

Notes on the Greek New Testament
Week 129 – 2 Timothy 3:10-4:22

Day 641: 2 Timothy 3:10-17

Verse 10

Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

σου δε contrasts Timothy and the following description of Paul's life with that of the opponents (3:1-9).

παρακολουθεω follow closely, give careful attention to

Used of a disciple following his teacher and learning from him (1 Tim 4:6; cf. Lk 1:3).

διδασκαλία, ας f what is taught, teaching, doctrine

ἀγωγή, ης f manner of life

προθεσις, εως f purpose, plan, will

It was Paul's 'purpose' that drove him on – the determination to proclaim the Gospel to the ends of the earth.

πίστει Noun, dat s πιστις, εως f faith, trust, belief

μακροθυμία, ας f longsuffering, patience
ὑπομονη, ης f patience, endurance

Verse 11

τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

διωγμος, ου m persecution

παθημα, τος n suffering

οἷος, α, ον relative pronoun such as, of what kind

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι

"Paul is reflecting back to his earliest persecutions, of which Timothy presumably knew. In Paul's first missionary journey he travelled to the south central part of Asia Minor. In Pisidian Antioch Paul was received well, but then the jealous Jews incited persecution, and Paul and Barnabas were expelled (Acts 13:14-52). In neighbouring Iconium they spent considerable time, but Paul left when the Jews and Gentiles tried to stone them (Acts 14:1-5). Then in Lystra, Paul and Barnabas were initially welcomed as gods, but eventually Paul was stoned and dragged out of the city (Acts 14:6-20). Acts 16:1-3 relates that Timothy was from this region and had a good reputation in the church (Acts 16:1-3). The PE also mentions that Timothy was raised in a believing household (2 Tim 1:5; 3:15). From this it can be assumed that Timothy knew of Paul's earlier treatment in these cities, perhaps even having witnessed both the stoning and Paul's miraculous recovery (Acts 14:20)." Mounce.

ὑπήνεγκα Verb, aor act indic, 1 s ὑποφερω
endure, bear up under

ἐρρύσατο Verb, aor midd/pass dep indic, 3 s
ῥυομαι save, rescue

An encouragement for Timothy to trust God in the face of the sufferings he will have to endure.

Verse 12

καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται·

θελω wish, will

εὐσεβως in a godly manner

ζωω live, be alive

What does ἐν Χριστῷ Ἰησοῦ qualify?
i) It could modify παντες with οἱ θελοντες εὐσεβως ζην being somewhat parenthetical;
ii) It could also modify εὐσεβως.
Mounce thinks the second is the preferable reading. "The persecution endured by Paul, Timothy and others is a necessary consequence of striving for godliness; thus persecution functions as an indication of one's pursuit of godliness (and not so much as a necessary indication of one's salvation, as the first arrangement suggests). Timothy can therefore be encouraged that the troubles he is facing in Ephesus are the results of godliness and not some other cause."

διωχθήσονται Verb, fut pass indic, 3 pl
διωκω persecute

Verse 13

πονηροὶ δὲ ἄνθρωποι καὶ γόητες
προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
καὶ πλανωμένοι.

πονηρος, α, ον evil, bad, wicked

δε contrasts the godly with the wicked.

γοης, ητος m imposter, charlatan
προκοπτω advance, progress
χειρων, ον gen ονος worse; ἐπὶ το χ.
from bad to worse

Cf. 3:1-5.

πλαναω lead astray, mislead, deceive

"Deceiving others comes back upon the opponents, making them susceptible to Satan's deceptions, which leads them on a downward spiral, deceiving and being deceived to an ever-increasing degree." Mounce.

Verse 14

οὐ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστῶθης,
εἰδὼς παρὰ τίνων ἔμαθες,

ου δε cf. v 10.

μενω remain, stay, abide
ἔμαθες Verb, 2 aor act indic, 2 s μανθανω
learn

"In contrast to the false teachers with their constant endeavour to advance to something new, Timothy may be satisfied with what he has already received." Guthrie.

ἐπιστῶθης Verb, aor pass indic, 2 s
πιστοομαι firmly believe, be
convinced of
εἰδὼς Verb, perf act ptc, m nom s οἶδα
know, understand

He had learned these things not only from Paul (vv.10,11) but also from his own mother and grandmother (2 Tim 1:5).

The content of what he has learned is outlined in the following verses in which the gospel and the OT are both in view. Paul is speaking of the whole of God's revelation, first in the Hebrew scriptures, but now supremely in Jesus Christ. Indeed, it is Paul's conviction that Christ and the gospel provide the key to a right understanding of God's eternal purposes and revelation – see how the two are related in the following verse.

Verse 15

καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα
οἶδας, τὰ δυνάμενά σε σοφίσει εἰς
σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ
Ἰησοῦ.

βρεφος, ους n baby, infant, childhood
ιερος, α, ον sacred, holy
γραμμα, τος n letter, writing
δυναμαι can, be able to, be capable of
σε Pronoun, acc s ου
σοφίσει Verb, aor act infin σοφιζω give
wisdom

Cf. 3:9,13 which describe the opponents as lacking wisdom.

σωτηρια, ας f salvation

πιστις, εως f see v.10

"Paul now spells out why the sacred writings are a source of confidence and instruction for Timothy. In them is the message that enables Timothy to be wise with a wisdom about salvation. However, Paul must add a qualifier: It is not the Hebrew scriptures alone that should instruct Timothy concerning salvation, but that scripture understood through the faith of those who are 'in Christ Jesus.' This is implied in 3:14 and proclaimed in 4:2. It is not, however, to downplay the significance of the OT but to emphasise the completeness and clarity brought by the gospel message." Mounce.

Verse 16

πάσα γραφή θεόπνευστος καὶ ὠφέλιμος
πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς
ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν
δικαιοσύνῃ,

γραφή, ης f writing, Scripture
θεοπνευστος, ον inspired by God

The meaning is 'God breathed', words that came from his mouth. The thought includes both origin and power. Cf. 2 Pet 1:20-21. To translate and interpret Paul to be saying 'All scripture which is God breathed is profitable ...' is foreign to the context and to the point of Paul's argument. "Elsewhere in this passage it appears that Paul is viewing scripture as a whole... In its entirety Scripture comes from God." Mounce.

ὠφελιμος, ον valuable, useful, beneficial
διδασκαλια, ας f see v.10
ἐλεγμος, ου m refutation of error
ἐπανορθωσις, εως f correcting faults
παιδεια, ας f discipline; instruction,
training

δικαιοσυνη, ης f righteousness

Scripture is the most powerful resource against the false teachers.

Verse 17

ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

ἄρτιος, α, ον fully qualified

ᾦ Verb, pres subj, 3s εἶμι

ἀγαθος, η, ον good, useful, fitting

ἐξηρτισμένος Verb, perf pass ptc, m nom s
ἐξαρτιζω equip

"The emphasis is on the sufficiency of Scripture to provide the knowledge and direction for Timothy's ministry... Timothy and all Christians can find in Scripture everything necessary to do good works. ἔργα ἀγαθα, 'good works' ... is a repeated theme I the PE, placing emphasis upon the practical outworking of the gospel." Mounce.

Day 642: 2 Timothy 4:1-5**Verse 1**

Διαμαρτύρομαι ἔνωπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

διαμαρτυρομαι declare solemnly and emphatically, charge

Cf. 1 Tim 5:21.

ἔνωπιον prep with gen before, in the presence of

μελλω (before an infin) be going, be about
κρινω judge, pass judgement on

ζῶντας Verb, aor act ptc, m acc pl ζαω
live, be alive

νεκρος, α, ον dead

For the phrase 'the living and the dead' cf. Acts 10:42; 1 Pet 4:5.

ἐπιφανεῖα, ας f appearing, coming

In place of καὶ τὴν ἐπιφάνειαν many MSS read κατὰ τὴν ἐπιφάνειαν. Metzger argues that this arose from a desire to smooth the awkward grammar of the verse.

Verse 2

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

κήρυξον Verb, aor act imperat, 2 s
κηρυσσω preach, proclaim

τον λογον is the message of the gospel, cf. 3:14.

ἐπίστηθι Verb, 2 aor act imperat, 2 s

ἐφιστημι approach; stand by; here perhaps be insistent or be busy in one's job

εὐκαιρως when the time is right; when convenient

ἀκαιρως when the time is not right

Hendriksen thinks that the verb ἐφιστημι should carry its normal meaning here. He understands this injunction to mean, "'Be on hand in season, out of season.' Welcome or not welcome, Timothy must ever be on the spot with the message from God." Hendriksen therefore understand εὐκαιρως to refer to the recipients of the message, though it could be referred to Timothy, the messenger. Mounce sums up the phrase saying, "Timothy is always to be prepared to preach and perform his ministry, in season and out of season. It can possibly be a military metaphor, 'the Christian minister must always be on duty' (Guthrie)."

ἔλεξον Verb, aor act imperat, 2 s ἔλεγχω
show (someone his) fault, convict

ἐπιτιμαω command, rebuke

παρακάλεσον Verb, aor act imperat, 2 s

παρακαλεω exhort, encourage, urge

"The four main imperatives ('Preach! Confront! Rebuke! Exhort!') loosely parallel the four propositional phrases in 3:16 ('profitable for teaching, reproof [ἐλεγμον; cf. variant spelling ἐλεγχον], correcting [ἐπανορθωσιν], training in righteousness'), especially if 'exhort' is encouragement to live out the gospel (i.e., 'righteousness')." Mounce.

μακροθυμία, ας f longsuffering, patience

διδαχη, ης f teaching, what is taught

Verse 3

ἔσται γὰρ καιρὸς ὅτε τῆς ὑγαινοῦσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοίην,

ἔσται Verb, fut indic, 2 s εἶμι

καιρος, ου m time, season, age

ὅτε conj when, at which time

ὑγαινω be sound, be in good health

διδασκαλία, ας f teaching, doctrine

I.e. the gospel, cf. 1 Tim 1:10.

ἀνεχομαι endure, be patient with

ἰδιος, α, ον one's own

ἐπιθυμία, ας f desire, lust, passion

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἐπισωρευω accumulate, collect

Here only in the NT.

διδασκαλος, ου m teacher

"The passage emphasises once again the hypocrisy of the Ephesian church. They chose not to put up with correct teaching. The false teachers are chosen in accordance with their own evil desires. Rather than hearing one correct teacher, they build a wall of teachers as if the sheer number of teachers will make them right. What they really want is to have their itching ears tickled with the latest doctrinal fad. Paul's critique finds application during every stage of the church in the last days." Mounce.

κνηθομαι feel an itching

Here only in the NT.

ἄκοη, ης f hearing, the ear

The word means an act of hearing or listening and hence, as here, the ear. In the following verse the word means 'hearing' or 'listening.'

"They have ears that *are itching* (from a verb which in the active means *to tickle*, and thus *to itch*, fig. 'to have an irritating desire'). Their craving is for teachers to suit their *fancies* or *pervverted tastes* (see on 2 Tim 2:22). So great is their hankering that they pile up teacher upon teacher. This reminds one of Jer. 5:31, 'The prophets prophesy falsely ... and my people love to have it so.' and of Ezek 33:32, 'And lo, thou art unto them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.' The people here pictured are more interested in something different, something sensational, than they are in sober truth. And when sober truth is presented (as it surely was with Ezekiel) they are not interested in the truth itself, but only in *the way* in which it is presented, the preacher's 'style,' 'oratory,' ... the preacher *himself*, his voice, bearing, looks, mannerisms. Here in 2 Tim 4:3,4 the emphasis is on the craving for fascinating stories and philosophical speculations." Hendriksen.

Verse 4

καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

ἀληθεια, ας f truth, reality

ἀκοη, ης f see v.3.

ἀποστρεφω turn away

μυθος, ου m myth, fanciful story

ἐκτρεπομαι wander, go astray, stray after

Verse 5

σὺ δὲ νῆφε ἐν πάσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

νηφω be sober, be self-controlled

A call to be clear minded, cf. 1 Thess 5:6,8.

κακοπάθησον Verb, aor act imperat, 2 s
κακοπαθεω undergo hardship; endure hardship patiently

Cf. 1:8.

εὐαγγελιστης, ου m one who preaches the good news, evangelist

"The emphasis of the word is on the task of one so gifted; it does not describe a church office." Mounce.

διακονια, ας f ministry, service

πληροφόρησον Verb, aor act imperat, 2 s
πληροφορεω accomplish, complete

Day 643: 2 Timothy 4:6-8

Verse 6

Ἔγω γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεως μου ἐφέστηκεν.

ἤδη adv now, already

σπενδομαι be poured out as a drink-offering (of one's life), give one's life in sacrifice

"The present tense here stresses that the process has begun, and the passive voice that God, not Rome, is still in control, despite appearances." Mounce.

Paul uses similar imagery in Phil 2:17, but there the reference is to his life of ministry rather than his death.

καιρος, ου m see v.3

ἀναλυσις, εως f departure, death

"ἀναλυσις occurs only here in the NT but is used of soldiers breaking camp or sailors loosing a ship from its moorings and is a known euphemism for death... Its verbal cognate, ἀναλυειν, 'to depart,' occurs in Phil 1:23 also as a euphemism, emphasising the passage from life through death to be with Christ." Mounce

ἐφέστηκεν Verb, perf act indic, 3 s

ἐφιστημι see v.2

Here in the sense of be imminent.

Verse 7

τὸν καλὸν ἀγῶνα ἡγωνισαί, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

"In view of his impending death Paul recites his spiritual legacy, not in a self-serving way but in a way that shows his perseverance as an encouragement to Timothy." Mounce

καλός, η, ον good, right, proper
ἀγων, ωνος m struggle, fight, opposition
ἡγωνισαί Verb, perf midd/pass dep indic, 1 s
ἀγωνίζομαι struggle, fight, compete

The picture now shifts from that of a wrestling match to a race. Cf. 1 Cor 9:24-27.

δρόμος, ου m course (of life)
τετέλεκα Verb, perf act indic, 1 s τελέω
complete, finish, fulfill, carry out

"δρόμος can mean 'course' in general ... but most believe it is specifically an atheletic course, a race. Acts uses the word of John the Baptist finishing his ministry (Acts 13:25) and of Paul's desire to finish his ministry (Acts 20:24). On the basis of this statement, most conclude that Paul knows his life will soon end (also 2 Tim 1:15-18; 4:16-18) and date this epistle as the last of Paul's writings. Paul has persevered and has brought his ministry to its intended end, its goal, its full completion, that all the Gentiles might hear the good news of the gospel." Mounce.

πίστις, εως f faith, trust
τετήρηκα Verb, perf act indic, 1 s τηρέω
keep, observe, maintain

The definite article before πίστις suggests the objective sense, 'the Christian faith.' "In this case Paul would be saying that he has safely guarded the deposit of the gospel (cf. 2 Tim 1:14), preserving it from attack ('kept the faith')." Mounce

Lock comments on what appears to be Paul's self-commendation, "With St Paul there is always Χριστός behind the ἐγώ (Gal 2:20), always the thought of the grace which enables him who can do nothing by himself to do all things in his strength (1 Cor 15:10; Phil 4:13; 1 Tim 1:12); and to one who so recognises the power which enables him to be what he is, there is a true self-confidence, a legitimate self-praise; especially when, as here, the purpose is to give confidence to a younger man to follow."

Verse 8

λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

λοιπός, η, ον rest, remaining: (το)
λοιπὸν adv. finally, henceforth, from now on
ἀποκεῖμαι be stored away
δικαιοσύνη, ης f righteousness
στεφανός, ου m wreath, crown, prize

The victor's wreath, cf. 2 Tim 2:5. "Despite the imagery of God giving Paul a crown, there is no suggestion that Paul is thinking of a specific reward beyond that of life with Christ." Mounce.

ἀποδίδωμι give, pay, render
ἐκεῖνος, η, ο demonstrative adj. that (one)
δίκαιος, α, ον righteous, just
κριτής, ου m judge
μόνος, η, ον i) adj only, alone; ii) adv
μόνον only, alone
ἐμοὶ Pronoun, dat s ἐγώ
ἡγαπηκόσι Verb, perf act ptc, m dat pl
ἀγαπάω love, show love for

I.e. 'long for.'

ἐπιφάνεια, ας f see v.1

The Christian life is to have a continual eschatological focus: we live towards the hope of Christ's coming.

Day 644: 2 Timothy 4:9-15**Verse 9**

Σπούδασον ἐλθεῖν πρὸς με ταχέως·

σπούδασον Verb, aor act imperat, 2 s
σπουδαζω do one's best, work hard at
ἐλθεῖν Verb, aor act infin ἐρχομαι
ταχέως adv. quickly, at once, soon

Paul is concerned that Timothy come before winter impedes his journey, cf. v 21.

Verse 10

Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

The urgency comes in part from Paul's loneliness and a desire for friends and helpers to be with him.

ἐγκατέλιπεν Verb, aor act indic, 3 s
ἐγκαταλείπω forsake, abandon
ἀγαπήσας Verb, aor act ptc, m nom s
ἀγαπάω love, show love for

Note the contrast with *πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ* of v 8.

αἰών, αἰῶνος m age, world order

"Demas had at one time been Paul's assistant in gospel-ministry (Philemon 24). During his first Roman imprisonment Demas too, had been in Rome. Twice the apostle had mentioned him in one breath with Luke the beloved physician Col 4:14; Philemon 25)." Hendriksen.

Demas has now abandoned Paul and, it would seem, abandoned gospel work.

ἐπορεύθη Verb, aor pass dep indic, 3 s
πορευομαι go, proceed, travel

"Titus had gone to Dalmatia. Perhaps he wintered in Nicopolis on his return from Crete and then headed north... Dalmatia was the southwestern part of Illyricum on the eastern shore of the Adriatic Sea (modern day Yugoslavia, currently Croatia, Bosnia, and Herzegovina...). Paul had gone as far as Illyricum in his journeys (Rom 15:19), so Titus may have been following up on Paul's missionary endeavours as he may have done in Crete." Mounce

Verse 11

Λουκᾶς ἔστιν ὁ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.

μονος, η, ον adj only, alone

"There may be more here than an expression of loneliness ... the apostle also wishes to stress the fact that he is short on help." Hendriksen. The greetings of v 21 suggest there are others with Paul or able to contact him. Hence the meaning here may be that Luke alone of *Paul's inner circle* is left with him. Luke was probably the amanuensis of this epistle.

ἀναλαβὼν Verb, aor act ptc, m nom s

ἀναλαμβάνω take up, take

σεαυτου, ης reflexive pronoun yourself
εὐχρηστος, ον useful, beneficial

"John Mark was the son of Mary of Jerusalem and the cousin of Barnabas. He accompanied Paul and Barnabas on the first missionary journey as far as Pamphylia but then returned to Jerusalem (Acts 12:12, 25; 13:13). The circumstances were such that Paul did not want to take him on the second missionary journey, so Barnabas and Mark went to Cyprus and Paul took Silas (Acts 15:37, 39).

Evidently there was a reconciliation because Mark was with Paul in his first Roman imprisonment and was called Paul's fellow worker (Col 4:10-11; Phlm 24; cf. 1 Pet 5:13).

"Tim 4:11 is often seen as an acknowledgement that the reconciliation was complete, although this can be assumed from Paul's prior use of the title fellow worker." Mounce.

διακονία, ας f ministry, service, help

Hendriksen argues that Paul means that Mark would be useful for necessary kingdom-work in Rome – not simply as a personal servant.

Verse 12

Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

ἀποστειλά Verb, aor act indic, 1 s

ἀποστελλω send, send out

May be an epistolary aorist. Tychicus could have been the bearer of this letter. "He had already carried Paul's letters to the Ephesian (and Colossian) church and remained to tell them how Paul was doing (Acts 20:4; Eph 6:21; Col 4:7; Titus 3:12). Paul calls him a beloved brother, a faithful servant (Eph 6:21), and a fellow slave in the Lord (Col 4:7)." Mounce.

Verse 13

τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

φαιλονης, ου m cloak

Some commentators think that the word here means a *satchel* in which books/documents might be kept and transported. Hendriksen argues that it is a form of cloak: "A kind of blanket of course wool that was used as an outer garment to protect against the cold and the rain. It had a hole in the middle for the head to pass through. There were no sleeves." Mounce comments, "It is assumed that he asks for the cloak because he is cold or in anticipation of the coming winter (v 21)."

ἀπελιπον Verb, aor act indic, 1 s & 3 pl

ἀπολείπω leave behind

Τρωας, αδος f Troas

παρα with

φέρω bring, carry, bear, lead
βιβλίον, οὐ n book, scroll

Probably scrolls of Scripture

μαλιστα especially
μεμβρανα, ης f parchment

Maybe writing materials so that Paul could continue his correspondence.

Verse 14

Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·

χαλκευς, εως m coppersmith, metal worker

πολυς, πολλη, πολυ gen πολλου, ης, ου i) much, many ii) πολλά many things
κακος, η, ον evil, bad, wrong

Alexander may have acted as a witness against Paul at the legal hearing mentioned in v. 16 . He may have been instrumental in Paul's arrest. Most think he was the same person excommunicated in 1 Tim 1:20.

ἐνεδείξατο Verb, aor midd indic, 3 s
ἐνδεικνυμαι show, do

Can be used in the legal sense of 'inform against.'

ἀποδώσει Verb, fut act indic, 3 s
ἀποδιδωμι give, pay, render, repay

Cf. the contrasting use of this verb in v 8.

Verse 15

ὄν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

φυλασσω keep, guard; midd guard against, avoid

If Alexander had been instrumental in Paul's arrest, Paul wants Timothy to watch lest a similar thing should happen to him.

λιαν adv exceedingly, greatly
ἀντέστη Verb, perf act indic, 3 s ἀνθιστημι resist, oppose, withstand
ἡμετερος, α, ον our

Day 645: 2 Timothy 4:16-22

Verse 16

Ἐν τῇ πρωτῇ μου ἀπολογία οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖη·

πρωτος, η, ον first, earlier
ἀπολογία, ας f verbal defence, defence

"Most modern writers see this first defense as the Roman *prima actio*, a public, preliminary hearing designed to gather basic information, which, if necessary, would be followed by a trial." Mounce.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
παραγινομαι come, arrive, appear

It may have been fear that prevented any standing by Paul to speak in his defence.

πάντες Adjective, m nom pl πας
ἐγκατέλιπον Verb, aor act indic, 1 s & 3 pl
ἐγκαταλειπω see v.10
λογίζομαι reckon, count, credit

Verse 17

ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι· ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

παρέστη Verb, 2 aor act indic, 3 s
παριστημι and παριστανω stand before/by; provide

ἐνδυναμωω strengthen, make strong
κήρυγμα, τος n what is preached, message, proclamation

πληροφορηθῇ Verb, aor pass subj, 3 s
πληροφορεω accomplish, proclaim fully

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔ. Gentiles

Hendriksen links these words with his view that, after Paul's first imprisonment and the hearing spoken of in these verses, he was released for a while and was able to preach the Gospel in Gentile areas to the west of Rome – even as far as Spain (cf. Rom 15:24,28). Mounce thinks that the defence mentioned was not Paul's previous imprisonment and trial (see above). Hence he argues that Paul is seeing the whole of his ministry brought to its designed conclusion in the declaration of the gospel before the authorities in Rome (cf. Acts 9:15; 23:11).

ἐρρύσθην Verb, aor pass indic, 1 s ῥυομαι save, rescue

στομα, τος n mouth
λεων, οντος m lion

Hendriksen suggests that this may be an idiomatic expression for escaping from the jaws of death rather than implying that Paul was literally in danger of being thrown to lions.

Mounce suggests the situation referred to is as follows: "Paul made his defense at a preliminary hearing and instead of being condemned to immediate death was given a temporary reprieve, allowing sufficient time for Timothy to travel to Rome. It was also a victory in that Paul proclaimed the gospel in the Roman courts and received a somewhat positive hearing. It is this event that Paul terms a rescue from the lion's mouth. This does not mean that Paul believes he will be freed. He knows he is going to die (vv 6-8), and the temporary rescue (ἐρρυσθην, 'was rescued') enjoyed now looks forward to the rescue (ῥύσεται, 'will rescue' [v 18]) that will take him into God's heavenly kingdom. Paul does not envisage a rescue to freedom and extended earthly ministry."

Verse 18

ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σωσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

ῥύσεται Verb, fut midd dep indic, 3 s
ῥυομαι save, rescue, deliver
πονηρος, α, ον evil, bad, wicked

Cf. v 14.

σωζω save, rescue, heal
ἐπουράνιος, ον heavenly, celestial

"Perhaps it is intended to contrast with the earthly kingdom whose rulers will soon have Paul executed. The emperor, a 'lion,' has his kingdom and is soon to condemn Paul; God will save Paul for the true heavenly kingdom. The implicit comparison of both kings and kingdoms seems intentional." Mounce.

δοξα, ης f glory
αἰῶνας Noun, acc pl αἰων, αἰωνος m
age, world order, eternity

Verse 19

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ονησιφόρου οἶκον.

ἄσπασαι Verb, aor midd dep imperat, 2 s
ἀσπαζομαι greet

Having previously returned to Rome (Rom 16:3-4), Priscilla and Aquila had now evidently returned to Ephesus, perhaps to help Timothy.
For Onesiphorus, cf. 2 Tim 1:16-18. "Some suggest Onesiphorus died after leaving Paul, and therefore he could not be greeted directly." Mounce.

οἶκος, ου m house, household, family

Verse 20

Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα.

ἔμεινεν Verb, aor act indic, 3 s μενω
remain, stay

ἀπολείπω leave behind

ἀσθενεω be sick, be ill, be weak

The language suggests "that these two men had been accompanying Paul but have stopped along the way. It is not clear whether this happened before or after Paul's arrest." Mounce.

Verse 21

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Ποῦδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

σπούδασον Verb, aor act imperat, 2 s
σπουδαζω see v. 9

χειμων, ωνος m winter, bad weather

During winter, few ships would sail on the open sea because of the bad weather. "The urgency may also be related to Paul's need for his cloak (v 13) and the timing of the trial." Mounce.

ἐλθεῖν Verb, aor act infin ἐρχομαι
ἀσπαζομαι see v.19
σε Pronoun, acc s συ

The names are probably those of leaders of the church in Rome who were known to Timothy.

πάντες Adjective, m nom pl πας

Verse 22

Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

Note the change from the second person singular to the plural, from personal wish to one directed at the whole Ephesian church.

χαρις, ιος f grace, unmerited favour

"If the traditional historical reconstruction of the PE is correct, then these are the final recorded words written by Paul, apostle to the Gentiles. God's grace overflowed in his life with the faith and love that were in Christ Jesus (1 Tim 1:14). He lived a life characterised by the grace of God calling sinful men and women to Christ by faith. And he ends his ministry having fulfilled his calling (2 Tim 4:6-7) with χαρις, 'grace,' on his lips." Mounce.