, I would say it is accurate (because I'm talking about who personally was able to remember the stories of Jesus without a Gospel in front of them) but not precise enough, which is why I added the words "in exactly the same way" in the revision you were given back in August.

Yesterday at 19:26 · [Like](#)



John Dickson You talk, [Lionel](#), like there is something sneaky about offering a revised version of the book (you do in the essay), when I was very public about that. I thanked people for their comments because they allowed me to see how I was being 'heard' and I advised that I was making a new edition available in print "Just like the first edition but 30% longer and much harder to argue with"! It is unfortunate that the MM book didn't take the opportunity for a full interaction with my book. I repeat: I gave it to you 9 months ago because you said you wanted to make sure you were interacting with the latest version!

Yesterday at 19:30 · [Like](#) · 1



Lionel Windsor John, this isn't meant to be a gotcha. I just want to say that I am now not a little concerned about the whole discussion. There is nothing sneaky about offering a revised version of the book (sorry if I implied that). It's not sneaky - it's just frustrating. But I hope we dealt with it OK - Claire dealt with the revision by writing a pretty substantial appendix which I think was helpful. But...

23 hours ago · [Like](#)



Lionel Windsor It's what you said above about masking / hiding your real views which is concerning me a lot. This was genuinely new information to me. I'm still slightly flabbergasted and processing it.

23 hours ago · [Like](#)



Lionel Windsor When I wrote my original review of your book, I said, "Although I have only met John briefly, I have personally appreciated and benefited from much of his written work—both academic and popular." - and I've said to you that I genuinely appreciate your ministry. So please tell me this stuff about masking / hiding your real views isn't true.

23 hours ago · [Like](#)



John Dickson Don't stress, [Lionel](#), I just mean that I didn't want to push people to my loosely held practical conclusion, so I delivered three possible conclusions without saying which one I adopted. But all my staff knew full well that I believed in male headship in the preaching roster.

23 hours ago · [Like](#) · 1



John Dickson Actually, I think you guys have handled this very poorly. You asked for the revision precisely so that you wouldn't make the mistakes you've made in basing this new book on the earlier rendition.

23 hours ago · [Like](#)



Lionel Windsor John, you did far more than avoid saying which one you adopted. You said about one of these view, "The problem is, every time I come up with a "for instance", it smacks of a legalism that does not reflect the gospel." And now you're saying this is the view you held.

23 hours ago · [Like](#) · 1



Verina Rallings wow John Dickson that;s the term I have been searching for!!

I also believe in male headship in the preaching roster.....
thank you for giving me the term I was needing!!!

23 hours ago · [Like](#)



Matt Jacobs Humble suggestion: might be time to take the discussion offline?

23 hours ago · [Like](#) · 10



Lionel Windsor Thanks Matt. It's sometimes easy to forget there's an audience. John, if you want to explain offline that's OK with me.

23 hours ago · [Like](#) · 1



John Dickson And that's true as well, [Lionel](#), as I've explained above. It does feel legalistic when I try to pin it down the difference between an 'exhortation-sermon' and a 'teaching-sermon', but that doesn't mean I don't try and reflect what I think to be true.

23 hours ago · [Like](#)



Verina Rallings why?? as long as it is peaceful and graceful I have learned things....!!

23 hours ago · [Like](#) · 2



John Dickson I've explained above - twice.

23 hours ago · [Like](#)



Dani Treweek John, I communicated your view as claiming that the technical activity of teaching (according to the NT) has ceased in that human beings no longer participate in that specific, exact, technical activity which didasko refers to.

You caveat of "not in exactly the same way" does not contradict my summary of your view. In fact, I would argue it only affirms it. No human being 'didaskos' in the exact, specific way that Paul had on view in 1 Tim 2. Is that correct? This seems to be your argument as evidenced by your qualifications that some sermons are a 'close analogy' rather than an actual specific instance of deliberate and intentional 'teaching' (ie. transmitting of the apostolic deposit). You write:

"Frankly, no preacher today is an authorised repository of the apostolic deposit in the way that Timothy, Titus and those they appointed were. That deposit is now preserved in the New Testament writings, not in individuals. Model preachers expound the teaching and exhort believers to live in accordance with the teaching, but they do not

preserve and transmit it to the same degree or in the same manner. That role is performed by the New Testament text itself. I admit that some pure "transmission" takes place during the sermon, whenever the New Testament is quoted, but that is a secondary function of the sermon. Prophesying and exhorting probably also cite the apostolic traditions (the teachings now in the New Testament) but that DOESN'T TURN THESE ACTIVITIES INTO TEACHING IN THE NEW TESTAMENT SENSE OF THAT TERM" - Section 4:1

(I'm truly sorry for those obnoxious caps! Wish bold or italics was available)

I should note that I only have the first edition with me (sorry the second one is on another device). Please do let me know if there were changes to that paragraph.

23 hours ago · [Like](#)



John Dickson Okay, I'll give you 67%, Dani. But like I said, I count five times in the new edition (which you were given nine months ago) where I flag that I believe teaching still exists in the pulpit today.

23 hours ago · Edited · [Like](#)



Dani Tweek That's rather flippant considering the time and energy I am genuinely putting in to trying to understand your argument John.

(made in reference to an earlier unedited comment above)

23 hours ago · Edited · [Like](#) · 1



John Dickson Sorry. What you read as flippant is me being playful.

23 hours ago · [Like](#) · 2



Dani Tweek So that quote (4.1) is different in the new edition?

23 hours ago · [Like](#)



John Dickson For the record, here's the request you guys sent through in July last year, which I fulfilled in August last year: "I know you're keen for robust discussion and for serious and thoughtful responses to your argument, so in the spirit of all that I'm wondering whether you'd be willing to send us an advance PDF of your second edition? Just so that those who are writing are interacting with the most recent version and with your latest thoughts, rather than with outdated material. You may not be happy to send it, but I thought it was worth asking."

23 hours ago · [Like](#)



Lionel Windsor Can I just say, John (answering publicly since it was raised publicly) - I don't see anywhere that we've made mistakes by basing anything on your first edition. Yes, we were frustrated (or at least I was). But we wrote our initial responses based on your first edition, and then revised our responses based on your revised edition (and I think we've all done that pretty well, but of course I'm biased and may have missed something). If you'd like to point out actual mistakes we've made, feel free once you've read and digested the book. The only thing that's come up is Dani's quotation of your first edition on this thread - but that doesn't affect the book. (By the way, it sounds like you sent your revised edition to the editors, but it didn't come to me - I bought my own copy

23 hours ago · [Like](#)



John Dickson I'm sorry you had to spend money on it. Still, you've had that for 8 months! In due course, I or others may give some detailed feedback. I think you have made a fundamental error in basing your arguments on the first edition, then adjusting your arguments, then complaining that this made things difficult for you - when you had the second edition 8-9 months ago

23 hours ago · [Like](#)



Nikki Fletcher I'm confused! [John Dickson](#) I appreciate your ministry, your diligence and your work!

23 hours ago · [Like](#)



John Dickson How are you confused, [Nikki Fletcher](#)? Happy to help if I can.

23 hours ago · [Like](#)



Lionel Windsor I guess it would only be a fundamental error if: 1) We didn't fully take your revisions into account in our revisions, which I believe we did (you might prove me wrong here), or 2) Your revised edition is so different to the first edition that anything based on the first edition is rendered irrelevant.

23 hours ago · [Like](#) · 2



John Dickson or (3) you complained about changes I had snuck in - when you'd had it for 8-9 months.

23 hours ago · Edited · [Like](#)



Jaime Dickson All this technical to and fro, claim and counter claim, based on people's imperfect grasp of other people's written arguments, communicated with imperfectly written words, just illustrates why my suggestion of a public symposium/forum might not be a bad idea.

23 hours ago · [Like](#) · 4



Michael Jensen I am expecting this all to die down when Eurovision starts...

23 hours ago · [Unlike](#) · 41



Michael Jensen I mean, that IS important.

23 hours ago · [Like](#) · 6



Blaise Trouncer ... If also exhausting ...

23 hours ago · [Like](#)



Lionel Windsor Michael, I've got a sermon to put finishing touches on but enjoy Eurovision! John, brother, I am still perplexed but happy to leave it for the moment. I think I will sign out for now with a quote from our book: "The argument of the second edition of *Hearing Her Voice* is not different in any substantial sense from the first edition, but the detail has been modified and expanded at several points. Given that many readers will have only read the first edition and that much of the original discussion of John's book took place with respect to this edition, the essays that follow interact with the first edition while also noting along the way where modifications in the second edition are significant. There is also an appendix dealing with some noteworthy features of the second edition."

23 hours ago · [Like](#)



Jaime Dickson Seems like a flaw to me, Lionel.

23 hours ago · Like · 1



Dani Treweek And I'll sign off with a self-revision of my grade up from a Credit to a (High) Distinction. I'm off to watch the bearded lady from Austria.

23 hours ago · Like · 3



Michael Jensen Go Republic of Macedonia

23 hours ago · Like · 4



Dani Treweek Well I wanted to Bake a Latvian Cake... so now I don't care who wins. Night!

23 hours ago · Like · 1



John Dickson Yes, Jaime.

23 hours ago · Like



Nikki Fletcher Honestly I think I'll have to ask you in person... One day! In the meantime I'll continue to sing, pray, preach, encourage until someone shuts me down!

23 hours ago · Like · 8



Verina Rallings that bearded lady freaks me out!!

23 hours ago · Like · 2



John Dickson But the point, Lionel, is that you are complaining about having to interact with the second edition, when you've had it for 9 months. And you suggest on your blog that there ARE changes of mind that were hard to keep up with. That can't be correct.

You really should have just based everything on the second edition. I am very disappointed you have not done so. After all, in the MM office's own words: "wondering whether you'd be willing to send us an advance PDF of your second edition? Just so that those who are writing are interacting with the most recent version and with your latest thoughts." That's what should have happened.

23 hours ago · Like · 3



Jen Barker I think I want my money back MM

23 hours ago · Like · 1



John Dickson Ha!, Jen.

23 hours ago · Like



Richard Keith Lionel's blog has just been used on another Facebook page to indicate the parlous state of evangelicalism in Australia. And it wasn't having a go at Lionel.

23 hours ago · Like



Sheree Archbold I've read John's book. It was a good read. By the sounds of this thread I probably don't need to bother reading the Matthias book. (Seems the only real point of "contention" between John and the others is whether John gave them a copy of his second edition.)

22 hours ago · Like · 3



John Dickson Well, I think you should read their book, [Sheree](#), but I can assure you that there are a few more points of dispute!

22 hours ago · [Like](#) · 2



John Dickson I don't follow that comment, [Richard Keith](#). I want to, because it seems deep and significant. Blessings.

22 hours ago · [Like](#)



Tim Coates Where is Terry Wogan when you need him?

22 hours ago · [Like](#) · 2



Richard Keith <https://www.facebook.com/groups/CFDD1/>



Calvinism Fellowship, Debate, and Discussion.

The group is primarily for dialogue and fellowship between Calvinists. However, ...

[See more](#)

22 hours ago · [Like](#)



John Dickson That's even more cryptic, [Richard](#).

22 hours ago · [Like](#)



Tim Coates I'm about halfway through "Hearing Her Voice". I'm going to struggle keeping up with this conversation.

22 hours ago · [Like](#)



Richard Keith Well, I'm in that group. There is a post with a link to [Lionel's](#) blog complaining "Evangelicalism in Australia causes so much heartache. There is no real Reformed voice heard here." Comments ensued complaining that Sydney evangelicals aren't real Calvinists and 6 day creation deniers. Women preaching is the slippery slope.

22 hours ago · [Like](#) · 1



David Ball There's one logically prior point in the debate about the interpretation of relevant verses that has bothered me for a while now: why does everyone seem to assume that Paul is talking about a formal church service context at all, as opposed to a one-to-one pastoral context?

22 hours ago · [Like](#) · 2



Karl Hand I wasn't planning on buying this response book, but reading the blog version means I'm going to. Just because I'd like to see what [Smith](#) does with [Josephus](#) and with the authorship of the [Pastorals](#)... My initial thought is, if you want to insist that [didasko](#) means "causing to learn", then why are you writing a book? The act does imply that "didasko" is restricted in some contexts, because it doesn't include "causing to learn" by publishing theology.

22 hours ago · [Like](#) · 3



John Dickson Yes, [David Ball](#), that is a question that deserves attention. I'm not sure the case is clear at all, but it is based on the hint of "lifting holy hands in prayer" earlier in the chapter, which suggests - but does not really indicate - a corporate activity.

22 hours ago · [Like](#)



Verina Rallings and why when Paul is talking mostly about "in Church" as it seems to me.. that people then apply it to everywhere... if there are men there.. a woman can't teach? or have I got it wrong there?
22 hours ago · [Like](#)



Dannii Willis Maybe MM should have published two versions!
22 hours ago · [Like](#) · 1



John Dickson Karl Hand, she includes "in the congregation" as part of the definition. It's pretty technical, her definition, just not exactly the technical definition I would give it in the Pastorals.
22 hours ago · [Like](#) · 1



John Dickson One would have been fine, [Dannii Willis](#). They had the second version long enough!
22 hours ago · [Like](#)



Tim Coates So much of this is also bound up with what exactly an Apostle is, what made them Apostles and what the ministry of an Apostle consisted of in terms of 'teaching'. When Jesus 'taught' it was God speaking directly. The Apostles as eye and ear witnesses of Jesus were relating that direct revelation. Anything else the church did then and up to the present is explaining that direct revelation and is essentially different in terms of its authority.
22 hours ago · Edited · [Like](#) · 1



David Ball Thanks John - interesting - that "lift up holy hands in prayer" verse sounds like the slenderest of reeds on which to build an entire theological / ecclesiastical edifice....
22 hours ago · [Like](#)



John Dickson Yep, I agree. It's not much. It's just something.
22 hours ago · [Like](#)



Karl Hand John - and in the congregation, only when it is gathered locally? Such hairsplitting... I wonder how Paul would react to seeing his stuff analysed so minutely.
22 hours ago · [Like](#) · 2



John Dickson Yes, I often wonder that, [Karl](#). The historian in me thinks Paul is probably referring to the congregational setting (58% confident) but that doesn't really settle the question.
22 hours ago · [Like](#) · 1



Joanna Vandersee Back from my church function so just catching up. I really hope that no human male or female is still instituting the canon teachings in their sermons! I am glad the NT is not a prescriptive handbook. The struggle to recognize women started with Jesus' concern for His mother while suffering on the cross and continues as men and women in danger of their lives in other countries preach and teach so that the church is built and strengthened.
22 hours ago · [Like](#) · 1



John Bartik I'm torn. I've recently settled on a conservative position re women teaching. But I find myself cheering for John Dickson because he is playing underdog with CLASS. Beware of appearing to gang-bash, MM crowd. Even though John is more than up for it, it doesn't

look good. I guess MM needs to publicise their response to get it out there and social media is the place to do it... but John is delivering some sizzling backhands. PR nightmare. I guess if all publicity is good publicity, then it don't really matter if it's lone ranger vs the posse. Carry on.

21 hours ago · [Like](#) · 2



Karl Hand This is exactly why I find it so interesting. The "technical" definition you suggest (rightly or wrongly) is based on something in the historical situation (the passing on of oral tradition). Smith's is based on something that is a modern construct... is there any evidence that Paul thought of "congregational settings" as a specific category, with a different ethic from the rest of life? I rather think that "the congregation" of "the saints", in Paul, is something more universal - certainly something that this book's publication falls within the scope of.

21 hours ago · [Like](#) · 2



Joanna Vandersee John Bartik I don't think John Dickson is playing anything and he is not the under dog! What the...???!!!

21 hours ago · [Like](#)



John Dickson Yeah, when did I become the underdog!? I thought I was winning hearts and minds to the idea of women preaching in our churches

21 hours ago · [Like](#) · 3



Jay Trevaskis Rather than a frustration, I would have thought it was a helpful thing, and the writers prerogative, to release a revised edition to clarify his ideas based on the feedback and misunderstandings of their readers. That MM went on the attack so quickly after the first release shouldn't be the problem of the author surely? I'm glad not everyone holds on to a status quo or pattern of thought in the face of new research and thinking or my boat might just fall off the edge if the earth.

21 hours ago · [Like](#) · 1



Joanna Vandersee For evangelical women who preach and teach, this is such a serious issue. I get that many men don't get that, but boy is it frustrating!!!

21 hours ago · [Like](#) · 1



Karl Hand We all became underdogs when we chose to stand with Jesus "outside the city wall, and to bear the abuse he endured"

21 hours ago · [Like](#) · 2



John Dickson The greater point, Jay Trevaskis, is that MM didn't go on the attack quickly. They waited until they had had the second edition for nine months before they released their critique of the first edition!

21 hours ago · [Like](#) · 2



John Dickson You're so spiro sometimes, Karl!

21 hours ago · Edited · [Like](#) · 1



Karl Hand I was raised in the AoG, John

21 hours ago · [Like](#) · 1



Jay Trevaskis Sorry John, I must have missed that they'd had the second edition for so long as I read through all the comments.

21 hours ago · [Like](#) · 1



John Dickson Yes, it's confusing, especially when you read the book and Lionel's summary. It sounds like I made it difficult for them by suddenly changing the goal posts, when in fact I gave them the goal posts 9 months ago.

21 hours ago · [Like](#)



Peter Grice Wouldn't put it past that [John Dickson](#) to be working on a third edition down in that secret bunker underneath MM offices. Genius!

21 hours ago · [Like](#) · 2



Tim Coates What is 'spiro' John? Karl.... I was also AoG bred.

21 hours ago · [Like](#) · 2



Joanna Vandersee Super spiritual = spiro. I also recovered from the Aog.

21 hours ago · [Like](#) · 1



Mike Doyle What's all this posturing about?

John did a second edition. MM dealt with the second edition.

<yawn>

Creating hubris is a great way to avoid dealing with actual content.

21 hours ago · [Like](#) · 1



Trevor Sketcher Always happy with my AOG roots.

21 hours ago · [Like](#) · 1



John Dickson Huh, [Mike Doyle](#)? I can't even tell who that's directed at, let alone what it means.

21 hours ago · Edited · [Like](#) · 2



Karl Hand We could always form a support group Me too Trevor, I think of it as a gift. Except that I always remember bible verses in KJV...

21 hours ago · [Like](#) · 2



Mark Edmonds John - just read the précis of the response and it strikes me that much of the premise for their objection to your understanding is that it is new, indeed, 'novel' as opposed to the 'well-attested' meaning that MM espouse. The subtext is clear of course, that new is bad, and calling it out like this is an attempt to implicitly delegitimize your views. However, I understood that your views aren't especially new and have something of a pedigree within evangelical circles. Care to say anything about the provenance of the ideas you espouse?

21 hours ago · [Like](#) · 1



Joanna Vandersee I'm recovered. Happy Anglican. Happy to wrestle with the issues.

21 hours ago · [Like](#) · 1



John Dickson Suffice it to say, [Mark Edmonds](#), that my view of "teaching" in the Pastoral Epistles is far from "novel" and I will show this in due course. In the meantime, we have it on [Claire's](#) authority

that this is not a standard view, and people will need to trust her, or not.

21 hours ago · [Like](#)



Matt Stone I'm just puzzled as to how testosterone could make so much of a difference in teaching.

21 hours ago · Edited · [Like](#) · 4



Trevor Sketcher Up in Queensland the AOG were pretty radical, women prophets and pastors, and NIV acceptable...although a lot of headship teaching started coming in in the 80's from the states.

21 hours ago · [Like](#)



Tristan Hinds Penis equals genius....Matt

21 hours ago · [Like](#) · 1



Joanna Vandersee Exactly [Matt Stone](#) but it didn't seem to matter to Jesus as he let women proclaim His resurrection. Didn't matter to Paul that Junia, Chloe, Phoebe, Lydia and others contended with him for the Gospel!

21 hours ago · [Like](#) · 4



John Dickson I think once was more than enough for that comment, [Tristan Hinds](#)!

21 hours ago · [Like](#)



Trevor Sketcher Yes, Mary's task was pretty apostolic! Delivering the resurrection message.

21 hours ago · Edited · [Like](#) · 1



Joanna Vandersee Not the time or place for me to give response to that [Trevor Sketcher](#)

21 hours ago · [Like](#) · 1



Karl Hand Matt - maybe testosterone explains the posturing in so much of our teaching. God must have forbidden women teachers in order to keep us polarized and elitist.
Trevor - in the NSW AoG, pre-hillsong, we had women prophetesses. But we did NOT have women in pants. Those prophetesses wore petticoats, or they did not prophesy.

21 hours ago · [Like](#) · 1



Tim Coates I never found AoG super spiritual Joanna and I'm not sure what that means anyway, although I suspect that this is off topic.

21 hours ago · [Like](#)



John Dickson And suddenly the thread changes tack ...

21 hours ago · [Like](#) · 3



Karl Hand Hearing Her Voice didn't cover correct, modest attire for women prophetesses as I recall, John?

21 hours ago · [Like](#) · 1



Joanna Vandersee No - I've got to go get some beauty sleep. Getting lots of ideas what to write papers on in the future. Nite!

21 hours ago · [Like](#)



Trevor Sketcher The Pentecostals in us just woke up.

21 hours ago · [Like](#)



John Dickson Third edition, perhaps, [Karl Hand](#)

21 hours ago · [Like](#) · 1



Josh Dowton This second edition seems to have caused quite a stir. John, did you print out your theses and nail them to the front doors of Matthias Media or something?

20 hours ago · [Like](#) · 4



John Dickson No, I posted it to them

20 hours ago · [Like](#) · 2



Karl Hand You posted them a copy! No wonder they feel so aggrieved.

20 hours ago · [Like](#) · 1



Craig Bennett I'm kinda confused here. Under the anti women teaching men rules.. I am in a quandary, where I am only to read sections of this latest book which confronts John's book. Oh how the sinful flesh of mine wants to rebel and read Clair's contribution.

But, I must be biblical, and not allow a woman to teach me on this subject at all. This means I must discard and not read [Dani Treweek's](#) comments either, in case I might learn a thing or two... after all, I don't want to make the Lord angry with us now.

20 hours ago · [Like](#) · 1



Roselyn Drake Mothers are allowed to teach male children...so it's not biology that's the problem

20 hours ago · [Like](#) · 2



John Dickson No, they've thought of that. Paul only forbids such a thing in the congregational meeting. I want to know if a man may read Claire's chapters out loud in a church service. That messes with my head.

20 hours ago · [Like](#) · 10



Karl Hand I wonder how many local pastors have read out sermons that have largely been written by their wives throughout history...

20 hours ago · [Like](#) · 2



Lyn Robertson The spirit makes utterance. Let us free ourselves of this bondage and speak as led.

20 hours ago · [Like](#) · 1



Craig Bennett John.. well, no pastor can ever read her contribution to share with the congregation...

20 hours ago · [Like](#) · 2



Rashmi Dixit Please. Claire Smith rationalises women not teaching orally whilst she teaches in writing/ in script. "Oh but the Bible doesn't say women can't WRITE DOWN teaching". No, because back then most people were not literate so couldn't read, anyway, thus women teaching by the written word was not an issue. Matthias only let a woman's voice be expressed when she is affirming that women shouldn't have their voices heard. I think if you take Paul as being irrefutable but you find loopholes and fine print and alternative definitions to get around a face-value interpretation of what he has said, then perhaps you deep down don't think Paul is irrefutable. But that is far too uncomfortable for Sydney Anglicans to contemplate.

19 hours ago · Edited · [Like](#) · 1



Craig Bennett Rashmi.. interesting thought... I have never heard paul speak either.

19 hours ago · [Like](#)



Rashmi Dixit Hi Craig, please clarify?

19 hours ago · [Like](#)



Craig Bennett Rashmi. I have never ever heard any of the author of Scripture speak. Basically, I have only ever heard others repeat what they have written down. Therefore, every sermon, is not a fresh teaching, but, is a rehash and explanation of what has already been written.

Therefore, if Clair can get away with writing about the written word, which is a form of communication... all women can speak about the written word, which is after all, what Clair is writing about.

19 hours ago · [Like](#) · 2



Rashmi Dixit Ha ha ha !!!!! So long as they are telling other women not to speak, or teach, it appears...

19 hours ago · Edited · [Like](#) · 2



Grant Covington In a sense John, the fact they wrote a book to refute you is a testament to what they think of you. If they thought you unworthy, no book. But for me, it's a non issue. We do not get into heaven because we have perfect doctrine. But I have a habit of missing the point where church is concerned.

19 hours ago · [Like](#) · 1



Rashmi Dixit Exactly Grant. When women voice these opinions they are feminists and heretics. Dangerous. Unworthy. But when it's from "one of the boys" well "we respect and honour him and will see him in heaven on the last day etc etc but perhaps on this point might respectfully disagree but no offence meant, he's still one of us".

19 hours ago · Edited · [Like](#) · 4



Grant Covington I have read your comments Rashmi and I think your voice is a necessary one. I agree with you too, albeit my experience in the church is several years ago. But I think that in this case, we give John his due. He is a strong christian voice and has been for a long time. For him to say something 'controversial' would make a target that Matthais could not avoid hitting. I have always found that the drive for hegemony in the church is what drives most people away.

19 hours ago · [Like](#) · 3



Bruce Dennis Better to have a good sermon from a woman than a bad one from a man.

18 hours ago · [Like](#) · 6



Ian Powell Regarding John's understanding of meaning of teaching in pastorals and whether it was "novel". Quite a few of those close to AB Don Rob. Recall it was a view he was quite partial to. So let's not overstate its novel -ness But I ain't finished the new book yet

18 hours ago · [Like](#)



Mark Broadbent What's wrong with writing a second edition? I would have thought it was a sign of humility and a willingness to make

corrections and listen to the voices of others. How can anyone have a go at you for that?

Besides - your book has been written for all of us. Those writing a response to you don't get to say what you do. You need to do what you think is best for all, not just a few academics that are trying to win an argument. If they really want to help people, they should be happy that you've written a 2nd (more clear and helpful) edition. But it sounds like they are more interested in winning than helping

18 hours ago · [Like](#) · 2



Mary Elizabeth Fisher Andrew Vallentine I returned to Australia eight years ago after 28.5 years serving overseas. While I am a disciple of Christ in a Protestant Evangelical denomination I do not agree with Moore College theologically but It has huge influence in the student movement, in the wider evangelical church and in the world of neo-reform theology in the USA. Have a look where their graduates end up as Professors around the world,, very impressive. Have a look at Geneva Push. Have a look at AFES student movement and how their views influence student movements in 150 plus countries and the huge influence on the second generation Pastors of the Chinese Congress on World Evangelisation and the Laussane Movement. Profoundly influenced by MOORE. As I look at the past 30 years and the next 30 Moore's influence is growing. Some of that is great. Some I don't care for at all. The ordering of church is important in Scripture for the sake of God's presence in his church bringing about health through the church being salt in society. I believe Moore's position on women in the church is wrong and harmful.

But I am grateful that Moore and John regard the Word of God in such a central way.

16 hours ago · Edited · [Like](#) · 3



Mary Elizabeth Fisher Dani TreWeek, ,if Claire holds to that position, how can she write that chapter and not violate her conscience?... And i will be interested to read it for word studies can fail to recognize how meaning changes in different literary contexts. They can flatten meaning quite severely depending on their view of multiple contextsliterary structure, cultural contexts, date of authorship, genre, context of the first reader - oppressed, educated, being graded, So word studies can ignore much and come out lacking...

15 hours ago · Edited · [Like](#) · 2



Hefin Jones OK folks, especially those who have been questioning Paul's authoritative status as an author of scripture (eg. Ms Dixit), and those who are busy finding the MM position on this unbelievably regressive and/or laughable:

- (1) Let's remember that John, like MM, believes that the Pastoral Epistles are The Word of God in a very robust sense.
- (2) Both John and MM agree that there are roles in the church that are not open to women.
- (3) Both John and MM agree that there are particular kinds of public address within the life of the church / congregation that are not open to women.
- (4) Both John and MM agree that it is meaningful to distinguish what happens within the christian community, especially when it is gathered,

from other aspects of life.

(5) Both John and MM agree that the detailed careful investigation of scripture is an indispensable part (not the whole) of what christian leaders need to be doing, both within the ongoing life of the church and especially in times when christians disagree over the interpretation and ramifications of scripture.

I can see why folk who find the position of MM on this (which BTW is not really that radically different a position from that held by many other evangelical and reformed folk globally) ludicrous/laughable get some aid and comfort from John's case, but don't kid yourselves - John wouldn't have a woman rector and when the time comes to do a bit of definitive doctrinal and ethical 'drawing lines' that's a job for certain authorised men.

12 hours ago · Edited · [Like](#) · 17



Murray Campbell Hefin Jones you've just posted one of the more sensible comments in this thread.

12 hours ago · [Like](#) · 5



John Dickson I'll accept that, Hefin.

11 hours ago · [Like](#) · 3



Rashmi Dixit JD and everyone should have a voice. It nonetheless amuses me how the pitch of the voice (male baritone vs. female alto/soprano) determines how seriously others take it.

11 hours ago · [Like](#) · 2



Rashmi Dixit Hefin you misunderstand me. I didn't question Paul's authority. I didn't make a call on my position on Paul's authority, whatsoever. You are welcome to show me where I did, though! My point is more nuanced. I suggested that those who try to rationalise his words are trying to reconcile the fact that they have determined he is irrefutable with the idea that he might not have quite meant what he said... So they conclude what he said is misunderstood or contextual or... "Women can't teach--- unless it's by a written book". "Women can teach---- but only certain things in certain circumstances". And then they write books and counter books to explain how Paul really meant what they are saying. Maybe, just maybe, they don't believe Paul is irrefutably correct after all. But thinking about that, that discussion, is too threatening and frightening for some to consider. And, my suggesting it may make them think I am suggesting that they are doctrinally weak. I am not. I am always open to any discussion occurring without it meaning anything about the strength of someone's faith, even the discussion about where we stand on Paul. And, I am concerned when other voices come straight out and say: "I am not sure Paul is irrefutable", they get judged on it. Also, I'm not that interested in reconciling John Dickson with Matthias Media, that's their motive. I am more interested in what is unsaid / we veer away from saying. Also Hefin, males/ those with power&authority determining what females/ those with less power&authority can or cannot do might be one of those areas where grace and sensitivity is best employed. In this, [John Dickson](#) sets the standard, and is the shining light on the hill. The Bible says plenty about that. Why don't we ever examine that in as much detail? Colossians 4 vs. 6 Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

10 hours ago · Edited · [Like](#) · 2



Dani Treweek Before I head off for a busy day at church, a couple of comments

1) Regarding the first/second edition discussion: John you quoted a (personal) email sent to you by Matthias Media in which you were asked if you might be willing to provide an advance copy of your 2nd edition "so that those who are writing are interacting with the most recent version and with your latest thoughts."

Following that you wrote "That's what should have happened"... with the implication being that it did not (ie. the contributors to Women, Sermons and the Bible did not interact with the most recent version and with your latest thoughts).

That is simply not true. I did. And I know that every other contributor did the same. We read your revised version and your latest thoughts and interacted with them ... not only in each of our essays (in what was published and also in the editing of our original drafts as a result of your revisions) but also in a detailed appendix which was solely concerned with interacting with your latest thoughts and revisions. The introduction of the book also explained the reasons why we choose to do it this way. It was not an arbitrary decision.

I honestly fail to see why you are so concerned that Women, Sermons and the Bible interacts with your first edition whilst also making extensive notes and interaction with the modifications from your second edition. Whether any of the contributors was frustrated or inconvenience or 'aggrieved' is beside the point – if not a total strawman.

The only reason there would be a genuine problem with the response of Women, Sermons and the Bible is if your argument in your second edition was substantially different from that in your first edition thereby rendering a significant portion of the response utterly redundant. This would be surprising for a number of reasons, not the least of which being that you yourself described the second edition as being 'just like the first edition but 30% longer'.

2) Contra to Jay Trevaskis (and yourself John), no one 'went on the attack'. You asked biblically focused evangelicals to argue with you from the Bible and provide an exegetical counter-analysis to your thesis if there was one. You even asked with a 'pretty please'. For the response to this request to be described as an attack strikes me as sadly disingenuous and disrespectful to those who took the time to do what you earnestly asked them to do.

3) John Bartik – I'm troubled that you see this as an instance of 'gang bashing' and would genuinely like to know what has been said on this thread which has led you to the conclusion?

4) John – You wrote: "... we have it on Claire's authority that [your view] is not a standard view, and people will need to trust her, or not". Don't you think that comment is just a little flippant and perhaps even disrespectful of Claire given the fact that she wrote an enormous amount of words outlining plenty of evidence as to why she thinks your view of "teaching" in the Pastorals is flawed and, yes, novel. She didn't ask anyone to trust her authority. She presented evidence, gave her conclusion and asked people to consider what they had read

5) John, on multiple occasions when someone (such as Craig and Mary on

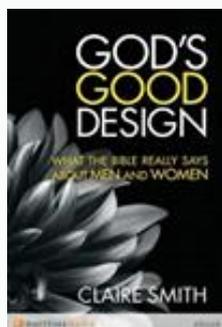
this thread) asks the question as to why a conservative reading of 1 Tim 2 does not prohibit reading a book written by a woman you respond with “No, they have thought of that” (I’ve seen you use those exact words on a couple of occasions now). You seem to want to deliberately make it sound as if women such as Claire and myself have scrambled around looking for loopholes and alighted upon a get out of jail free card rather than our mind being captive to our sincere understanding of the word of God in this matter (ie. that the prohibition in 1 Tim 2 is referring to the context of the gathered body). I’m sorry to say this, but it is hard to not see this as a case of the same pettiness which you accused Lionel in this very thread. Furthermore, not only is it curious that you put it like this given it seems to be your own personally held view as well (not something ‘they’ have come up with), but it provides opportunity for the type of unloving scorn towards your brothers and sisters in Christ exhibited by Rashmi Dixit above.

7) Mary Elizabeth Fisher and [Craig Bennett](#) – the reason Claire and I can both happily contribute to a book which will be read by men is because, after extensive and careful study we believe that the context in which Paul prohibits women from teaching and exercising authority of men in 1 Tim 2 is when the body (ie. the church) is gathered together. I might add that this understanding of the context is one which John himself ‘probably agrees’ with (see one of his comments above). If you would like to understand how and why we arrive at this conclusion let me recommend Claire’s own explanation to you in her book *God’s Good Design* (<http://www.matthiasmedia.com.au/gods-good-design-ebook>)

8) John, I remain confused about what appears to me to be some inconsistencies in your argument (in both editions) as to whether the technical activity of ‘teaching’ (as you define it) has ceased or not and what practical application we should therefore make when it comes to understanding sermons as an example of this technical teaching activity. However, I’ll go back and spend more time rereading (especially the second edition) before perhaps commenting further.

9) For those who are yet to read *Women, Sermons and the Bible*, I would hope that you might remember John’s encouragement of 18 months ago in which he strongly encouraged people to read his book and get a good sense of the argument in order to be in a position to interact well and thoughtfully. If you don’t want to read all the chapters in the book then those in Part 2 are the ones that provide a direct counter-analysis to John’s thesis. You can buy the book here if interested: <http://www.matthiasmedia.com.au/women-sermons-and-the...>

Allright – off to church!



God's Good Design (ebook: .epub or Kindle .mobi files) | Matthias Media
www.matthiasmedia.com.au

What the Bible really says about men and women.

11 hours ago · Like · 8



Karl Hand Hefin - I'm not sure where anyone was suggesting that the MM position is "ludicrous". I think that some of us were pointing out logical problems, but it seemed we were all taking the view seriously... and some of us (myself included) were being satirical of our OWN traditions (mine, the Pentecostal one).

I do think, however, that certain problems emerge from the MM position because of the way they practice it. Both John and MM are "drawing lines", but MM through its practice is drawing them in an odd unbiblical place (writing yes, preaching no), and John is attempting (successfully I think) to do so in a biblical place (authoritative teaching, exhortation).

As I recall, John Piper and Bethlehem Baptist have the same practice as MM (books yes, preaching no), but JP, in his preaching at least, has said that "didasko" doesn't mean causing to learn, it's a congregational leadership thing which models gender relationships. I have no idea how JP might critique JD's view, I'm sure he'd find a way - but Smith's argument, in order to address JD's semantic analysis, is that didasko simply means causing to learn, and yet that is what she is doing by writing. She then needs a narrow view of "congregation" which strains at the ekklesiology of the New Testament - as though when Christians write books for each other to read, that is not taking place in the "ekkllesia".

That "oddness" is, I think, worthy of pointing out as a severe logical flaw that is not similar to John's method at all.

10 hours ago · Like · 2



Benny Castle Get the gospel out there... Keep our tone humble and god glorifying. Non believers should desperately WANT it to be true, even if they find it hard to believe. We need to present it that way...

10 hours ago · Like · 3



Rashmi Dixit Yes, Karl Hand, I was pointing out the logic / internal consistency issues.

10 hours ago · Edited · Like



Karl Hand Hefin Exactly - Rashmi. If someone is being illogical or inconsistent, it is not disrespectful or unloving to tell them so.

10 hours ago · Like · 3



Rashmi Dixit And, I hope that they are able to tell me off, too, when I am misrepresenting them! By the way, Dixit is Sanskrit for 'teaching'. Can you see the relation to didasko?

10 hours ago · Edited · Like



Hefin Jones Hi Rashmi - it's also Latin for "he/she/it says..." so "Rashmi Says..."

10 hours ago · Like · 1



Rashmi Dixit I know

10 hours ago · Like



Hefin Jones Sorry if I misunderstood you, Rashmi, but it seemed from some of your comments that you'd not share John and MM's presupposition about scripture, which would be a position you'd be entirely entitled to, though not one that JD, MM or myself would agree with. I was pointing out the fact that John and MM do share this presupposition and that some folk in this discussion seem to miss that fact.

10 hours ago · [Like](#) · 1



Karl Hand I think most people in this discussion (on both sides) have a high view of scripture... but it can be so tempting to assume that someone who disagrees with our exegesis must be a "liberal".

10 hours ago · [Like](#) · 1



Hefin Jones Karl, I wasn't thinking of everyone in this discussion, nor you in particular when I said that some in the thread think the MM position is 'ludicrous.' That some folk do is fairly clear from their rhetoric. You're a very hermeneutically aware bloke, and you've got your own particular fine parsings of scriptural texts that are on the public record. I'd be hesitant to chuck around the inconsistency label too quickly.

As I was typing your last comment came up. There was no labelling in my comment - just pointing out some of the evident tone of a number of comments, and John and MM shared presuppositions, some of which are clearly not shared by some of the commentators in this thread.

10 hours ago · [Like](#)



Hefin Jones Anyway, I'm guessing a number of us are off to meet with the people of God. I'm visiting a church I've not met with before this morning. We're going to be hearing Psalm 98 "Sing Unto the Lord a New Song" and inter alia I'm going to encourage myself and others to be busy telling others of YHWH's righteous acts and deeds in Yeshua, Jesus.

10 hours ago · [Like](#) · 3



Joanna Vandersee Dani Treweek thanks for your 9 point response above. What it means to me is that myself and other missionary women can continue to preach and teach mixed groups or groups of males as long as we don't call it church! Freedom to build the body of Christ! Great!

10 hours ago · [Like](#) · 3



Karl Hand I think "inconsistent" is a valid criticism, but "ludicrous", no - that would make things personal, and I don't think we would want to make that claim. Perhaps I was reading more into your use of the word than I needed to. Sorry if I did.

Hope this Lord's Day is a blessing to you. We're on Psalm 100 at my local congregation, so we'll almost be on the same page

10 hours ago · [Like](#)



Tammy Davidson Thompson I'm teaching 2 year old males tomorrow at church. Do you think that's a problem? If it's ok, what age is the cut off where I can't teach anymore? Funny not had any male teachers in the church volunteer for that job.

10 hours ago · [Like](#) · 6



Rashmi Dixit Re why we can read what a women writes in a book but still place limits on what she says in church settings in the congregational family. It seems inconsistent with how Paul rationalizes women's place. -----1 Corinthians 11 with Paul evoking the creation order of men and women, evoking celestial angels, recalling the yielding of women from Adam's rib (or, if you will, by genetic cloning from Adam's bone marrow stem cells with requisite chromosomal

substitution), and women being created for men and as their glory as men were as God's glory.... these seem way too foundational for Paul's ideology to be restricted to spoken words in church congregational settings, alone. Doesn't make sense. I suspect he referenced church settings as they were the current way people transacted, not because his doctrine was specific to that setting, alone. Paul's approach to women contrasts with my reading of Jesus'. Jesus entrusted central doctrine to women before men at various points in the Bible. In Jesus's time, there were no congregations. Just a dynamic group of disciples. However, I don't think Jesus was just waiting for formal church settings to prescribe women's behaviour and roles. After all, he was Paul's role model. What do I mean, Jesus engaged women differently from Paul? None of this came from a commentary/book /sermon. It's all just my putting it together from the Bible. I) the woman at the well: John 4. Jesus entrusted to a woman the essential central doctrine of Christianity, that He was the Messiah, and she was designated as the one who pointed the men and women of the town to him. II) In John 8. Jesus was the first to pull men up on the double gender standards of sexual morality. Women who were caught in adultery / prostitution or generally disapproved of by society, they cried at his feet and wiped them with their hair (Luke 7), or poured oil on his head (Matthew 26), indicating that Jesus had a way of making women feel validated, visible, heard, human--- perhaps for the very first time. Do we still hear women's voices as Jesus did? III) Women were used as examples to men of correct moral attitudes, thus a woman was used to teach a man, by her example, the central doctrine of LOVE (Luke 7). Jesus wasn't concerned about protecting the notorious alleged 'fragile male ego' (that women are regularly told to avoid stepping on), by utilising a woman as a man's role model (Luke 7, again). I think, rather, Jesus thought that a bit of humility was in order, fragile ego or no. IV). Women's intellectual development seemed more important to Jesus than their domestic role (Luke 10 Mary versus Martha) in contrast to Paul who seemed quite concerned that women should adhere tightly to their domestic place and role (1 Timothy 2, Titus 2, Ephesians 5, 1 Corinthians 11 etc) V) Jesus revealed his risen self first to a woman and she was the witness and messenger of the central Doctrine of Resurrection to his male disciples (Mark 16). VI) God chose Mary, and not her husband-to-be Joseph, to hear first of his earthly manifestation as the Messiah, and she was given the opportunity to tell Joseph this central doctrine, who clearly didn't believe her (unsurprisingly) as he tried to arrange a divorce (Luke 1). VII His first miracle was at a woman's request, thus he confirmed his divinity to a woman, first (John 2 1-11). I am unsure how to reconcile this with Paul or with Hefin/John Dickson's synopsis, above. And, I have never seen an examination of Jesus's attitudes brought to bear on any discussion of what Paul might have meant. Except that he revealed himself to Mary, a woman, first, which is regularly noted but nonetheless changes no one's conclusions, really.

10 hours ago · Edited · Like · 6



Joanna Vandersee Yes [Rashmi Dixit](#) well put. I blame the churches and the mission agency that sent me - they did not have a problem with women going to tough unreached places to share and show Jesus - to build His church. W

10 hours ago · Like



Rashmi Dixit Shame on them!

9 hours ago · Like · 2



Joanna Vandersee Tammy Davidson Thompson it is great you are teaching Sunday school! God bless!

9 hours ago · Like



Joanna Vandersee Rashmi Dixit that is the irony - some denominations are ok that women go overseas and lead/teach/have authority (given to them by their church?) Over non-white males but same women can't lead/teach etc in home country! Gotta go - focus on God and family today!!!!

9 hours ago · Like · 1



Mary Elizabeth Fisher Hefin Jones there are some of us who disagree with it who do not find it ludicrous or laughable, nor find it "unbelievably regressive and/or laughable".

What I find interesting and contradictory is that in view of your last sentence why MM has female authors, why CPX has female authors and speakers when such publications are making "definitive doctrinal and ethical 'drawing lines'". To say otherwise is simply illusory. And why did the previous Archbishop have at least one woman on his committee advising on medical ethics.

Let me also say there are many other evangelical and reformed folk including noted scholars who do not hold to this position of MM nor John.

9 hours ago · Edited · Like · 4



Rashmi Dixit Dani, could it be because most were not literate in Paul's day and so didactic teaching was always when people were gathered together? Could it be that in modern times with women and men being able to read and study independently, Paul's edicts on women teaching men extends to these contexts, too? Just a thought. God bless you, by the way, have a great church service. By the way, My cynicism has offended you. I apologise sincerely for that. Rather than talking about me in unpleasant ways, it would be more loving to talk to me. If I sound rather cynical it's because of decades of personal experience of how this denomination has dealt with genuine discussion... The result is the cynicism you see. But, I stand by my suggestions. They are questions. Questions based on repeated observations of which women this denomination is prepared to give a platform to. Questions based on how this denomination punished those who discuss Paul's irrefutability. I've seen and experienced the full force of slur and innuendo and explicit denouncing of those who question Paul's authority, even if just in discussion, in Sydney Anglican churches. Yet, these same churches write books upon books of esoteric discussion in order to "get around Paul" and want their conclusions to be considered sincere, but have questioned the sincerity of those who have arrived at different conclusions. That has engendered cynicism in me. I'm actually a conservative at this point in time and take the conservative stance on women preaching and same sex relationships. It might change. But the way SAGs have treated me as I have journeyed has not helped in any way, and made my path much more painful. I know the SAG and have experienced them for years. I hadn't read JDs posts and he is not to blame for my cynicism, I'm one of those unfortunate women who thinks for herself. I suggest we play the argument, dissect the actions/consistency, not dismiss the person.

7 hours ago · Edited · Like · 2



Rashmi Dixit Dani: from John Dickson, so that "all matters are established by 2-3 witnesses".

"No, unfortunately, in my circles (and plenty of others) this is an issue that excludes you from full fellowship in ministry. People who hold my views or similar get dropped from conventions, are not permitted to write for certain publications, and so on." And the manner in which this has been done has been condemning, undermining and unloving. Such people have been treated with grave suspicion and hostility.

7 hours ago · Edited · Like



John Dickson In case there are others who misunderstood this post, please know that the "one guy" I'm poking fun at in this post is myself, not the author summarising all the ways I am wrong! Yikes!

5 hours ago · Like · 8



Richard Keith I geddit now

5 hours ago · Like · 1



Roselyn Drake It does leave all us women to critique these sermons out there without bias from competitiveness.

5 hours ago · Like



John Stanley You sure know how to get a conversation moving John! Thank you.

4 hours ago · Like



Pete Cavanagh John Dickson

I really appreciated our last interaction and was waiting for a new thread to discuss My next clarifying question. But I miss out on 24hrs of Facebook for a technology sabbath and miss the mother-of-all gender-related threads!!!

My question:

In your opinion as a pastor how often should a church engage in 1tim2:2 teaching (that is, in your specific understanding of the word)?

A) if it is an established church?

B) if it is a newly planted church?

4 hours ago · Like



Josh Dinale Pete Cavanagh What's the distinguishing factors between an established church and newly planted??

4 hours ago · Like · 1



Pete Cavanagh @josh

Time, strength of eldership, heritage of apostolic truth being taught.

In my experience a newly planted church has more diverse and frequent challenges to apostolic teaching.

But I don't mind if you think A) and B) are identical scenarios, I'm interested in John's reasoning in coming to conclusions about his position.

Blessings

4 hours ago · Like · 1



Trevor Sketcher I'm really appreciating the opinions being shared here. Certainly has made me more aware of the 'outsideness' many are feeling and subjected to. Now there is a place that is crying out for

priests and pastors; there are plenty of parishes up here (Queensland) calling out for compassionate teachers, female and male.

4 hours ago · Edited · Like · 1



John Dickson I don't know, **Pete**. I'd have to think about it and experience the situation before giving a good answer. For me, there is a fundamental conclusion which I am confident stands despite Matthias' best efforts - that 'teaching' in 1 Tim 2:12 refers to the activity of rehearsing, fixing, and establishing the apostles' words for people - and then there is the question of what this means today. If you've read my book, I offer a few different sorts of applications of this conclusion and suggest it is merely wisdom-for-context that will determine the best expression of the truth of Scripture. That may be disappointing to you and other readers - and it seems to have frustrated the MM authors - but I still reckon it's best: 'teaching' refers to one particular kind of speaking God's truth, and how we ensure this is reflected in our churches is a subtle and variable thing. I hope that helps - a little. Blessings.

4 hours ago · Like



Pete Cavanagh **John Dickson**

Yes I agree that teaching is "rehearsing, fixing and establishing the apostles words for people".

I like that phrase.

I would say that this needs to be done deliberately and consistently by qualified leaders.

Can you give a ballpark figure to put flesh on the application.

Like are you talking it should happen once a year? 3weeks out of 4? every day?

Maybe can you share in your personal work how often it is done (or at least consciously attempted) in your church?

3 hours ago · Like



Pete Cavanagh PS. You bet I read your book. I was sending you questions at 8am on New Year's Day last year :(remember this **Benny Castle**? I had to read it and defend my position. Talk about nerds we read aloud and debated this long into New Year's Eve.)

I am genuinely disturbed by your outcomes **John**. I believe that the real issue is the redefinition of teaching which deserves questioning and clarification. This was not the main purpose of your book but I'm with my theology mentor's assessment of your argument, "He is using a sledgehammer to crack a nut".

3 hours ago · Like



Mary Elizabeth Fisher **Pete Cavanagh** I am wondering what your mentor meant. What is the nut that needs cracking?

3 hours ago · Like



Benny Castle Yep **John Dickson** **Pete Cavanagh** loved reading the book the second we could get our hands on it! Go electronic media. I wonder if the MM authors are arguing openly ... ?

2 hours ago · Like · 1



Pete Cavanagh @mary

The nut is "that some women should preach some sermons"

The sledgehammer is the redefinition of teaching in the church.

about an hour ago · Like



Dawn Vella While some debate and tie themselves in knots others encourage and are blessed by some excellent women preachers. This debate has been going on for 2 thousand years by some and what are the results - more debate and censorship of women. Women devalued and gifting not recognised by men but recognised and foretold by God. Today as we reflect on mothers and women how many men have listened to 'sermons' from their mothers and learnt something? Heard a great sermon this morning preached powerfully by a woman to a mixed congregation. The church is still standing! It's time to move on.

58 minutes ago · Edited · [Like](#)



Tim Coates For some reason I keep thinking of the Pharisees when I read this thread.

33 minutes ago · [Like](#) · 1

