

"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."



A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

Vol. 27 No. 3

July 2014

George L. Faull, Editor

WOMEN TEACHERS

--A Satire by Terry Carter

"And I do **not permit a woman to teach** or to have authority over a man, but to be in silence" **I Timothy 2:12 NKJV**

I am excited about what scholars have recently discovered in the Scriptures regarding women teachers. For years I misunderstood what Paul was saying in **I Timothy 2:12**, but thankfully it is finally clear to me.

What I had missed for so long was the critical clue in the Greek grammar. The phrase translated "to teach" is actually in the present tense infinitive. Outside of the indicative mood, the tense of a Greek verb only indicates the **type** of action, not the **time** of the action. As the scholars have now explained, that means that Paul was forbidding a continuous, habitual, ongoing condition. He was not forbidding a woman to teach men occasionally. If Paul wanted to forbid women to teach men occasionally he would have used the aorist tense.

They have explained the difference between the tenses so clearly that even I can understand the difference.

"To sin" in the aorist tense would mean to commit a particular sin. In the present tense, it would mean to be a sinner.

"To believe" in the aorist tense would mean to believe at a particular moment. In the present tense it would mean to be a believer.

"To serve" in the aorist tense would mean a specific act of service. In the present tense, it would mean to be a servant.

Similarly, they say, "to teach" in the aorist tense means to teach as a one time or occasional thing. In the present tense it means to be a teacher on a regular, continuing, habitual basis. They say this is all Paul was actually forbidding here.

This is an amazing discovery. For years, the feminists have argued that since Paul used the present tense for "I do not permit" in **I Timothy 2:12** that it should be

translated "I do not permit at this time". Their opponents pointed out that the present tense here meant that Paul's prohibition continued beyond that particular time.

If only they had realized then that the present tense in the rest of the verse meant that it was only habitual teaching that was forbidden, they would not have made such a silly argument. I'm so glad our new reasoning is rock solid unlike the arguments of the past.

Understanding that women can actually teach men on occasion, just not habitually, is exciting. I can finally fall in line with the culture around us. We can finally practice what the feminists have been pushing for all along. What glorious liberation they have given us!!!

But a woman teaching men is not what has me the most excited. I realized that if I'd understood this passage wrongly for so many years, there surely were other passages I'd made the same mistake with. I reasoned that there were probably other prohibitions in Scripture that were in the present tense, as well. That would mean that those prohibitions were not against occasional behavior, just habitual practice. I decided to look for such passages and the results are really exciting.

It turns out that you can commit adultery and steal as long as you only do it occasionally and not habitually. Yes, that's right. The phrases "steal" and "commit adultery" in **Romans 2:21-22** are present infinitives. By parity of reasoning, these prohibitions are only against habitually committing adultery or stealing.

"21 You, therefore, who teach another, do you not teach yourself? You who preach that a man **should not steal**, do you steal? 22 You who say, "**Do not commit adultery**," do you commit adultery? You who abhor idols, do you rob temples?" **Romans 2:21-22 NKJV**

I also discovered that pornography and strip clubs are not wrong if you only indulge in them occasionally. After all, when Paul said we should not lust after evil things, it too is a present infinitive.

"Now these things became our examples, to the intent that **we should not lust after evil things** as they also lusted." **I Corinthians 10:6 NKJV**

I even found that it's all right to be drunk with wine on occasion as long as you don't make a habit of it. In **Ephesians 5:18**, "be drunk" is a present infinitive.

"And **do not be drunk with wine**, in which is dissipation; but be filled with the Spirit" **Ephesians 5:18 NKJV**

It is also acceptable to have fellowship with devils and even blaspheme. Both prohibitions are in the present infinitive in the verses below. Looks like occult practices are no longer strictly off limits, as long as you do not engage in them habitually.

"Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and **I do not want you to have fellowship with demons.**" **I Corinthians 10:20 NKJV**

"Of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn **not to blaspheme.**" **I Timothy 1:20 NKJV**

So you can commit adultery, be drunk with wine, lust after evil things, steal, fellowship with demons, and blaspheme as long as it's occasionally and not habitually. This is exciting!!! Think how much easier it will be to convert the world to Christianity once we start preaching this good news. I can see some major Church growth coming soon!

I can't wait to tell the good news that you can sin without being a sinner, you can believe without being a believer, you can serve without being a servant, and you can teach without being a teacher. This makes everything so much easier. When the Lord asks us at judgment if you are a sinner, you can honestly say, "no, I have sinned, but I'm not a sinner".

When He asks if you believe you can honestly say, "yes, I believe at this moment, though I'm not a believer". When He asks if you served, you can say, "yes, I've served, although I was never a servant."

If He asks whether we are a thief or a liar, we can answer, "No, I did lie and steal, but I'm not a liar or a thief". If Jesus asks whether we are fornicators, adulterers, or drunkards, we can respond, "No, we did commit fornication, got drunk, and even lusted after evil things but we didn't make a habit of those things". When a woman is asked if she is a teacher of men, she can say, "No, I taught men, but I was not their teacher."

I do have a question for the scholars though. It's a simple one, but an important one. "How often can we commit adultery without being an adulterer, be drunk with wine without being a drunkard, and steal without being a thief?" It's important to know the answer since drunkards, adulterers, and thieves will not inherit the Kingdom of Heaven.

"9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, **nor adulterers**, nor homosexuals, nor sodomites, **nor thieves**, nor covetous, **nor drunkards**, nor revilers, nor extortioners will inherit the kingdom of God." **I Corinthians 6:9-10 NKJV**

The answer to this question is important for another reason, as well. It will also tell us how often a woman can teach men without being a teacher of men. I wouldn't want to lead somebody into doing something the Scripture forbids I just need to know where the line is. After all, we want to be as close to the line as possible. I'd hate to be any more out of step with the world than I absolutely have to be. If there's anything the world is in favor of more than women teaching men, it has to be adultery and drunkenness.

I just can't wait to discover what else God allows "occasionally" that I've misunderstood before. Now that I know how to understand God's prohibitions correctly, I expect to find many more that are only forbidding habitual behavior. I am so grateful to the scholars. For centuries we have misunderstood this passage of Scripture. Without the insight of these learned men, we would still be stuck with the plain and simple understanding of the text. Imagine how behind the times we would be.

There is one final question that I need answered. I'm sure the scholars have a good answer for this, but I need to know what it is. I'm sure some unenlightened individual is going to ask me this someday and I need to be able to answer it intelligently. I need to understand how to square our new understanding of **I Timothy 2:12** with what Paul said at the end of the verse.

"And I do not permit a woman to teach or to have authority over a man, **but to be in silence**" **I Timothy 2:12 NKJV**

The problem is that Paul's command here is in the present tense. That is, the Greek for "be in silence" is also a present infinitive. As the scholars have so wisely shown us, this means that they were to be in silence continually, habitually, as an ongoing condition, not just occasionally. That's pretty plain. I'm just trying to figure out how they can do that and still teach men occasionally as Paul so graciously allowed in the first part of the verse. Of course, I'm confident the "scholars" can explain it to me.

What's at question here is not the Greek rule of grammar, but the proper application of it.

In this context the present tense infinitive indicates that a woman is not to be in a state of teaching men. It has nothing to do with the frequency with which she would teach men. She is simply forbidden to be in that state at all (in the Church assemblies/meetings).

In the same way, we are forbidden to be in a state of drunkenness with wine. The frequency is not the issue. The frequency needs to be zero. We should never be in that state – period!