

Dynamic God, Dynamic People



1 Timothy 2:1-15

The text – 1 Timothy 2:1-15

1. Look over the paragraph headings across 1 Timothy. What is the book about? What do you notice about truth and salvation across the book?
2. What indications are there in chapter 2 that Paul's instructions are addressing a local problem? What indications are there that Paul is giving more general instruction?
3. Why do you think prayer is a solution to the problem of anger and disputing?
4. What instructions are women given about their adornment and their speech? Why does Paul give these instruction?
5. How does the reference to Adam and Eve work in Paul's argument? Why does he make mention of 'first' and 'deceived'?
6. Verse 15 has an unusual change of subject 'she will be saved' (singular) to 'if they continue' (plural). How does the flow of thought work? Is 'the birth' a reference to Eve's children, the birth of Jesus, the process of being a mother, something else?

The Scriptures – 1 Timothy 2:1-15 as a portion of the Scriptures

7. How do you think about the content of 1 Timothy 2 with in relationship with:
 - Deborah: A leading woman
 - Ruth: A resolute woman
 - Huldah: A prophetic woman
 - The Beloved (Song of Songs) : A perceptive, passionate woman
 - Esther: A courageous woman
 - Mary (mother of Jesus): A model disciple
 - Mary (Martha's sister): A revolutionary learner
 - Priscilla: An instructing woman
 - Corinthian Church: Praying, prophesying women
8. What is the relationship between Galatians 3:28 and the limitations on the speaking of women in 1 Timothy 2 and 1 Corinthians 14?

Our lives – walking the way of Jesus in response to 1 Timothy 2:1-15 as a portion of the Scriptures

9. What questions or issues remain unanswered for you in the light of this study?
10. How has this study of 1 Timothy 2 encouraged you?
11. How can we pray and support you in your discipleship as a result of this study?
12. Following are some helpful categories for thought and understanding in the discussions about the roles of men and women in churches.

Women and Men: Thinking behind our thinking...

When people reflect on the sameness and difference of men and women a few patterns of thinking start appearing. Which of these do you tend to use? Which ones do the Bible writers use? What are the strengths and dangers for each of these?

Essentialism: There is an essence of being male and an essence of being female. This might be in our bodies, our minds or our sense of self. Some feminists think there is no essential difference; we just learn to behave differently. Some transgender people think there is an essence when they say “I was a girl in a boy’s body.”

Constructivism: While we may have bodies that have a particular sex, the way we live that out (our gender) is constructed by the society we live in. This happens through language, family organisation, economic systems, education and is often so pervasive we barely see it.

Subconscious Processes: The way we think about our sex and our gender may be a result of things we can hardly bring to words that we experienced with our parents, siblings and partners.

Parables, Types, Mysteries, Sacraments: In Ephesians 5, Paul seems to be talking about husbands and wives but then suddenly says he is talking about a ‘profound mystery’—Christ and the church. Jeremiah, Ezekiel and Hosea also use male-female relationships to communicate truths about God and Israel. In 1 Corinthians 11, there is a parallel made between how men and women are related and how God and Christ are related. Some theologians talk of the Christian life as a kind of drama. We have parts to play, not because of essential qualities or social construction, but to point to other truths.

Pray for the renewal of our minds in light of this complexity.