

Notes on the Greek New Testament
Week 128 – 2 Timothy 2:8-3:9

Day 636: 2 Timothy 2:8-13**Verse 8**

Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου·

μνημονευω remember, keep in mind
ἐγγεγεμένον Verb, perf pass ptc, m acc s
ἐγειρω raise
νεκρος, α, ον dead

"Timothy was to take courage by dwelling on the victory over death and the glory of his Master." Ellicott.

σπερμα, τος n seed, offspring

Cf. Rom 1:3-4. That Jesus was the Messiah, descended from David, formed a fundamental element of the apostolic kerygma.

Verse 9

ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται.

κακοπαθεω suffer, undergo hardship
μεχρι and μεχρις prep with gen until, to, to the extent, as far as
δεσμος, ου m (& n) bond, chain, imprisonment

κακούργος, ου m (serious) criminal

Occurs elsewhere only of the criminals crucified with Jesus (Lk 23:32, 33, 39).

δέδεται Verb, perf pass indic, 3 s δεω bind, tie

"Though the world may bind and persecute ministers of the Gospel, it can never bind or restrain the Gospel itself." Calvin.
Though Paul has been greatly used in the expansion of Christianity, the work will continue without him. Mounce thinks that Paul may also mean that, despite his chains, he continues to have opportunity to testify of Christ and that he may even be able to proclaim the gospel before Caesar.

Verse 10

διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

ὑπομενω endure, remain behind
ἐκλεκτος, η, ον chosen

An implied call for Timothy also to endure.

σωτηρια, ας f salvation
τύχωσιν Verb, aor act subj, 3 pl τυχανω obtain, receive

The sense here is eschatological.

δοξα, ης f glory
αἰωνιος, ον eternal, everlasting

Verse 11

πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

πιστος, η, ον faithful, trustworthy, reliable, believing

The fifth and last of Paul's 'faithful sayings.' Cf. 1 Tim 1:12-17.

Verses 11b-13 may be a fragment of a primitive Christian hymn – though the content and language (especiallu συν- verbs), is thoroughly Pauline.

συναπεθάνομεν Verb, aor act indic, 1 pl
συναποθνησκω die together (with)

Cf. Rom 6:8.

συζαω live with, live together

Paul's words may here reflect the fact that he may soon have to face death for the sake of the Gospel. However, Mounce argues that there is a strong parallel with Romans 6, where future tenses are used of the present life of the believer (either because future from the perspective of baptism or true futures but with the eschatological reflected back into the current life of the believer). In the light of this parallel Paul "calls Timothy to think back to his conversion/baptism experience and how it should affect his present life." This phrase and the first half of v 12 then form a sequence rather than parallel thoughts.

Verse 12

εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·

ὑπομενω see v.10

συμβασιλευω reign with

Only here and 1 Cor 4:8.

ἀρνεομαι deny, disown, renounce
κἀκεῖνος, η, ο contraction of και ἐκεῖνος and he, that one also, he also

Cf. Matt 10:33. This line of the 'saying' is a warning against apostasy. "In its historical context it is a warning to the Ephesians, especially Hymenaeus, Philetus (2:17), and possibly the deserting Asians (1:15), that their apostasy has serious consequences." Mounce.

Verse 13

εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,
ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

ἀπιστεω fail or refuse to believe; prove or be unfaithful

ἐκεῖνος, η, ο demonstrative adj. that (person/one), he, she, it

πιστος, η, ον faithful, trustworthy, reliable, believing

The first half of the verse may be understood in one of two ways:

- i) A continuation of the warning of verse 12 (so Lock). Christ is acting faithfully when he denies those who deny him. The thought may reflect that of God's covenant faithfulness in executing the judgments of the covenant as well as the blessings.
- ii) The thought is quite separate from v 12 and is one of promise. Though at times we act in a faithless manner yet Christ remains faithful in his care of us.

Most commentators think the second the more likely meaning. "Most see line 4 [of the cited hymn] as a promise of assurance to believers who have failed to endure (line 2) but not to the point of apostasy (line 3). Peter's denial of Christ (Matt 26:69-75; Mark 14:66-72; Luke 22:15-19) and his repentance and forgiveness (John 21:15-19) are often used as an illustration. This message was especially significant in the Ephesian context since their opposition to Paul entailed faithlessness to God. If Timothy was feeling defeated, it would also serve to encourage him." Mounce

ἀρνήσασθαι Verb, aor midd/dep infin

ἀρνεομαι

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

δυναμαι can, be able to, be capable of

"The moral impossibility of self-contradiction in God forms the basis of His faithfulness." Guthrie.

Lock sees this last phrase as Paul's added comment to the cited hymn.

Day 637: 2 Timothy 2:14-19

2:14 ff

Paul now begins to address the specific situation at Ephesus and how Timothy should deal with it.

Verse 14

Ταῦτα ὑπομίμησθε, διαμαρτυρόμενος ἔνωπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπὶ οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

ταυτα It is difficult to be certain of the reference – perhaps the things contained in the faithful saying of the previous verses.

ὑπομιμηκω remind; recall to attention
διαμαρτυρομαι declare solemnly and emphatically, charge

ἔνωπιον prep with gen before, in the presence of

Many MSS read ἔνωπιον του κυριου. Metzger writes, "It is difficult to decide between ἔνωπιον του θεου and ἔνωπιον του κυριου, both of which are supported by weighty evidence. A majority of the committee preferred the former reading which is in harmony with 4:1 and 1 Tim 5:4 and 21."

λογομαχεω fight or quarrel about words

The verb occurs here only in the NT, but cf. 1 Tim 6:4 and Titus 3:9 for the cognate noun. The sense is 'to dispute about words, split hairs.' While Timothy must oppose the false teachers he is not to be drawn into playing their own game and to end up in profitless disputes.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
χρησιμον, ον n good, value, profit
καταστροφη, ης f ruin, destruction

Verse 15

σπουδασον σεαυτον δόκιμον παραστήσαιο τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

σπουδασον Verb, aor act imperat, 2 s

σπουδαζω work hard at, be eager

σεαυτου, ης reflexive pronoun yourself

δοκιμος, ον approved, genuine, valued

παριστημι present, stand before

ἐργατης, ον m labourer, workman

ἀνεπαίσχυντος, ον with no need to be ashamed

Cf. Phil 1:20. "Timothy is to do his ministry such that he will not be ashamed of it, perhaps with the eschatological nuance of standing before God in the judgment." Mounce.

ὀρθοτομεω use or interpret correctly

The precise meaning of the verb is unclear. It occurs here only in the NT and means literally 'to cut straight.' It is used in non biblical Greek in connection with ὁδος 'to cut a straight path.' There are two basic views as to its meaning here:

- i) Right interpretation of the gospel;
 - ii) Right behaviour in line with the gospel.
- Mounce concludes, "Perhaps the rarity of ὀρθοτομεῖν should serve as a caution against making too precise a distinction between the two options, especially in light of the theme in the PE that right belief and right conduct go hand in hand. Treating the gospel correctly cannot stop at right belief but must move into right conduct, and in fact vv 16-18 discuss both behaviour and belief."

ἀληθεια, ας f truth, reality

I.e. the gospel.

Verse 16

τὰς δὲ βεβήλους κενοφωνίας περιύτασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

βεβηλος, ον vile, godless, irreligious
κενοφωνια, ας f foolish talk

βεβήλους κενοφωνίας cf. 1 Tim 6:20, 'godless chatter.' The meaning is much the same as λογομαχεῖν in v 14.

περιύτασο Verb, pres midd imperat, 2 s
περιύστημι avoid, keep clear of
πλεῖων, πλεῖον οἱ πλεον more; ἐπι π.
further, more and more
προκοπτω advance, progress
ἀσεβεια, ας f godlessness, wickedness

"The opponents think they are progressive, advancing in their religion, but the only thing they are advancing in is ungodliness."
Mounce. Cf. 3:9.

Verse 17

καὶ ὁ λόγος αὐτῶν ὡς γὰγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,

γαγγραινα, ης f gangrene, cancer

A medical term used of flesh-eating sores.

νομη, ης f spreading (ν. ἔχω spread, eat away)

ἔξει Verb, fut act indic, 3 s ἔχω

"The false teachers are advancing in ungodliness, and their teaching is eating away at the spiritual flesh of the church." Mounce. We know nothing of these characters who were presumably leaders in false teaching. Hymenaeus is probably the same as is named with Alexander in 1 Tim 1:20 and excommunicated by Paul.

Verse 18

οἵτινες περὶ τὴν ἀλήθειαν ἠστούχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

This is one of the few places where the content of the heresy is specified.

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ
τι who, which
ἀστοχεω (lit miss the mark) lose one's way, leave the way
ἀναστασις, εως f resurrection, raising up
ἤδη adv now, already
γεγενῆσθαι Verb, perf act infin γίνομαι

Cf. 1 Cor. 15. They may have taught that the only resurrection is a spiritual in which the believer is already raised up with Christ. The subtlety of their error lay in affirming and emphasising one aspect of Scripture truth (Ephesians 2:6) while denying another. "The preaching of the bodily resurrection is a central element in Paul's theology. To deny the bodily resurrection is to deny Christ's resurrection, and if Christ is not raised, then the gospel message is empty (1 Cor 15:12-17). To deny the resurrection is to deny the truth of the gospel. But the doctrine came under attack in Corinth (1 Cor 15:12) and elsewhere (2 Thess 2:1-2). Many suggest that Paul's teaching of spiritual death and rising to life (2 Tim 2:11; Rom 6:1-11; Col 2:20-3:4; cf. Eph 2:6; 5:14) has been perverted by replacing the bodily with the spiritual resurrection and hence denying the bodily resurrection... This perversion would have been strengthened by the prevailing philosophical dualism that saw material as evil – cf. the Athenian ridiculing dismissal of any notion of bodily resurrection (Acts 17:32) – and often resulted in asceticism or an indifference towards immorality."
Mounce.

ἀνατρέπω overturn, bring ruin to
πιστις, εως f faith, trust, belief

Verse 19

ὁ μὲντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καὶ ἄποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

μεντοι but, nevertheless, however
στερεος, α, ον firm
θεμελιος, ον m (also θεμελιον, ου n)
foundation, foundation stone

θεμελιος is here probably best understood as that which God has founded, namely the church.

ἔστηκεν Verb, perf act indic, 3s ἰστημι
stand, stand firm
σφραγίς, ἰδος f seal, mark, inscription

"The metaphor is based on the practice of inscribing a seal on the foundation of a building in order to indicate ownership and sometimes the function of the building (cf. the seal of the twelve disciples on the foundation of the new Jerusalem in Rev 21:14). The following two phrases specify what the seal actually says; it was common to have the seal contain a motto or short phrase." Mounce.

ἔγνω Verb, aor act indic, 3s γινωσκω

The citation is from Numb 16:5 LXX. God has a perfect knowledge of those who are his own, unlike our fallible knowledge. But there is more here – God's knowledge includes:

- i) His sovereign choice of his own (Numb 16:5; 1 Peter 1:2; Rom 8:29), "It is God's prior knowledge in election that assures Timothy that despite the success of the opponents the elect are safe" Mounce;
- ii) His special love for his own (Nahum 1:7; John 10:14);
- iii) His secure hold on his own (John 10:27-30).

ἀποστήτω Verb, aor act imperat, 3s
ἀφίσταμαι (dep in all forms but aorist)
intrans leave, go away, keep away
ἀδίκια, ας f wrongdoing, evil, sin
ὀνομαζω name, call
ὄνομα, τος n name, person, authority

Note the parallel with Numbers 16:5,26 and the context there.

"The second statement on the seal is one of the most strongly worded demands in Scripture, that obedience to the ethical demands of the gospel are [sic] mandatory, not optional." Mounce. The promised security of the child of God leaves no room for complacency.

Day 638: 2 Timothy 2:20-26

Verse 20

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
σκευή χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ
εἰς ἀτιμίαν·

μεγας, μεγαλη, μεγα large, great
οἰκια, ας f house, home, household
μονον adv only, alone
σκευος, ους n object, thing, vessel
χρυσους, η, ουν made of gold, golden
ἀργυρους, α, ουν made of silver
ξύλινος, η, ον wooden
ὀστρακινος, η, ον made of baked clay

τιμη, ης f honour, respect, price
ἀτιμία, ας f disgrace, shame, dishonour

It is not that the vessels are dishonourable but that they are for dishonourable use – such as collecting rubbish.

Cf. Rom 9:21-24 for Paul's use of a similar metaphor concerning vessels. However, the emphasis here is different in Rom 9 and it is v 21 that must govern our understanding of Paul's present meaning.

Verse 21

ἐὰν οὖν τις ἐκκαθήρῃ ἑαυτὸν ἀπὸ τούτων,
ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον,
εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον
ἀγαθὸν ἡτοιμασμένον.

ἐὰν if, even if, though

ἐκκαθήρῃ Verb, aor act subj, 3s

ἐκκαθαίρω clean out, make clean

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἀπὸ τούτων is partly expounded in vv. 22-23.

ἔσται Verb, fut indic, 3s εἶμι

"Close and intimate association with hypocrites may easily lead to moral and spiritual contamination (1 Cor 15:33... 2 Thess 3:14)... Thus a person must 'effectively' or 'thoroughly' cleanse himself 'from them', that is, from evil men ('utensils for dishonour') and their defiling doctrines and practices; from such men as Hymenaeus and Philetus and their disciples, and from their false teachings and evil habits." Hendriksen.

ἡγιασμένον Verb, perf pass ptc, m acc & n
nom/acc s ἁγιαζω sanctify, make holy

Cf. 1 Thess 4:3-4.

εὐχρηστος, ον useful, beneficial
δεσποτης, ου m Lord, Master (of God and
of Christ), master (of a house)
ἀγαθος, η, ον good, useful, fitting
ἡτοιμασμένον Verb, perf pass ptc, m acc &
n nom/acc s ἑτοιμαζω prepare, make
ready

Verse 22

τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε
δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην
μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ
καθαρᾶς καρδίας.

νεωτερικος, η, ον youthful, associated
with youth

ἐπιθυμια, ας f desire, lust, passion

"νεωτερικὰς ἐπιθυμίας, 'youthful passions,' could refer to the sensual lusts of youth (cf. 1 Tim 4:12; 5:2; Titus 2:6), but the following verses do not speak about this issue. While these may be included, the emphasis is more on Timothy's youthful temperament and the possible difficulty of avoiding arguments and being gentle in instruction." Mounce.

φευγω flee, run away from, avoid

Cf. 1 Tim 6:11

διωκω seek after, pursue, follow
δικαιοσύνη, ἡς f righteousness, what is right

πίστις, εὖς f faith, trust, belief

εἰρήνη, ἡς f peace

ἐπικαλεω call; midd call upon, appeal to

"'To call on the (name of the) Lord' is common terminology in the OT (Gen 12:8; 13:4; Judg 15:18; 1 Kgs 18:24; 2 Kgs 5:11; Pss 116:4, 13, 17; 118:5; Zeph 3:9...). While it can be used of those who pray in the NT (Acts 2:21), it is normally broader in scope as it describes those who align themselves with the Lord (Acts 9:14, 21; 15:17; 22:16; Rom 10:12, 13, 14; 2 Cor 1:23; cf. 1 Cor 1:2). As such it is synonymous with the earlier phrase 'everyone naming the name of [the] Lord' (v. 19).

κύριος, 'Lord,' specifically is Christ since the phrase is a description of Christians." Mounce

καθαρός, α, ον pure, clean, innocent

Verse 23

τὰς δὲ μωρὰς καὶ ἀπαιδευτοὺς ζητήσεις
παραίτου, εἰδὼς ὅτι γεννώσιν μάχας·

μωρός, α, ον foolish

ἀπαιδευτος, ον ignorant, stupid,
uneducated

ζητησις, εὖς f debate, controversy

Cf. 1 Tim 1:4

παραίτεομαι keep away from, refuse to
hear

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

γενναω be father of, bear, give birth to
μαχη, ἡς f quarrel, fight

Verse 24

δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
ἥπιον εἶναι πρὸς πάντας, διδασκτικόν,
ἀνεξίκακον,

δουλος, ου m slave, servant

δει impersonal verb it is necessary, must,
should

μαχομαι quarrel, fight

ἥπιος, α, ον gentle, kind

Cf. 1 Thess 1:7.

εἶναι Verb, pres infin εἶμι

διδασκτικός, α, ον able to teach

ἀνεξίκακος, ον tolerant, patient

"The qualities enumerated here and in v 25a are similar to the qualities required of church leaders in 1 Tim 3 and Titus 1." Mounce

Verse 25

ἐν πρᾶ τῆτι παιδεύοντα τοὺς
ἀντιδιατιθεμένους, μήποτε δῶη αὐτοῖς ὁ
θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

πραΰτης, ἠτος (and πραοτης) f
gentleness, humility

παιδεύω instruct, teach, correct

ἀντιδιατιθεμένους Verb, pres midd ptc, m
acc pl ἀντιδιατιθεμαι oppose (ὁ ἄ.
opponent)

Fee thinks the verb here is passive and argues that the reference is not to the false teachers but to those who have been affected by their teaching. Mounce says that it is more likely that Paul is speaking of the opponents.

μήποτε whether perhaps, perhaps

δῶη Verb, aorist act opt, 3 s διδωμι

μετάνοια, ας f repentance, change of
heart

ἐπίγνωσις, εὖς f knowledge, recognition
ἀληθεια, ας f truth, reality

The goal of Timothy's actions is not to win the argument or to come out on top but that, by the grace of God, the opponents may be brought to repentance.

Verse 26

καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου
παγίδος, ἐξωγρημένοι ὑπὸ αὐτοῦ εἰς τὸ
ἐκεῖνου θέλημα.

ἀνανήψωσιν Verb, aor act subj, 3 pl

ἀνανηρω regain one's senses (ἄ. ἐκ
regain one's senses and escape)

The verb means to regain one's senses after drinking.

διαβολος, ου m the devil

παγίς, ιδος f snare, trap

ἐξωγρημένοι Verb, perf pass ptc, m nom pl
ζωγρεω catch, capture

The perfect carries the sense both of having been captured and of being held captive.

ἐκεῖνος, η, ο demonstrative adj. that (one),
he, she, it

θελημα, ατος n will, wish, desire

Some think that the final phrase εἰς τοῦ ἐκείνου θελήμα refers to God and has in view the result of escaping from Satan. Mounce supports this view since it recognises the change in pronouns from αὐτός to ἐκεῖνος as more than stylistic. He cites the parallel use in 2 Tim 3:9 which "follows the classical rule of αὐτός referring to the near antecedent and ἐκεῖνος to the distant one."

Day 639: 2 Timothy 3:1-5

Verse 1

Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἑσχάταις ἡμέραις ἐνοστήσονται καιροὶ χαλεποὶ· ἑσχατος, η, ον last, final

The phrase 'last days' does not refer only to the days which will immediately precede Christ's coming: that would make Paul's instructions to Timothy at the end of verse 5 pointless. It refers to the whole of the Gospel age (see, for instance, Acts 2:17 in context and 1 John 2:18). However, Hendriksen believes that there will be an increase in wickedness towards the end of the Gospel era. He says that Paul's words here are "best interpreted as meaning, "Timothy, constantly realise that in these last days – this lengthy dispensation – *in which we are now living* there will be grievous seasons." These seasons will come and go, and the last will be worse than the first. They will be seasons of ever increasing wickedness (Matt 24:12; Luke 18:8) which will culminate in the climax of wickedness, the revelation of "the man of lawlessness" (2 Thess 2:1-12; cf. Matt 24; Mark 13; Luke 21)."

Mounce comments, "In the parallel passage, 1 Tim 4:1-5, there is the same implication regarding time. The prophecy of apostasy in the last times originally referred to a future event, but the context shows that this prophecy is now in the present time for Timothy... Although there is no prophecy explicitly mentioned in 2 Tim 3:1-9, the tenor of the passage and its parallel to 1 Tim 4:1-5 show that vv 1-2 are the future in which Timothy now finds himself embroiled. The future tense therefore does not exclude the present inception of the increasingly evil days to come."

ἐνοστήσονται Verb, fut midd dep indic, 3 pl
ἐνίστημι be present
καιρος, ου m time, season, age
χαλεπος, η, ον hard, difficult, full of trouble, stressful

Verses 2-4

The vice list of vv 2-4 has some parallels with Rom 1:29-31, but is aimed at the specific situation at Ephesus. Fee comments, "As always, such lists seem to come down a bit heavily on the human race and are the object of attack by those with humanistic tendencies. But unfortunately the list is only too realistic, reminding God's people over and over again that these, too, are 'the last days.'"

Verse 2

ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

ἔσονται Verb, fut indic, 3 pl εἶμι
φιλαντος, ον selfish, self-centred
φιλαργυρος, ον fond of money

Cf. 1 Tim 6:10.

The first two vices in this list are words formed with φιλος and match the last vice φιληδονοι μαλλον δε η φιλοθεοι.

ἀλαζων, ονος m arrogant boaster
ὑπερηφανος, ον arrogant, proud

The first of this next pair is to do with behaviour while the second is to do with feelings.

βλασφημος, ον speaking against God, blasphemous, insulting, slanderous
γονευσ, εως m parent
ἀπειθης, ες disobedient, rebellious

Cf. Rom 1:30.

ἀχαριστος, ον ungrateful
ἀνοσιος, ον irreligious, impious

Verse 3

ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

ἄστοργος, ον lacking normal human affection, inhuman

Cf. Rom 1:31.

ἄσπονδος, ον irreconcilable; merciless
διαβολος, ου m the devil; also as adj.
διαβολος, ον given to malicious gossip

Occurs 6 times in the PE, cf. 1 Tim 3:6, 11.

ἀκρατης, ες lacking self control, violent

The opposite of the self control, ἐγκρατης, required of elders, cf. Titus 1:8.

ἀνήμερος, ον fierce, vicious

Literally, 'untamed.'

ἀφιλάγαθος, ον enemy to goodness

Again, note the contrast in Titus 1:8.

Verse 4

προδοται, προπετεις, τετυφωμένοι,
φιλήδονοι μάλλον ἢ φιλόθεοι,

προδοτης, ου m traitor, betrayer,
trecherous person

προπετης, ες gen ους rash, reckless

Occurs elsewhere in the NT only in Acts
19:36.

τετυφωμένοι Verb, perf pass dep ptc, m
nom pl τυφοομαι be swollen with
pride

Cf. 1 Tim 3:6; 6:4.

φιληδονος, ον given over to pleasure
μαλλον adv more; rather, instead, more
than that

ἢ or, than

φιλοθεος, ον loving God

The final vice recalls the first and provides a
powerful conclusion to the list.

Verse 5

ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ
δύναμιν αὐτῆς ἡρνημένοι· καὶ τούτους
ἀποτρέπου.

μορφωσις, εως f outward form
εὐσεβεια, ας f godliness, godly life,
religion

ἡρνημένοι Verb, perf midd/pass dep ptc, m
nom pl ἀρνεομαι deny, disown, refuse

"Paul describes them as perpetrating the myth of religiosity while their behaviour proves that they are not what they appear to be, denying the power, the essence, of true Christianity by their sins... True Christianity consists not in the show of religiosity but in the powerful proclamation of the gospel accompanied by the life of obedience that conforms to the demands of the gospel. This fundamental assumption underlies Paul's statements to Timothy (cf., e.g., 1:8-9; 2:15,21). It is the same sentiment expressed in Titus 1:16: 'They profess to know God, but by [their] deeds they deny [him], being abominable, disobedient and worthless for any good work.'" Mounce.

ἀποτρέπου Verb, pres midd dep imperat, 2 s
ἀποτρεπομαι avoid, keep away from

Day 640: 2 Timothy 3:6-9**Verse 6**

ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκάρια
σεσωρευμένα ἁμαρτίαις, ἀγόμενα
ἐπιθυμίαις ποικίλαις,

ἐκ τούτων is partitive, 'some of these.'

ἐνδύνω enter on the sly, worm in
οἰκια, ας f house, home, household
αἰχμαλωτίζω make captive, take
prisoner

γυναικαριον, ου n morally weak woman

The word is diminutive in form, 'little women,' and is used pejoratively of the Ephesian women who were falling prey to the opponents. It occurs here only in the NT. The meaning here is 'weak women.'

"Probably when their husbands were not at home, the women are visited by these peddlars of strange doctrines. There was a beginning of this evil practice in Paul's day – or shall we go back all the way to Paradise." Hendriksen

σωρευω heap up; pf pass ptc weighed
down, overwhelmed

ἁμαρτια, ας f sin

Perhaps sins of the past which gave the false teachers opportunity to capture them.

ἐπιθυμια, ας f desire, longing, lust
ποικιλος, η, ον various kinds of, all kinds
of

ἀγόμενα ἐπιθυμίαις ποικίλαις 'led astray by
various passions.'

Verse 7

πάντοτε μανθάνοντα καὶ μηδέποτε εἰς
ἐπίγνωσιν ἀληθείας ἔλθειν δυνάμενα.

παντοτε always

μανθανω learn, find out

μηδεποτε adv never

ἐπίγνωσις, εως f knowledge, recognition

ἀληθεια, ας f truth, reality

ἐλθεῖν Verb, aor act infin ἐρχομαι

δυναμαι be able to, be capable of

Paul highlights this characteristic of such people: they love to pursue the latest teaching but they never come to solid appreciation of the truth. This is not a characteristic peculiar to women.

Verse 8

ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς
ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι
ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ
τὴν πίστιν·

The focus now shifts to the opponents.

τροπος, ου m way, manner; ὃν τ. in the
same way as, as, like

ἀντέστησαν Verb, aor act indic, 3 pl

ἀνθιστημι resist, oppose, withstand

According to Jewish tradition, these were two of the Pharaoh's magicians who opposed Moses (see Ex 7:11,22; 8:7,18,19).

οὕτως thus, in this way
 ἀνθίστανται Verb, pres midd indic, 3 pl
 ἀνθιστημι
 κατεφθαρμένοι Verb, perf pass ptc, m nom
 pl καταφθειρω corrupt, deprave
 νους, νοος, νοι, νουν m mind, thought,
 reason, understanding

"The agent of the corruption being the heresy or possibly Satan (cf. 1 Tim 4:1; 2 Tim 2:26)."
 Mounce.

ἀδοκιμος, ον failing to meet the test,
 disqualified, worthless
 πιστις, εως f faith, trust, the Christian faith

Verse 9

ἀλλ• οὐ προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ
 ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ
 ἡ ἐκείνων ἐγένετο.

προκοπτω advance, progress
 πλειων, πλειον οἱ πλεον more; ἐπὶ π.
 further, more and more
 ἀνοια, ας f stupidity, foolishness
 ἐκδηλος, ον clearly evident
 ἔσται Verb, fut indic, 2 s εἰμι
 ἐκεῖνος, η, ο that (one), those
 ἐγένετο Verb, aor midd dep indic, 3 s
 γινομαι

"Just as the magicians failed to copy Moses' miracle of the gnats (Exod 8:18-19) and failed to deal with the boils (Exod 9:11), so also Timothy's opponents will eventually fail."
 Mounce.

"To be sure, the enemies of the faith advance to constantly increasing ungodliness, and their word devours like a gangrene (2 Tim 2:16,17), so that for a while it may seem that their purpose is going to be achieved and that the entire organism of the church will be destroyed. But this never happens, not in any of the many periods of the church's history, not even toward the end of the age. The purpose is always to lead astray: *if possible*, even the elect (Mark 13:22), but this is ever *impossible!* The thought here is like that in 2 Tim 2:17,18, followed by the comforting verse 19. God's solid foundation remains standing."
 Hendriksen