

A Study of 1 & 2 Timothy and Titus

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Introductory Remarks:

The following material is designed to use in teaching Bible class or preaching through the books of 1 & 2 Timothy & Titus. The material is based on the New King James Translation.

Greek Tenses:

1. **Aorist** tense indicates that the action of the verb happened instantaneously, at one single point, in the past.
2. **Imperfect** tense indicates that the action of the verb occurred continuously, over a period of time. It suggests an obsession with an idea. Note the difference between the **aorist** and the **imperfect**; the former is a single point, like a photograph, while the latter takes place over a period of time, like a video. It suggests an obsession with an idea.
3. **Present** tense indicates that the action of the verb is happening *now*, an ongoing action.
4. **Perfect** tense indicates that the action of the verb occurred in the past with lasting effects into the present.

Greek Moods:

1. The **Imperative** indicates that the speaker views a verb's action as a **command**.

1 Timothy “Introduction”

I. Author.

- A. The apostle Paul (1:1).
- B. Paul pictured himself as a blasphemer and a persecutor (1:12-17).

1. This is fitting to Paul before his conversion (Acts 8:3; 9:1; 1 Cor. 15:9).

II. Recipient.

A. Timothy (1:2, 18; 6:20).

B. What we know about Timothy.

1. We are first introduced to Timothy in Acts 16:1-3.

a. His mother was Eunice, and his grandmother was Lois (2 Tim. 1:5).

2. He was Paul's son in the faith (1 Tim. 1:2).

2. He was a trusted companion of Paul (Phil. 2:19-24).

3. He joined Paul in the salutation of several epistles (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1).

C. Timothy is in Ephesus at the reception of this letter (1:3).

III. Date of Writing.

A. Place of writing is possibly Macedonia (1 Tim. 1:3).

B. Paul's Imprisonments.

1. AD 60-62 – Paul's first imprisonment (Acts 28:30-31; Writing of Ephesians, Philippians, Colossians, & Philemon).

2. AD 63-64 – Paul freed from prison (Writing of 1 Timothy & Titus).

3. AD 65-66 – Paul arrested again (Writing of 2 Timothy).

IV. Purpose.

A. To give instructions concerning proper conduct in the house of God (3:14-15).

V. Theme.

A. To pursue godliness (6:11-12).

VI. Key Words

A. Doctrine.

1. The word "doctrine" (διδασκαλία / *didaskalia*) means teaching or instruction (1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3).

B. Godliness.

1. The word "godliness" (εὐσέβεια / *eusebeia*) means piety or deep reverence toward God (2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11).

C. Exhort.

1. The word "exhort" (παρακαλέω / *parakaleō*) means to call to one's side and encourage or admonish (1:3; 2:1; 5:1; 6:2).

VII. Uniqueness About 1 & 2 Timothy.

A. Five faithful sayings

1. Salvation of sinners (1 Tim. 1:15).

2. The Desire of a Good Work (1 Tim. 3:1).

3. Train yourself for godliness (1 Tim. 4:6-9).

4. Endurance (2 Tim. 2:11).

5. Maintain good works (Tit. 3:8).

1 Timothy

"Chapter 1"

Introduction:

1. This section will cover 1 Timothy 1:1-20.

2. The word for proper conduct in this chapter is "Proclamation."

3. The word "charge" (παραγγελία / *parangelia*) means to command, announce, or the proclamation of a message (vs. 3, 5, 18).

4. In the context of chapter one, the charge is being made personally to Timothy.
5. Proper conduct within the church is dependent upon the message of God being commanded and proclaimed.

Discussion:

I. Greeting (vs. 1-2).

A. Paul.

1. Apostle.

- a. The word “apostle” (ἀπόστολος / *apostolos*) refers to one sent forth with orders.
 - b. Paul identifies himself as an apostle in 9 of the 13 books he authored. (Philippians, 1 & 2 Thessalonians, and Philemon are the only ones the didn’t identify himself as an apostle)
- ###### 2. An apostle of Jesus Christ and by the commandment of God.
- a. These two phrases established Paul’s divine authority.
 - b. What he spoke not only had the approval of Jesus, but it also was the commandment (ἐπιταγή / *epitagē* – authority) of God.

B. To Timothy.

1. Timothy was a co-worker with Paul who he met on his second missionary journey (Acts 16:1).

2. A true son in the faith.

- a. The word “true” (γνήσιος / *gnēsios*) means genuine or loyal.
- b. This phrase is used to establish the quality of Timothy’s relationship with Paul.

D. Grace, Mercy, and Peace.

1. Grace.

- a. The word “grace” (χάρις / *charis*) is defined as unmerited favor or kindness toward someone.
- b. It refers to an inability on the part of the recipient that requires help.

2. Mercy.

- a. The word “mercy” (ἔλεος / *eleos*) refers to pity or compassion that is extended to those in need.
- b. The key to understanding the importance of this concept is to have a healthy sense of one’s sin and need.

3. Peace.

- a. The word “peace” (εἰρήνη / *eirēnē*) means harmony, a state of tranquility and safety.
- b. The peace of God is most powerful (Phil. 4:7).
- c. Peace is the result of having God’s grace and mercy.

II. Allegiance (vs. 3-11).

A. The charge (vs. 3-4).

1. Teach no other doctrine.

- a. This phrase (ἑτεροδιδασκαλέω / *heterodidaskaleō*) means not to teach false doctrine or doctrine that is foreign to the truth.
- b. This phrase implies an established doctrine or teaching.

- c. The accepted teaching is identified as “sound doctrine” (vs 10).
 - (1) The word “sound” (ὑγιαίνω / hugiainō) means healthy.
 - (2) The word “doctrine” (διδασκαλία / didaskalia) means teaching or Instruction.
- d. The “sound doctrine” that had been established was “the doctrine of Christ” (2 Jn. 1:9).
- e. All other doctrines or teachings were to be rejected (Rom. 16:17; Gal. 1:6-9).
- 2. Do not give heed to fables and endless genealogies.
 - a. Fables (μῦθος / muthos) refer to myths, stories, or tales.
 - b. Endless genealogies – unlimited lineages.
- 3. Result of teaching different doctrines.
 - a. Disputes (ζήτησις / zētēsis) controversy and worthless speculation.
- 4. Result of teaching sound doctrine.
 - a. Godly edification.
- B. The Purpose of the charge (vs. 5-11).
 - 1. Love (vs. 5).
 - a. This is agape love which in the NT usually refers to the active love of God for his Son and his people, and the active love his people are to have for God, and for others (Jn. 3:16; 13:34-35).
 - b. Love conquers all things (1 Cor. 13:13; 1 Pet. 4:8).
 - c. Love is the fulfillment of the law (Rom. 13:10; Gal. 5:14).
 - 2. Requirements for love (vs. 5).
 - a. A pure heart.
 - (1) The heart is the center and source of one’s whole inner life.
 - (2) A godly life depends on a pure or clean heart (Matt. 5:8).
 - b. A good conscience.
 - (1) The conscience is the inward part of man that is trained to distinguish the difference between right and wrong.
 - (2) A “good” conscience has been properly trained and is functioning as the Lord intends (Acts 24:16).
 - c. A sincere faith.
 - (1) The word faith is a favorite of Paul which he uses some 19 times in this letter (1:4, 5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10, 11, 12, 21).

- (2) One's faith must be sincere or genuine, without hypocrisy.
- (3) Sincere faith is the path to victory (1 Jn. 5:4).
- 3. Danger of not having love (v. 6-7).
 - a. Deviation (vs. 6).
 - (1) Having strayed – (ἀστοχέω / astochēō - Aorist) to wander away, to go astray, to deviate or miss the mark.
 - (2) Turned aside – (ἐκτρέπω / ektrepō - Aorist) to turn away or wander away from.
 - (3) When one lacks a pure heart, good conscience, and sincere faith he is in danger of deviating from love.
 - b. Incompetence (vs. 7).
 - (1) They desired to teach the law, yet they did not understand it.
- 4. Results of having love (vs. 8-11).
 - a. Proper use of the law (vs. 8).
 - (1) The word "lawfully" (νομίμως / nomimōs) means properly or in accordance with the rules.
 - (2) Identity of the law.
 - (a) The law Paul had in mind was the Law of Moses.
 - (b) This law was good (Rom. 7:12).
 - (3) Purpose of the Law of Moses.
 - (a) To expose sin (Rom. 7:7; Gal. 3:19).
 - b. Proper application of the Law (vs. 9-10).
 - (1) Not for the righteous.
 - (a) The Law of Moses is no longer in effect (Gal. 3:19-25; Rom. 10:4).
 - (b) The righteous live by the Law of Christ (Rom. 8:1-2; Gal. 6:2).
 - (2) For the lawless.
 - (a) The word "lawless" refers not only to one who lives without law but also, to one who lives in rebellion against the law of God.
 - (b) The sins listed by Paul represent the ten commandments.
 - c. Cure from the Law (vs. 11).
 - (1) The glorious gospel.
 - (2) The Law exposed sin but the gospel is the cure to sin (Rom. 1:16; 1 Cor. 15:1-4).

II. Appreciation (vs. 12-17).

A. Mercy.

- 1. Paul states that he obtained mercy twice in this section (vs. 12, 16).
- 2. Paul was appreciative of God's mercy.

B. Mercy defined.

- 1. The word "mercy" (ἐλεέω / eleeō) generally means to have compassion on a person in an unhappy circumstances.
- 2. It is a feeling of empathy, fellow feeling of misery, or compassion.

C. The Results of mercy.

- 1. Grace (vs. 14).
- 2. Salvation (vs. 15).
- 3. A changed life (vs. 12-13)

- a. Paul's life "before" mercy (vs. 13).
 - (1) Blasphemer.
 - (a) The word "blasphemer" (βλάσφηημος / blasfēmos) means to slander or to speak disrespectfully of another.
 - (b) Paul had spoken evil against the Lord and had forced others to do the same (Acts 29:9, 11).
 - (2) Persecutor.
 - (a) The word "persecutor" (διώκτης / diōktēs) refers to one who pursues and harasses others.
 - (b) Those who Paul persecuted were disciples, Christians, or members of the church (Acts 8:1-3; 9:1-2; 22:4-5, 19; 26:10-11; Gal. 1:13).
 - (3) Insolent.
 - (a) The word "insolent" (ὕβριστής / hubristēs) refers to one who finds satisfaction in insulting and humiliating others.
 - (b) It describes the man who is out to inflict pain for the sheer joy of inflicting it.
- b. Paul's life "after" mercy (vs. 12).
 - (1) Trustworthy.
 - (a) The word "counted" (ἡγεομαι / hēgeomai - Aorist) means to judge, consider, or lead.
 - (b) The word "enabled" (ἐνδυναμώω / endunamoō - Aorist) means to strengthen.
 - (c) The Lord strengthened Paul and made him a leader in His ministry (service).
- D. The purpose of mercy (vs. 16).
 - 1. To serve as an example of God's patience.
- E. Man's response to God's mercy (vs. 17).
 - 1. Recognition.
 - 2. Honor and glory to God forever and ever.

III. Action (vs. 18-20).

- A. Fight (v. 18-19a).
 - 1. The battle.
 - a. The word "wage" (στρατεύω / strateuō – Present Active) means to fight or battle.
 - b. The word "warfare" (στρατεία / strateia) refers to a fight.
 - c. The fight that Paul had in mind was the good fight of faith (1 Tim. 6:12).
 - 2. The weapons.
 - a. Faith.
 - (1) The word "faith" (πίστις / pistis) has at least three different meanings.
 - (a) Faith can refer to the act of believing or personal faith (Mk. 11:22; Acts 20:21; 1 Thess. 1:8; 1 Pet. 1:21; 1 Jn. 5:4).
 - (b) Faith can refer to Christian doctrine (Acts 16:5; Rom. 1:5; Gal. 1:23; Jude 1:3).
 - (c) Faith can refer to faithfulness (Rev. 2:10).
 - (d) The faith that Paul has in mind is Christian doctrine or the gospel.

- b. A good conscience.
 - (1) The conscience is the inward part of man that is trained to distinguish the difference between right and wrong.
 - (2) A “good” conscience is one that has been properly trained and is functioning as the Lord intends (Acts 24:16).
- B. Purpose of the fight (vs. 19b-20).
 - 1. Some had rejected the faith.
 - a. The word “rejected” (ἀπωθέω / apōtheō - Aorist) refers to a deliberate decision to ignore the consequences and aggressively push aside or push away its warnings.
 - b. The word “faith” refers to Christian doctrine.
 - 2. The result of rejecting the faith.
 - a. Shipwreck.
 - (1) The word “shipwrecked” (ναυαγέω / nauageō - Aorist) pictures a ship breaking to pieces.
 - b. Discipline.
 - (1) The phrase “delivered to Satan” (παραδίδομι / paradidōmi - Aorist) is a reference to spiritual discipline (1 Cor. 1:5; Rom. 16:17; 2 Thess. 3:6).

Questions on 1 Timothy Chapter 1:

1. The word for proper conduct in the church in this chapter is “_____.”
2. Paul charged Timothy to teach “_____.” (vs. 3).
3. What are the three requirements for love? (vs. 5)
4. Paul was thankful that he had obtained _____. (vs. 13).
5. Contrast Paul’s life before and after God’s mercy.
6. How should man respond to God’s mercy? (vs. 17)
7. What action did Paul demand of Timothy at the end of the chapter? (vs. 18)
8. What are the two weapons of our warfare? (vs. 19)
9. Why did Paul charge Timothy to wage a good warfare? (vs. 19)

1 Timothy

“Chapter 2”

Introduction:

1. This section will cover 1 Timothy 2:1-14.
2. The word for proper conduct in this chapter is “Prayer” (vs. 1, 8).
 - a. Paul’s teaching in verses 11-12 corresponds with his teaching in 1 Corinthians 14:34-35 which refers to public worship (1 Cor. 14:23).
3. Prayer is of vital importance in the church (Act 2:42; 1 Thess. 5:17; Jam. 5:16).
4. Proper conduct within the church demands that we follow God’s pattern concerning prayer in public worship (2:3).
 - a. The word “acceptable” (ἀπόδεκτος / apodektos) means pleasing.
5. What does acceptable prayer in the worship assembly look like?

Discussion:

I. Description of prayer (vs. 1).

- A. Supplications.
 1. The word “supplication” (δέησις / deēsis) refers to an urgent request to meet a need, exclusively addressed to God.
 2. It refers to want in the sense that you are in poverty (Lk. 1:13; Acts 1:14; Rom. 10:1; Eph. 6:18; Heb. 5:7; Jam. 5:16).
- B. Prayers.
 1. The word “prayer” (προσευχή / proseuchē - found 37 times in NT) refers to a petition addressed to Deity.
 2. These would be general requests (Matt. 21:22; Lk. 6:12; Acts 2:42; Rom. 12:12)
- C. Intercessions.
 1. The word “intercession” (ἐντευξις / enteuxis) refers to a petition on behalf of someone else.
 2. This word is associated with “sanctification” (1 Tim. 4:4-5).
- D. Thanksgiving.
 1. The word is “thanksgiving” (εὐχαριστία / eucharistia) refers to the expression of gratitude (Col. 4:2; Rev. 7:12).

II. Recipients of prayer (vs. 1b-2a).

- A. All men.
- B. Kings.
- C. All who are in authority.

III. Purpose of prayer (vs. 2b).

- A. Proper living (vs. 2b).
 1. The word “lead” (διάγω / diagō – Pres. Act.) means to live or the conduct of one’s life.
- B. A description of proper living
 1. A quiet and peaceable life.
 - a. The word “quiet” means tranquil or calm.
 - b. The word “peaceable” means tranquil.
 - c. These two words are synonymous.
 - d. Perhaps Paul has in mind inner peace (quiet) and outer peace

(peaceable).

2. Godliness and Reverence.

a. Godliness.

(1) The word “godliness” (εὐσέβεια / eusebeia) means piety or deep reverence toward God (2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11).

b. Reverence.

(1) The word “reverence” (σεμνότης / semnotēs) means honesty or dignity (the state or quality of being worthy of honor or respect).

IV. The Desire of Prayer (vs. 4).

A. Salvation of man.

1. God desires that all men be saved (2 Pet. 3:9).

2. Our prayer should be that all would have the opportunity for salvation but such requires obedience to God’s will (Matt. 7:21; Heb. 5:8-9).

B. Knowledge of truth.

1. The word “knowledge” (ἐπίγνωσις / epignōsis) refers to precise and correct knowledge.

2. The word “truth” refers to God’s Word (Jn. 17:17).

V. The Mediator of Prayer (v. 5-7).

A. The word “Mediator” (μεσίτης / mesitēs) refers to one who acts between two parties.

1. The two parties are God and man.

2. The necessity for a mediator is because of sin (Rom. 3:23; Isa. 59:1-2).

B. Jesus is our mediator (vs. 5).

C. The right of Jesus to serve as our mediator (vs. 5a-6).

1. His humanity (v. 5b).

a. The phrase “the man Christ Jesus” is a reference to the humanity of Christ.

b. Jesus became a man (Phil. 2:5-7) to sympathize with man (Heb. 4:15) and to aid man (Heb. 2:18) as He sits at the right hand of God (Col. 3:1-2) making intercession for man (Heb. 7:25).

2. His sacrifice (v. 6).

a. The word “ransom” (ἀντίλυτρον / antilytron) refers to the purchase price to bring liberation from oppression.

b. The purchase price of man’s freedom from sin was the blood of Christ (1 Pet. 1:18-19).

D. Paul’s appointment (vs. 7).

1. Paul was appointed by God to spread the message of Jesus serving as a ransom.

VI. The Manner of Men & Women in Public Worship (v. 8-15).

A. Men (v. 8).

1. Men are to lead prayer in the public assembly.

a. This can be seen by the word “desire” (βούλομαι / boulomai – Pres. Act.). It refers to a deliberate plan.

b. It is God’s plan that men lead in public prayer.

2. The character of men in prayer.

a. They must be holy.

(1) The emphasis is not on the lifting of hands but rather on making sure

- that our lives are holy (1 Pet. 1:15-16).
- b. They must pray without wrath and doubting.
 - (1) Prayer is not an opportunity to vent our anger.
 - (2) Prayer is an opportunity to express our confidence in God (1 Jn. 5:14-15).
- B. The Women (vs. 9-12).
1. The character of women in public worship.
 - a. Professing godliness with good works (vs. 10).
 - (1) Proper (Becometh – KJV) (πρέπω) – to stand out; to be distinguished.
 - (2) Professing (ἐπαγγέλλω) – to proclaim as a public announcement.
 - (3) Godliness (θεοσέβεια) – reverence toward God or set of beliefs and practices relating to interest in God.
 - b. Characteristics of godliness (vs. 9-15).
 - (1) Modest apparel (1 Tim. 2:9-10).
 - (a) Adorn (κοσμέω) means to appear neat or well organized; to cause something to have an attractive appearance through decoration. To be beautifully dressed, embellished with honor and dignity.
 - (b) Modest (κόσμιος) means To have characteristics or qualities that evoke (to bring to mind) admiration or delight; an expression of high regard for persons. To dress winning approval. To dress respectfully and honorably.
 - (c) Propriety (Shamefacedness – KJV) & Moderation (Sobriety – KJV).
 - (i) Propriety (αἰδώς) – a sense of shame or honor; bashfulness; reverence; regard for others; respect.
 - (ii) Moderation (σωφροσύνη) – mental soundness or soundness of mind; with sanity; self-control; good judgement.
 - (d) Not with braided hair, gold, pearls, or costly clothing.
 - (i) Was Paul teaching that women should not fix their hair and wear jewelry or nice clothes? No.
 - (ii) Paul is saying that we should be more concerned about our inward character and not the outward.
 - c. Submission (vs. 11-15).
 - (1) Let the women learn (μανθάνω – Present Active Imperative) means to learn, study, and be instructed.
 - (i) Paul is not making a suggestion. This is a command that can be seen by the imperative.
 - (2) The word “submission” (vs. 11).
 - (a) It means to yield to the authority of another.
 - (b) The one to whom she is to be in submission is the man.
 - (3) The area of submission is teaching (vs. 12).
 - (a) The phrase “I do not permit” means to allow or give permission.
 - (b) The phrase “to have authority over” means to exercise dominion over.
 - (c) Remember that the area Paul is discussing is public worship
 - (d) This is not absolute probation of women praying and teaching (Tit. 2:3-5; Matt. 28:19-20).

C. Purpose of God’s Decrees Concerning Public Worship (vs. 13-15).

1. Leadership (vs. 13).
 - a. The phrase “Adam was formed first” goes back to creation.
 - b. God’s plan from the beginning was for man to be a leader.
2. Man’s failure to lead (vs. 14).
 - a. When Paul states “Adam was not deceived,” he is not suggesting his innocence.
 - b. Adam was told not to eat the forbidden fruit (Gen. 2:15-17).
 - c. When Adam ate the fruit, he was listening to the voice of Eve and not being the leader God had designed him to be (Gen. 3:6, 17).
3. Submission (vs. 15).
 - a. Paul was not suggesting that women would or could be saved through childbearing.
 - b. They would be saved through submission, faith, love, holiness, and self-control.

Questions on 1 Timothy Chapter 2:

1. The word for proper conduct in the church in this chapter is “_____.”
2. What four words does Paul use to describe prayer? (vs. 1)
3. What three groups of individuals does Paul encourage us to pray for? (vs. 1-2)
4. Who is the mediator of prayer? (vs. 5)
5. What gives Jesus the right to serve as our mediator? (vs. 5-6)
6. What is to be the character of man as they lead in public worship? (vs. 8)
7. What are the two characteristics of women professing godliness? (v. 9-12)
8. What is the purpose of God’s decrees in public worship? (vs. 13-15)

1 Timothy “Chapter 3”

Introduction:

1. This section will cover 1 Timothy 3:1-13.

2. The word for proper conduct in this chapter is “Leadership.”
4. Proper conduct within the church demands that we follow God’s pattern concerning the roles of leadership.
5. What does God's pattern of leadership look like?

Discussion:

I. Elders of the Church (vs. 1-7).

- A. The value of this office (v. 1).
 1. It is a good work.
 - a. It is ordained by the Holy Spirit (Acts 20:28).
 - b. It involves great responsibility.
 - (1) Overseeing the flock (1 Pet. 5:2).
 - (2) Being Examples (1 Pet. 5:3).
 - (3) Ruling the flock (1 Tim. 5:17; 1 Thess. 5:12).
 - (4) Being a steward of God (Tit. 1:7).
 - (5) Taking care of the church of God (1 Tim. 3:5).
 - (6) Watching over the souls of the members (Heb. 13:17).
- B. Terms used to describe this office.
 1. Bishop.
 - a. The word “bishop” (ἐπίσκοπή / episkopē) means oversight or the office of an elder (1 Tim. 3:1).
 2. Overseer.
 - a. The word “overseer” (ἐπίσκοπος / episkopos) refers to individuals who have the charge to make sure that things are done properly (Acts 20:28).
 - b. This word is also translated as “bishops” (Phil. 1:1; 1 Tim. 3:2; Tit. 1:7).
 3. Shepherd.
 - a. The word “shepherd” (ποιμαίνω / poimaino) means to feed or tend to (Acts 20:28; 1 Pet. 5:2).
 4. Pastor.
 - a. The word “pastor” (ποιμήν / poimēn) refers to a shepherd, guardian, leader, or one who cares for flocks (Eph. 4:11).
 - b. Seventeen times in the NT this word is translated as “shepherd.”
 - c. Metaphorically it refers to one who watches over and provides for the welfare of the church.
 5. Elder.
 - a. The word “elder” (πρεσβύτερος / presbutero) refers to one who is advanced in age, which possibly suggests wisdom, knowledge, and experience (Acts 14:23; 20:17; 1 Tim. 5:17; Tit. 1:5; Jam. 5:14; 1 Pet. 5:1).
6. The conclusion of the matter.
 - a. According to the Bible, the terms bishop, overseer, shepherd, pastor, and elder are not referring to different offices within the church, nor are they referring to different levels of leadership.
 - b. They are terms used interchangeably throughout the New Testament, referring to the same office.
- B. The Demand for a plurality of Elders.
 1. The Biblical pattern shows a plurality of elders in each congregation

(Acts 14:23; 20:17; Phil. 1:1; Tit. 1:5).

2. There is no Bible authority for one man to oversee a congregation of God's people.

C. Qualifications of elders (vs. 2-7).

(These are not suggestive characteristics but characteristics that are required. This can be seen by the word must (δεῖ) which means it is a must, it is necessary.)

1. Blameless (vs. 2).

- a. The word blameless (ἀνεπίληπτος / anepilēptos) means not to be laid hold of, above reproach, not open to blame.
- b. It refers to one who lives in such a way that no evil charge can be sustained against him.
- c. Blameless does not mean that one has lived a perfect life, or one has never sinned publicly (1 Jn. 1:8-2:2).
 - (1) Peter sinned publicly (Gal. 2:11-13).
 - (2) Yet he later served as an elder (1 Pet. 5:1-2).
- d. Even if guilty of a charge that can be proven, true repentance would render such a person "blameless."

2. Husband of one wife (vs. 2).

- a. He is to be married.
- b. In the context, Paul is talking about a "man" serving as an elder (1 Tim. 3:1)
- c. This is also evident from the fact that one must be "a husband" (1 Tim. 3:2; Tit. 1:6).
 - (1) The word "husband" (ἀνὴρ / anēr) refers to an adult male.
 - (2) The word "wife" (γυνή / gunē) refers to a female or woman.
 - (3) Women are not permitted to serve as elders.

3. Temperate (vs. 2).

- a. The word temperate (νηφαλέος / nēfaleos) means self-control.

4. Sober-minded.

- a. The word sober-minded (νηφαλέος / nēfaleos) means to be discreet.

5. Good Behavior (vs. 2).

- a. The phrase "of good behavior" (κόσμιος / kosmios) means modest, orderly, honorable, and very respectable.
- b. He is a gentleman.
- c. This is the same word translated as "modest" (1 Tim. 2:9).

6. Hospitable (vs. 2).

- a. The word hospitable (φιλόξενος / filoxenos) refers to one who is kind to strangers or a lover of strangers.

7. Able to Teach (vs. 2).

- a. The phrase able to teach (διδασκτικός / didaktikos) refers to one who is qualified to teach and skillful in doing so.

8. Not given to Wine (vs. 3).

- a. Not given to wine (πάροινος / paroinos) refers to one who is not a drunkard or not addicted to wine.
- b. This does not mean he can be a social drinker.

- c. Fermented wine was used only for medicinal purposes in the NT (1 Tim. 5:23).
- d. Scriptures that forbid the use of alcohol (Lev. 10:9-10; Prov. 20:1; 23:29-25; Isa. 5:11; 28:7; 1 Cor. 6:9-10; Gal. 5:19-21).
- 9. Not Violent (vs. 3).
 - a. The word violent (πλήκτης / plēktēs) refers to a bruiser or a brawler, a bully, one who is ready for a fight.
- 10. Not Greedy for Money (vs. 3).
 - a. This phrase (αἰσχροκερδής / aischrokerdēs) refers to one who is greedy for money or one who pursues dishonest gain.
- 11. Gentle (vs. 3).
 - a. The word gentle (ἐπιεικῆς / epieikēs) means to be fair, mild, and considerate.
- 12. Not Quarrelsome (vs. 3).
 - a. The word quarrelsome (ἄμαχος / amachos) refers to one who is quick to start an argument and a fight.
- 13. Not Covetous (vs. 3).
 - a. The word covetous (ἀφιλάργυρος / afilarguros) refers to the love of money.
 - b. It is the greedy desire to have more and more.
- 14. Rules his house well (vs. 4-5).
 - a. The meaning.
 - (1) The word rules (προΐστημι (proistēmi) means to manage or to lead.
 - (2) The word well (καλῶς / kalōs) means beautiful, excellent, or commendable.
 - (3) The word house (οἶκος / voikos) refers to the home or the people who are living in the home.
 - (4) He leads his family in a very commendable way (Gen. 18:19).
 - b. The proof that he rules his house well.
 - (1) His children are submissive (ὑποταγή / hypotagē) which means obedient.
 - (2) His children are reverent (σεμνότης / semnotēs) which means respect, honor, or dignity.
 - c. Purpose of ruling his house well (vs. 5).
 - (1) That he may be able to take care of the church.
 - (2) The home is a training ground for leadership in the church.
- 15. He must have children (v. 5-6).
 - a. Titus makes this point clear (Tit. 1:6).
- 16. Not a novice (vs. 6).
 - a. The word novice (νεόφυτος / neofutos) refers to a new convert.
 - b. He must be spiritually mature.
 - c. Purpose of this quality.
 - (1) To keep him from being puffed up with pride.
 - (a) This phrase (τυφώω / tufoō) means to be conceited.
 - (2) To keep one from falling into the condemnation of the devil (Prov. 16:18).
- 17. A Good Testimony (vs. 7).
 - a. The word testimony (μαρτυρία / marturia) refers to one's reputation.

- b. He must have a good reputation in the community, among those who are unsaved.
- c. Purpose of this quality.
 - (1) To keep him from falling into reproach.
 - (a) The word reproach (ὀνειδισμός / oneidismos) refers to an act that results in disgrace.
 - (2) To keep him from falling into the snare of the devil.
 - (a) The word snare (παγίς / pagis) means trap.
 - (b) If the devil cannot discredit the message, he will seek to discredit the messenger.

II. Deacons of the Church (vs. 8-13).

- A. Defining the word, deacon.
 - 1. The word deacon (διάκονος / diakonos) means servant or minister.
 - 2. It refers to one who executes the commands of another, especially of a Master.
 - 3. Various translations.
 - a. Minister (Rom. 13:4; 1 Tim. 4:6).
 - b. Servant (Jn. 12:26; Rom. 16:1).
 - c. Deacon (1 Tim. 3:8, 12; Phil. 1:1).
 - d. The word deacon is used in our text in an official sense, a position or service performed by duly qualified individuals.
- B. Qualifications of deacons (vs. 8-10, 12).
 - 1. Reverent (vs. 8)
 - a. The word reverent (σεμνός / semnos) refers to someone of honorable character or one who is worthy of respect.
 - 2. Not double-tongued (vs. 8).
 - a. This word double-tongued (δίλογος / dilogos) refers to insincerity.
 - b. This is hypocrisy and deceit.
 - 3. Not given to much wine (vs. 8).
 - a. The phrase given to (προσέχω / prosechō) means to be addicted.
 - b. This does not mean he can be a social drinker.
 - 4. Not greedy for money (vs. 8).
 - a. The phrase greedy for money (αἰσχροκερδής / aischrokerdēs) refers to one who pursues dishonest gain (vs. 3).
 - 5. Holding the mystery of the faith in a pure conscience (vs. 9).
 - a. The word mystery (μυστήριον / mustērion) refers to a misunderstood part of the OT that with Christ's coming was now revealed (Col. 1:26).
 - b. "The faith" (πίστις / pistis) refers to Christian doctrine or the gospel.
 - c. "With a pure conscience" means without guilt.
 - d. A deacon should hold firmly the great teaching of the Christian religion which had been so long concealed from people, but which was now revealed (Eph. 2:20).
 - 6. Tested, being found blameless (vs. 10).
 - a. The word tested (δοκιμάζω / dokimazō) means to prove through examination that one is worthy.
 - b. The word blameless (ἀνέγκλητος / anenklētos) means to be free from accusation.
 - 7. Husband of one wife (vs. 12).

8. Ruling their children and house well (vs. 12).
 - a. Must have children.
 - b. Must have them under control.
- C. Qualities of the deacon's wife (vs. 11).
 1. Reverent.
 - a. The word reverent (σεμνός / semnos) refers to someone of honorable character or one who is worthy of respect.
 2. Not Slanderers.
 - a. The word slander (διάβολος / diabolos) is defined as devilish or a false accuser.
 - b. She must be honest.
 3. Temperate.
 - a. The word temperate (νηφαλέος / nēfaleos) means self-control.
 4. Faithful in all things.
 - a. This word indicates that she is trustworthy.
- D. Blessing of serving as a deacon (vs. 13).
 1. They obtain a good standing.
 - a. The brethren.
 - b. Those outside the church.
 - c. Most importantly, with God (2 Cor. 5:9).
 2. They obtain great confidence in the faith.
 - a. The word boldness (παρρησία / parrēsia) refers to confidence.
 - b. Areas of boldness.
 - (1) Speaking the Word (Acts 4:13; 31).
 - (2) Approaching the throne of Grace (Heb. 4:16).

Questions on 1 Timothy Chapter 3:

1. The word for proper conduct in the church in this chapter is “_____.”
2. The position of a bishop is described as a _____ (vs. 1)
3. What are the five words that are used in the Bible to describe elders?
4. List five of the six responsibilities concerning elders that we discussed in class.
5. Give Biblical proof that there must be a plurality of elders in a local congregation.
6. An elder cannot be a novice. What is the meaning of this word and why can't he be a novice? (vs. 6)

7. What is the meaning of the word deacon?
8. A deacon must be tested, being found blameless. What does this mean? (vs. 10)
9. What are the four qualities of a deacon's wife? (vs. 11)
10. What are the two blessings associated with being a deacon? (vs. 13)

1 Timothy **“Chapter 4”**

Introduction:

1. This section will cover 1 Timothy 3:14 – 4:16.
2. The word for proper conduct in this chapter is “Training.”
 - a. There are three words used in this chapter that all mean to teach or train.
 - (1) The word “instruct” (ὑποτίθημι \ hoopotith'aymee) means to place under, to point out or teach (vs. 6).
 - (2) The word “exercise” (γυμνάζω \ goomnad'zo) means to train in a gymnastic discipline (vs. 7, 8).
 - (3) The word “teach” (διδάσκω \ didas'ko) means to teach or instruct (vs. 11).
4. Proper conduct within the church demands that Christians receive proper teaching or training.

Discussion:

I. Christian Conduct (3:14-16).

- A. The demand for proper conduct.
 - 1. There is a proper way that Christians must live.
 - a. This teaching can be seen in the word “ought” (δέω \ deh'o) which has the basic meaning of something being necessary.
 - b. The word “conduct” (ἀναστρέφω \ anastref'o) is used to indicate a manner of life.
- B. The Place of Proper conduct.
 - 1. The house of God (vs. 15).
 - 2. The house of God is identified as the church.
- C. The Purpose of proper Christian living.
 - 1. The church is identified as the Pillar and ground of the truth.
 - a. The truth.
 - (1) God’s word is truth (John 17:17).
 - b. The Pillar of the truth.
 - (1) The word “pillar” (στῦλος \ stoo'los) is normally a cylindrical structure that often supports part of a structure.
 - (2) In the New Testament it is used figuratively gathering its image from the strength or significance of a pillar.
 - c. The ground of the truth.
 - (1) The word “ground” (ἐδραΐωμα \ hedrah'yomah) refers to that which provides a firm base for something. A buttress.
- D. The Pattern for Christian conduct.
 - 1. This is a story about the life of Christ.
 - a. A story with certainty.
 - (1) The word “controversy” (ὁμολογουμένως \ homologowmen'oce) means most certainly or beyond all question.
 - b. A story of understanding.
 - (1) The word “mystery” (μυστήριον \ moostay'reeon) often refers to a misunderstood part of the OT that, with Christ’s coming, is now unveiled (Eph. 3:4; Col. 2:26-27).
 - (2) Christ and the church are the mystery of God (Eph. 5:32).
 - (3) Paul is describing the revelation that produces Godly living.
 - 2. The life of Christ.
 - a. Manifested in the flesh.
 - (1) The word “manifested” (φανερώω \ fanero'o – Aorist Tense) means to reveal. It denotes the act of making visible that which is not readily seen.
 - (2) In this context, it refers to the incarnation of Christ (John 1:1, 14; 1 John 1:1-3).
 - b. Justified in the spirit.
 - (1) The word “justified” (δικαιώω \ dikahyo'o – Aorist Tense) means to declare one righteous or prove to be right.
 - (2) Jesus was not just righteous. He was the perfect example of righteousness (1 John 2:1). He never sinned (John 8:6; Heb. 4:15; 1 Pet. 2:21-25; 1 Jn. 3:5).
 - (3) The Spirit declared the righteousness of Jesus.

- (a) At His birth (Luke 2:25-35).
 - (b) At His baptism (Matt. 3:13-17).
 - (c) During His ministry (Matt. 12:28).
 - (d) His resurrection from the dead (Rom. 8:11; 1:4).
- c. Seen by angels.
- (1) The word “seen” (ὁράω / horah'o – Aorist Tense) means to perceive with the eye or to fix one’s gaze upon. In this verse, it involves deep interest and intense concern.
 - (2) The angels' interest in Jesus (1 Pet. 1:12).
 - (3) The angels' involvement in Jesus' life.
 - (a) His birth (Luke 2:8-14).
 - (b) His temptation (Matt. 4:11).
 - (c) In Gethsemane (Luke 22:43).
 - (d) His resurrection (Matt. 28:2, 6).
 - (e) His ascension (Acts 1:10-11).
- d. Preached among the Gentiles.
- (1) The word “preached” (κηρύσσω \ kayroos'so – Aorist Tense) means to publish or to proclaim publicly.
 - (2) The word “Gentiles” (ἔθνος \ eth'nos) means nations.
 - (a) This word represents more than nations of people other than Jews.
 - (b) It is a word from which we get the word “ethnic” or “ethnicity.”
 - (c) In the world then and today many countries have a multiplicity of ethnic groups.
 - (d) In the New Testament Christ was preached to all men regardless of their ethnic background. We must do the same today.
- e. Believed on in the world.
- (1) The word “believed” (πιστεύω \ pistyoo'o – Aorist Tense) is more than faith and trust. It indicates obedience.
 - (2) To have believed is to obey (Rom. 10:16).
 - (3) Obedience results in salvation (Heb. 5:8-9).
 - (a) The people on Pentecost believed (Acts 2:44), therefore they were obedient.
 - (b) What was involved in their obedience? Faith, repentance, and baptism (Acts 2:37-38, 41).
- f. Received up into glory.
- (1) The phrase “received up” (ἀναλαμβάνω \ analamban'o – Aorist Tense) means to be taken up. It refers to the ascension of Christ (Mark 16:9; Acts 1:11).
 - (2) “To glory” represents the fact that Jesus returned to the glory of heaven (Mark 16:9; Col. 3:1-3).

II. Apostasy (vs. 1-5)

A. The Prediction of apostasy (4:1a).

- 1. The reference to the Spirit is the Holy Spirit.
- 2. The word “expressly” (ῥητῶς / rētōs) means clearly or exactly.
- 3. The word “depart” (ἀφίστημι / afistēmi) means to leave or abandon.
- 4. “The faith” refers to the system of Christianity (2 John 1:9; For more on the

word faith, see notes on 1 Tim. 1:18-20).

B. The Characteristics of apostasy (4:1b-2).

1. Distraction.

a. The phrase “giving heed” (προσέχω \ prosekh'o) means to turn the mind to or to devote oneself to.

b. Apostasy begins when we fail to devote ourselves to the doctrine of Christ (vs. 13; 2 Jn. 1:9).

2. Deception.

a. Deceiving spirits.

(1) The word “deceiving” (πλάνος \ plan'os) means to seduce or to lead astray.

b. Doctrines of demons.

(1) The word “doctrines” (διδασκαλία \ didaskalee'ah) means teaching or instruction.

(2) The word “demons” (δαιμόνιον \ daheemon'eeon) refers to unseen but real beings' intent on opposing God's kingdom and the gospel of Christ (Matt. 9:33-34; Mark 1:34; Luke 8:2; 1 Cor. 10:21; Jam. 2:19).

c. The deceiving spirits and doctrines of demons may refer to the false teachers that Paul warned the Ephesians about (Acts 20:29-31).

3. Dishonest.

a. Speaking lies in hypocrisy.

(1) The word “Hypocrisy” (ὑπόκρισις, *n* \ {hoop-ok'-ree-sis) means insincerity.

(2) It is pretending to act one way while secretly acting in another way.

4. Demoralized.

a. Conscience seared with a hot iron.

(1) The “conscience” (συνείδησις \ {sooni'daysis) is that part of the mind that performs moral judgments and ethical evaluations.

(a) It refers to one's moral sensibilities.

(2) The word “seared” (καυτηριάζω / *kautēriazō*) means to brand.

(a) The English word Cauterize comes from this word.

(b) When skin or a nerve is cauterized, it is destroyed by burning and rendering insensitive.

(3) A cauterized conscience has become insensitive to all moral sensibilities.

C. The Teachings of Apostasy (vs. 3-5).

1. Forbidding to marry.

a. There is nothing wrong with remaining unmarried (Matt. 19:10-12).

b. It is wrong to forbid what God allows (Heb. 13:4).

2. Abstaining from foods.

a. There is nothing wrong with abstaining from certain foods for personal preferences.

b. It is wrong to forbid what God allows (Gen. 9:3).

c. The food laws were abolished at the cross (Col. 2:14; Rom. 7:4, 6).

d. Food is a gift from God and is to be enjoyed with thanksgiving.

III. Ministry (vs. 6-11).

A. Minister defined.

1. The word “minister” (διάκονος \ deek'onos) means servant.
 2. It refers to one who executes the commands of another, especially of a master.
 3. In this context it refers to Timothy as a preacher.
 4. The title “minister” does not belong to one individual, but to every person who is a faithful Christian (1 Cor. 12:5; 16:15; Eph. 4:11-12; Rev. 2:19).
 5. We are all ministers in the kingdom of God.
- B. Qualities of a good ministry.
1. Exposes error.
 - a. The phrase “these things” refers back to what Paul was discussing in verses 1-5.
 - b. A good minister does not hesitate to expose destructive teachings (Rom. 16:7; 1 Tim. 1:20).
 2. Belongs to Christ.
 - a. The phrase “of Christ” implies that he belongs to Christ.
 - b. He has been purchased by the blood of Christ (1 Cor. 6:19-20; 1 Pet. 1:18-19).
 3. Nourishes the brethren.
 - a. Nourished defined.
 - (1) The word “nourished” (ἐντρέφω / *entrefō*) means to train, feed, or nourish.

- b. The source of nourishment.
 - (1) Words of faith (Rom. 10:17).
 - (2) Good doctrine (1 Tim. 1:10; 2 John 1:9).
- 4. Faithful in doctrine.
 - a. The phrase “carefully followed” (παρακολουθέω \ parakolootheh'o) means to follow faithfully a standard or rule, to conform to one's self.
 - b. Timothy was a good minister because he faithfully followed God's word.
 - c. Being faithful in doctrine demanded the rejection of profane and old wives' fables.
 - (1) The word refuse (παραίτησις / *paraiteomai* – Passive Imperative) means to refuse, reject, decline, avoid, or shun.
 - (2) The word “fables” (μῦθος \ moo'thos) refers to myths, stories, or tales.
 - (3) The word “profane” (βέβηλος \ beb'aylos) means godless, irreligious, or worldly.
 - (4) The phrase “old wives” (γραῶδης / *graōdēs*) means silly.
- 5. An example of godliness (vs. 7-8).
 - a. Godliness defined.
 - (1) The word “godliness” (εὐσέβεια \ yooseb'iah) means piety or deep reverence toward God.
 - (2) The word “exercise” (γυμνάζω \ goomnad'zo) means to train with a gymnastic discipline.
 - b. The purpose for godliness.
 - (1) Profitable for all things.
 - (2) Areas of profitableness.
 - (a) In this life.
 - (i) Godly living can have a positive impact on many things in this life.
 - (b) In the life to come.
 - (i) Godly living prepares one for eternal life.
 - c. The focus of godliness (vs. 10).
 - (1) The phrase “for to this end” is a reference back to the promise of godliness.
 - (2) The words “labor” and “suffer” are synonymous.
 - (a) Labor (κοπιᾶω,ν \ {kop-ee-ah'-o) means to exert oneself, labor with wearisome effort, to labor to the point of exhaustion.
 - (b) Suffer (ἀγωνίζομαι \ agonid'zomahee) means to contend, struggle, with difficulties and dangers, to endeavor with strenuous zeal to obtain something.
 - (3) The focus of godliness is trust in God.
- 6. These things were to be commanded (Present Active Imperative) and taught (Present Active Imperative).

IV. Devotion (vs. 12-16).

- A. Example (vs. 12).
 - 1. The word “be” (γίνομαι / *ginomai* – Present Passive Imperative) means to become.
 - 2. The word “example” (τύπος \ too'-pos) refers to the mark of a strike or blow. A Pattern (Think about an old typewriter).
- 2. Areas of being an example.
 - a. Speech.

- (1) The “word” (λόγος \ log'-os) refers to one’s speech.
- (2) Our speech is important (Matt. 12:36-37; 15:17-19).
- (3) Our speech must be good and free from corruption (Eph. 4:32).
- b. Conduct.
 - (1) The word “conduct” (ἀναστροφή \ anastrofay') refers to the way of life or behavior.
 - (2) Our conduct must be holy (1 Pet. 1:15-16; 2 Pet. 3:11).
- c. Love.
 - (1) The word “love” (ἀγάπη \ ag-ah'-pay) refers to the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies (John 3:16; Matt. 22:39; 5:44).
- d. Spirit.
 - (1) The word “spirit” has reference to one's attitude.
- e. Faith.
 - (1) The word “faith” refers to our faith and confidence in the Lord.
- f. Purity.
 - (1) The word “purity” (ἁγνεία \ hagni'ah) refers to keeping oneself fully devoted to Christ and the Christian way of life (2 Cor. 6:6; 11:3).
- B. God’s Word (vs. 13).
 - 1. The phrase “give attention” (προσέχω \ prosekh'o – Present Active Imperative) means to occupy or devote oneself to something.
 - 2. Areas of devotion to God's word.
 - a. Reading.
 - (1) The word “reading” (ἀνάγνωσις \ anag'nosis) refers to the public reading of Scripture (Acts 13:15).
 - b. Exhortation.
 - (1) The word “exhortation” (παράκλησις \ parak'laysis) means encouragement.
 - (2) God’s word has the power to build one up (Acts 20:32).
 - c. Doctrine.
 - (1) The word “doctrine” (διδασκαλία \ didaskalee'ah) means teaching.
 - (2) We must share the message of God with others (Matt. 28:19-20).
- C. Spiritual gifts (vs. 14-15).
 - 1. Timothy was not to neglect (Present Active Imperative) the spiritual gift that had been given to him.
 - 2. The word “meditate” (μελετάω \ meletah'o – Present Active Imperative) means to be absorbed, to give oneself wholly to, to practice.
 - 2. Purpose of devotion to one's gift.
 - a. That people may see your progress.
 - 3. Though we do not have miraculous gifts today, we are blessed with abilities that we must use in the service of God (Matt. 25:15; 1 Cor. 15:58).

D. Focus (vs. 16).

1. The phrase “take heed” (ἐπέχω \ epekh'o – Present Active Imperative) means to hold on to or to grasp firmly.
2. The word “continue” (ἐπιμένω \ epeemen'o) means to stay with or persevere.
3. The area of focus is “doctrine.”
4. The results of staying focused.
 - a. Salvation of your soul and the souls of those who hear.

Questions on 1 Timothy Chapter 4:

1. The word for proper conduct in the church in this chapter is “_____.”
2. The church is the _____ and _____ of the _____. (3:15)
3. What are the six phrases that summarize the mystery of godliness? (3:16)
 - 1)
 - 2)
 - 3)
 - 4)
 - 5)
 - 6)
4. The mystery of godliness is a story of whose life?
5. What were the two named teachings of apostasy? (4:3)
 - 1)
 - 2)
6. Give Biblical proof that the food laws of the Old Testament are no longer binding today.
7. A good minister nourishes the brethren in two things. What are they? (4:6)
 - 1)
 - 2)
8. What are the four areas of devotion that we discussed in class? (4:12-16)
 - 1)
 - 2)
 - 3)
 - 4)

1 Timothy

“Chapter 5”

Introduction:

1. This section will cover 1 Timothy 5:1-6:2.
2. The word for proper conduct in this chapter is “Honor.”
3. The Church is referred to as a family (1 Tim. 3:15).
 - a. How does God expect Christians to treat one another in the family of God?
 - b. We must treat one another with honor (vs 3, 17; 6:1).
 - c. The word “honor” (τιμάω \ timah'o) means to esteem highly, consider with respect, or to fix a value upon.
4. Proper conduct within the church demands that we treat others with honor.

Discussion:

I. The Church as a Whole (vs. 1-2).

- A. The groups identified in this passage.
 1. Older men.
 - a. The word is (πρεσβύτερος) which is the word from which we get “elder.” (1 Pet. 5:1, 5)
 - b. This word can also refer to one who is advanced in age.
 - c. Based on the context; Paul is referring to older men.
 2. Younger men.
 3. Older women.
 4. Younger women.
- B. How to treat church members.
 1. Not with rebuke.
 - a. Christians are commanded to rebuke those who sin (vs. 20).
(1) The word “rebuke” (ἐλέγχω / *elenchō*) in this verse means to find fault with, to show one his fault, to convict, to correct.
 - a. The word “rebuke” in verse one is a different word.
 - b. It comes from the word (ἐπιπλήσσω / *epiplēssō*) which means to strike at or inflict blows upon.
 - b. This could have reference to physical blows or speech.
 2. Encourage them.
 - a. The word “exhort” (παρακαλέω \ *parakaleh'o* – Present Active Imperative) means to call to one's side and encourage or comfort.
 3. Treat them like family.
 - a. Older men/fathers.
 - b. Younger men/brothers.
 - c. Older women/mothers.
 - d. Younger women/sisters.

II. Treatment of Widows (vs. 3-16).

- A. God has always shown special concern for widows.
 1. Under the Old Law (Deut. 10:17-18; Isa. 1:17).
 2. In the Church today, God still expects us to care for the widows financially

(vs. 16).

B. Widows indeed are to be Honored (vs. 3).

1. The word “indeed” (ὄντως \ on'toce) means really, certainly indeed.
 - a. It refers to those widows who cannot provide for themselves.
2. The word “honor” (τιμάω \ timah'o – Present Active Imperative) means to esteem highly, consider with respect, or fix a value upon.

C. Different types of widows.

1. Those who had family members who could support them (vs. 4).
 - a. Family members were to treat them with piety.
 - (1) The word “piety” (εὐσεβέω / yoo-seb-eh'-o) means to act reverently toward. To show profound respect for.
 - (2) The manner in which this can be accomplished is by taking care of them.
 - b. This attitude pleases God (vs. 4).
2. Those who were widows indeed (vs. 5).
 - a. The phrase “left alone” implies she has no family.
 - b. Characteristics of the widow indeed.
 - (1) She trusts in God.
 - (2) She continues in prayer and supplications day and night.
3. Those who live their lives for pleasure (vs. 6).
 - a. This word “pleasure” (σπαταλάω \ spatalah'o) means to live luxuriously. It also refers to living a life of sexual pleasure.
 - b. Many women would turn to an immoral lifestyle for financial support.
 - c. Such a lifestyle resulted in spiritual deadness (Gal. 5:19-21).
4. Of the three widows mentioned in this context, the only one that Paul admonishes to help financially is the widow indeed.

D. The necessity of treating widows appropriately (vs. 7-8).

1. The Command.
 - a. The word “command” (παραγγέλλω \ parangel'lo – Present Active Imperative) means to command, announce, or the proclamation of a message.
 - (1) This was a strict military term; therefore these were not suggestions.
 - b. Even Jesus made provision for His mother as He hung on the cross (Jn. 19:26-27).
2. The purpose.
 - a. That they may be blameless.
 - b. The word blameless (ἀνεπίληπτος / anepilēptos) means not to be laid hold of, above reproach, not open to blame.
 - c. It refers to one who lives in such a way that no evil charge can be sustained against him.
3. The Condition of those who do not provide.
 - a. Denial of the faith (2 Tim. 2:16; Tit. 1:16).
 - b. Worse than an unbeliever.
 - (1) The word “unbeliever” (ἄπιστος \ ap'istos) means without faith.
 - (2) Christians must always live attracting others to Christ.
 - (3) When we fail to take care of our own physical families and our brethren, we appear to the world as “faithless.”

G. Qualifications of a Widow indeed (vs. 9-10).

1. Age.

- a. She had to be sixty years old (vs. 9).
 - b. At this age, in this era of time it would be harder to provide for your family.
2. Fidelity.
- a. She had to have been faithful to her husband (vs. 9).
 - b. We must read these passages and avoid extremisms.
 - (1) A woman whose husband had died was free to marry again (Rom. 7:1-4).
 - (2) A woman who put her husband away due to adultery was free to marry again (Matt. 19:9).
 - c. Paul's purpose here seems as an attempt to rule out multiple marriages at the same time which was not uncommon.
3. Christian service (vs. 10).
- a. She had to have a reputation for good works (Acts 9:36-39).
 - b. Areas of Christian service.
 - (1) Parenting (raised her children).
 - (2) Hospitality (lodged strangers).
 - (3) Servant (washed the saint's feet – John 13).
 - (4) Caring (relieved the afflicted).
 - (5) Devoted (diligently followed every good work).
- H. Instructions concerning younger widows (vs. 11-13).
1. Refuse (vs. 11a).
- a. The word “refuse” (παραιτέομαι \ paraheeteh'omahee – Present Passive Imperative) means to reject.
 - b. Paul is saying that younger widows do not qualify for financial support.
2. Reasons for the refusal (11b-12).
- a. The possibility of a broken promise.
 - (1) The phrase “having cast off” (καταστηνιάω \ katastrayneeah'o) means to set aside, reject, abandon, or renounce.
 - (2) The word faith has reference to a promise or pledge not to marry.
 - (3) The cause of this broken promise.
 - (a) Their passions lead them away from Christ.
 - (b) The phrase “they have begun to be wanton” (καταστηνιάω \ katastrayneeah'o) refers to the impulses of sexual desire.
 - (c) Their sexual impulses will cause them to seek to marry.
 - (4) We must avoid extremisms here.
 - (a) Paul is not condemning younger widows who desire to marry.
 - (b) He simply points out that younger widows will have a greater opportunity to marry someone who can provide for them.
 - b. The danger of Idleness.
 - (1) The word “idle” (ἀργός \ argos') means to be lazy or to shun labor that one ought to perform.
 - c. The danger of becoming gossips (vs. 13).
 - (1) The word “gossips” (φλύαρος \ floo'aros) means to spread foolishness or nonsense.
 - d. The danger of being busybodies (vs. 13).
 - (1) A busybody (περίεργος \ peree'ergos) is busy with the affairs

of others.

I. Instructions to younger widows (vs. 14-16).

1. Marry (vs. 14).
2. Bear children (vs. 14).
3. Manage the house (vs. 14).
 - a. This phrase (οἰκοδεσποτέω, ν \{oy-kod-es-pot-eh'-o) refers to the management of household affairs.
 - b. The purpose of this instruction (vs. 15)
 - (1) To keep our adversary at bay (1 Pet. 5:8).

J. Instructions to the faithful (vs. 16).

1. The phrase “believing man or woman” (πιστός \ pistos') refers to faithful Christians.
 - a. Here Paul extends the responsibility to care for widows beyond the immediate family.

III. Treatment of Elders (vs. 17-23).

A. Honor (vs. 17-18).

1. The word “honor” (τιμή \ teemay') means to esteem; to show respect for. It carries the idea of weight or something heavy. That which is heavy is the value that we place on that individual.
2. The word “worthy” (ἀξιόω \ axeeo'o) means to judge worthy or deserving.
3. Double honor means great honor.
4. Reasons for honoring elders.
 - (a) They rule well – in a beautiful manner.
 - (b) They labor in the word and doctrine.
 - (1) The word “labor” (κοπιᾶω \ kopēeah'o) means to exhaust one's self; to labor with wearisome effort.
 - (2) The areas of labor are reaching & teaching (1 Tim. 3:2).
5. The manner in which he is to be honored.
 - (a) Christians can honor elders through words of encouragement.
 - (b) In this context, Paul is discussing financial support.

B. Fairness (vs. 19-20).

1. Accusations against elders.
 - a. The word “accusation” (κατηγορία \ kataygoree'ah) refers to a charge.
2. Guidelines for accusations.
 - a. Don't receive it.
 - (1) The word “receive” (παραδέχομαι \ paradekh'omahee – Present Passive Imperative) means to welcome or accept.
 - (2) We are to stop the act in progress. Accusations can be stopped or fueled.
 - b. Only listen to confirmed accusations.
 - (1) Must be more than one witness (Deut. 17:6; 19:15; 2 Cor. 13:1).
 - (2) Even when there are witnesses we should not be quick to receive an accusation.
 - c. Make sure there is actual evidence (vs. 20, 24-25).
 - (1) It must be a sin of active involvement.
 - (2) “Those who are sinning.”
 - (3) This represents an individual who refuses to acknowledge their sin and

- repent.
- d. Follow appropriate discipline (vs. 20)
 - (1) The word “rebuke” (ἐλέγχω \ eleng'kho – Present Active Imperative) means to show one his faults.
 - e. Practice Impartiality (vs. 21).
 - (1) There is no partiality with God (Rom. 2:11).
 - (2) God judges without partiality (1 Pet. 1:17).
 - f. Be patient (vs. 22a).
 - (1) Paul is encouraging Timothy not to be quick in the discipline of an elder.
 - (2) Such can be a traumatic experience for the church.
 - g. Remain pure (22b).
 - (1) The word “pure” (ἁγνός \ hagnos') refers to spiritual purity.
 - (2) If Timothy focused on purity, it would help him when accusations of such nature arose.
 - h. Remain healthy (vs. 23).
 - (a) The encouragement of using wine was for medicinal purposes only.
 - (b) This verse does not permit social drinking.
 - (c) The Bible condemns the use of alcohol (Lev. 10:9-11; Prov. 20:1).
 - (d) Timothy could not give guidance if he was not healthy.

IV. Treatment of Masters & Slaves (6:1-2).

- A. Slave's attitude toward masters (vs. 1).
 - 1. The word “bondservant” (δοῦλος \ doo'los) means a slave, one who gives himself to the will of another.
 - 2. They were to treat them with honor (1 Pet. 2:18).
 - 3. Purpose of this attitude.
 - a. That the name of God and His doctrine be not blasphemed.
- B. Masters attitude toward slaves (vs. 2)
 - 1. Don't despise them.
 - a. The word “despise” (καταφρονέω \ katafroneh'o) means to think little or nothing of.
 - b. The reason for not despising them is because they are brethren.
 - 2. Serve them.
 - a. The word “serve” (δουλεύω \ doolyoo'o) means to be a servant or a slave.
 - 3. Purpose of this attitude.
 - a. They are believers.
 - b. They are beloved.

Questions on 1 Timothy Chapter 5:

1. The word for proper conduct in the church in this chapter is “_____.”
2. What are the three different types of widows that Paul discusses? (vs. 3-6)
 - 1)
 - 2)
 - 3)
3. Which of the three widows does Paul admonish the church to support?
4. What are the three qualifications of a widow indeed? (vs. 9-10)

- 1)
- 2)
- 3)
5. What group of widows did Paul command to refuse? (vs. 11)
6. What are the four things that commanded the younger widows to do in verse 14?
 - 1)
 - 2)
 - 3)
 - 4)
7. How should we treat elders who rule well? (vs. 17)
8. Should an accusation against an elder be quickly received?

1 Timothy

“Chapter 6”

Introduction:

1. This section will cover 1 Timothy 6:3-21.
2. The word for proper conduct in this chapter is “Defense.”
3. This section begins with the command to recognize those who do not consent or agree to wholesome words which are identified as the words of Christ or the doctrine which accords with godliness (vs. 3).
4. This section concludes with the command to guard what had been entrusted to Timothy (vs. 20).
 - a. That which had been entrusted to Timothy was God’s Word (2 Tim. 1:13).
5. In verse 12, Paul admonishes Timothy to “fight the good fight of faith.”

- a. Timothy is being admonished to defend that which had been entrusted to him which was God's word.
- 6. As Paul was set for the defense of the gospel (Phil. 1:17), Christians today have the responsibility of defending God's Word.
- 7. Proper conduct within the church demands that we defend the word of God.
- 8. How do we properly defend God's Word?
 - a. There are things we must flee.
 - (1) The word "flee" (φεύγω \ fyoo'go - Imperative) means to escape or to take flight.
 - (2) The things we must flee refers to the evils mentioned in verses 3-10.
 - b. There are things we must pursue.
 - (1) The word "pursue" (διώκω \ deeo'ko – Present Imperative) means to run swiftly to catch a person or a thing.
 - (2) The things we must pursue refer to the things mentioned in verses 11-16.

Discussion:

I. Things We Must Flee (vs. 3-10).

- A. False teachers.
 - 1. The phrase "teaches otherwise" (ἑτεροδιδασκαλέω \ heterodidaskaleh'o) means to teach false doctrine or to deviate from the truth.
 - a. This is now the third time that Paul has addressed the subject of false teachers (1:3, 6-7; 4:1-5; 6:3-10).
 - 2. Actions of false teachers (vs. 3).
 - a. They deviate from the truth.
 - b. They do not agree with wholesome words.
 - (1) The phrase "wholesome" (ὕγιαινω \ hoogeeah'eeno) means sound or healthy (Same word as seen in 1:10).
 - (2) The identity of wholesome words.
 - (a) The words of the Lord Jesus Christ.
 - (i) Paul spoke the words of Jesus (1 Cor. 2:16; 14:37; Gal. 1:11-12).
 - (b) The doctrine which accords with godliness.
- 3. Attitude of the false teachers (vs. 4a).
 - a. Pride.
 - (1) The word "proud" (τυφώω / tufōō) means to be high-minded or conceited.
 - (2) The pride of a false teacher keeps him from knowing the truth.
 - (3) The phrase "knowing nothing" means he has no understanding.
- 4. Obsession of the false teachers (vs. 4b).
 - a. The word "obsessed" (νοσέω \ noseh'o) means to be sick with a disease or to have a morbid fondness for something.
 - b. Things false teachers are obsessed with (vs. 4b).
 - (1) Disputes.
 - (i) The word "disputes" (ζήτησις \ dzay'taysis) refers to debates and controversies.
 - (2) Arguments over words.
 - (i) The phrase "arguments over words" (λογομαχία \ logomakhee'ah) means to argue about empty trifling matters or word battles.

- (ii) This ruins the hearers (2 Tim. 2:14).
- c. Results of the obsession (vs. 4b-5a).
 - (1) Envy (φθόνος \ fthon'os) jealousy.
 - (2) Strife (ἔρις \ er'-is) arguing.
 - (3) Reveling (βλασφημία \ blasfayme'ah) slander, injurious speech to another's good name.
 - (4) Evil suspicions (ὑπόνοια \ hoopon'oyah) to suppose something is true without evidence.
 - (5) Useless wranglings (παραδιατριβή / *paradiatribē*) constant friction, long arguments.
- d. Reason for the obsession (vs. 5a).
 - (1) Corrupt minds.
 - (i) The word “corrupt” (διαφθείρω \ deefthi'ro) means to utterly destroy.
 - (2) Destitute of truth.
 - (i) Truth is identified as God’s Word (Jn. 17:17).
 - (ii) The word destitute (ἀποστερέω \ apostereh'o) means to cheat rob or withhold.
 - (iii) This indicates that they once knew the truth, but their pursuit of error has robbed them of truth.
- 5. Motivation of the false teachers (vs. 5b).
 - a. Material gain.
 - (1) The word “gain” (πορισμός \ porismos') refers to a source of profit.
 - (2) The gain that the false teachers had in mind was material gain (vs. 9-10).
 - (3) The doctrine that accords to godliness was not designed for material gain.

B. Greed (vs. 6-10).

1. The phrase “love of money” (φιλαργυρία \ filargooree'ah) refers to the extreme greed for wealth or material gain.
2. The cause of greed (vs. 9-10).
 - a. The lack of contentment (vs. 6-8).
 - (1) The word contentment (αὐτάρκεια \ owtar'kiah) refers to a perfect condition of life in which no aid or support is needed (2 Cor. 9:8).
 - (2) Essentials for contentment.
 - (a) Food.
 - (b) Clothing (σκέπασμα \ skep'asmah) refers to that which serves as a covering or protection.
 - (c) These are the things God promises to supply (Matt. 6:33; Heb. 13:5).
 - (3) Reason for contentment (vs. 7).
 - (a) Material gain cannot be taken with us (Job 1:21; Eccl. 5:15).
 - b. The desire to be rich (vs. 9).
 - (1) The word “desire” (βούλομαι \ boo'lomahee – Present Tense) means to have a purpose, to determine or plan.
 - (2) Greed is the result of one's thoughts constantly centered around what

one can do to become rich.

3. The results of greed.

a. Fall into temptation and a snare.

(1) The word “snare” (παγίς \ pagece') refers to a device used to catch animals.

(2) This is the devil's trap (3:7; 2 Tim. 2:26).

b. Fall into many foolish and harmful lusts.

(1) The word “lusts” (ἐπιθυμία \ epeethoomee'ah) refers to a craving or a longing for that which is forbidden.

(2) The results of these lusts.

(a) Destruction of the flesh.

(i) The word “destruction” (ὄλεθρος \ ol'ethros) refers to the destruction of the flesh (1 Cor. 5:5).

(b) Destruction of the soul.

(i) The word “perdition” (ἀπώλεια \ apo'lia) as used in the New Testament refers to the destructive state after death (Matt. 7:13; 2 Pet. 3:7).

c. Led away from the faith.

(1) The word “strayed” (ἀποπλανᾶω \ apoplanah'o – Aorist Tense) means to go astray or to be led away.

(2) “The faith” refers to the system of faith or the entirety of Christian doctrine.

d. Pierced themselves with many sorrows.

(1) The word “pierced” (περιπέρω \ pereepi'ro – Aorist Tense) means to impale or to place on a spit (a “spit” is a slender pointed rod used for holding meat over a fire).

(2) The word “sorrows” (ὀδύνη \ odoonay) refers to consuming grief, anguish, or pain.

II. Things to pursue (vs. 11-16).

- A. The good confession (vs. 12-13).
- B. Identification of the good confession.
 - 1. The confession Timothy made before many witnesses (vs. 12).
 - 2. The confession Jesus witnessed before Pilate.
 - a. This could refer to the confession made in the presence of Pilate (Luke 23:1-3).
 - 3. The word confessed.
 - a. The word “confessed” (ὁμολογέω \ homologeh'o - Aorist) means to declare an emphatic declaration of truth.
 - b. The word “confession” in this context is the verbal acknowledgment that Jesus is Lord (Rom. 10:9-10; Acts 8:37; Matt. 16:16; Jn. 11:27; Phil. 2:11).
 - c. This confession would be the one required before baptism (Matt. 10:32-33).
 - d. When one makes this confession, he is not simply acknowledging that Jesus is Christ but he is also saying that Jesus is ruling in his life.
- C. The Command to keep the confession (vs. 14).
 - 1. The word “keep” (τηρέω \ tayreh'o - Aorist) means to take care of, keep watch over, guard, observe, and obey.
 - a. In context it involves preservation and devotion to an object as well as obedience.
 - 2. Manner in which we are to keep the commandment:
 - a. Without spot (ἄσπιλος \ as'peelos) means to be untainted in character (Jam. 1:27; 2 Pet. 3:14).
 - b. Blameless (ἀνεπίληπτος / *anepilēptos*) one who has nothing which an adversary could seize upon with which to make a charge.
- D. The Process of Keeping the Confession.
 - 1. Godly living (vs. 11).
 - a. Righteousness (δικαιοσύνη \ dikahyosoo'nay) is the act of doing what is in agreement with God's standards.
 - b. Godliness (εὐσέβεια / eusebeia) means piety or deep reverence toward God that results in godly living.
 - c. Faith (πίστις \ pis'tis) has at least three different meanings in Scripture.
 - (1) Faith can refer to the act of believing or personal faith (Mk. 11:22; Acts 20:21; 1 Thess. 1:8; 1 Pet. 1:21; 1 Jn. 5:4).
 - (2) Faith can refer to Christian doctrine (Acts 16:5; Rom. 1:5; Gal. 1:23; Jude 1:3).
 - (3) Faith can refer to faithfulness (Rev. 2:10).
 - (4) Spiritual maturity requires that a Christian pursue all three.
 - d. Love (ἀγάπη \ agah'pay) refers to the active love of God for his Son and his people, and the active love his people are to have for God, and others (Jn. 3:16; 13:34-35).
 - e. Patience (ὑπομονή \ hoopomonay') is the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings in life. The capacity to hold out or bear up in the face of difficulty.

- f. Gentleness (πραότης / *praotēs*) means to approach others (including one's enemies) in a humble and caring spirit, not using force to get one's way. It therefore, describes a quality that makes other people feel at ease when with you.
- 2. Fighting the good fight of faith (vs. 12).
 - a. The word "fight" (ἀγωνίζομαι \ agonid'zomahee - Imperative) means to struggle, to labor strenuously as in an athletic contest (Col. 4:12).
 - b. The word faith would have reference to the system of faith or Christian doctrine.
 - c. This is a struggle to defend the word of God.
- 3. Laying hold of eternal life (vs. 12).
 - a. The phrase "layhold" (ἐπιλαμβάνομαι \ epeelamban'omahee – Aorist, Imperative) means to grasp or seize.
 - b. We are to seize eternal life.
 - (1) It is a gift (Rom. 6:23).
 - (2) It is a promise (1 Jn. 2:25).
 - (3) We can lay hold of it (1 Tim 6:19).
 - (4) We can be confident in it (1 Jn. 5:13).
- D. The duration of keeping the good confession (vs. 14b).
 - 1. Until the return of Christ.
 - a. The phrase "Lord Jesus Christ appearing" refers to the second coming of Christ.
 - 2. The confession is not just an acknowledgment that one makes before the act of baptism. It is an acknowledgment that he continually makes every day in the life he lives.
- E. The worthiness of the good confession (vs. 15-16).
 - 1. Jesus is:
 - a. The blessed and only Potentate (δυνάστης / *dunastēs*) Sovergin.
 - b. King of Kings.
 - c. Lord of lords
 - d. Immortal.
 - e. Dwells in Heaven.
 - f. Eternal.

III. Command to the Rich (vs. 17-19)

- A. Things to avoid.
 - 1. Being haughty.
 - a. The word "haughty" (ὕψηλοφρονέω \ hoopsaylofroneh'o) means to be high minded or proud.
 - 2. Trusting in riches.
- B. Things to do.
 - 1. Trust in God.
 - 2. Be rich in good works.
 - 3. Lay hold of eternal life.

IV. Concluding Remarks to Timothy (vs. 20-21).

- A. Guard the truth.

1. The word “keep” (φυλάσσω \ foolas'so) means to guard or protect.
- B. Things to avoid.
 1. The Profane.
 - a. The word “profane” (βέβηλος \ beb'aylos) means ungodly.
 2. Idle babblings.
 - a. This refers to worthless discussions.
 3. False knowledge.
 - a. Results of professing false knowledge.
 - (1) Some strayed from the faith.

Questions on 1 Timothy Chapter 6:

1. The word for proper conduct in the church in this chapter is “_____.”
2. False teachers do not consent to _____ (vs. 3).
3. Godliness with _____ is great gain (vs. 6).
4. The _____ of money is the root of all evil (vs.10).
5. Christians must fight the _____ (vs. 12)
6. What does the good confession refer to?

**2 Timothy
“Introduction”**

I. Author.

A. The apostle Paul (1:1).

II. Recipient.

A. Timothy (1:2).

III. Date of Writing.

A. Paul was in prison at the writing of this letter (1:8, 16; 2:9).

1. The place of imprisonment is Rome (1:16-17).

B. Paul's Imprisonments.

1. Paul's first imprisonment (Acts 28:16, 30-31 – AD 60-62).

2. Paul's second imprisonment.

a. He is about to face death (4:6-8).

b. Shortly after this letter, Paul is put to death by Nero.

c. Nero reigned from AD 54-68.

d. Intense persecution of Christians was from AD 64 to the death of Nero in AD 68.

e. Since Nero died in AD 68, Paul would have died shortly before that time.

C. The date of the writing of the book could have been from AD 65-67.

IV. Theme.

A. Paul wrote to Timothy encouraging Him to fulfill his ministry (2 Tim. 4:5).

1. The word "fulfill" (πληροφορέω \ playroforeh'o – Aorist Tense) means to carry out fully or discharge completely.

2. The word "ministry" (διακονία \ deekonee'ah) refers to those who execute the commands of another.

3. The ministry that Paul had in mind was his work as an evangelist.

V. Purpose.

A. To encourage Timothy.

1. Stir up your gift (1:6).

2. Don't be ashamed of the gospel (1:8-12).

3. Hold fast to the pattern of sound words (1:13-18).

4. Endure hardship (2:2).

5. Preach the word (4:2).

2 Timothy

"Chapter 1"

Introduction:

1. This section will cover 2 Timothy 1:1-18.
2. In this Chapter, Paul's purpose is to exhort Timothy to not be ashamed of the testimony of the Lord (vs. 8).
 - a. The testimony of the Lord is synonymous with the gospel (vs. 8, 10).
 - b. The word "gospel" (εὐαγγέλιον \ yooangghel'eeon) means good news or glad tidings.
 - c. The gospel is identified as the death, burial, and resurrection of Christ (1 Cor. 15:1-4).
 - d. The gospel is the source of our salvation (Rom. 1:16).
3. What did Paul instruct Timothy to do to keep from being ashamed of the gospel?

Discussion:

I. Personal Greeting (vs. 1-2).

A. Paul.

1. Apostle.
 - a. The word "apostle" (ἀπόστολος / *apostolos*) refers to one sent forth with orders.
 - b. Paul identifies himself as an apostle, ranking himself with twelve Jesus personally selected.
 - c. To them He gave the name apostle (Luke 6:13) indicating that He intended to send them out on their mission to represent Him and to teach in His name.
 - d. These men would be given the Holy Spirit to remind them of what He had taught and guide them into all truth (John 14:25-26; 16:12-13).
2. The origin of Paul's apostleship.
 - a. Paul connects his apostleship with the will of God (1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1; Col. 1:1).
 - b. Paul is asserting that God had chosen him to be an apostle (Acts 9:15-16; 26:15-18).
3. The Object of Paul's apostleship.
 - a. According to the promise of life in Christ Jesus.
 - b. The life that Paul has in mind is eternal life.
 - c. Those, who are in Christ, have eternal life (1 John 5:11).
 - d. Paul intended to show people that the Gospel offers life, true life which is eternal life.

B. To Timothy.

1. Timothy was a co-worker with Paul who he met on his second missionary journey (Acts 16:1).
2. A beloved son.
 - a. The word "beloved" (ἀγαπητός \ *agapaytos*) means to love dearly or one worthy of love (Matt. 3:17; 17:5; Rom. 1:7).
 - b. This phrase is used to establish the quality of Timothy's relationship with

Paul (Phil 2:19-24).

C. Grace, Mercy, and Peace.

1. Grace.

- a. The word “grace” (χάρις /*charis*) is defined as unmerited favor or kindness toward someone.
- b. It refers to an inability on the part of the recipient that requires help.

2. Mercy.

- a. The word “mercy” (ἔλεος /*eleos*) refers to pity or compassion that is extended to those in need.
- b. The key to understanding the importance of this concept is to have a healthy sense of one's sin and need.

3. Peace.

- a. The word “peace” (εἰρήνη /*eirēnē*) means harmony, a state of tranquility and safety.
- b. The peace of God is most powerful (Phil. 4:7).
- c. Peace is the result of having God's grace and mercy.

II. Remembrance (vs. 3-14)

A. Timothy's Faith (vs. 3-5).

1. Timothy's genuine Faith.

- a. The word “genuine” (ἀνυπόκριτος \ *anoopok'reetos*) means sincere or not pretended.

2. Source of Timothy's faith.

- a. His mother Eunice and grandmother Lois had taught him the scriptures (2 Tim. 3:15).
- b. His father was not a Christian (Acts 16:1).

3. The importance of faith.

- a. To please God (Heb. 11:6).
- b. Faith brings victory (1 John 5:4).

B. Timothy's gift (vs. 6).

1. His spiritual gift.

a. Command concerning the gift.

- (1) The phrase “stir up” (ἀναζωπυρέω \ *anadzopooreh'o*) means to kindle a fire or fan a flame. To cause it to blaze again.
- (2) In 1 Tim. 4:14 a similar command was given.
- (3) This is not to indicate that Timothy's fire had been extinguished.
- (4) Like all Christians he needed the incentive to keep the flame burning at full flame.

b. The source of Timothy's gift.

- (1) He had received it through the laying on of Paul's hands.
- (2) Only apostles performed miracles when the church first began (Acts 2:3; 4:33; 5:12).
- (3) The apostles began to distribute miraculous powers to certain individuals (Acts 6:5-6).
- (4) Only apostles could bestow miraculous gifts (Acts 6:1-8; 8:5-18; 19:1-6).
- (5) Paul was an apostle and could bestow miraculous gifts (Rom. 1:11).

2. Purpose of remembering the spiritual gift (vs. 7).

- a. To avoid cowardice.
 - (1) The word “fear” (δειλία \ dilee'ah) means timidity or cowardice.
- b. How to avoid cowardice (Remember the spirit that God has given us).
 - (1) Power.
 - (a) The word “power” (δύναμις \ doo'namis) refers to strength power or ability.
 - (b) God has given us the power to do all things (Eph. 3:20-21; Phil. 4:13).
 - (2) Love.
 - (a) The word “love” (ἀγάπη \ agah'pay) refers to the love that the Father has for the Son and for His people and the love that Christians are to have for one another and their fellow man.
 - (b) Love is the badge of discipleship (John 13:35).
 - (c) Love overcomes fear (1 John 4:18).
 - (3) A Sound mind.
 - (a) The phrase “sound mind” (σωφρονισμός \ sofronismos') refers to Self-control or Self-discipline.
 - (b) God gives us the power to control our every desire (2 Cor. 10:4-5).

II. Suffer for the Gospel (vs. 8-12).

- A. The command (vs. 8).
 - 1. The phrase “share with me in the sufferings” (συγκακοπαθέω \ soongkakopatheh'o – Aorist Imperative) means to suffer hardship with one (vs. 8).
- B. The example (vs. 12).
 - 1. Paul was not encouraging Timothy to do something he was unwilling to do.
 - a. The word “suffer” (πάσχω \ pas'kho – Present Active) means to suffer unpleasant experiences (vs. 12).
 - 2. Paul suffered greatly in the Christian life (2 Cor. 11:23-27).
 - 3. Paul was in prison at the writing of this letter (1:8, 16; 2:9).
 - a. His imprisonment was most likely a result of him being a preacher, an apostle, and a teacher of the gospel to the Gentiles (vs. 11).
 - 5. Paul was not ashamed to suffer for the gospel (vs. 12; Rom. 1:16).

C. Paul's motivation for suffering (vs. 12).

- 1. Knowledge of God.
 - a. The word “know” (οἶδα / oida) refers to the fullness of knowledge.
 - b. The word “believed” (πιστεύω \ pistyoo'o – Perfect Tense) refers to trust, confidence, or conviction.
- 2. Paul's knowledge.
 - a. Salvation & Calling (vs. 9).
 - (1) Our salvation.
 - (a) It is through the gospel that we are saved (Rom. 1:1).
 - (b) Salvation is given when we obey the gospel (Rom. 10:13-17).

- (2) Our calling.
 - (a) The word “called” (καλέω \ kaleh'o) means to invite or to name.
 - (b) We are called by the gospel (2 Thess. 2:13-14).
 - (c) The character of calling.
 - (i) God has called us to a holy calling (1 Pet. 1:15-16).
 - b. The plan of our salvation and calling (vs. 9).
 - (1) Not according to our works.
 - (a) We must obey God’s will to be saved (Matt. 7:21; Heb. 5:8-9).
 - (2) According to His purpose and grace.
 - (a) His purpose.
 - (i) The word “purpose” (πρόθεσις \ proth'esis) means a setting forth of that which is planned in advance.
 - (b) Grace.
 - (i) The word “grace” (χάρις \ khar'ece) refers to the merciful kindness and favor of God.
 - (ii) This grace is found in Christ Jesus.
 - (iii) We are saved by grace (Eph. 2:8-9; Tit. 3:5).
 - (3) Before time began.
 - (a) Time for man began in Genesis 1:1.
 - (b) God planned to save man long before the beginning of time.
 - (c) God’s plan to save man is eternal.
 - (i) The coming of Jesus (1 Pet. 1:20).
 - (ii) The coming of the church (Eph. 3:10-11).
 - c. The destruction of death (vs. 10).
 - (1) The word “abolished” (καταργέω \ katargeh'o – Aorist Tense) means to render ineffective powerless, idle or to nullify.
 - (2) Jesus broke the power death has on man (Heb. 2:14-15).
 - (3) Jesus removed the sting of death (1 Cor. 15:51-57).
 - (4) Though we die physically, we will never die (Heb. 9:27; John 11:25-26).
 - (5) Death does not separate us from God (Rom. 8:38-39).
 - (6) Those who die in the Lord are Blessed (Rev. 14:13).
 - d. Eternal life (vs. 10).
 - (1) The life that Paul has in mind is eternal life.
 - (2) Jesus made eternal life possible (John 3:16; 6:68; Rom. 6:23; 1 John 5:11).
 - e. Immortality (vs. 10).
 - (1) The word “immortality” (ἀφθαρσία \ aftharsee'ah) means incorruption, perpetuity, or imperishable.
 - (2) We will receive an immortal body at the resurrection (1 Cor. 15:42, 50-56).
 - f. All the aforementioned blessings are revealed through the gospel (vs. 10).
3. Conviction.
- a. The word “persuaded” (πειθω \ pi'tho – Perfect Tense) refers to conviction.

- b. The word “keep” (φυλάσσω \ foolas'so – Aorist Tense) means to guard or protect something so that it is not lost or damaged. (1 Tim. 6:20)
- c. The word “committed” (παραθήκη \ parathay'kay) refers to a deposit or something that has been entrusted to another. (The image is that of giving to a friend something for safekeeping or of depositing money in a bank where it will be secure.)
- d. “Until that day” has reference to the second coming of Christ.
- e. That which Paul had entrusted to God was his soul and life (Gal. 2:20).

III. Guard the Gospel (vs. 13-14).

- A. The command to guard.
 - 1. The phrase “hold fast” (ἔχω \ ekh'o – Present Active Imperative) means to have or hold in the hand in the sense of wearing something.
 - 2. The word “keep” (φυλάσσω \ foolas'so – Aorist Active Imperative) means to guard or protect.
- B. That which is to be protected.
 - 1. The pattern of sound words heard from Paul (vs. 13).
 - a. The word “pattern” (ὑποτύπωσις \ hoop-otoop'osis) can mean a sketch, an outline, or a model.
 - b. The word “sound” (ὑγιαίνω \ hoogeeah'eno) means healthy (1 Tim. 1:10; 6:3).
 - c. That which Paul preached was the gospel (Rom. 15:19; 1 Cor. 15:1-4; Col. 1:23).
 - 2. That good thing which had been committed to Timothy (vs. 14).
 - a. The word “committed” (παραθήκη \ parathay'kay) refers to a deposit or something that has been entrusted to another.
 - 3. These two phrases are synonymous and refer to the gospel.
- C. Manner of protecting the gospel.
 - 1. In Faith.
 - 2. In love.
- D. The Power by which Timothy was to guard the gospel.
 - 1. By the Holy Spirit.

IV. A Contrast (vs. 15-18).

- A. Those who “were” ashamed of Paul and the gospel (vs. 15).
 - 1. Those in Asia.
 - a. Phygellus and Hermogenes (This is the only time these individuals are mentioned in the Bible).
 - b. This was an event that Timothy was aware of, but we are not.
 - 2. Actions of those who were ashamed.
 - a. Rejection.
 - (1) The phrase “turned away” (ἀποστρέφω \ apostref'o – Aorist Tense) means to rebel, reject, or desert.
 - (2) These people rejected Paul and the message he taught.
- B. Those who “were not” ashamed of Paul and the gospel (vs. 16-18)
 - 1. The household of Onesiphorus (2 Tim. 4:19).
 - a. The word “household” (οἶκος \ oy'-kos) refers to all the people forming one family.

- b. It was not just Onesiphorus who was not ashamed of Paul but his family as well.
- 2. Acts of those who were not ashamed.
 - a. Reception.
 - (1) Onesiphorus refreshed Paul.
 - (a) The word “refreshed” (ἀναψύχω \ anapsoo'kho – Aorist Tense) means to make cool, to recover breath, and to refresh oneself.
 - (b) Onesiphorus refreshed Paul often or frequently.
 - (2) Onesiphorus sought Paul.
 - (a) This he did diligently.
 - (3) Onesiphorus Ministered to Paul.
 - (a) The word “ministered” (διακονέω \ dee-ak-on-eh'-o) means to serve, to assist, or wait upon.
- C. Paul’s reaction to the kindness of the household of Onesiphorus.
 - 1. Mercy to him in the day.
 - a. The word “mercy” (ἔλεος \ el'ehos) means kindness or goodwill towards the miserable and the afflicted, joined with a desire to help them.
 - b. “That Day” has reference to the day of judgment.
 - c. On that great day, God’s mercy will result in our salvation (Tit. 3:4-5).

Questions on 2 Timothy Chapter 1:

1. The word “_____” means good news or glad tidings.
2. Paul refers to Timothy as a _____ (vs. 2).
3. What was it about Timothy that Paul called to remembrance (vs. 5)?
4. What did Paul encourage Timothy to stir up (vs.6)?
5. God has not given us the spirit of fear but of _____, and _____, and of a _____ (vs. 17)
6. When did God design the plan of our salvation (vs. 9)?
7. Through what message has God revealed the blessings of salvation, the abolishment of death, eternal life, and immortality (vs. 9-10)?

8. What was the manner in which Paul commanded Timothy to protect the gospel (vs. 13)?
9. Who had turned away from Paul (vs. 15)?
10. Who had refreshed Paul (vs. 16)?

2 Timothy **“Chapter 2”**

Introduction:

1. This section will cover 2 Timothy 2:1-26.
2. In this Chapter, Paul’s purpose is to exhort Timothy to commit his teachings to faithful men (vs. 1-2).

Discussion:

I. The Command to be Strong (vs. 1-2).

A. Be Strong (vs. 1).

1. The phrase “be strong” (ἐνδυναμόω \ endoonamo'o – Imperative) means to be strengthened.
 - a. This word is consistently used in the New Testament as spiritual strength.
 - b. The present tense indicates a continual dependence on God.
2. The Person who strengthens.
 - a. The one doing the strengthening is the Lord Jesus.
 - b. With His power we can do all things (Phil. 4:13).

3. The power that strengthens.
 - a. Grace is God's enabling power (2 Cor. 9:8; 12:9; Tit. 2:11-14).
- B. The purpose for this strength (vs. 2).
 1. To commit to Paul's teachings.
 - a. The word "commit" (παράτιθμι \ paratith'aymee – Aorist Tense) means to place beside or set before like food placed on a table.
 2. The importance of Paul's teachings.
 - a. He spoke by the Holy Spirit (1 Cor. 2:13).
 - b. He had the mind of Christ (1 Cor. 2:16).
 - c. He spoke the commandments of the Lord (1 Cor. 14:37).
 - d. He spoke the revelation of the Lord (Gal. 1:11-12).
 - e. He taught the same message everywhere (1 Cor. 4:17).
 3. Those to whom Paul's teachings were to be committed.
 - a. Faithful men.
 - (1) The word "faithful" (πιστός \ pistos') means trustworthy or loyal.
 - (2) This is not designated as individuals who are believing but trustworthy and dependable.
 - b. Men who are able to teach.
 - (1) These select men needed to be capable of teaching.

II. Endure Suffering (vs. 3-13).

- A. The command (vs. 3).
 1. Endure hardness.
 - a. The phrase "endure hardness" (συγκακοπαθέω \ soongkakopatkeh'o – Aorist Imperative) means to suffer hardship together with one.
 - b. Paul's use of this word (1:8; 2:9; 4:5).
 2. As a good soldier of Christ.
 - a. As Christians we are soldiers in the Lord's army.
 3. Suffering is a part of the Christian life (Matt. 5:10-12; 10:16-23; Lk. 21:12; Jn. 15:20; 2 Tim. 3:12).
- B. Suffering illustrated (vs. 4-7).
 1. A soldier {Discipline} (vs. 4).
 - a. The key word is "entangled" (ἐμπλέκω / *emplekō*) which means to inweave (Matt. 27:29).
 - b. The "affairs of this life" would refer to the undertakings of everyday life.
 - c. A soldier is not distracted by the events of everyday life.
 - d. He keeps his focus on pleasing his commander.
 - e. Such an attitude requires discipline.
 2. An athlete {Dedication} (vs. 5).
 - a. The key word is "lawfully" (νομίμως \ nomim'oce) which means properly or in accordance with the rules. In this context, it refers to the rules or laws of the athletic event.
 - b. The phrase "competes in athletics" (ἀθλέω \ athleh'o – Present Tense) means to compete in a contest, contend in public games, and contend for a prize. We get our English word "athletics" from this word.
 - c. The point is that the athlete must compete by rules to gain the desired goal.
 - d. Such an attitude requires discipline.
 3. A Farmer {Determination} (vs. 6).

- a. The key phrase is “hard-working” (κοπιῶ \ kopeeah'o – Present Tense) which means to grow tired, weary, or to labor to the point of exhaustion.
 - b. The harvest of a farmer is unpredictable regardless of his effort.
 - c. That which keeps him going year after year is determination.
4. Consider these things (vs. 7).
- a. The word “consider” (νοέω \ noeh'o – Present Active Imperative) means to perceive with the mind, to think upon with care, to ponder.
 - b. The result of considering these illustrations is understanding.
 - (1) The word “understanding” (σύνεσις \ soon'esis) refers to a running together or a flowing together of knowledge. Insight, intelligence, or comprehension.
- C. Motivation to suffer (8-13).
- 1. The example of Christ (vs. 8).
 - a. The word “remember” (μνημονεύω \ mnaymonyoo'o – Present Active Imperative) means to hold in memory or keep in mind.
 - b. Paul encourages Timothy to keep in memory the suffering of Christ (Isa. 53:3-12; 1 Pet. 1:11; 2:20-25; 3:18; 4:1-2, 13; 5:1; Heb. 2:9-10; 5:8).

 - 2. The example of Paul (vs. 9-10).
 - a. Paul suffered (vs. 9).
 - (1) Thought of as an evildoer.
 - (a) The phrase “evil doer” (κακοῦργος \ kakoor'gos) refers to a criminal. One who has committed gross misdeeds and serious crimes.
 - (2) Imprisoned.
 - (a) The word of God is not chained!
 - (b) Paul wants to make clear that his suffering and imprisonment do not hinder the progress of the gospel (Phil. 1:12; 4:22).
 - b. Paul endured (vs. 10).
 - (1) The word “endure” (ὑπομένω \ hoopomen'o – Present Tense) means to remain or persevere or hold fast to one's faith under misfortunes and trials.
 - c. Paul's purpose for endurance.
 - (1) Salvation for the elect.
 - (a) The “elect” (ἐκλεκτός \ eklektos') refers to those who are chosen and drawn to God.
 - (b) The salvation Paul has in mind is spiritual (Rom. 1:16).
 - (2) Eternal glory refers to the glory and splendor of the next life.
 - 3. The faithfulness of God (vs. 11-13).
 - a. God is faithful (vs. 13).
 - (1) The word “faithless” (ἄπιστέω \ apisteh'o) means to have no belief.

- (2) The word “faithful” (πιστός \ pistos') means trustworthy or loyal.
- (3) Even when individuals are faithless toward God, it does not affect His promises to us.
- b. Promises of God.
 - (1) Presence (vs. 11).
 - (a) The phrase “died with him” is a reference to baptism (Rom. 6:3-4).
 - (b) Following baptism, we rise to walk in newness of life with the presence of God in our lives (Matt. 28:19-20; Heb. 13:5).
 - (2) Position (vs. 12a).
 - (a) The word “endure” (ὑπομένω \ hoopomen'o – Present Tense) means to remain or persevere or hold fast to one's faith under misfortunes and trials.
 - (b) If we endure to the end (Matt. 10:22; Heb. 12:2; Jam. 1:12), we will reign with Christ in heaven (Rev. 3:21).
 - (3) Denial (vs. 12b).
 - (a) Consider the meaning of denying Christ.
 - (i) Denies the truth spoken by others (Matt. 26:70; Luke 22:60).
 - (ii) Denies knowledge of Jesus (Matt. 26:72, 74).
 - (iii) Denies a relationship with Jesus (Mark 14:69-70).
 - (iv) Denies His name (Rev. 3:8).
 - (b) The consequence of denying Christ is that He will deny us (Matt. 10:32-33).

III. Be Approved to God (vs. 14-26).

- A. The command (v. 15a).
 - 1. The word “diligent” (σπουδάζω \ spoodad'zo – Aorist Tense, Imperative) means to exert oneself, to make every effort, to do one's best. It refers to persistent zeal.
 - 2. The word “approved” (δόκιμος \ dok'eemos) means to be genuine on the basis of testing.
 - 3. The word “present” (παρίστημι, ν \ {par-is'-tay-mee – Aorist Tense) means to stand before.
 - 4. Paul is encouraging Timothy and those to whom he commits Paul's teachings to make every effort to live a genuine life before God.
 - 5. He does this by introducing three more words: a worker (vs. 14-19), a vessel (vs. 20-23), and a servant (vs. 24-26).
- B. A worker approved of God (vs. 14-19).
 - 1. Reminds (vs. 14).
 - a. The word “remind” (Present Tense Imperative) means to keep on reminding them.
 - (1) This word goes back to verse 2, the faithful men.
 - b. He reminds them of everything discussed in verses 1-13 and the following verses.
 - c. Before God means in the sight or presence of God.
 - d. That about which he testifies.
 - (1) Do not strive about words to no profit (vs. 14).
 - (a) The phrase “strive about words” (λογομαχέω \ logomakheh'o –

Present Tense) means to wrangle about empty trifling matters.

(b) Purpose of this charge.

(i) It ruins (destroys) the hearers.

2. Diligent (vs. 15).

a. Remember that the word diligent (Aorist Active Imperative) means to exert oneself, to make every effort, and to do one's best.

b. Areas of diligence.

(1) Living a life approved by God.

(2) Rightly divide the word of truth (vs. 15).

(a) The phrase "rightly dividing" (ὀρθοτομέω \ orthotomeh'o – Present Tense) means to cut straight, or to cut right, to make straight and smooth, to handle aright, to teach the truth directly and correctly.

(b) The material he is to handle correctly is the word of truth (the word of God vs. 9), which is identified as the gospel (1:8. 10; 2:8; Eph. 1:13).

3. Shun (vs. 16-18).

a. The word "shun" (περίστημι \ pereeis'taymee – Imperative) means to avoid.

b. That which he shuns.

(1) Profane and idle babblings (vs. 16).

(a) The word "profane" (βέβηλος \ beb'aylos) means godless or not connected to religion, worldly.

(b) The word "vain babblings" (κενοφωνία \ kenofonee'ah) means useless or worthless.

c. Reasons for this warning.

(1) To keep from leading to further ungodliness (vs. 16b).

(a) The word "increase" (προκόπτω \ prokop'to) means to beat forward to lengthen out by hammering (as a smith forges metal), to advance or make progress.

(b) This is a slow progressive advance forward.

(2) To avoid the spreading of false doctrine (vs. 17-18a).

(a) Hymenaeus and Philetus had strayed from the truth.

(i) The word "strayed" (ἀστοχέω \ astokheh'o) means to deviate or miss the mark.

(b) Their message was spreading like cancer.

(i) The word "cancer" (γάγγραινα \ gang'graheenah) means gangrene.

(ii) The English word "gangrene" comes from this word.

(iii) Gangrene is the decay of tissue in a part of the body where the blood supply is obstructed by injury which continually spreads.

(iv) As gangrene slowly destroys the physical body, false doctrine will slowly destroy the spiritual body.

(3) To avoid the destruction of one's faith (vs. 18b).

(a) The word "overthrow" (ἀνατρέπω \ anatrep'o) means to overturn or destroy.

(b) False doctrine will eventually destroy one's faith.

3. Departs (vs. 19).

a. He departs from iniquity.

(1) The word "depart" (ἀφίστημι / *afistēmi* – Aorist Tense, Imperative) means to leave or abandon.

(2) The word "iniquity" (ἀδικία \ adeekee'ah) means unrighteousness, wickedness, evil, or wrongdoing

b. Reason for departure from iniquity.

(1) The solid foundation of God's standards.

(a) The word "solid" (στερεός \ sterehos') means firm, steadfast, or immovable.

(b) The word "foundation" (θεμέλιος \ themel'eeos) refers to the supporting base of a structure.

(c) The word "stands" (ἵστημι \ his'taymee – Imperfect) means to make firm, fix or establish.

(d) The foundation that Paul has in mind is the one laid by Christ and His apostles (1 Cor. 3:11; Eph. 2:20).

(f) Paul references Numbers 16:1-35 to encourage.

(i) The Lord knows those who are his" is a reference from Numbers 16:5.

(ii) To depart from iniquity is a reference to Numbers 16:26.

(iii) The rebellion of Korah did not devastate Israel.

(iv) The point that Paul is making is that God's Word cannot be overturned or destroyed (John 10:34-35; Matt. 5:18).

(2) The seal of God's foundation.

(a) The word "seal" (σφραγίς \ sfragece') refers to a mark of authentication.

(i) A seal verifies ownership, assures genuineness, and protects the contents of the sealed object.

(b) The Lord knows those who are His.

(i) Those who have been purchased by the blood of Jesus belong to Him (1 Cor. 6:19-20; 1 Pet. 1:18-19).

(ii) We contact the blood of Christ through Baptism (Rev. 1:5; Acts 22:16).

(c) Those who have named the name of Christ must depart from iniquity.

(i) To name Christ involves a relationship (Rom. 10:10; Matt 28:19-20).

C. Being a Vessel of honor (vs. 20-23).

1. An analogy (vs. 20).

a. In every house there are vessels of honor and dishonor.

(1) Vessels of honor – gold, and silver (vessels used for serving).

(2) Vessels of dishonor – wood and clay (vessels used for garbage).

b. Paul has in mind those who are standing on the solid foundation of God (vessels of honor) and false teachers like Hymenaeus and Philetus (vessels of dishonor).

2. Condition of the vessel of honor (vs. 21).
 - a. Cleansed.
 - (1) The word “cleanse” (ἐκκαθαίρω \ ekkathah'eero) means to clean thoroughly.
 - (2) We are cleansed by the Word of God (Jn. 15:3; 1 Pet. 1:22-23).
 - b. Sanctified.
 - (1) The word “sanctified” (ἀγιάζω \ hageead'zo) means to separate from profane things and dedicate to God.
 - c. Useful for the master.
 - d. Prepared for every good work.
3. Requirements of a vessel of honor (v. 22-23).
 - a. Flee (Present Active Imperative) certain things (vs. 22).
 - (1) The word “lusts” (ἐπιθυμία \ epeethoomee'ah) refers to evil desire or to that which is forbidden.
 - b. Pursue (Present Active Imperative) certain things (vs. 22).
 - (1) Righteousness (δικαιοσύνη \ dikahyosoo'nay) is the act of doing what is in agreement with God's standards.
 - (2) Faith (πίστις \ pis'tis) has at least three different meanings.
 - (i) Faith can refer to the act of believing or personal faith (Mk. 11:22; Acts 20:21; 1 Thess. 1:8; 1 Pet. 1:21; 1 Jn. 5:4).
 - (ii) Faith can refer to Christian doctrine (Acts 16:5; Rom. 1:5; Gal. 1:23; Jude 1:3).
 - (iii) Faith can refer to faithfulness (Rev. 2:10).
 - (iv) Spiritual maturity requires that a Christian pursue all three.
 - (3) Love (ἀγάπη \ agah'pay) refers to the active love of God for his Son and his people, and the active love his people are to have for God, and others (Jn. 3:16; 13:34-35).
 - (4) The word “peace” (εἰρήνη \ iray'nay) refers to a state of tranquility, harmony, and stability.
 - (5) Those to pursue these things with.
 - (i) Those who call on the Lord with a pure heart.
 - (ii) To call on the Lord is to obey the gospel (Rom. 10:13-17).
 - (iii) One with a pure heart has been cleansed from sin.
 - c. Avoid certain things (vs. 23).
 - (1) Foolish and ignorant disputes.
 - (2) These things generate strife or arguments.
- D. A Servant of the Lord (vs. 24-26).
 1. A servant.
 - a. The word “servant” (δοῦλος \ doo'los) refers to a slave or one who gives himself up to the will of another.
 2. Characteristics of the servant.
 - a. Gentle (ἥπιος \ ay'preeos) means kind.
 - b. Able to teach (διδασκτικός \ didaktikos) able to communicate the message effectively.
 - c. Patient (ἀνεξίκακος \ anexik'akos) is a word that denotes an attitude of patient forbearance towards those in the opposition.
 - d. These characteristics are to be exercised in Humility.

- (1) Humility (πραΰτης / *praotēs*) refers to gentleness and kindness of mind.
3. Purpose of these characteristics (vs. 25b-26).
- Correcting the opposition.
 - Helping them to escape from the snare of the devil.
 - Paul never gave up even on the false teachers.

Questions on 2 Timothy Chapter 2:

1. Paul commanded Timothy to commit his teachings to “ _____ ” (vs. 2).
2. Paul commanded Timothy to _____ as a good soldier of Christ (vs. 3).
3. What were the three illustrations that Paul used to illustrate suffering (vs. 4-6)?
4. Who were the two examples of suffering referring to (vs.8-10)?
5. What three words did Paul use to encourage Timothy to be an approved worker of God?
6. What did Paul tell Timothy to shun (vs. 16)?
7. Those who name the name of Christ must depart from _____ (vs. 19).
8. In every house, there are vessels of _____ and _____ (vs. 20).
9. What is the condition of a vessel of honor (vs. 21)?
10. What are the characteristics of the servant of God (vs. 24-25)?

2 Timothy

“Chapter 3”

Introduction:

1. This section will cover 2 Timothy 3:1-17.
2. The theme of the chapter is found in verse one.
 - a. As chapter two closes, Paul admonishes Timothy to be gentle and patient toward the opposition (false teachers) and teach them with the attitude of humility.
 - b. The purpose of this charge was so the false teachers would repent, know the truth, and be released from the captivity of the devil (2:24-25).
 - c. In 3:1, Paul informs Timothy that though he exhibits a positive attitude toward the false teachers, he does not expect the same attitude to be reciprocated.
3. In this Chapter, Paul’s purpose is to exhort Timothy to know and avoid certain things (vs. 1-9) and to continue in certain things (vs. 10-17).

Discussion:

I. Things to Know and Avoid (vs. 1-9).

- A. The Coming of Perilous times (vs. 1).
 1. Perilous times.
 - a. The word “perilous” (χαλεπός \ khalepos') means troublesome, dangerous, fierce, or savage (Matt. 8:28).
 - b. It is a word used to describe wild animals or raging seas.
 2. The time of perilous times.
 - a. “In the last days.”
 - (1) Some are convinced that the last days are a reference to the end times.
 - (2) Paul was warning Timothy of an event that he would witness in his lifetime, thus the command to turn away (vs. 5).
 - b. Paul had in mind the Christian age.
 - (1) Biblical history can be divided into three eras of time: Patriarch, Mosaic, and Christian.
 - (2) The Christian age is “the last days” (Acts 2:17; Joel. 2:28-32; Heb. 1:1-2).
 3. The certainty of these times.

- a. The phrase “will come” (ένίστημι \ enis'taymee – Future Tense) means present or close at hand.
 - b. It was not a matter of if but when these times would come.
- B. Characteristics of False Teachers (vs. 2-5).
1. Lovers of themselves (φίλαυτος \ fil'owtos) selfish.
 - a. There is a sense in which we are to love ourselves (Matt. 22:39; Eph. 5:28-29).
 - b. We must also be willing to deny ourselves (Matt. 16:24).
 2. Lovers of money (φιλάργυρος \ filar'gooros) greedy for money, avarice (Extreme greed for wealth or material gain).
 - a. This was the condition of the Pharisees (Luke 16:14).
 - b. This was characteristic of false teachers (1 Tim. 6:5-10).
 3. Boasters (ἀλαζών \ aladzone') an empty pretender (Those who are worthy of death Rom. 1:28-32).
 4. Proud (ὑπερήφανος \ hooperay'fanos) showing oneself above others.
 - a. These individuals are resisted by God (Jam. 4:6; 1 Pet. 5:5).
 5. Blasphemers (βλάσφημος \ blas'faymos) Those who speak slanderous, abusive, evil, and hurtful speech about others. Abusive speech against other people.
 - a. We are commanded not to speak evil against one another (Jam. 5:11).
 6. Disobedient to parents.
 - a. The word “disobedient” (ἀπειθής / *apeithēs*) describes one who is unwilling to be persuaded.
 - b. The Bible commands obedience and honor toward parents (Exod. 20:12; Eph. 6:1-2).
 - c. Those guilty of this sin are worthy of death (Rom. 1:30-32).
 7. Unthankful (ἀχάριστος \ achar'istos).
 - a. The Bible demands that we be thankful (Psa. 100:4; Col. 3:15; 1 Thess. 5:18).
 8. Unholy (άνόσιος \ anos'eeos) Wicked.
 - a. The Bible demands holy living (1 Pet. 1:15-16).
 9. Unloving (ἄστοργος \ as'torgos) without natural affection (KJV) inhuman, heartless, without love. (Rom. 1:28-32).
 - a. Love is the identifying mark of a Christian (John. 13:34-35).
 10. Unforgiving (ἄσπονδος \ as'pondos) not reconcilable, unwilling to make a treaty. (Rom. 1:28-32)
 11. Slanderers (διάβολος \ deeb'olos) prone to slander, devilish, a wicked person who is like the devil.
 - a. This word appears 38x's in the New Testament and most of the time it is translated as “devil” (Matt. 4:1, 5, 8, 11; 13:39; 25:41).
 - b. Since these people are in the snare of the devil, they have become like him (2 Tim. 2:26).
 12. Without self-control (ἀκρατής / *akratēs*) refers to moral failure.
 13. Brutal (άνήμερος \ anay'meros) not tame, fierce, savage.
 14. Despisers of good (ἀφιλάγαθος \ aflag'athos) not a lover of what is good.
 - a. The Bible demands that we be lovers of good (Gal. 6:10).
 15. Traitors (προδότης / *prodotēs*) a treacherous one or betrayer.
 - a. Spoken of Judas (Luke 6:16).

- b. Relationships are destroyed because of this action.
- 16. Headstrong (προπειτής / *propetēs*) rash, reckless, thoughtless.
- 17. Haughty (τυφώω / *tufoō*) to be conceited.
 - a. This characteristic causes one to fall into the condemnation of the devil (1 Tim. 3:6).
 - b. This was characteristic of false teachers (1 Tim. 6:4).
- 18. Lovers of pleasure rather than lovers of God.
 - a. Loving Pleasure (φιλήδονος \ *filay'donos*).
 - b. We are to love God with every fiber of our being (Matt. 22:37; Mark 12:30).

19. Hypocritical (vs. 5).

a. Having a form of godliness.

- (1) The word “form” (μόρφωσις \ mor'fosis) means appearance or an outward form.
- (2) Godliness (εὐσέβεια \ yooseb'iah) denotes profound respect for God.
- (3) These false teachers appeared to be godly but inwardly they were like the Scribes and Pharisees (Matt. 23:25-28).

b. Denying the power of godliness.

- (1) The word “denying” (ἀρνέομαι \ arneh'omahee – Perfect Tense) means to reject or to refuse.
- (2) There is great power in being godly (Eph. 3:20; Phil. 4:13).

c. Turn away from such people.

- (1) The phrase “turn away” (ἀποτρέπω (*apotrepō* – Present Tense, Imperative) means to turn away completely or avoid.
- (2) Evil people corrupt good people (Psa. 1:1; 1 Cor. 15:33)

C. Goal of False Teachers (vs. 6-7).

1. To lead individuals away from the truth (vs. 7).

- a. The word “learning” (μανθάνω \ manthan'o – Present Tense) means to be instructed or to be taught. The present tense indicates this was a habit.
- b. Truth can be known and understood (Jn. 17:17; 8:32; Eph. 3:4; 5:17).
- c. These individuals were unable to come to the knowledge of the truth because they were being taught false doctrine.

2. The method of false teachers.

a. Captivate gullible women.

- (1) The phrase “make captives” (αἰχμαλωτίζω \ aheekhmalotid'zo – Present Tense) means to capture one's mind and lead away from the truth.
- (2) The phrase “gullible women” (γυναικάριον \ goonaheekar'eeon) refers to weak-willed, immature, and childish women.
- (3) Paul does not use this term to belittle women, and neither is he describing women in general. He is describing a situation involving certain women. Women who are in a spiritually weakened condition.

b. Reason these women were spiritually weakened.

(1) Loaded down with sins.

- (a) The phrase “loaded down” (σωρεύω \ soreyoo'o – Perfect Tense) means overwhelmed and the perfect tense specifies that this is a condition that these women were continually in.
- (b) They are overwhelmed by their sins.

(2) Lead away by various lusts.

- (a) The word “lusts” (ἐπιθυμία \ epeethoomee'ah) refers to evil desires or that which has been forbidden.
- (b) Their consciences are burdened with sins and their lives are controlled by evil desires putting them in a weakened condition.

D. A Confident comparison (vs. 8-9).

1. Paul compares the false teachers to Jannes and Jambres

- a. Jannes and Jambres could refer to the sorcerers who opposed Moses before Pharaoh (Exod. 7:11ff).
 - b. The word “resist” (ἀνθίστημι \ anth-is'taymee – Present Tense) means to oppose, to rebel against, or set oneself up against.
 - c. Just as sorcerers opposed Moses in the past, false teachers now oppose the truth.
2. Explanation for the opposition.
- a. Corrupt minds refer to the sum total of the whole mental and moral state of being.
 - b. Dissatisfied (ἀδόκιμος \ adok'eemos) not standing the test, unfit.
3. End result of the opposition.
- a. They will progress no further.
 - (1) The word “progress” (προκόπτω \ prokop'to – Future Tense) means to beat forward, to lengthen out by hammering (as a smith forges metals), to advance or make progress.
 - b. Their folly will be known.
 - (1) The word “manifest” (ἔκδηλος \ ek'daylos) means to make clear, plain, or evident.

II. Things to Continue to Do (vs. 10-17).

A. Follow good examples (vs. 10-13).

- 1. The word “followed” (παρακολουθέω \ parakolootheh'o – Aorist Tense) means to accompany closely side by side.
 - a. Whereas those Paul has been speaking of have opposed the truth, Timothy has followed the teachings of Paul.
 - 2. Things of Paul that Timothy had followed.
 - a. Doctrine (διδασκαλία \ didaskalee'ah) refers to teaching or instruction.
 - (1) This word is found 21x in the New Testament. Paul references this word 19 of the 21x.
 - (2) Jesus is the only other one to use this word (Matt. 15:9; Mark 7:7).
 - (3) Paul is contrasting his teaching with false teaching.
 - b. Manner of life (ἀγωγή \ agogay') refers to a course of life or a way of life.
 - c. Purpose (πρόθεσις \ proth'esis) refers to an aim in life, the setting forth of a plan, to plan in advance.
 - d. Faith (πίστις \ pis'tis) refers to Paul's personal faith and his faithfulness to the system of faith or the entire body of truth.
 - e. Longsuffering (μακροθυμία \ makrothoomee'ah) means patience, endurance, steadfastness, perseverance, forbearance, and self-restraint before proceeding to action.
 - f. Love (ἀγάπη \ agah'pay) in the NT is usually the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies.
- g. Perseverance (ὑπομονή \ hoopomonay') in the NT is the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings. It refers to one who is patient in circumstances especially difficult ones mentioned earlier (vs. 1).

- h. Persecutions (διωγμός \ deeuemos') This word is found 10x's in the New Testament and it always refers to religious persecution (Acts 8:1; 13:50; Rom. 8:35; 2 Cor. 12:10).
 - i. Afflictions (πάθημα \ path'aymah) suffering, misfortune, calamity, or evil.
 - (1) These afflictions and persecutions took place at Antioch, Iconium, and Lystra (Acts 13:45, 50; 14:1-5, 19).
 - (2) Paul endured these afflictions.
 - (a) The word "endured" (ὑποφέρω \ hoopofer'o – Aorist Tense) means to bear by being under, bear up (a thing placed on one's shoulders).
 - (3) The Lord delivered Paul.
 - (a) The word "delivered" (ῥύομαι / ruomai – Aorist Tense) means to rescue from danger.
 - (b) There were many times when Paul was delivered by God (Acts 9:23-25; 16:25-26).
3. Purpose of following good examples (vs. 12-13).
- a. Persecution (vs. 12).
 - (1) The word "desire" (θέλω \ thel'o – Present Tense) means to will, have in mind, intend, to be resolved or determined, to purpose, to take delight in, have pleasure in doing a thing.
 - (2) The word "godly" (εὐσεβῶς \ yooseboce') denotes a profound respect for God.
 - (3) The phrase "will suffer persecution" (διώκω \ deeo'ko – Future Tense) means to make to run or put to flight.
 - (4) Persecution of Christians is not an if but when.
 - b. The progress of evil (vs. 13).
 - (1) The word "imposters" (γόης / goēs) refers to a swindler or a cheat.
 - (2) The word "deceived" (πλανᾷω,ν \ {plan-ah'-o – Present Tense) means to cause to stray or to lead aside from the right way. One who entices to impious action by pious words.
 - (3) This verse recognizes that evil becomes intensely worse as time goes on.
 - c. Just as Paul was delivered from persecutions and afflictions by the Lord, we too will be delivered, therefore we must endure.
- B. Follow the Word of God (vs. 14-17).
- 1. Continue in the Holy Scriptures (vs. 14-15).
 - a. Continue.
 - (1) The word "continue" (μένω \ men'o – Present Active Imperative) means to remain or abide or dwell.
 - b. Holy Scriptures.
 - (1) The word "holy" (ἅγιος \ heeeros') means sacred or divine.
 - (2) The word "scriptures" (γράμμα \ gram'mah – 15x's in NT) refers to writings (Jn. 5:47) or letters (Jn. 7:15; Gal. 6:11). It had reference to the Old Testament (2 Cor. 3:6).
 - 2. Purpose of continuing in the Holy Scriptures.

- a. Scriptures are reliable (vs. 14).
 - (1) The word “learned” (μανθάνω \ manthan'o – Aorist Tense) means to be instructed, or to practice by experience.
 - (2) The word “assured” (πιστόω / *pistoō*) means to be convinced of something or to make it trustworthy. A sure belief.
 - (3) The word “knowing” (εἶδω / *eidō* – *Perfect Tense*) means to recognize or come to an understanding.
- b. Scriptures can be understood (vs. 15a).
 - (1) The word “known” (εἶδω / *eidō* – *Perfect Tense*) means to recognize or come to an understanding.
 - (2) The word “child” (βρέφος \ bref'os) refers to a newborn babe or infant. (Luke 1:41, 44; 2:16).
 - (3) Scriptures were designed to be understood (Jn. 8:32; Eph. 3:4; 5:17).
- c. Scriptures make one wise for salvation (vs. 15b).
 - (1) Scripture does not bring salvation, but it points one in the direction of salvation (Rom. 1:16; Jam. 1:21).
- 3. The Source of Scripture (vs. 16a).
 - a. The word “scripture” (γραφῆ \ grafay' – 51x's in NT) refers to the collective whole of holy scriptures.
 - b. The word “inspired” (θεόπνευστος \ thehop'nyoostos) means God-breathed.
 - c. This is a combination of the word God and the verb breathe.
 - d. Scriptures are from the breath of God (2 Pet. 1:20-21).
- 4. The value of Scripture (vs. 16b).
 - a. Profitable (ὠφέλιμος / *ōfelimos*) means useful or valuable.
 - b. Doctrine.
 - (1) The word “doctrine” (διδασκαλία \ didaskalee'ah) means teaching or instruction.
 - c. Reproof.
 - (1) The word “reproof” (ἐλεγχος / *elenchos*) refers to an expression of strong disapproval.
 - d. Correction.
 - (1) The word “correction” (ἐπανόρθωσις \ epanor'thosis) refers to the restoration of a right state or improvement of life or character. Setting right.
- e. Instruction in righteousness.
 - (1) The word “instruction” (παιδεία \ paheedi'ah) means discipline.
 - (2) It refers to the whole training and education of children (which relates to the cultivation of mind and morals and employs for this purpose now commands and admonitions, now reproof and punishment).
 - (3) The word “righteousness” (δικαιοσύνη \ dikahyosoo'nay) refers to what is right, the act of doing what agrees with God's standards, the

- state of being in proper relationship with God.
5. The purpose of Scripture (vs. 17).
 - a. Complete.
 - (1) The word “complete” (ἄριστος \ ar'teeos) means complete, capable, proficient, entirely suited, and able to meet all demands.
 - b. Thoroughly equipped.
 - (1) The phrase “thoroughly equipped” (ἐξαρτίζω \ exartid'zo – Perfect Tense) means to furnish perfectly. Every aspect and every task of the Christian life.
 - (2) God never asks us to do something without equipping us.

Questions on 2 Timothy Chapter 3:

1. Paul warns Timothy that in the last days “_____” will come (vs. 1).
2. What do the last days refer to (vs. 1)?
3. What was the goal of the false teachers (vs. 6-7)?
4. What two reasons did Paul in his description of the gullible women (vs.6)?
 - a.

- b.
5. What two reasons does Paul give as to why the false teachers resist the truth (vs. 8-9)?
- a.
 - b.
6. What were the nine things of Paul that Timothy had followed (vs. 10-11)?
- a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
7. All who live godly in Christ Jesus will suffer _____ (vs. 12).
8. Scriptures are able to make one wise for _____ (vs. 15).
9. What did Paul mean when he said all Scripture is given by the inspiration of God (vs. 16)?
10. What is the purpose of the Scriptures (vs. 17)?

2 Timothy

“Chapter 4”

Introduction:

1. This section will cover 2 Timothy 4:1-22.
2. The theme of this chapter is found in verse one.
 - a. Paul presents a charge to Timothy.
 - b. This is not the first charge that Paul presents Timothy with a charge (1 Tim. 5:21; 6:13; 2 Tim. 2:14).
 - c. The purpose of this charge is to remind Timothy to preach the word (vs. 2).

Discussion:

I. The Charge (vs. 1-5).

- A. Seriousness of the charge (vs. 1).
 - 1. The word “charge” (διαμαρτύρομαι \ dee-am-ar-too'-rom-ahee) means to make a solemn and earnest charge.
 - 2. The witnesses of this charge.
 - a. The Father and the Son.
 - b. The word “before” (ἐνώπιον \ en-o'-pee-on) is used in the sense of in the sight of or in the presence of.
- B. Motivation for the charge.
 - 1. The Judgment.
 - a. Paul is reminding Timothy that someday he will stand before Jesus the judge of all (2 Cor. 5:10).
 - b. The living and the dead refer to the whole human race at the time of judgment (John 5:28-29; Matt. 25:31-46; Rev. 20:12).
- C. Content of the Charge (vs. 2).
 - 1. Preach the word (vs. 2a).
 - a. The word “preach” (κηρύσσω \ kay-roos'-so – Aorist Active Imperative) means to herald, publish, or proclaim aloud and publicly.
 - b. “The word” in this passage is the word of God.
 - 2. Components of preaching the word (vs. 2b).
 - a. Prepared.
 - (1) The word “instant” (ἐφίστημι \ ef-is'-tay-mee – Aorist Active Imperative) means to be ready.
 - (2) The phrase “in season” (εὐκαίρως \ yoo'-kahee-ros) means when the opportunity occurs.
 - (3) The phrase “out of season” (ἀκαίρως \ ak-ah'-ee-roce) refers to the lack of a favorable opportunity.
 - (4) Preachers must be like the needle of a compass that always points in the right direction regardless of the weather conditions.
 - b. Convince.
 - (1) The word “Convince” (ἐλέγχω \ el-eng'-kho – Aorist Active Imperative) means to convict, to show fault, generally with a suggestion of shame of the person convicted.
 - (2) It is used to reprove one who continues in sin (1 Tim. 5:20; Matt. 5:18) or correcting of an opponent (Tit. 1:9, 13).
 - c. Rebuke.
 - (1) The word “rebuke” (ἐπιτιμάω \ ep-ee-tee-mah'-o – Aorist Active Imperative) means to charge sharply, to assess a penalty.
 - (2) To censor or prevent an action or bring it to an end.
 - d. Exhort.
 - (1) The word “exhort” (παρακαλέω \ par-ak-al-eh'-o – Aorist Active

Imperative) means to call to one's side, to comfort, strengthen and encourage.

(2) How exhorting is to be done.

(a) The word “longsuffering” (μακροθυμία \ mak-ro-thoo-mee-'ah) means patience, endurance, steadfastness, perseverance, forbearance, or self-restraint before proceeding to action.

(b) The word “teaching” (διδαχή \ did-akh-ay') refers to teaching or instruction.

D. Reason for the Charge (vs. 3-4).

1. Rejection of sound doctrine and truth.

a. Sound doctrine and truth are synonymous.

(1) The phrase “sound doctrine” is a phrase Paul has used before (1 Tim. 1:10; 6:3; 2 Tim. 1:13).

(2) Sound doctrine is the doctrine of Christ (2 John 1:9).

(3) Truth is God's Word (John 17:17).

(4) The word “endure” (ἀνέχομαι \ {an-ekh'-om-ahee) means to put up with, to hear or listen to willingly (Heb. 13:22).

(5) The phrase “turn away” (ἀποστρέφω \ ap-os-tref'-o) means to rebel, reject, to turn oneself away from.

2. The accumulation of teachers to suit personal desires.

a. The word “desires” (ἐπιθυμία \ epeethoomee'ah) refers to evil desires or that which has been forbidden.

b. The phrase “itching ears” (κνήθω / *knēthō*) refers to the curiosity that looks for interesting juicy bits of information.

c. The word “heap” (ἐπισωρεύω \ ep-ee-so-ryoo'-o) means to accumulate or to heap together in piles.

d. The people had made themselves the measure of who should teach them and what was acceptable instead of the word of God.

3. Turning to fables.

a. The word “fables” (μῦθος \ moo'-thos) refers to a myth or story. That which is not true or historical and lacks reality.

D. Reaction to the Charge (vs. 5).

1. Watch.

- a. The word “watch” (νήφω \ nay'-fo – Present Active Imperative) means to be calm and collected in spirit, to be clear-headed, well-balanced, and self-control.
- b. Even if things go from bad to worse, don't panic.

2. Endure hardness.

- a. The phrase “endure hardness” (κακοπαθέω \ kak-op-ath-eh'-o – Aorist Active Imperative) means to suffer trouble, afflictions, and bear hardship patiently.

3. Work.

- a. The word “do” (ποιέω \ roy-eh'-o – Aorist Active Imperative) means to make, practice, or produce.
- b. The word “evangelist” (εὐαγγελιστής / eu-ang-elis-tēs) refers to one who announces glad tidings, a preacher of the gospel.

4. Fulfill.

- a. The word “fulfill” (πληροφορέω \ play-rof-or-e-h'-o – Aorist Active Imperative) means to carry out fully or discharge completely.
- b. The word “ministry” (διακονία \ dee-ak-on-ee'-ah) refers to one who executes the commands of another.

5. Paul's message to Timothy is don't allow false teachers and the actions of others to keep you from doing your work as a minister.

II. An Example to Follow (vs. 6-8).

A. Awaiting Death (vs. 6).

1. Sacrifice.

- a. The phrase “being poured out as a drink offering” (σπένδω / spen-dō – Present Tense) is being used figuratively as to what is happening to Paul.
- b. He may be referring to the OT drink offering (Exod. 29:40-41; Lev. 23:13; Num. 15:5-10; 28:7).
- c. He is probably referring to his life being poured out or sacrificed.

2. Death.

- a. The word “departure” (ἀνάλυσις \ an-al'-oo-sis) refers to an unloosing. This word is used about the release of a ship preparing to set sail.
- b. This word is used figuratively for departure from life.

B. Prepared life (vs. 7).

1. Fought the good fight.

- a. The word “fought” (ἀγών \ ag-one' – Perfect Tense) means to struggle in a fight.
- b. Paul's struggle was for God and the gospel.
- c. Paul had encouraged Timothy earlier to fight (1 Tim. 6:12).
- d. Paul did not command that which he was unwilling to do.

2. Finished the race.

- a. The word “finished” (τελέω \ tel-eh'-o – Perfect Tense) means to perform,

- execute, complete, fulfill, to end. It denotes the actual maintenance of the essential functions or realities of Christian life.
- b. The word “race” (δρόμος \ drom'-os) as used in the NT refers to the course of life.
 - c. Paul had never given up on the Christian life regardless of the circumstances.
3. Kept the faith.
 - a. The word “kept” (τηρέω \ tay-reh'-o – Perfect Tense) means to guard, obey and observe.
 - b. “The faith” is the system of faith or the entire body of truth.
 - c. Paul lived his life ready to defend the gospel (Phil. 1:17).
- C. Promised reward (vs. 8).
1. The reward.
 - a. A crown of righteousness.
 - (1) The word “crown” (στέφανος \ stef'-an-os) refers to the victor’s crown.
 - (2) The word “righteousness” (δικαιοσύνη \ dik-ah-yos-oo'-nay) refers to the act of doing what agrees with God’s standards, the state of being in a proper relationship with God (Psa. 119:172).
 - (3) Paul has in mind his heavenly reward (1 Cor. 9:25).
 2. The assurance of the reward.
 - a. The phrase “laid up for me” (ἀπόκειμαι \ ap-ok'-i-mahee – Present Tense) means stored up, reserved for one, or preserved.
 - b. Paul wants Timothy to have confidence in his heavenly reward (1 Pet. 1:3-5).
 3. The source of the reward.
 - a. The Lord the righteous judge.
 4. The time of the reward.
 - a. “That Day” has reference to the second coming of Christ (2 Tim. 1:12, 18).
 5. Future recipients of the reward.
 - a. Those who have loved His appearing.
 - (1) The word “loved” (ἀγαπάω \ ag-ap-ah'-o – Perfect Tense) in the NT usually, the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies.
 - (2) The perfect tense of “have loved” signifies that this love is constantly characterized in their lives (John 13:34-25).
 - (3) “His appearing” refers to the second coming of Christ.

IV. Personal Instructions (vs. 9-15).

A. A Desire (vs. 9-12).

1. The phrase “be diligent” (σπουδάζω \ spoo-dad'-zo – Aorist Active Imperative) means to make haste or exert oneself, making every effort to do your best.

2. It conveys a sense of urgency. Paul repeats this request in verse 21.
3. Reasons for Paul's request.
 - a. Demas had forsaken Paul.
 - (1) Demas was one of Paul's companions (Col. 4:14; Philemon 1:23-24).
 - (2) The word "forsaken" (ἐγκαταλείπω \ eng-kat-al-i'-po – Aorist Tense) means to abandon.
 - (3) Reason Demas forsook Paul.
 - (a) He loved the present world.
 - (b) The phrase "having loved" (ἀγαπάω \ ag-ap-ah'-o – Aorist Tense) in the NT usually the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies. Having begun to love and still loved the present world.
 - (c) "The present world" is a reference to the evil age (Gal. 1:4) whose god is the evil one (2 Cor. 4:4), that Christians are not to be conformed to (Rom. 12:2).
 - (d) Thessalonica may have been the hometown of Demas since he is mentioned with Aristarchus (Philemon 1:24; Acts 20:4; 27:2).
 - b. Only Luke was with Paul.
 - (1) Luke was a beloved companion of Paul (Col. 4:14).
 - (2) This was a statement regarding Luke's loyalty to Paul.
 - c. The request to bring Mark.
 - (1) This was John Mark, son of Mary (Acts 12:12) and cousin of Barnabas (Col. 4:10) who accompanied Paul and Barnabas on Paul's first missionary journey but left during the journey (Acts 12:25; 13:1-5,13).
 - (a) Paul did not want to take him on the second journey (Acts 15:36-41) but Mark proved himself and became a fellow worker of Paul (Philemon 1:23-24).
 - (b) Paul, Luke, and Mark were together in Paul's first imprisonment (Col. 1:1; 4:10, 14).
 - (c) These three wrote 60% of the NT.
 - (2) Mark was useful for ministry.
 - (a) The word "useful" (εὔχρηστος \ yoo'-khrays-tos) means easy to use.
 - (b) The word "ministry" (διακονία \ {dee-ak-on-ee'-ah) refers to service.
 - d. Tychicus had been sent to Ephesus.
 - (1) Tychicus was another important member of Paul's missionary team (Acts 20:4).
 - (2) He was a beloved brother and faithful minister (Eph. 6:21; Col. 4:7).

B. A Request (vs. 13).

1. The cloak.
 - a. The "cloak" (φελώνης / fe-lon-ēs) was a large sleeveless outer garment made of a single piece of heavy material with a hole in the middle through which the head was passed.
 - b. It served as protection against cold and rain.

2. The books.
 - a. The word “books” (βιβλίον \ bib-lee'-on) refers to a scroll or writing.
 - b. In the NT it often refers to sacred writings (Luke 4:17, 20; Jn. 20:30; 21:25; Gal. 3:10; Heb. 9:19).
 3. The parchments.
 - a. The word “parchments” (μεμβράνα \ mem-bran'-ah) refers to a fine animal leather specially prepared for use in making scrolls.
 - c. Parchments were used in making books.
 4. What an encouragement. Paul is facing death and his focus is on God's Word and writing more letters to encourage others.
- C. A Warning (vs. 14-15).
1. Beware of Alexander the Coppersmith.
 - a. The word “coppersmith” (χαλκεύς \ khalk-yooce') means worker in metal or iron.
 - b. This may be the Alexander that Paul mentioned earlier (1 Tim. 1:20).
 - c. The word “beware” (φυλάσσω \ foo-las'-so – Present Tense, Imperative) means to be on guard, to watch for or keep away from.
 - d. The present tense indicates that Timothy must constantly be on guard.
 2. Reason for the warning.
 - a. He had brought much harm to Paul.
 - (1) The Lord would reward Alexander.
 - (2) Vengeance belongs to the Lord (Psa. 62:12; Gal. 6:7; Rom. 12:19).
 - (3) This statement reflects Paul’s convictions (2 Cor. 5:10).
 - b. He greatly resisted Paul’s words.
 - (1) The word “resisted” (ἀντίστημι \ anth-is'-tay-mee – Perfect Tense) means to set oneself against or oppose.
 - (2) The word greatly expresses the degree of the opposition.

IV. The Support of the Lord (vs. 16-18).

- A. Forsaken by men (vs. 16).
 1. Paul’s first defense.
 - a. The word “defense” (ἀπολογία \ ap-ol-og-ee'-ah) refers to a verbal defense or argument.
 - b. Here it refers to Paul’s courtroom defense.
 - (1) This could refer to his first arrest (Acts 28).
 - (2) It could refer to the first stage of his present trial.
 2. No one stood with Paul.
 - a. The word “stood” (παραγίνομαι \ par-ag-in'-om-ahee) means come to help, stand by, or come to the aid of.
 - b. It refers to a witness or advocate standing forward in court on a prisoner's behalf.

3. All forsook Paul.
 - a. The word “forsook” (ἐγκαταλείπω \ eng-kat-al-i'-po – Aorist Tense) means totally abandon.
 4. The attitude of Paul.
 - a. Pardon.
 - b. Why didn't Paul charge them as he did Alexander? (His actions were possibly deliberate.)
- B. Supported by the Lord (vs. 17-18).
1. The meaning.
 - a. The word “stood” (παρίστημι \ par-is'-tay-mee – Aorist Tense) means to stand beside, to come to aide.
 - b. This is a direct reference to the Presence and Support of God (Ezra 7:28).
 2. The result.
 - a. Strength.
 - (1) The word “strengthened” (ἐνδυναμώω \ en-doo-nam-o'-o – Aorist Tense) means to empower with strength. To pour power in.
 - (2) This is an aid Paul has spoken of before (Phil. 4:13; 1 Tim. 1:12).
 - (3) The purpose of this strengthening was to enable Paul to accomplish his assigned ministry (Acts 9:15-16).
 - (a) The word “preaching” (κήρυγμα \ kay'-roog-mah) refers to the proclamation of a message.
 - (b) The word “fully” (πληροφορέω \ play-rof-or-eh'-o) means to cause a thing to be known to the full.
 - (c) The word “Gentiles” (ἔθνος \ eth'-nos) means nations.
 - (4) How does God strengthen us?
 - (a) Through the word (Psa. 119:28; Acts 20:32).
 - (b) Through prayers (1 Jn. 5:14).
 - (c) Through brethren (Gal. 6:1-2; 2 Cor 1:3-4).
 - b. Deliverance.
 - (1) Past deliverance.
 - (a) The phrase “was delivered” (ῥύομαι / ru-o-mai – Aorist Passive Tense) means to rescue or deliver.
 - (b) The mouth of the lion:
 - (i) A literal lion is probably not the case for Paul was a Roman citizen.
 - (ii) Satan (1 Pet.5:8)
 - (iii) The emperor or power of the empire.
 - (iv) Some great danger even death (Psa. 7:2; 22:21; 35:17).
 - (2) Future Deliverance.
 - (a) The phrase “will deliver” (ῥύομαι / ru-o-mai – Future Tense) means to rescue or deliver from danger.
 - (b) Paul was confident that God would continue to deliver him (Psa. 34:17-19).
- c. Preservation.

(1) The word “preserve” (σώζω \ sode'-zo – Future Tense) can mean to save or to bring safely.

(2) Paul has in mind his heavenly reward.

C. Paul’s response.

1. Glory to God forever.

2. Paul often broke out in praise to God when he considered the rich blessings of God (1 Tim. 1:17; Gal. 1:5; Phil. 4:20; Eph. 3:21).

V. Closing Remarks (vs. 19-22).

A. Greetings (vs. 19, 21b).

1. The word “greet” (ἀσπάζομαι \ as-pad'-zom-ahee) means to wish well.

2. Greetings to those with Timothy (vs. 19).

a. Prisca and Aquila.

(1) Paul met this couple in Corinth, was of the same trade, and resided with them (Acts 18:2-3).

(2) They were Paul’s fellow workers in Christ (Rom. 16:3).

(3) The church met in their house (1 Cor. 16:19).

b. The household of Onesiphorus.

(1) The word “household” (οἶκος \ oy'-kos) refers to the family of Onesiphorus.

(2) Onesiphorus had ministered to Paul, was not ashamed of his chain, and refreshed him (2 Tim. 1:16-18).

3. Greetings from those with Paul (vs. 21).

a. Eubulus, Pudens, Linus, Claudia, and all the brethren.

b. Each of these individuals is mentioned only once in scripture.

B. Information (vs. 20).

1. Erastus.

a. He accompanied Timothy to Macedonia (Acts 19:22).

b. He was the city treasurer (Rom. 16:23).

c. He stayed in Corinth.

2. Trophimus.

a. He met Paul in Troas (Acts 20:4-5).

b. He was caught up in the uproar in Jerusalem (Acts 21:29).

c. Paul left him in Miletus sick.

(1) Why Paul did not heal Trophimus, we are not told.

(2) The purpose of miracles was not to just heal the sick.

(3) Miracles were designed to confirm the message that was taught (Mark 16:20).

C. Request (vs. 21a).

1. Come before winter.

2. Winter was from November to March.

D. Blessing (vs. 22).

1. The presence of the Lord (Matt. 28:20; Heb. 13:5).

2. Grace/favor.

Questions on 2 Timothy Chapter 4:

1. What charge did Paul give to Timothy (vs. 2)?

2. What are the four components of preaching the word (vs. 2)?
 - a.
 - b.
 - c.
 - d.
3. Paul told Timothy the time would come when people would not endure _____ (vs. 3).
4. What three things did Paul say he had done to live a prepared life (vs.7)?
 - 1)
 - 2)
 - 3)
5. What was laid up for Paul because of his prepared life (vs. 8)?
6. Who had forsaken Paul having loved this present world (vs. 10)?
7. What three things did Paul request that Timothy bring with him (vs. 13)?
 - a.
 - b.
 - c.
8. Who had done Paul much harm (vs. 14)?
9. Who stood with Paul at his first defense (vs. 16)?
10. What three things did the Lord do for Paul when He stood with him (vs. 17)?
 - a.
 - b.
 - c.

Titus

“Introduction”

I. Author.

A. The apostle Paul (1:1).

II. Recipient.

A. Titus (1:4).

B. What do we know about Titus?

1. Paul calls Titus a “true son in the common faith” (Tit. 1:4).
 - a. Paul likely converted Titus.
2. Titus was a Greek, but Paul would not circumcise him as he did Timothy (Gal. 2:3; Acts 16:3).
3. Though Titus is not mentioned in Acts, he accompanied Paul and Barnabas to Jerusalem during the controversy over circumcision (Gal. 3:1-3; Acts 15:1-35).
4. Paul counted him as a trusted companion and coworker (2 Cor. 8:23).
5. Our last Biblical word on Titus is that Paul sent him to Dalmatia (2 Tim. 4:10).

C. Location of Titus.

1. The island of Crete.
 - a. Crete was the fourth largest island in the Mediterranean Sea and lies south of the Aegean Sea.
 - b. People from Crete were present on the day of Pentecost (Acts 2:11).
 - c. Paul sailed past Crete on his way to Rome (Acts 27:7-21).
 - d. Crete had become morally corrupt as evidenced by one of their own poets (Tit. 1:12).

III. Date of Writing.

- A. Titus accompanied Paul to Crete after his release from his first imprisonment in Rome (61 AD).
- B. Paul left Titus at Crete (1:5) and went to Ephesus where he left Timothy on his way to Macedonia (1 Tim. 1:3).
- C. Sometime later (63-64 AD), Paul wrote to Titus.
- D. Paul had not yet reached Nicopolis for the winter (Tit. 3:12).

IV. Theme.

- A. Paul wrote to Titus encouraging him to maintain good works within the church (1:16; 2:7, 14; 3:8).

V. Purpose.

- A. To set things in order in the church the things that were lacking (1:5).

Titus

“Chapter 1”

Introduction:

1. This section will cover 1 Titus 1:1-16.
2. Remember that the purpose of the book is to set things in order in the church.

3. That which needed to be set in order in this chapter was qualified leadership.

Discussion:

I. Personal Greeting (vs. 1-4).

A. Paul.

1. A bondservant of God.

- a. The word “bondservant” (δοῦλος \ doo'-los) refers to a slave, bondman, one who gives himself up to another's will.
- b. This word is used to designate the exclusive nature of man's relationship to God.

2. An apostle of Jesus Christ.

- a. The word “apostle” (ἀπόστολος / *apostolos*) refers to one sent forth with orders.
- b. The apostle of Jesus Christ is used to indicate the role and authority with which he writes to Titus and the members of the church on the island of Crete.

3. Paul's purpose as an apostle.

a. To benefit God's people.

(1) The phrase “according to” means in the interest (Rom. 1:5).

(2) Paul's purpose of being an apostle was to benefit God's elect.

(a) The “elect” (ἐκλεκτός \ *eklektos*) refers to those who are chosen and drawn to God.

(b) The elect are God's people or Christians.

b. To preach the truth that leads to holy living.

(1) The word “acknowledgment” (ἐπίγνωσις \ *ep-ig'-no-sis*) refers to precise and correct knowledge.

(2) The word “godliness” (εὐσέβεια / *yoo-seb'-i-ah*) means piety or deep reverence toward God.

(3) Paul's message was one of truth that led to a godly life.

c. To create hope in eternal life.

(1) The word “hope” (ἐλπίς \ *el-pece'*) refers to a confident expectation based upon God's promises.

(2) The phrase “eternal life” refers to that endless future life that God has promised to the faithful (Rom. 6:23; 1 n. 2:25; 5:11-13).

(3) Confidence in eternal life.

(a) Promised by God who cannot lie.

(b) Promised before time began.

(c) Manifested through preaching commanded by God.

3. Titus knows these things thus Paul is making these things known to the people of Crete.

B. To Titus.

1. The word “true” (γνήσιος \ *gnay'-see-os*) means true, genuine, loyal, or sincere.

2. The word “common” (κοινός \ *koy-nos'*) means belonging equally to.

3. This phrase is used to establish the quality of Titus's relationship with Paul.

D. Grace, Mercy, and Peace.

1. Grace.

- a. The word “grace” (χάρις / *charis*) is defined as unmerited favor or kindness toward someone.
- b. It refers to an inability on the part of the recipient that requires help.
- 2. Mercy.
 - a. The word “mercy” (ἔλεος / *eleos*) refers to pity or compassion that is extended to those in need.
 - b. The key to understanding the importance of this concept is to have a
- 3. Peace.
 - a. The word “peace” (εἰρήνη / *eirēnē*) means harmony, a state of tranquility and safety.
 - b. The peace of God is most powerful (Phil. 4:7).
 - c. Peace is the result of having God’s grace and mercy.

II. Qualified Leadership (vs. 5-9)

A. Identity of leadership.

- 1. Elders.
 - a. The word “elder” (πρεσβύτερος / *presbuteros* – 67x in NT) refers to one who is advanced in age, which possibly suggests wisdom, knowledge, and experience (Acts 14:23; 20:17; 1 Tim. 5:17; Tit. 1:5; Jam. 5:14; 1 Pet. 5:1).
- 2. Bishops.
 - a. The word “bishop” (ἐπίσκοπος / *episkopos* – 7x in NT) refers to individuals who have the charge to make sure that things are done properly (Acts 20:28).
- 3. These terms are used synonymously referring to the same office.

B. The command to appoint elders.

- 1. The phrase “that you should set in order” (ἐπιδιορθώω \ *ep-ee-dee-or-tho'-o* – Aorist Tense) means to correct or straighten out.
- 2. Literally, “that you might set right the things lacking.”
- 3. The phrase “things that are lacking” (λείπω \ *li'-po* – Present Tense) refers to things that have been deserted.
- 4. The word “ordain” (καθίστημι \ *kath-is'-tay-mee* – Aorist Tense) means to set in place or appoint.
- 5. In every city correlates with what was done in other cities (Acts 14:23).

C. Qualifications of elders (vs. 6-9) {16 qualifications, 7 of which are in 1 Tim. 3}.

(The word “must” (δέω \ *deh'-o*) means must or necessary. These are not suggestions but required qualities.)

- 1. Blameless (vs. 2; 1 Tim. 3:2).
 - a. The word blameless (ἀνεπίληπτος / *anepilēptos*) means not to be laid hold of, above reproach, not open to blame.
 - b. It refers to one who lives in such a way that no evil charge can be sustained against him.
 - c. Blameless does not mean that one has lived a perfect life, or one has never sinned publicly (1 Jn. 1:8-2:2).
 - (1) Peter sinned publicly (Gal. 2:11-13).

- (2) Yet he later served as an elder (1 Pet. 5:1-2).
- d. Even if guilty of a charge that can be proven, true repentance would render such a person "blameless."
- 2. Husband of one wife (vs. 2; 1 Tim 3:2).
 - a. He is to be married.
 - b. In the context, Paul is talking about a "man" serving as an elder (1 Tim. 3:1)
 - c. This is also evident from the fact that one must be "a husband" (1 Tim. 3:2; Tit. 1:6).
 - (1) The word "husband" (ἀνὴρ / anēr) refers to an adult male.
 - (2) The word "wife" (γυνή / gunē) refers to a female or woman.
- 3. Having faithful children not accused of dissipation or insubordination.
 - a. The word "faithful" (πιστός \ pis-tos') means loyal or worthy of trust.
 - b. The word "dissipation" (ἄσωτία \ as-o-tee'-ah) means wildness or debauchery (extreme indulgence in bodily pleasures and especially sexual pleasures: behavior involving sex, drugs, alcohol, etc.).
 - c. The word "insubordination" (ἀνυπότακτος \ an-oo-pot'-ak-tos) means disobedient, and cannot be subjected to control.
- 4. Blameless, as a steward of God
 - a. The word "steward" (οἰκονόμος, n \ {oy-kon-om'-os) refers to the manager of a household or household affairs.
 - b. The house that elders manage is the house of God (1 Tim. 3:15).
- 5. Not self-willed.
 - a. The word "self-willed" (αὐθάδης / *authadēs*) refers to one who pleases himself, is overbearing, stubborn, and arrogant.
- 6. Not quick-tempered
 - a. The word "quick-tempered" (ὀργίλος \ org-ee'-los) means prone or inclined to anger.
- 7. Not given to Wine (1 Tim. 3:3).
 - a. Not given to wine (πάροινος / paroinos) refers to one who is not a drunkard or not addicted to wine.
 - b. This does not mean he can be a social drinker.
 - c. Fermented wine was used for medicinal purposes (1 Tim. 5:23).
 - d. Scriptures that forbid the use of alcohol (Lev. 10:9-10; Prov. 20:1; 23:29-25; Isa. 5:11; 28:7; 1 Cor. 6:9-10; Gal. 5:19-21).

8. Not Violent (1 Tim. 3:3).
 - a. The word violent (πλήκτης / plēktēs) refers to a bruiser or a brawler, a bully, one who is ready for a fight.
9. Not Greedy for Money (1 Tim. 3:3).
 - a. This phrase (αἰσχροκερδής / aischrokerdēs) refers to one who is greedy for money or one who pursues dishonest gain.
10. Hospitable (1 Tim. 3:3).
 - a. The word hospitable (φιλόξενος / filoxenos) refers to one who is kind to strangers or a lover of strangers.
11. A lover of what is good.
 - a. This phrase (φιλάγαθος \ fil-ag'-ath-os) means a lover of goodness.
 - b. We get our English word “philanthrope” from this word which means a lover of mankind.
12. Sober-minded (1 Tim. 3:2).
 - a. The word sober-minded (νηφαλέος / nēfaleos) means to be discreet.
13. Just.
 - a. The word “just” (δίκαιος \ dik'-ah-yos) refers to a person in accord with God’s standards, in proper relationship with God.
14. Holy.
 - a. The word “holy” (ὅσιος \ hos'-ee-os) refers to one who is undefiled by sin, free from wickedness, religiously observing every moral obligation, pure holy, pious.
15. Self-controlled.
 - a. The word “self-controlled” (ἐγκρατής / enkratēs) means disciplined, possessed of mastery.
16. Holding fast the faithful word as he has been taught.
 - a. The phrase “holding fast” (ἀντέχομαι \ an-tekh'-om-ahee – Present Tense) means to cling to or hold firmly to something, to be devoted to.
 - b. The faithful word that has been taught is the word of God (Heb. 4:12).
 - c. Purpose of holding fast to the faithful word.
 - (1) To exhort.
 - (a) The word “exhort” (παρακαλέω \ par-ak-al-eh'-o – Present Tense, Imperative) means to call to one's side, to comfort, strengthen and encourage.
 - (2) To convict.
 - (a) The word “convict” (ἐλέγχω \ el-eng'-kho – Present Tense) means to convict, to show fault, generally with a suggestion of shame of the person convicted.
 - (b) It is used to reprove one who continues in sin (1 Tim. 5:20; Matt. 5:18) or correcting an opponent (Tit. 1:9, 13).
 - (3) Those to exhort and convict.
 - (a) Those who contradict (ἀντιλέγω \ an-til'-eg-o – Present Tense) the opposition, to speak against.
 - (4) The instrument used to exhort and convict.
 - (a) Sound doctrine (1 Tim. 1:10; 2 Tim. 4:3; Tit. 2:1) is that which is in accordance with the gospel.

III. Responsibility of Leaders (vs. 10-16).

A. Elder's task.

1. Silence false teachers (vs. 11).
 - a. The word “stopped” (ἐπιστομίζω \ ep-ee-stom-id'-zo) means to muzzle or silence. To keep them from spreading their teaching.
2. Rebuke them sharply (vs. 13).
 - a. The word “rebuke” (ἐλέγχω \ el-eng'-kho – Present Active Imperative) means to convict, to show fault, generally with a suggestion of shame of the person convicted.
 - b. It is used to reprove one who continues in sin (1 Tim. 5:20; Matt. 5:18) or correcting an opponent (Tit. 1:9, 13).
 - c. The word “sharply” (ἀποτόμως \ ap-ot-om'-oce) means rigorously or severely.
 - d. The purpose of this rebuke was so they would be sound in the faith.

B. Description of false teachers.

1. Insubordinate (vs. 10).
 - a. The word “insubordinate” (ἀνυπότακτος \ an-oo-pot'-ak-tos) refers to those who cannot be subjected to control, are disobedient, unruly, rebellious.
 - b. They are unwilling to be subject to God and His will.
2. Idle talkers (vs. 10).
 - a. The phrase “idle talkers” (ματαιολόγος \ mat-ah-yol-og'-os) refers to one who utters empty senseless things.
3. Deceivers (vs. 10).
 - a. The word “deceivers” (φρεναπάτης / *frenapatēs*) refers to a seducer or a soul deceiver.
 - b. Many of these were of the circumcision.
 - c. The word “circumcision” (περιτομή \ per-it-om-ay') is a term used in reference to the Jews (Acts 10:45; Rom. 3:1; 4:12; Col. 3:11).
 - d. There were Jews on Crete (Acts 2:11).
5. Liars (vs. 12).
 - a. The word “liars” (ψεύστης / *p-seu-stēs*) refers to one who utters falsehood.
6. Evil beasts (vs. 12).
 - a. This refers to a savage beast.
7. Lazy gluttons (vs. 12).
 - a. The word “lazy” (ἀργός \ ar-gos') refers to shunning the work that one ought to do.
 - b. The word “gluttons” (γαστήρ / *gas-tēr*) refers to the belly.
 - c. These people were gluttons, never satisfied, but as lazy gluttons, they were unwilling to labor for what they wanted.
8. Turned from the truth (vs. 14).
 - a. The word “turned” (ἀποστρέφω \ ap-os-tref'-o) means to rebel reject or desert.
 - b. They turned to Jewish fables and the commandments of men.

9. Defiled (vs. 15).

- a. The word “defiled” (μιάίνω \ me-ah'-ee-no) means to pollute or contaminate. It refers to moral uncleanness, one who is defiled with sins
 - b. Their defilement is attributed to their unbelief.
 - c. The word “unbelieving” (ἄπιστος \ ap'-is-tos) refers to one who does not trust in God.
10. Denied God through their works (vs. 16).
- a. Abominable – (βδελυκτός \ bdel-ook-tos') something detestable or disgusting.
 - b. Disobedient – (ἀπειθής / a-peí-thēs) those who will not be persuaded.
 - c. Disqualified – (ἄδόκιμος \ ad-ok'-ee-mos) failing the test, rejected.
- C. Purpose of silencing and rebuking the false teachers (vs. 11).
1. They subvert whole households (vs. 11).
- a. The word “subvert” (ἀνατρέπω \ an-at-rep'-o – Present Tense) means to overturn or destroy.
 - b. The word “households” (οἶκος \ oy'-kos) refers to the persons of one family.
 - c. They were destroying families by teaching things they ought not.
 - d. They taught for financial gain.

Questions on Titus Chapter 1:

1. Paul identified himself as a _____ of God and an _____ of Jesus Christ (vs. 1).
2. How did Paul refer to Titus (vs. 4)?
3. Why did Paul leave Titus in Crete (vs. 5)?
4. Elders must hold fast the _____ (vs. 9).
5. Paul said that those who were insubordinate, idle talkers, and deceivers were especially of the _____ (vs. 10).
6. What reason did Paul give as to why the mouths of false teachers needed to be stopped (vs. 11)?
7. What three things did one of the prophets of the Cretans say about the people of Crete (vs. 12)?
 - a.
 - b.
 - c.

Titus “Chapter 2”

Introduction:

1. This section will cover 1 Titus 2:1-15.
2. This chapter begins and ends with the imperative phrase “speak these things” (vs. 1, 15).
 - a. The word “speak” (λαλέω \ lai-eh'-o – Present Imperative) means to teach.
3. That which Paul wanted Titus to teach was “sound doctrine” (vs. 1).
 - a. The word “sound” (ὑγιαίνω / hugiainō) means healthy.
 - b. The word “doctrine” (διδασκαλία / didaskalia – 21x in NT) means teaching or instruction.
 - c. The “sound doctrine” that had been established was “the doctrine of Christ” (2 Jn. 1:9).
 - d. Concerning sound doctrine, Titus was to (vs. 15):
 - (1) Speak (λαλέω \ lai-eh'-o – Present Active Imperative) – teach.
 - (2) Exhort (παρακαλέω \ par-ak-al-eh'-o – Present Active Imperative) – to call to one's side and admonish, comfort, or encourage.
 - (3) Rebuke (ἐλέγχω \ el-eng'-kho – Present Active Imperative) to convict, to show fault, generally with a suggestion of shame of the person convicted.
 - (4) With all authority – with the authority of.
 - (5) Without fear of people despising him (περιφρονέω \ per-ee-fron-eh'-o – Present Active Imperative) to look down on.
 - (6) The present tense imperatives indicate that these things are to be communicated continually.
4. Teaching sound or healthy doctrine will result in Christians who are spiritually healthy.

Discussion:

I. Spiritually Healthy Christians (vs. 1-10).

- A. Older Men (vs. 2).
 1. The word “older men” (πρεσβύτες / *pres-bu-tēs*) refers to older men in the sense of mature and wise men.
 2. Characteristics of older men.
 - a. Sober (νηφαλέος / *nēfaleos*) – self-control or clear-headed.
 - b. Reverent (σεμνός \ *sem-nos'*) – reputable, dignified, actions that are worthy of respect.
 - c. Temperate (σώφρων / *sō-frōn*) – to be wise and prudent. thoughtful in the sense of self-control.

- d. Sound (ὑγιαίνω / *hu-gai-nō*) – healthy.
 - (1) Areas of soundness.
 - (a) Faith (πίστις \ *pis'-tis*) – trust in God.
 - (b) Charity (ἀγάπη \ *ag-ah'-pay*) – in the NT usually the active love of God for his Son and his people, and the active love his people are to have for God, each other, and even enemies.

- (c) Patience (ὑπομονή \{hoop-om-on-ay'}) – steadfastness, constancy, endurance. In the NT the characteristic of a man who does not swerve from his deliberate purpose and his loyalty to faith and piety in even the greatest trials and sufferings.
- (d) Older men should possess a healthy sense of trust in God, love for others, and endurance.

B. Older Women (vs 3).

- 1. The word “older women” (πρεσβῦτις / *pres-bu-tis*) refers to older women in the sense of mature and wise women.
- 2. Characteristics of older women.
 - a. Reverent (ἱεροπρεπής / *hier-opre-pēs*) – character befitting a holy person.
 - b. Not slanders (διάβολος \ *dee-ab'-ol-os*) – not prone to slander.
 - c. Teachers of good things (καλοδιδάσκαλος \ *kal-od-id-as'-kal-os*) – things that promote goodness.
 - d. Exhort the young women (σωφρονίζω \ *so-fron-id'-zo*) – to train or advise.

C. Young Women (vs. 4-5).

- 1. The word “younger women” (νέος \ *neh'-os*) refers to those who are younger.
- 2. Characteristics of young women.
 - a. Love their husbands (φίλανδρος \ *fil'-an-dros*) – husband lover.
 - b. Love their children (φιλότεκνος \ *fil-ot'-ek-nos*) – child loving.
 - c. Discreet (σώφρων / *sō-frōn*) – aspect of being self-controlled.
 - d. Chaste (ἀγνός \ *hag-nos'*) – pure in a moral sense, innocent, exciting reverence.
 - e. Homemakers (οἰκουρός / *oi-kou-ros*) – working at home.
 - f. Good (ἀγαθός \ *ag-ath-os'*) – a doer of good.
 - g. Obedient to their own husbands (ὑποτάσσω \ *hoop-ot-as'-so*) – submissive in a voluntary sense.
 - (1) Purpose of being obedient – “that the word of God may not be blasphemed.”
 - (2) The role of the woman in the marriage relationship was ordained by God.
 - (3) By refusing to follow one’s God-given role is to blaspheme or slander God’s word.

D. Young Men (vs. 6)

- 1. The word “young men” (νέος \ *neh'-os*) refers to those who are younger.
- 2. Characteristics of young men.
 - a. Sober-minded (σωφρονέω \ *so-fron-eh'-o*) – to be in the right state of mind, reasonable, sensible, and serious.

E. Titus (vs. 7-8).

- 1. Characteristics of Titus.
 - a. Pattern of good works.
 - (1) Pattern (τύπος \ *too'-pos*) – a mark.
 - (2) Good works (Gal. 6:10).
 - b. Teach.
 - (1) Integrity (ἀδιαφθορία / *a-dia-fth-o-ria*) – sincerity.
 - (2) Reverence (σεμνότης / *sem-no-tēs*) – respect, seriousness.

- (3) Incorruptibility (ἀφθαρσία / *af-thar-sia*) – purity.
- (4) Sound speech (ὕγιαίνω / *hugiainō*) – spiritually healthy speech.
- c. Purpose of teaching in this manner.
 - (1) To avoid being condemned (ἀκατάγνωστος \ *ak-at-ag'-noce-tos*) or criticized.
 - (2) To cause the opponent to be ashamed.

F. Bondservants (vs. 9-10).

- 1. The word “bondservants” (δοῦλος \ *doo'-los*) refers to a slave either in a voluntary or involuntary sense.
- 2. Characteristics of bondservants.
 - a. Obedient to their own masters (ὑποτάσσω \ *hoop-ot-as'-so*) means submissive to masters.
 - (1) This same word is commanded of Christians (Rom. 13:1; 1 Cor. 16:16; Eph. 5:21-22; Col. 3:18).
 - b. Well pleasing (εὐάρεστος \ *yoo-ar'-es-tos*) – to be acceptable, to give satisfaction.
 - c. Not answering back (ἀντιλέγω \ *an-til'-eg-o*) means back-talking or refusing to obey.
 - d. Not pilfering (νοσφίζομαι \ *nos-fid'-zom-ahee*) – to put aside for themselves that which belongs to their masters, to steal through embezzlement.
 - e. Showing all good fidelity (πίστις \ *pis'-tis*) – faithfulness, reliability.
- 3. Purpose of these characteristics.
 - a. To adorn the doctrine of God our Savior in all things.

II. Motivation for Spiritually Healthy Lives (vs. 11-15).

A. The Grace of God.

- 1. God’s grace has appeared.
 - a. The phrase “has appeared” (ἐπιφαίνω \ *ep-ee-fah'-ee-no* – Aorist Passive) means that it was revealed in the past.
- 2. God’s grace appeared in Jesus Christ (2 Tim. 1:9-10).
- 3. God’s grace is available to all.

B. Result of God’s grace.

- 1. Salvation (vs. 11).
 - a. The word “salvation” (σωτήριον / *sō-tē-ri-on*) refers to our spiritual salvation.
- 2. Instruction (vs. 12).
 - a. Denying ungodliness.
 - (1) Denying (ἀρνέομαι \ *ar-neh'-om-ahee*) – to renounce, disown.
 - (2) Ungodliness (ἀσέβεια \ *as-eb'-i-ah*) – a lack of reverence toward God, godlessness in both thought and action.
 - b. Denying worldly lusts.
 - (1) Worldly (κοσμικός \ *kos-mee-kos'*) – the realm of disobedience to God

- and of sin.
- (2) Lusts (ἐπιθυμία \ ep-ee-thoo-mee'-ah) the desire for that which is forbidden or sinful.
- c. Soberly (σωφρόνως \ so-fron'-oce) – with a sound mind, a person in his right mind, and a self-controlled and thoughtful manner.
- d. Righteously (δικαίως \ dik'-ah-yos) – observing divine laws. Living a life approved and acceptable by God.
- e. Godly (εὐσεβῶς \ yoo-seb-occe') – pious (one who shows great respect for God).
3. Preparation (vs. 13).
- a. God's grace prepares us for the age to come.
- b. Looking for the blessed hope.
- (1) The hope we are looking for is righteousness (Gal. 5:5) and eternal life (Tit. 1:2) which is laid up in heaven (Col. 1:5),
- c. The glorious appearing of Christ is a reference to the second coming of Christ.
- C. The work of Christ as Savior (vs. 14a).
1. He gave Himself for us (Eph. 5:25).
- D. The result of the work of Christ (vs. 14b).
1. Redemption.
- a. The word “redeem” (λυτρόω / lu-troō – *Aorist Tense*) means to release on receipt of ransom. To free by paying a ransom, to liberate from an oppressive situation, set free, and rescue.
- b. Redemption refers to removing Christians from the control of sin.
- c. This came through the blood of Christ (1 Pet. 1:18-19).
2. Purity.
- a. The word “purify” (καθαρίζω \ kath-ar-id'-zo – *Aorist Tense*) means to cleanse from sin.
- b. This word refers to the removal of the defilement of sin from Christians.
3. The purpose of these two actions.
- a. To prepare a people for Himself zealous for good works.
- b. The good works are the characteristics referenced earlier in the chapter (vs. 1-10).

Questions on Titus Chapter 2:

1. Name the four characteristics of older men (vs. 2).
- a.
- b.
- c.
- d.
2. Name the three areas in which older men are to be sound (vs. 2).
- a.
- b.
- c.

3. Name the four characteristics of older women (vs. 3-4).
 - a.
 - b.
 - c.
 - d.
4. Older women were told to admonish the _____ (vs. 4).
5. Younger men were instructed to be _____ (vs. 6).
6. Bondservants were to be obedient to _____ (vs. 9).
7. The grace of God that brings salvation has appeared to _____ (vs. 11)?
8. Who gave Himself for us (vs. 13-14)?
9. What are the two things that result from Christ giving Himself for us (vs. 14)?
 - a.
 - b.

Titus “Chapter 3”

Introduction:

1. This section will cover Titus 3:1-15.
2. Paul begins this chapter urging Titus to remind the brethren to be ready for every good work (vs. 1).
 - a. The word “remind” (ὑπομνήσκω / *hu-po-mim-nēs-kō* – Present Active Imperative) means to call to mind.
 - b. “Them” refers to the Christians on the island of Crete.
3. Paul then admonished Titus to affirm constantly the need to maintain and learn good works (vs. 8, 14).

- a. The phrase “affirm constantly” (διαβεβαιόομαι \ dee-ab-eb-ahee-o'-om-ahee) means to insist or stress.
- b. The word “maintain” (προΐστημι \ pro-is'-tay-mee) means to be devoted to.
- 4. If the church is to function properly, we can never be lacking when it comes to good works (1 Cor. 15:58).

Discussion:

I. Proper Conduct (vs. 1-8).

- A. Respect for Authorities (vs. 1).
 - 1. The word “subject” (ὑποτάσσω \ hoop-ot-as'-so) means to be submissive in a voluntary sense.
 - 2. The word “obey” (πειθαρχέω \ pi-tharkh-eh'-o) means to hearken to or listen.
 - 3. Rulers and authorities would have reference to governmental authorities (Rom. 13:1-7; 1 Pet. 2:13-17).
 - a. Rulers (ἀρχή \ ar-khay') earthly rulers (Lk. 12:11).
 - b. Authorities (ἐξουσία / ex-oo-see'-ah) the power exercised by rulers or others in a high position by their office.
 - 4. If the demands of rulers and authorities do not contradict the teachings of God’s word, we must obey them (Acts 5:29).
- B. Respect for all men (vs. 2).
 - 1. Speak evil of no one.
 - a. The phrase “speak evil” (βλασφημέω \ blas-fay-meh'-o) means to insult, slander, or speak evil against.
 - b. This word is often translated as “blaspheme” in the NT (Mk. 3:28-29; Acts 26:11; Rom. 2:24).
 - c. James warns us not to speak evil of our brethren (Jam. 4:11).
 - d. Paul admonishes Titus to take it a step further.
 - (1) Don’t speak evil against your fellow man (Matt. 22:37-40).
 - (2) Christians must restrain their natural inclination to say the worst about people.
 - 2. Peaceable (ἄμαχος \ am'-akh-os) abstain from fighting.
 - 3. Gentle (ἐπιεικής / e-piei-kēs) considerate, kind.
 - 4. Humble (πραότης / pra-o-tēs) gentleness, courtesy, considerateness.
- C. Purpose of proper conduct (vs. 3-8).
 - 1. Our past conduct (vs. 3).
 - a. Foolish (ἀνόητος \ an-o'-ay-tos) unwise in the sense of without spiritual understanding.
 - b. Disobedient (ἀπειθής / a-peithēs) is one who will not be persuaded (Disobedience to God).
 - c. Deceived (πλανάω \ plan-ah'-o) to be led aside from the path of truth and into error (One who is being deceived).
 - d. Serving various lusts and pleasures.
 - (1) Serving (δουλεύω \ dool-yoo'-o) to be a slave, enslaved.
 - (2) Lusts (ἐπιθυμία \ ep-ee-thoo-mee'-ah) desires that are immoral or forbidden.
 - (3) Pleasures (ἡδονή \ hay-don-ay') sensual (sexual) pleasures.
 - e. Living in malice and envy.
 - (1) Living (διάγω \ dee-ag'-o) spending one’s lifetime.

- (2) Malice (κακία \ kak-ee'-ah) ill-will, the desire to injure, the wickedness that is not ashamed to break laws.
- (3) Envy (φθόνος \ fthon'-os) jealousy, the grudging spirit that cannot bear to contemplate someone else's prosperity or success.
- f. Hateful and hating one another.
 - (1) Hateful (στυγητός / *stu-gē-tos*) being hated by others.
 - (2) Hating one another (μισέω \ mis-eh'-o) to hate.
- 2. Our present condition (vs. 4-8).
 - a. Saved (vs. 5).
 - b. The time of our salvation.
 - (1) When the kindness and love of God appeared.
 - (a) Kindness (χρηστότης \ khray-stot'-ace) goodness, generosity.
 - (b) Love (φιλανθρωπία \ fil-an-thro-pee'-ah) God's love for mankind.
 - (2) God's love and kindness appeared when Jesus gave Himself for man (Tit. 2:11-14).
 - c. The basis of our salvation.
 - (1) Not of works of righteousness which we have done.
 - (a) No matter how many good deeds we do we can never save ourselves.
 - (2) God's mercy is the basis of salvation.
 - (a) Mercy (ἔλεος \ el'-eh-os) means kindness or goodwill towards the miserable and the afflicted, joined with a desire to help them.
 - (b) The purpose of God's mercy is love (Eph. 2:4-10).
 - d. The process of salvation.
 - (1) Washing of regeneration.
 - (a) Washing (λουτρόν \ loo-tron') bathing (Eph. 5:26).
 - (b) Regeneration (παλιγγενεσία \ pal-ing-ghen-es-ee'-ah) beginning again, a new birth.
 - (c) This is the washing of conversion or the new birth (Jn. 3:3, 5) that takes place at the point of baptism (2 Cor. 5:17; Rom. 6:3-4; Gal. 3:26-27).

- (2) Renewing of the Holy Spirit.
 - (a) Renewing (ἀνακαίνωσις \ an-ak-ah'-ee-no-sis) a complete change for the better, make new.
 - (b) This renewal takes place day by day as we live the Christian life and conform our lives to the teachings of the Holy Spirit which are found in the Bible (2 Cor. 4:16; Col. 3:10).
- e. The purpose of salvation.
 - (1) Justified.
 - (a) Justified (δικαιώω \ dik-ah-yo'-o) declared righteous in the sight of God and forgiveness of sin.
 - (2) Heir (κληρονόμος \ klay-ron-om'-os) one who as God's son will receive something as a possession from Him and who now stands in that privileged and anticipatory position.
 - (a) The possession to be received is eternal life.
 - (b) Eternal life – a future of unending life with God.

II. Instructions Concerning False Teachings (vs. 9-11).

A. Things to avoid.

- 1. Avoid (περιίστημι / *peri-is-tē-mi* – Present Middle Imperative) go around to avoid, shun.
- 2. Things about the law (Old Law).
 - a. Foolish disputes.
 - (1) Foolish (μωρός \ mo-ros') wicked, godless, impious, stupid.
 - (2) Disputes (ζήτησις \ dzay'-tay-sis) questions or debates.
 - b. Genealogies (γενεαλογία \ ghen-eh-al-og-ee'-ah) a record of descent or lineage; speculation about the origins and descents of persons which are thought to have religious significance.
 - c. Contentions (ἔρις \ er'-is) strife, discord.
 - d. Strivings (μάχη \ makh'-ay) a fight or combat, battle.
- 3. Reason to avoid these things.
 - a. Unprofitable (ἀνωφελής / *an-ō-fe-lēs*) without profit.
 - b. Useless (μάταιος \ mat'-ah-yos) of no purpose, devoid of force.

B. Those to reject.

- 1. Divisive men.
 - a. Divisive (αἰρετικός \ hahee-ret-ee-kos') a follower of false doctrine and practices what is found in verse 9.
- 2. When to reject.
 - a. After the first and second Admonition.
 - b. The word “admonition” (νουθεσία \ noo-thes-ee'-ah) involves instruction and warning.
- 3. Reason he is divisive.
 - a. Warped (ἐκστρέφω / *ek-stre-fō*) moved away from the apostolic message by choice.
 - b. Sinning (ἁμαρτάνω \ ham-ar-tan'-o) refers to a person's persistence in chosen erroneous views and a continual refusal to repent.

III. Concluding Remarks to Titus (vs. 12-15).

- A. Promise to send Artemas or Tychius to Titus.

1. Artemas – only time mentioned in the NT.
 2. Tychicus.
 - a. Tychicus was another important member of Paul's missionary team (Acts 20:4).
 - b. He was a beloved brother and faithful minister (Eph. 6:21; Col. 4:7).
- B. Come to Nicopolis.
1. Nicopolis was on the west coast of Greece about 200 miles northwest of Athens on the Gulf of Ambracia near the Adriatic Sea.
 2. It was founded and named by Augustus in 31 BC and established as a Roman colony.
 3. Reason for this request.
 - a. Paul had decided to spend the winter there.
- C. Send Zenas and Apollos on their journey.
1. Zenas the lawyer.
 - a. Zenas – only time mentioned in the NT.
 - b. The Lawyer is most likely used as an expert in Roman law.
 2. Apollos.
 - a. Referred to elsewhere by Paul (Acts 18:24; 19:1; 1 Cor. 1:12; 3:4-6,22; 4:6; 16:12).
 3. Their journey was most likely related to Christian ministry.
 - a. "Help on one's journey" by various means including money (Acts 15:3; Rom. 15:24; 1Cor. 16:6, 11; 2 Cor. 1:16; 3 Jn. 1:6).
- D. Let the people learn to maintain good works.
1. Purpose of this demand.
 - a. To meet urgent needs.
 - b. To keep from being unfruitful.

Questions on Titus Chapter 3:

1. Paul told Titus to remind the people to be subject to _____ (vs. 1).
2. Christians are to be ready for, maintain, and learn _____ (vs. 1, 8, 14).
3. What four things did Paul admonish in our respect for a man (vs.2)?
 - 4)
 - 5)
 - 6)
 - 7)
4. What did Paul refer to as the basis of our salvation (vs. 5)?
5. What is the washing of regeneration (vs. 5)?
6. What four things about the law did Paul admonish Titus to avoid (vs. 9)?
 - a.
 - b.
 - c.
 - d.
7. When are we to reject a divisive man (vs. 10)?
8. What causes a man to be divisive (vs. 11)?

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