

PILGRIM HOME CHURCH

FOR REFLECTION AND DISCUSSION:

(Based on *Acts 2:16-21*, *1 Timothy 2:8-15*, *Philippians 4:2,3*)

1. Look at the images of a centred-set vs. bounded-set church. Which one do you resonate more with? Why?
2. Have you (or observed another) ever really made a non-central issue, central in your faith? Why?
3. "The truth of the matter is this: all centred-sets have boundaries, and all bounded-sets have a center. The two models are not antithetical, but rather differ in terms of emphasis. Let's not fall into the trap of trading one error (overly rigid boundaries) for another (no boundaries at all). Rather, let us keep Jesus at the center while recognizing that God's people are called to be discerning (1 John 4:1-6), distinct from the world (1 Corinthians 5:9-12; 1 John 2:15-17), and doctrinally precise (1 Timothy 6:20)." Discuss: What are we getting right at Pilgrim? What do we tend to get wrong regarding the centre and boundaries?

Read 1 Timothy 2:8-15

4. Paul addresses the misuse of freedom, authority, and cultural trends that are destructive to the church community. What does that look like for us now in covid-times? Do we actually discern TOGETHER what we will affirm from the larger cultures or not? How can we do this better together (vs. western individual islands)?
5. Where have we exalted people or sought our own way when we should submit, listen, and learn?
6. Have we used this text to abuse or empower others? Are we reading the "whole counsel of God"? Are we reading it through Jesus? What assumptions are you bringing to the Bible that you need to lay down? Examples: Religious culture, 'secular' cultures, bias of seeing the present as best?
7. Do we promote false teaching through lifting up secular business or education or wealth status above those tested and tried by the church and their long-term fruit? Are we connected to the larger orthodox church?
8. If the Holy Spirit comes to empower all people, how do we participate in receiving and encouraging others to seek this power?

PRAYER:

NOVEMBER 22, 2020

"YOUR DAUGHTERS WILL PROPHECY"

When the Hebrew prophet Joel spoke forth these Spirit-inspired words, he was in a patriarchal world where women did not normally prophesy. When Jesus came, he included women in his circle of disciples, a Rabbi's disciples were to go out and become Rabbis themselves. When the Holy Spirit is poured out and the Charismatic ministry of Christ becomes the Charismatic ministry of the Church, Peter declares that "your daughters will prophesy...even women!" This is radical and disrupts gender-based assumptions we take from our cultures and try to baptize.

This Sunday we look at one of the "BUT BUT BUT Paul said..." texts in scripture and will argue from a conservative, high view of the Bible that women should speak the Word of the Lord and be pastors and teachers. You don't have to agree, we are a big tent, but we all need to understand this approach to the text.

REVIEW: TWO TASKS TODAY

1. The Circles of Importances/Discernment
2. Your Daughters Will Prophecy

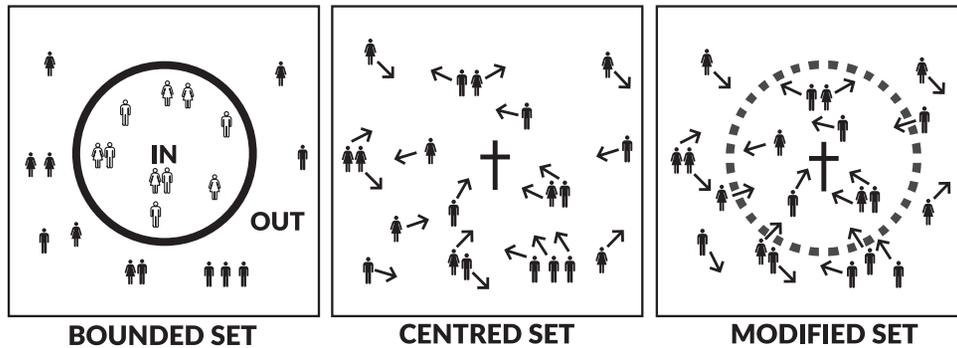
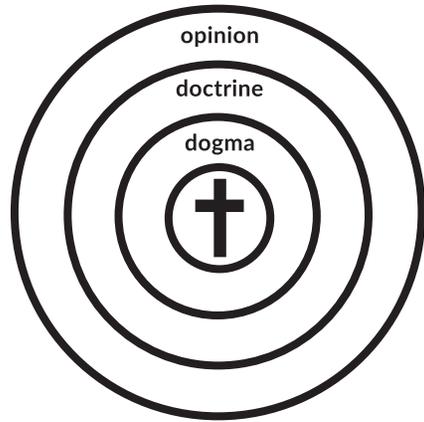
KEY BIBLE PASSAGES: *Acts 2:16-21*, *1 Timothy 2:8-15*, *Philippians 4:2,3*

BIG IDEA: WOMEN IN MINISTRY IS NOT A LIBERAL NOR PROGRESSIVE THING, IT'S A SPIRIT THING.

MAIN TEACHINGS:

1. THE CIRCLES OF IMPORTANCE/DISCERNMENT

CONCENTRIC CIRCLES



2. "YOUR DAUGHTERS WILL PROPHECY"

- For this to "work," some things need to be in place
- Who is being empowered? Everyone!
- Big Ideas: Complementarianism and Egalitarianism
 - marriage/household
 - the church

If we believe the Bible is authoritative, regardless of the gender reading it, women and men are equally exercising the authority of the Scriptures. As the Holy Spirit speaks through the body discerning the word, we are all exercising the authority of God in our lives and church.

TEXTS WE GET WRONG: 1 TIMOTHY 2

"The issue, then, in 1 Timothy cannot be teaching per se, or women teaching per se. Nor in light of the example of Priscilla can the matter be women teaching men. The issue, rather, is untrained and unauthorized women, who need to be learning, seeking to teach and indeed to domineer men. Paul sees it as an abuse or an unauthorized use of power, power and authority that perhaps because these were high-status women and especially if the meeting was being held in their own home), they assumed they already had. These are the women whom Paul is currently not allowing to teach, but neither does he rule out, if they did indeed learn and submit to the teaching, that they might one day be authorized to do so."

1 Timothy 2:9-10

1 Timothy 2:11

1 Timothy 2:12 The verb *epitrepo*.

The issue in the next few verses is some kind of teaching going on in worship at Ephesus.

1 Timothy 2:13-14 She was more open to deception because she had to rely on Adam's teaching, NOT because she was a woman.

1 Timothy 2:15

NEXT STEPS