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Word Pictures in the  
New Testament

**Volume 4 -  
2 Timothy**

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*To the Students of the Words, Works and Ways of God:*

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# SECOND TIMOTHY

FROM ROME PROBABLY EARLY AUTUMN  
OF 67 OR SPRING OF 68

## CHAPTER 1

**2 Timothy 1:1** *According to the promise of the life which is in Christ Jesus (kat' epaggelian zoees tees en Christooi Ieesou).* “With a view to the fulfilment of the promise.” See <sup><300></sup>Titus 1:1 for this same use of *kata*. For *kat' epaggelian* see <sup><833></sup>Galatians 3:29. See <sup><540></sup>1 Timothy 4:8 for the phrase “promise of life.” Here or there “life that in Christ Jesus” includes the present as well as the future.

**2 Timothy 1:2** *Beloved (agapeetoi).* Instead of *gneesiooi* (genuine) in <sup><500></sup>1 Timothy 1:2. He had already called Timothy *agapeeton* (verbal adjective of *agapaoo*) in <sup><4047></sup>1 Corinthians 4:17, an incidental and strong proof that it is Paul who is writing here. This argument applies to each of the Pastorals for Paul is known by other sources (Acts and previous Pauline Epistles) to sustain precisely the affectionate relation toward Timothy and Titus shown in the Pastorals.

**2 Timothy 1:3** *I thank (charin echoo).* “I have gratitude.” As in <sup><5012></sup>1 Timothy 1:12. Robinson cites examples of this phrase from the papyri. It occurs also in <sup><270></sup>Luke 17:9; <sup><4124></sup>Acts 2:47. *Charis* in doxologies Paul uses (<sup><4657></sup>1 Corinthians 15:57; 2:14; 8:16; 9:15; <sup><4067></sup>Romans 6:17; 7:25). His usual idiom is *eucharistoo* (<sup><4004></sup>1 Corinthians 1:4; <sup><8008></sup>Romans 1:8; <sup><5004></sup>Philemon 1:4; <sup><3008></sup>Philippians 1:3) or *eucharistoumen* (<sup><5002></sup>1 Thessalonians 1:2; <sup><5008></sup>Colossians 1:3) or *ou pauomai eucharistoon* (<sup><4016></sup>Ephesians 1:16) or *eucharistein opheilomen* (<sup><5008></sup>2 Thessalonians 1:3).

*Whom I serve from my forefathers (hooi latreuoo apo progonoon).* The relative *hooi* is the dative case with *latreuoo* (see <sup><8000></sup>Romans 1:9 for this verb), progressive present (I have been serving). For *progonoon* (forefathers) see <sup><5404></sup>1 Timothy 5:4. Paul claims a pious ancestry as in <sup><4044></sup>Acts 24:14; <sup><4005></sup>Acts 26:5; <sup><4024></sup>Galatians 2:14; <sup><5034></sup>Philippians 3:4-7.

*In a pure conscience* (*en katharai suneideesei*). See <sup><5005></sup>1 Timothy 1:5; <sup><423></sup>Acts 23:1.

*Unceasing* (*adialeipton*). Late and rare compound, in N.T. only here and <sup><602></sup>Romans 9:2 which see. The adverb *adialeiptoos* is more frequent (in the papyri, literary *Koin.*, <sup><5002></sup>1 Thessalonians 1:2; <sup><600></sup>Romans 1:9). The adjective here is the predicate accusative, “how I hold the memory concerning thee unceasing.” The use of *adialeiptoos* (adverb) is a sort of epistolary formula (papyri, <sup><5002></sup>1 Thessalonians 1:2; 2:13; 5:17; <sup><600></sup>Romans 1:9).

*Remembrance* (*mneian*). Old word, in N.T. only Pauline (seven times, <sup><5002></sup>1 Thessalonians 1:2; <sup><600></sup>Romans 1:9; <sup><5003></sup>Philippians 1:3).

<sup><5004></sup>**2 Timothy 1:4** *Night and day* (*nuktos kai heemeras*). Genitive of time, “by night and by day.” As in <sup><5001></sup>1 Thessalonians 2:9; 3:10.

*Longing* (*epipothoon*). Present active participle of *epipotheoo*, old word, eight times in Paul (<sup><5005></sup>1 Thessalonians 3:6; <sup><5008></sup>Philippians 1:8, etc.).

*Remembering thy tears* (*memneemenos sou toon dakruoon*). Perfect middle participle of *mimneeskoo*, old and common verb with the genitive, only here in the Pastorals and elsewhere by Paul only in <sup><6102></sup>1 Corinthians 11:2. Probably an allusion to the scene at Miletus (<sup><4037></sup>Acts 20:37). Cf. <sup><4019></sup>Acts 20:19.

*That I may be filled with joy* (*hina charas pleeroothoo*). Final clause with *hina* and first aorist passive subjunctive of *pleerooo* (with genitive case *charas*), a verb common with Paul (<sup><6004></sup>Romans 8:4; 13:8).

<sup><5005></sup>**2 Timothy 1:5** *Having been reminded* (*hupomneesin laboon*). “Having received (second aorist active participle of *lambanoo*) a reminder” (old word from *hupomimneeskoo*, to remind, in N.T. only here and <sup><6013></sup>1 Peter 1:13). For the idiom see <sup><6008></sup>Romans 7:8,11. A reminder by another while *anamnesis* remembrance (<sup><6124></sup>1 Corinthians 11:24f.) is rather a recalling by oneself (Vincent).

*Of the unfeigned faith* (*tees anupokritou pisteos*). Late compound for which see <sup><6016></sup>2 Corinthians 6:6; <sup><6119></sup>Romans 12:9.

*Dwelt* (*enoikeesen*). First aorist active indicative of *enoikeoo*, old verb, in N.T. only in Paul (<sup><6811></sup>Romans 8:11; <sup><5016></sup>Colossians 3:16).

*First (prooton)*. Adverb, not adjective (*prootee*).

*In thy grandmother Lois (en teei mammeei Looidi)*. Old word, originally the infantile word for *meeteer* (mother), then extended by writers to grandmother as here. Common for grandmother in the papyri. Lois is the mother of Eunice, Timothy's mother, since Timothy's father was a Greek (~~4461~~ Acts 16:1). Probably both grandmother and mother became Christians.

*I am persuaded (pepeismai)*. Perfect passive indicative of *peithoo*, "I stand persuaded." In the Pastorals only here and verse 12, common in Paul's other writings (~~4188~~ Romans 8:38, etc.).

~~5006~~ **2 Timothy 1:6** *For the which cause (di' heen aitian)*. "For which cause," stronger than *dio*. So in verse 12; ~~5013~~ Titus 1:13. Only example of *aitia* by Paul save in ~~4431~~ Acts 28:20.

*I put thee in remembrance (anamimneeskoo)*. Old compound to remind (~~4047~~ 1 Corinthians 4:17; ~~4075~~ 2 Corinthians 7:15).

*That thou stir up (se anazoopurein)*. Present active infinitive of *anazoopureoo*, old double compound (*ana* and *zooপুরon*, live coal, *zooos* and *pur*, then the bellows for kindling), to rekindle, to stir into flame, to keep blazing (continuous action, present time), only here in N.T. See ~~5159~~ 1 Thessalonians 5:19 for the figure of fire concerning the Holy Spirit. See *anaptoō* in ~~5124~~ Luke 12:49.

*The gift of God (to charisma tou theou)*. See ~~5044~~ 1 Timothy 4:14. Here Paul says *mou* (my), there he mentions the presbytery. Paul felt a deep personal interest in Timothy. See ~~4007~~ 1 Corinthians 7:7; ~~4123~~ Romans 6:23; 11:29 for the gift of God.

~~5007~~ **2 Timothy 1:7** *A spirit of fearfulness (pneuma deilias)*. Here *pneuma* is the *charisma* of verse 6, the human spirit as endowed by the Holy Spirit (~~4185~~ Romans 8:15). *Deilia* is an old word (*deilos*, *deidoo*) and always in a bad sense of cowardice, only here in N.T.

*Of power (dunameos)*. One of Paul's characteristic words (~~4016~~ Romans 1:16).

*Of love (agapees)*. One of the gifts of the Spirit (~~4122~~ Galatians 5:22). "Which drives out fear" (Lock) as in ~~5185~~ 1 John 4:18.

*Of discipline (soophronismou)*. Late *Koin*, word (from *soophronizoo*, to control), self-control, here only in N.T. See <sup><500></sup>1 Timothy 2:9 for *soophrosunee*.

<sup><500></sup>**2 Timothy 1:8** *Be not ashamed of (mee epaischuntheeis)*. First aorist (ingressive) passive subjunctive (in prohibition) of *epaischunomai*, old word, to be ashamed. Again in verse 16 without augment (*epaischuntheen*), transitive use of the passive voice as often in the *Koin*, (Robertson, *Grammar*, p. 818). See <sup><4016></sup>Romans 1:16; 6:21. “Do not become ashamed” (as he had not).

*The testimony of our Lord (to marturion tou kuriou)*. For the old word *marturion* see <sup><4006></sup>1 Corinthians 1:6; 2:1. Paul probably has in mind the saying of Jesus preserved in <sup><4038></sup>Mark 8:38 (<sup><4025></sup>Luke 9:26). See also 2:12.

*His prisoner (ton desmion autou)*. As in <sup><5012></sup>Philippians 1:12; <sup><5000></sup>Philemon 1:1,9; <sup><4001></sup>Ephesians 3:1; 4:1 (the first Roman captivity). Paul is in his last captivity and refers to it again in verse 16; 2:9.

*Suffer hardship with (sunkakopatheeson)*. First aorist active imperative of the double compound *sunkakopatheoo*, first known use and in N.T. only here and <sup><5013></sup>2 Timothy 2:3 (in eccles. writers). But *kakopatheoo*, to suffer evil, is old verb (<sup><5013></sup>2 Timothy 2:9; 4:5). Paul is fond of compounds of *sun*. Paul challenges Timothy by this verb which he apparently coins for the purpose to a joint (*sun*) suffering with the Lord Jesus and Paul “for the gospel” (*tooi euaggeliooi*, dative case rather than associative instrumental “with”).

*According to the power of God (kata dunamin theou)*. Given by God (<sup><4007></sup>2 Corinthians 6:7).

<sup><5000></sup>**2 Timothy 1:9** *Called us with a holy calling (kalesantos kleesei hagiai)*. Probably dative, “to a holy calling.” *Kleesis* here apparently not the invitation, but the consecrated service, “the upward calling” (<sup><5014></sup>Philippians 3:14). See <sup><4071></sup>1 Corinthians 7:20; <sup><4001></sup>Ephesians 4:1,4 for the use of *kaleoo* with *kleesis*. Paul often uses *kaleoo* of God’s calling men (<sup><5012></sup>1 Thessalonians 2:12; <sup><4009></sup>1 Corinthians 1:9; <sup><8006></sup>Galatians 1:6; <sup><4031></sup>Romans 8:20; 9:11).

*Purpose (prothesin)*. See <sup><4011></sup>Romans 9:11; <sup><4011></sup>Ephesians 1:11 for *prothesin*.

*Which was given (teen dotheisan)*. First aorist passive articular participle agreeing with *charis* (grace), a thoroughly Pauline expression (<sup><418D></sup>1 Corinthians 3:10; <sup><512B></sup>Romans 12:3,6, etc.), only here in Pastoral Epistles.

*Before times eternal (pro chronoon aioonoon)*. See <sup><500D></sup>Titus 1:2.

<sup><501D></sup>**2 Timothy 1:10** *But hath now been manifested (phanerootheisan de nun)*. First aorist passive participle of *phanerooo* agreeing with *charin*. See <sup><500B></sup>Titus 1:3; <sup><501B></sup>Colossians 1:26; 3:4 for *phanerooo* and the contrast made.

*By the appearing (dia tees epiphaneias)*. Only here of the Incarnation (except the verb, <sup><501B></sup>Titus 2:11; 3:4), but for the second coming see <sup><501B></sup>Titus 2:13.

*Who abolished death (katargeesantos men ton thanaton)*. First aorist active participle of *katargeoo*, the very phrase in <sup><415B></sup>1 Corinthians 15:26; <sup><501B></sup>Hebrews 2:14.

*Brought to light (phootisantos de)*. First aorist active participle of *phootizoo*, literary *Koin*, word for which see <sup><401B></sup>1 Corinthians 4:5; <sup><501B></sup>Ephesians 1:18, to turn the light on.

*Life and incorruption (zooeen kai aphtharsian)*. The opposite of *thanatos*, “life and immortality” (unchangeable life).

<sup><501B></sup>**2 Timothy 1:11** *For which (eis ho)*. For the gospel. See <sup><501D></sup>1 Timothy 2:7 for this verse.

<sup><501D></sup>**2 Timothy 1:12** *These things (tauta)*. His imprisonment in Rome.

*Yet I am not ashamed (all' ouk epaischunomai)*. Plain reference to the exhortation to Timothy in verse 8.

*Him whom I have believed (hooi pepisteuka)*. Dative case of the relative (*hooi*) with the perfect active of *pisteuoo*, the antecedent to the relative not expressed. It is not an indirect question. Paul knows Jesus Christ whom he has trusted.

*I am persuaded (pepeismai)*. See verse 5.

*To guard (phulaxai)*. First aorist active infinitive of *phulassoo*, the very word used in <sup><501D></sup>1 Timothy 6:20 with *paratheekeen* as here, to guard against robbery or any loss.

*That which I have committed unto him* (*teen paratheekeen mou*). Literally, “my deposit,” as in a bank, the bank of heaven which no burglar can break (<sup><4069></sup>Matthew 6:19f.). See this word also in verse 14. Some MSS. have the more common *parakatatheeke* (a sort of double deposit, *para*, beside, down, *kata*).

*Against that day* (*eis ekeineen teen heemeran*). The day of Christ’s second coming. See also <sup><5018></sup>2 Timothy 1:18; 4:8; <sup><5010></sup>2 Thessalonians 1:10, and often in the Gospels. Elsewhere, the day of the Lord (<sup><5082></sup>1 Thessalonians 5:2; <sup><5012></sup>2 Thessalonians 2:2; <sup><4008></sup>1 Corinthians 1:8; <sup><4014></sup>2 Corinthians 1:14), the day of Christ or Jesus Christ (<sup><5006></sup>Philippians 1:6,10; 2:16), the day (<sup><5082></sup>1 Thessalonians 5:4; <sup><4013></sup>1 Corinthians 3:13; <sup><5132></sup>Romans 13:12), the day of redemption (<sup><4040></sup>Ephesians 4:20), the day of judgment (<sup><4015></sup>Romans 2:5,16).

<sup><5013></sup>**2 Timothy 1:13** *The pattern of sound words* (*hupotupoosin hugiainontoon logoon*). See <sup><5016></sup>1 Timothy 1:16 for *hupotupoosin* and <sup><5010></sup>1 Timothy 1:10 for *hugiainoo*.

*Which* (*hoon*). Genitive plural with *eekousas* (didst hear) or attracted to case of *logoon* (*akouoo* is used either with the accusative or the genitive).

<sup><5014></sup>**2 Timothy 1:14** *That good thing which was committed unto thee* (*teen kaleen paratheekeen*). Simply, “the good deposit.”

*Guard* (*phulaxon*). As in <sup><5011></sup>1 Timothy 6:20. God has also made an investment in Timothy (cf. verse 12). Timothy must not let that fail.

*Which dwelleth in us* (*tou enoikountos en heemin*). It is only through the Holy Spirit that Timothy or any of us can guard God’s deposit with us.

<sup><5015></sup>**2 Timothy 1:15** *Are turned away from me* (*apestrapheesan me*). Second aorist passive (still transitive here with *me*) of *apostrephoo*, for which verb see <sup><5014></sup>Titus 1:14. For the accusative with these passive deponents see Robertson, *Grammar*, p. 484. It is not known to what incident Paul refers, whether the refusal of the Christians in the Roman province of Asia to help Paul on his arrest (or in response to an appeal from Rome) or whether the Asian Christians in Rome deserted Paul in the first stage of the trial (<sup><5016></sup>2 Timothy 4:16). Two of these Asian deserters are mentioned by name, perhaps for reasons known to Timothy. Nothing else is known of Phygelus and Hermogenes except this shameful item.

**2 Timothy 1:16** *Grant mercy (dooiee eleos)*. The phrase nowhere else in the N.T. Second aorist active optative of *didoomi*, the usual form being *doiee*. This is the usual construction in a wish about the future.

*Unto the house of Onesiphorus (tooi Oneesiphorou oikooi)*. The same phrase in **2 Timothy 4:19**. Apparently Onesiphorus is now dead as is implied by the wish in **2 Timothy 1:18**.

*For he oft refreshed me (hoti pollakis me anepsuxen)*. First aorist active indicative of *anapsuchoo*, old verb, to cool again, in LXX and *Koin*, often, here only in N.T., but *anapsuxis* in **Acts 3:20**. In the first imprisonment or the second. If he lost his life for coming to see Paul, it was probably recently during this imprisonment.

*Was not ashamed of my chain (halusin mou ouk epaischunthee)*. Passive deponent again (first aorist indicative) with accusative as in **2 Timothy 1:8**. For *halusin* (chain) see **Ephesians 6:20**. Note absence of augment in *epaischunthee*.

**2 Timothy 1:17** *When he was in Rome (genomenos en Romeei)*. Second aorist middle participle of *ginomai* (coming to Rome, happening in Rome).

*He sought me diligently and found me (spoudaioos ezeeteesen me kai heuren)*. Effective aorists both of them (first of *zeeteoo*, second of *heuriskoo*). He did it at the risk of his own life apparently.

**2 Timothy 1:18** *Grant to him to and mercy (dooiee autooi heurein eleos)*. Second aorist active optative in wish for the future again as in verse 16. Find mercy from the Lord (Jesus) as he found me.

*Thou knowest very well (beltion su ginooskeis)*. Literally, “thou knowest better (than I),” for he did those things in Ephesus where thou art. Only N.T. example of *beltion*, in D text of **Acts 10:28**.

**2 Timothy 2:1** *Be strengthened (endunamou)*. Present passive imperative of *endunamoo*. See already **1 Timothy 1:12**; **Romans 4:20**; **Philippians 4:13**; **Ephesians 6:10**. “Keep on being empowered,” “keep in touch with the power.”



*In the grace that is in Christ Jesus (en teei chariti teei en Christooi Ieesou).* Where the power is located. Christ is the dynamo for power only when and while we keep in touch with him.

**2 Timothy 2:2** *From me (par' emou).* As in **2 Timothy 1:13**. Paul was Timothy's chief teacher of Christ.

*Among many witnesses (dia polloon marturoon).* Plutarch has *dia* in this sense and Field (*Ot. Norv.*) suggests that it is a legal phrase "supported by many witnesses." Not mere spectators, but testifiers. See Paul's use of *dia* **1 Thessalonians 4:2**; **2 Corinthians 2:4**; **Romans 2:27**; **14:20**. Paul in **1 Corinthians 15:1-8** gives many witnesses of the resurrection of Christ.

*Commit thou (parathou).* Second aorist middle imperative of *paratitheemi* (**1 Timothy 1:18**) to deposit, same metaphor as *paratheekee* in **2 Timothy 1:12,14**. "Deposit thou."

*Faithful (pistois).* "Trustworthy," "reliable," as in **1 Timothy 1:12** of Paul himself.

*Able (hikanoi).* Capable, qualified, as in **1 Corinthians 15:9**; **2 Corinthians 2:16**; **3:5**.

*Others also (kai heterous).* Not necessarily "different," but "others in addition." This is the way to pass on the torch of the light of the knowledge of God in Christ. Paul taught Timothy who will teach others who will teach still others, an endless chain of teacher-training and gospel propaganda.

**2 Timothy 2:3** *Suffer hardship with me (sunkakopatheeson).* See **1:8** for this verb. The old preacher challenges the young one to share hardship with him for Christ.

*As a good soldier (hos kalos stratiotees).* Paul does not hesitate to use this military metaphor (this word only here for a servant of Christ) with which he is so familiar. He had already used the metaphor in **1 Corinthians 9:7**; **2 Corinthians 10:3f.**; **1 Timothy 1:18**. In **Philippians 2:25** he called Epaphroditus "my fellow-soldier" (*sunstratioteen mou*) as he did Archippus in **Philemon 1:2**.

<5104> **2 Timothy 2:4** *No soldier on service* (*oudeis strateuomenos*). “No one serving as a soldier.” See <4007> 1 Corinthians 9:7 for this old verb and <4703> 2 Corinthians 10:3; <5418> 1 Timothy 1:18 for the metaphorical use.

*Entangleth himself* (*empleketai*). Old compound, to inweave (see <4723> Matthew 27:29 for *plekoo*), in N.T. only here and <6021> 2 Peter 2:20. Present middle (direct) indicative.

*In the affairs* (*tais pragmateiais*). Old word (from *pragmateuomai*, <2913> Luke 19:13), business, occupation, only here in N.T.

*Of this life* (*tou biou*). No “this” in the Greek, “of life” (course of life as in <5102> 1 Timothy 2:2, not existence *zoee*).

*Him who enrolled him as a soldier* (*tooi stratologeesanti*). Dative case after *areseei* (first aorist active subjunctive of *areskoo*, to please, <5104> 1 Thessalonians 2:4, purpose clause with *hina*) of the articular first aorist active participle of *stratologeo*, literary *Koin*, word (*stratologos*, from *stratos* and *legoo*), only here in N.T.

<5105> **2 Timothy 2:5** *If also a man contend in the games* (*ean de kai athleei tis*). Condition of third class with present (linear) active subjunctive of *athleo*, old and common verb (from *athlos*, a contest), only this verse in N.T., but *sunathleo* in <5107> Philippians 1:27. Note sharp distinction between *athleei* (present subjunctive, engage in a contest in general) and *athleeseei* (first aorist active subjunctive, engage in a particular contest). Not “except he have contended,” but simply “unless he contend” (in any given case) “lawfully” (*nomimoo*). Old adverb, agreeably to the law, in N.T. only here and <5008> 1 Timothy 1:8.

*Is not crowned* (*ou stephanoutai*). Present passive indicative of *stephanoo*, old verb (from *stephanos*, crown), in N.T. only here and <8107> Hebrews 2:7,9. One apodosis for two protases. The victor in the athletic contests was crowned with a garland.

<5106> **2 Timothy 2:6** *The husbandman that laboureth* (*ton kopioonta georgon*). “The toiling tiller of the soil” (*georgon*, from *gee* and *ergoo*, worker of the earth). See *georgion* (field) in <4133> 1 Corinthians 3:9 and also <4107> 1 Corinthians 9:7.

*First* (*prooton*). As is natural and right.

*To partake (metalambanein)*. Old word as in <sup><416></sup>Acts 2:46 to share in. Paul elsewhere uses *metechoo* as in <sup><412></sup>1 Corinthians 9:12.

<sup><517></sup>**2 Timothy 2:7** *Consider (noei)*. Present active imperative of *noeoo*, old verb, to put your mind (*nous*) on. See <sup><413></sup>Ephesians 3:4 and like command in <sup><405></sup>1 Corinthians 10:15.

*Understanding (sunesin)*. “Comprehension” (from *sunieemi*, to send together, to grasp). See <sup><500></sup>Colossians 1:9; 2:2. This is a blessed promise that calls for application.

<sup><518></sup>**2 Timothy 2:8** *Risen from the dead (egegermenon ek nekroon)*. Perfect passive participle of *egeiroo*, still risen as the perfect tense shows in <sup><614></sup>1 Corinthians 15:4,12-20. Predicate accusative. “Remember Jesus Christ as risen from the dead.” This is the cardinal fact about Christ that proves his claim to be the Messiah, the Son of God. Christ is central for Paul here as in <sup><1045></sup>Philippians 2:5-11.

*Of the seed of David (ek spermatos Daueid)*. The humanity of Christ as in <sup><603></sup>Romans 1:3; <sup><107></sup>Philippians 2:7f.

*According to my gospel (kata to euaggelion mou)*. Paul’s very phrase in <sup><616></sup>Romans 2:16; 16:25. Not a written gospel, but my message. See also <sup><613></sup>1 Corinthians 15:1; <sup><710></sup>2 Corinthians 11:7; <sup><111></sup>Galatians 1:11; 2:2; <sup><511></sup>1 Timothy 1:11.

<sup><519></sup>**2 Timothy 2:9** *Wherein (en hooi)*. In my gospel.

*I suffer hardship (kakopathoo)*. “I suffer evil.” Old compound (*kakon, paschoo*), elsewhere in N.T., <sup><545></sup>2 Timothy 4:5; <sup><313></sup>James 5:13.

*Unto bonds (mechri desmoon)*. “Up to bonds.” A common experience with Paul (<sup><713></sup>2 Corinthians 11:23; <sup><107></sup>Philippians 1:7,13,14; <sup><518></sup>Colossians 4:18).

*As a malefactor (hoos kakourgos)*, old compound (*kakon, ergoo*, doer of evil), in N.T. only here and <sup><273></sup>Luke 23:32ff. (of the robbers). One of the charges made against Paul.

*Is not bound (ou dedetai)*. Perfect passive indicative of *deoo*, to bind. Old verb. See <sup><477></sup>1 Corinthians 7:27,39; <sup><572></sup>Romans 7:2. I am bound with a chain, but no fetters are on the word of God (Pauline phrase; <sup><513></sup>1

Thessalonians 2:13; <sup><443></sup>1 Corinthians 14:36; <sup><4027></sup>2 Corinthians 2:17;  
<sup><5014></sup>Philippians 1:14; <sup><5015></sup>Titus 2:5).

<sup><520></sup>**2 Timothy 2:10** *For the elect's sake (dia tous eklektous)*. “Because of the elect.” God’s elect (<sup><4833></sup>Romans 8:33; <sup><5012></sup>Colossians 3:12; <sup><5001></sup>Titus 1:1) for whom Paul suffered so much (<sup><5005></sup>Colossians 1:6; 12:15; <sup><5017></sup>Philippians 2:17; <sup><4001></sup>Ephesians 3:1,13).

*That they also may obtain (hina kai autoi tuchoosin)*. Purpose clause with second aorist (effective) active subjunctive of *tugchanoo* with genitive. “They as well as I,” Paul means.

*The salvation (tees sooteerias)*. The final salvation “with eternal glory” (*meta doxees aioniou*). This phrase only here and <sup><4150></sup>1 Peter 5:10, but in <sup><4017></sup>2 Corinthians 4:17 we have “eternal weight of glory.”

<sup><521></sup>**2 Timothy 2:11** *Faithful is the saying (pistos ho logos)*. The saying which follows here though it can refer to the preceding as in <sup><500></sup>1 Timothy 4:9. See <sup><5015></sup>1 Timothy 1:15. It is possible that from here to the end of 13 we have the fragment of an early hymn. There are four conditions in these verses (11-13), all of the first class, assumed to be true. Parallels to the ideas here expressed are found in <sup><5005></sup>2 Thessalonians 1:5; <sup><4008></sup>1 Corinthians 4:8; <sup><4005></sup>2 Corinthians 7:3; <sup><4833></sup>Romans 6:3-8; <sup><5012></sup>Colossians 3:1-4. Note the compounds with *sun* (*sunapethanomen*,

*we died with*, from *sunapothnesko* as in <sup><4005></sup>2 Corinthians 7:3; *sunzeesomen*,

*we shall live with*, from *sunzaoo* as in <sup><4005></sup>2 Corinthians 7:3; *sumbasileusomen*,

*we shall reign with*, from *sumbasileuoo* as in <sup><4008></sup>1 Corinthians 4:8). For *hupomenomen* (we endure) see <sup><4630></sup>1 Corinthians 13:7 and for *apistoumen* (we are faithless) see <sup><4003></sup>Romans 3:3. The verb *arneomai*, to deny (*arneesometha*, we shall deny, *arneesetai*, he will deny, *arneesasthai*, deny, first aorist middle infinitive) is an old word, common in the Gospels in the sayings of Jesus (<sup><4003></sup>Matthew 10:33; <sup><4139></sup>Luke 12:9), used of Peter (<sup><4147></sup>Mark 14:70), and is common in the Pastorals (<sup><5018></sup>1 Timothy 5:8; <sup><5012></sup>Titus 2:12; <sup><5015></sup>2 Timothy 3:5). Here in verse 13 it has the notion of proving false to oneself, a thing that Christ “cannot” (*ou dunatai*) do.

**2 Timothy 2:14** *That they strive not about words* (*mee logomachein*). Word apparently coined by Paul from *logomachia* (<sup>5004</sup>1 Timothy 6:4 which see), a back formation in that case. A mere war of words displeases Paul. (<sup>5100</sup>Titus 3:9).

*Useful* (*chreesimon*). Late and rare word from *chraomai*, here only in N.T.

*To the subverting* (*epi katastropheei*). Old word (from *katastrephoo*, to turn down or over), here only in N.T. (except <sup>5016</sup>2 Peter 2:6 in some MSS., not in Westcott and Hort).” Because of the overthrow” (result *epi*, not aim), useless for this reason. Such war of words merely upsets the hearers.

**2 Timothy 2:15** *Give diligence* (*spoudason*). First aorist active imperative of *spoudazoo*, old word, as in <sup>5017</sup>1 Thessalonians 2:17; <sup>810</sup>Galatians 2:10.

*To present* (*parasteesai*). First aorist active infinitive of *paristeemi* as in <sup>5022</sup>Colossians 1:22,28.

*Approved unto God* (*dokimon tooi theooi*). Dative case *theooi* with *dokimon*, predicate accusative, old adjective (from *dechomai*), for which see <sup>5119</sup>1 Corinthians 11:19; <sup>5708</sup>2 Corinthians 10:18.

*A workman* (*ergateen*). See <sup>5708</sup>2 Corinthians 11:3; <sup>5100</sup>Philippians 3:2.

*That needeth not to be ashamed* (*anepaischunton*). Late double compound verbal adjective (*a* privative, *epaischunoo*), in Josephus and here alone.

*Handling aright* (*orthotomounta*). Present active participle of *orthotomeoo*, late and rare compound (*orthotomos*), cutting straight, *orthos* and *temnoo*), here only in N.T. It occurs in <sup>5106</sup>Proverbs 3:6; 11:5 for making straight paths (*hodous*) with which compare <sup>5823</sup>Hebrews 12:13 and “the Way” in <sup>5402</sup>Acts 9:2. Theodoret explains it to mean ploughing a straight furrow. Parry argues that the metaphor is the stone mason cutting the stones straight since *temnoo* and *orthos* are so used. Since Paul was a tent-maker and knew how to cut straight the rough camel-hair cloth, why not let that be the metaphor? Certainly plenty of exegesis is crooked enough (crazy-quilt patterns) to call for careful cutting to set it straight.

**2 Timothy 2:16** *Shun* (*periistaso*). See <sup>5100</sup>Titus 3:9.

*Babbblings* (*kenphoonias*). See <sup>5011</sup>1 Timothy 6:20.

*Will proceed (prokopsousin)*. Future active of *prokoptoo*, “will cut forward.” See <sup><4014></sup>Galatians 1:14; <sup><4532></sup>Romans 13:12.

*Further in ungodliness (epi pleion asebeias)*. “To more of ungodliness.” See <sup><4018></sup>Romans 1:18; <sup><5412></sup>1 Timothy 2:2.

<sup><5017></sup>**2 Timothy 2:17** *Will eat (nomeen hexei)*. “Will have (future active of *echoo*) pasturage or increase” (*nomee*, old word from *nemoo*, to pasture, in N.T. only here and <sup><600></sup>John 10:9).

*As doth gangrene (hoos gaggraina)*. Late word (medical writers and Plutarch), only here in N.T. From *grao* or *grainoo*, to gnaw, to eat, an eating, spreading disease. Hymenaeus is probably the one mentioned in <sup><5023></sup>1 Timothy 1:20. Nothing is known of Philetus.

<sup><5028></sup>**2 Timothy 2:18** *Men who (hoitines)*. “The very ones who.”

*Have erred (eestocheesan)*. “Missed the mark.” First aorist active indicative of *astocheetoo*, for which see <sup><5406></sup>1 Timothy 1:6; 6:21.

*That the resurrection is past already (anastasin eedee gegonenai)*. Second perfect active infinitive of *ginomai* in indirect assertion after *legontes* (saying) with the accusative of general reference (*anastasin*).

*Overthrow (anatrepousin)*. See <sup><5011></sup>Titus 1:11.

<sup><5029></sup>**2 Timothy 2:19** *Howbeit (mentoi)*. Strong adversative, “however.”

*Firm (stereos)*. Old adjective, solid, compact, in N.T. only here, <sup><4019></sup>1 Peter 5:9; <sup><4052></sup>Hebrews 5:12,14. See *stereooma* in <sup><5005></sup>Colossians 2:5. For *themelios* see <sup><4011></sup>1 Corinthians 3:11; Rom 15:20; <sup><5469></sup>1 Timothy 6:19. Cf. *hedraiooma* in <sup><5485></sup>1 Timothy 3:15.

*Seal (sphragis)*. See <sup><4002></sup>1 Corinthians 9:2; <sup><4041></sup>Romans 4:11.

*Knoweth (egnoo)*. Timeless aorist active indicative of *ginooskoo*. Quotation from <sup><4046></sup>Numbers 16:5.

*Let every one depart (aposteetoo pas)*. Paraphrase of <sup><4067></sup>Numbers 16:27; <sup><2333></sup>Isaiah 26:13; 52:11; <sup><2019></sup>Jeremiah 20:9. Second aorist active imperative of *aphisteemi* (intransitive use), “Let every one stand off from.” Probably another echo of the rebellion of Korah.

**2 Timothy 2:20** *In a great house (en megaleei oikiai)*. Metaphor of a palace. He doubtless has the Kingdom of God in mind, but he works out the metaphor of a great house of the rich and mighty.

*Vessels (skeuee)*. Old word *skeuos*. See **Romans 9:21** for the same double use as here.

*Of gold (chrusa)*. Old contracted adjective *chruseos*, only here by Paul.

*Of silver (argura)*. Old contracted adjective *argureos*, in N.T. here, **Acts 19:24**; **Revelation 9:20**.

*Of wood (xulina)*. Old adjective, in N.T. only here and **Revelation 9:20**.

*Of earth (ostrakina)*. Late adjective, from *ostrakon*, baked clay, in LXX, in N.T. only here and **2 Corinthians 4:7**.

**2 Timothy 2:21** *If a man purge himself (ean tis ekkathareei)*. Paul drops the metaphor of the house and takes up the individual as one of the “vessels.” Condition of third class with first aorist active subjunctive of *ekkathairoo*, old verb, to cleanse out, in LXX, in N.T. only here and **1 Corinthians 5:7**.

*From these (apo toutoon)*. From the vessels for dishonour of verse 20.

*Sanctified (heegiasmenon)*. Perfect passive participle of *hagiazoo*, for which verb see **1 Corinthians 6:11**.

*Meet for the master’s use (euchreeston tooi despotooi)*. Dative case *despoteei* (for which word see **1 Timothy 6:1**) with *euchreeston*, neuter singular like *heegiasmenon* agreeing with *skeuos*. Old verbal adjective (*eu* and *chraomai*, to use well), useful or usable for the master. In N.T. only here and **2 Timothy 4:11**. See *achreeston* in **Philemon 1:11**.

*Prepared (heetoimasmemon)*. Perfect passive participle of *hetoimazoo*, in a state of readiness, old and common word, elsewhere by Paul only **1 Corinthians 2:9** (LXX).

**2 Timothy 2:22** *Youthful (neooterikas)*. Literary *Koin*, word (Polybius, Josephus), only here in N.T. There are lusts peculiar to flaming youth.

*Flee (pheuge)*. Present active imperative of *pheugoo*, old and common verb. In this sense see **1 Corinthians 6:18**.



*Follow after (diooke)*. Present active imperative of *diookoo* as if in a chase for which sense see <sup><5165></sup>1 Thessalonians 5:15. Steady pursuit of these virtues like those in <sup><4872></sup>Galatians 5:22.

*Call on the Lord (epikaloumenon ton kurion)*. See <sup><4102></sup>1 Corinthians 1:2; <sup><5102></sup>Romans 10:12-14.

<sup><5123></sup>**2 Timothy 2:23** *Ignorant (apaideutous)*. Old verbal, here only in N.T. (*a* privative and *paideuoo*). Untrained, uneducated, “speculations of a half-educated mind” (Parry).

*Refuse (paraitou)*. See <sup><5407></sup>1 Timothy 4:7.

*They gender strifes (gennoosin machas)*. Present active indicative of old and common verb *gennaoo* (<sup><5111></sup>Romans 9:11). “They beget battles.” See <sup><5124></sup>2 Timothy 2:14.

<sup><5124></sup>**2 Timothy 2:24** *Must not strive (ou dei machesthai)*. Rather, “it is not necessary for him to fight” (in such verbal quibbles). The negative *ou* goes with *dei*, not with the infinitive *machesthai*.

*Gentle (eepion)*. Old word (from *epos*, speech), affable, mild, in N.T. only here (and <sup><5117></sup>1 Thessalonians 2:7 in some MSS.; W. H. have *neepios*).

*Teachable (didaktikon)*. See <sup><5482></sup>1 Timothy 3:2.

*Forbearing (anexikakon)*. Late compound (from future of *anechoo*, *anexoo*, and *kakon*, putting up with evil). Here only in N.T.

<sup><5125></sup>**2 Timothy 2:25** *Correcting (paideuonta)*. See <sup><5112></sup>Titus 2:12. “Schooling” (Parry).

*Oppose themselves (antidiatithemenous)*. Present middle (direct) participle of *antidiatitheemi*, late double compound (Diodorus, Philo) to place oneself in opposition, here only in N.T.

*If peradventure God may give (mee pote dooiee ho theos)*. Here Westcott and Hort read the late form of the second aorist active optative of *didoomi* for the usual *doiee* as they do in <sup><5118></sup>2 Timothy 1:18. But there it is a wish for the future and so regular, while here the optative with *mee pote* in a sort of indirect question is used with a primary tense *dei* (present) and parallel with an undoubted subjunctive *ananeepsoosin*, while in <sup><4815></sup>Luke 3:15 *mee pote eie* is with a secondary tense. Examples of such an optative



do occur in the papyri (Robertson, *Grammar*, p. 989) so that we cannot go as far as Moulton does and say that we “must” read the subjunctive *dooeei* here (*Prolegomena*, pp. 55, 193).

*Repentance (metanoian)*. “Change of mind” (ⲉⲟⲓⲛⲟⲩ 2 Corinthians 7:10; ⲉⲛⲟⲩⲁⲓ Romans 2:4).

*Unto the knowledge of the truth (eis epignoosin aletheias)*. Paul’s word “full knowledge” (ⲉⲥⲓⲛⲟⲩⲁⲓ Colossians 1:9).

ⲉⲥⲓⲛⲟⲩⲁⲓ 2 Timothy 2:26 *They may recover themselves (ananeepsoosin)*.

First aorist active subjunctive of *ananeephoō*, late and rare word, to be sober again, only here in N.T., though *neephoō* is in ⲉⲥⲓⲛⲟⲩⲁⲓ 1 Thessalonians 5:6.

*Out of the snare of the devil (ek tees tou diabolou pagidos)*. They have been caught while mentally intoxicated in the devil’s snare (ⲉⲥⲓⲛⲟⲩⲁⲓ 1 Timothy 3:7). See ⲉⲥⲓⲛⲟⲩⲁⲓ Romans 11:9 for *pagis*.

*Taken captive (ezoogreemenoi)*. Perfect passive participle of *zoogreōō*, old verb, to take alive (*zooos, agreōō*), in N.T. only here and ⲉⲥⲓⲛⲟⲩⲁⲓ Luke 5:10 (of Peter). “Taken captive alive.”

*By him unto his will (hup’ autou eis to ekeinou theleema)*. This difficult phrase is understood variously. One way is to take both *autou* and *ekeinou*, to refer to the devil. Another way is to take both of them to refer to God. Another way is to take *autou* of the devil and *ekeinou*, of God. This is probably best, “taken captive by the devil” “that they may come back to soberness to do the will of God.” There are difficulties in either view.

ⲉⲥⲓⲛⲟⲩⲁⲓ 2 Timothy 3:1 *Know this (touto ginooske)*. See ⲉⲥⲓⲛⲟⲩⲁⲓ 1 Corinthians 11:3; ⲉⲥⲓⲛⲟⲩⲁⲓ Philippians 1:12.

*In the last days (en eschatais heemerais)*. See ⲉⲥⲓⲛⲟⲩⲁⲓ James 5:3; ⲉⲥⲓⲛⲟⲩⲁⲓ 1 Timothy 4:1.

*Grievous (chalepoi)*. Hard. See ⲉⲥⲓⲛⲟⲩⲁⲓ Ephesians 5:16.

*Shall come (ensteesontai)*. Future middle of *enisteemi* (intransitive use), old verb, to stand on or be at hand, as in ⲉⲥⲓⲛⲟⲩⲁⲓ 2 Thessalonians 2:2.

ⲉⲥⲓⲛⲟⲩⲁⲓ 2 Timothy 3:2 *Lovers of self (philautoi)*. Old compound adjective (*philos, autos*), here only in N.T.

*Lovers of money* (*philarguroi*). Old compound adjective, in N.T. only here and <4264> Luke 16:14. See <5460> 1 Timothy 6:10.

*Boastful* (*alazones*). Old word for empty pretender, in N.T. only here and <603> Romans 1:30.

*Haughty* (*huperephanoi*). See also <603> Romans 1:30 for this old word.

*Railers* (*blasphemoi*). See <5013> 1 Timothy 1:13.

*Disobedient to parents* (*goneusin apeitheis*). See <603> Romans 1:30.

*Unthankful* (*acharistoi*). Old word, in N.T. only here and <4165> Luke 6:35.

*Unholy* (*anosioi*). See <5009> 1 Timothy 1:9.

*Without natural affection* (*astorgoi*). See <603> Romans 1:31.

<5013> **2 Timothy 3:3** *Implacable* (*aspondoi*). Truce-breakers. Old word, only here in N.T. though in MSS. in <603> Romans 1:31 (from *a* privative and *spondeē*, a libation).

*Slanderers* (*diaboloī*). See <5011> 1 Timothy 3:11; <5011> Titus 2:3.

*Without self-control* (*akrateis*). Old word (*a* privative and *kratos*), here only in N.T.

*Fierce* (*aneemeroi*). Old word (*a* privative and *heemeros*, tame), only here in N.T.

*No lovers of good* (*aphilagathoi*). Found only here (*a* privative and *philagathos*, for which see <5008> Titus 1:8). See also <5048> Philippians 4:8. A papyrus describes Antoninus as *philagathos* and has *philokagathia*.

<5014> **2 Timothy 3:4** *Traitors* (*prodotai*). Old word (from *prodidoomi*), in N.T. only here, <4016> Luke 6:16; <4075> Acts 7:52.

*Headstrong* (*propeteis*). Old word (from *pro* and *piptoo*), falling forward, in N.T. only here and <4426> Acts 19:36.

*Puffed up* (*tetuphoomenoi*). Perfect passive participle of *tuphooō*. See <5016> 1 Timothy 3:6.

*Lovers of pleasure* (*phileedonoi*). Literary *Koin*, word (*philos*, *heedonee*), only here in N.T.

*Lovers of God* (*philotheoi*). Old word (*philos, theos*), only here in N.T.

**2 Timothy 3:5** *A form of godliness* (*morphoosin eusebeias*). For *morphoosin*, see **Romans 2:20**. The outward shape without the reality.

*Having denied* (*erneemenoi*). Perfect middle participle of *arneomai* (see 2:12f.).

*Power* (*dunamin*). See **1 Corinthians 4:20**. See **Romans 1:29-31** for similar description.

*Turn away* (*apotrepou*). Present middle (direct) imperative of *apotrepoo*, “turn thyself away from.” Old verb, only here in N.T. See IV Macc. 1:33.

**2 Timothy 3:6** *That creep* (*hoi endunontes*). Old and common verb (also *enduoo*) either to put on (**1 Thessalonians 5:8**) or to enter (to slip in by insinuation, as here). See same idea in **Jude 1:4** (*pareisedueesan*), **2 Peter 2:1** (*pareisaxousin*), **Galatians 2:4** (*pareiseelthon* and *pareisaktous*). These stealthy “creepers” are pictured also in **Titus 1:11**.

*Take captive* (*aichmalootizontes*). “Taking captive.” Present active participle of *aichmalootizoo*, for which see **2 Corinthians 10:5**; **Romans 7:23**.

*Silly women* (*gunaikaria*). Literally, “little women” (diminutive of *gunee*), found in Diocles (comedian of 5 century B.C.) and in Epictetus. The word here is neuter (grammatical gender) plural. Used contemptuously here (only N.T. example). Ramsay suggests “society ladies.” It is amazing how gullible some women are with religious charlatans who pose as exponents of “new thought.”

*Laden with sins* (*sesooreumena hamartiais*). Perfect passive participle of *sooreuoo*, old word from Aristotle down (from *sooros*, a heap) to heap up. In N.T. only here and **Romans 12:20**. Associative instrumental case *hamartiais*.

*Divers* (*poikilais*). Many coloured. See **Titus 3:3**. One has only to recall Schweinfurth, the false Messiah of forty odd years ago with his “heavenly harem” in Illinois and the recent infamous “House of David” in Michigan to understand how these Gnostic cults led women into licentiousness under the guise of religion or of liberty. The priestesses of Aphrodite and of Isis

were illustrations ready to hand. *Agomena* (present passive participle) means “continually led astray or from time to time.”

**2 Timothy 3:7** *Never able to come to the knowledge of the truth* (*meedepote eis epignoosin aleetheias elthein dunamena*). Pathetic picture of these hypnotized women without intellectual power to cut through the fog of words and, though always learning scraps of things, they never come into the full knowledge (*epignoosin*) of the truth in Christ. And yet they even pride themselves on belonging to the intelligentsia!

**2 Timothy 3:8** *Like as* (*hon tropon*). “In which manner.” Adverbial accusative and incorporation of the antecedent *tropon* into the relative clause.

*Jannes and Jambres* (*Jannees kai Iambrees*). Traditional names of the magicians who withstood Moses (*Targum of Jonathan* on <sup>4071</sup>Exodus 7:11).

*Withstood* (*antesteesan*). Second aorist active (intransitive) of *anthisteemi*, to stand against, “they stood against” (with dative *Moousei*). Same word used of Elymas in <sup>4438</sup>Acts 13:8 and repeated here *anthistantai* (present middle indicative). Paul here pictures the seducers of the *gunaikaria* above.

*Corrupted in mind* (*kataphtharmenoi ton noun*). Perfect passive participle of *kataphtheiroo*, old compound, in N.T. only here in critical text. See <sup>4713</sup>2 Corinthians 11:3; <sup>5415</sup>1 Timothy 6:5 for *diaphtheiroo*. The accusative *noun* is retained in the passive.

*Reprobate* (*adokimoi*). See <sup>4427</sup>1 Corinthians 9:27; <sup>5016</sup>Titus 1:16. They had renounced their trust (*pistin*) in Christ.

**2 Timothy 3:9** *They shall proceed no further* (*ou prokopsousin epi pleion*). Future active of *prokoptoo*. See 2:16.

*Folly* (*anoia*). Old word (from *anoos*, a privative and *nous*), want of sense, here only in N.T.

*Evident* (*ekdeelos*). Old word (*ek, deelos*, outstanding), here only in N.T.

*Theirs* (*ekeinon*). Of Jannes and Jambres (<sup>4072</sup>Exodus 7:12).

**2 Timothy 3:10** *Didst follow* (*pareekoloutheesas*). First aorist active indicative of *parakolouthoo*, for which see <sup>5445</sup>1 Timothy 4:6. Some MSS.

have perfect active *pareekoloutheekas* (thou hast followed). Nine associative-instrumental cases here after the verb (

*teaching, didaskaliai*, <sup><517></sup>Romans 12:7;

*conduct, agoogeei*, old word here only in N.T.;

*purpose, prothesei*, <sup><488></sup>Romans 8:28;

*faith, pistei*, <sup><516></sup>1 Thessalonians 3:6;

*longsuffering, makrothumiai*, <sup><5011></sup>Colossians 1:11;

*persecutions, dioogmois*, <sup><5004></sup>2 Thessalonians 1:4;

*sufferings, patheemasin*, <sup><5006></sup>2 Corinthians 1:6f.). The two last items belong to verse 11.

<sup><511></sup>**2 Timothy 3:11** *What things befell me (hoia moi egeneto).*

Qualitative relative (*hoia*) referring to actual experiences of Paul (*egeneto*, second aorist middle indicative of *ginomai*) more fully described in <sup><4713></sup>2 Corinthians 11:30-33. The Acts of the Apostles tell of his experiences in Antioch in Pisidia (<sup><4434></sup>Acts 13:14,45,50), in Iconium (<sup><4441></sup>Acts 14:1-5), in Lystra (<sup><4446></sup>Acts 14:6-19). See also <sup><4821></sup>Galatians 2:11.

*What persecutions I endured (hoious dioogmous hupeenegka).* Qualitative relative again with *dioogmous*. The verb is first aorist active indicative of *hupopheroo*, old verb, to bear under as in <sup><4613></sup>1 Corinthians 10:13.

*Delivered me (me erusato).* First aorist middle of *ruomai*, old verb, with *ek* here as in <sup><5110></sup>1 Thessalonians 1:10. Used again of the Lord Jesus in <sup><5048></sup>2 Timothy 4:18.

<sup><512></sup>**2 Timothy 3:12** *That would live godly (hoi thelontes zeein euseboos).* “Those who desire (will, determine) to live godly.” Paul does not regard his experience as peculiar, but only part of the price of loyal service to Christ.

*Shall suffer persecution (dioochtheesontai).* Future passive of *diokoo*, “shall be persecuted” (shall be hunted as wild beasts).

<sup><513></sup>**2 Timothy 3:13** *Impostors (goetes).* Old word from wailers (*goaoo*, to bewail), professional mourners, deceivers, jugglers. Here only in the N.T. Modern impostors know all the tricks of the trade.

*Shall wax worse and worse* (*prokopsousin epi to cheiron*). “Shall cut forward to the worse stage.” See 2:16 for *prokoptoo*. *Cheiron* is comparative of *kakos*, “to the worse than now.”

*Deceiving and being deceived* (*planoontes kai planoomeni*). Present active and present passive participles of *planaoo*. The tragedy of it all is that these seducers are able to deceive others as well as themselves.

**2 Timothy 3:14** *But abide thou* (*su de mene*). Emphatic contrast (*su de*), “But thou.” Present active imperative of *menoo*, common verb, to remain.

*In the things which* (*en hois*). The antecedent to *hois* is not expressed (“in which things”) and the relative is attracted from *ha* accusative with *emathes* (didst learn, second aorist active indicative of *manthanoo*) to the case of the unexpressed antecedent (locative with *en*).

*Has been assured of* (*epistoothees*). First aorist passive indicative of *pistoo*, old verb (from *pistos*, faithful), to make reliable, only here in N.T.

*Knowing from whom* (*eidoos para tinoon*). Second perfect active participle of *oida*. Note *tinoon* (ablative case after *para* in an indirect question). The list included the O.T. prophets, Paul, Eunice, Lois. There ought to be moral authority in such personages.

**2 Timothy 3:15** *From a babe* (*apo brephous*). Only here in the Pastorals. This teaching from the fifth year, covering the whole of Timothy’s recollections. See **Mark 9:21** *ek paidiothen*, from a child.

*Thou has known* (*oidas*). Present active indicative, progressive perfect reaching from a babe till now. Would that Christian parents took like pains today.

*The sacred writings* (*hiera grammata*). “Sacred writings” or “Holy Scriptures.” Here alone in N.T., though in Josephus (Proem to *Ant.* 3; *Apion* 1, etc.) and in Philo. The adjective *hieros* occurs in **1 Corinthians 9:13** of the temple worship, and *gramma* in contrast to *pneuma* in **2 Corinthians 3:6f.**; **Romans 2:29** and in **John 5:47** of Moses’ writings, in **Acts 28:21** of an epistle, in **Galatians 6:11** of letters (characters). In Ephesus there were *Ephesia grammata* that were *bebeela* (**Acts 19:19**), not *hiera*.

*To make thee wise* (*se sophisai*). First aorist active infinitive of *sophizoo*, old verb (from *sophos*), in N.T. only here, and <sup><6016></sup>2 Peter 1:16.

*Which is in* (*tees en*). Common idiom with the article, “the in.” The use of the Scriptures was not magic, but of value when used “through faith that is in Christ Jesus.”

<sup><5816></sup>**2 Timothy 3:16** *Every scripture inspired of God is also profitable* (*pasa graphee theopneustos kai oophelimos*). There are two matters of doubt in this clause. One is the absence of the article *hee* before *graphee*, whether that makes it mean “every scripture” or “all scripture” as of necessity if present. Unfortunately, there are examples both ways with both *pas* and *graphee*. Twice we find *graphee* in the singular without the article and yet definite (<sup><6016></sup>1 Peter 2:6; <sup><6016></sup>2 Peter 1:20). We have *pas Israeel* (<sup><5126></sup>Romans 11:26) for all Israel (Robertson, *Grammar*, p. 772). So far as the grammatical usage goes, one can render here either “all scripture” or “every scripture.” There is no copula (*estin*) in the Greek and so one has to insert it either before the *kai* or after it. If before, as is more natural, then the meaning is: “All scripture (or every scripture) is inspired of God and profitable.” In this form there is a definite assertion of inspiration. That can be true also of the second way, making “inspired of God” descriptive of “every scripture,” and putting *estin* (is) after *kai*: “All scripture (or every scripture), inspired of God, is also profitable.”

*Inspired of God* (*theopneustos*). “God-breathed.” Late word (Plutarch) here only in N.T. Perhaps in contrast to the commandments of men in <sup><5014></sup>Titus 1:14.

*Profitable* (*oophelimos*). See <sup><5008></sup>1 Timothy 4:8. See <sup><5104></sup>Romans 15:4. Four examples of *pros* (facing, with a view to, for): *didaskalian*, teaching; *elegmon*, reproof, in LXX and here only in N.T.; *epanorthoosin*, correction, old word, from *epanorthoo*, to set up straight in addition, here only in N.T., with which compare *epidiorthoosin* in <sup><5005></sup>Titus 1:5; *paideian*, instruction, with which compare <sup><4004></sup>Ephesians 6:4.

<sup><5817></sup>**2 Timothy 3:17** *The man of God* (*ho tou theou anthroopos*). See <sup><5011></sup>1 Timothy 6:11.

*May be complete* (*hina eei artios*). Final clause with *hina* and present subjunctive of *eimi*. *Artios* is old word (from root *aroo*, to fit), specially adapted, here only in N.T.

*Furnished completely (exeertismenos)*. Perfect passive participle of *exartizoo*, rare verb, to furnish (fit) fully (perfective use of *ex*), in N.T. only here and <sup><420f></sup>Acts 21:5. In Josephus. For *katartizoo*, see <sup><416d></sup>Luke 6:40; <sup><473i></sup>2 Corinthians 13:11.

<sup><504i></sup>**2 Timothy 4:1** *I charge thee (diamarturomai)*. Rather, “I testify.” See <sup><506f></sup>1 Thessalonians 4:6. See <sup><512i></sup>1 Timothy 5:21 for this verb and appeal to God and Christ.

*Who shall judge (tou mellontos krinein)*. “The one going or about to judge” (regular idiom with *melloo*). The quick and the dead (*zoontas kai nekrous*). “Living and dead.” See <sup><504f></sup>1 Thessalonians 4:16f.

*And by his appearing (kai teen epiphaneian)*. Accusative of conjuration (verbs of swearing), after *diamarturomai* as is *basileian* (by his kingdom). See <sup><512f></sup>1 Thessalonians 5:27. For *epiphaneian*, see <sup><501d></sup>2 Timothy 1:10; <sup><512b></sup>Titus 2:13; <sup><516d></sup>1 Timothy 6:14; <sup><518b></sup>2 Thessalonians 2:8.

<sup><502i></sup>**2 Timothy 4:2** *Preach the word (keeruxon ton logon)*. First aorist active imperative of *keerusoo*. For “the word” used absolutely, see <sup><500f></sup>1 Thessalonians 1:6; <sup><806f></sup>Galatians 6:6.

*Be instant in season, out of season (episteethi eukairoos akairoos)*. Second aorist (ingressive) active imperative of *ephistemi* (intransitive use), “take a stand,” “stand upon it or up to it,” “carry on,” “stick to it.” The Vulgate has “*insta.*” The two adverbs are like a proverb or a play (pun) on the word *kairos*. There are all sorts of seasons (*kairoi*), some difficult (*chalepoi*, <sup><510i></sup>2 Timothy 3:1), some easy (*eukaireei*, <sup><612></sup>1 Corinthians 16:12).

*Reprove (elegxon)*. First aorist active imperative of *elegchoo*. “Bring to proof.” <sup><481i></sup>Ephesians 5:11.

*Rebuke (epitimeeson)*. First aorist active imperative of *epitimaoo*, to give honour (or blame) to, to chide. Common in the Gospels (<sup><277b></sup>Luke 17:3).

*Exhort (parakaleson)*. First aorist active imperative of *parakaleoo*, common Pauline word.

<sup><508b></sup>**2 Timothy 4:3** *A time when (kairos hote)*. One of the *akairoos* (out of season) times.



*Will not endure* (*ouk anexontai*). Future middle (direct) of *anechoo*. “Will not hold themselves back from” (<sup><51013></sup>Colossians 3:13). Having itching ears (*kneethomenoi teen akoeen*). Present middle (causative) participle of *kneethoo*, late and rare form of the Attic *knaoo*, to scratch, to tickle, here only in N.T. “Getting the ears (the hearing, *teen akoeen*) tickled.” The Vulgate has *prurientes*. Cf. the Athenians (<sup><4471></sup>Acts 17:21). Clement of Alexandria tells of speakers tickling (*kneethontes*) the ears of those who want to be tickled. This is the temptation of the merely “popular” preacher, to furnish the latest tickle.

<sup><51014></sup>**2 Timothy 4:4** *Will turn away their ears* (*teen akoeen apostrepousin*). Future active of old verb *apostrephoo*. See <sup><6121></sup>1 Corinthians 12:17 for this use of *akoee*. The people stopped their ears and rushed at Stephen in <sup><4475></sup>Acts 7:57.

*Will turn aside* (*ektrapeesontai*). Second future passive of *ektrepoō*. They prefer “myths” to “the truth” as some today turn away to “humanism,” “bolshivism,” “new thought” or any other fad that will give a new momentary thrill to their itching ears and morbid minds.

<sup><51015></sup>**2 Timothy 4:5** *But be thou sober* (*su de neephe*). Present active imperative of *neephoō*, for which see <sup><51016></sup>1 Thessalonians 5:6,8. “Be sober in thy head.”

*Suffer hardship* (*kakopatheeson*). See <sup><51019></sup>2 Timothy 2:9.

*Do the work of an evangelist* (*ergon poieson euaggelistou*). See <sup><6117></sup>1 Corinthians 1:17; <sup><4911></sup>Ephesians 4:11 for *euaggelistees*, gospelizer.

*Fulfil* (*pleerophoreeson*). First aorist active imperative of *pleerophoreō*, for which see <sup><51012></sup>Colossians 4:12. In <sup><51017></sup>Colossians 4:17 Paul uses *pleeroō* to Archippus about his ministry as he here employs *pleerophoreō*. Both verbs mean to fill full.

<sup><51016></sup>**2 Timothy 4:6** *I am already being offered* (*eedee spendomai*). Present (progressive) passive indicative of *spendoo*, old verb, to pour out a libation or drink offering. In N.T. only here and <sup><51017></sup>Philippians 2:17. “What was then a possibility is now a certainty” (Parry). The sacrifice of Paul’s life-blood has begun.

*Of my departure* (*tees analuseos mou*). Our very word “analysis.” Old word from *analuō*, to loosen up or back, to unloose. Only here in N.T.,

though *anulusai* for death is used by Paul in <sup><51023></sup>Philippians 1:23 which see for the metaphor.

*Is come* (*ephsteeken*). Perfect active indicative of *ephisteemi* (intransitive use). See <sup><51813></sup>1 Thessalonians 5:3; <sup><52134></sup>Luke 21:34. The hour has struck. The time has come.

<sup><50417></sup>**2 Timothy 4:7** *I have fought the good fight* (*ton kalon agoona eegoonismai*). Perfect middle indicative of *agoonizomai*, a favourite figure with Paul (<sup><41025></sup>1 Corinthians 9:25; <sup><51029></sup>Colossians 1:29), with the cognate accusative *agoona* (<sup><51027></sup>Philippians 1:27,30, etc.). The “fight” is the athletic contest of his struggle for Christ.

*I have finished the course* (*ton dromon teteleka*). Perfect active indicative of *teleoo*. He had used this metaphor also of himself to the elders at Ephesus (<sup><41016></sup>Acts 20:24). Then the “course” was ahead of him. Now it is behind him.

*I have kept the faith* (*teen pistin teteereeka*). Perfect active indicative again of *teereo*. Paul has not deserted. He has kept faith with Christ. For this phrase, see <sup><61412></sup>Revelation 14:12. Deissmann (*Light, etc.*, p. 309) gives inscriptions in Ephesus of a man who says: “I have kept faith” (*teen pistin teteereesa*) and another of a man of whom it is said: “He fought three fights, and twice was crowned.”

<sup><50418></sup>**2 Timothy 4:8** *Henceforth* (*loipon*). Accusative case, “for the rest.”

*There is laid up for me* (*apokeitai moi*). Present passive of *apokeimai*, old verb, to be laid away. See <sup><51006></sup>Colossians 1:5 for the hope laid away. Paul’s “crown of righteousness” (*ho tees dikaiosunees stephanos*, genitive of apposition, the crown that consists in righteousness and is also the reward for righteousness, the victor’s crown as in <sup><41025></sup>1 Corinthians 9:25 which see) “is laid away” for him.

*At that day* (*en ekeineei teei heemerai*). That great and blessed day (1:12,18).

*The righteous judge* (*ho dikaios kritees*). “The just judge,” the umpire who makes no mistakes who judges us all (<sup><41510></sup>2 Corinthians 5:10).

*Shall give me* (*apodoosei moi*). Future active of *apodidoomi*. “Will give back” as in <sup><61116></sup>Romans 2:6 and in full.

*But also to all them that have loved his appearing (alla pasin tois eegapeekosin teen epiphaneian autou).* Dative case of the perfect active participle of *agapao*, to love, who have loved and still love his second coming. *Epiphaneia* here can as in <sup><5010></sup>2 Timothy 1:10 be interpreted of Christ's Incarnation.

<sup><5019></sup>**2 Timothy 4:9** *Shortly (tacheoos).* In verse 21 he more definitely says "before winter." Apparently the trial might drag on through its various stages.

<sup><5010></sup>**2 Timothy 4:10** *Forsook me (me egkateleipen).* Imperfect (MSS. also have aorist, *egkatelipen*) active of the old double compound verb *egkataleipoo*, for which see <sup><6102></sup>Romans 9:29. Clearly in contrast to verse 9 and in the sense of <sup><5017></sup>1 Timothy 6:17, wilful desertion. Only mentioned elsewhere in <sup><51044></sup>Colossians 4:14.

*Crescens (Kreeskees).* No other mention of him.

*Titus to Dalmatia (Titos eis Dalmatian).* Titus had been asked to rejoin Paul in Nicopolis where he was to winter, probably the winter previous to this one (<sup><5012></sup>Titus 3:12). He came and has been with Paul.

<sup><5011></sup>**2 Timothy 4:11** *Only Luke is with me (Loukas estin monos met' emou).* Luke is with Paul now in Rome as during the first Roman imprisonment (<sup><50124></sup>Philemon 1:24; <sup><51044></sup>Colossians 4:14).

*Take Mark (Markon analaboon).* Second aorist active participle of *analambanoo*, old verb, to pick up, as in <sup><4163></sup>Ephesians 6:13,16. "Pick up Mark."

*He is useful to me (estini moi euchreestos).* See <sup><5121></sup>2 Timothy 2:21 for *euchreestos*. Paul had long ago changed his opinion of Mark (<sup><51040></sup>Colossians 4:10) because Mark had changed his conduct and had made good in his ministry. Now Paul longs to have the man that he once scornfully rejected (<sup><4157></sup>Acts 15:37ff.).

<sup><5012></sup>**2 Timothy 4:12** *Tychicus I sent to Ephesus (Tuchikon apesteila eis Epheson).* Perhaps Paul had sent him on before he came to Rome. He may have been still on the way to Ephesus.

<sup><5013></sup>**2 Timothy 4:13** *The cloak (teen pheloneen).* More common form *phelonee*. By metathesis for *phainolee*, Latin *paenula*, though which

language transliterated the word into the other is not known. The meaning is also uncertain, though probably “cloke” as there are so many papyri examples in that sense (Moulton and Milligan, *Vocabulary*). Milligan (N.T. *Documents*, p. 20) had previously urged “book wrap” as probable but he changed his mind and rightly so.

*With Carpus* (*para Karpooi*). “Beside Carpus,” at his house. Not mentioned elsewhere. Probably a visit to Troas after Paul’s return from Crete.

*The books* (*ta biblia*). Probably papyrus rolls. One can only guess what rolls the old preacher longs to have with him, probably copies of Old Testament books, possibly copies of his own letters, and other books used and loved. The old preacher can be happy with his books.

*Especially the parchments* (*malista tas membranas*). Latin *membrana*. The dressed skins were first made at Pergamum and so termed “parchments.” These in particular would likely be copies of Old Testament books, parchment being more expensive than papyrus, possibly even copies of Christ’s sayings (L<sup>1</sup> Luke 1:1-4). We recall that in A<sup>1</sup> Acts 26:24 Festus referred to Paul’s learning (*ta grammata*). He would not waste his time in prison.

**2 Timothy 4:14** *Alexander the coppersmith* (*Alexandros ho chalkeus*). Old word, only here in N.T., for metal-worker (copper, iron, gold, etc.). Possibly the one in 2 Timothy 1:20, but not the one in A<sup>1</sup> Acts 19:33f. unless he afterwards became a Christian.

*Did me much evil* (*moi kaka enedeixato*). Evidently he had some personal dislike towards Paul and possibly also he was a Gnostic.

*Will render* (*apodoosei*). Future active of the same verb used in verse 8, but with a very different atmosphere.

**2 Timothy 4:15** *Be thou ware also* (*kai su phulassou*). Present middle (direct) imperative of *phulassou*, “from whom keep thyself away.”

*Withstood* (*antestee*). Second aorist active indicative of *anthisteemi*, “stood against my words.” See A<sup>1</sup> 2 Timothy 3:8; R<sup>1</sup> Galatians 2:11.

**2 Timothy 4:16** *At my first defence* (*en teei prooteei apologiai*). Original sense of “apology” as in S<sup>1</sup> Philippians 1:7,16. Either the first

stage in this trial or the previous trial and acquittal at the end of the first Roman imprisonment. Probably the first view is correct, though really there is no way to decide.

*No one took my part* (*oudeis moi paregeneto*). “No one came by my side” (second aorist middle indicative of *paraginomai*). See <sup><514B></sup>1 Corinthians 16:3.

*But all forsook me* (*alla pantes me egkateleipon*). Same verb and tense used of Demas above (verse 10), “But all were forsaking me” (one by one) or, if aorist *egkatelipon*, “all at once left me.”

*May it not be laid to their account* (*mee autois logistheiee*). First aorist passive optative in future wish with negative *mee*. Common Pauline verb *logizomai* (<sup><513B></sup>1 Corinthians 13:5; <sup><514B></sup>Romans 4:3,5).

<sup><517></sup>**2 Timothy 4:17** *But the Lord stood by me* (*ho de kurios moi pareste*). Second aorist active of *paristeemi* (intransitive use), “took his stand by my side.” See <sup><512></sup>Romans 16:2. Clearly Jesus appeared to Paul now at this crisis and climax as he had done so many times before.

*Strengthened me* (*enedunamoosen me*). “Poured power into me.” See <sup><513></sup>Philippians 4:13.

*That through me the message might be fully proclaimed* (*hina di' emou to keerugma pleerophoreetheei*). Final clause with *hina* and first aorist passive subjunctive of *pleerophoreoo* (see verse 5). Either to the rulers in Rome now or, if the first imprisonment, by his release and going to Spain.

*And that all the Gentiles might hear* (*kai akousoosin panta ta ethnee*). Continuation of the purpose with the aorist active subjunctive of *akouoo*.

*I was delivered out of the mouth of the lion* (*erustheen ek stomatos leontos*). First aorist passive indicative of *ruomai* (<sup><511></sup>1 Thessalonians 1:10). A proverb, but not certain what the application is whether to Nero or to Satan (<sup><512></sup>1 Thessalonians 2:18) or to the lion in the arena where Paul could not be sent because a Roman citizen.

<sup><518></sup>**2 Timothy 4:18** *Will deliver me* (*rusetai me*). Future middle. Recall the Lord’s Prayer. Paul is not afraid of death. He will find his triumph in death (<sup><512></sup>Philippians 1:21f.).

*Unto his heavenly kingdom (eis teen basileian autou teen epouranion).*

The future life of glory as in <sup><4652></sup>1 Corinthians 15:24,50. He will save (*soosei*, effective future) me there finally and free from all evil.

*To whom be the glory (hooi hee doxa).* No verb in the Greek. Paul's final doxology, his Swan Song, to Christ as in <sup><4905></sup>Romans 9:5; 16:27.

<sup><5049></sup>**2 Timothy 4:19** *Prisca and Aquila (Priscan kai Akulan).* Paul's friends now back in Ephesus, no longer in Rome (<sup><5161B></sup>Romans 16:3). See 1:16 for the house of Onesiphorus.

<sup><5021></sup>**2 Timothy 4:20** *Erastus (Erastos).* See <sup><4492></sup>Acts 19:22; <sup><5163></sup>Romans 16:23.

*Trophimus (Trophimon).* A native of Ephesus and with Paul in Jerusalem (<sup><4400></sup>Acts 20:4; 21:29).

*At Miletus sick (en Mileetooi asthenounta).* Present active participle of *astheneo*, to be weak. Probably on Paul's return from Crete.

<sup><5021></sup>**2 Timothy 4:21** *Before winter (pro cheimoonos).* Pathetic item if Paul was now in the Mamertine Dungeon in Rome with winter coming on and without his cloak for which he asked. How long he had been in prison this time we do not know. He may even have spent the previous winter or part of it here. Eubulus, Pudens, Linus, Claudia are all unknown otherwise. Irenaeus does speak of Linus.

*The Lord be with thy Spirit (ho kurios meta tou pneumatou sou).* Let us hope that Timothy and Mark reached Paul before winter, before the end came, with the cloak and with the books. Our hero, we may be sure, met the end nobly. He is already more than conqueror in Christ who is by his side and who will welcome him to heaven and give him his crown. Luke, Timothy, Mark will do all that mortal hands can do to cheer the heart of Paul with human comfort. He already had the comfort of Christ in full measure.