



Welcome!

Welcome to the "Dig Deep" Bible studies. These studies are based on the message series, "Inside the Pastor's Mind," a study on the New Testament book of 1 Timothy. These short Bible studies are meant to help you take Sunday's message home and reflect on it throughout the week and apply it to your daily life. If you missed a message, or want to listen to it again, go to www.fishersoffamily.org and click on the "Media" link and download the message audio. We pray that you are blessed in your study of Scripture!

Read 1 Timothy 2:1-15

This chapter is one of the most controversial chapters in all of Scripture. What are your initial reactions to Paul's words here, especially in verses 11-15? Do you think that Paul is being a bit of a chauvinist?

Even though Paul's words seem oppressive and exclusive in verses 11-15, this chapter begins by talking about the radically inclusive nature of the gospel in verses 1-7. Pastor Zach noted that Paul uses the word "all" over and over again in these verses to express the broadness of the gospel. This broadness is expressed in two other ways as well:

- Paul begins in verses 1-2 urging prayer for "kings and all those in authority." The king at this time would have been the emperor of Rome, Nero. Nero was a ruthless tyrant and a fierce persecutor of Christians. He killed his own mother as well as his first wife. He also captured Christians and took them to his palace, where he lit them on fire and stuck them in his palace garden at night as human tiki torches. Paul, in these opening verses, says, "Pray for the king, that is, Nero." How does a prayer for a guy like Nero express the radical inclusiveness of the gospel? How does Paul's command echo Jesus' words in Matthew 5:43-44? Who is it that you are in conflict with that you can pray for?
- In verse 7, Paul calls himself "a teacher of the true faith to the Gentiles." According to Acts 10:28, what kind of relationship did Jews have with Gentiles? Look up Philippians 3:4-6. What was Paul: a Jew or a Gentile? Paul, then, even though he is

a Jew who would normally never associate with Gentiles, ministers to Gentiles because of the gospel. Who would you never normally associate with? How can you cross cultural, economic, and social barriers to bring someone the gospel?

Having talked about the gospel's all-inclusive nature, Paul now moves on to talk about the unique role that men and women can play within this gospel. What command does Paul give to the men in verse 8? If you are a man, have you devoted yourself to prayer as is commanded by Scripture? How can you deepen your prayer life?

Why do you think that Paul would talk about how women dress in verses 9-10? How might these words be applied today? What kind of dress do you consider appropriate and inappropriate for worship? Why?

Pastor Zach mentioned in his message that, in the first century, women were not encouraged or even permitted to learn the Bible. Yet, Paul encourages women to learn in verse 11. If you are a woman, what do you do to foster a deepening knowledge of Scripture?

Verses 11-15 have been generally interpreted using three different models, as Pastor Zach outlined:

- *The Hierarchical Model* says that men are above women and that they should submit to men because of their dominant power.
- *The Egalitarian Model* says that, in spite of Paul's words here, there are no differences between men and women.
- *The Complementarian Model* says that Paul's words express men and women's unique roles in the context of the gospel and do not express notions of men or women being higher or lower, greater or lesser, better or worse.

Which model do you think best agrees with Paul's words?

At the end of his message, Pastor Zach mentioned that verse 15 might be translated: "But women will be saved through the child born," that is, through the birth of Jesus Christ. According to Galatians 4:4-5, who is Jesus born of? If you are a woman, how does it make you feel that the God of the universe chose a simple woman to bear his life-giving Son to this world?