

A	<u>Scope</u>	1Tim 1:12-2:15
B	<p><u>Gratitude for God’s Grace and Instructions to Timothy</u></p> <ul style="list-style-type: none"> • After a discussion of the false teachings of the Church of Ephesus, Paul shares how his life has been changed through an encounter of the Lord and his subsequent commissioning by the Lord. One’s thorough and complete repentance is, in fact, a sign of the Gospel. Paul’s motivation comes from his personal conversion experience and his encounter with Christ through the Gospel; he has “received mercy”. The Lord has “appointed” him to His service and “has strengthened” him. • Those who have experienced a deep conversion must have recognized their former blindness. Paul recognizes himself a “blasphemer”. There is a difference between sinning out of ignorance verses sinning deliberately. God’s mercy is boundless, “where sin increased, grace abounded all the more”. This is our ultimate trust and hope. God’s grace “overflowed for [Paul] with the faith and love that are in Christ Jesus”. • “Christ Jesus came into the world to save sinners” – This is initiated by God a self-revelation and His salvific plan; not based on our discovery or self-elevation. Such that “those who believe will have eternal life”. See https://elodocuments.blogspot.com/2019/10/for-son-of-man-has-come-to-see-and-to.html • “... in accordance with the prophecies made earlier about you” – The NT Church, animated by the Holy Spirit, possesses the gift of prophecy, far beyond the OT era. • “... whom I have turned over to Satan” – those who have been excommunicated may not receive sacraments. This may be related to the false teachings and disobedience of the Church of Ephesus. This is not a punishment but a means of supporting their repentance. 	<p>1:12-20 1:12-14, CCSS 42, CSB</p> <p>CCSS 42-43 Num 15:22-31, CCC 1735, 1860</p> <p>Rm 5:20</p> <p>1:15-17, Lk 19-10 Rm 9:16 CCSS 44</p> <p>1:18, CCSS 47, Jn 16:7-13, Acts 2:17, 1Cor 14, Num 11:29</p> <p>1:20, CCSS, CSB, 1Cor 5:5</p>
C	<p><u>Liturgy and Conduct</u></p> <ul style="list-style-type: none"> • The primary duties of the Church are prayers and liturgy. The importance of intercessions: a duty of all Christians. Praying for enemies. God does not need our prayers but is happy to fulfill our petitions. • “There is one God” – a God without divisions (territories, countries, 	<p>2:1-15</p> <p>2:1-4, CCSS 50-53 SN 1 & 2, Acts 6:4, 12:5, James 5:14-15, Mt 5:44, Lk 23:34, Acts 7:58-60, SN3 2:5, CCSS, CSB,</p>

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<p>nations, etc.); a God of all humanity. Therefore, all humanity belongs to one family and everyone is equal.</p> <ul style="list-style-type: none"> • “There is also one mediator” – Affirmed by the Church’s teaching (Dominus Iesus 13, CCC 200-202). Saints and Angels can also intercede through Christ. = Iconoclasm doesn’t accept any mediator. • “... the women should dress themselves modestly ... with their good works as is proper for women who profess reverence for God” – Paul is not degrading women here; in Greek context, following the topic of prayer and liturgy, Paul points out that both men and women should behave appropriately during prayer and liturgy. Paul teaches equality between the genders in his other teachings. • Paul (the Church) explains male-female relationships in terms of Holy Matrimony established by God. In marriage, husband and wife must treat each other with equality but each has unique duties towards building a relationship based on unity, modeling after the Church of Christ and the Holy Trinity. During Roman times, women were prohibited to preach or hold authority. Though this cultural norm is obviously flawed but Paul, as an apostle, has the urgent duty of evangelization and saving souls, instead of playing the role a revolutionary. Paul does not object to women in the work of evangelization but insists that public speaking should be done within the parameters of the apostolic tradition and hierarchy. • “Yet she will be saved through childbearing” – motherly duties, including childbearing, will lead one to holiness and salvation. On the other hand, virgins are, “anxious about the affairs of the Lord so that they may be holy in body and spirit”. This is also a special vocation. 	<p>Deut 6:4, Jn 16:3</p> <p>CCSS, CSB, Acts 4:12, 2:1-3, Phil 1:4, Rev 5:8, 8:3-4</p> <p>2:8-10, CCSS 60-62, SN3, Gal 3:26-28, 1Cor 11:5</p> <p>2:11-15, CCSS 63-71, CSB</p> <p>1Cor 14:33-35</p> <p>1Cor 11:5, Acts 18:24-26, 2Tim 1:5</p> <p>2:15, CSB, 1Cor 7:25-35, CCC 1652-53</p>
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SPECIAL NOTES

1. “Nevertheless the liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows” (CONSTITUTION ON THE SACRED LITURGY SACROSANCTUM CONCILIUM 10)
2. Petitions or Intercessions – The faithful should pray for “for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world. (CONSTITUTION ON THE SACRED LITURGY SACROSANCTUM CONCILIUM 53)
3. 1Tim 2:8-10 in Greek context: “I wish them to pray, the men lifting up holy hands ... the women with proper attire.” (CCSS 60)