

**Notes on the Greek New Testament**  
**Day 297 – October 24<sup>th</sup> – 2 Timothy 2:20-3:17**

**Works frequently referenced in these notes on 2 Timothy**

Mounce, William D

*Word Biblical Commentary Vol 46: Pastoral Epistles*, Nashville, Thomas Nelson, 2000

Stott, John R W

*Guard the Gospel: The message of 2 Timothy*, London, IVP, 1973**Verse 20**

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

μεγας, μεγαλη, μεγα large, great  
 οικια, ας f house, home, household  
 μονον adv only, alone  
 σκευος, ους n object, thing, vessel  
 χρυσοις, η, ουν made of gold, golden  
 ἀργυροις, α, ουν made of silver  
 ξυλινοις, η, ον wooden  
 ὀστρακινοις, η, ον made of baked clay  
 τιμη, ης f honour, respect, price  
 ἀτιμια, ας f disgrace, shame, dishonour

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

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

**Verse 21**

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

ἐαν if, even if, though  
 ἐκκαθάρῃ Verb, aor act subj, 3 s ἐκκαθαίρω  
 clean out, make clean  
 ἑαυτος, ἐαυτη, ἑαυτον him/her/itself

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

ἔσται Verb, fut indic, 3s εἶμι

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

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

Cf. 1 Thess 4:3-4.

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

**Verse 22**

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

νεωτερικος, η, ον youthful, associated with youth

ἐπιθυμια, ας f desire, lust, passion

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

φευγω flee, run away from, avoid

Cf. 1 Tim 6:11

δίωκω seek after, pursue, follow  
 δικαιοσυνη, ης f righteousness, what is right

πιστις, εως f faith, trust, belief

εἰρηνη, ης f peace

ἐπικαλεω call; midd call upon, appeal to

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

### Verse 23

τάς δὲ μωράς καὶ ἀπαιδευτούς ζητήσεις  
παραιτοῦ, εἰδῶς ὅτι γεννώσι μάχας·

μωρος, α, ον foolish  
ἀπαιδευτος, ον ignorant, stupid,  
uneducated

ζητησεις, εως f debate, controversy

Cf. 1 Tim 1:4

παραιτομαι keep away from, refuse to  
hear

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

γεννωω be father of, bear, give birth to  
μαχη, ης f quarrel, fight

### Verse 24

δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἥπιον  
εἶναι πρὸς πάντα, διδακτικόν, ἀνεξίκακον,

δουλος, ου m slave, servant

δει impersonal verb it is necessary, must,  
should

μαχομαι quarrel, fight

ἥπιος, α, ον gentle, kind

Cf. 1 Thess 1:7.

εἶναι Verb, pres infin εἶμι

διδακτικος, α, ον able to teach

ἀνεξικακος, ον tolerant, patient

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

### Verse 25

ἐν πραΰτητι παιδεύοντα τοὺς  
ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς  
μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

πραΰτης, ητος (and πραοτης) f gentleness,  
humility

παιδευω instruct, teach, correct

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

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

μηποτε whether perhaps, perhaps

δωη Verb, aorist act opt, 3 s διδομι

μετανοια, ας f repentance, change of  
heart

ἐπιγνωσις, εως f knowledge, recognition

ἀληθεια, ας f truth, reality

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

### Verse 26

καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος,  
ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνον θελημα.

ἀνανήψωσιν Verb, aor act subj, 3 pl

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

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

διαβολος, ου m the devil

παγισ, ιδος f snare, trap

ἐξωγρημένοι Verb, perf pass ptc, m nom pl

ζωγρεω catch, capture

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

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

θελημα, ατος n will, wish, desire

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

### 2 Timothy 3:1

Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις  
ἐνστήσονται καιροὶ χαλεποί·

ἐσχατος, η, ον last, final

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

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

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

#### Verses 2-4

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

#### Verse 2

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

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

Cf. 1 Tim 6:10.

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

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

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

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

Cf. Rom 1:30.

ἀχαριστος, ου ungrateful  
ἀνοσιος, ου irreligious, impious

#### Verse 3

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

ἄστοργος, ου lacking normal human  
affection, inhuman

Cf. Rom 1:31.

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

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

ἀκρατης, ες lacking self control, violent

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

ἀνημερος, ου fierce, vicious

Literally, 'untamed.'

ἀφιλαγαθος, ου enemy to goodness

Again, note the contrast in Titus 1:8.

#### Verse 4

προδοται, προπετεῖς, τετυφωμένοι, φιλήδονοι  
μᾶλλον ἢ φιλόθει,

προδοτης, ου m traitor, betrayer,  
treacherous person

προπετης, ες gen ους rash, reckless

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

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

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

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

ἢ or, than

φιλοθεος, ου loving God

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

**Verse 5**

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

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

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

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

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

**Verse 6**

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

ἐκ τούτων is partitive, 'some of these.'

ἐνδύνω enter on the sly, worm in  
οἰκια, ας f house, home, household  
αἰχμαλωτίζω make captive, take prisoner  
γυναικαριον, ου n morally weak woman

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

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

σωρευω heap up; pf pass ptc weighed  
down, overwhelmed

ἁμαρτια, ας f sin

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

ἐπιθυμια, ας f desire, longing, lust  
ποικίλος, η, ου various kinds of, all kinds of

ἀγόμενα ἐπιθυμίαις ποικίλαις 'led astray by various passions.'

**Verse 7**

πάντοτε μαθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

παντοτε always  
μαθανω learn, find out  
μηδεποτε adv never  
ἐπιγνωσις, εως f knowledge, recognition  
ἀληθεια, ας f truth, reality  
ἐλθεῖν Verb, aor act infin ἐρχομαι  
δυναμαι be able to, be capable of

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

**Verse 8**

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

The focus now shifts to the opponents.

τροπος, ου m way, manner; ὃν τ. in the  
same way as, as, like  
ἀντέστησαν Verb, aor act indic, 3 pl  
ἀνθιστημι resist, oppose, withstand

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

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

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

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

**Verse 9**

ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκεῖνον ἐγένετο.

προκοπτω advance, progress  
πλειων, πλειον ογ πλεον more; ἐπι π.  
further, more and more

ἀνοια, ας f stupidity, foolishness

ἐκδηλος, ου clearly evident

ἔσται Verb, fut indic, 2 s εἰμι

ἐκεῖνος, η, ο that (one), those

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

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

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

Hendriksen

### Verse 10

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

συ 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 διωγοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμὸς 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 γινομαι

"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 ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται·

θέλω wish, will

εὐσεβως in a godly manner

ζῶ live, be alive

What does ἐν Χριστῷ Ἰησοῦ qualify?

- It could modify παντες with οἱ θελοντες εὐσεβως ζην being somewhat parenthetical;
- 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 πλανώμενοι.

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; ἐπι 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**

σύ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,

συ 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.

ἐπιστώθης Verb, aor pass indic, 2 s  
πιστοομαι firmly believe, be convinced of  
εἰδως 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 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 συ

σοφίσει Verb, aor act infin σοφίζω 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**

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

γραφη, 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**

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

ἀρτιος, 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. ἐργα ἀγαθα, 'good works' ... is a repeated theme in the PE, placing emphasis upon the practical outworking of the gospel." Mounce.