

1 Timothy Ch 1 and 2 (ESV)

1:1 Paul,

an apostle of Christ Jesus
by command of God our Savior and^{kai}
[by the command?] of Christ Jesus our hope,

2 To Timothy,
my true child in the faith:

Grace, mercy, and peace
from God the Father
and^{kai} Christ Jesus
our Lord.

Q1: **Who?** (Names & Titles)

Q2: **Relationships?**

Q3: What is the
significance of the other

Key Words:

1. Apostle, Command
2. Savior
3. Hope
4. Grace
5. Mercy
6. Peace
7. Faith
8. of
9. our

10. and^{G2532, kai, 8,000x}
{also, then, so, even, but...}

NKJV

1. Gal 1:2.: *to the churches [plural; G1577: ekklēsia, ek = out + klēsia = called] of Galatia*
2. Eph. 1:1: *to the saints [G40: hagios, set apart] who are in Ephesus, and faithful in Christ Jesus*
3. Phil. 1:1: *To all [G3956: pas] the saints in Christ Jesus who are in Philippi, with the bishops [plural, G1985: epi.skopos] and deacons [plural, G1249]*
4. Col. 1:2: *To the saints and faithful brethren [G80: adelphos] in Christ who are in Colosse*
5. 1 Thes. 1:1: *To the church [singular] of the Thessalonians*
6. 2 Thes. 1:1: *To the church [singular] of the Thessalonians*
7. 1 Tim. 1:2: ***Unto Timothy, my own*** [G1103: gnēsios] *son in the faith*
8. 2 Tim. 1:2: ***To Timothy, my dearly beloved*** [G27: agapētos] *son*

Q4: What, then, is a **distinctive** of the Epistles (letters) of Paul to Timothy?

1 Tim 1:3 As I urged you when I was going to Macedonia,
remain at **Ephesus**
so that

- you may charge certain persons not to teach any different^{hetero}, not just “other” but contrary **doctrine**,
- 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship¹ from God that is by faith.

5 The aim of our charge is

- **love** that issues from
 - a pure heart and
 - a good conscience and
 - a sincere faith.

6 Certain persons, by swerving from these, have wandered away into vain discussion, 7 desiring to be teachers of **the law**, without understanding either what they are saying or the things about which they make confident assertions.

*The Epistle to
the Ephesians
& Acts 19, 20*

Q5: What is the occasion / context of Paul's 1st Letter to Timothy?

¹ ESV FN: or good order

8 Now we know that **the law** is good, if one uses it lawfully,
9 understanding this, that **the law** is not laid down for the just but for
the lawless and disobedient, for the ungodly and sinners, for the unholy
and profane, for those who strike their fathers and mothers, for
murderers, 10 the sexually immoral, men who practice homosexuality,
enslavers², liars, perjurers, and whatever else is contrary to sound³
doctrine, 11 in accordance with **the gospel of the glory of the blessed
God** with which I have been entrusted.

12 I thank him who has given me strength, Christ Jesus our Lord,
because he judged me faithful, appointing me to his service, 13 though
formerly I was a blasphemer, persecutor, and insolent opponent. But I
received mercy because I had acted ignorantly in unbelief, 14 and the
grace of our Lord overflowed for me with the faith and love that are in
Christ Jesus. 15 The saying is trustworthy and deserving of full
acceptance, that **Christ Jesus came into the world to save sinners**, of
whom I am the foremost. 16 But I received mercy for this reason, that
in me, as the foremost, Jesus Christ might display his perfect patience as
an example to those who were to believe in him for eternal life. 17 To
the King of the ages, immortal, invisible, the only God, be honor and
glory forever and ever.⁴ Amen.

18 This charge I entrust to you, Timothy, my child, in accordance with
the prophecies previously made about you, that by them you may **wage
the good warfare**, 19 **holding faith** and a good conscience. By rejecting
this, some have made shipwreck of their faith, 20 among whom are
Hymenaeus and Alexander, whom I have handed over to Satan that they
may learn not to blaspheme.

² ESV FN: That is, those who take someone captive in order to sell him into slavery

³ ESV FN: Or healthy

⁴ ESV FN: Greek to the ages of ages

1 Timothy, Chapter 2

1 Tim 2:1 First of all^{pas}, then, I urge that

- supplications,
- prayers,
- intercessions, ~~and~~
- thanksgivings

be made

- for all^{G3956, pas, 1200x} people,
- 2 for kings and^{kai}
- all^{pas} who are in high positions,

that we may lead

- a peaceful^{G2263, ēremos} and^{kai}
 - quiet^{G2272, hēsychios} life,
- godly and^{kai}
 - dignified in every way.

3 This is good, and it is pleasing in the sight of God our Savior, 4 who desires

- **all^{pas} people**
 - to be saved^{G4982, sōzō} and^{kai}
 - to come to the knowledge of the truth.

5 For there is

- one God, and there is
- one mediator between God and^{kai} men,
the man⁵ Christ Jesus,
6 who gave himself as a ransom **for all^{pas}**,

which is the testimony given at the proper time.

⁵ ESV FN: men and man render the same Greek word that is translated people in verses 1 and 4
d3 raz, knotmaking.net, 1 Timothy 1 & 2, Jan 10, 2016

7 For this I was appointed

- **a preacher**^{G2783, kēryx} and^{kai}
 - **an apostle** (I am telling the truth, I am not lying),
- **a teacher** of the Gentiles in faith and truth.

G2783. κήρυξ kēryx; masc. noun from kēryssō (G2784), to preach. **Herald, crier, proclaimer, preacher.** In Class. Gr., a public servant of supreme power both in peace and in war, **one who summoned the ekklēsia (G1577), the town gathering.** This word, ekklēsia, later was used for the Church. **A kēryx, messenger, was the public crier and reader of state messages such as the conveyor of a declaration of war.** In the NT, except in 2 Pet. 2:5 (where it speaks of Noah as the herald of righteousness), **the word denotes one who is employed by God in the work of proclaiming salvation** (1 Tim. 2:7 [cf. 1 Tim. 2:5, 6; 2 Tim. 1:11, where it is conjoined with apóstolos {G652}, apostle]). When both designations are used, **kēryx designates the herald according to his commission and work as a proclaimer, while apóstolos, apostle, indicates more his relationship to the one who sent him.** The **authority of the herald or preacher lies in the message he has to bring** (2 Pet. 2:5), while the **apostle is protected by the authority of his Lord who sends him.** In 1 Tim. 2:7 and 2 Tim. 1:11, kēryx is also conjoined with didáskalos (G1320), teacher.
Ant.: akroatēs (G202), a hearer.

Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.

8 I desire then that in every[all]^{pas} place^{G5117, topos}

- **the men** should pray, lifting holy hands without anger or quarreling;
- 9 likewise also that **women** should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, 10 but with what is proper for women who profess godliness —with good works.

11 Let a woman⁶ **learn**^{G3129, Pres, Act, Imperative, 3rd Sing.} quietly^{G2271} with all^{pas} submissiveness^{G5292}.

12 I do not permit a woman⁶

- to teach or
- to exercise authority^{G831, authenteō: to usurp authority over a man⁷};

rather, she is to remain quiet^{G2271}. 13 For

- Adam was formed first, then Eve; 14 and^{kai}
 - Adam was not deceived,
- but the woman was deceived ~~and~~ became a transgressor.

15 Yet she will be saved^{G4982, sōzō} through childbearing—if ~~they~~ continue in

- faith and^{kai}
 - love and^{kai}
 - holiness, with self-control.

⁶ The Greek word, *gynē*, can (and often does) mean simply “woman.” However, it can mean “wife,” depending upon the context, as there is no separate Greek word for “wife.”

⁷ The Greek word, *anēr*, can (and often does) mean “male.” However, it can mean “husband,” depending upon the context, as there is no separate Greek word for “husband.”

EasyEnglish 1200:

1 Tim 2:9 Also, I want the women to wear proper clothes. Women should wear clothes that do not show their bodies too much. A woman should not wear clothes that cause other people to be ashamed about her.

Women should not do their hair in an expensive way that takes a lot of time. Nor should they wear gold or beautiful stones or expensive clothes. 10 Instead, women should do good things. Christian women say that they live for God. So, it is right for them to do good things. This is what makes them beautiful.

11 A woman should learn quietly when you meet together. She should obey the men who teach in the church. 12 I do not let a

woman teach men. And I do not let a woman take authority over a man. Instead, she should be quiet when the men are teaching. 13 I say this because God made Adam first. Then he made Eve. 14 It was Eve, not Adam, who believed Satan. She believed the false things that Satan said. And so she was the first to do what was wrong.

15 But God will save women who give birth to children. He will do that if the women continue to believe him. Also, they must continue to love people. They must continue to live right lives because they are God's. And they must always do what is proper.

NKJV:

1 Tim 2:9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 11 Let a woman learn in silence with all submission. 12 And I do not permit a

woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression.

15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

The Core Doctrine of the Epistle to the Ephesians

1 Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ,
2 who has blessed us in Christ
3 with every spiritual blessing
4 in the heavenly places,
5 4 even as he chose us in him before the foundation of the world,
6 that we should be holy and blameless before him. In love
7 5 he predestined us for adoption as sons through Jesus Christ,
8 according to the purpose of his will,
9 6 to the praise of his glorious grace,
10 with which he has blessed us in the Beloved.
11 7 In him we have redemption through his blood,
12 the forgiveness of our trespasses,
13 according to the riches of his grace,
14 8 which he lavished upon us, in all wisdom and insight
15 9 making known to us the mystery of his will,
16 according to his purpose, which he set forth in Christ
17 10 as a plan for the fullness of time,
18 to unite all things in him, things in heaven and things on earth.
19 11 In him we have obtained an inheritance,
20 having been predestined according to the purpose of him
21 who works all things according to the counsel of his will,
22 12 so that we who were the first to hope in Christ
23 might be to the praise of his glory.
24 13 In him you also, when you heard the word of truth,
25 the gospel of your salvation, and believed in him,
26 were sealed with the promised Holy Spirit,
27 14 who is the guarantee of our inheritance
28 until we acquire possession of it, to the praise of his glory.

Paul and Ephesus in the Book of Acts

Acts 20:17 Now...he sent to Ephesus and called the elders of the church to come to him. 18 ...he said to them:“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, 19 **serving the Lord with all humility and with tears and with trials that happened to me through the plots of the Jews;** 20 how I did not shrink from **declaring to you anything that was profitable, and teaching you in public and from house to house,** 21 **testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.** ...26 Therefore I testify to you this day that I am innocent of the blood of all, 27 for **I did not shrink from declaring to you the whole counsel of God.** 28 **Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God,** which he obtained with his own blood. 29 I know that **after my departure fierce wolves will come in among you, not sparing the flock;** 30 and **from among your own selves will arise men speaking twisted things, to draw away the disciples after them.** 31 **Therefore be alert,** remembering that for three years I did not cease night or day to admonish every one with tears. 32 And **now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.** 33 I coveted no one's silver or gold or apparel. 34 You yourselves know that these hands ministered to my necessities and to those who were with me. 35 **In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”** 36 And when he had said these things, he knelt down and prayed with them all.

G2271⁸. ἡσυχία hēsuchia;

from hēsuchos (n.f.), **quiet, still. Quietness, tranquility, stillness, referring to a quiet life** (2 Thess. 3:12). In the sense of stillness, it means silence (Acts 22:2; 1 Tim. 2:11, 12; Sept.: Job 34:29).

Ant.: thórubos (2351), noise; homilía (3657), talk; taraché (5016), disturbance; lógos (3056), speech resulting from thought; laliá (2981), talk, saying, speech as the opposite of silence, repetition without necessarily invoking thought; kínēsis (2796), moving.⁹

G5292. ὑποταγή hupotagē;

from hupotássō (G5293), **to submit.** Subordination, subjection, submission, obedience (2 Cor. 9:13; Gal. 2:5, “by subjection,” so as to submit to them; 1 Tim. 2:11; 3:4).

G5293. ὑποτάσσω hupotássō;

from hupó (5259), and tássō (5021), **to place in order. To place under in an orderly fashion.**

(I) Active Voice, to subjugate, place in submission.

(A) In Rom. 8:20, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” “Was made subject” is hupetágē (aor. pass. indic. 3d person sing. of hupotássomai). God is the implied agent of the action of subjugation. The word “creature” is ktísis (2937), meaning creation, and by extension creature, ...Reference here is to the whole creation, animate and inanimate. ...**God subjugated man and his environment to vanity** (mataiótēs [3153], **futility, aimlessness**). **Because God alone can**

⁸ All the “G” numbers reference Strong’s numbers for original Greek words used in writing the New Testament manuscripts, which numbers can be used in a Google search to identify all such uses and to access various lexicons (Greek to English dictionaries).

⁹ All the definitions given here are excerpted from a dictionary written by the late Dr. Spiros Zodhiates. He is of course not an inerrant authority but, I believe, sought to provide an honest, accurate, Biblically-based definition for Greek words used in the New Testament. He was, we all are, subject to his theological perspectives and so may in certain instances express a bias in his definitions.

give true meaning and lasting purpose to life, autonomous man (kósmos [2889], the world of fallen humanity) separated from God in death, is left to define and give purpose to his existence, a task at which he has dismally failed. Apart from God, he has a meaningless existence. ...

(B) Other instances of the act. voice of hupotássō, to subdue: (1) 1 Cor. 15:27: “For he hath put all things under his feet [hupétaxen, aor. act. 3d person sing. referring to forcible subjection]. But when he saith, All things are put under him [hupotéktai, perf. pass. ind. indicating forcible subjugation], it is manifest that he is excepted, which did put all things under him [hupotáxanti, aor. act. indic. 3d person, indicating forcible subjugation].” This speaks of Christ (15:24) when in the end He will hand over the kingdom to God the Father. **After Christ “has put all things under His feet,” He then submits Himself to the Father as the Messiah, having accomplished His task of redemption.** (2) Phil. 3:21: “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working **whereby he is able even to subdue all things unto himself.**” The word “subdue” is hupotáxai (aor.

act. inf.) and indicates the total subjugation of everything including the body of our humiliation (tapeínōsis [5014]), a humiliation brought about by our disobedience and fall in and through Adam. (3) Heb. 2:5: “For not unto the angels hath he put in subjection [hupétaxen, aor. act. 3d person, speaking of God not placing the world under angels, but under His Son] the world to come, whereof we speak.” See Heb. 2:8 where the act. hupétaxas (aor. act. 2d person), hupotáxai (aor. act. inf.), and hupotetagména (perf. pass. part.) are used.

(II) Middle Voice. hupotássomai, to subject oneself, place oneself in submission.

(A) **In the relation of a wife to her husband:** (1) Eph. 5:22; Col. 3:18; 1 Pet. 3:1, 5; Titus 2:5. In these verses the duty of the wife to submit herself to her own husband is clearly enunciated (Gal. 3:28; 1 Pet. 3:7). Although **there is an ontological spiritual equality between men and women, there remain physical, positional and functional differences. There are designated functions for a husband and a wife which man cannot change because God has ordained them. Any endeavor to effect change will bring frustration, vanity, and emptiness**

(mataiôtēs [3153] in Rom. 8:20). God has made one woman to become a wife to one man, and she is so constituted by God Himself. But this is not due to her being inferior to her husband, for **they are both equal before God. It is a willing personal subjection demonstrated in Eph. 5:21, “submitting yourselves [hupotassómenoi] one to another in the fear of God.”** The word translated “one to another” is **allélois (240), in the pl. dat. indicating equality of all concerned. In society all humans, all men and women in various positions of leadership or following and dependence, are equal, yet their functions vary and their responsibilities are diverse. We are all equal before God and the laws of society, and yet we have varying functions and responsibilities.** If we accept certain functions under a fellow–human, we must subject ourselves to that individual to accomplish a common goal. So it is with a wife placing herself in the proper and divinely–fitted position under her husband. Only a wife can bear children, and to do this she must subject (hupotássetai) herself to her husband. The functions are equally important although different. And **they are different not because we want them to be, but because God**

made them to be so. (2) 1 Cor. 14:34: “Let your women [wives, see XI guné {1135}] keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience [hupotássesthai, pres. mid. inf.], as also saith the law.” If, as some believe, guné has specific reference to wives and not to women in general, then Paul is here ordering the wives in the church to submit themselves to their husbands.

(B) In **the relation of Jesus as a child** of twelve years of age to his parents, Mary, His mother, and Joseph, His stepfather: “And was subject unto them” (Luke 2:51). The meaning here is identical to hupakoúō (5219), to obey, which is the response commanded of children toward their parents (Eph. 6:1; Col. 3:20).

(C) In **relation to the law of God:** “Because the carnal mind is enmity against God: for it is not subject [hupotássetai, pres. mid. indic. 3d person sing.] to the law of God, neither indeed can be” (Rom. 8:7). The law of God is spiritual, and since man is mere flesh (i.e., sinful, fallen), he cannot subject himself to it. The implication is that **when man becomes spiritual, he is able to submit himself to God** (Rom. 8:5). The same attitude holds for a wife. If she recognizes the godly bond of

marriage, it is easy for her to submit herself to her husband (hupotássetai). The hupotagḗ (5292), submission, is in response to a husband's love and the mystery of the bond of marriage (Eph. 5:25, 32).

(D) In **relation to the righteousness of God and Israel**: “For they [Israel collectively], being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves [hupetágēsan, aor. mid. indic. 3d person pl.] unto the righteousness of God” (Rom. 10:3). They did not recognize that God's dealings with them were just and consequently they would not submit themselves to Him.

(E) In **relation to government authorities** (Rom. 13:1, 5; Titus 3:1; 1 Pet. 2:13), a Christian must place himself under their authority.

(F) In **relation to submitting oneself to a true prophet**: “And the spirits of the prophets are subject to the prophets” (1 Cor. 14:32). When a person has the spirit of a prophet, discerning what constitutes true prophecy, the declaration of God's revelation, he will yield to other prophets who wish to speak in public worship.

(G) In **relation to those ministering** (1 Cor. 16:15, 16).

(H) In **relation to Christ by the Church** (Eph. 5:24).

(I) In **relation to God the Father** of spirits by the believers (Heb. 12:9; James 4:7).

(J) In **relation to masters** by servants (Titus 2:9; 1 Pet. 2:18).

(K) In **relation to the older** by the younger (1 Pet. 5:5).

(L) In **relation to Christ** by angels, authorities and powers (1 Pet. 3:22).

(III) Passive Voice, to be subjugated without consent or willingness.

In **the subjection of demons** or evil spirits to the seventy disciples sent out by Jesus (Luke 10:17, 20), these disciples noted to Jesus the power they had over demons saying, “Lord, even the devils [daimónia {1140}, demons] are subject unto us through thy name.” The verb used is hupotássetai (Luke 10:20). This is in the pres. pass. indic. form which indicates that the subjugation of demons or evil spirits was done by force in the name of Christ (“through thy name” [Luke 10:17]). In this sense the pass. form, hupotássomai, has the same meaning as hupakoúō (5219), to obey, as in Matt. 8:27; Mark 1:27 referring to demons; 4:41; Luke 8:25 referring to the storm at sea.

G3956. πᾶς pás; ...All.

(I) Includes **the idea of oneness, a totality or the whole**, the same as hólos (3650), the whole....

(II) Sing. pás, without the art. as including the idea of plurality **meaning all or every, equivalent ... each one....**

(III) **All, meaning of all kinds, of every kind and sort including every possible variety.**

(A) Generally (Matt. 4:23, “and healing **all manner of** sickness and all manner of disease” [pásan]; Acts 7:22, “all the wisdom” meaning all types of wisdom; Rom. 1:18, 29; 2 Cor. 1:4; Col. 3:16; 1 Pet. 2:1).

(B) In the sense of **all possible, the greatest, utmost, supreme** (Matt. 28:18, “all possible authority in heaven and on earth” [a.t.], which means absolute authority; Acts 5:23; 17:11; 23:1; 2 Cor. 12:12; Phil. 1:20; 2:29; 1 Tim. 2:2; 2 Tim. 4:2; James 1:2; 1 Pet. 2:18; Jude 1:3).

G3956. πᾶς pás; ...All:

occurs more than 1200x in the NT, 23x in **1 Timothy**, as given below (KJV):

1:15 This is a faithful saying, and worthy of **all G3956** acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth **all G3956** longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

2:1 I exhort therefore, that, first of **all, G3956** supplications, prayers, intercessions, and giving of thanks, be made for all G3956 men;

2:2 For kings, and for **all G3956** that are in authority; that we may lead a quiet and peaceable life in **all G3956** godliness and honesty.

2:4 Who will have **all G3956** men to be saved, and to come unto the knowledge of the truth.

2:6 Who gave himself a ransom for **all, G3956** to be testified in due time.

2:8 I will therefore that men pray **every G3956** where, lifting up holy hands, without wrath and doubting.

2:11 Let the woman learn in silence with **all G3956** subjection.

3:4 One that ruleth well his own house, having his children in subjection with **all G3956** gravity;

3:11 Even so must their wives be grave, not slanderers, sober, faithful in **all things. G3956**

4:4 For **every G3956** creature of God is good, and nothing to be refused, if it be received with thanksgiving:

4:8 For bodily exercise profiteth little: but godliness is profitable unto **all things, G3956** having promise of the life that now is, and of that which is to come.

4:9 This is a faithful saying and worthy of **all G3956** acceptance.

4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of **all G3956** men, specially of those that believe.

4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to **all. G3956**

5:2 The elder women as mothers; the younger as sisters, with **all G3956** purity.

5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed **every G3956** good work.

5:20 Them that sin rebuke before **all, G3956** that others also may fear.

6:1 Let as many servants as are under the yoke count their own masters worthy of **all G3956** honour, that the name of God and his doctrine be not blasphemed.

6:10 For the love of money is the root of **all G3956** evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

6:13 I give thee charge in the sight of God, who quickeneth **all things, G3956** and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly **all things G3956** to enjoy; G4982.

σώζω sōzō; . . . , safe, delivered.

To save, deliver, make whole, preserve safe from danger, loss, destruction.

Sōzō occurs fifty–four times in the Gospels (not counting Luke 17:33 where zōogonēsei [2225], to rescue from death, is a better attested reading than sōsei of the TR; nor Matt. 18:11, omitted in some MSS). **Of the**

instances where sōzō is used, fourteen relate to deliverance from disease or demon possession (Matt. 9:21, 22; Mark 3:4; 5:23, 28, 34; 6:56; 10:52; Luke 6:9; 8:36, 48, 50; 17:19; 18:42; John 11:12); **in twenty instances, the inference is to the rescue of physical life from some impending peril or instant death** (Matt. 8:25; 14:30; 16:25; 27:40, 42, 49; Mark 8:35; 15:30, 31; Luke 9:24, 56; 23:35, 37, 39; John 12:27); **the remaining twenty times, the reference is to spiritual salvation** (Matt. 1:21; 10:22; 19:25; 24:13, 22; Mark 8:35; 10:26; 13:13, 20; 16:16; Luke 7:50; 8:12; 9:24; 13:23; 18:26; 19:10; John 3:17; 5:34; 10:9; 12:47).

(I) Used particularly of persons. . .

(II) **Of sick persons, to save from death and (by implication) to heal, restore to health; pass. to be healed, recover** (Matt. 9:21, 22; Mark 5:23, 28, 34; Luke 7:50; 8:36, 48; John 11:12; Acts 4:9; James 5:15)....

(III) **Specifically of salvation from eternal death, sin, and the punishment and misery consequent to sin. To save, and (by implication), to give eternal life.** Especially of Christ as the Savior, followed by apó (575), with the gen. (Matt. 1:21; Acts 2:40; Rom. 5:9). Of the Lord, to bring someone safely into His kingdom (2 Tim. 4:18). Generally (Matt. 18:11, “For the Son of man is come to save that which was lost”; Rom. 11:14; 1 Cor. 1:21; 1 Tim. 4:16; Heb. 7:25; James 1:21). With ek (1537), out of or from death (thanátou, the gen. of thánatos [2288]; James 5:20). In the pass. (Matt. 10:22, “he . . . shall be saved”; 19:25; 24:13; Mark 10:26; 13:13; 16:16; Luke 8:12; 13:23; John 5:34; 10:9; Rom. 5:10; 1 Cor. 5:5; 1 Tim. 2:15). Hence as a part., hoi sōzómenoi, those being saved, those who have obtained salvation through Christ and are kept by Him (Acts 2:47; 1 Cor. 1:18; 2 Cor. 2:15; Rev. 21:24).

(IV) **The basic meaning of the verb sōzō is to rescue from peril, to protect, keep alive. Sōzō involves the preservation of life, either physical or spiritual.** Whenever the word sōzō and its deriv. such as sōtēria (4991), salvation, sōtēr (4990), savior, and the adj. sōtērion (4992), salvation, are

used, **the context must be considered to determine whether the preservation of physical life (deliverance from physical death, sickness or peril) or spiritual life (deliverance from sin, Satan and hell) is in view.**

(V) Salvation of the soul is deliverance from death unto life through Christ (John 6:56; 14:20; Rom. 16:7, 11; 1 Cor. 1:30; 9:1, 2; 2 Cor. 5:17; Eph. 2:13) The believing sinner receives the spiritual life of a new nature from God (2 Pet. 1:4) and is freed from the power of sin (spiritual death) while having to endure its presence until the resurrection. Deliverance of the body will occur at the resurrection when a entire creation will also be renovated (Rom. 8:21–23).

To be saved means to be found. This is the reason why our Lord names *tó apolōlós* (neut. perf. part. of *apóllumi* [622], to lose), the lost one, as the object of His saving activity (Matt. 10:6; 15:24; 18:12–14; Luke 15:4, 6, 8, 24; 19:10). From the figures used, it appears that the Gr. *apóllumi* has in this connection the sense of to miss or be missing, not primarily the sense of destroy or be destroyed. In the parables of Luke 15:1–24, the lost are like sheep gone astray upon the mountains, like the coin slipped out of the hand of the owner and like the

prodigal who has left the father's home. A lost condition means estrangement from God, an absence of all the religious, spiritual, and moral relations man is designed to sustain toward his Maker. This lost condition is designated death, for it is the absence of true life (Matt. 8:22; Luke 20:38). **The salvation of the lost, therefore, is salvation from spiritual death.**

(VI) There are two aspects of *apóllumi*. One relates to man's existence and life apart from God, i.e., his experience of futility, meaninglessness, and emptiness. The other relates to man's condition and status apart from God, i.e., his position before God of being condemned, sinful, and doomed to perish. These are joined together in Matt. 18:10–14. Here a sinner is compared first to a sheep gone astray and in need of being sought. Jesus reveals the purpose of saving the lost sheep when He says, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish [*apólētai*]." That which is already lost in the one sense must be diligently sought, lest it should finally and forever be lost. The deliverance from this present *apóleia*, destruction, as well as the final destruction is salvation.

Thus in Mark 16:16, to be saved is the opposite of to be condemned; in John 3:16, 17 it is the opposite of to be judged and to perish; and in John 10:9, 10 **it is contrasted to the phrase to destroy. This apóleia (destruction), however, and apóllumi (to destroy, lose) is equivalent to death, the loss of life.**

This life is spoken of as psuché (5590), soul, or that which represents physical life (Matt. 10:39; 16:25; Mark 8:35; Luke 9:24, 25; John 12:25). Its opposite is to have eternal life (John 3:16; 10:28), or to be raised up at the last day (John 6:39). **Thus salvation in its specific spiritual sense is still viewed throughout as a deliverance from death and an introduction into the sphere of spiritual life.**

...
(IX) ...

In John's Gospel (John 3:16, 17; 4:22; 5:34; 10:9), **sōzō is used in connection with life to mean eternal life.** In the discourses of this Gospel, eternal life, as well as salvation, is both a present possession and a future eschatological possession. The distinction between the two is temporal and not categorical. **In Acts and the epistles, sōzō predominantly means to rescue and preserve from that spiritual death**

which is common to all men because of Adam's sin (Rom. 5:12). **In Acts 4:9; 14:9 sōzō is used for healing from bodily infirmity, and 27:20, 31 refer to deliverance from shipwreck. Jude 1:5 refers to the deliverance from Egypt. Heb. 5:7 refers to deliverance from death.**

The following verses refer to spiritual deliverance:

Acts 2:40, 47; 4:12; 11:14; 15:1, 11; 16:30, 31; Rom. 5:9, 10; 8:24; 9:27; 10:9, 13; 11:14, 26; 1 Cor. 1:18, 21; 3:15; 5:5; 7:16; 9:22; 10:33; 15:2; 2 Cor. 2:15; Eph. 2:5, 8; 1 Thess. 2:16; 2 Thess. 2:10;

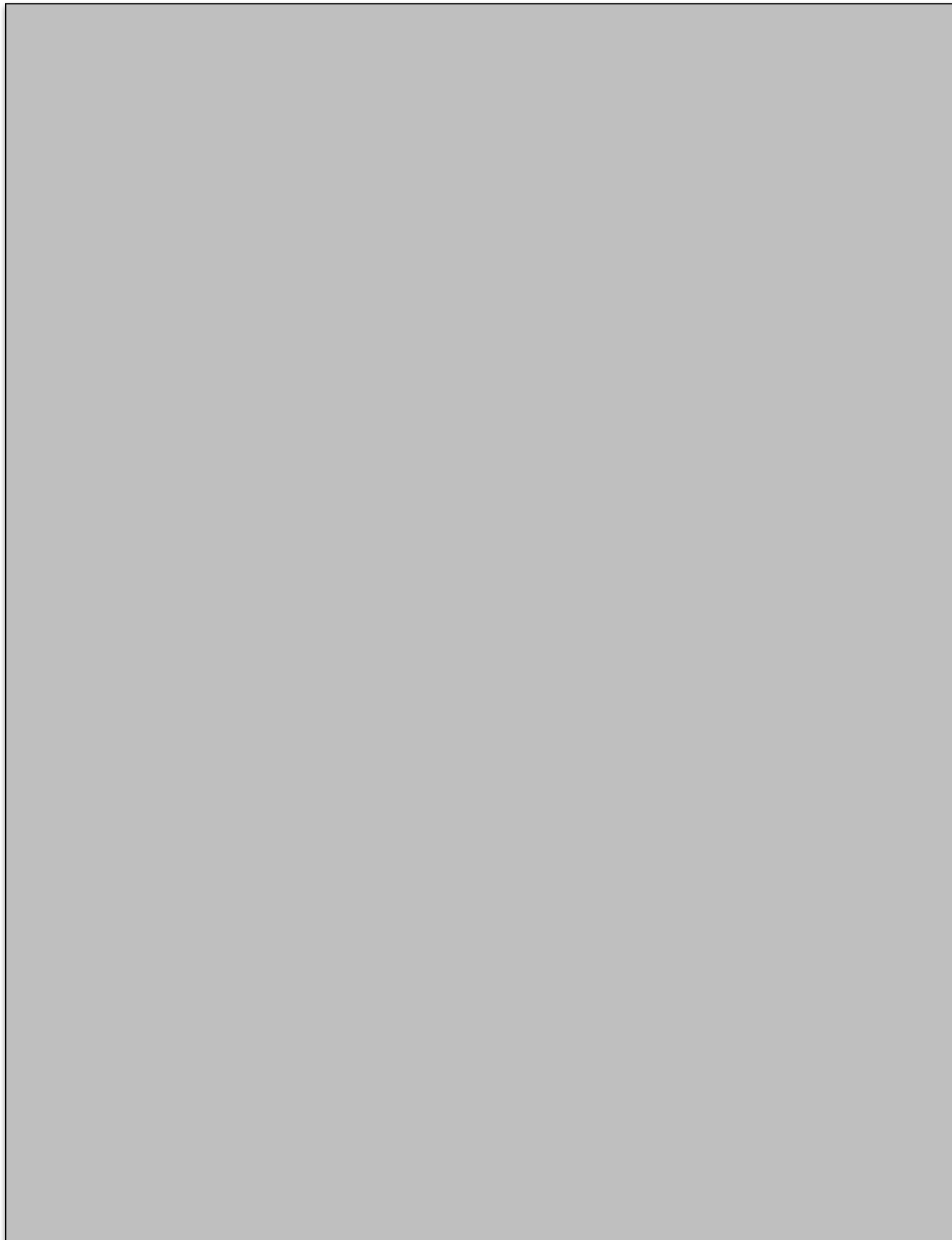
1 Tim. 1:15; 2:4, 15*;

4:16; 2 Tim. 1:9; 4:18; Titus 3:5; Heb. 7:25; James 1:21; 2:14; 4:12; 5:20; 1 Pet. 3:21; 4:18; Jude 1:23.

Zodhiates, S. (2000). *The Complete Word Study Dictionary, New Testament* (WSNT Dictionary) by Dr. Spiros Zodhiates contains very helpful definitions that have more depth than some basic entry-level lexicons, yet the presentation of the information is still accessible by those who know little to nothing about Greek. AMG. Chattanooga, TN.

[*NOTE: IT IS NOT CLEAR TO ME THAT THE MEANING OF **SAVED (SOZO)** IN **1 TIM 2:4 & 2:15** MEANS GAINING OR SECURING ETERNAL LIFE.— WHICH IF THAT IS WHAT DR. ZODHIATES MEANS BY “SPIRITUAL DELIVERANCE,” THEN I THINK HE IS WRONG].

Notes



Notes

