



EPISTLES II - NYARAKA II

Letters to the Church - Barua kwa kanisa

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Introduction to Epistles 2

Utangulizi kwa Nyaraka

Epistles 2 is a survey of 1 & 2 Thessalonians, 1 & 2 Timothy, Titus & Philemon.
Nyaraka 2 ni uchunguzi wa Wathesalonike 1 & 2, Timotheo 1 & 2, Tito & Philimon.

1 & 2 Thessalonians are DOCTRINAL and especially concerned with the Second Coming of Christ
Wathesalonike 1&11 ni vya KIMAFUNDISHO na hasahasa vyahusika na kurudi kwa Yesu mara ya pili
1 & 2 Timothy and Titus are PASTORAL with much practical advice for young pastors.

Timotheo 1 & 11 na Tito ni za KICHUNGAJI na zenye mashauri ya kimatendo kwa ajili ya wachungaji vijana.

Philemon is PERSONAL and is a plea for forgiveness and mercy on a runaway slave.
Philimon ni ya KIBINAFSI na maombi kwa ajili ya msamaha na huruma juu ya mtumwa mkimbizi.

Dates are extremely difficult to pin point when studying such ancient things, but following is a logical timeline concerning Paul and his epistles.

Tarehe hata hivyo ni ngumu kufunga pointi wakati wa kujifunza vitu vya zamani,lakini ufuatao ni msitari wa wakati kuhusu Paulo na nyaraka zake.

6 BC Paul's Birth
Paulo alizaliwa mwaka wa 6 B C

A.D. 33 Paul's Conversion
Kuongoka kwa Paulo ni 33 A.D

A.D. 48 Galatians
Wagalatia kimeandikwa mwaka 48 A.D

A.D. 51 1 Thessalonians & 2 Thessalonians
1 Wathesalonike & 11 vimeandikwa mwaka 51 A.D

A.D. 54-55 1 Corinthians
1 Wakor kimeandikwa mwaka 54-55 A.D

A.D. 55-57 Romans & 2 Corinthians
Warumi na Wakorinto wa pili vimeandikwa mwaka 55-57 A.D

A.D. 61 Ephesians, Colossians, & Philemon
Waefeso,Wakolosai,&Filimoni 61 A.D

A.D. 62 Philippians & 1 Timothy
Filimoni na 1Timoteo A.D. 62

A.D. 63 Titus
Tito 63 A.D

A.D. 64-67 2 Timothy, Paul's Death, Peter's Death (67 AD)
11 TimotheoA 64-67 A.D 2 Kifo cha Paulo,Kifo cha Petro (67 AD)

A.D. 68 Nero's death
kifo cha Nero A.D 68

Between A.D. 51-64 are the years concerning our study of Epistles 2. Rome was a great world empire and even the homeland of the Jews was under Rome's authority.

Kati ya A.D. 51-64 ni miaka kuhusu somo letu la nyaraka 11 . Roma ilikuwa mtawala mkuu wa dunia hata inchi ya Wayahudi ilikuwa chini ya utawala wa kirumi.

In A.D. 51, Paul begins his Second Missionary Journey.

Mnamo A.D. 51, Paulo alianza safari yake ya pili ya kimeshenari.

In A.D. 52, Thomas supposedly lands in Kodungallur, India to preach the Gospel. Paul preaches about the UNKNOWN GOD on Mars Hill in Athens.

Mnamo A.D. 52, Tomaso kwakusaidia anatua Kodungallur, India kuhubiri injili. Paulo anahubiri kuhusu MUNGU ASIYE JULIKANA kwenye kilima cha Athene.

In A.D. 53, Paul begins his Third Missionary Journey. Emperor Claudius accepts Nero has his heir.

Mnamo A.D. 53, Paulo anaanza safari yake ya pili ya umishenari. Kilaudio mtawala amukubali Nero kuwa mrithi wake.

In A.D. 54, Emperor Claudius was poisoned with mushrooms and succeeded by Nero at age 16. Nero was the great grandson of Ceasar Augustus and committed suicide in A.D. 68. Apollos is converted to Christianity in Ephesus.

Mnamo A.D. 54, Mtawala Kilaudio alinyweshwa sumu ya uyoga na akarithiwa na Nero akiwa na umri wa miaka 16. Nero alikuwa mjukuu mkubwa wa Kaisari Augusto na alishirikisha ushawishi mnamo A.D. 68. Apolo aligeuka kuwa mkristo huko Efeso.

In A.D. 56, war breaks out between Rome and Parthia.

Mnamo A.D. 56, vita ikagawanya kati ya Roma na Parthia.

In A.D. 58, Ming-Ti, new emperor of China, introduces Buddhism to China and sacrifices to Confucius are ordered in all government schools.

Mnamo A.D. 58, Ming-Ti, mtawala mpya wa China, anatambulisha Ubudha katika China na kutoa sadaka kwa wanafalisafa walioagizwa katika shule zote za serikali.

In A.D. 60, Paul is shipwrecked in Malta. Romans build the first "London Bridge."

Mnamo A.D. 60, Paulo alihusishwa na kazi ya baharia huko Malta. Warumi walijenga "daraja la kwanza huko London ."

In A.D. 61, Mark is executed after having preached in Egypt. Pliny the Younger, Roman author and statesman, is born.

Mnamo A.D. 61, Marko alifungwa kisheria baada ya kuwa amehubiri huko Misri. Kijana msingi wa nguzo, Mwandishi wa kirumi na mtawala mwadilifu, akazaliwa.

In A.D. 62, Nero seems to drastically turn into a maniac and his rule becomes highly abusive from here on out. A great earthquake damages cities in Campania (Pompe2).

Mnamo A.D. 62, Nero anaonekana kwa hatua kali anageuka kwenye wazimu na utawala wake ukawa na uchafu wa kiwango cha juu toka ndani hadi inje. Tetemeko kubwa la nchi lika haribu miji katika Campania (Pompe2).

In A.D. 64, July 18 the great fire of Rome burned 4 ½ days and Christians are blamed. Persecution of early Christians begins under Nero. Peter was among those executed, but probably not until AD 67. I Peter was written around A.D. 64.

Mnamo A.D. 64, July 18 moto mkubwa wa Waroma uliteketeza kwa siku 4 ½ na wakristo walilaumiwa. Mateso ya wakristo wakwanza yakaanza chini ya Nero. Petro alikuwa miongoni mwa waliofungwa, lakini yawezekana haikuwa mpaka AD 67. I Petro kiliandikwa mnamo A.D. 64.

Introduction to 1 Thessalonians

Utangulizi kwa 1 Wathesalonike

I. The Writer

Mwandishi

We see from 1 Thessalonians 1:1 and 2:18 that the writer was Paul the Apostle. This epistle was probably written in A.D. 51 from Corinth during Paul's year and half ministry there. We also see from the first verse that Silvanus (Silas) and Timotheus (Timothy) were with Paul when he wrote it. This coincides with the book of Acts because we see that Silas was with Paul on this missionary Journey (Acts 15:22, 40; 16:19, 25, 27; 17:4, 10) as well as was Timothy for a portion of it (Acts 17:14-15; 18:4).

Tunaona kutoka I Wathesalonike 1:1 na 2:18 kwamba mwandishi alikuwa Paulo Mtume. Hii barua yamkini iliandikwa mnamo A.D. 51 kutoka Korinto kipindi cha mwaka moja na nusu wa Paulo kuhudumia pale. Tunaona pia kutoka msitari wa kwanza kwamba Silivano (Sila) na (Timotheo) walikuwa pamoja na Paulo wakati wakuandika hii barua. Hii inafanana na kitabu cha Matendo kwa sababu tunaona kwamba Sila alikuwa pamoja na Paulo katika safari ya kimishenari (Matendo 15:22, 40; 16:19, 25, 27; 17:4, 10) kama kawaida Timotheo alikuwa sehemu yake (Matendo 17:14-15; 18:4).

1 Thessalonians is one of the first epistles Paul wrote. Not much has been uncovered archaeology at the location of Thessalonica because of the modern city that sits on top of it. In 1962, an old bus station was demolished and when the area was excavated a 1st or 2nd century A.D. forum was uncovered. Among other things, an inscription (30 B.C. to A.D. 143) was found on the Vardar gate bearing the word "politarches," the word Luke used in reference to the officials of the city before whom Jason was brought by the mob (Acts 17:6).

I Wathesalonike ni moja ya nyaraka alizoandika Paulo. Sio mambo yote yaligunduliwa kikiolojia katika eneo la Wathesalonike kwasababu ya mji wa kisasa ambao ulikwa kilele chake. Mnamo 1962, kituo kidogo cha bas kilibolewa na wakati eneo lilikuwa limechimbwa 1st au 2nd karne ya pili A.D. baraza lilikuwa limewekwa wazi. Miongoni mwa vitu vingine, ni maneno yaliyo andikwa kwenye mnara wa ukumbusho (30 B.C. hadi A.D. 143) ilipatikana kwenye lango la Vardar kutengeneza neno "wana siasa," neno Luka lilitumika katika kurejea maafisaa wa jiji mbele yake yule ambaye Jasoni aliletawa na kundi la watu wenye ghasia (Matendo 17:6).

Paul visited Thessalonica for three weeks after he left Philippi. He preached in the synagogue and reasoned out of the Scriptures that Jesus was the Christ. There was mixed success at Thessalonica for Paul but the opposition eventually made it wise to leave. Paul visited Berea, Athens and then Corinth at which he writes this epistle.

Paulo alitembelea Thessalonike kwa wiki tatu baada ya kuondoka Filipi. Alihubiri katika sinagogi na kufunua maandiko ya husuyo kwamba Yesu alikuwa ni Kristo. Kulikuwa na mafanikio mchanganyiko kule Thessalonika kwa ajili ya Paulo lakini upinzani baadaye ulileta hekima ya kuondoka. Paulo alitembelea Berea, Athene na kisha Korinto pale alipo andika hii barua.

II. The Purpose of Writing

Kusudi la kuandika

Paul wrote to Thessalonica to exhort, remind, and encourage them.

Paulo aliwaandikia Wathessalonike kuwahamasisha, kuwakumbusha, na kuwafariji.

Exhort—2:3; 4:1; 5:14

kuwasihi—2:3; 4:1; 5:14

Remind—1:3; 2:9

Kuwakumbusha—1:3; 2:9

Encourage—1:2; 3:7; 4:9, 18; 5:2, 11, 27

Kufariji—1:2; 3:7; 4:9, 18; 5:2, 11, 27

III. The Theme

Dhamira

The theme of 1 Thessalonians is second coming of Christ (1:3, 10; 2:19; 3:13; 4:13-18; 5:1-11, 23).
Dhamira ya I Wathessalonike ni kuja kwa Kristo mara ya pili (1:3, 10; 2:19; 3:13; 4:13-18; 5:1-11, 23).

IV. The Outline

Dondoo

There are five chapters in the first epistle to the Thessalonians that are divided into two sections:
Kuna sura tano katika barua ya kwanza kwa Wathesalonike ambazo zimegawanyika katika sehemu mbili

:

I. Personal Relations to the Thessalonians (chapters 1-3)

Mahusiano binafsi kwa Wathesalonike (sura ya 1-3)

II. Practical Instructions in Doctrine and Life (chapters 4-5)

Maelekezo ya kivitendo katika mafundisho na maisha (sura 4-5)

Personal Relations to the Thessalonians (1:1-3:13)

Mahusiano binafsi kwa Wathesalonike (1:1-3:13)

I. Grace and Peace from God to them (1:1)

Neema na amani toka kwa Mungu ziwe kwao (1:1)

Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ
Neema iwe nanyi, na amani itokayo kwa Mungu Baba yetu, na Bwana Yesu Kristo

Paul was writing by Divine inspiration. He received more wisdom and revelation because he was obedient to God to give what he had already received.

Paulo alikuwa akiandika kwa uvuvio wa Mungu. Alipokea hekima zaidi na ufunuo kwa sababu alikuwa mtiifu kwa Mungu kutoa kile ambacho tayari alikipokea.

We see from Acts 17:1-3 that when Paul first visited Thessalonica that he "reasoned with them out of the scriptures, opening and alleging" that Jesus was the Christ.

Tunaona kutoka Mdo 17:1-3 kwamba wakati Paulo alipotembelea Thesalonike mara kwanza alihojiana nao kutoka kwenye maandiko, kufungua na kudai kwamba Yesu alikuwa ni Kristo.

Paul pioneered this church through much opposition and persecution and now he could write to them.

Paulo alianzisha hili kanisa kwa njia ya upinzani mwingi na mateso na sasa akalazimika kuwaandikia.

II. Thanksgiving for them (1:2-10) Shukurani kwa ajili yao (1:2-10)

A. Paul was thankful because of their Christian virtues

Paulo alikuwa na shukurani kwa sababu ya maadili yao ya kikristo

They had a work of faith (1:3). Faith is demonstrated by judging, preaching and living the (Gospel) truth itself and by assurance, belief, and fidelity shown in their everyday lives. To have a work of faith we need to Judge righteously with the Scripture, preach that Jesus Christ is Lord and Savior, and live Holy according to the Scripture.

Walikuwa kazi ya imani (1:3). Imani ilionyeswa kwa kuhukumiwa, kuhubiri na kuiishia (Injili) kweli yenyewe na kwa matumaini, imani, na uaminifu vilionyeshwa katika maisha yao ya kila siku. Kuwa na kazi ya imani tunahitaji kuhukumu kwa haki na kwa maandiko, hubiri kwamba Yesu kristo ni Bwana na Mwokozi, ishi kitakatifu kulingana na maandiko.

They had a labor of love (1:3). Love is manifested from God to them, and then to others.

Walikuwa na kazi ya upendo (1:3). Upendo ulidhihirishwa kwao toka Mungu, na kisha kwa wengine.

They had patience of hope (1:3). Hope is proved by remaining anchored in God the Father and in Lord Jesus Christ through every storm.

Walikuwa na uvumilivu wa matumaini (1:3). Tumaini liliandaliwa kwa kubakia ukijitenga na ulimwengu katika Mungu Baba na katika Bwana Kristo kwa kupitia kila dhoruba.

B. Paul was thankful because of their divine election (1:4-7)

Paulo alikuwa na shukurani kwa sababu ya uchanguzi wao wa kiungu (1:4-7)

1. The assurance of their election (1:4,5)

Tumaini la uchaguzi wao (1:4,5)

2. The proof of assurance (1:5)

Ushahidi wa tumaini (1:5)

The proof of assurance is the power of the Holy Ghost.

Ushahidi wa tumaini ni nguvu za Roho Mtakatifu.

3. The reason of assurance (1:6)

Sababu ya tumaini (1:6)

This was because they received the Word (1:6; 2:13) and they received the Holy Ghost (1:6).

Hii ilikuwa kwa sababu walipokea Neno (1:6; 2:13) na walimpokea Roho Mtakatifu (1:6).

4. The results of the assurance 1:7-9

matokeo ya tumaini 1:7-9

Because of this assurance, they became examples (1:7) and they turned from idols to serve the living and the true God (1:9).

Kwasababu ya tumaini hili, walipata kuwa mifano (1:7) na waligeuka toka sanamu kwenda kumtumikia aliye hai na Mungu wa kweli (1:9).

III. The revelation of Jesus (1:10)

Ufunuo wa Yesu (1:10)

We must wait for Him to reveal Himself. We must have a revelation that Jesus is the Father's Son from Heaven, we must have a revelation of His resurrection, and we must have a revelation that He is our Deliverer from the wrath to come.

Nilazima tumsubiri yeye mwenyewe ajifunue. Lazima tuwe na ufunuo kwamba Yesu ni mwana wa Baba atokaye mbinguni, lazima tuwe na ufunuo wa ufufuo wake, na lazima tuwe na ufunuo kwamba yeye ni mkombozi wetu kutoka ghadhabu ijayo.

IV. Paul's ministry among them (2:1-20)

Huduma ya Paulo miongoni mwao (2:1-20)

A. The circumstances of the ministry (2:1, 2)

Hali za huduma (2:1, 2)

B. The manner of the ministry (2:3-12)

Kiwango cha huduma (2:3-12)

Here we have a detailed description of Paul's ministry among the Thessalonians. It was "not of deceit, nor of uncleanness, nor in guile" (2:3). He spoke the Gospel, believing that God would try their hearts (2:4). God is a witness that he neither used flattering words nor wore a cloak of covetousness (2:5). He was not boastful and did not seek glory (2:6). As an apostle, he could have used his authority to burden them, but he did not (2:6-12).

Hapa tuna maandishi ya habari za huduma ya Paulo miongoni mwa wathesalonike. Ilikuwa" sio ulaghai, wala unajisi, wala sio katika hila (2:3). Yeye aliitangaza Injili, kuamini kwamba Mungu angejaribu mioyo yao (2:4). Mungu ni shahidi kwamba hata hakutumia maneno ya kujipendekeza wala hakuvaa kifuniko cha tamaa (2:5). Yeye hakujisifu wala kutafuta utukufu (2:6). Kama mtume, angetumia mamlaka yake kuwalemea,lakini hakufanya hivyo (2:6-12).

C. The memory of the ministry (2:13-17)

Kumbukumbu ya huduma (2:13-17)

1. The workers conduct (2:13)

Watenda kazi wanaongoza (2:13)

2. The converts received the word of God (2:13-17)

Waongofu walipokea neno la Mungu (2:13-17)

V. The workers' relationship to the converts

Uhusiano wa watenda kazi na waongofu

A. As a nurse (2:7)

Kama mlezi (2:7)

B. As a father (2:11)

Kama Baba (2:11)

C. As the Apostle of Christ (2:6)

Kama mtume wa Kristo (2:6)

VI. The converts following and fellowship in suffering (2:14)
Ufuasi wa waongofu na ushirika kwenye mateso (2:14)

VII. The persecutors (2:14-16)
Watesaji (2:14-16)

VIII. The relation since the separation (2:17-20)
Uhusiano tangu mafarakano (2:17-20)

IX. Timothy sent to minister to them (3:1-13)
Timotheo alitumwa kuwahudumia (3:1-13)

Paul was planning to send Timothy to them to establish and comfort them concerning their faith (3:2). They would need to be established because there would be many afflictions (3:3), tribulations (3:4), and temptations (3:5) that would come upon them.

Paulo alikuwa anapanga kumtuma Timotheo kwao ili kuwaimarisha na kuwafariji kuhusu imani yao (3:2). Wangehitaji kuimarishwa kwasababu kulikuwa na mateso mengi (3:3), dhiki (3:4), na majaribu (3:5) ambayo yange wajia.

X. Paul's motive (3:5)
nia ya Paulo (3:5)

To win souls for Christ for eternity, not just for a while Lest his labor be in vain
Kushinda nafsi kwa ajili ya Kristo kwa muda mrefu, ili kazi yake isijekuwa bure

XI. Timothy's report (3:6)
Taarifa ya Timotheo (3:6)

XII. Paul's reaction to the report
jibu la Paulo kwenye hiyo taarifa

A. It brought comfort (3:7)
Lilileta faraja (3:7)

B. It evoked thanksgiving (3:9)
Liliamsha shukurani (3:9)

C. It increased prayer (3:10)
Liliongoza maombi (3:10)

XIII. The contents of prayer

Mambo yaliyomo katika maombi

- a. Thanks (3:9)
shukuruni (3:9)
- b. That God would make a way to see them (3:10, 11)
Kwamba Mungu angefanya njia ilikuwaona (3:10, 11)
- c. Perfect that which is lacking in their faith (3:10)
Ukamilifu ambao ulikuwa umepungua katika imani yao (3:10)
- d. That they may grow in love (3:12)
Kwamba waweze kukua katika upendo (3:12)
- e. Their hearts would be established (3:13)
Mioyo yao ingeweza kuthibitishwa (3:13)
- f. Unblameable in holiness (3:13)
Pasipo lawama katika utakatifu (3:13)

Practical Instructions in Doctrine and Life (4:1-5:28)

Maelekezo ya kimatendo katika mafundisho na maisha (4:1-5:28)

I. Exhortations concerning Christian walk (4:1-12)

Wosia kuhusu mwenendo wa mkristo (4:1-12)

II. Instructions concerning the sleep in Jesus And the dead in Christ (4:14 4:16)

mafundisho kuhusu kulala katika Yesu na kufa katika Kristo (4:14 4:16)

III. The manner of Christ's coming (4:14-5:4)

Jinsi ya kuja kwa Kristo (4:14-5:4)

IV. Instructions concerning being prepared for him (5:1-10)

Maelakezo kuhusu kujiandaa kwa ajili yake (5:1-10)

The differences between:
Tofauti kati ya:

3:3, 4	5:09	5:09
appointed to afflictions	appointed to wrath	appointed salvation
Not a judgment of God for sin, but a fire of purging to purify our character and strengthen our faith	God's ultimate choice for the unrepentant who have chosen to reject Christ's provision	A great call given by Christ to "come unto Me" and answered by the individual through faith

V. Comforting and edifying (5:11)

Kufariji na kuadilisha (5:11)

VI. Church discipline (5:12-28)

Maonyo ya kanisa (5:12-28)

VII. Respect for Christian leaders (5:12-13)

Heshima kwa ajili ya viongozi wa kikristo (5:12-13)

VIII. Care for each other (5:14-15)

Kuchukuliana (5:14-15)

IX. Always be thankful (5:16-18)

Siku zote uwe mtu wa shukuru (5:16-18)

X. Always be discerning (5:19-22)

Siku zote uwe mtu wa kupambanua (5:19-22)

XI. Commit yourself to God who is faithful (5:23-24)

Jikabidhi mwenyewe kwa Mungu ambaye ni mwaminifu (5:23-24)

XII. Commit yourself to prayer for the ministry (5:25)

Jikabidhi mwenyewe kwenye maombi kwa ajili ya huduma (5:25)

XIII. Commit yourself to each other to submit and respect
(5:26)

Jikabidhi mwenyewe kwa wengine kuwatii na kuwa heshimu
(5:26)

XIV. Commit yourself to the Word (5:27)
Jikabidhi mwenyewe kwenye Neno (5:27)

XV. Commit yourself to His grace (5:28)
Jikabidhi mwenyewe kwenye neema yake (5:28)

1 Thessalonians Study Questions I Wathesalonike kujifunza maswali

1. Read Acts chapters 16-18 & 1 Thessalonians 1-5. Comment on what you observe.
Soma Mndo sura ya 16-18 & I Wathesalonike 1-5. Changia maoni kwenye kile ulicho angalia kwa makini.

2. Memorize Titus 2:11.
Kariri Tito 2:11.

3. Where is the true Church in Thessalonica?
Kanisa la kweli katika Thesalonike lilikuwa wapi?

4. Describe in three ways the good works shown in them.
Andika katika njia tatu kazi nzuri zilizo onyeshwa kwao.

5. What phrase was used to show that they were living good and acceptable unto the Lord?
Ni msemu gani ulitumika kuonyesha kwamba walikuwa wanaishi vema na kukubalika mbele za Bwana?

6. Do not stoop to be king or president as a Christian. Give an exhortation concerning your election of God.
Usijitweze kuwa mfalme au raisi kama wewe ni mkristo. toa wosia kuhusiana na uchaguzi wako kwa Mungu.

7. What were the results of the Word coming in power and in the Holy Ghost?
Nini iliokuwa matokeo ya Neno kuja katika nguvu na katika Roho Mtakatifu?

8. What phrases were used to describe what the circumstances were that they received the Word in? 1:6 and 2:2
Maandishi gani yalitumika kuelezea kile ambacho hali ilikuwa walipo lipokea Neno? 1:6 na 2:2

9. What was their attitude in those circumstances? 1:6 and 2:13,14
Ni nini iliokuwa msimamo wao katika hali hizo? 1:6 na 2:13,14

10. What was their example? 1:7-9
Ni nini iliokuwa mfano wao? 1:7-9

11. What was the Jews attitude in general? 2:14-16
Ni nini iliokuwa msimamo wa wayahudi kwa ujumla? 2:14-16

12. In 2:6 what was Paul's title?
Katika 2:6 ni nini iliokuwa kichwa cha habari cha Paulo?

13. Give the two phrases from 2:7 and 2:11 that describe how Paul handled the people.
Toa maandiko mawili kutoka 2:7 na 2:11 ambayo yanaelezea jinsi Paulo alivyowagusa watu.

14. Give a word that shows what God does for man.
Toa andiko ambalo linaonyesha kile Mungu hufanya kwa ajili ya mwanadamu.

15. Give two words that show what man does to man.
Toa maandiko mawili ambayo yanaonyesha kile mtu hufanya kwa mtu.

16. Beginning at 5:14-23, list the 14 things we are to do.
Anza kwenye 5:14-23, Orodhesha vitu 14 tunavyopaswa kufanya.

1 Thessalonians Quiz I Wathesalonike Maswali

1. Where is the true Church in Thessalonica? 1:1
Kanisa la kweli liko wapi katika Thesalonike? 1:1
2. Describe in three ways the good works shown in them 1:3.
Elezea kwa njia tatu matendo mema yaliyo onyeshwa kwao 1:3.
3. What phrase was used to show that they were living good and acceptable unto Jesus?
Ni maandiko gani yalitumika kuonyesha kwamba waliishi vema na wenye kukubalika kwa Yesu?
4. What were the results of the Word coming in power and in the Holy Ghost?
Ni nini iliokuwa matokeo ya Neno kuja katika nguvu na katika Roho Mtakatifu?
5. What phrases were used to describe what the circumstances were that they received the Word in? 1:6 and 2:2
Ni maandiko gani yalitumika kuelezea hali gani ziliwapelekea kulipokea Neno? 1:6 na 2:2
6. What was their attitude in those circumstances? 1:6 and 2:13,14
Ni nini iliokua msimamo wao katika hali hizo? 1:6 na 2:13,14
7. What was their example? 1:7-9
Ni nini iliokuwa mfano wao? 1:7-9
8. What was the Jews attitude in general? 2:14-16
Ni nini ilikuwa msimamo wa Wayahudi kwa ujumla? 2:14-16
9. In 2:6 what was Paul's title?
katika 2:6 kichwa habari cha Paulo kilikuwa nini?
10. Give the two phrases from 2:7 and 2:11 that describe how Paul handled the people.
Toa maandiko mawili kutoka 2:7 na 2:11 ambayo yanaelezea jinsi paulo alivyo wagusa watu.
11. Give a word that shows what God does for man.
Toa neno kuonyesha kile Mungu hufanya kwa ajili ya mwanadamu.

12. Give two words that show what man does to man.
Toa maneno mawili kuonyesha kile mtu hufanya kwa mtu.

13. BONUS 1: Beginning at 5:14-23 list 10 of the 14 things we are to do. (Partial answers do not count. i.e., if only 8 things listed bonus is NOT awarded.)
Nyongeza 1: Kuanzia kwenye 5:14-23 orodhesha vitu 10 tunavyo paswa kuvifanya. (Majibu yasiyo hesabika. i.e., kama ni vitu 8 tu vilivyo orodheshwa basi nyongeza haitatolewa.)

14. BONUS 2: List five of the titles of the Lord as found in 1 Thessalonians. (Partial answers do not count.)
Nyoeza 2: Orodhesha makala tano za Bwana kama zinavyo patikana katika 1 Wathesalonike.(jibu kadiri uwezavyo.)

Introduction to 2 Thessalonians

Utangulizi kwa 2 Wathesalonike

I. The Writer

Mwandishi

The writer of 2 Thessalonians is Paul (1:1; 3:17).
Mwandishi wa Wathesalonike ni Paulo (1:1; 3:17).

This second letter was written a few months after the first, while Paul was still in Corinth. Some people had misunderstood Paul and concluded that the coming of Christ was so imminent that they failed to live with a proper perspective. Paul attempted to correct this view.

Barua hii ya pili ilikuwa imeandikwa miezi michache baada ya ile ya kwanza,wakati Paulo alipokuwa bado yuko Korinto. Baadhi ya watu walikuwa na kutokumuelewa Paulo na waliishia kwamba kuja kwa Yesu kulikuwa karibu sana kiasi kwamba walishindwa kuishi kwa taswira maalumu.Paulo alijaribu kusahihisha mtazamo huu.

Paul reminds them of what he had taught previously. He points out to them the signs and conditions that will prevail when the Lord returns. Lawlessness will increase. Consequently they are admonished to redeem the time, be active in their responsibilities, but at the same time they must be alert to the Lord's imminent return. Idlers or shirkers are severely reprimanded

Paulo anawakumbusha kile alichowafundisha kwa mara ya kwanza.Anawaonyesha ishara na hali zitakazo tokea wakati wa kurudi kwake Bwana.Uhalifu utaongezeka.Kwasababu hiyo walionywa kuukomboa wakati,kuwajibika katika majukumu yao,na kwa wakati huo huo wawe tayari kwa kurudi kwake Bwana.Wavivu na wategaji walikemewa kwa ukali

II. The Purpose of Writing

Kusudi la kuandika

The purpose of Paul writing this second epistle to the Thessalonians was to send a note of his thanks to God for their faith and experience, to encourage them to go on (1:3-12; 2:13-17), to give instructions concerning the Lord's coming (2:1-12), and to exhort the people to go back to work that had become busy bodies in other men's matters (3:11,12).

Kusudi la Paulo kuandika hii barua ya pili kwa Wathesalonike ilikuwa kutuma maandishi ya shukurani zake kwa Mungu kwa ajili ya imani yao na uzoefu,kuwatia moyo kuendelea mbele (1:3-12; 2:13-17), kuwapa maelekezo kuhusu kurudi kwake Bwana (2:1-12), na kuwashawishi watu warudi kufanya kazi ambazo ziliwa fanya miili yao kushughulika kwa ajili ya mambo ya watu wengine (3:11,12).

III. The Theme

Dhamira

The theme is the second coming of Christ (1:7,10; 2:1-3, 8; 3:5).
Dhamira ni kurudi kwa Kristo mara ya pili (1:7,10; 2:1-3, 8; 3:5).

IV. The Outline

Mhitasari

There are three chapters, which are each deal with a separate subject:
Kuna sura tatu, ambazo kila moja inashughulika na somo la maneno ya akili:

I. Chapter 1—The name of the Lord Jesus Christ glorified.
Sura 1—Na jina la Bwana Yesu Kristo litukuzwe.

II. Chapter 2—Instructions regarding the day of the Lord.
Sura 2—Maagizo kuhusiana na siku ya Bwana.

III. Chapter 3—Exhortations regarding proper conduct.
Sura 3—Vishawishi kuhusiana na mwenendo maalumu.

The name of the Lord Jesus Christ glorified.

1:1-12

Jina la Bwana Yesu Kristo litukuzwe. 1:1-12

I. "A church...in God our Father and the Lord Jesus Christ."
1:1

"Kanisa...katika Mungu Baba yetu na Bwana Yesu Kristo." 1:1

II. "Grace... and peace" granted to the believers. 1:2

"Neema... na amani" zilirithiwa kwa waamini. 1:2

III. The Apostles are thanking God for their brethren. 1:3

Mitume wanamshukuru Mungu kwa ajili ya ndugu zao. 1:3

Paul was thankful because:
Paulo alikuwa na shukurani kwa sababu:

Their faith groweth exceedingly

Imani yao ilikuwa na kuendelea
Their love aboundeth
Upendo wao ulizidi kuongezeka
Their patience endures (1:4)
Uvumilivu wao unadumu (1:4)
They was progression in their calling (1:11; 2:14)
Walikuwa wanaendelea katika wito wao (1:11; 2:14)
They had the right object of their hope (1:5)
Walikuwa na jambo sahihi la tumaini lao (1:5)

"The kingdom of God, for which ye also suffer." They had patience therefore they could hope. When you lose your patience you lose your hope, your testimony and your courage. Be strong and of a good courage (Josh. 1:6; Eph. 6:10; II Thess. 2:16).

"Ufalme wa Mungu, kwa ajili ya kile mnachoteseka." Walikuwa na uvumilivu kwa hiyo waliweza kutumaini. Unapo poteza uvumilivu wako unapoteza tumaini lako, ushuhuda wako na ujasiri wako. Uwe imara na ujasiri mwema (Yosh. 1:6; Waefes. 6:10; 2 Wathes. 2:16).

IV. They need encouragement in the midst of severe persecution. 1:4-7

Walihitaji faraja katikati ya mateso makali. 1:4-7

V. Future judgment 1:8-10

Hukumu ijayo 1:8-10

VI. The Apostle's prayer 1:11,12

Maombi ya mtume 1:11,12

"That the name of the Lord Jesus Christ may be glorified"
"Kwamba jina la Bwana Yesu Kristo liweze kutukuzwa"

Instructions regarding the day of the Lord. Maelezo kuhusu siku ya Bwana.

I. Distinction between "day of the Lord" and "day of Christ" (2:2)

Onyesha tofauti kati ya "siku ya Bwana" na "siku ya Kristo"
(2:2)

II. Warning against deception (2:1-4)

Maonyo dhidi ya udanganyifu (2:1-4)

III. A reminder 2:5

Kumbusho 2:5

IV. A revelation 2:6 "Now ye know"

Ufunuo 2:6 "sasa mnajua"

V. A restraining force against iniquity $\tilde{\text{A}}\text{ç}\hat{\text{a}}\text{€}\hat{\text{a}}\text{€}\text{œ}$ withholding the complete revelation of the mystery of iniquity that doth already work. 2:6-9

Kuzuia msukumo dhidi ya uovu $\text{Æ}'??$ pamoja na kushikilia ufunuo kamili wa siri ya uovu kwamba tayari inafanya kazi. 2:6-9

VI. The progression of sin

Kuendelea kwa dhambi

2:10 deception $\tilde{\text{A}}\text{ç}\hat{\text{a}}\text{€}\hat{\text{a}}\text{€}\text{™}$ 2:11 delusion $\tilde{\text{A}}\text{ç}\hat{\text{a}}\text{€}\hat{\text{a}}\text{€}\text{™}$ 2:12 damnation
2:10 udanganyifu $\text{Æ}'??$ 2:11 madanganyo $\text{Æ}'??$ 2:12 adhabu ya milele

VII. A delightful contrast 2:13-15

Utofauti wa kupendeza 2:13-15

They were chosen to salvation (2:13). This is an act of God, not of man. It was through sanctification of the Spirit and belief of the truth to the obtaining of the glory of our Lord Jesus Christ. Now that they received salvation, they were commanded to "stand fast" (2:15).

Walikuwa wamechaguliwa kwa wokovu (2:13). Hili ni tendo la Mungu, sio la mwanadamu. Ilikuwa ni kwa njia ya utakaso wa Roho na imani ya kweli inayopatikana kwa utukufu wa Bwana wetu Yesu Kristo. Kwahiyo walipokea wokovu, walianziwa "kusimama wakiwa wamejifunga" (2:15).

VIII. Prayer for the brethren 2:16,17

Kuomba kwa ajili ya ndugu 2:16,17

Exhortations regarding proper conduct.

Wosia kuhusu tabia maalumu.

I. Request for prayer that the word of the Lord may have free course and be glorified. 3:1

Ombi kwa ajili ya maombi kwamba neno la Bwana liweze kufunguliwa na kutukuzwa 3:1

II. That the apostles might be delivered from unreasonable and wicked men. 3:2

Kwamba mitume waweze kuokolewa kutoka mambo yasiyo ya maantiki na watu waovu. 3:2

III. That the believers would be established and kept. 3:3

Kwamba waamini waweze kuimarishwa na kulindwa. 3:3

IV. A note of confidence 3:4

Maneno ya kukumbusha ya ujasiri 3:4

V. Heart direction 3:5

Mwelekeo wa moyo 3:5

Our hearts need directing because they are deceitful. It is our privilege to have our hearts directed "into the love of God" and that they can then be made partakers of the patience of Christ. Our hearts' director is the Lord, for He knows what is in man (John 2:25) and He speaks to the heart (Ruth 2:13). The Lord directs our hearts if we are obedient (3:4, 5; 2:17).

Mioyo yetu inahitaji kuelekezwa kwasababu inaudanganyifu. Ni faida kuwa na mioyo yetu ilioelekezwa "kwenye upendo wa Mungu" na waweze kufanywa washirika wa uvumilivu wa Kristo. Kiongozi wa mioyo yetu ni Bwana, Maana yeye anajua kilichomo ndani ya mtu (Yohn 2:25) na anazungumza na moyo (Ruth 2:13). Bwana huelekeza mioyo yetu ikiwa tu watiifu (3:4, 5; 2:17).

VI. The method of withdrawing from brothers that you have walked with but now are disorderly. 3:6-11, 14,15

Njia ya kujitoa kutoka ndugu ambao tuko nao lakini hawaenendi kwa utaratibu. 3:6-11, 14,15

VII. Some thought that the coming of the Lord was so near that they stopped working and become busy-bodies, disorderly and some become weary in well doing. 3:11-13

Baadhi ya mawazo kwamba kuja kwa Bwana kumekaribia sana kiasi kwamba waliacha kufanya kazi na kuwa na mambo yanayo sumbua, pasipo utaratibu na kukatamaa ya maishi doing. 3:11-13

VIII. Paul's closing prayer 3:16-18 maombi ya mwisho ya Paulo 3:16-18

2 Thessalonians Study Questions 2 Wathes maswali ya kujifunza

1. What two words describe the pressure the people of Thessalonica had to endure under?
Maneno gani mawili yanayoelezea msukumo wa watu wa thesalonike kwamba walivumilia chini ya?
2. What happened to their faith while under this great pressure?
Ni nini ilitokea katika imani yao wakati wakiwa chini ya hili shinikizo kubwa?
3. What happened to their love while under this pressure?
Ni nini ilitokea katika upendo wao wakati wakiwa chini ya hili shinikizo?
4. What happened to their patience?
Ni nini ilitokea kwenye uvumilivu wao?
5. What happened to the people that troubled them?
Ni nini iliowatokea watu walio watesa?
6. What happens when you loose your patience?
Nini hutokea unapopoteza uvumilivu wako?
7. List three signs of the progression of sin.
Orodhesha dalili tatu za kuendelea kwa dhambi.
8. Read I Thess. 2:12,13; II Thess. 2:13, 14 ,15; II Thess. 1:5; Rom. 8:30 What is our calling as believers?
Soma I Wathes. 2:12,13; 2 Wathes. 2:13, 14 ,15; 2 Wathes. 1:5; War. 8:30 Nini wito wetu kama waamini?
9. Give Paul's prayer request.
Toa hitaji la ombi la Paulo.
10. The Lord directs the heart of the obedient. What does He do to the disobedient? (1:8)
Bwana huelekeza moyo wa mtiifu. Ni nini hufanya kwa mtu asie tii? (1:8)
11. What are the methods Paul gave to them for brothers that walked disorderly? (3:6-15)
Ni njia gani Paulo aliwapa kwa ajili ya ndugu wasio enenda kwa utaratibu? (3:6-15)

12. What happens when good men become weary in well doing?

Nini hutokea wakati watu wema wanapo katamaa ya kuishi?

2 Thessalonians Quiz

2 Wathes maswali ya kujifunza

1. What two words describe the pressure the people of Thessalonica had to endure under?

Ni maneno gani mawili yanayoelezea shikizo kwa watu wa Thesalonike kuwa walivumilia chini ya?

2. What happened to their faith while under this great pressure?

Ni nini ilitokea kwenye imani yao wakati wakiwa chini ya shinikizo hili kubwa?

3. What happened to the people that troubled them?

Ni nini iliowatokea wale watu walio kuwa wanawatesa?

4. List three signs of the progression of sin.

Orodhesha dalili tatu za kuendelea kwa dhambi.

5. Give Paul's prayer request.

Toa hitaji la maombi ya Paulo.

6. The Lord directs the heart of the obedient. What does He do to the disobedient? (1:8)

Bwana huongoza moyo wa mtiifu. Ni nini hufanya kwa mtu asiye mtiifu? (1:8)

7. What are the methods Paul gave to them for brothers that walked disorderly? (3:6-15)

Ni mbinu gani alizowapa Paulo kwa ajili ya ndugu wasio enenda kwa utaratibu? (3:6-15)

8. What happens when good men become weary in well doing?

Ni nini hutokea wakati watu wema wanapo kata tamaa ya kuishi katika hali njema?

Introduction to 1 Timothy

Utangulizi kwa 1 Timotheo

I. The Writer

Mwandishi

Paul wrote this (1:1) and it is the first of three of Paul's Pastoral Epistles.

Paulo aliandika hii (1:1) na ilikuwa ni moja ya nyaraka tatu za kibinafsi za Paulo.

Paul wrote nine epistles to the Churches, but 1 & 2 Timothy, Titus, and Philemon were personal letters. Paul wrote two letters to Timothy in Ephesus. Paul wrote this epistle about A.D. 62 following his first imprisonment in Rome.

Paulo aliandika nyaraka tisa kwa makanisa, lakini 1 & 2 Timotheo, Tito, na Filimoni zilikuwa za kibinafsi. Paulo aliandika barua mbili kwa Timotheo katika Efeso. Paulo aliandika hii barua mnamo A.D. 62 kufuata kufungwa kwake ara ya kwanza huko Rumi.

II. The Purpose of Writing

Kusudi la kuandika

The reason Paul wrote this letter was to instruct Timothy as a young evangelist (II Tim. 4:5) and as an overseer over the pastors, bishops and deacons (1:2; 1:18; 6:20; Acts 16:1-3; 18:5; 19:22; 20:4).

Sababu ya Paulo kuandika hii barua ilikuwa ni kumuelekeza Timotheo kama mwinjilist kijana (II Tim. 4:5) na mwangalizi wa wachungaji,maasikofu na mashemasi (1:2; 1:18; 6:20; Mndo 16:1-3; 18:5; 19:22; 20:4).

III. The Theme

Dhamira

The theme is sound doctrine and proper order in the Church (I Tim. 1:10; 6:3). The Church is the central light the world sees and the instrument that is able to proclaim the truth about Jesus as Lord, His Word, and godliness confront the false teaching by sound, healthy teaching (6:3).

Dhamira ni mafundisho ya tahadhari na agizo maalumu kwa Kanisa (I Tim. 1:10; 6:3). Kanisa ni nuru ya katikati ambayo dunia inaiangalia na chombo ambacho kinawezesha kutangaza ukweli kuhusu Yesu kama Bwana,na uchaji wa Mungu unaokabiliana na mafundisho ya uwongo kwa sauti kali,mafundisho ya afya (6:3).

The key verses are 3:15 and 4:16.

Misitari ya ufunguo ni 3:15 na 4:16.

IV. The Outline of 1 Timothy

Dondoo kwa 1 Timotheo

6 Chapters

Sura 6

I. Sound Doctrine in the Church 1:1-20
Mafundisho ya tahadhari katika Kanisa 1:1-20

II. True Worship in the Church 2:1-3:16
Ibada ya kweli katika Kanisa 2:1-3:16

III. A Good Minister in the Church 4:1-16
Mhudumu mwema katika Kanisa 4:1-16

IV. Proper Discipline in the Church 5:1-6:21
Nidhamu maalumu katika Kanisa 5:1-6:21

From The Amplified Bible

Kutoka Biblia ilioeleza zaidi kwa kuwekwa wazi

"First and second Timothy and Titus are commonly identified as the Pastoral Letters written by Paul. They were written after (perhaps sometime around A.D. 63-65) Paul's first Roman imprisonment noted in the last chapter of Acts (Acts 28).

"Timotheo wa kwanza na wa pili na Tito kwa kawaida hutambulika kama barua za kichungaji zilizo andikwa na Paulo. Zilikuwa zimeandikwa labda baada ya au (wakati mwingine mnamo A.D. 63-65) kifungo cha mara ya kwanza cha Paulo huko Rumi iliandikwa kwenye sura ya mwisho ya kitabu cha matendo (Mndo 28).

Since the New Testament books do not offer a continuing account of the extension of Christianity after this date, the references in these Pastoral Letters offer some basis for tracing the movements of Paul. He was probably released about A.D. 60 or 61 and revisited the Asian churches. En route to Macedonia, Paul left Timothy at Ephesus (I Tim. 1:3). Paul went on to Crete, where he ministered a while, and then left the believers under the leadership of Titus (Tit. 1:5) while he continued on to Dalmatia.

Tangu hapo Vitabu vya Agano jipya havitoi hesabu ya kuenea kwa ukristo baada ya tarehe hii, rejea katika barua hizi za kichungaji zinatoa msingi kwa ajili ya miondoko ya kuburuzwa ya Paulo. Yawezekana aliachiwa huru mnamo A.D. 60 au 61 na kuyatembelea makanisa ya Asia. Safari ya kwenda Makedonia, Paulo alimwacha Timotheo huko Efeso (I Tim. 1:3). Paulo alikwenda Kirete, hapo ndipo alipohudumu wakati akiwa huko, na kisha akawaacha waamini chini ya uongozi wa Tito (Tit. 1:5) wakati huo huo akandelea kwenda Dalmatia.

The first letter to Timothy at Ephesus and the letter to Titus in Crete were written by Paul en route, possibly in Macedonia. Shortly after this he must have been arrested and taken back to Rome as a prisoner, where he wrote the second letter to Timothy.

Barua ya kwanza kwa Timotheo huko Efeso na barua kwa Tito katika Krete zilikuwa zinaandikwa na Paulo akiwa safarini, inawezekana akiwa Makedonia. Kwa kifupi baada ya barua hii nilazima alikuwa amekakwa na kupelekwa Rumi kama mfungwa, huko ndiko aliko andika barua ya pili kwa Timotheo.

Timothy was born at Lystra and had a Greek father and a Jewish mother (who taught him the Scriptures from childhood). When Paul came to Lystra on his second missionary journey (Acts 16:1-3), he enlisted Timothy, who was associated with Paul till the end of his ministry. Timothy himself was finally imprisoned but later released (Heb. 13:23).

Timotheo alizaliwa Lystra na Baba yake alikuwa Mgiriki na mama yake alikuwa myahudi (aliye mfundisha maandiko matakatifu tangu utoto). Paulo alikuja Lystra katika safari yake ya pili ya umishenari (Mndo 16:1-3), yeye alimwandikisha Timotheo, ambayo alihusishwa na Paulo mpaka mwisho wa huduma yake. Timotheo mwenyewe mwishowe alifungwa lakini baadaye aliachiliwa (Waebr. 13:23).

The first letter to Timothy is in conversational style and very personal. Paul instructs Timothy concerning the qualifications and duties of various church officers. He also offers guidance to Timothy in his pastoral responsibilities, making him conscious of his duties and obligations as a "man of God" (6:1).

Barua ya kwanza kwa Timotheo ni mtindo wa uongofu na yakibinafsi sana. Paulo anamwagiza timotheo kuhusu sifa njema na kazi za watenda kazi mbalimbali wa Kanisa. Vile vile anatoa mwongozo kwa Timotheo katika majukumu yake binafsi, kumfanya mwenye hisia na bidii na mwenye kuwajibika kama mtu wa Mungu" (6:1).

Sound Doctrine in the Church 1:1-20

Mafundisho yenye hadhari katika Kanisa 1:1-

20

I. Introduction 1:1-2

Utangulizi 1:1-2

II. Step by step Paul charges Timothy and in doing so he charges and instructs us. 1:3-11

Hatua kwa hatua Paulo anampa Timotheo wajibu na kwakufanya hivyo anakabidhi na kutuagiza sisi. 1:3-11

III. Charge some (1:3)

baadhi ya majukumu (1:3)

IV. Teach no other doctrine (1:3)

Usifundishe mafundisho mengine (1:3)

V. Godly edifying which is in faith (1:4)

Kuadilisha kiungu ambayo ni katika imani (1:4)

VI. The end of the commandment (1:5)

Mwisho wa sheria (1:5)

Charity out of a pure heart - A good conscience - Faith unfeigned
wema wa moyo safi-Dhamiri njema-Imani halisi

VII. The law is good if a man uses it lawfully (1:8)

Sheria ni nzuri ikiwa mtu anaitumia kwa kuitii (1:8)

The law is made for the lawless... contrary to sound doctrine. 1:9-10
Sheria imetengezwa kwa ajili ya uhalifu... kinyume cha mafundisho ya hadhari. 1:9-10

VIII. Put in trust with the Glorious Gospel. 1:11

Weka katika tumaini pamoja na Injili ya Utukufu. 1:11

IX. A commandment (1:1)

Sheria (1:1)

Transmit a message.
Kupeleka ujumbe.

X. An ennoblement (1:2, 12)

Uadilifu (1:2, 12)

Grace, mercy, and peace
Neema, huruma, na amani

XI. An order (1:3)

Kuhutubu (1:3)

"Charge some"
"Kabidhi madaraka"

XII. An attainment by faith (1:12-17)

Kupatikana kwa imani (1:12-17)

XIII. A charge (1:18)

Kukabidhiwa wajibu (1:18)

g. "War a good warfare"
"Vita vita vizuri"

h. "Holding faith"
"Shikilia imani"

i. "A good conscience"
"Dhamiri njema"

XIV. A warning 1:19

Onyo 1:19

XV. "Made shipwreck"

"Alifanywa baharia"

XVI. "That they may learn not to blaspheme" 1:20

"Wajifunze kutokumtukana Mngu" 1:20

True Worship in the Church 2:1 Æçâ,¬â€œ 3:16

Ibada ya kweli katika Kanisa 2:1 Æ'?? 3:16

I. Prayer 2:1-8

Maombi 2:1-8

II. Conduct 2:9 Æçâ,¬â€œ 3:13

Tabia 2:9 Æ'?? 3:13

III. Women 2:9-15

Wanawake 2:9-15

IV. Men 3:1-13

Wanaume 3:1-13

V. Second charge 3:15

Agizo la pili 3:15

"Behave thyself in the house of God"

"Wajue kuenenda iwapasavyo katika Nyumbani mwa Mungu"

A Good Minister in the Church 4:1-16

Mhudumu mwema katika Kanisa 4:1-16

I. Warning against apostasy 4:1-5

Maonyo juu ya uasi 4:1-5

II. Instructions for the minister 4:6-16

Maelekezo kwa ajili ya mhudumu 4:6-16

III. Neglect not the gift 4:14

Usidharau karama 4:14

IV. Take heed unto thyself and unto the doctrine. 4:16

Jitunze nafsi yako na mafundisho yako. 4:16

Proper Discipline in the Church 5:1 61

Nidhamu maalum kanisa 5:1 61

I. Fourth charge 5:21

Agizo la nne 5:21

Observe these things without preferring one before another."
Hifadhi mambo haya bila kuacha hata moja."

II. Fifth charge 6:20

Agizo la tano 6:20

"Keep that which is committed to thy trust."
"Tunza kile ulichoshirikishwa katika tumaini lako."

1 Timothy Study Questions I Timotheo maswali ya kujifunza

1. What three things did Paul minister by the commandment of God? (1:1-2)
Vitu gani vitatu ambavyo vinamfanya Paulo anahudumu kwa amri ya Mungu? (1:1-2)

2. In verse 1 we minister because He is our...
Katika msitari 1 tunahudumu kwasababu yeye ni taraja letu...

3. What is the end of the commandment?
Ni nini mwisho sheria?

4. Give a good description of swerving from good doctrine.
Toa maelezo mazuri ya kuchepuka toka mafundisho ya Biblia.

5. Knowing the written law in the Bible is for those who live contrary to sound doctrine, where is the law and commandment written for the righteous?
Kujua sheria ilio andikwa katika Biblia ni kwa ajili ya wale wanaishi maisha ya kupingana na mafundisho yenye tahadhari, ni wapi sheria iliandikwa kwa ajili ya wenye haki?

6. Paul, as Saul, was before a blasphemer (1:13), ordained a teacher (2:7). What was one of his lessons? (1:20)

Paulo, kama Sauli, alipokuwa kabla mjadhambi (1:13), alifanyika mwalimu (2:7). Ni somo gani lililokuwa moja ya masomo yake? (1:20)

7. How did Paul describe in 1:16 his salvation experience?
Jinsi gani Paulo anaelezea katika 1:16 uzoefu wake wa wokovu?

8. What was committed to Paul's trust?
Ni nini kilichoshirikishwa katika tumaini la Paulo?

9. What is good and acceptable in the sight of God our Savior? (2:2)
Ni nini ilio nzuri ya kukubalika katika uwepo wa Mungu mwokozi wetu? (2:2)

10. Describe the two-fold universal call. (2:4)
Elezea mikunjo miwili ya wito wa watu wote. (2:4)

11. Man has been given the responsibility to be in all
Mtu amepewa jukumu kuwa katika yote
Ã,Ã to that authority. We must all remember our responsibility and be faithful stewards in accordance to the Word of God and remember when it does not seem too Ã,Ã rewarding here, the Lord is the rewarder of them that diligently seek Him.

12. Do you personally have any desire at all to work in the Church where God put you?
Je wewe kibinafsi una hamu ya mambo yote kufanya kazi katika kanisa ambalo Mungu amekuweka?

13. How does a person perfect that desire and obtain that part in the ministry? (1:11-19; 2:1-2; 2:8-10; 3:1-13)
Jinsi gani mtu mkamilifu anapo tamani na kupata ile sehemu katika huduma? (1:11-19; 2:1-2; 2:8-10; 3:1-13)

14. What does God use to show the world the truth? (3:15)
Ni nini ambayo Mungu hutumia kuuonyesha ulimwengu ukweli? (3:15)

15. When the truth of godliness is a mystery to the professing believer the whole world is in trouble. How does the Spirit describe this condition? (3:15-16; 4:1-3)
Wakati ukweli wa kiungu umekuwa siri kwa muumini wa kukiri na ulimwengu mzima unakuwa katika shida. Je Roho anaelezeaje hali hii? (3:15-16; 4:1-3)

16. How should we treat...
Je tunapaswa kufanya nini...
An elder? (5:1, 7-8, 17-21)
Mzee? (5:1, 7-8, 17-21)
elder women? (5:2-7, 16, 21)
wanawake wazee? (5:2-7, 16, 21)
The young men? (5:1, 7, 20-21)
Vijana? (5:1, 7, 20-21)
The young women? (5:2, 7, 20-21)
Wanawake vijana? (5:2, 7, 20-21)
Widows? (5:3-7, 9-16, 21)
Wajana? (5:3-7, 9-16, 21)
Any one of these that practice sin? (5:20)
Kuna mmoja wapo wa hawa anayetenda dhambi? (5:20)

Those we work for? (6:1, 2)
Wale tunaowatumikia? (6:1, 2)
Money? (6:6-11, 17-19)
Fedha? (6:6-11, 17-19)

17. Give an account of what has been given to your trust. (1:11; 6:20, 21)
Toa hesabu ya kile kilichotolewa kwa ajili ya tumaini lako. (1:11; 6:20, 21)

18. Compare 1:6, 6:10,21 with 1:19 concerning erring and putting away.
Linganisha 1:6, 6:10,21 na 1:19 kuhusiana na kufanya vibaya na kuwekwa mbali.

1 Timothy Quiz I Timotheo maswali

1. What three things did Paul minister by the commandment of God? (1:1-2)
Ni mambo gani matatu ambayo Paulo anahudumu kwa amri ya Mungu? (1:1-2)

2. In verse 1 we minister because He is our _____. In verse 2 we are ministered unto because He is our _____.
Katika msitari wa 1 tunahudumu kwasababu yeye ni mwokozi wetu. katika msitari wa 2 tumehudumiwa kwasababu yeye ni mwokozi wetu? _____.

3. What is the end of the commandment?
Ni nini mwisho wa amri?

4. Give a good description of swerving from good doctrine.
Toa maelezo mazuri ya kuchepuka kutoka mafundisho mema.

5. How did Paul describe in 1:16 his salvation experience?
Jinsi gani Paulo anaelezea katika msitari 1:16 muonekano wa wokovu wake?

6. What was committed to Paul's trust?
Ni nini ilioshirikishwa kwa tumaini la Paulo?

7. What is good and acceptable in the sight of God our Savior? (2:2)
Ni nini ilionjema na kukubalika mbele za Mungu mwokozi wetu? (2:2)

8. Describe the two-fold universal call. (2:4)
Elezea sehemu mbili za wito wa watu wote. (2:4)

9. What does God use to show the world the truth? (3:15)
Ni nini ambayo Mungu hutumia kuonyesha ulimwengu ukweli? (3:15)

10. How should we treat an elder women? (5:2-7, 16, 21)
Jinsi gani tunawachukulia wanawake wazee? (5:2-7, 16, 21)

11. BONUS: How should we treat those we work for? (6:1, 2)
Ziada: Jinsi gani tunawachukulia wale tunaowatumikia? (6:1, 2)

Introduction to 2 Timothy

Utangulizi kwa 2 Timotheo

I. The Writer

Mwandishi

As with 1 Timothy, this epistle is also written by Paul (1:1).
Kama ilivyo kwa I Timotheo, hii barua pia iliandikwa na Paulo (1:1).

II. The Purpose of Writing

Kusudi la kuandika

Timothy had already been instructed to guard what was entrusted to him (I Tim. 4:11-16; 6:20), and now Paul wrote this letter to encourage Timothy to stand fast in the things already taught him and to give strong Christian leadership (1:6-7; 2:1; 3:10-17; 4:1-5). Paul counseled him to wage a spiritual warfare against the powers of evil through the power of the Holy Ghost (1:7).

Timotheo alikuwa tayari ameagizwa kulinda kile kilicho kabadhiwa kwake (I Tim. 4:11-16; 6:20), na sasa Paulo aliandika hii barua kumtia Timotheo moyo kusimama katika vitu ambavyo tayari alimfundisha na kumpa uongozi imara wa kikiristo (1:6-7; 2:1; 3:10-17; 4:1-5). Paulo alimshauri kupigana vita vya kiroho dhidi ya uovu kwa njia ya nguvu za Roho mtakatifu (1:7).

III. The Theme

Dhamira

The theme is loyalty to the Lord and truth in view of persecution and apostasy (1:8, 12, 16; 2:15).

Dhamira ni uaminifu kwa Bwana na ukweli katika mtazamo wa mateso na kushawishi na ukanaji (1:8, 12, 16; 2:15).

Introduction (The Amplified Bible):

Utangulizil (Biblia iliofafanuliwa):

Paul again was imprisoned in Rome (A.D. 66-67) under Nero at the times he wrote this letter. After writing his first letter to Timothy, possibly from Macedonia, it seems probably that Paul was arrested either in Troas or Nicopolis (Tit. 3:12) and returned to prison in Rome.

Paulo tena alikuwa amefungwa katika Roma (A.D. 66-67) chini ya Nero kwa wakati huo aliandika hii barua. Baada ya kuandika barua yake ya kwanza kwa Timotheo, labda kutoka Macedonia, inaonekana labda kwamba Paulo alikuwa amekamatwa ya wezekana Troa au Nikapoli (Tit. 3:12) na kurudi gereza ni Roma.

In this letter Paul seems to sense that his opportunities for preaching the gospel are about to be terminated (4:6-8). He is lonely, and he wanted very much for Timothy to join him (4:9, 21). He tries to encourage and strengthen Timothy for the great task committed to him. Paul longs to see Timothy again, asking him to bring the books and parchments he had left in Troas. Paul also warns Timothy against men who have harmed him in his ministry. Charging Timothy to maintain sound doctrine, Paul expresses his personal confidence and faith in Christ.

Katika hii barua Paulo anaonekana kuhisi kwamba furusa zake kwa ajili ya kuhubiri injili zinaenda kukoma (4:6-8). Yeye ni mpweke, na anamtaka sana Timotheo kujiunga naye (4:9, 21). Anajaribu kumtia moyo na kumuimrisha Timotheo kwa ajili ya kazi kuu aliomkabidhi. Paulo anakwenda mbio kumuona Tena, kumuomba kuleta vitabu na karatasi za ngozi alizoziacha Troa. Paulo vilevile anamonya Timotheo dhidi ya watu ambao wanamuudhi katika huduma yake. Kumtaka Timotheo kudumisha mafundisho ya tahadhari, Paulo anaelezea ujasiri wake binafsi na imani katika Kristo.

IV. The Outline

Dondoo

There are four chapters in this epistle, which can be decided into five sections all dealing with loyalty: Kuna sura nne katika waraka huu, ambazo zimegawanyika katika sehemu tano zote zina shughulika na uaminifu:

I. The Loyalty of Paul (1:1-4)

Uaminifu wa Paulo (1:1-4)

II. The Loyalty of Timothy (1:5)

Uaminifu wa Timotheo (1:5)

III. The Loyalty of Servants (1:6-18)

Uaminifu wa watumishi (1:6-18)

IV. Loyalty in service for the Lord (2:1-3:17)

Uaminifu kwa ajili kumtumikia Bwana (2:1-3:17)

V. Loyalty in certain members of the church (4:1-22)

Uaminifu katika washirika wahakika wa kanisa (4:1-22)

The Loyalty of Paul (1:1-4)

Uaminifu wa Paulo (1:1-4)

I. He was loyal in preaching, ministering, and teaching (1:1, 11) Alikuwa mwaminifu katika kuhubiri, kuhudumu, na kufundisha (1:1, 11)

Paul had gone around the whole known world preaching the gospel of life to every creature he could in three separate missionary journeys. He had already stood before Caesar and was delivered (II Tim. 4:16-18; 4:6-8). No matter what evil works, God will preserve me unto His heavenly kingdom (4:18).

Paulo alikuwa ameenda karibu ulimwengu wote kuhubiri injili ya uzima kwa kila kiumbe aliweza katika safari tatu za kimishenari zilizo gawanyika. Alikuwa tayari amesha simama mbele ya kaisari na alikombolewa (II Tim. 4:16-18; 4:6-8). Haijalishi kuhusiana na kazi mbovu, Mungu atanihifadhi katika ufalme wake, (4:18).

II. He was loyal in praying (1:3, 6) Alikuwa mwaminifu katika kuomba (1:3, 6)

III. He was loyal in service (1:3) Alikuwa mwaminifu katika kutumika (1:3)

IV. He was loyal in desire (1:4) Alikuwa mwaminifu katika shauku (1:4)

The Loyalty of Timothy (1:5) Uaminifu wa Timotheo (1:5)

I. His early days of faith (1:5) Siku zake za mwanzo za imani (1:5)

II. He was dearly beloved because of his faithfulness and willingness to learn (3:14; 1:2) Alikuwa kipenzi kwa mama yake kwasababu ya imani yake na hiari ya kujifunza (3:14; 1:2)

III. Paul always remembered Timothy (1:3, 5) Paulo siku zote alimkumbuka Timotheo (1:3, 5)

IV. He was desired by Paul (1:4, 4:9, 13, 21)

Alionewa shauku na paulo (1:4, 4:9, 13, 21)

The Loyalty of Servants (1:6-18)

Uaminifu wa watumishi (1:6-18)

Servants must be loyal in spite of all the persecution they will suffer.

Watumishi lazima wawe waaminifu katika chuki ya mateso yote watakayoteseka.

I. Rekindle the flame (1:6)

Washa tena mwako wa moto (1:6)

II. Burning and shining with high intensity

Kuteketeza na kuangaza kwa nguvu ya kiwango cha juu

III. A living epistle

Waraka ulio hai

IV. Like lightening

Kama kuangaza

V. Fiery fire

Moto wenye kuwaka

VI. God has given us His spirit (1:7)

Mungu ametupa Roho wake (1:7)

VII. Spirit of faith (II Cor. 4:13)

Roho wa imani (II Cor. 4:13)

VIII. Spirit of power

Roho wa nguvu

IX. Spirit of love

Roho wa upendo

X. Spirit of a sound mind
Roho wa akili timamu

XI. Partake of the afflictions (1:8)
Chukua sehemu ya mateso (1:8)

XII. A cause worth suffering for (1:12)
Sababu ya mateso ya nayositahili kwa ajili ya (1:12)

XIII. A friend worth associating with (1:16; 2:8-12)
Rafiki anaye sitahili kushiriki pamoja (1:16; 2:8-12)

XIV. The afflictions of the gospel according to the power of
God (1:8; 3:5, 11, 12)
Mateso ya injili kulingana na nguvu ya Mungu (1:8; 3:5, 11, 12)

XV. Endure afflictions (4:5, 10-18; 2:3)
Vumilia mateso (4:5, 10-18; 2:3)

XVI. To whom be glory forever and ever Amen (4:18)
Kwa yeye iwe utukufu milele na milele amini (4:18)

Loyalty in service for the Lord (2:1-3:17)
Uaminifu katika utumishi kwa ajili ya Bwana
(2:1-3:17)

I. Be strong in the grace that is in Christ Jesus (2:1)
Uwe imara katika neema ambayo iko katika Kristo Yesu (2:1)

II. Commit the truth to faithful men who shall be able to teach
others also (2:2)

Shirikisha ukweli kwa watu waaminifu ambao wata weza kuwafundisha wengine vilevile (2:2)

III. As a good soldier (2:3)
Kama asikari mwema (2:3)

IV. As a runner in a race (2:5)
Kama mkimbiaji katika shindano la mbio (2:5)

V. As a farmer (2:6)
Kama mkulima (2:6)

VI. Not an evil doer but suffering trouble as an evil doer (2:9)
Sio mtenda maovu bali dhiki ya mateso kama mtenda maovu (2:9)

VII. As a workman (2:15)
Kama mtenda kazi (2:15)

VIII. A vessel unto honor (2:21)
Chombo chenye heshima (2:21)

IX. Calling on the Lord our of a pure heart (2:22)
Wito kwa Bwana wa moyo wetu safi (2:22)

X. As a gentle servant
Kama mtumishi mpole

The source of victory in perilous times (3:1-17)
Chanzo cha ushindi katika wakati wa hatari kubwa (3:1-17)

Loyalty in certain members of the church (4:1-22)

Uaminifu kwa washirika wa hakika wa kanisa (4:1-22)

I. Paul's last recorded exhortation to Timothy (4:1-18)

Mausia ya mwisho ya Paulo kwa Timotheo (4:1-18)

II. Paul's last greetings to some he will not see until in heaven (4:19)

Salamu za mwisho kwa baadhi ya watu ambao yeye hata waona mpaka mbinguni (4:19)

III. A report on Erastus and Trophimus (4:20)

Taarifa juu ya Erasto na Trofimo (4:20)

IV. Closing greetings and benediction (4:21, 22)

Salamu za kufunga na baraka (4:21, 22)

Introduction to Titus

Utangulizi kwa Tito

I. The Writer

Mwandishi

This letter of Paul is to the young man Titus. Like Timothy, Titus was also brought to Christ earlier under the ministry of the apostle Paul (see Titus 1:4 and Galatians 2:3). Titus was a Greek and seems to have accompanied Paul and Barnabas to the council in Jerusalem where the problem of the Gentiles' relationship to the law was resolved (see Acts 15).

Barua hii ya Paulo ni kwa kijana Tito. Kama Timotheo, Tito alikuwa ameletwa kwa Kristo mapema chini ya huduma ya mtume Paulo (tazama Tito 1:4 na wagalatia 2:3). Tito alikuwa Greek na anaonekana kuwa anasaidiana na Paulo na Barnaba kwenye shauri huko Yerusalemu mahali ambapo kuliwa na shida ya uhusiano wa watu wa mataifa kwenye sheria iliokuwa imeshughulikiwa (tazama Matendo 15).

II. The Purpose of Writing

Kusudi la kuandika

In II Corinthians we learn that Titus was sent by the apostle Paul to gather gifts for the needy saints at Jerusalem. Not only did Titus do a good job at gathering the gifts, but he also gave Paul an account of the effectiveness of Paul's first letter to the Corinthian Christians. The letter to Titus came to him while he was ministering on the island of Crete. Paul and Titus had visited this island and Paul left Titus there to carry on the work of the gospel. Titus may not have stayed on the island very long, for in this letter we have Paul's request that Titus meet him in Nicopolis (see 3:12).

Katika II Wakorinto tunajifunza kwamba Tito alikuwa ametumwa na mtume Paulo kukusanya matoleo kwa ajili ya hitaji la watakatifu huko Yerusalemu. Sio tu Tito alifanya kazi nzuri ya kukusanya matoleo, bali pia alimpa Paulo hesabu ya matokeo ya barua yake ya kwanza kwa wakristo walioko Korinto. Barua kwa Tito ilimjia wakati akiwa katika kuhudumia kwenye kisiwa cha Crete. Paulo na Tito walitembelea kisiwa hiki na Paulo alimwacha Tito pale ilikubeba kazi ya injili. Tito yawezekana hakukaa katika kisiwa kwa mda mrefu sana, kwa ajili ya barua hii tuna ombi la Paulo kwamba Tito akutane naye huko Nikopoli (tazama 3:12).

It is not certain how the Christian churches in Crete were founded, but this letter indicates that the message of the gospel had been corrupted by Judaizing teachers. Perhaps Titus was left here to combat this evil influence. Titus was to set things in order, and this letter to the young man contains instructions to help him do so.

Paul writes to Titus to give specific instructions as to the kind of men who are qualified to be elders and the life that should be lived by all those who are saved by God's grace.

Paulo anamwandikia Tito kumpa maelekezo maalumu kama kwa watu wema ambao wanasifa za kuwa viongozi na maisha ambayo wengi wangeyaishi wote ambao wameokolewa na neema ya Mungu.

III. The Theme

Dhamira

The godly life of the believer producing good works.
Maishi ya kiMungu ya muumini huzalisha kazi njema.

IV. The Outline

Dondoo

There are three chapters, which can be divided into three sections:
Kuna sura tatu, ambazo zaweza kugawanywa katika sehemu tatu:

- I. Instruction for Church Leaders (1:1-16)**
Maelekezo kwa viongozi wa Kanisa (1:1-16)
- II. Instruction for Church Members (2:1-10)**
Maelekezo kwa washirika wa Kanisa (2:1-10)
- III. Instruction for Titus (2:11-3:11)**
Maelekezo kwa Tito (2:11-3:11)

Instruction for Church Leaders (1:1-16)

Maelekezo kwa ajili ya viongozi wa Kanisa (1:1-16)

I. Introduction (1:1-4)

Utangulizi (1:1-4)

II. Qualification for Leaders (1:5-9)

Sifa za viongozi (1:5-9)

III. Blameless

Kutolaumiwa

IV. Husband of one wife

Mme wa mke moja

V. Faithful children

Watoto waaminifu

VI. Not charged with riot or unruly

Wasio shitakiwa kufanya fujo na wakaidi

VII. Not charged with self-willed or self-pleasing

Wasio shitakiwa kutenda matakwa ya kibinafsi au kujipendeza binafsi

VIII. Not inclined to anger

Wasio elekea kwenye hasira

IX. Not given to wine

Wasio lewa

X. Not a brawler

Asie mgomvi

XI. Not greedy for money

Asie na tamaa ya fedha

XII. Hospitable

Mkarimu

XIII. A lover of the good

Mpenda mema

XIV. Of a sound mind

Mtu wa akili yenye hadhari

XV. Righteous

Mwenye Haki

XVI. Pious

Msafi

XVII. Self-controlled

Mwenye kujitawala

XVIII. Holding fast the word (a teacher)

Mwenye kushika neno (mwalimu)

XIX. Characteristics of the Unbelieving (1:10-16)

Tabia za kutokuamini (1:10-16)

If a man is to properly lead in the church, then he needs to know the difference between the sheep and the goats, that is, the difference between those that are born-again and want to serve God and those that are un-regenerated and want to cause problems. We see a list here that will help us know who is not serving the Lord.

Kama mtu anaongoza kikamilifu katika Kanisa, kisha anahitaji kujua tofauti kati ya kondoo na mbuzi, kwamba tofauti kati ya wale waliozaliwa mara ya pili na wanataka kumtumikia Mungu na wale ambao hawaja zaliwa mara ya pili na wanataka kusababisha matatizo. tunaona orodha hapa ambayo itatu saidia nani asie mtumikia Bwana.

XX. Insubordinate

Kaidi

XXI. Idle talkers

Wasemaji wasio na kazi

XXII. Deceivers

Waongo

XXIII. Seeking dishonest gain

Wanaotafuta mapato ya aibu

XXIV. Liars

Walaghai

XXV. Evil beasts

Wanyama waovu

XXVI. Lazy gluttons

Walafi wazembe

XXVII. Following fables

Kufuata kauli za uongo

XXVIII. Denying God by their works

Wanao mkana Mungu kwa matendo yao

XXIX. Detestable

Wenye kuchukiza

XXX. Disobedient

Wasio na utii

XXXI. Disqualified

Wasio na sifa njema

Instruction for Church Members (2:1-10)

Maelekezo kwa ajili ya washirika wa Kanisa (2:1-10)

I. For Older Men 2:1-2

Kwa ajili ya wazee 2:1-2

II. Temperate

Wenye kiasi

III. Reverent (serious)

Mwenye kusitahi (mtu makini)

IV. Of sound mind

Wa akili yenye hadhari

V. Healthy in faith

Mwenye afya katika imani

VI. Healthy in love

Mwenye afya katika upendo

VII. Healthy in patience

Mwenye afya katika uvumilivu

VIII. For Older Women 2:3-4

Kwa ajili wanawake wazee 2:3-4

IX. Sacred character "behaviour as becometh holiness"
Tabia ya kiungu "mwenendo unaoleta utakatifu"

X. Not a slanderer
Sio mwenye kukashifu

XI. Not a slave by having any wine
Sio mtumwa wa kileo

XII. A teacher of the good
Mwalimu wa mema

XIII. To guide younger women into sound minds
Kuongoza wanawake vijana kwenye akili ya hadhari

XIV. For Younger Women 2:4-5
Kwa ajili ya wanawake vijana 2:4-5

XV. Love their husbands
Wa wapende waume zao

XVI. Love their children
Wa wapende watoto wao

XVII. Be of sound mind
Uwe na akili ya hadhari

XVIII. Undefined
Wasio najisiwa

XIX. Good workers at home

Watendakazi njema nyumbani

XX. Submissive to their own husbands
Watiifu kwa waume zao wenyewe

XXI. For Younger Men 2:6-8
Kwa ajili ya vijana wakiume 2:6-8

XXII. Of sound mind
Wa akili ya tahadhari

XXIII. Good works
Matendo mema

XXIV. Uncorruptness
Wasio sababisha ghasia

XXV. Reverence
Wenye kusitahi

XXVI. "Sound speech" words that cannot be condemned
"maneno ya mazungumzo" yenye hadhari ambayo hayawezi kuhukumiwa

XXVII. Servants 2:9-10
Watumishi 2:9-10

XXVIII. Submissive to their masters in all things
Wenye kutii mabwana zao kwa mambo yote

XXIX. Well-pleasing
Wenye kupendeza -vema

XXX. "answering again" gain saying, Not speaking against or answering back

"kujibu tena"na kusema tena, Sio kuzungumza kinyume au kujibu kinyume

XXXI. Not purloining
Asie mnyang'anyi

(removing things - stealing from the boss - time or material)
(kuchukua vitu - kuiba kutoka mkuu wa kazi-kutegea au vitu)

XXXII. Being faithful
Kuwa mwaminifu

Instruction for Titus (2:11-3:11)

Maelekezo kwa ajili ya Tito (2:11-3:11)

I. Speak of God's grace and purpose
Zungumza neema ya Mungu na kusudi

II. We should deny ungodliness and worldly lust
Lazima tujikane na hali ya kutokuwa na Mungu na tamaa za kidunia

III. We must live in this present world; soberly, righteously, and godly
Lazima tuishi kwa busara, katika ulimwengu sasa;kwa haki, na kiungu

IV. We should look for the Blessed Hope to be made one with Him
Lazima tutafute kuwa wabarikiwa na kufanywa wamoja naye

V. We should be zealous of good works
Tuwe wakereketwa wa matendo mema

VI. Remind believers (3:1-8)
Kumbusha wa amini (3:1-8)

"Put them in mind"

"Waweke katika ufahamu"

VII. To be submissive to rulers
Kuwa mtiifu kwa watawala

VIII. To obey
Kutii

IX. To be ready for every good work
Kuwa tayari kwa kila kazi njema

X. To speak evil of no one
Kutosema lolote lili ovu

XI. To be peaceable
Kuwa mtu wa amani

XII. To be gentle
Kuwa mpole

XIII. To show all humility
Kuonyesha unyenyekevu wote

XIV. To remember what we once were
Kukumbuka kile ulichokuwa kabla

XV. To remember what God our Savior has done for us abundantly

Kukumbuka kile Mungu mwokozi wetu alichofanya kwa ajili yetu kwa wingi

XVI. To affirm constantly that good works needs to be the pattern of our lives

Kiri kwa kuendelea kwamba kazi njema zinahitajika kuwa kielelezo cha maisha yetu

"these things are good and profitable unto men"

"vitu hivi ni vizuri na vyafaa kwa watu"

XVII. Avoid these things (3:9-11)

Epuka vitu hivi (3:9-11)

XVIII. Foolish disputes

Mabishano ya ujinga

XIX. Genealogies

Hadhithi za kizee

XX. Strife

Ungomvi

XXI. Arguments about the law

Mahojiano kuhusu sheria

XXII. Unprofitable and vain people

wasio faa na watu wa bure

Titus 3:10-11 A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Tito 3:10-11 Mtu ambaye ni mzushi baada ya onyo la kwanza na pili mkatae ; ukijua ya kuwa mtu kama huyo amepotoka, tena atenda dhambi, maana amejihukumu hatia yeye mwenyewe.

Labour to convince him of his error; but if he will not receive instruction, if he has shut his heart against conviction, then shun him. Do him no harm in body, soul, character, or substance; hold no grudge; but leave him to God.

Kazi ya kumthibitishia kosa lake;lakini kama hatapokea maelekezo,kama atakuwa amefunga moyo wake dhidi ya wongofu,umuepuke.usimuumize kimwili ,nafsi,tabia,au kimali;usishikilie kisasi;mwachie Mungu.

XXIII. Closing Words (3:12-15)

Maneno ya mwisho (3:12-15)

XXIV. Come to me (3:12)

Njooni kwangu (3:12)

XXV. Send Zenas and Apollos (3:13)

Mtume Zena na Apolo (3:13)

XXVI. Learn to maintain good works (3:14)

Jifunze kudumisha matendo mema (3:14)

XXVII. Greetings (3:15)

salamu (3:15)

Titus Study Questions

Tito Kujifunza maswali

1. How does one become a servant of God? (1:1)

Jinsi gani mtu anakuwa mtumishi wa Mungu? (1:1)

2. What did God promise before the world began? (1:2)

Ni ahadi gani Mungu aliitoa kabla ya mwanzo wa dunia? (1:2)

3. For what reason was Titus left in Crete? (1:5)

Kwa sababu ipi Tito aliachwa Krete? (1:5)

4. What type of leadership did the churches of Crete lack? (1:5)

Ni aina gani ya uongozi ambayo makanisa ya Krete yamepungukia? (1:5)

5. Why are false teachers so busy spreading falsehoods? (1:11)

Kwa nini walimu wa uwongo wanashughulika kusambaza uwongo? (1:11)

6. How are Christians to respond to false teachers? (1:13)

Jinsi gani wakristo huwajibu waalimu wa uwongo ? (1:13)

7. The Jewish false teachers substitute what for the commandments of God? (1:14)
walimu wa uwongo wa kiyahudi hubadilisha kile ambacho ni kwa ajili ya amri ya Mungu? (1:14)

8. What do false teachers profess about salvation? (1:16)
Ni nini ambacho walimu wa uwongo hutangaza juu ya wokovu? (1:16)

9. How do they, in reality, deny God? (1:16)
Jinsi gani, katika utambuzi, humkana Mungu? (1:16)

10. What was to characterize the preaching of Titus? (2:1)
Ni nini iliokuwa hulka ya mahubiri ya Tito? (2:1)

11. In what way could Titus make his teaching more effective? (2:7)
Ni katika njia gani Tito anafanya mahubiri yake kuwa na utendaji? (2:7)

12. How is the servant to act toward his master? (2:9)
Jinsi gani mtumishi kutenda kwa kuelekea huduma yake? (2:9)

13. Why should the servant be obedient to his master? (2:10)
Kwa nini mtumishi anatakiwa kuwa mtiifu katika huduma yake? (2:10)

14. List the qualities that should be found in those who have received Christ as personal savior. (2:12)
Orodhesha sifa ambazo lazima ziwepo kwa wale ambao wamempokea Kristo kibinafsi kama mwokozi. (2:12)

15. For what great event does the Christian now look? (2:13)
Je tukio gani kubwa ambalo mkristo analitazamia kwa sasas? (2:13)

16. Why did Jesus come into the world? (2:14)
Kwa nini Yesu anakuja duniani? (2:14)

17. What is to be characteristic of the Christian speech? (3:2)
Ni nini ambacho chatakiwa kuwa cha tabia ya mazungumzo ya mkristo? (3:2)

18. How is our conduct to match our speech? (3:2)
Jinsi gani tabia zetu zinapelekea mazungumzo? (3:2)

19. What type of conduct characterized us before we were saved? (3:3)
Ni aina gani ya tabia iliohusika nasi kabla ya kuokoka? (3:3)

20. Who changed our attitudes and conduct? (3:4)
Nani aliebadilisha misimamo yetu na tabia? (3:4)

21. What relationship do our good works have to our salvation? (3:5)
Ni uhusiano gani unafanya matendo yetu kupelekea na wokovu wetu? (3:5)

22. Which attribute of God is directly related to our salvation? (3:5)
sifa ipi ya kiasili ya Mungu ambayo moja kwa moja inahusiana na wokovu wetu? (3:5)

23. How are those who believe in God supposed to demonstrate their faith? (3:8)

Jinsi gani wale ambao wamemwamini Mungu wanatakiwa kuonyesha imani yao? (3:8)

24. What type of conversation is to be avoided as unprofitable? (3:9)

Ni aina gani ya mazungumzo ni yakuepukwa kama isipofaa? (3:9)

25. How should a proven heretic be handled? (3:10)

Jinsi gani mfanya uzushi anavyotakiwa kushughulikiwa? (3:10)

Note: Paul's last words are another exhortation to "maintain good works." These words are written while Paul is a free man who shows us that this letter was written before 2 Timothy. What a wonderful blessing it must have been for these two young men, Timothy and Titus, to have such a "father in the faith" conceived about their ministry for the Lord.

Andika: maneno ya mwisho ya Paulo ni mausia mengine kwa "kudumisha matendo mema." Haya maneno yaliandikwa wakati Paulo akiwa huru na kutuonyesha kwamba barua hii iliandikwa kabla ya 11 Timotheo. Ile baraka ya ajabu lazima iwe kwa vijana wale wawili yaani Timotheo na Tito, kuwa na baba wa imani aliowapata juu ya huduma zao kwa ajili ya Bwana.

Titus Quiz

Maswali katika kitabu cha Tito

1. How does one become a servant of God? (1:1)

Jinsi gani mtu anakuwa mtumishi wa Mungu? (1:1)

2. What did God promise before the world began? (1:2)

Ni nini ambayo Mungu aliahidi kabla ya dunia kuumbwa? (1:2)

3. For what reason was Titus left in Crete? (1:5)

Kwasababu ipi Tito aliachwa Krete? (1:5)

4. How are Christians to respond to false teachers? (1:13)

Jinsi gani wakristo huwajibu walimu wa uwongo? (1:13)

5. The Jewish false teachers substitute what for the commandments of God? (1:14)

Walimu wa uwongo wa kiyahudi huweka nini badala ya, kwenye amri za Mungu? (1:14)

6. What was to characterize the preaching of Titus? (2:1)

Ni nini iliopelekea tabia ya kuhubiri ya Tito? (2:1)

7. For what great event does the Christian now look? (2:13)

Kwa ajili ya tukio gani kuu ambalo wakristo wanalitazamia kwa sasa? (2:13)

8. Why did Jesus come into the world? (2:14)

Kwa nini Yesu alikuja duniani? (2:14)

9. What relationship do our good works have to our salvation? (3:5)

Uhusiano gani hupelekea matendo kuwa na wokovu wetu? (3:5)

10. How are those who believe in God supposed to demonstrate their faith? (3:8)

Jinsi gani wale waliomwamini Mungu wanatakiwa kuonyesha imani yao? (3:8)

11. BONUS: How should a proven heretic be handled? 3:10
Nyongeza:Jinsi gani mzushi anapaswa kushughulikiwa? 3:10

Introduction to Philemon

Utangulizi kwa Filimoni

I. The Writer

Mwandishi

We see from the first verse that this epistle was written by Paul the apostle.
Tunaona kutoka msitari wa kwanza kwamba hii barua iliandikwa na Paulo mtume.

II. The Purpose of Writing

Kusudi la kuandika

Paul wrote this epistle to Philemon to intercede for Onesimus, the runaway slave.
Paulo aliandika hii barua kwa Filimoni kumtetea Onesimo,mtumwa mkimbizi.

III. The Theme

Dhamira

The theme of this epistle is Christian character.
Dhamira ya waraka huu ni tabia ya mkristo.

IV. The Outline of Philemon

Dondoo kwa Filimoni

There is only one chapter in the book of Philemon, which can be outlined in two ways:
Kuna sura moja tu katika kitabu cha Filimoni,ambayo inaweza kuelezwa kwa mhitasari katika njia mbili:

I. A private letter of intercession
Barua binafsi ya maombezi

II. Greetings (1:1-17)
Salamu (1:1-17)

III. Testimonial concerning the changed character of Onesimus (1:10,11)
Jambo la ushuhuda tabia iliobadilika ya onesimo (1:10,11)

IV. Appeal for forgiveness (1:12-19)
Ombi kwa ajili ya msamaha (1:12-19)

V. Promise of making good any losses (1:18,19)
Ahadi ya kufanya vizuri kuhusu hasara (1:18,19)

VI. Great wisdom with humility used (1:20, 21)
Hekima kubwa na unyenyekevu uliotumika (1:20, 21)

VII. Paul's request (1:22)
Ombi la Paulo (1:22)

VIII. Closing remarks (1:23-25)
Maoni ya kumalizia (1:23-25)

V. An illustration of the gospel method
Kielelezo cha njia ya injili

VI. A challenge to be a servant like Jesus was
Changamoto ya kuwa mtumishi kama Yesu alivyokuwa

VII. Four wonderful blessings of practical Christianity
Baraka nne za ajabu za ukristo wa matendo

VIII. The message of end-time deliverance
Ujumbe wa ukombozi wa wakati wa mwisho

For the sake of this study, we will look at the second way of outlining this epistle.
Kwa ajili ya upekee wa somo hili, tutaangalia kwa njia ya pili ya kudondoa barua hii.

A challenge to be a servant like Jesus was Changamoto ya kuwa mtumishi kama Yesu alivyo kuwa

Accept the challenge to be like Jesus as a Faithful humble Servant.
Kubali changamoto ilikuwa kama Yesu yaani kuwa mtumishi mnyenyekevu.

I. Become as Paul, a servant to servants Kuwa kama Paulo, mtumishi kwa watumishi

In verse one, we see Paul call himself "a prisoner of Jesus Christ." His desire was to do the will of God no matter what happened to him, and at this time, we see him under house arrest because of his obedience to the Lord.

Katika msitari wa kwanza tunamuona Paulo anajiita mwenyewe kuwa ni mfungwa wa Yesu Kristo. "Shauku yake ilikuwa ni kuyafanya mapenzi ya Mungu haijalishi kile kilicho mtokea, kwenye wakati huu, tunamuona yuko ndani ya nyumba chini ya ulinzi kwa sababu ya utii wake kwa Bwana.

Onesimus was a slave that had run away from Philemon. Paul met Onesimus in Rome and likely was influential in his conversion to Christianity. Paul was now sending Onesimus back to his master.

Onesimo alikuwa mtumwa aliyemtoroka Filimoni. Paulo alikutana na Onesimo huko Rumi na yaelekea alikuwa mtu mashuhuri katika kuongoka kwake kwenda ukristo. Paulo alikuwa sasa anamtuma Onesimo kumrudia bwana wake.

We are not quite sure what offenses Paul is referring to in verse 18, but whatever Onesimus had done to Philemon, he was willing to make restitution. Paul was a peacemaker (1: 8-11)! This attribute is to be developed in all of God's servants (Hebrews 12:14, 15; James 3:17-18; Matt. 5:9). We need to be active in helping differences be resolved. If you are aware of those who are at odds, do whatever you can to help them be united again. Make peace and then keep peace.

Hatuwezi kunukuu kwa hakika kile kinacho mchukiza Paulo kwa kurejea kwenye msitari 18, lakini kwa vyovyote Onesimo alichokifanya kwa Filimoni, alikuwa na hiari ya kufanya kuonyesha hali Paulo alikuwa mpatanishi (1: 8-11)! Hii sifa ya asili inatakiwa kuendelezwa katika watumishi wote wa Mungu (Waebrania 12:14, 15; Yakobo 3:17-18; Matt. 5:9). Tunakiwa kuwa watendaji katika kusaidia tofauti na kuzitatua. kama unautambuzi wa wale ambao wanashindwa kufanya jambo lolote, fanya kila uwezavyo uwasaidie waunganishe tena. Fanya amani na kisha linda amani.

Philemon 1:9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

Filemoni 1:9 lakini, kwa ajili ya upendo nakusihi, kwa kuwa ni kama nilivyo, Paulo mzee, na sasa mfungwa wa Kristo Yesu pia.

II. Become as Onesimus, a brother of servants Ikawa kama Onesimo, amekuwa ndugu wa watumishi

Philemon 1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

Filemoni 1:10 Nakusihi kwa ajili ya mtoto wangu niliyemzaa katika vifungo vyangu, yaani, Onesimo; Mwepesi wa kutenda mapenzi ya Mungu ni mwenye mamlaka (Mat. 5:4; Mndo 19:18-20; 1 Wathesalonike. 1:7-10; 2:13; Zabur 24:3-6).

Onesimus returned to his master, obedient, profitable, desirous to make restitution, and eager to serve (1:16). Onesimus wanted to do God's will regardless of the time. We see from his obedience that he wanted the will of God. Sensitivity to God's will is mandatory (Matt. 5:4; Acts 19:18-20; 1 Thess. 1:7-10; 2:13; Psalm 24:3-6).

Onesimo alirudi kwa bwana wake, mtiifu, faida alitaka kufanya ukombozi, na hamu ya kumtumikia (1:16). Onesimus alitaka kufanya mapenzi ya Mungu bila kujali muda. Tunaona kutoka kwenye utii wake kwamba alitaka mapenzi ya Mungu. Unyeti na mapenzi ya Mungu ni ya lazima (Mathayo 5:4, Matendo 19:18-20; 1 Wathesalonike 1:7-10; 2:13; Zaburi 24:3-6).

III. Become as Philemon, a fellow servant Filemoni akawa kama, mtumishi mfuasi

Philemon 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow labourer,

Filemoni 1:1 Paulo, mfungwa wa Kristo Yesu, na Timotheo aliye ndugu yetu, kwa Filemoni mpendwa wetu, mtenda kazi pamoja nasi,

Philemon was a Christian and being a wealthy citizen and conducted himself so as to provide a great example of Christianity to others. Christianity well-ordered his house (1:2), christianity dictated his friends (1:2, 5), and Christianity directed his energies (1:1).

Filemoni alikuwa mkristo na kuwa na uraia wa kununua na kujiruhusu mwenyewe kuandaa mfano mkuu wa ukristo kwa wengine. ukristo safi uliotakiwa katika nyumba yake (1:2), ukristo uliwa ongoza marafiki zake (1:2, 5), na ukristo uliwaongoza bidii zake (1:1).

Accept this challenge and more (Gal. 6:14; Matt. 5:13-16; I Pet. 4:15).

Kubali hii changa moto na hata zaidi (Wag. 6:14; Mat. 5:13-16; I Pet. 4:15).

Four wonderful blessings of practical Christianity

Baraka nne za ajabu za ukristo wa matendo

There are four wonderful blessings of practical Christianity in your daily life.
kuna baraka nne za ajabu za maisha yako yakila siku katika ukristo wa matendo.

I. "Great joy and consolation in thy love"

"Furaha kuu na zawadi ya kufiriji katika upendo wako"

Philemon 1:7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Filemon 1:7 Maana nalikuwa na furaha nyingi na faraja kwa sababu ya upendo wako, kwa kuwa mioyo ya watakatifu imeburudishwa nawe, ndugu yangu.

II. Great affections for friends

Madhara makubwa kwa ajili marafiki

Philemon 1:17 If thou count me therefore a partner, receive him as myself.

Filemon 1:17 Basi kama ukiniona mimi kuwa mshirika nawe, mpokee huyu kama mimi mwenyewe.

III. Great inner-peace results when one trusts in God's

Providential care to bring men together.

Matokeo makuu ya amani ya ndani wakati mtu amemtumaini

Mungu kujali kwake na kuwaleta watu pamoja.

Philemon 1:15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

Philemon 1:15 Maana, labda ndiyo sababu alitengwa nawe kwa muda, ili uwe naye tena milele;

IV. There is constant benefits from Christian friendship

Kuna faida isiobadilika kutoka undugu wa kikristo

Philemon 1:20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
Philemon 1:20 Naam, ndugu yangu, nipate faida kwako katika Bwana; uniburudishe moyo wangu katika Kristo.

The message of end-time deliverance

Ujumbe wa ukombozi wa wakati wa mwisho

Redemption through Jesus Christ
Ukombozi kwa njia ya Yesu Kristo

Philemon 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.
Filemon 1:3 Neema na iwe kwenu, na amani, zitokazo kwa Mungu, Baba yetu, na kwa Bwana Yesu Kristo.

Philemon 1:19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.
Philemon 1:19 Mimi Paulo nimeandika kwa mkono wangu mwenyewe, mimi nitalipa. Sikuambii kwamba nakuwia hata nafsi yako.

This is Paul's example that God uses to reveal the divine truth of redemption. Every man is God's property, and grace gives us right to appeal through Christ. All the debt is put to Christ's account. Ultimately we must be received of the Father.

Huu ni mfano wa Paulo kwamba Mungu hutumia kufunua ukweli wa kiungu wa ukombozi. kila mtu ni mali ya Mungu, na neema hutolea kwetu sahihi kutenda kwa njia ya Kristo. Deni zote huwekwa katika hesabu ya Kristo. hatimaye tuwe wenye kupokelewa na Baba.