



In the name of the Father and the Son and the Holy Spirit, one God. Amen.

Bible Study: Saint Paul's First Epistle to Timothy

INTRODUCTION

Who is Timothy?

- Timothy is a Greek name (*Timotheos*) meaning “the honor of God” or “righteous man of God”
- Saint Timothy believed in Christ through Saint Paul during his first missionary journey in Lystra of Iconium in 46 A.D.
- His father was Greek, but His mother, Eunice, and grandmother, Lois, were Jews. They both raised Saint Timothy, teaching him the Holy Scriptures, but he was never circumcised.
- Saint Paul circumcised him to avoid the wrath of the Jews (Acts 16:22)
- On his second missionary journey, Saint Paul found Saint Timothy in good faith, filled with zeal. He was known to be pious among the believers and therefore, Saint Paul chose him as a partner in his travels.
- Saint Timothy's travels:
 - o He traveled with Saint Paul to Galatia, Troas, Philippi, and Thessalonica
 - o He stayed in Berea with Silas when Saint Paul left suddenly (Acts 17:14)
 - o He later joined Saint Paul in Macedonia and Corinth
 - o He was sent with Erastus to Macedonia before Saint Paul's third journey (Acts 19:22)
 - o He was sent to Corinth before the writing of Saint Paul's first epistle to the people there. Saint Paul points to Saint Timothy's contribution in spreading the Gospel in Corinth
 - o Saint Timothy was sent to Philippi upon the writing of Saint Paul's epistle to that city, and he was also sent to Thessalonica to write a report before the writing of the first letter to its believers.
 - o In the letter to the Hebrews, Saint Paul also points to Saint Timothy's imprisonment and release.
- After 63 A.D., after Saint Paul's release from his first imprisonment, he left Saint Timothy to care for the affairs in Ephesus.

What do we learn from all this? We see how close Saint Paul's relationship was to Saint Timothy. Saint Paul had full confidence in his disciple. In reading the expressions used, we find an intimate relationship and get a glimpse of Saint Timothy's character: it seems he was shy by nature and had suffered of poor health.

When was this epistle written?

This epistle was written around 64-65 A.D

What is the purpose of this epistle to Saint Timothy?

- This is a Pastoral Letter. While most of Saint Paul's epistles are directed to a church in a particular location, the pastoral letters are written to instruct specific leaders.
- Saint Paul wrote this letter to Timothy to clarify his pastoral commitments in Ephesus.
- Saint Paul advises Saint Timothy who is dealing with church members who are promoting a variety of theological opinions – from the irrelevant to the heretical
- There are also external pressures on the Church:
 - o Hellenistic mystery religions who misused the terms “salvation” and “savior”
 - o Cult of emperor worship, according to which Caesar is “lord.”
- Saint Paul opposes false doctrine with apostolic doctrine
- The Church is guided by the Holy Spirit
- The Church's government is Pastoral

Theme of this Epistle: The Pastoral Care of the Faithful

- The role of the Church is to manifest the Kingdom of God on earth – “Heaven on Earth”
- How is this done? The Church's function integrally connects both apostolic doctrine/teachings and worship.
- Other themes of this epistle include: (1) the role of the clergy, (2) combating heresy, (3) care for women, widows, and slaves, and (4) money and the ministry

This is a particularly attractive epistle to the youth. Timothy was a young minister, himself. Also, we will be called to lead in some capacity; whether in church, at work, at school, or in our own homes. This epistle teaches us the characteristics of a strong leader in Christ.

CHAPTER 1

Greeting (v. 1-2)

1. *Encouraging words to a young minister*

- a. Timothy is a servant committed to preaching and witness in spite of hardships and difficulties, not only within the Ephesian church, but also those that come from the pagan world.
- b. As Saint Paul is an apostle of Jesus Christ by the commandment of God, he also wishes to remind Timothy that his call is also from God.
- c. Saint John Chrysostom says that from the beginning, Saint Paul elevates Timothy's spirit and encourages him by saying that God is **our Savior** and Christ is **our hope**.
- d. *Question: What other attributes of God can we remember that will help us in our time of trouble? How can we encourage others who are also in the midst of trials and tribulation?*
- e. Saint Paul repeats the phrase "our Savior" in the Pastoral Epistles more than all the other epistles. *Question: Why does he do this? How does the importance of "savior" relate to the goal of the ministry?*
- f. Saint Paul calls Timothy "a true son" (*gensios* – the original, true, genuine, or real son). Saint Paul is Timothy's spiritual father. This fatherhood reflects the heavenly Fatherhood of God. The Church reflects heaven on earth. The Church is a new family in faith. *What happens when we are at a crossroads between choosing the new family and Fatherhood and severing ties with our natural family? Do these words of Saint Paul encourage you?*
- g. **Mercy**. The typical Pauline greeting, "grace and peace," is now expanded to include "mercy." In Greek, the word is *eleos*; in Hebrew *hesed*. The excellent book *Orthodox Worship* describes the meaning of the word mercy as follows:
 - i. The word mercy in English is the translation of the Greek word *eleos*. This word has the same ultimate root as the old Greek word for oil, or more precisely, olive oil; a substance which was used extensively as a soothing agent for bruises and minor wounds. The oil was poured onto the wound and gently massaged in, thus soothing, comforting and making whole the injured part. The Hebrew word which is also translated as *eleos* and mercy is *hesed*, and means steadfast love. The Greek words for "Lord, have mercy", are "*Kyrie Eleison*" - that is to say, "Lord, soothe me, comfort me, take away my pain, show me your steadfast love." Thus mercy does not refer so much to justice or acquittal - a very Western interpretation - but to the infinite loving-kindness of God, and his compassion for his suffering children! It is in this sense that we pray "Lord, have mercy," with great frequency throughout the Divine Liturgy.
 - ii. *Why does Saint Paul include "mercy" when addressing Timothy?* Ministers need mercy for than anyone else. We need to come closer to God. We need to realize the steadfastness of God's love in order to be patient with others and offer them the same love and mercy.
 - iii. Related to mercy, Saint Paul also calls our Lord Jesus Christ, **our hope**. We struggle now in hope to enjoy victory over death and attain eternal life; and in

Him we enter into the bosom of our Heavenly Father in order to live and to be glorified with Him.

Opposing Speculations with Faith (v. 3-4)

1. What did Saint Paul instruct Timothy to do?
 - a. Stay in Ephesus
 - i. Timothy is the first one called to oversee the church in Ephesus; the first bishop.
 - ii. Saint Paul urges or “pleads anxiously.” He does not command as a master to his slave, but urges and pleads in humility. *What does this teach us about leadership in the Church?*
 - b. To instruct some Ephesians not to teach unorthodox doctrines
 - i. There were those within the Church who were altering the Christian doctrine, and Timothy is called to fix both the ministers and the people of the Church.
 - ii. The people ought to cleave to the doctrine as it was delivered to them. This is the responsibility of *all* to preserve the correct Christian doctrine.
 - iii. *Why is maintaining our Orthodox Faith so important? What is at the heart of the Christian doctrine that is so important for us to preserve? How do we carry out this responsibility?*
 - c. To instruct them not to give heed to fables
 - i. Maybe Saint Paul referred to Jewish fables, as he told Titus (1:14) – inventions, forgeries, counterfeit doctrines (Chrysostom).
 - ii. What about the pagan fables of the Greek, Roman, and Persian cultures? These cultures had myths or stories about the descent of some gods to marry daughters of the people of this world.
 - iii. *Any modern day fables that we should be aware of today?*
 - d. ...and endless genealogies – *what are these?*
 - i. These cause disputes rather than godly edification which is in faith. So what are these genealogies? A few possible explanations:
 1. Jewish genealogies – there were Jews who had come into Christianity who were still boasting about their lineage or their ancestors, so they stumbled on into the trap of pride and vainglory.
 2. Greek genealogies – these also gave great importance; tracing their deities through certain genealogies.
 3. Referring to the Gnostic heresy; the Supreme Being had produced offspring. They believed they could attain the Supreme Being through knowledge as they passed through these ‘Aeons’, the series of offspring that came into being
 - ii. “Endless” – tiresome and purposeless
 - iii. These are not done in love, but in arrogance. They do not build up the Church, but break it down.
 - e. *Question: There were controversies in the early Church. We may face arguments and controversies in our own Church. How do we deal with problems that arise?*

2. The Purpose of the Commandment – *What are the elements of this verse?*
 - a. Love
 - i. Without love (love of God, and love for each other), we deviate from our mission. Then we turn to fruitless controversies and cause divisions in the church community.
 - ii. This is our task as ministers – connecting faith and life in love
 - iii. “by their fruits you shall know them” (Matthew 7:16)
 - b. From a Pure Heart
 - i. The heart must be cleansed from all sinful love
 - c. From a Good Conscience
 - i. A real belief of the truth of the word of God
 - d. From a Sincere Faith
 - i. “Faith unfeigned” – genuine and sincere
 - e. *What are examples of false love? What are examples of true love?*
 - i. Saint Augustine says, “We can never love others truly unless we love the Lord. Each one who loves his neighbor as himself loves God, but if he does not love God, then he even does not love himself.”
 - ii. Saint John Chrysostom says, “But about what kind of love is the apostle speaking? It is sincere love that is not based on mere words but that stems from the inner inclination and emotions of a being, for the apostle states: “*from a pure heart.*” An evil life creates divisions since: “For everyone practicing evil hates the light” (John 3:20). It is true that there are friendships even among the wicked, for criminals and thieves love each other. Yet this love does not spring from a pure heart or a good conscience, but rather from a profane heart and not out of sincere faith, but from a false and hypocritical one...for faith indicates truth...**and whoever truly believes in God cannot keep away from Him.**”
 - iii. Loving God means believing *in* Him, rather than believing things about Him.

Opposing Legalism with Grace (v. 6-11)

1. *To what did some turn astray and why did they do so?*
 - a. They turned astray to idle talk
 - i. Those who turn away from the true, Divine love mentioned in verse 5, are left with emptiness
 - ii. Instead of filling that emptiness with God’s love, they turn to idle talk – corrupt conversations, aimless controversies, an unrighteous life, devoid of understanding what is his purpose in life.
 - iii. *What kinds of activities do people turn to today to fill the emptiness left behind because they lack God’s love?*
 - b. Desiring to be teachers of the Law, understanding neither what they say nor the things which they affirm (v. 7)
 - i. One reason for evil is the desire for authority
 - ii. These look for dignity, yet they disregard the truth
 - iii. The apostle blames these for they do not know the real aim of the law

- iv. They covered their weakness by claiming to be teachers and defenders of the Law. Their activities were not concerned with bringing themselves and others to the Truth, with a capital ‘T’, but they wanted to satisfy their selfish love of authority and supremacy.
- c. The Law is not bad in and of itself, so long as one uses it lawfully (v. 8)
 - i. The fault is not in the law but in its abuse
 - ii. The Jews at this time had stressed the letter of the law without realizing its purpose.
 - iii. The Law point to Christ at its heart.
- d. *Who is the law for and what does this all mean?*
 - i. The law is for the following:
 1. the lawless and insubordinate - disobedient/rebellious – breaking the commandments intentionally and not out of weakness
 2. for the ungodly and for sinners – those who commit sin boldly, without shame
 3. for the unholy and profane – those who convinced easily to sin without suffering from a guilty conscience
 4. for murderers of fathers and murderers of mothers, for manslayers – those with the cruelest hearts, behaving as savages
 5. for fornicators, for sodomites – adultery, impurity, performing that which is contrary to nature
 6. for kidnappers – those who steal men to sell them as slaves
 7. for liars, for perjurers – the worst liars
 8. and if there is any other thing that is contrary to sound doctrine – those who not only commit evil but resist the truth
 - ii. Once we enjoy a life with Christ and know that He dwells in us by His Holy Spirit, guiding our lives, and filling us, then there is no need to return again and fall under the rulings of the Law.
 1. Saint John Chrysostom uses the following analogies:
 - a. The horsemen, at the beginning, uses reins to control the horse, but once the horse is controlled, there is no need for the reins
 - b. Children learn the alphabet, but once they learn to read, there is no need to go back to the alphabet
 2. This is the proper use of the Law. Once it has achieved its purpose by leading us to the Lord, we rise above it and do not remain under it any longer.
 3. Saint John Chrysostom says, “If someone fulfills the law through his behavior, then he is using the law properly and for his own benefit.
 - iii. *Why does Saint Paul instruct Timothy as such?* The subject of his preaching is the commandment whose end is love
 1. It is love that opens our hearts
 2. The law is presented to the worst and most profane of men to bring them into the glory of God’s message and his love
 3. He wants these people to feel the need for a Savior
 - iv. Let’s bring this all together into two examples:

1. As Orthodox Christians, we have a lot to take pride in – that we are a church connected to the early Church, founded on the apostles, with a rich history, etc. But who is at the heart of Orthodox Christianity? Do we forget that Christ is holding it all together and that Orthodoxy leads us into a personal, loving relationship with our Lord?!
2. As we begin our spiritual life, we need the commandments to guide us. At first it is a matter of doing certain things, and then not doing other things. But in the end, breaking bad habits and developing good ones, all leads us to the Lord. Then there is no need to be consciously aware of the Law, because, so long as the Lord dwells in us and we are in communion with Him, we will live the Law naturally and be free in the spirit.

Paul's Example: Salvation by Grace (v. 12-17)

1. *Into what did God put Saint Paul?*

- a. Into the ministry
- b. As we said, the commandment's end is love.
- c. It is this kind of love that enables pastors to care for the wicked, the criminals, the insubordinate, and all those mentioned in verses 9-10.
- d. This commitment to the ministry is not a gift from a pastor to his people, but rather payment of a debt; the minister loves God by loving others.

2. Saint Paul: A Persecutor (v. 13)

- a. *What was Saint Paul before he became a Christian?*
 - i. A blasphemer, a persecutor, an insolent man (rude, disrespectful, arrogant)
- b. Saint Paul shows the practicality of God's love by drawing on his own experience.
- c. Saint Paul was a great persecutor of the Christians. We see how God loved him much, for He rescued him from death and raised him to be a faithful servant of the Truth.
- d. Saint Paul never said he was worthy of this love, but he obtained *mercy*; God showed His grace in abundance.
- e. *Does this mean that God's grace somehow negates our free will? In other words, when the Lord appeared to Saint Paul on the road to Damascus, did he have a choice?*
- f. Saint Paul is an example for us that no one should despair due to any sin, for it shall be forgiven him so long as he repents.
- g. *Why this persecutor and not another?* There were many persecutors in the early church. What was special about Saint Paul that he was chosen by God?
 - i. The Pharisees and Sadducees and the time of Christ did not resist Him out of ignorance but according to their free will and with total knowledge. Saint John the Evangelist writes in the Gospel, "*Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God*" (John 12:42-43).
 - ii. The leaders always loved authority.

- iii. Where was Saint Paul in all of this? He was sitting at the feet of Gamaliel, learning from him, and did not have a share with those who opposed Christ.
 - iv. So how did Saint Paul come to resist the Christians later?
 - 1. He saw that Christianity was growing and that many disciples were following Christ
 - 2. Saint Paul persecuted them out of jealousy, in a sense, and not for the love of authority
 - 3. He thought Christianity was harmful, and he feared that it would become widespread.
 - 4. God's mercy rescued him and he was enlightened to the truth
 - v. *What lesson does this all teach us about our brothers and sisters who are far from the Lord?*
 - 1. Therefore, let us be patient with our brothers and sisters who are far from the Lord; or who make mistakes. We do not know their motives for resisting. We do not know the full story, so to speak. So we ought to penetrate their hearts with God's love. Let us show them that they have a Savior who can give them hope. We will love God by loving others.
3. "...to save sinners, of whom I am chief"
- a. In light of the way the world treats sin today, Saint Paul's honesty and humility is remarkable.
 - b. We are all sensitive to sin. We do not like to be called sinners by others. If someone calls us a liar, we take great offense.
 - c. Story: There was a man once who was so proud of his accomplishments that he decided to look into his family tree to discover the reason for his greatness. He stumbled upon some very disgraceful information concerning a certain Uncle Josh, who had been in prison and had been electrocuted. But he was so sensitive about it that when he wrote the account in his family archives, he glossed over it with fancy language: "Uncle Josh occupied the chair of applied electricity in one of our leading government institutions. He was attached to this position by the strongest of ties; and his death came as a great shock.
 - d. We're living in a society that considers itself "sinless", but are we really free from guilt? Modern man is no longer concerned with sin, but he pushes it under the rug. Now he is worried about the consequences of sin: guilt, despair, and low-esteem. But as long as sin remains under the rug; as long as it is not brought to God in humble and tearful repentance, the consequences of sin will continue to make life miserable for man.
 - e. The problem today is that we have lost our sense of sin. *Why have we lost our sense of sin and what are some examples of ways that society has done this?* Perhaps we have drawn far from God. Saint Antony the Great said, "A time is coming when men will go mad, and when they see someone who is not mad, they will attack him saying, "You are mad, you are not like us." I believe we are living in those times.
 - f. Saint Paul had such a great awareness of his sin. He calls himself the chief among sinners. *How did he get such awareness?* The closer he drew to God, the more aware he became of his sinfulness.

- i. The saints who drew close to God realized their weakness and did everything to avoid sin in order to live with God.
- ii. When Isaiah felt the very presence of God sitting on a throne, high and lifted up, he realized his sinfulness: “Woe is me! For I am lost, for I am a man of unclean lips, for my eyes have seen the king, the Lord of hosts.”
- iii. When Saint Peter had a special awareness of who the Lord Jesus was, he said: “Depart from me for I am a sinful man, O Lord.”
- iv. Once a young cynic said to a preacher, “You talk about the *burden* of sin. I feel none. How heavy is it? Fifty pounds? Ten pounds? The preacher answered, “Tell me, if you laid four hundred pounds of weight on a corpse, would it feel the load?” “No, because it is dead,” replied the youth. “So it is when one is dead to God. He doesn’t feel the weight of sin.”
- v. Awareness of sin is always related to our closeness to God.
- vi. What is Sin?
 - 1. It is not just breaking the rules
 - 2. It is separation from God
 - 3. It is separation from love; it builds a wall around us
 - 4. Sin is missing the mark (amartia); a failure of what God intended us to be; created in His image; loving Him with all our heart, mind, soul, and strength; to love our neighbors as ourselves and do good to them.
 - 5. It is self-centered rather than God centered

4. Many sins – One Cure (v. 15-16)

- a. The confession of Saint Paul that he is the foremost among sinners does not end there. Think of all the times we sin and just leave it at that. Think of all the times we confess, but don’t follow through.
- b. We need to realize that in spite of our many sins, there is one cure: Christ himself.
- c. Saint Paul is basically saying, “If Christ could forgive me, the foremost among sinners, then He certainly can forgive anyone else”
- d. Sin either leads us to despair or to God. It is meant to lead us to God; to forgiveness, peace, and a new life that only he can give.
- e. Think of it this way: if sin is garbage, we have to remove it completely. A deodorizer won’t do. The garbage is still there. We need to leave sin behind and begin a new life with God. Our Lord Jesus Christ came into the world to save sinners; i.e. to take out the garbage.
- f. *How do we participate in that and receive the full effect of forgiveness from sin; participate in salvation?* Through the Sacramental Life of the Church: Baptism, Chrismation, the Eucharist, and Repentance/Confession.
 - i. Baptism is death to sin and a new life in Christ (His Resurrection)
 - ii. Chrismation gives us the Holy Spirit to guide us in the new life with our Lord; Christ within us; our personal Pentecost
 - iii. Repentance – baptism with tears; when we are separated from God through sin, repentance leads us back
 - iv. Eucharist – “thanksgiving” – this ‘seals the deal.’ Once we have repented, we establish union once again with God and become holy (sanctified) by

receiving and partaking of His Body and Blood. We develop an intimate relationship with Him.

5. Glory and Honor (v. 17)

- a. *How do we give honor and glory to God?*
 - i. By our deeds
 - ii. By our words of praise
 - iii. By sanctifying our body and spirit and committing our lives to the Lord, through the work of the Holy Spirit
- b. God was glorified in Saint Paul; Saint Paul became an example for all of us; a sinner who turned into a great servant

Timothy Called to Faithfulness (v. 18-20)

1. "...according to the prophecies previously made concerning you..."
 - a. Some may have prophesied concerning Timothy at the time of his baptism or when he began to serve and commit himself to his pastoral work
 - b. Saint Clement of Alexandria does not say that the "prophecies" refer to Timothy specifically, but rather to the general prophecies of the Old Testament
 - i. Timothy's ministry is the fulfillment of the specific prophecies about the spreading of the Gospel.
2. "good warfare"
 - a. It is not enough that the minister struggles, but that he fights the good fight.
 - b. Today, we are fighting against a lot of false teachings and doctrines, so we are fighting to preserve the Truth; God's commandments as they have come down to us from the Old and New Testaments
 - c. *Are there any benefits from struggle? What are they? What do we struggle against in our own spiritual life? What struggles do we encounter in our daily lives which are good, profitable, and beneficial?*
3. "having faith and a good conscience"
 - a. These are two elements that we need to achieve victory in the warfare against false teachings and in our own spiritual life
 - b. Here, Saint Paul connects the ministry with the Word with the inner life of the minister.
 - c. Saint John Chrysostom comments on this phrase saying, "He, who wishes to be a teacher, needs to teach himself first. A person cannot become a commander without having been a soldier first. The same applies to a teacher too; he needs to have been a student first. In another part of his writings, the apostle says, 'lest, when I have preached to others, I myself should be disqualified.' He advises Timothy to have 'faith and a good conscience' in order to be able to help others. This draws our attention to the need to follow the advice of our superiors even if we are teachers ourselves. We all do not deserve to compare ourselves with Timothy, but if he has listened to this advice and he used to learn even though he was a teacher, then does not become clear that we do need to do the same?"

- d. The result of deviating from the faith is “shipwreck”
4. “Hymenaeus and Alexander”
- a. Hymenaeus
 - i. Mentioned in 2 Tim. 2:17
 - ii. He strayed concerning the truth saying that the resurrection is already past and was overthrowing the faith of some.
 - iii. He denied the resurrection of the body on the Last Day
 - b. Alexander
 - i. Probably the one mentioned in 2 Tim. 4:14
 - ii. He did Saint Paul “much harm”
 - c. These two men refused to obey the voice of the Lord due to their own pride
 - d. Pride leads to “shipwreck”, and therefore, it is important for ministers to keep all humility in the sight of the Lord.
 - e. *Why were these two punished and temporarily expelled from the group?*
 - i. This excommunication is not punitive (does not serve as punishment), but it should be educative and lead to a “re-conversion.”
 - ii. *What characteristic does this demonstrate about the Church and what does this mean in our own lives?*
 - 1. The Church stands up for Truth and is *not* unsure of herself
 - 2. She vigorously witnesses to the gospel even at the cost of causing separations from the group
 - 3. In our own lives, we have to stand up for what is right. This is part of fighting the good fight, even if it means cutting ourselves off from others.

CHAPTER 2

Faithfulness in Prayer (2:1-7)

1. The Church is an assembly (*ekekleesia – ekklao – to gather; a gathering*) dedicated and devoted to the worship of the Lord. This chapter examines how we ought to worship; which leads us into a personal relationship with God.
2. *What are the elements of worship?* These elements move in ascending stages.
 - a. Supplications
 - i. Making requests for our essential needs
 - ii. Pleadings made in hope of receiving something
 - b. Prayers
 - i. Flight to God; entering into a deep and loving personal relationship with Him and for Him alone
 - ii. Expression of worship filled with praise and offered to God, alone
 - c. Intercessions
 - i. Offers intercessions or requests on behalf of all men; forgetting all his needs, and instead prays for the needs of others; this is an act motivated by love
 - ii. Request for specific matters presented to God by someone who has great and unusual hope.
 - d. Giving Thanks
 - i. An angelic life based on uninterrupted and constant thanksgiving and praise to God
3. The Church applies all these forms in her worship. This is especially true of the Liturgy. The essence of the Eucharist is a new and thankful life. We thank God for His sacrifice and his offering to us of His Body and Blood, of which we partake.
4. Here, Saint Paul instructs that the people of the Church pray for those in authority so that we may lead a quiet and peaceable life in all godliness and reverence
 - a. This is our way to witness and pray for others
 - b. This may not only be a peaceable life outwardly, but it is more important to have peace of mind, soul, and spirit
5. Prayer for others is good in the sight of God
 - a. God wants us to be saved and to come to Him
 - b. We ought to be praying for others to do the same
 - c. *Should we pray for other nations?* We should pray even more so for those idolatrous nations that they return to God. We ought to pray for all than against them!
 - d. Prayer has the power of attracting others and gives us gentleness
 - e. We desire that all men be saved and come to the knowledge of the truth (v. 4)
 - f. Prayer is the lifeblood of the Church that leads us to our Lord Jesus Christ

6. The Church is Heaven on Earth
 - a. The Church offering general prayers for all is a reflection of our Lord Jesus Christ, the Mediator between God and men; the intercession which our Lord offers on behalf of all.
 - b. There is no other reconciliation except through our Lord Jesus Christ.

Instructions for Male Worshippers (2:8)

1. Pray everywhere
 - a. *How do we reconcile this verse with the words of our Lord; when He said, “And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly” (Matthew 6:5,6).*
 - b. The Lord here warned us against boasting and pride. The Lord does not intend to confine prayer to a specific place, but makes the request to abandon vainglory. The command of the Lord is against spiritual showmanship, and not against congregational prayer. Secret prayer is prayer of the heart, and therefore not inconsistent with the command to pray everywhere.
 - c. Saint Paul calls for liberation from the customs of the Jews who were only permitted to draw near to God and offer their sacrifice in a specific place (*Remember when we spoke of rising above the law and freedom of the spirit?*)
 - d. If Saint Paul asks the Church to pray for everyone since Christ died for all, then it only makes sense that we pray everywhere.
2. Holy Hands
 - a. This represents a holy life, sanctified (made holy) in the spirit. Prayer must be united with quiet and godly behavior.
3. We ought to approach God in the spirit of repentance; to be holy as He is holy.
4. When we stand to pray, we ought to be reconciled with all; being without anger. We also ought to pray with conviction and without doubt.
 - a. Story: Once a family was ready to leave on vacation. Before they left, they prayed for good weather on their vacation. As they piled into the car, the young girl reached into the back, grabbed the umbrella, and took it back into the house. Her father asked her what she was doing. She replied, “We prayed for good weather, didn’t we? We will not need the umbrella.” This is total trust that our prayers are heard before God and that He will answer according to His true promises and grant us those things which are profitable for us.

Instructions for Female Worshippers (2:9-15)

1. Here, women are called to concern themselves with inner adornment rather than outer appearances.
2. Braided hair, gold pearls, costly clothing

- a. Saint John Chrysostom says that these are all appropriate to a dancing locale, or some indecent parties.
 - b. In the presence of God, there is no need for such things
 - c. We are coming to pray for the forgiveness of sins
 - d. How can one approach God in pleading, supplication, in humility, when they are adorned in such manner?
 - e. Saint John continues to say:
 - i. Christ is the sole bridegroom, so why have the desire to attract your fellow men?
 - ii. The ornaments pleasing to God are humility, chastity, commitment to order, and decency in one's attire
3. The virtue is not in abstaining from outward adornment. The virtue lies in the commitment to adorn the heart with Christ's love.
4. "Professing godliness with good works"
- a. The women ought to reflect God's sanctity and holiness and His characteristics within them.
5. "learn in silence with all submission"
- a. Within the Jewish community, a woman was forbidden to study the Law and was not allowed to play any leadership role in social service.
 - b. However, under the Mosaic Law, women enjoyed many rights as compared to others living in the world in that time.
 - c. The Christian Church has offered many rights to women; the Church has always expressed that men and women are equal, but have different roles, in order to keep order and to prevent misunderstandings.
 - d. In the New Testament, we see that women were important during the time of Christ's ministry, and how fervent the women servants were in the Book of Acts. Saint Paul mentions these great women in his epistles, and often mentions them before their husbands, which was unusual at the time.
 - e. In submission, Saint Paul is not suggesting that the head is better than the body, but there cannot be a head apart from the body and a body apart from head
 - f. Saint Paul does not ignore the role of women in educating the family, fellow women, and towards herself.
 - g. It is a great honor for women to bear children and to teach their children to walk in faith, love, in holiness, and with self-control. The women offer saints to the Church in their children.

CHAPTER 3

Qualifications for Bishops (3:1-7)

What is a Bishop?

In Greek, *episkopos*, literally means “overseer.”

1. “If a man desires the position of a bishop, he desires a good work.” (v. 1)
 - a. *Is it wrong for a man to desire the position of bishop or that of any other hierarchy in the Church?*
 - i. Saint Paul says here that this man would desire a good work.
 - ii. However, the desire to be a bishop because one desires authority and dignity is clearly wrong
 - iii. Rather, man should desire to imitate Christ and to serve others, not have authority over them. The bad thing is the desire for authority and the love of power.
 - iv. In undertaking this work, the bishop desires to wash the feet of others and to sacrifice the self for everyone in Christ Jesus.
 - v. Saint John Chrysostom writes, “If anyone desires to be an overseer, he must not desire authority and dominion. He must desire to protect the church spiritually. If he feels that way, I would not blame him. Even Moses desired the job but not the authority. Yet, his desire brought him sarcastic reproach, ‘Who made you ruler and judge over us?’ (Acts 7:27, Exodus 2:14) If anyone desires this job with such understanding, then let him desire it. For the role of the bishop has been called *episcopacy* due to the task of ‘overseeing’ that is involved in it.”
 - vi. *Can you think of other circumstances in your daily life where the love of power leads to destruction? At work? At school? Among your friends? What happens to those who love power? Do they alienate themselves from others?*
2. The Characteristics of a Bishop (v. 2-7)
 - a. Blameless
 - i. The Bishop is one who provides for and administers to others. Therefore, he must be faultless, so that other may look up to him as a role model.
 - ii. If anyone has a serious defect, how can he expect to lead others?
 - iii. Leaders cannot be blind, because they need clarity in perceiving heavenly inspiration.
 - iv. He should not be lame, for he needs to be able to walk in the path of the Truth.
 - v. He should not have a marred face, as he needs to possess spiritual discernment.
 - vi. He cannot have a limb that is too long, or else he would impose himself on others and interfere excessively with them.
 - vii. He should not have a broken hand or a broken leg as he would be incapable of the work that he is called for.
 - b. The husband of one wife

- i. Saint Paul does not set this down as a command that the bishop *should* be married, but rather if he is married, he should be the husband of one wife, only, and not more
 - ii. This was an important reminder at that time since:
 - 1. The Jews were not only allowed to get married twice, but also to have two wives at the same time.
 - 2. Polygamy was allowed and prevalent among the Gentiles.
 - 3. Those who are ordained should be from among the chaste and the pure.
 - a. Now that monasticism exists, it is possible to find these chaste ones from among the monks.
- c. Temperate (Alert)
 - i. He needs to be cautious, sharp in his sight, having an unclouded inner vision (Chrysostom).
 - ii. As an *overseer*, he must see and be aware of his own personal salvation as well as that of his spiritual brothers.
 - iii. His goal toward Christ should be very clear so that he is on the path and he is bringing others to the path with him.
 - iv. Therefore, he should not be so preoccupied with administrative duties that he loses this vision.
- d. Sober-minded (temperate)
 - i. The bishop should not walk to the extreme right or to the left, but should walk the middle path
 - ii. He should guide his children providing for all their needs; that is, balancing all aspects of their life: the spiritual, the psychological, the social, and the physical?
 - iii. *How can we maintain balance in our own lives? Who is at the center of this balance? What elements should we balance in our lives to live complete and whole lives in Christ?*
 - iv. He also needs to know how to deal with all kinds of people: adolescents, elders, poor, rich, married, virgins, the humble, the arrogant, etc.
- e. Good behavior (modest)
 - i. Good behavior and modest in appearance, action, and speech.
- f. Hospitable
 - i. He takes the example of Father Abraham, receiving strangers. *“Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels” (Hebrews 13:2).*
 - ii. Hospitality indicates a generous heart filled with practical love.
 - iii. If he does not have this kind of love before his ordination, then how could he offer lovingly his life as a sacrifice to serve his congregation in becoming a bishop?

- iv. *Remember that in the service, it is the inner secret life that will eventually be manifested in our service. How can we do openly that which we have not done in secret?*
- g. Able to teach
 - i. This is not a requirement for those who are being provided for, but certainly essential for those who are ordained and provide for others (Chrysostom).
 - ii. It is a gift from God and not granted to all. *But what other ways can we serve in the Church if we are not called to be teachers?*
 - h. Not Given to wine
 - i. Giving to wine reveals an empty heart that needs to be filled.
 - ii. The bishop should be filled with the Holy Spirit. Not giving to wine is a sign of his fullness of the real spiritual wine, the wine of the Holy Spirit that grants joy to the soul.
 - iii. It is fullness and a spiritual wine that pours out to others.
 - iv. Giving to wine also indicates an undisciplined soul and laxity in behavior. This leads to a loss of chastity. The person who lives for pleasure is dead. As for the drunkard, he is not only dead but buried (Saint Jerome).
 - v. Wine is a symbol of the Holy Spirit. The Holy Spirit fills us with joy.
 - i. Not violent
 - i. Violence is no way to solve inner renovation. The bishop must not use violence to persuade his flock, but penetrate their hearts with love.
 - ii. Saint Paul may or may not mean physical violence, but certainly the bishop should not strike the consciences of his children through violence.
 - j. Not greedy for money
 - i. If he is greedy for money, how could the bishop know how to offer his wealth and life in the ministry of his people?
 - ii. Riches will tie him down. He needs to put the rights and needs of his people ahead of his own.
 - k. Gentle, not quarrelsome
 - i. It is gentleness and humility that our Lord taught, and He told us to imitate this quality.
 - ii. The Bishop is an agent of Christ on earth and therefore must do the same. He must live in the spirit of his Master in order to present a living picture of the humble King.
 - iii. *Aren't we all agents in Christ? What can we do to present this living picture of Christ in our own lives?*
 - l. Not covetous
 - i. This is a bad trait in any, but worse for the minister who has it
 - ii. He should not desire the possessions of another, as he is called to give and to sacrifice.

- m. One who rules his own house having his children in submission with all reverence
 - i. *Why?* For if a man does not know how to rule his own house, how will he take care of the church of God?
 - ii. In one's house, the children will submit to their parents because of the natural bond between them.
 - iii. But laws do not dictate the submission of the people to their Church fathers. This can only be accomplished through spiritual love and faith.
 - iv. If he has not gathered people around him before his ordination, how can he expect to win them to Christ afterward?
- n. Not a novice
 - i. *Why?* Lest being puffed up with pride he fall into the *same* condemnation as the devil.
 - ii. Age is not the concern here, but rather maturity in the faith. Saint Timothy for instance was young in age, but mature in the faith.
 - iii. Being new to the faith and having zeal to serve can be a dangerous combination. It can lead to self-imposition and arrogance. The servant must be wise so that he does not lose his soul by his own pride and destroy the souls of others who are entrusted to his care.
- o. Good testimony among those who are outside
 - i. *Why?* Lest he fall into reproach and the snare of the devil
 - ii. It is easy for believers to give a good report of their leaders and servants within the church. But when non-believers give a good report, it is a confirmation of that belief.
 - iii. Even enemies can see a good life, just as anyone can see light and differentiate it from darkness.

Qualifications for Deacons (v. 8-13)

1. *What are deacons?*
 - a. Comes from the Greek *diakon*, which means servant
2. Characteristics of Deacons
 - a. Reverent
 - i. They need to have dignity, having the same characteristics of the bishop
 - ii. “For there is nothing more demeaning to man than dishonesty, and nothing more harmful to the Church than not attaining salvation” (Chrysostom)
 - b. Not double-tongued, Not given to much wine, Not greedy for money, Holding the mystery of the faith with a pure conscience
 - i. These are the same characteristics listed for the bishop
 - ii. Double-tongued – to say one thing and to say another (or to do another)
 - iii. Working in the same vineyard, everyone needs to possess the same traits as the Owner, who is Christ. They need to possess His One Holy Spirit.
 - iv. *See 1 Corinthians 12:4-7*
 - v. Saint Paul also mentions that deacons must first be proved since they have not been ordained before. Whereas bishops have first received the priestly rank and have practiced since before their ordination as bishop.
 - c. Blameless
 - d. Wives must be reverent, not slanderers, temperate, faithful in all things
 - i. Saint John Chrysostom finds these words not to women in general, but rather to deaconesses specifically
 - ii. Others find that this is a teaching concerning the wives of deacons
 - e. Husbands of one wife
 - f. Ruling their children and their own houses well

The Guide for Faithfulness: An Early Creed (The Concept of the Pastor regarding the Church) (v. 14-16)

1. All these words about the conduct of the hierarchy lead to the correct view, role, and conduct of the Church.
2. “I hope to come to you shortly” (v.14)
 - a. Saint Paul may have been concerned that Saint Timothy would be overcome with frustration, so he promises to go to him.
 - b. Although he promises to come soon, Saint Paul assures him not to give in to depression if he does not arrive soon.
 - c. This is a better opportunity for Timothy, to use this tribulation, to exert an even greater effort as a minister in the Church of the living God, the pillar and the ground of truth.
 - d. *We should strengthen our brethren in the service. We should not fall into despair when we don't receive that word of comfort, but we ought to turn to God who gives us the strength to continue in our service.*
3. The pillar and ground of truth
 - a. Christ as Truth holds the whole Church together.
 - b. The Church is the means by which we reach truth, who is Christ

- c. Saint Jerome says, “The Church does not embrace walls and buildings, but rather comprises the truth of her teachings. She is the true faith! Actually, ever since fifteen or twenty years after the rise of the Church, heretics have controlled all its buildings. However, the true Church exists wherever the true faith exists”
4. The Mystery of Godliness
 - a. The Church does not concern itself with mere intellectual knowledge of truth, but really represents the practical attainment of truth through a holy and godly life.
 - b. The Divine Incarnation – Christ taught us how to live
 - c. We can enjoy His life, His characteristics, and have fellowship in His glory!
 5. Justified in the Spirit
 - a. It is the Spirit that makes us steadfast in the Lord Jesus Christ and takes us to Him, not only to be washed in His precious Blood for our sins, but also to grant us His righteousness so that we may be seen as righteous by the Father.
 6. Seen by Angels
 - a. The Church is truly heaven on earth; living an angelic life
 - b. The believers are like angels able to perceive the intangible God
 - c. The Church in the New Testament is the revelation of the only Son in the midst of His believers
 - d. The angels who had seen God before the incarnation have come to see Him in a new light after He was incarnate in His Church.
 - i. He is seen as the lover of mankind through His crucifixion and His amazing work among the believers
 - 1. Those who were once sinners and enemies have been transformed, sanctified, justified, and have become beloved children, glorified in Him!
 7. Preached among the Gentiles
 - a. These gifts are offered to all of mankind.
 - b. No nation or race is given preference.
 - c. He is Believed on in the world in order to elevate all of mankind into the heavenly glory.

We ought to see the Church as a practical enjoyment of truth. She embodies the mystery of the Incarnation, the entry into the life of godliness, the justification of the soul, and the fellowship with the angels.

CHAPTER 4

Watch Yourself (v. 1-6)

1. "Forbidding to marry and commanding to abstain from foods"
 - a. The heretics, who had Gnostic tendencies, viewed the body as evil.
 - b. Their misconception led them to preach abstention from marriage and from eating meat
 - c. The Christian views the body as God's good and holy creation.
 - d. *How do we know that the body is not evil?*
 - i. From the beginning, God created man with a body, and everything that He created was good.
 - ii. Our Lord Jesus Christ accepted a body like ours, and sanctified it (made it holy).
 - e. *How do we know that God blessed the relation between husband and wife?*
 - i. In the beginning, God created them male and female
 - ii. Christ said, "Have you not read that He who made them in the beginning 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?" So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate" (Matthew 19:4-6).
 - iii. Furthermore, Christ attended the Wedding at Cana of Galilee, and performed His first miracle there, forever sanctifying the sacrament of matrimony.
 - iv. With God, the married couple will conceive children who will be members in the holy Body and children of God.
 - f. *How does modern society view the body?*
 - i. There is a conflict in today's society
 1. "My body is a temple"
 2. "I can do whatever I want with my body"
 3. No honor for virginity and marriage
 - g. God created (marriage and) food to be received with thanksgiving by those who believe and know the truth.
 - i. We control our passions not because the material world is evil, but because we are corrupt and tend to sin.
 - ii. Disobedience, an unthankful disposition, and uncontrolled desires are evil.
 - iii. The Church instructs us to bring us back to God
2. In the first three verses instruct us therefore to watch ourselves against false teaching. The instruction continues in verses 4-6.
 - a. So, man has taken what is good and made it evil
 - i. For instance, are silver and gold made? No, of course not. They are precious metals, created by God, and used in His Tabernacle, for example, and in the New Testament Church.
 - ii. But silver and gold were also used to create Idols.
 - iii. So the materials are good, but man has defiled them.
 - b. Saint Paul connects the sanctification of matter (marriage & foods) with sanctification of man through the incarnation of our Lord (the word (*logos*) of God).

- c. Thanksgiving, the word of God, Prayer
 - i. These are elements of orthodox worship and sanctification; and another example of how the life of the Church reflects heaven on earth.
 - ii. The sacrifice of the incarnate word of God, thanksgiving, and prayerful life are all intimately connected in the Liturgy.
 - 1. We gather to pray
 - 2. We listen to Christ speaking to us in the Gospel and we see His sacrifice for us on the altar (His Body and Blood)
 - 3. We give thanks for this sacrifice by participating in it in the Holy Eucharist.
- d. *How can we watch ourselves from falling into false teaching? (verse 6)*
 - i. Education and Knowledge of the truth – “Instruct the brethren”
 - 1. Those who track counterfeit bills train themselves by examining very closely *only* real bills, and then they can spot the false ones in an instant.
 - 2. Likewise, when we know truth, develop a personal relationship with the Lord, we can guard ourselves and protect ourselves against false teaching and evil desires.
 - ii. Mere knowledge is not enough, but to be nourished in the words of faith
 - 1. We must bring Christ Himself to Others
 - 2. Be nourished in the words of the faith (the gospel, the good news)
 - 3. and the doctrine (the teachings) that we have carefully followed for our salvation
 - 4. Using words without the Word (without a deepening relationship with the Savior) is in vain.

Exercise Yourself (v. 7-11)

1. Spiritual Exercise

- a. Reject profane and old wives’ fables
 - i. These are no longer appropriate to the new life we have in Christ
 - ii. Therefore, the spiritual person has to keep progressing out of childhood into manhood
 - iii. By reverting back to old behavior and old habits, we do not progress spiritually. We would be like grown men and women who wish to be in diapers! ☺
 - iv. He cannot go back to the literal interpretation of law, but he must rise above it as we discussed previously.
- b. Physical exercise is good for the body, but spiritual exercise is profitable for all things, having promise of the life that now is and of that which is to come.
 - i. Physical exercise could be beneficial to the body, but it cannot benefit the soul unless it is linked to the spirit.
 - ii. Some see this as referring to fasting and asceticism without the correct spirit of prayer and love.
 - iii. Saint John Chrysostom does not agree with this opinion saying “If fasting were a physical exercise, it would have been refreshing to the body.

However, fasting renders the body weak and feeble, and therefore cannot be considered a physical exercise.”

- c. *What are the results of spiritual exercise?*
 - i. Trust and Confidence in the living God, who is *the* Savior of all men.
 - ii. We will lead a happy life. If physical exercise were only enough, then every athlete today would lead a happy and joyous life.
 - iii. We will rejoice in spite of the pain.
 - iv. The Cross becomes sweet in spite of all the pain, labor, and bitterness and deprivation that it brings.
 - v. There can be no joyous resurrection without the suffering on the Cross.
 - vi. The work of the Savior is for all men, but only those who believe will feel this work and participate in it.

Give Yourself (12-16)

1. “Let no one despise your youth”
 - a. Even if you are young, you have a role in the Church and should not feel inferior. The elder is not judged according to his age but according to his wisdom.
 - b. As you are blameless, your youth will never be despised
 - c. For a time, the youth of this generation were looked down upon by the older generation – consider Generation X
 - i. Who could blame those who criticize when the youth have deviated from the norm in ridiculous ways?
 - ii. At the same time, those who are blameless will never be debased because of their youth. On the contrary, these blameless youth will be admired in the end (both from the elders and their peers).
2. Be an example to the believers in
 - a. Word
 - b. Conduct
 - c. Love
 - d. Spirit (*not in the Greek*)
 - e. Faith
 - f. Purity
3. *What are practical things that we can do in our everyday lives to be an example to those in the faith (and to all people) in these five (or six) areas?*
4. “Give attention to reading, to exhortation, to doctrine”
 - a. The servant must constantly progress in his spiritual life
 - b. The servant plays the dual role of student and teacher
 - c. He grows daily, learning, and producing fruit in his own life first, then overflows and spills over to others, for the benefit of his fellow men and spiritual children.
5. The gift of the priesthood is granted to invest a person with responsibility rather than an honor. It needs someone to dedicate their whole life, their energy, and your talents to the ministry of these free gifts.
6. The progress must be evident to all.
7. There has to be balance in the life of a minister to act spiritually for his own edification as well as that for God’s people. His spiritual life must not come at the expense of his own progress. *What about us? What have we neglected at the expense of our spiritual life?*

CHAPTER 5¹

Pastoral Care

1. General care (1, 2)
 - a. Wisdom in dealing with everyone to gain them to Christ
 - b. Use the appropriate method for each situation
 - c. The pastor does not deal with people from a position of authority but with love and gentleness.
2. Care for widows (3 – 16)
 - a. Who is a widow indeed?

In the church at Jerusalem the widows were honored (Acts 6:1). The teaching of Saint Paul here seems to place widows who were above sixty years old, and without children or grandchildren to support them, in a class of church widows devoted to the work of the church, and be supported out of its funds.
 - b. The church cares for the widow and God is her guardian

“Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow” (Isaiah 1:17)
“In the presence of God, be a defender of widows.” St. Ignatius of Antioch to St. Polycarb of Samyrna.
 - c. What is the behavior of a widow
 - i. Trust in God
 - ii. Continue in supplications and prayers night and day
 - iii. Not lead a life of pleasure or leasure
 - iv. Blameless
 - d. Role of the family members towards widows

Children and grandchildren must support their aged parents. Any one who does not provide for his own family, whether it is wife and children, or aged parents, has practically denied the faith, and is worse than an unbeliever, for even unbelievers do these things.

If any have widows among their relatives, let them support these, instead of the church, in order that the church may support the "widows indeed." (16)
 - e. Conditions to enroll widows in the rank of the church
 - i. Age
 - ii. Wife of a one man
 - iii. Well reported for good work
 - iv. Brought up children
 - v. Lodged strangers
 - vi. Washed the saints' feet
 - vii. Relieved the afflicted
 - viii. Diligently followed every good dead

¹ From the commentary of Fr. Tadros Malaty on The First Epistle of Saint Paul the Apostle to Timothy and B. W. Johnson, *The People's New Testament* (1891),
http://www.ccel.org/j/johnson_bw/pnt/PNT15-05.HTM

- f. Saint Paul fears the temptation the could come from young widows who broke their promise to dedicate all their effort and time in serving the Lord, not because they marry, but because after entering a class consecrated entirely to church work, they forsake its duties in order to marry.
- 3. Care for the elders (priests) (17 – 25)
 - a. The care of the church for the priest
Support their needs to focus on their spiritual labor. “*And the laborer is worthy of his reward*” (Mathew 10:10 and Luke 10:7)
 - b. Do not accept an accusation against an elder except from two to three witnesses
 - c. If there is a threat to the faith from their behavior, rebuke them in public to protect the faith of the church
 - d. Care in choosing priests
He who appoints an unfit man to office becomes in a certain sense responsible for that man's sins.
 - 4. Suggestion for Saint Timothy in his sickness (23)
Saint Paul advises Timothy, that instead of water, he tries light wines, with only the smallest percentage of alcohol. The prescription is not of a beverage, but of a remedy for his sickness.
 - 5. Good and bad works of others (24, 25)
Saint Paul emphasizes that the church should be careful in the choice for the priest.

CHAPTER 6

Social Relationships

1. Advice for Slaves (v. 1-2): St. Paul did not outright abolish slavery. It would have been very detrimental to society had he taken an explicitly negative view towards slavery. Instead, through love and faith, he conquered it. He does explicitly say that slaves are equal to free men (Col. 3:11)
 - a. He asks slaves who are ‘under the yoke’ to live a Christian life and not disrespect their masters, even if they are oppressing them. Everyone is worthy of Christ’s love.
 - b. The slaves with gentle masters should also treat them with love because the masters are believers. Do not abuse the brotherhood relationship We are all equal in spirit, but not in this world. We have our temporal duties and Paul asks us to abide by this fact.
2. Error in the Doctrine (v. 3-5): Those who do not abide by the laws of Christ and think they know everything by using many words and arguments really know absolutely nothing. St. Paul asks Timothy and his congregation to remove themselves from such people.
3. Greed (v. 6-10): A message to those who wish to be rich (not necessarily those who ARE rich).
 - a. We need to seek godliness and nothing more. This is considered “great gain” according to St. Paul
 - b. Realize that we only need to survive, not live in riches. We will die carrying the same things as when we came in to the world—absolutely nothing.
 - c. Those who use their money wisely can be rich and still be on the path of salvation. How can one give to the poor without money? How can one open day care centers, schools for the underprivileged, drug rehabilitation centers, etc. without money? How can one give loans to friends in need (without interest, maybe without payback) without money?
 - d. Remember we leave this world with nothing. Contemplating on eternal life will help us despise the worldly riches. A rich man on earth is NOTHING compared to a rich man in heaven.
4. The Good Confession (v. 11-16)
 - a. St. Paul reminds us that we are men of God, and we have a responsibility as men of God.
 - b. It is insufficient to simply be lusting not for riches. You must FLEE from these things. One step away from this lust is one step closer to God.
 - c. Believers must not just hate the temporal things, but must also suffer as Christ suffered. Just as an athlete doesn’t smoke, eat fatty foods, or fill his body with pleasures of the world in order to train for the big event, we must do the same.
 - d. St. Paul is very serious in this request. He asks Timothy and his people to obey these things in the “sight of God” and “before Jesus Christ...until our Lord Jesus Christ’s appearing.”

5. Instructions to the Rich (v. 17-19)
 - a. Do not be arrogant
 - b. Do not depend on money, but on God.
 - c. Your Riches are not on earth, but in heaven
 - d. Your earthly wealth is not yours, but God's, so be generous and share it with others.
6. Guarding the Faith
 - a. St. Paul passes down the apostolic inheritance to Timothy.
 - b. He speaks against the Gnostics of the current time. People without faith have no knowledge.