

Notes on the Greek New Testament Week 126 – Titus 2:6-3:15

Day 626: Titus 2:6-10

Verse 6

τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

νεωτερος, α, ον younger, young

ὡσαυτως see v.3

παρακαλεω exhort, encourage, urge

σωφρονεω be in one's right mind

Sober minded, not taken up with youthful passions (cf. 2 Tim 2:22).

Verse 7

περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

There is some discussion as to whether the *περὶ πάντα* belongs at the end of verse 6 or the beginning of verse 7. Mounce, and the NIV, think that these are the concluding words of v.6 – a parallel construction to v 9a and the end of v 10. Mounce says that this places *σεαυτον* in emphatic position, "which is appropriate for what it is saying."

σεαυτου, ης reflexive pronoun yourself
παρεχω act & midd cause, bring about, offer

The participle, 'showing yourself,' carries the force of an imperative.

τυπος, ου m pattern, example, type

διδασκαλια, ας f see v.11

ἀφθορια, ας f integrity, honesty

Here only in the NT. The meaning is 'soundness, uncorruptness, singlemindedness.'

σεμνοτης, ητος f seriousness, proper conduct, respectability

"Paul tells Titus that as he teaches, he must maintain purity of motive (contra the opponents [Titus 1:7]) and a dignity in his behaviour: although *διδασκαλια*, 'teaching,' can refer to what is taught, here it refers primarily to the action of teaching since the qualities that follow apply more naturally to the action than to the content (cf. 1 Tim 1:10). The content of what is taught is picked up in the next verse in the phrase 'healthy instruction.'" Mounce

Verse 8

λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φάλλον.

ὑγιης, ες sound, healthy, well, cured
ἀκαταγνωστος, ον above criticism

An awkward construction, continuing to build on *παρεχομενος*.

The meaning is 'not open to *just* criticism,' for, as Mounce points out, "it can be argued that if the gospel is not condemned by sinners then it is not the apostolic gospel."

ἐναντιος, α, ον against, opposed to; ὁ ἐξ ἐ. enemy, opponent

ἐντραπῆ Verb, aor pass subj, 3 s ἐντρεπω make ashamed; pass be ashamed

μηδεις, μηδεμια, μηδεν no one, nothing

The plural *ἡμων* includes Paul, maybe all those who minister the gospel, or even Christians generally.

φαυλος, η, ον evil, wrong, bad

Paul's primary motivation is "not a desire to get along with society. His desire is to stop the behaviour that is wrong and leads to slander." Mounce.

Verse 9

δούλους ἰδίους δεσπόταις ὑποτάσσεσθαι ἐν πάσιν, εὐάρεστους εἶναι, μὴ ἀντιλέγοντας,

Continues to build on the imperative *παρακαλει* of v 6.

δουλος, ου m slave, servant

ιδιος, α, ον one's own

δεσποτης, ου m slave owner, master

ὑποτασσω see v.5

εὐαρεστος, ον acceptable, pleasing

Everywhere else in the NT this adjective is used of what is pleasing *to God*. This may therefore partly be the sense here – in serving their masters well they act in a way which is pleasing to God, cf. Eph 6:6-7; Col 3:22.

εἶναι Verb, pres infin εἶμι

ἀντιλεγω object to, oppose

'talk back'

Verse 10

μη νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

νοσφιζομαι keep back for oneself, pilfer

The Christian is to be an honest worker, not purloining, even when it is general practice – viewed by many as one of the perks of the job. The term is used also of more serious withholding of money in Acts 5:2-3.

ἐνδεικνυμαι show, give indication of ἀγαθος, η, ον good, useful, fitting διδασκαλία, ας f see v.1 σωτηρ, ηρος m saviour κοσμεω adorn, decorate, put in order

Cf. 1 Tim 2:9. "The slaves' motivation is to make the gospel as attractive as possible to those around them." Mounce.

Day 627: Titus 2:11-15**Verse 11**

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις,

ἐπεφάνη Verb, aor pass indic, 3 s ἐπιφαινω appear; pass. be revealed

The aorist refers to a particular past event, Christ's coming into the world and his redemptive work.

σωτηριος, ον bringing salvation

The anarthrous σωτηριος followed by the dative is a classical construction meaning 'to bring deliverance.' "σωτηριος is a predicate nominative functioning adverbially, describing the effects of the appearing." Mounce.

In the context of what has gone before the 'all men' probably refers to all kinds and conditions, young and old, male and female, bond and free, cf. 1 Tim 2:4.

Verse 12

παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

παιδευω instruct, train, teach

The task of grace is spelled out in negative and in positive terms.

ἀρνεομαι deny, disown, renounce

Chrysostom comments, "See here the foundation of all virtue. He has not said 'avoiding,' but 'denying.' Denying implies the greatest difference, the greatest hatred and aversion."

ἀσεβεια, ας f godlessness, wickedness κοσμικος, η, ον worldly ἐπιθυμια, ας f desire, longing, lust, passion σωφρονως according to good sense, showing self-control δικαίως adv righteously, justly εὐσεβως in a godly manner

The opposite of the ἀσεβεια in the preceding phrase.

ζωω live, be alive

αἰων, αἰωνος m age, world order, eternity

Verse 13

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Paul moves from the past appearance of Christ to the believer's present obligations and now on to the hope of Christ's future appearance. The Christian life is lived out in the between times of this present age but is to be an anticipation of the age to come.

προσδεχομαι wait for, expect μακαριος, α, ον blessed, happy ἐλπις, ιδος f hope ἐπιφανεια, ας f appearing, appearance, coming δοξα, ης f glory

"God's grace appeared at the incarnation; God's glory will appear with the coming of Jesus." Mounce.

μεγας, μεγαλη, μεγα large, great

ὁ θεος ὁ μεγας is a common name for God in the LXX (Deut 10:17; Ezra 5:8; Neh 8:6; Is 26:4 etc.).

σωτηρ, ηρος m saviour

There is considerable discussion over whether Paul is here speaking of two persons, 'our great God' and 'our Saviour Jesus Christ' or of one. The construction, with a its single definite article, would more naturally refer to a single person: in this case it is a clear affirmation of Jesus deity.

Paul is deliberately using language that challenges Greek claims such as those concerning the great god Diana of the Ephesians or the application of the title 'god and saviour' to human beings.

Verse 14

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
λυτρωσθῆται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ
καθαρίσῃ ἑαυτῷ λαὸν περιούσιον,
ζηλωτὴν καλῶν ἔργων.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Cf. 1 Tim 2:6; Eph 5:25b-26.

λυτρωσθῆται Verb, aor midd subj, 3 s
λυτροομαι redeem, set free, liberate
ἀνομια, ας f lawlessness, sin
καθαρίσῃ Verb, aor act subj, 3 s καθαριζω
cleanse, make clean, purify
λαος, ου m people, a people
περιουσιος, ον special, belonging only to
oneself

λαὸς περιούσιος 'special people,' is an expression used of the nation of Israel in the OT. "Because God chose Israel to be his special people, they must avoid idolatry (Deut 14:2) and keep his laws (Exod 19:5; 23:22 [LXX]; Deut 7:6; 14:2; 26:18). By using this expression of the church, Paul implies the biblical theme of the church being the new Israel (cf. Rom 2:25-29; Gal 6:16...; Phil 3:3; cf. 1 Pet 2:9-10)." Mounce.

ζηλωτης, ου m one who is zealous

The purpose of Christ in salvation is not simply to save a people for himself but also to make them holy – indeed, the two cannot be separated. "Any teaching that removes obedience from the scope of salvation comes under the same condemnation as did the Cretan and Ephesian opponents." Mounce.

Verse 15

Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε
μετὰ πάσης ἐπιταγῆς· μηδεὶς σου
περιφρονεῖτω.

λαλεω speak, talk
παρακαλεω exhort, encourage, urge
ἐλεγχω show (someone his) fault, rebuke,
convict

Both encouragement and rebuke are necessary parts of Gospel ministry, neither is adequate without the other. Mounce comments, "As is usual in the PE, Titus' words to the church in general are to be gentle; he is to teach and παρακαλει, 'encourage' (cf. 1 Tim 1:3; 4:13; 2 Tim 4:2), them to follow his instructions. But in addressing his opponents his language must be much stronger; Titus must ἐλεγχε, 'rebuke' (cf. 1 Tim 5:20; Titus 1:13; 2 Tim 4:2), with all authority. ἐπιταγη, 'authority,' denotes kingly or divine authority (cf. 1 Tim 1:1)."

ἐπιταγη, ης f command, authority

The authority is derived from the word ministered.

μηδεις, μηδεμια, μηδεν no one, nothing
περιφρονεω lightly esteem, disregard

Cf. 1 Tim 4:12.

Day 628: Titus 3:1-2**Verse 1**

Ἵπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις
ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν
ἔργον ἀγαθὸν ἐτοίμους εἶναι,

ὑπομιμηκω remind, call to mind

Suggests these are things they already know but concerning which they need encouragement.

ἀρχη, ης f beginning, power
ἐξουσια, ας f authority, power
ὑποτασσω see 2:5

Obedience is not conditional upon the quality of that government (cf. 1 Tim 2:1-2; Rom 13:1-7). "In light of the anti-emperor use of terminology in 2:11-14, Paul may have listed this obligation first to stem any possible misconception." Mounce.

πειθαρχεω obey, listen to
ἀγαθος, η, ον good, useful, fitting
ἐτοιμος, η, ον ready, prepared
εἶναι Verb, pres infin εἶμι

Verse 2

μηδένα βλασφημεῖν, ἀμάχους εἶναι,
ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πρὸς τῆτα
πρὸς πάντας ἀνθρώπους.

μηδεις, μηδεμια, μηδεν no one, nothing
βλασφημεω see 2:5

Cf. 1 Tim 1:13.

ἀμαχος, ον peaceable, peaceful
ἐπιεικης, ες gentle, forbearing,
considerate

Cf. 1 Tim 3:3.

ἐνδεικνυμαι show, give indication of
πραυτης, ητος f gentleness, humility

Cf. 2 Tim 2:25. "A consideration for others without being servile." Mounce.

Day 629: Titus 3:3-8**Verses 3-7**

"Paul follows the ethical injunctions of vv 1-2 with the theological motivation for godly living. This is the same pattern he established in 2:1-10 and 2:11-14, and in fact much of 3:3-7 is parallel with 2:11-15 (... and Eph 2:3-7, which moves from who believers were to what God has done for them)." Mounce

Verse 3

Ἐμὲν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

ποτέ enclitic particle once, formerly, at one time

ἀνοητος, ον foolish, ignorant

Without spiritual understanding.

ἀπειθεῖς Adjective, m & f, nom/acc pl
ἀπειθης, ες disobedient, rebellious
πλαναω lead astray, mislead, deceive
δουλευω serve, be a slave

Cf. 1 Tim 6:2.

ἐπιθυμα, ας f desire, lust, passion

Cf. 1 Tim 3:1.

ἡδονη, ης f pleasure, passion
ποικιλος, η, ον various kinds of, diverse
κακια, ας evil, wickedness
φθονος, ου m envy, jealousy, spite
διαγω lead, spend (of life)
στυγητος, η, ον hated, hateful

Here alone in the NT.

μισεω hate, despise, be indifferent to
ἀλλήλων, ος, ους reciprocal pronoun one another

The Christian should be marked by the precise opposite of all these characteristics.

Verses 4-7

Verses 4-7 read like a primitive creed. There is considerable discussion as to how much of these verses is traditional and what has been added by the author for the purpose of this letter. Mounce comments, "The fact of the matter is that the creed is so full of Pauline vocabulary and theology that it is virtually impossible to differentiate between traditional and Pauline material with any great degree of certainty. If Paul is quoting a creed, it would be slightly preferable to see v 4 as Pauline and vv 5-7 as the creed because the language of v 4 is closely related to the discussion of the epistle (of course, that could be why Paul quotes the creed). Ultimately, discussions such as this are not helpful in determining meaning because they are subjective and uncertain. After all, Paul would not quote a source with which he did not agree..." "Spicq ... comments that this passage has one of the most elegant descriptions of the Trinity in the NT. It shows the three members of the Godhead actively involved in the salvation of sinners: God the Father as the planner and initiator (v 4), Jesus Christ as the agent of redemption (v 6), and the Holy Spirit as the instrument of regeneration and renewal (v 5)."

Verse 4

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλιανθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν θεοῦ,

ὅτε conj when, at which time

δε introduces the contrast.

χρηστοτης, ητος f kindness, goodness, mercy

φιλιανθρωπια, ας f (God's) love of mankind

The word was used in Hellenistic thought of the love shown to people by gods or kings.

ἐπεφάνη Verb, aor pass indic, 3 s

ἐπιφαινω appear; pass. appear, be revealed

σωτηρ, ηρος see 3:13

The reference here is "to the entire redemptive act of Christ ...: his life, death, and resurrection." Mounce. Christ *is* the kindness and love of God.

Verse 5

οὐκ ἔξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

δικαιοσυνη, ης f righteousness, what is right

ἔλεος, οὐς n mercy, compassion
σωζω save, rescue, heal

"In the salvation of human beings God is wholly subject, men and women are wholly objects." Quinn

λουτρον, ου n washing, cleansing

Only here and Eph 5:26 in the NT.

παλιγγενεσια, ας f rebirth, new birth

Some see this as a direct reference to baptism and that the author is affirming that the act of baptism has saving efficacy. However, "J. A. T. Robinson argues that the baptism to which it is alluding is the 'whole ministry of Jesus from Jordan to Pentecost, conceived as the great Baptism whereby "he saved us"... If baptism is in the author's mind at all ... then it is merely the event signifying what happens in conversion." Mounce.

ἀνακαινωσις, εως f renewal

Only here and Rom 12:2 in the NT.
"For as when a house is in a ruinous state no one places props under it, nor makes any addition to the old building, but pulls it down to its foundations and rebuilds it anew; so in our case, God has not repaired us, but has made us anew." Chrysostom.

Verse 6

οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

ἐξέχεεν Verb, aor act indic, 3 s ἐκχω and ἐκχυννω pour out

Cf. Joel 2:28-32 [MT 3:1-5]; Acts 2:17-18, 33; also Rom 5:5.

πλουσίως adv richly, in full measure

"God does not restrain himself in the giving of the Spirit but gives him πλουσίως, 'richly, abundantly' (cf. 1 Tim 6:17; cf. Col 3:16; 2 Pet 1:11)." Mounce.

Verse 7

ἵνα δικαιοθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

δικαιοθέντες Verb, aor pass ptc, m nom pl
δικαιωw justify, acquit, declare & treat as righteous

"δικαιοθέντες 'having been justified,' stands in stark contrast to δικαιοσύνη, 'righteousness,' in v 5. There it describes human attempts to perform certain works and earn one's salvation; here it describes true justification, which can only be received as a result of God's graciousness and the believer's faith (as v 8 adds; see similar phrase in Rom 3:24: δικαιοῦμενοι δωρεαν τῆ αὐτοῦ χάριτι, 'being justified freely by his grace')." Mounce

ἐκεῖνος, η, ο demonstrative adj. that, he, she, it

χάριτι Noun, dat s χάρις, ιτος

κληρονόμος, ου m heir

γεννηθῶμεν Verb, 2 aor midd dep subj, 1 pl
γίνομαι

ἐλπίς, ιδος f hope

ζωή, ης f life

αἰώνιος, ον eternal, everlasting

Justification is the ground of a certain hope of glory (cf. Rom 5:1-2, also Galatians 3 which begins with the topic of justification and concludes with that of an inheritance).

Verse 8

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. ταῦτ' ἐστὶν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

πιστος, η, ον faithful, trustworthy, reliable

For this phrase, see also 1 Tim 1:15; 3:1; 4:8,9; 2 Tim 2:11-13. The phrase here seems to *follow* the saying (vv. 5-7?) to which it refers (cf. 1 Tim 4:9).

τούτων includes all of ch 3.

βουλομαι want, desire, wish, intend, plan

σε Pronoun, acc s ου

διαβεβαιουῖσθαι Verb, pres midd/pass dep
infin διαβεβαιωομαι insist on, give

special emphasis

φροντιζω concentrate upon, be

concerned about (doing something)

καλος, η, ον good, right, fine

προϊστασθαι Verb, pres midd infin

προϊστημι engage in

Can be used of practice of a profession.

πεπιστευκότες Verb, perf act ptc, m nom pl
πιστευω

Carries the full force of the perfect – completed action with continuing effect.

ὠφέλιμος, ον valuable, useful, beneficial

The life that is pleasing to God is also beneficial to others.

Day 630: Titus 3:9-15**Verses 9-11**

There are certain things (v.9) and certain people (vv.10,11) that the Christian is to avoid.

Verse 9

μωρός δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρις καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

μωρος, α, ον foolish
ζητησις, εως f debate, controversy

There are plenty of real questions and necessary controversies which demand our attention. We need wisdom to distinguish the vital ones from the multitude of useless distractions.

γενεαλογια, ας f genealogy

Cf 1 Tim. 1:3-7; 2 Tim 2:23. Suggests that the opponents in Crete and Ephesus were similar.

ἔρις, ιδος f strife, rivalry
μαχη, ης f quarrel, fight
νομικος, η, ον pertaining to the law
περιῖστασο Verb, pres midd imperat, 2 s
περιῖστημι avoid, keep clear of

The word means 'go round so as to avoid.'

ἀνωφελης, ες useless(ness); harmful
ματαιος, α, ον worthless, futile, useless

Cf. Titus 1:10.

Verse 10

αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

αἰρετικος, η, ον causing divisions
εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one
δευτερος, α, ον second
νουθεσια, ας f instruction, warning
παραιτεομαι refuse to hear

A 'heretic' in the sense spoken of here is an opinionated, party spirited person who seeks to win others to their cause and who condemns those who disagree with him. Titus is first to seek to correct and win over such an individual, but if they will not listen, then, for the good of the whole, for the truth of God's word and for the unity of the people of God, a factious person must at last be rejected.

Verse 11

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει, ὧν αὐτοκατάκριτος.

εἰδὼς Verb, perf act ptc, m nom s οἶδα
(perf in form, present in meaning) know

ἐξέστραπται Verb, perf pass dep indic, 3 s
ἐκστρεφομαι be perverted or corrupt
τοιούτος, αυτη, ουτον correlative pronoun
and adjective such, of such kind
ἁμαρτανω sin, commit sin

Note the force of the present tense following the previous perfect.

αὐτοκατακριτος, ον self-condemned

"αὐτοκατάκριτος occurs elsewhere only in a fragment from Philo ... and in the church fathers, so it is possible that Paul coined the word for the occasion." Mounce.

Verses 12-15

These concluding words were probably written in Paul's own hand (cf. 2 Thess 3:17; Gal 6:11; 1 Cor 16:21 etc.).

Verse 12

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπούδασον ἔλθειν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

ὅταν when, whenever
ἢ or

"2 Tim 4:12 says that Tychicus was sent to Ephesus, possibly to relieve Timothy, and this suggests that Artemas was eventually sent to Crete." Mounce. Nothing else is known of Artemas.

σπούδασον Verb, aor act imperat, 2 s
σπουδαζω do one's best, be eager
ἐλθεῖν Verb, aor act infin ἔρχομαι
ἐκεῖ there, in that place, to that place
κέκρικα Verb, perf act indic, 1 s κρινω
judge
παραχειμαζω spend the winter

"2 Tim 4:10 says that Paul had sent Titus to Dalmatia. If this Nicopolis was the Nicopolis on the western shore of Macedonia (see below) and since Dalmatia was north of this Nicopolis, it can be assumed that Titus was able to join Paul. There were seven cities with the name Nicopolis in the ancient world... Most agree that Paul refers to the Nicopolis in Epirus on the western coast of Achaia on the Ambracian Gulf off the Adriatic Sea. It was two hundred miles northwest of Athens and was the largest city on the coast. It was two hundred miles across the sea from Brindisi, Italy, from which the Via Appia went to Rome. It was also a stopping place for north-south travel... This Nicopolis was an ideal location for Paul to continue meeting people and spreading the gospel. Its location to the west of the lands Paul had evangelised may signal his intention to travel farther west, perhaps to Spain... By saying that he had decided to winter ἐκεῖ, 'there,' and not ὧδε, 'here,' Paul implies that he was not yet at Nicopolis. If Paul was making plans for winter, this might suggest that he was writing in midsummer, allowing Titus sufficient time to travel from Crete to Nicopolis. It might also suggest that he currently was somewhere in Achaia or Macedonia. But anything beyond this is overly speculative. Subscriptions of some MSS to both 1 Timothy and Titus incorrectly identify Nicopolis as the location of writing." Mounce.

Verse 13

Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν
σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς
λείπη.

νομικος, η, ον pertaining to the law; ὁ ν.
lawyer

σπουδαιως earnestly, diligently, eagerly
προπεμψω send on one's way, help on
one's way

μηδεις, μηδεμια, μηδεν no one, nothing
λειπω lack, fall short

Zenas and Apollos may have been the bearers of this letter. Their intended destination is not known.

Verse 14

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας
χρείας, ἵνα μὴ ᾧσιν ἄκαρποι.

Paul emphasises the theme of the letter one more time before his closing greeting.

μανθανω learn, find out

Means 'learn to put into practice,' cf. 1 Tim 5:4.

δε και may have the force 'and once again [let me repeat myself]'

ἡμετερος, α, ον our
προϊστασθαι Verb, pres midd infin

προϊστημι see v.8

ἀναγκαιος, α, ον necessary, urgent
χρεια, ας f need, want

'specifically the urgent needs'

ἄκαρπος, ον barren, unfruitful

Verse 15

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.
Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
ἢ χάρις μετὰ πάντων ὑμῶν.

A very Pauline conclusion.

ἀσπαζομαι greet

ἄσπασαι Verb, aor midd dep imperat, 2 s

ἀσπαζομαι

φιλεω love, have deep feeling for, kiss