

## A Study of 2 Timothy 4

### I. Outline.

1. Paul's Final Charge (2 Timothy 4.1-5).
2. Paul's Victory Shout (2 Timothy 4.6-8).
3. Personal Requests (2 Timothy 4.9-13).
4. A Persecutor, Deserters, and the Lord (2 Timothy 4.14-18).
5. Salutation and Personal Request (2 Timothy 4.19-22).

--Wayne Jackson, *Before I Die: Paul's Letters to Timothy and Titus*, Christian Courier Publications, 2007, p. 196.

### II. Exegetical Exam on 2 Timothy 4.

01. Give your own outline of this chapter.
02. What is the content of THE WORD to be preached? What is the manner to use in preaching?
03. What causes some folk to have itching ears?
04. What is the WORK OF AN EVANGELIST? Be specific.
05. What was the purpose of 2 Timothy 4.6-8?
06. What is the meaning of HIS APPEARING?
07. If Paul was about to die, why did he give instructions concerning his cloak, etc.?
08. What was the first defense of Paul?
09. Give your own exegesis of 2 Timothy 4.17.
10. Are we to have the same confidence in the delivering power of God as expressed by Paul in 2 Timothy 4.18? Specify.

--Don DeWalt, *Paul's Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, 1961, an e-Sword module

### III. Chronology.

**BIBLE PERIOD:** The Period of the Church.

If you are not familiar with the **15 Bible Periods**, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

### IV. Aids in Exposition.

#### 1. Paul's Final Charge (2 Timothy 4.1-5).

2 Timothy 4:1-5 **I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2) Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (4) And they shall turn away their ears from the truth, and shall be turned unto fables. (5) But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**

**CHARGE** (1)... "**33.425 διαμαρτύρομαι**: to admonish or instruct with regard to some future happening or action, with the implication of personal knowledge or experience" [Louw Nida].

**THE QUICK AND THE DEAD** (1)... "Paul practiced living constantly in the presence of God and Christ Jesus, but never was he more aware of his divine observers and participators than when preaching the Word. This is an awesome responsibility. This same Jesus will be our judge on

that day when we shall all be manifested before Him. Those who are living when He comes will be judged; those who have died, will be called forth from the world of the unseen to also appear before Him” [Don DeWelt, *Paul’s Letters to Timothy and Titus*, Bible Textbook Series, College Press, 1961, an e-Sword module].

**AT HIS APPEARING (1)**... “Christ is further described by the verse as being the one who is destined to judge the living and the dead. This judgment is to be held at the last day, the day of his second coming. When the Lord returns, most of humanity will have died, but a great number will still be living; the dead will be resurrected and the living will be changed; each will be given an immortal body (1 Corinthians 15)” [Bob Winton, *2 Timothy*, p. 194].

**PREACH (2)**... “**33.256** κηρύσσω: to publicly announce religious truths and principles while urging acceptance and compliance” [Louw Nida]. ||||| “...to make known (important news) publicly and loudly (as if a herald)” [Faithlife Corporation. “To Announce (herald).” Logos Bible Software, Computer software. *Logos Bible Software Bible Sense Lexicon*. Bellingham, WA: Faithlife Corporation, June 9, 2017. [https://ref.ly/logos4/Senses;Keyld=ws.announce\\_herald.v.01](https://ref.ly/logos4/Senses;Keyld=ws.announce_herald.v.01) ]. ||||| “The charge is to preach the Word. The English word ‘preach’ brings to our mind at once the picture of the ordained clergyman standing in his pulpit on the Lord’s Day ministering the Word. But the Greek word here (*kērussō* (κηρυσσω)) left quite a different impression with Timothy. At once it called to his mind the Imperial Herald, spokesman of the Emperor, proclaiming in a formal, grave, and authoritative manner which must be listened to, the message which the Emperor gave him to announce. It brought before him the picture of the town official who would make a proclamation in a public gathering. The word is in a construction which makes it a summary command to be obeyed at once. It is a sharp command as in military language. This should be the pattern for the preacher today. His preaching should be characterized by that dignity which comes from the consciousness of the fact that he is an official herald of the King of kings. It should be accompanied by that note of authority which will command the respect, careful attention, and proper reaction of the listeners” [Kenneth S. Wuest, [\*Wuest’s Word Studies from the Greek New Testament: For the English Reader\*](#) (Grand Rapids: Eerdmans, 1997), 2 Ti 4:2].

**BE INSTANT IN SEASON, OUT OF SEASON (2)**... “... generally signifies ‘at all times,’ i.e., when it is convenient and when it is not; when men are favorable to it and when they are not. The preaching is subdivided into several categories” [Wayne Jackson, p. 277].

**REPROVE (2)**... “**33.417** ἐλέγχω; ἔλεγκις, εως *f*; ἐλεγμός, οὔ *m*: to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing” [Louw Nida].

**REBUKE (2)**... “‘Rebuke’ (*epitimai*, cf., Luke 4.41) is to express strong disapproval, to censure someone with a view of preventing wrong, or bringing it to an end (Danker, 384)” [Wayne Jackson, p. 277].

**EXHORT (2)**... “Not only is he to speak in stern language against sin, but he is to exhort. The word ‘exhort’ (*parakaleō* (παρακαλεω)) has in it the ideas of ‘please, I beg of you, I urge you.’ Thus, there is to be a mingling of severity and gentleness in his preaching” [Wuest].

**WITH ALL LONGSUFFERING AND DOCTRINE (2)**... “The work of a preacher demands that he be longsuffering or patient (compare the advice of Paul to the Ephesians in Ephesians 4.1 ff). Often the preacher must bear with those he would teach” [J.W. Roberts, *Letters to Timothy*, The Living Word Series, Sweet Publishing Co., 1961, p. 95].

**SOUND DOCTRINE (3)**... “**72.15** ὑγιαίνω: (derivative of ὑγιής ‘right, accurate,’ 72.14) to be correct in one’s views, with the implication of such a state being positively valued” [Louw Nida]. |||| “Those who will not endure sound doctrine are immature, subject to prevailing doctrinal winds and crafty deceptions of men (Ephesians 4.14-15). They are subject to ordinances after the commandments and doctrines of men (Colossians 2.22), and they teach for doctrines the commandments of men (Mt 15.9; Mk 7.7), thereby making their worship of God vain. They transgress and abide not in the doctrine of Christ (2 John 9) holding instead to the doctrines of men (Matthew 16.12; Revelation 2.14-15). They cause divisions and offenses contrary to the doctrine for which they should be marked and avoided (Romans 16.17)” [David Watson, “Paul’s Final Charge,” in *Studies in 1 and 2 Timothy and Titus*, 2001 ADL, Edited by Dub McClish, p. 321].

**HEAP TO THEMSELVES TEACHERS (3)**... “...wanting to have their ears tickled, they will ACCUMULATE for themselves teachers in accordance with their own desires...” [NASB]. |||| “These people are definitely wanting to hear something, for they are stockpiling teachers. But they are piling them on to satisfy their own lusts. In the confrontation of 1 Kings 18, the supporters of Baal were able to accumulate 400 prophets of Baal to support them. Elijah stood alone for the truth (cf., also 1 Kings 22)” [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, p. 148].

**HAVING ITCHING EARS (3)**... “The metaphor suggests an ‘eagerness to hear.’ There is a passage in Seneca where the philosopher asks: ‘Why do you tickle my ears? Why do you entertain me?’ (Williams, 87-88)” [Wayne Jackson, p. 278].

**BE TURNED UNTO FABLES (4)**... “**33.13** μῦθος, ου *m*: a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation” [Louw Nida].

**ENDURE AFFLICTIONS (5)**... “If, in the discharge of his duties of preaching and teaching, Timothy was faced with perils of various sorts, he was not to be surprised, but rather expect them and overcome them, through his faith” [Don DeWalt].

**THE WORK OF AN EVANGELIST (5)**... “...the transliteration of a Greek word (*euaggelistēs* (εὐαγγελιστής)) that means, ‘one who brings good news.’ The word is not preceded by the definite article. When that is the case, character, quality, or nature are stressed. The idea is, ‘let your work be evangelistic in character. Always be a bringer of good news. Be ever reaching out for lost souls in your teaching and preaching’” [Wuest].

**MAKE FULL PROOF OF THY MINISTRY (5)**... “...the translation of a Greek word (*plērophoreō* (πληροφορεῶ)) which means ‘to cause a thing to be shown to the full, to carry through to the end, to fully perform’” [Wuest].

## **2. Paul’s Victory Shout (2 Timothy 4.6-8).**

2 Timothy 4:6-8 **For I am now ready to be offered, and the time of my departure is at hand. (7) I have fought a good fight, I have finished my course, I have kept the faith: (8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

**READY TO BE OFFERED (6)**... “...literally is, ‘I am already being poured out’ (*spendomai*, present, passive). In the Old Testament regime, a ‘drink offering’ of wine was poured out before the sacrificial altar preliminary to the offering of various sacrifices (Exodus 29.40; Leviticus 23.13; Numbers 4.7; 15.5, 7, 10; 28.7). The present tense may be used to emphasize the certainty of the ultimate event (Knight, 458), or it may suggest that his present ordeal is a preliminary

phase of the sacrificial ceremony of which his death would be the culmination (though perhaps yet months away). The passive voice hints that the apostle is the victim, being offered. 'He is conscious that he is dying in God's service, and that the sacrificial action is now commencing' (Kelly, 208). There is no tremor in his pen; he is calm and confident in the offering of himself as a sacrifice to the Lord God. His death will be a grand climax to a sacrificial life for Christ" [Wayne Jackson, p. 280-281].

**CROWN OF RIGHTEOUSNESS** (8)... "In the games, the greatest prize was the laurel wreath. With it the victor was crowned, and to wear it was the greatest honour which could come to any athlete. But, in a few short days, this crown would wither. Paul knew that there awaited him a crown which would never fade. In this moment, Paul is turning from the verdict of the world to the verdict of God. He knew what Nero's verdict would be, but he also knew what God's verdict would be. Those whose lives are dedicated to Christ are indifferent to the world's verdict. They do not care if the world condemns them as long as they hear their Master's 'Well done!'" [William Barclay, *The Letters to Timothy, Titus, and Philemon*, 3rd ed. fully rev. and updated., The New Daily Study Bible (Louisville, KY; London: Westminster John Knox Press, 2003), 238].

**AT THAT DAY** (8)... Obviously, the great Day of Judgment, when all will stand before the Lord.

**UNTO ALL THEM ALSO THAT LOVE HIS APPEARING** (8)... How wonderful to realize that this confidence Paul had in facing death is a confidence that all faithful ones can and should have as we face death! ||||| "To love the second coming of Christ is to look forward to it with anticipation of its joy, to work so as to be at home with Christ and God when it comes. The early church prayed for that coming: '**Even so Come Lord Jesus**' (Revelation 22.20; 1 Corinthians 16.22). Do we love his coming? Can we pray that prayer?" [J.W. Roberts, p. 98].

### 3. Personal Requests (2 Timothy 4.9-13).

2 Timothy 4:9-13 **Do thy diligence to come shortly unto me: (10) For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. (11) Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. (12) And Tychicus have I sent to Ephesus. (13) The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.**

**DEMAS** (10)... "There are three mentions of him in Paul's letters, and it may well be that they have in them the story of a tragedy. (1) In Philemon 24, he is listed among a group of those whom Paul calls his *fellow workers*. (2) In Colossians 4:14, he is mentioned without any comment at all. (3) Here, he has forsaken Paul because he loved this present world. First, Demas the fellow worker, then just Demas, and finally Demas the deserter who loved the world. Here is the history of a spiritual degeneration. Bit by bit, the fellow worker has become the deserter; the title of honour has become the name of shame" [William Barclay, p. 240].

**CRESCENS** (10)... **TITUS** (10)... **LUKE** (11)... **MARK** (11)... **TYCHICUS** (12)... "Of the seven of his fellow labourers here noted, four had left him; one, **Demas**, voluntarily and blamably; two, **Crescens** and **Titus**, voluntarily, but unblamed; a fourth, **Tychicus**, sent away. One only, **Luke**, was with him, and two, **Timothy** and **Mark**, are requested to come to him" [D. D. Whedon, *I. Corinthians-II. Timothy*, vol. IV, A Popular Commentary on the New Testament (London: Hodder and Stoughton, 1876), 458].

**CLOKE** (13)... **PARCHMENTS** (13)... "In regard to what the 'cloak' here mentioned was, there has been considerable difference of opinion. The Greek word used (φελώνης,—variously written φαιλώνης, φελώνης, and φελώνης), occurs nowhere else in the New Testament. It is supposed

to be used for a similar Greek word (φαινόλης,) to denote a cloak, or great-coat, with a hood, used chiefly on journeys, or in the army: Latin, *penula*. It is described by Eschenberg (Man. Class. Lit., p. 209) as a 'cloak without sleeves, for cold or rainy weather.' See the uses of it in the quotations made by Wetstein, *in loc*. Others, however, have supposed that the word means a travelling-case for books, &c. So Hesychius understands it. Bloomfield endeavors to unite the two opinions by suggesting that it may mean a *cloak-bag*, and that he had left his books and parchments in it. It is impossible to settle the precise meaning of the word here, and it is not material. The common opinion that it was a wrapper or travelling-cloak, is the most probable; and such a garment would not be undesirable for a prisoner" [Albert Barnes, [Notes on the New Testament: I Thessalonians to Philemon](#), ed. Robert Frew (London: Blackie & Son, 1884–1885), 250].

#### 4. A Persecutor, Deserters, and the Lord (2 Timothy 4.14-18).

2 Timothy 4:14-18 **Alexander the coppersmith did me much evil: the Lord reward him according to his works: (15) Of whom be thou ware also; for he hath greatly withstood our words. (16) At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. (17) Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. (18) And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

**ALEXANDER THE COPPERSMITH** (14)... "There is an enemy of the gospel of whom Timothy will do well to beware. Alexander the coppersmith had done much evil to Paul. One Alexander had been excommunicated at Ephesus (1 Timothy 1.20). Another Alexander had been put forward to speak to the mob in behalf of the Jews at Ephesus, and some suppose that they are the same and that this apostate was the chief enemy and opponent of Paul. He may have been the cause of Paul's arrest. We do not know, but there must have been some special reason for the warning" [J.W. Roberts, p. 99].

**WITHSTOOD OUR WORDS** (15)... "'Withstood' (from *anthistemi*, to set one's self against) reflects the hostility of Alexander. The expression **OUR WORDS** is viewed in two ways: (a) Some see this as a reference to Paul's testimony in his preliminary hearing; thus, the idea is that Alexander may have provided testimony against Paul before the Roman authorities that contributed to the apostle's conviction (Hiebert, 1958, 120), or (b) it could be that **OUR WORDS** refer to the gospel message as preached by Paul and his companions (Lock, 119). Or maybe even both (Ward, 219)" [Wayne Jackson, p. 293].

**DELIVERED OUT OF THE MOUTH OF THE LION** (17)... Perhaps Paul has on his mind Psalms 22.13 and the rest of this psalm. ||||| "One of the curious things about this passage is the number of reminiscences of Psalm 22. ... It seems certain that the words of this psalm were running in Paul's mind. And the lovely thing is that this was the psalm which was in the mind of Jesus when he hung upon his cross. As Paul faced death, he took encouragement from the same psalm that his Lord used in the same circumstances" [William Barclay, p. 248].

#### 5. Salutation and Personal Request (2 Timothy 4.19-22).

2 Timothy 4:19-22 **Salute Prisca and Aquila, and the household of Onesiphorus. (20) Erastus abode at Corinth: but Trophimus have I left at Miletum sick. (21) Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. (22) The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.**

**PRISCA AND AQUILA (19)**... “There is a greeting to Priscilla and Aquila, that husband and wife whose home was a church, wherever it might be, and who had at some time risked their lives for Paul’s sake (Acts 18.2; Romans 16.3; 1 Corinthians 16.19)” [William Barclay, p. 249].

**TROPHIMUS HAVE I LEFT AT MILETUM SICK (20)**... This statement shows that the supernatural gift of healing was not used as a matter of convenience by the Apostle Paul. For the apostles, just as in John 20.30-31, the purpose of miracles was to produce faith. Here was one that Paul certainly would have wanted to be well and in good health, but he did not miraculously intervene to provide that healing.

## V. Lessons & Applications.

- 2 Timothy 4:2 **Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine**—“The emphasis is now on the word, that which is to be preached. We have the ears of people for so little time that we should not waste time discussing politics, book reviews, or philosophies of men (Colossians 2.8). We should preach the word because: **(1)** Faith comes by hearing the word (Romans 10.17; Acts 15.7). Without faith one cannot be saved, but since faith comes by hearing the word, it follows that one cannot be saved without faith. **(2)** The word is able to save the soul (James 1.21). Paul said the gospel is the power of God unto salvation to everyone that believeth (Romans 1.16). The Lord directed Cornelius to send for a gospel preacher who would tell him words whereby he and his family would be saved (Acts 11.14). **(3)** We are begotten by the word, which is the incorruptible seed, and by the gospel is preached unto us (1 Peter 1.23-25). This suggests the idea that the word is the seed of the kingdom, and that when planted in the heart it will beget new life. When this life is translated by the new birth the result is a child of the kingdom. **(4)** Paul said the gospel he preached at Corinth was that by which they were saved, and that wherein they stood—the power by which they were able to stand (1 Corinthians 15.1-4). **(5)** The word of God is able to build us up and give us an inheritance among all them who are sanctified (Acts 20.32). It is that by which we grow unto salvation (1 Peter 2.1-4)” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1950, p. 271].
- 2 Timothy 4:7 **I have fought a good fight, I have finished my course, I have kept the faith**—“This is evidently the language of the Olympian games which Paul frequently used to illustrate his work. The definite article THE should not be overlooked in this passage. It is used three times in verse 7. The good fight is compared to the contest in the arena (1 Corinthians 9.24-27). I HAVE FINISHED THE COURSE (Acts 20.24). A runner who competes in a race not only puts forth a strenuous effort, but also runs over a marked-out and well-defined track (2 Timothy 2.5; Hebrews 12.1). I HAVE KEPT THE FAITH. Paul drops the figure here and refers to his faithfulness as a steward. THE FAITH, that is, the truth of the gospel had been committed to Paul, and he had been faithful to the trust (1 Thessalonians 2.4; 1 Timothy 1.12). Paul had not, as others had done, made shipwreck of the faith (1 Timothy 1.19)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1958, p. 123].
- 2 Timothy 4:18 **And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen**—“The confidence which Paul enjoyed is the confidence which we all should have. Evil men are in the world, and they will be here until the end of time; but the Lord is able to protect all those who put their trust in him. God has not promised to protect his people from the abuse of evil men, but he has promised to see that the

welfare of their souls is not adversely affected, if they will only do as he tells them to do. We must not have an indifferent or compromising attitude toward evil, but we must deal with it in the fear of God and in the Spirit of Christ" [Leslie G. Thomas, p. 267].

**VI. Questions.**

**True or False**

- 01. \_\_\_\_ When Paul wrote this letter he thought he was near death.
- 02. \_\_\_\_ Paul always performed miracles of healing whenever his associates were ill.
- 03. \_\_\_\_ Paul warned that Timothy to preach the truth so that preparation would be made for the time coming when many would turn away from the truth.
- 04. \_\_\_\_ At times Paul had to warn his fellow workers about certain men who opposed the truth.
- 05. \_\_\_\_ FAITHFUL might be a good description of Luke according to what Paul says about him.

**I Found it in Verse(s)**

- 06. \_\_\_\_ The mouth of a lion.
- 07. \_\_\_\_ The work Timothy was urged to do.
- 08. \_\_\_\_ When Paul wanted Timothy to come to him.
- 09. \_\_\_\_ A crown of righteousness.
- 10. \_\_\_\_ Where Paul sent Tychicus.

**Short Answer**

- 11. He was PROFITABLE to Paul:  
\_\_\_\_\_
- 12. Being instant in season and out of season, Timothy was to do what three things:  
\_\_\_\_\_
- 13. Where Erastus stayed:  
\_\_\_\_\_
- 14. Paul gave this reason that Demas had forsaken him:  
\_\_\_\_\_
- 15. Someone who did stand with Paul and strengthened him:  
\_\_\_\_\_

*Each Question is worth 7 Points*

**My Score is: \_\_\_\_\_**

*Answers will be found on next week's handout*

**ANSWERS to 2 Timothy 3 Questions...** **01**—True (11); **02**—True (2); **03**—True (16); **04**—False (7); **05**—False (8); **06**—10-11; **07**—17; **08**—1; **09**—13; **10**—5; **11**—Suffering persecution (12); **12**—their own selves (2); **13**—the Holy Scriptures (15); **14**—lovers of God (4); **15**—No further (9).

**ANSWERS to 2 Timothy 4 Questions...** **01**—True (6); **02**—False (20); **03**—True (6); **04**—True (14-15); **05**—True (11); **06**—17; **07**—5; **08**—21; **09**—8; **10**—12; **11**—Mark (11); **12**—Reprove, Rebuke, Exhort (2); **13**—Corinth (20); **14**—Having loved this present world (10); **15**—The Lord (17).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

Y E L O V E F L L T A E N  
 T P R E A C H C E U P D D  
 B R I N G T I M E R P P R  
 S S V D O C T R I N E M I  
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|--------|--------|-----------|-----------|----------|
| ALSO   | AMEN   | APPEARING | BRING     | CHARGE   |
| CHRIST | COME   | DELIVER   | DILIGENCE | DOCTRINE |
| EARS   | ENDURE | EVER      | EVIL      | FORSOOK  |
| FULL   | HAVING | JESUS     | JUDGE     | KINGDOM  |
| LAI    | LEFT   | LORD      | LOVE      | MINISTRY |
| ONLY   | PREACH | RIGHTEOUS | SEASON    | STOOD    |
| TIME   | TURN   | WHEN      |           |          |



**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**