

## 17.1 The First Letter of Paul to Timothy

### Introduction

This letter contains many topics of interest. Instead of trying to outline the logic of the book, we can get an exposure to it by reviewing and discussing these interesting topics. The brevity of our treatment is simply to wet the appetite; we can only give a light sketch.

### 1A. Topics

- Antithetic statement on the law, 1.3-11
- Nature & Extent of Redemption, 2.1-7; 4.10-11
- Submissive role of women, 2.8-15
- Qualifications for bishops & deacons 3.1-12
- Good service; discipline yourself for godliness, 4.6-8
- Support for the elderly, widows, and elders, 5.1-18
- True knowledge, 6.3-5, 20
- Contentment, the love of money, & storing up for the future, 6.6-10, 17-19
- Exhortation to fight the fight of faith, 6.11-16

### 2A. Discussion

#### 1) What does it mean: “the law is not for the righteous”?

...the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers (1.9)

Law has a lawful use, Now we know that the law is good, if one uses it lawfully (1.8)

Therefore, the antithesis is specific and the law is otherwise *for* the just.

What is the antithesis? Cf. vs. 3-8

#### 2) What is the nature and extent of Christ’s redemptive mediation?

a) “Ransom for all” (2.6) has what context that guides interpretation?

b) Does God’s desire for all have a similar meaning as 2.6?

c) Can God’s desire here refer to something different from 1 Pet. 3.9?

d) How is Jesus the Savior of all, but especially of those who believe (4.10)?

#### 3) What emphasis does Paul make regarding the submissive role of women in the church?

a) Why is he not speaking about absolute silence? Cf. broad context and specific context

b) How can we summarize the submissive role of women?

<sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing- if they continue in faith and love and holiness, with self-control (2.11-15).

c) What does it mean to be saved through childbearing? It does not mean, “Women must bear children to be saved.” It does not mean that those who bear children will be saved, either physically (from death) or spiritually (from eternal death). Suggestion: women of faith (who show their faith in their submissiveness in the church and to their husbands, Eph. 5.22-25) will be saved by faith even through [*the curse of sin that is manifest in the pain of*] childbearing).

4) How can we compare godly training with physical training, 4.6-8

5) Who has the first responsibility for the support of widows (*widows vs. truly widows*)?

<sup>3</sup> Honor widows who are truly widows. <sup>4</sup> But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. <sup>5</sup> She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, <sup>6</sup> but she who is self-indulgent is dead even while she lives. <sup>7</sup> Command these things as well, so that they may be without reproach. <sup>8</sup> But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever. <sup>9</sup> Let a widow be enrolled if she is not less than sixty years of age, having been the wife of one husband, <sup>10</sup> and having a reputation for good works: if she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted, and has devoted herself to every good work. <sup>11</sup> But refuse to enroll younger widows, for when their passions draw them away from Christ, they desire to marry <sup>12</sup> and so incur condemnation for having abandoned their former faith. <sup>13</sup> Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not. <sup>14</sup> So I would have younger widows marry, bear children, manage their households, and give the adversary no occasion for slander. <sup>15</sup> For some have already strayed after Satan. <sup>16</sup> If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, so that it may care for those who are really widows (5.3-15).