

Introduction to the Pastoral Epistles

Many contemporary scholars consider the Pastoral Epistles to be pseudonymous – written not by Paul but by someone else after Paul's death, writing in Paul's name to uphold and maintain the Pauline tradition among the churches. In view of "the nearly universal witness of 1800 years of church interpretation ... that the self-witness of the PE [Pastoral Epistles] is credible and true", Mounce seeks "to recreate a historical setting in Paul's lifetime in which these events may have occurred and to ask if the PE may reasonably be placed in this setting." He writes, "Is it more credible to see Paul writing the PE at the end of his life in a unique historical situation or to see an admirer of Paul, either shortly after his death or toward the end of the first century, perhaps with scraps of authentic material, writing the three letters in an attempt to make Paul's message relevant to the specific issues that arose in that generation?" We shall follow the method outlined by Mounce, looking first at the testimony of the New Testament material itself and then briefly considering the arguments concerning authorship.

Timothy

Timothy is first mentioned in Acts 16:1-3. Paul was on his second missionary journey to Derbe and Lystra when Timothy was brought to his attention as one who might be a suitable helper for Paul. Timothy may have been converted through Paul's ministry during his first missionary journey (see 1 Timothy 1:2).

When Jews from Thessalonica arrived at Beroea, stirring up such trouble that Paul had to leave, he left Timothy and Silas behind. Mounce comments that they were left, "presumably to instruct the new converts in their faith. This is a significant indication of how Paul sees Timothy's usefulness. Timothy was gifted as a teacher, and Paul had him use his skills in catechetical instruction of new converts. It is also significant that Paul was willing to leave Silas and Timothy in a hostile situation. [It suggests] that Timothy was not a timid person."

Timothy, along with Silas, was with Paul for the 18 months or so of his ministry at Corinth. It was probably during this time that Paul wrote 1 & 2 Thessalonians, both of which are stated to be from "Paul, Silas and Timothy." Timothy had been involved in ministry at Thessalonica while Paul was at Athens (1 Thess 3:1-3).

During his third missionary journey Paul spent the best part of three years at Ephesus (Acts 19:8,10; 20:31). During this time Timothy was sent to Corinth (1 Cor 4:17; 16:10-11), into a difficult situation which Paul was seeking to deal with by letter and by emissary. Paul's second letter to the Corinthians also includes Timothy along with Paul as sender (2 Cor 1:1). Timothy was later with Paul during his imprisonment at Rome, for he is named as co-author of the letters to Philippians and Colossians.

Historical Setting of the Pastorals According to their own Testimony

Mounce suggests the following reconstruction of the history of Paul, his companions and his letters from the testimony of the Pastoral Epistles and the traditions of the early church.

Acts is silent on the matter of the outcome of Paul's trial in Rome – Luke's concern is to track the spread of the gospel from Jerusalem to the heart of the Roman Empire. The Pastoral Epistles suggest that Paul was released from his imprisonment. We know that Paul had hoped and planned to travel from Rome to Spain (Rom 15:24), and Clement of Rome, writing in about 96AD, states that Paul's ministry reached the limits of the West (1 Clem 5:5-7), i.e., further west than Rome, maybe to the straits of Gibraltar. The Muratorian Canon of 180 AD states that Paul proceeded from Rome to Spain. The Pastoral Epistles are silent about any journey to Spain but do suggest that Paul made a journey to Crete, the island to which he later sent Titus. Paul may have travelled first to Crete and later to Spain, or first to Spain spending only a short time there before going to Crete with Titus.

While travelling to Crete¹ Paul passed through Macedonia where he met up with Timothy (1 Tim 1:3). This may be the tearful visit referred to in 2 Tim 1:4, especially if it was the first time Timothy had met up with Paul again since his release from prison. Perhaps Timothy had left Ephesus and travelled to discuss the problems there with Paul. Timothy was sent back to Ephesus by Paul to continue his ministry there – again suggesting that he was far from the timid young man suggested by some. Some time later Paul wrote the letter we know as 1 Timothy.

Paul stayed in Crete sufficient time for opposition to develop, leaving Titus behind to continue the work in a similarly difficult situation to that faced by Timothy in Ephesus. Paul wrote to Titus (probably at much the same time as he wrote 1 Timothy), sending the letter by the hand of Zenas and Apollos who were travelling through the area. At that time Paul was not certain whom he might send to replace Titus, it might be Artemas or Tychicus (Titus 3:12-13). As soon as he has managed to send relief Paul wants Titus to come and meet him in Nicopolis where he had decided to spend the winter. Tychicus eventually seems to have replaced Timothy at Ephesus so that he might travel to Rome (2 Tim 4:2). Titus, meanwhile, may have managed to meet up with Paul (probably therefore relieved by Artemas). We find later that he is working in Dalmatia (2 Tim 4:10).

By the time Paul wrote his second letter to Timothy he was back in prison in Rome (2 Tim 1:8,17; 2:9). Mounce thinks that the arrest might have been instigated by Alexander, "the name Alexander is Ephesian, and he may have instigated the arrest as a personal vendetta because Paul had excommunicated him (1 Tim 1:20; 2 Tim 4:14)." It is possible that Paul never reached Nicopolis but was arrested *en route* and taken to Rome or that, having visited Nicopolis he got as far as Miletus (on his way to visit Timothy at Ephesus?) before being arrested, Trophimus being left behind sick (2 Tim 4:20). Paul may have abandoned his cloak and parchments on the way through Troas (2 Tim 4:13). Erastus accompanied Paul as far as Corinth (2 Tim 4:20).

Paul's second imprisonment in Rome appears to have been far more severe than the house arrest of his first imprisonment. Mounce writes:

Onesiphorus had to search diligently before finding Paul (2 Tim 1:17), who was imprisoned as a serious criminal (2 Tim 2:9). His lack of shame at Paul's chains, Paul's encouragement to Timothy that he too not be ashamed, all the Asian Christians abandoning Paul, and the abandonment of Demas, one of Paul's inner circle, all suggest the seriousness of the imprisonment. The presence of Luke, a physician, and Paul's desire for a warm cloak may also point to a difficult imprisonment (although Luke was also a friend and winter was coming). Paul's eulogy and his admission of impending death (2 Tim 4:6-8, 18) show that he knew he would not be released.

Paul urged Timothy to come to him at Rome, bringing Mark with him. Mark may also have been at Ephesus.

Tradition records that Paul was beheaded under the Neronian persecution that began in 65 AD – perhaps, if Eusebius is to be believed, in 67 AD.

The Question of Authenticity

Doubts concerning the authenticity of the Pastoral Epistles arise from two broad sets of considerations:

- Historical – the historical details mentioned in the PE seem difficult to reconcile with Acts and the testimony of Paul's other letters. There is no other record of Paul's mission to Crete and it is difficult to fit such a mission, and a visit to Spain, into the limited timeframe available.
- Language and style – the language and style of the PE are significantly different from that of Paul's other letters.

¹ It is possible that Paul met with Timothy of his way *back* from Crete rather than on his way to Crete.

On the matter of the **history**, the arguments scarcely support a later fiction. As Mounce writes, "It seems ... unlikely that a pseudepigrapher, a person writing under Paul's name, would have created a fictitious historical setting that did not fit into Acts, especially an entire missionary journey to Crete. If his purpose in writing was to show to a later generation the relevance of Paul's teaching using Paul's name, it seems that he would have more carefully set his presentation within the historical context of Acts."

Regarding **style**, it is probable that Luke acted as an amanuensis to Paul for the PE. Luke may have been granted a greater measure of freedom in the composition than Paul generally granted his amanuensis, particularly in the case of 2 Timothy given the harsher conditions of Paul's imprisonment. This could, in part, account for some of the differences in style. Paul's own style may also have been affected by a lengthy period of imprisonment at Caesarea and Rome. Furthermore, much of what is claimed to be distinctive vocabulary is related directly to the situation being addressed in the Pastoral Epistles.

Finally, Paul's awareness of the imminent prospect of his death would have affected his concerns. He wishes to impress upon his trusted deputies the necessity on ensuring the continuance of the work he has begun, both by ensuring that the gospel message is passed on intact to others and that the churches have leadership which can withstand the approaching storms.

Given such considerations, on the matter of vocabulary and style Mounce concludes with a couple of quotes from other scholars, "B. M. Metzger concludes 'It seems therefore, that a discrete reticence should replace the almost unbounded confidence with which many scholars have used this method [statistical analysis of words and phrases] to solve the problem of the authorship of the PE'... Spicq likewise says:

The Pastorals offer no characteristic that excludes their Pauline origin. The evolution of the style of the Apostle is perhaps due to the more sophisticated Greek and Roman culture, its vocabulary on subjects that he touches on for the first time, the tone of his exhortations, his age and the fact that he addresses himself to some disciples. In addition, there exists no canon of vocabulary, of style and of theological thought of Saint Paul to which all of the other givens must be compared and reduced. To define the authentic Apostle exclusively by the language and the doctrine of the *Hauptbriefe* would be to mutilate the rich personality of the thinker, of the writer, of the man.

1 Timothy

Mounce draws particular attention to Paul's words to the Ephesian elders recorded in Acts 20:18b-35 and to the parallels with the Pastoral Epistles, suggesting that Paul foresaw the very problems that were later to arise. "People from within the congregation had risen up in opposition to Paul and the gospel (Acts 20:30). Their teaching was loosely based on Jewish mythical reinterpretation of the law and its genealogies, with probably a strong influence of Hellenistic thought and possibly proto-gnostic error. They had divorced doctrine from behaviour, paving the way for licentiousness and greed... While the teaching appears to have some similarities to what was happening in nearby Colossae, it does appear to be unusual. It is natural to assume that in this situation Paul's vocabulary, and perhaps even his method of argumentation, can be expected to be different from other situations such as those caused by Judaisers coming from outside of the church as in Galatia."

There is an emphasis on church governance in the letter because it is addressing specific historical issues arising from poor leadership. The emphasis is not so much on the doctrine of the leaders or on church structure but on personal character, conduct and understanding of the gospel.

Mounce sums up the purpose of the letter as follows:

- (a) To encourage Timothy to stay at Ephesus and deal with the significant and difficult issues that had arisen;
- (b) to provide authoritative instruction on how the household of God was to conduct itself in case Paul delayed in coming; and
- (c) to combat directly the opponents and their teaching and to remind Timothy of how he was to conduct himself and what he was to teach. The underlying

purpose was then to encourage Timothy in his work but also to transfer Paul's authority to Timothy in his fight against the opponents.

Works frequently referenced in these notes on 1 & 2 Timothy

Mounce, Willian D

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

1 Timothy 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

ἐπιταγή, ης f command, order, authority

In contrast with his opponents' 'wish' to be teachers (v.7). κατ' ἐπιταγὴν has the force 'by order of.'

σωτηρ, ηρος m saviour

Mounce suggests that the term is polemical, "directed toward the Ephesian worship of emperors as saviours."

ἐλπις, ιδος f hope, ground of hope

Cf. Acts 28:20; Col 1:27. Without Christ the world is without hope Eph 2:12.

1 Timothy 1:2

Τιμοθέω γνησίω τέκνω ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

γνησιος, α, ον genuine, true, loyal

Conveys both intimacy and authority. In the latter regard it stresses that Timothy carries Paul's authority in his ministry at Ephesus. He is Paul's authorised representative.

τεκνον, ου n child

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

Though we first encounter Timothy during Paul's second missionary journey he may have been a convert of Paul's ministry during his first missionary journey.

ἔλεος, ους n mercy, compassion

ἔλεος is perhaps an appropriate addition to Paul's normal greeting for one so dear to him and also one facing a difficult ministry.

εἰρήνη, ης f peace

ἀπο "governs both θεου, 'God,' and Χριστου, 'Christ,' showing that the trilogy of blessing comes from both persons of the Godhead acting in concert. This is the same grammatical and christological formulation that is in v.1."

Mounce

ⲛ² D² Ψ TR insert ἡμῶν after πατρος.

1 Timothy 1:3

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν

The seriousness of the problem at Ephesus is underlined by Paul launching directly into the subject without following the salutation with his normal thanksgiving.

καθως the thought is never formally completed.

παρακαλεω exhort, encourage, urge

σε Pronoun, acc s συ

προσμεῖναι Verb, aor act infin προσμενω

remain, stay with, stay on, remain

faithful to, continue in

πορευομαι go, proceed, travel

In the light of 1 Tim 3:14 Mounce suggests that "Timothy had been sent to Ephesus and later travelled to meet Paul, who was on his way to Macedonia (after the Roman imprisonment and on his way to Spain or Crete?). Timothy returned to Ephesus; Paul wrote the letter in support of Timothy's task in Ephesus and planned to come himself when he could."

παραγγείλῃς Verb, aor act subj, 2 s

παραγγελλω command, instruct

Suggests an authoritative prohibition. The opponents are not identified but, in the light of 3:1-7 may have included some in leadership in the church.

ἑτεροδιδασκαλεω teach a different

doctrine; teach a false doctrine

Only here and at 6:3 in the NT. Cf. Gal 1:6.

There were some at Ephesus whose teaching differed from that of the Apostle Paul. In particular, these teachers loved speculative theology (see v.4). "It appears to have been an aberrant Judaism with Hellenistic/gnostic tendencies that overemphasised the law and underestimated Christ and faith, taught dualism (asceticism, denial of a physical resurrection), was unduly interested in the minutiae of the OT, produced sinful lifestyles and irrelevant quibbling about words, and was destroying the reputation of the church in Ephesus. The opponents' teaching and behaviour conflicted with what God intended, which has above all characterised by faith." Mounce. Timothy's task was to ensure that the teaching at Ephesus remained true to the Gospel.

1 Timothy 1:4

μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει –

μηδε negative particle nor, and not, not even

προσεχω pay close attention to, hold on to

They pay inordinate attention to the speculative (the unknown) rather than to what is historical, revealed and known.

μυθος, ου m myth, fanciful story

In contrast to the gospel which is rooted in historical events.

γενεαλογια, ας f genealogy
ἀπεραντος, ον endless, interminable

These appear not to have been gnostic in origin but rather Jewish speculation (2 Tim 4:4; Titus 1:14). Speculative systems cause controversy today just as much as genealogical speculation in the first century.

ὅστις, ἡτις, ὅ τι who, which
ἐκζητησις, εως f senseless speculation;
perhaps argument, controversy

The unusual (unique?) intensive form here with the prefix ἐκ would seem to be intensive. "Instead of producing godliness, the heresy resulted in futile speculation." Mounce

παρεχω act & midd cause, bring about
μᾶλλον adv more; rather, instead
ἢ or, than
οἰκονομία, ας f management of a household, responsibility, (divine) plan

The use of this term may reflect the fact that some who were causing trouble came from the leadership of the church. "These people accepted the office of steward, an office ordained by God, and yet they were abusing the office." Mounce

πίστει Noun, dat s πιστις, εως f see v.2

Faith is central to the 'economy of God', the way his kingdom is run. Faith rests on what God has said and what God has done, not on speculation. Such faith is also accompanied by the qualities mentioned in the next verse.

1 Timothy 1:5

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

τέλος, ος n end, conclusion
παραγγελια, ας order, command, instruction

Timothy must pursue his ministry, even a ministry of confrontation, in a spirit of love.

καθαρος, α, ον pure, clean, innocent
συνειδησις, εως f conscience, awareness

Cf. 2 Tim 1:3; 1 Tim 3:9.

ἀγαθος, η, ον good, useful, fitting
ἀνυποκριτος, ον sincere, genuine

The suggestion is that the faith professed by Paul's opponents is not genuine.

1 Timothy 1:6

ὧν τινες ἀστοχίσαντες ἐξετράπησαν εἰς ματαιολογίαν,

ἀστοχίσαντες Verb, aor act ptc, m nom pl
ἀστοχεω (lit miss the mark) lose one's way, leave the way

Only here and 1 Tim 6:21; 2 Tim 2:18.

ἐξετράπησαν Verb, aor pass dep indic, 3 pl
ἐκτρεπομαι wander, go astray, turn aside.

ματαιολογια, ας f empty talk

"They are like marksmen who miss the target, like travellers who never reach their destination because they have taken the wrong turn and have failed to look for the familiar signs along the road. The path which these people have taken is not even a detour. It is more like a dead end street beyond which lies a swamp, in their case the swamp of 'futile talk', useless reasoning, argumentation that gets nowhere (cf. Titus 1:10), dry as dust disputation, a wrangling about fanciful tales, ancient pedigrees! Yes, their vaunted learning has finally landed them in a no-man's land of ceremonial subtleties, in the dreary marsh of ridiculous hair-splitting. And the owner of that quagmire is ... Satan, who heads the welcoming committee (1 Tim.5:15)." Hendriksen

1 Timothy 1:7

θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες
μήτε ἃ λέγουσιν μήτε περὶ τίνων
διαβεβαιοῦνται.

θέλω wish, will

Maybe, 'they want a reputation as ...'

εἶναι Verb, pres infin εἶμι
νομοδιδάσκαλος, ου m teacher of the law,
interpreter of the law

"Their desire is exceeded only by their
ignorance." Mounce

νοεῶ understand, discern, imagine

The sense here is concessive, '*even though* they
do not understand ...'

μητε and not; μητε ... μητε neither ... nor
διαβεβαιοῦμαι speak confidently, insist on,
give special emphasis

"They are proclaiming their gospel with
complete and total confidence, and with
complete and total ignorance. They are
devoted to their gospel (προσεχειν; v4),
preaching with dogmatic authority, and are
wrong. It is no wonder that Paul begins his
epistle on a note of authority, διαβεβαιουν, 'to
assert dogmatically,' occurs elsewhere in the
NT only in Titus 3:8 where Paul tells Titus to
assert dogmatically and confidently the
instructions Paul had given him." Mounce

1 Timothy 1:8

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ
νομίμως χρῆται,

οἶδα (verb perf in form but with present
meaning) know, understand

καλός, η, ου good, right, proper
νόμος, ου m law

Paul's opponents may have accused him of a
low view of the law. "The law is good because
it accurately reflects the will of God and is
beneficial to people." Mounce.

ἐάν if
νομίμως lawfully, legitimately

Note the wordplay.

χραομαι use, make use of

"Just because the law is good does not mean
that the opponents are justified in basing their
myths on it. The law has specific functions and
limitations, and these must be respected."
Mounce

1 Timothy 1:9

εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται,
ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ
ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις,
πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις,

εἰδὼς Verb, perf act ptc, m nom s οἶδα see
v.8

δικαίος, α, ου righteous, just

"The listed sins are contrasted with both the
'just person' and the 'healthy teaching, which is
in conformity with the gospel' (vv. 10b-11a),
thus aligning the 'just person' with the gospel
and suggesting that Paul is thinking of the
Christian." Mounce

νόμος, ου m law
κειμαι lie, be laid; exist

'laid down'

ἀνομος, ου lawless, outside the law
ἀνυποτακτος, ου disorderly, disobedient

Mounce suggests that the following list
roughly matches the content of the Decalogue.
It begins with a series of paired terms,
following the initial summary pair.

ἀσεβης, ες godless, impious
ἀμαρτωλος, ου sinful, sinner
ἀνοσιος, ου irreligious, impious
βεβηλος, ου vile, godless, irreligious
πατροφλας, ου m one who murders his
father
μητροφλας, ου m one who murders his
mother

These terms could mean 'one who strikes his
father/mother.' Mounce follows Ellicott in
adopting this meaning, reflecting the fifth
commandment and distinguishing the sins
spoken of here from the one following which
reflects the sixth commandment.

ἀνδροφονος, ου m murderer

The law is a sword against the unrighteous but
is no cause for fear for those who seek to
follow Christ.

1 Timothy 1:10

πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς,
ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῆ
ὑγαινούση διδασκαλία ἀντίκειται,

πορνος, ου m man who practices sexual
immorality

ἀρσενοκοιτης, ου m practicing
homosexual

Cf. Lev 10:13.

ἀνδραποδιστης, ου m kidnapper, slave
dealer

ψευστης, ου m liar

ἐπιορκος, ου m perjurer

Here alone in the NT.

ἕτερος, α, ον other, another, different

καὶ εἰ τι ἕτερον 'and anything else ...'

ὕγιαίνουσι Verb, pres act ptc, f dat s ὑγιαίνω
be sound, be in good health
διδασκαλία, ας f what is taught, teaching,
doctrine

"Elsewhere, Paul describes his opponents as having a 'morbid craving for controversy' (1 Tim 6:4), being 'depraved in mind' (1 Tim 6:5), and their talk as eating 'its way like gangrene' (2 Tim 2:17). Both the opponents and their teaching are spiritually sick. In contrast, Paul's gospel is spiritually healthy." Mounce. Cf. 2 Tim 1:13; Titus 1:13.

ἀντικειμαι oppose, be against

1 Timothy 1:11

κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

κατα refers back to ὑγιαίνουσι διδασκαλία.

εὐαγγέλιον, ου n good news, gospel
δόξα, ης f glory

The law reveals the sin for sinners, the gospel the glory of God to those with eyes to see it, cf. 2 Cor 4:4-6.

μακαριος, α, ον blessed

We account him blessed who is the source of all blessing.

ἐπιστεύθην Verb, aor pass indic, 3 s πιστεω
believe (in), have faith (in), pass be
entrusted with

1 Timothy 1:12-17

Paul contrasts his past with his present situation as a demonstration of God's saving grace.

1 Timothy 1:12

Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν,

χαρις, ιτος f grace; thanks, gratitude

χαριν ἔχω 'I constantly give thanks ...' – present continuous.

ἐνδυναμωσαντί Verb, aor act ptc, m dat s
ἐνδυναμοω strengthen, make strong

The reference is not to daily strengthening and enabling (note the aorist) but to the initial call to apostolic ministry along with the power that enabled him to leave his former way of life and follow Christ.

πιστος, η, ον faithful, trustworthy

Picks up the theme of trust in v.11. God considered that he *would be* a trustworthy servant, one who would faithfully discharge the task entrusted to him.

ἠγήσατο Verb, aor midd dep indic, 3 s
ἠγεομαι think, regard, consider

θέμενος Verb, aor midd ptc, m nom s τιθημι
place, set, appoint

διακονια, ας f ministry, service

1 Timothy 1:13

τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,

προτερον and το π. adv before, previously,
formerly

ὄντα is concessive, 'even though I was ...', or maybe 'I who was ...' emphasising the magnitude of God's grace.

βλασφημος, ον speaking against God,
blasphemous

διωκτης, ου m persecutor

Here alone in the NT.

ὑβριστης, ου m insolent person, person of
insulting behaviour

'A thoroughly objectionable character' Guthrie

ἠλεήθην Verb, aor pass indic, 1 s ἔλεαω and
ἐλεεω be merciful; pass. receive mercy
ἀγνοεω not know, fail to understand

"His ignorance did not give him any claim on God's ἔλεος [mercy], but merely put him within the pale of its operation." Ellicott.

ἀπιστια, ας f unbelief, unfaithfulness

1 Timothy 1:14

ὑπερπελόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

ὑπερπελοναζω overflow, be present
beyond measure

Cf. Rom 5:20. There is a superabundance of grace – more than a sufficiency.

πιστις, εως f faith, trust, belief

"The triad of blasphemer, persecutor, and insolent person was obliterated by the triad of mercy, faith, and love that Paul now possesses through his relationship with Christ." Mounce. Faith and love are evidence of the work of God's grace in the heart.

1 Timothy 1:15

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ,

πιστος, η, ον see v.12

For this formula, cf. 1 Tim 4:9 also 1 Tim 3:1; 2 Tim 2:11; Titus 3:8. All except 1 Tim 3:1 focus on salvation.

ἀποδοχη, ης f acceptance
 ἄξιος, α, ον worthy, deserving
 ἁμαρτωλος, ον sinful, sinner
 σωζω save, rescue, heal
 πρωτος, η, ον first, leading, foremost

Paul is highlighting the fact that he had been guilty of the most terrible things as one who had persecuted the church and Christ (Gal 1:13 cf. 1 Cor 15:9; Eph 3:4-6). Concerning the present tense Mounce writes, "Paul had an abiding sense of being a forgiven sinner... Certainly Paul must have shuddered whenever he remembered his previous acts of persecution, and certainly this would have produced a continual amazement at the incomprehensible gifts of God's mercy and grace that had been so undeservedly bestowed upon him in superabundant measure."

1 Timothy 1:16

ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

ἠλεήθην see v.13
 ἐμοὶ Pronoun, dat s ἐγὼ
 ἐνδείξῃται Verb, aor midd subj, 3 s
 ἐνδεικνυμαι show, give indication of
 ἅπας, ασα, αν (alternative form of πας) all, whole
 μακροθυμία, ας f longsuffering, patience

τὴν ἅπασαν μακροθυμίαν 'his unlimited patience' NIV. Cf. Rom 2:4; 3:25 where Paul uses the word ἀνοχη 'forbearance' in a similar fashion.

ὑποτυπωσις, εως f example, pattern

"It is the Jewish rabbinic argument of the harder to the easier (*qal wahomer*): if God's mercy can extend to someone as sinful as Paul, surely it can reach anyone. This also shows that Paul is recounting his conversion experience not merely for informational purposes but for the Ephesian church; Timothy already knows it." Mounce.

μελλω be going, be about
 πιστευω believe (in), have faith (in)
 ζωη, ης f life
 αἰώνιος, ον eternal, everlasting

1 Timothy 1:17

τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

"It is fitting and usual for Paul, having reflected upon God's grace and mercy and what he has done for him, to burst into a doxology of praise. While this doxology stresses the transcendent nature of God, this only serves to heighten Paul's amazement that God would, in his mercy and grace, stoop to save a sinner such as Paul." Mounce

βασιλευς, εως m king
 αἰωνων Noun, gen pl αἰων, αἰωνος m age, world order, eternity

May mean either 'eternal king' or 'king of eternity' in the sense of 'the age to come.'

ἀφθαρτος, ον imperishable, immortal

Cf. 1 Tim 6:6.

ἀορατος, ον unseen, invisible
 μονος, η, ον only, alone

Reflects the central affirmation of Judaism, the Shema, Deut 6:14, cf. Mk 12:29,32.

τιμη, ης f honour, respect
 δοξα, ης f glory

"Glory in this case describes not the nature of God (cf. v.11) but the proper response of people toward God (e.g., Isa 66:5; Dan 4:34; Pss 34:3; 63:3; 69:30; 86:12)." Mounce

1 Timothy 1:18

Ταύτην τὴν παραγγελίαν παρατίθειμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

παραγγελία, ας command, instruction

Cf vv.3,5.

παρατίθειμαί Verb, pres midd indic, 1 s
 παρατιθημι place before; midd.
 commit, entrust

Cf. 2 Tim 2:2. "This concept of entrusting the gospel message to others is a significant theme in the PE (cf. 2 Tim 1:13), but it is nothing new. It is found in Judaism in the transmission of the oral tradition and in the oral period of gospel transmission. It is what Paul has always said about himself, that the gospel was entrusted to him (v.11; cf. παραδιδοναι, 'to hand on,' 1 Cor 15:3...). Now, especially as Paul and the other leaders of the early church are aging and dying, the emphasis continues to be on the necessity of properly transmitting the authoritative gospel message." Mounce

τεκνον, ου n child; pl descendants

Cf. v.2.

προαγω go before or ahead of

Here, 'previously made.'

The mention of prophecies (cf. 1 Tim 4:14; 2 Tim 1:6) underlines the fact that the charge comes from God, not merely from the apostle Paul.

στρατευομαι serve as a soldier, wage war, do battle

Cf. 2 Cor 10:3-4. A typically Pauline metaphor.

καλος, η, ον good, right, proper
στρατεια, ας f warfare, fight

1 Timothy 1:19

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἦν τινες ἀπώσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·

πιστις, εως f see v.4
ἀγαθος, η, ον see v.5
συνειδησις, εως f see v.5

"Paul is contrasting Timothy's faith and good conscience with the opponents' lack of the same and urging Timothy to watch himself closely, lest he fall into the same trap." Mounce.

ἀπώσάμενοι Verb, aor midd dep ptc, m nom pl ἀπαθεομαι push aside, reject

'Faith' is here used in the objective sense of 'sound teaching'

ναυαγεω be shipwrecked

"This adds notes of urgency and seriousness; the destructiveness of the opponents' teaching has already had devastating results, and Timothy must quickly command them to stop teaching." Mounce.

1 Timothy 1:20

ὃν ἔστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν.

On Hymenaeus, cf. 2 Tim 2:17 where he is paired with Philetus as teaching that the resurrection is past.

παραδιδωμι hand over, give over, deliver up
Σατανας, α the Adversary, Satan
παιδευθῶσιν Verb, aor pass subj, 3 pl
παιδευω instruct, train, teach

In context this probably means excommunication (cf. 1 Cor 5:5). Outside of the fellowship of God's people there is nothing but the dominion of Satan.

βλασφημεω slander, speak against God

Cf. v.13. "Despite all the trouble that Hymenaeus and Alexander have caused, the purpose of Paul's delivering them to Satan is not merely punishment but remedial." Mounce.

1 Timothy 2:1-7

The root of the problem at Ephesus was therefore a failure to understand the gospel. Verses 1-7 lay stress on the universality of the gospel. "If the heresy is a form of Jewish legalism, it would be natural for the opponents to exclude Gentiles." Mounce. Hence Paul stresses that he was commissioned by God to preach the gospel to the Gentiles.

1 Timothy 2:1

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

"The Ephesian church's habit of not praying for all people was symptomatic of the more significant issue of the leaders' selective theology." Mounce

παρακαλεω exhort, encourage, urge

Here 'urge.'

πρωτον adv. first, in the first place, first of all

δεησις, εως f prayer, plea

προσευχη, ης f prayer

ἐντεύξις, εως f prayer, petition

Only here and at 1 Tim 4:5 in the NT, though "Paul uses its cognate verb ἐντυγχανειν, 'to intercede,' to speak of the Holy Spirit's intercession (Rom 8:27), of Christ's intercession for the saints (Rom 8:34; cf. Heb 7:25), and of Elijah's accusation to God against a sinful Israel (Rom 11:2; cf. Acts 25:24)." Mounce

εὐχαριστια, ας f thanksgiving

Prayers of all types should be made for all people.

1 Timothy 2:2

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

βασιλευς, εως m see 1:17

ὑπεροχη, ης f position of authority

It is not only good rulers or those who rule well that demand our prayer – Nero was emperor at the time when Paul wrote this letter.

Mounce says that the ἵνα clause introduces not the content but the purpose of the prayer.

ἡρεμος, ον quiet, peaceful

Here alone in the NT.

ἡσυχιος, ον quiet, peaceful

Only here and 1 Peter 3:4 in the NT, but cf. 1 Thess 4:11 where the cognate verb is used.

βιος, ου m life, living

διαγω lead, spend (of life)

εὐσεβεια, ας f godliness, godly living

Being "totally consecrated to God, to his worship and to the fulfilment of his will." Spicq.

σεμνοτης, ητος f seriousness, proper conduct, respectability

"A Christian's life should be characterised by peace and tranquillity, reverence and godly dignity." Mounce. Paul's concern is for the church to conduct itself in such a way that it may command the respect of those outside and commend the gospel.

1 Timothy 2:3

τουτο καλον και αποδεκτον ενωπιον του σωτηρος ημων θεου,

What is the reference of τουτο? Is it the prayer of v.1 or the pattern of life of v.2b or both? Mounce follows Jeremias, Guthrie and Fee in thinking the reference is to the former – it continues the theme of universality.

καλος, η, ον see 1:18

αποδεκτος, ον pleasing

ενωπιον prep with gen before, in the presence of

σωτηρ, ηρος m saviour

Our prayers should reflect the largeness of God's purpose.

1 Timothy 2:4

ος παντας ανθρωπους θελει σωθηναι και εις επιγνωσιν αληθειας ελθειν.

θελω wish, will

σωζω save, rescue, heal

επιγνωσις, εως f knowledge, recognition

αληθεια, ας f truth, reality

'Knowing the truth' is equivalent to accepting the gospel message.

ελθειν Verb, aor act infin ερχομαι

"The force of the statement is directed toward the opponents' sectarian theology. As Jeremias ... points out, this statement stands in firm opposition to the synagogue's belief that God hates the sinner and wishes to save only the righteous and to the gnostic belief that salvation is only for those 'in the know.'" Mounce

1 Timothy 2:5-6

Verses 5-6a, excluding Paul's comment in 6b, "may have been a creed, or part of a creed known by Timothy and the Ephesian church, which Paul quotes in order to strengthen his argument." Mounce

1 Timothy 2:5

εις γαρ θεος, εις και μεσιτης θεου και ανθρωπων ανθρωπος Χριστος Ιησους,

εις, μια, εν gen ενος, μιας, ενος one, single

The first phrase reflects the Shema of Deut 6:4.

μεσιτης, ου m mediator, intermediary

Since there is only one God and only one means of access to him, those who are deprived of the gospel are deprived of God and of his salvation. Furthermore, "Those who have learned the work of Christ will be satisfied with Him alone, whereas those who know neither God nor Christ fashion mediators for their own pleasure." Calvin

1 Timothy 2:6

ο δους εαυτον αντιλυτρον υπερ παντων, το μαρτυριον καιροις ιδιαις:

δους Verb, aor act ptc, m nom s διδωμι

εαυτος, εαυτη, εαυτον him/her/itself

αντιλυτρον, ου n ransom, means to effect freedom

Here only in the NT. Guthrie says that αντιλυτρον is a strengthened form of λυτρον "drawing special attention to its substitutionary character."

"Building on his earlier statement that 'Christ Jesus came into the world to save sinners' (1:15), he now says that Christ died for everyone in keeping with God's desire that all people be saved, the accent being on the word *all*... Therefore, not to pray for everyone is to treat the death of Christ with contempt." Mounce

μαρτυριον, ου n testimony, witness

καιρος, ου m time, season, age

ιδιος, α, ον one's own

The rather enigmatic phrase at the end of this verse is not part of the creedal statement but is Paul's added comment. It is interpreted by Hendriksen to mean that *now* is the time for the proclamation of the Gospel – cf. the use of καιροις ιδιοις in Titus 1:3. This mystery could not be fully proclaimed under the old dispensation, before Christ's death and resurrection, but must now be proclaimed to all, since God wishes all to be saved (vv. 4, 7). God has revealed his purpose by sending Christ. His witness to the world in Christ is to be reflected now in our own witness – so v.7.

1 Timothy 2:7

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος – ἀλήθειαν λέγω, οὐ ψευδομαι – διδάσκαλος ἔθνων ἐν πίστει καὶ ἀληθείᾳ.

εἰς ὃ "The antecedent of ὃ, 'which,' could be either μαρτυριον, 'witness,' or the gospel as proclaimed in vv 5-6a. There would be no substantial difference in meaning." Mounce.

ἐτέθην Verb, aor pass indic, 1 s τιθημι
place, set, appoint

I.e. by God.

κήρυξ, υκος m preacher, herald

Implies public proclamation – broadcast of the message.

ἀληθεια, ας f see v.4

Many MSS add ἐν Χριστῷ after λέγω. This appears to be an expansion imitating Rom 9:1. The shorter reading is well supported.

ψευδομαι lie, speak untruth, deceive

Without the divine appointment to this task, Paul's claims would be most arrogant. Paul's strong interjection reflects his perception that "no less an issue was at stake than the veracity of the Gentile mission." Guthrie.

διδασκαλος, ου m teacher
ἔθνος, ους n nation, people; τα ἔ. Gentiles
πίστει Noun, dat s πιστις, εως f faith

"Chrysostom paraphrases Paul's message thus: 'Since therefore Christ suffered for the Gentiles, and I was separated to be a "teacher of the Gentiles," why dost thou refuse to pray for them?'" Mounce

1 Timothy 2:8-15

On 1 Tim 2:8-15, see particularly James Hurley, *Man and Woman in Biblical Perspective*, IVP, 1981, pp 195-223.

On verses 8-10 Mounce comments, "The problem being discussed in vv 8-10 is disruption in the church. The men are acting in anger, even during times of prayer; the women are dressing immodestly and putting too much emphasis on external appearances while neglecting the more significant aspects of Christian life such as godly behaviour. Paul begins addressing these concerns. When the men pray, they are to be sure that their anger has ceased. Likewise, the women are to put a priority on what is godly, making sure that their dress is appropriate for who they are."

1 Timothy 2:8

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

Mounce says that the stress is not on men alone praying nor on the injunction that they are to pray with hands raised but that they are to pray *without anger*.

βουλομαι want, desire, wish

More than a wish, an instruction, cf. 5:14; Titus 3:8.

προσευχομαι pray
ἄνηρ, ἄνδρος m man, husband
τοπος, ου m place, opportunity

The meaning here is in every place *where Christians meet for worship*.

ἐπαίρω raise, lift up
ὁσιος, α, ον holy, devout, pious
χειρ, χειρος f hand, power

Cf. Ps 24:3-5; also Exod 30:19-21; Isa 1:15; 59:3. The emphasis is upon holiness, not the position of the hands. The call to holiness as a condition for prayer is the obverse of the call to cease from anger.

χωρὶς prep with gen without, apart from
ὀργη, ης f wrath, anger
διαλογισμος, ου m dispute

The disputes and associated anger are not to be taken into the time of prayer and particularly are not to colour the content of the prayer.

1 Timothy 2:9

ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ,

"It would appear that the women were dressing immodestly to the point that it was causing disruption; they were becoming preoccupied with the externals of beauty (the clothing being condemned is opulent, the jewellery excessive) and neglecting things that were truly important such as doing good deeds. Therefore, Paul says that they are to dress in a way that is in keeping with their Christian character and to concentrate on what is most important. While their dress is an issue, their attitude is Paul's true concern. As Prov 31:25 says, 'strength and dignity are her clothing.'" Mounce.

ὡσαυτως adv in the same way, likewise
γυνη, ακος f woman, wife
καταστολη, ης f manner of dress,
deportment

κοσμιος, ον respectable; modest
αἰδως, ους f propriety, modesty

Only here and Heb 12:28.

σωφροσύνη, ης f good sense; modesty, decency

Has a basic meaning of 'restraint' or 'self-control.'

κοσμεω adorn, put in order
 έαυτος, έαυτη, έαυτον see v.6
 πλεγμα, ατος n elaborate hairstyle
 χρυσιον, ου n gold
 ή ορ
 μαργαριτης, ου m pearl
 ιματισμος, ου m clothing, apparel
 πολυτελης, ες expensive, costly

Cf. 1 Peter 3:3,4. "The issue is not clothing or braided hair, but excess, possibly appearing to be immoral... Christian women are to present themselves faithful and godly. While certain aspects of this are culturally bound (e.g., braided hair with gold), the basic principles are timeless; priorities should not be based on the external, and the external must be an accurate representation of the internal." Mounce
 Some have suggested that the dress described and condemned would have been possible only for well-to-do women and that the context is that of the Ephesian heresy in which false teachers had particularly targeted the richer women in the congregation and that this excess in dress was perhaps a result of their teaching.

1 Timothy 2:10

άλλ' ό πρέπει γυναιξιν επαγγελιομεναις θεοσεβειαν, δι' έργων αγαθών.

πρέπει impers verb it is fitting, it is proper
 επαγγελιομαι promise, profess, claim
 θεοσεβεια, ας f religion, piety

Only here in the NT. It is a virtual synonym of ευσεβια.

άγαθος, η, ον good, useful, fitting

"What Paul wants the Ephesian women to do is to place a priority on what really matters, i.e., behaviour appropriate to a person who has made a commitment to godliness." Mounce

1 Timothy 2:11

γυνή εν ήσυχία μανθανέτω εν πάση ύποταγή· ήσυχια, ας f silence, quietness

Not absence of sound but rather quiet receptivity.

μανθανω learn, find out

"Some of the women are characterised as learning to be idlers, gadding about from house to house, gossiping (or talking foolishly), and in general being busybodies (1 Tim 5:13). They were anything but quiet. Evidently the lack of constraint, also characteristic of the Corinthian church, was a problem at Ephesus." Mounce

ύποταγη, ης f obedience, submission

I.e. submission to the teaching leaders and to what they taught.

1 Timothy 2:12

διδάσκειν δε γυναικι ούκ επιτρέπω, ουδέ αυθεντείν άνδρός, άλλ' είναι εν ήσυχία.

διδασκω teach
 επιτρέπω let, allow, permit
 αυθεντεω domineer, have authority over
 άνηρ, άνδρος m see v.8
 είναι Verb, pres infin ειμι
 ήσυχια, ας f see v.11

Hurley emphasises that verses 11 & 12 need to be taken together and not treated as a series of individual and general injunctions. Paul does not demand silence of women in the church (see 1 Cor 11), nor does he say that they may never be involved in teaching. The issue is that of quiet respect for the teaching in which men are to demonstrate headship or leadership. "What Paul disallowed therefore was simply the exercise of authority over men which was incompatible with submission." Mounce stresses that the context for this instruction or prohibition is the public ministry of the church.

1 Timothy 2:13

Αδάμ γάρ πρώτος επλάσθη, ειτα Εύα.

Cf. Paul's argument in 1 Cor 11:8-9.

πρωτος, η, ον first
 επλάσθη Verb, aor pass indic, 3 s πλασσω
 mould, form; perhaps create

An echo of Gen 2:7,8,15,19.

ειτα adv. then, and then
 Εύα, ας f Eve

Hurley links this with the theme of the first-born as heir. He draws on many Old Testament passages and also on Paul's use of this theme in connection with Christ who is:

- i) Image of God;
- ii) The first-born;
- iii) The Source of creation;
- iv) The head of the church.

"I consider Paul's comment that men should teach and exercise authority because the man was formed first ... to say, in effect, that the man is to exercise the role appropriate to the first-born male."

1 Timothy 2:14

και Αδάμ ούκ ήπατήθη, ή δε γυνή εξαπατηθεισα εν παραβάσει γεγονεν.

ήπατήθη Verb, aor pass indic, 3 s απατω
 deceive, lead astray

ἐξαπατηθεῖσα Verb, aor pass ptc, f nom s
 ἐξαπαταω deceive, lead astray
 παραβασις, εως f overstepping,
 transgression, disobedience, sin
 γέγονεν Verb, perf act indic, 3s γινομαι

Paul is not saying that Eve, rather than Adam, was responsible for the entrance of sin. This would contradict what he teaches elsewhere (see particularly Romans 5:12-21). Nor is he saying that all women are gullible and untrustworthy teachers (see Titus 2:3 and 2 Tim 3:15, 1:5). Hurley argues that the fall involved a subversion of God's principle of headship – the woman took her lead from the serpent and the man from the woman. Paul is arguing that God's pattern for headship needs to be reflected in the life of the people of God. Similarly Moo writes, "Verse 14, in conjunction with verse 13, is intended to remind the women at Ephesus that Eve was deceived by the serpent in the Garden (Genesis 3:13) precisely in taking the initiative over the man whom God had given to be with her and to care for her. In the same way, if the women at the church in Ephesus proclaim their independence from the men of the church, refusing to learn 'in quietness and submission (verse 11), seeking roles that have been given to men in the church (verse 12), they will make the same mistake Eve made and bring similar disaster on themselves and the church."

(*What Does It Mean Not to Teach or to Have Authority over Men? (1 Timothy 2:11-15)* in *Recovering Biblical Manhood and Womanhood*, ed. J. Piper and W. Grudem, Wheaton: Crossway, 1991).

An opposite view is advocated by some to the effect that Adam was first created and prepared by God in a way that Eve was not. She was deceived because she was still unlearned. The Ephesian women likewise are being deceived by false teachers and therefore should not teach. Paul, in this view, is prohibiting teaching by unlearned and deceived women until they have learned more accurately themselves. Fee similarly believes that the central concern of Paul is "to rescue these women and the church from the clutches of the false teachers. Their rescue includes proper demeanour in the assembly (including learning in all quietness), and getting married and bearing children (one of the good works urged in v.10, seen in the light of 5:9-10)... All these instructions, including 2:11-12, were ad hoc responses to the waywardness of the young widows in Ephesus who had gone astray after Satan and were disrupting the church."

Mounce provides a lengthy discussion and critique of the various interpretations, favouring Hurley and Moo rather than Fee.

1 Timothy 2:15

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ μετὰ σωφροσύνης.

σωθήσεται Verb, fut pass indic, 3 s σωζω
 save, rescue

τεκνογονια, ας f childbirth, the bearing of children

A very difficult text. Some suggest that the meaning is 'kept safe' – the godly woman will be kept safe when giving birth to children – but this hardly seems to match experience. Hurley interprets 'saved' here as women being saved from usurping the teaching/ruling role in the church which God has assigned to men by devoting themselves to care for the family and godly living. Others suggest that the definite article, *the* childbirth, refers to a particular childbirth, i.e. Jesus coming into the world as the seed of the woman (so Warfield, Jewett et al.).

Mounce thinks that "If v 15 is tied to the call for the offer of salvation to all in vv 1-7, then σωζειν must refer to spiritual salvation and most likely is proclaiming the possibility of salvation for women who do not follow the opponents' teaching and decide to accept domestic values such as having children." This is the way in which they are to work out their salvation or live the life of the saved woman.

ἐὰν if, even if, though

μείνωσιν Verb, aor act subj, 3 pl μενω trans
 remain, stay, abide

πίστει Noun, dat s πιστις, εως f faith, trust
 ἀγιασμος, ου m sanctification, holiness
 σωφροσυνη, ης f see v.9

1 Timothy 3

Mounce writes, "Chap. 3, perhaps more than any other chapter in the PE, has been interpreted as a church manual written apart from a specific historical situation... However, the message of the chapter is missed if the reader does not interpret it in light of the Ephesian situation. Almost every quality Paul specifies here has its negative counterpart in the Ephesian opponents. They are bringing the church into disrepute, so at the head of the list Paul says that a church leader must be above reproach. They are teaching only for financial gain; Paul says that the overseer must not be greedy or a lover of money. They are promiscuous; Paul says that the overseer must be a 'one woman' man... Once a full picture of the opponents is developed, chap. 3 becomes one of the strongest arguments that the PE are directed toward a specific historical problem and should be understood in light of that situation."

Having argued that the PE does not reflect the rigid pattern of ecclesiastical offices later advocated by such as Ignatius, Mounce includes a useful excursus on 'Bishops and Presbyters in the Postapostolic Church.'

1 Timothy 3:1

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

πιστος, η, ον faithful, trustworthy, reliable

A few MSS read ἀνθρωπίνος rather than πιστος – a puzzling variant. The sense would then be 'popular.'

ἐπισκοπη, ης f place of service, office of overseer (bishop)

"The basic meaning of the word group is 'oversight': the idea of watching over someone or something. The TEV translates ἐπισκοπος as 'church leader' and διακονος (v.8) as 'church helper.' This clearly differentiates the two offices and avoids any possible anachronism of the translation 'bishop.' The translation here uses 'overseer' because it too avoids anachronism and emphasises that the primary function of this office was general oversight." Mounce

ὀρεγομαι be eager for, long for, desire
καλος, η, ον good, right, proper, fine
ἐπιθυμειω long for, desire

Mounce suggests that "any hesitancy to accept positions of leadership by members of the Ephesian church was the result of the excess of the opponents. They were bringing reproach not only upon the church itself but also upon anyone in leadership. Perhaps as well people were hesitant to accept positions that would bring them in direct confrontation with the opponents."

1 Timothy 3:2

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημpton εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν,

δει impersonal verb it is necessary, must
ἐπισκοπος, ου m overseer, guardian;

bishop

ἀνεπιλημπος, ον above reproach

This basic principle is then elaborated in what follows. The emphasis is primarily on character rather than gifts. The contrast is with the character of the false teachers. "This concern for a Christian's reputation runs throughout the PE and is frequent in Paul (cf. Titus 2:5; also 1 Cor 10:32; Phil 2:15; Col 4:5; 1 Thess 4:1; cf. Acts 6:3). The opponents are not only hurting themselves and other believers; they are damaging the church's reputation." Mounce.

εἷς, μια, ἐν gen ἑνος, μιᾶς, ἑνος one, single
γυνη, αικος f woman, wife

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man

Mounce writes, "This phrase is one of the most difficult phrases in the PE, and yet it is one of the most significant because the opponents have forbidden marriage (1 Tim 4:3; cf. 2:15) and sexual promiscuity is a serious problem (see on 2 Tim 3:6). That it is first on the list after ἀνεπιλημpton, as it is in Titus 1:6 (after ἀνεγκλητος, 'beyond reproach'), suggests that marital faithfulness is a serious problem in the Ephesian church." The meaning is not simply 'the husband of one wife', but 'a one woman man' – not having straying affections. This does not preclude from office those who are single.

νηφαλιος, α, ον temperate, sober

Means sobriety of judgment, clear mindedness, wit the nuance of self-control.

σωφρων, ον gen ονος sensible, self-controlled

κοσμιος, ον well behaved, respectable

φιλόξενος, ον hospitable

In the first century, leaders in the churches would need to be ready to look after strangers and travellers, especially those fleeing from persecution or travelling teachers or messengers from other churches.

διδασκατικός, α, ον able to teach

Having an understanding of the truth and able to convey it clearly, accurately and appropriately and particularly able to refute error, cf. Titus 1:9.

1 Timothy 3:3

μη πάροινον, μη πλήκτην, ἀλλά ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

παροινος, ου m drunkard, given to strong drink

"The fact that the same injunction is repeated in all three lists suggests that this was a serious problem in the Ephesian church; evidently the opponents were well known for their drunkenness even though they were ascetics with respect to their food (1 Tim 4:3). Drinking is mentioned two other times in the PE: Timothy is to use a little wine for medicinal purposes (1 Tim 5:23), and the older women are not to be enslaved to drink (Titus 2:2). It is possible that Timothy himself was totally abstaining from alcohol because of its overuse in the Ephesian church." Mounce.

πλήκτης, ου m a quick tempered or violent man

ἐπιεικῆ Adjective, acc s ἐπιεικης, ες gentle, forbearing, considerate

Suggests magnanimity, sweet reasonableness.

ἄμαχος, ον not quarrelsome, peaceable

"This quality stands in direct opposition to the opponents, whose lives were characterised by their quarrelsome attitudes." Mounce.

ἀφιλάργυρος, ον not greedy for money

"Another significant indication of the nature of the Ephesian heresy. The same prohibition is repeated for deacons (μη αἰσχροκερδεις, 'not greedy for gain'; 3:8) and elders (μη αἰσχροκερδη, 'not greedy for gain'; Titus 1:7). This is the first hint of what Paul will later spell out with absolute clarity. The opponents were teaching not for the sake of the gospel but in order to make money. Not only were they liars, but they were also hypocrites (cf. ... 1 Tim 6:5). The overseers may have controlled the church's finances, so it was especially important that they be above reproach in this area." Mounce.

1 Timothy 3:4

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

ἴδιος, α, ον one's own

οἶκος, ου m house, household, family

καλως has the sense not only of doing something acceptably but also in a commendable manner.

προϊστημι be a leader, have authority over, manage; care for

Cf. 1 Tim 3:5,12. The picture is one of caring and protecting, not dictating.

τεκνον, ου n child; pl descendants

ὑποταγη, ης f obedience, submission

I.e. not rebellious and troublesome, not out of control.

σεμνοτης, ητος f seriousness, proper conduct, respectability

Could apply to the father or to the children, probably the former.

"Those who know ordinary life and are well practiced in the duties that human relationships impose, are far better trained and fitted to rule in the church." Calvin

1 Timothy 3:5

(εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)

προστῆναι Verb, 2 aor act infin προϊστημι οἶδα (verb perf in form but with present meaning) know, understand

ἐκκλησια, ας f congregation, church ἐπιμελομαι take care of, look after

1 Timothy 3:6

μη νεόφυτον, ἵνα μη τυφωθείς εἰς κρίμα ἐμπέση τοῦ διαβόλου.

νεοφυτος, ον recently converted

Here only in the NT.

τυφωθείς Verb, aor pass dep ptc, m nom s τυφοομαι be swollen with pride

κριμα, τος n judgement, verdict, condemnation, punishment

ἐμπέση Verb, 2 aor act subj ἐμπίτω fall into

διαβολος, ου m the devil

The condemnation or judgment of the devil "refers to the judgment Satan incurred because of his pride." Mounce.

1 Timothy 3:7

δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μη εἰς ὀνειδισμόν ἐμπέση καὶ παγίδα τοῦ διαβόλου.

δει see v.2

μαρτυρια, ας f testimony, witness, reputation

καλος, η, ον see v.1

"Rather than being an unknown neophyte, the overseer should be one whose reputation is tried and known. This same concern can be found throughout Paul's epistles (cf. 1 Cor 10:32-33; Col 4:5; 1 Thess 4:12; cf. 1 Pet 2:12,15)." Mounce

ἐξωθεν outside; ὁ ἕ. outsider, unbeliever
 ὀνειδισμός, ου m reproach, abuse;
 disgrace, shame
 ἐμπέση see v.6
 παγίς, ἰδος f snare, trap

Here the snare set by Satan.

1 Timothy 3:8-13

On the matter of the qualities required of a deacon, Mounce writes, "The similarity of the list to the preceding one for overseers is striking... Of the nine characteristics of a deacon, six are directly parallel to the characteristics of an overseer: dignified (although the actual words used are synonyms), not drunkards, not greedy for gain, blameless, 'one-woman' men, and good managers of their households (cf. also the use of καλός, 'good,' in 3:1 and καλώς, 'well,' in 3:13)... Both the office of church leader and the office of church worker require the same type of person: a mature Christian whose behaviour is above reproach... Paul is giving an official, but not exhaustive, ad hoc description of the type of person who should be allowed to function as an official church worker, and most of the requirements stand in opposition to the opponents' behaviour." Of their function he writes, "Paul is not concerned to enumerate the duties of the deacon and consequently reveals little information about this question. It may be surmised that a deacon was responsible for the daily serving required in the church. Deacons probably had daily contact with people in visitation and disbursement of the funds for the poor. Although the burden of the official instruction in church did not lie directly on their shoulders, they were required to understand the gospel and to be able to present its claims. Paul does not teach that the deacon is under the overseer; in the PE both overseer and deacon serve the church in different capacities."

1 Timothy 3:8

Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

"The close connection between this paragraph and the preceding one is seen in its grammatical structure. V 8 assumes the δεῖ ... εἶναι, 'it is necessary for ... to be,' of v 2 (δεῖ is repeated in v 7). ὡσαύτως, 'likewise,' ties the requirements of a deacon to those of an overseer." Mounce

διακονός, ου m & f servant, helper,
 minister, deacon

The Greeks viewed serving others as a menial task. Christianity presented a radically different view, modelled on Christ as the one who came not to be served but to serve (cf. Matt 23:11; Mk 9:35; 10:43 also Jn 13:1-20).

ὡσαύτως adv in the same way, likewise
 σεμνός, η, ον serious; of good character,
 honourable, worthy, respectable
 διλόγος, ον two-faced, insincere

Saying one thing to one person and something different to another. "Deacons thus must be the type of people who are careful with their tongues, not saying what they should not, being faithful to the truth in their speech." Mounce

οἶνος, ου m wine
 πολυς, πολλή, πολυ gen πολλου, ης, ου much,
 many

προσεχω pay close attention to, hold on to
 αἰσχροκερδεῖς Adjective, m/f nom/acc pl
 αἰσχροκερδής, ες greedy for material
 gain

"Suggests that deacons would have some contact with the church's purse, possibly the disbursement of funds to the poor." Mounce

1 Timothy 3:9

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

μυστηριον, ου n secret, mystery (of
 something formerly unknown but now
 revealed)

πιστις, εως f faith, the Christian faith

He must stick to the Scriptures – the content of the Gospel as revealed by God. Cf. Rom 16:25-26; Eph 6:9; Col 1:25-27 for the explicit identification of this mystery with the gospel.

καθαρός, α, ον pure, clean, innocent
 συνειδησις, εως f conscience, awareness

"The opponents have shipwrecked the faith (1:19), and their consciences have been branded (4:2)." Mounce

1 Timothy 3:10

καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτωσαν ἀνεγκλητοὶ ὄντες.

δοκιμαζέσθωσαν Verb, pres pass imperat, 3
 pl δοκιμαζω test, examine, prove
 πρῶτον adv. first, in the first place, first of
 all

Mounce suggests, "At a minimum the testing entailed some sort of formal examination: the candidate's background, reputation, and adherence to the mystery of the gospel would be checked. Anything less than this would not correct the Ephesian problem. Whether this examination involved a formal probationary period is more difficult to decide... The screening process would probably have involved the whole church with special responsibility falling on the overseers since they were responsible for the general oversight of the church and rebuking error (Titus 1:9)."

εἶτα adv. then, and then

διακονεῖτωσαν Verb, pres act imperat, 3 s

διακονεω serve, serve as a deacon

ἀνεγκλητος, ον beyond reproach, without fault

1 Timothy 3:11

γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστάς ἐν πᾶσιν.

γυνή, αἰκος f woman, wife

ὡσαύτως adv see v.8

σεμνος, η, ον see v.8

There are good arguments to suggest that the reference here is to women deacons rather than deacons' wives:

- i) There is no similar requirement laid down for elders' wives;
- ii) If it were referring to deacons' wives it would more naturally *follow* verse 12;
- iii) The context and the way in which the subject is introduced matches the introduction of the subject of male deacons.

Finally, there is no biblical reason to suppose that women may not and did not take on the role appropriate to a deacon (cf. particularly Phoebe mentioned as a 'deacon of the church in Cenchrea' in Rom 16:1).

Jerome, Calvin, Bengel, Warfield, Jeremias, Riddebos and Mounce favour the translation, 'wives,' while Chrysostom, Ellicott, Hort, Kelly, Ellis, Spicq and Fee favour the view that the reference is to women deacons.

Mounce includes an excursus on 'The Deacon and Deaconess in the Postapostolic Church.'

διαβολος, ον adj. given to malicious gossip

Cf. 1 Tim 5:13.

νηφαλιος, α, ον temperate, sober

Cf. v.2.

πιστος, η, ον faithful, trustworthy, believing

1 Timothy 3:12

διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν·

ἔστωσαν Verb, pres imparat, 3 pl εἶμι

μίας γυναικος ἄνδρες see v.2

τεκνον, ον n see v.4

προΐστημι see v.4 for this phrase

1 Timothy 3:13

οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

"Far from being a menial task as some might surmise, providing daily service to the church has its rewards, and in summary Paul mentions two: deacons are building a good reputation within the community, and they are developing an even deeper confidence in their faith. All this is a far cry from Paul's opponents, whose reputation in the community is reprehensible and whose heretical behaviour has shipwrecked the faith instead of increasing confidence in the church." Mounce

διακονήσαντες Verb, aor act ptc, m nom pl

διακονεω see v.10

βαθμος, ον m standing, position, status

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Probably meaning 'before the outside world.'

καλος, η, ον see v.1

περιποιηομαι obtain, acquire, win

πολυς, πολλη, πολυ see v.8

παρρησια, ας f boldness, assurance

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

1 Timothy 3:14

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σέ ἐν τάχει,

ταυτα refers back to all that precedes in chapters 1-3 and to 4:1-5.

γραφω write

ἐλπίζω hope, hope for, hope in, expect

ἐλπίζων is a concessive participle, 'even though.'

ἐλθεῖν Verb, aor act infin ἐρχομαι

ταχος, ος n speed, quickness; ἐν τ.

speedily, quickly, without delay, soon

1 Timothy 3:15

ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας·

ἐαν if, even if, though

βραδυνω be delayed

Mounce says that the verb is active, 'if I wait.' He might delay his visit because of ministry elsewhere.

"The *ἐάν*, 'if,' clause is not followed by a 'then' clause with a main verb, but the *ἵνα*, 'in order that,' conceptually, if not grammatically, tells of Paul's intent." Mounce.

εἰδῆς Verb, perf act subj, 2 s οἶδα know
δει impersonal verb should, ought

The behaviour Paul looks for from them is not optional: "it is mandated because the church is the house of the living God, a protector of the truth, and it is therefore absolutely essential that its integrity be maintained." Mounce.

οἶκος, οὖν m house, household, family
ἀναστρέφω return; pass live, conduct
oneself

ὅστις, ἡτις, ὅτι who, which
ἐκκλησία, ας f congregation, church

On the church pictured as a house or household, cf. Eph 2:19-20.

ζῶω live, be alive

A living God will not tolerate lifeless religion. The church is God's: "The community of those gathered in the house is not constituted by the will and the decision of those who are religiously likeminded, but it is based on the call of God." Oberlinner.

στύλος, οὖν m pillar, column
ἑδραιώμα, τος n support, foundation

This word does not seem to occur in any other writings and it is difficult to be certain of its meaning. The only cognate in the NT is *ἑδραῖος* which means 'firm,' or 'steadfast.' The sense may be 'bulwark' for this is suggested by its Latin rendering *firmamentum*. "If 'bulwark' is chosen, then the idea is that the church not only supports the gospel but also provides ramparts surrounding the gospel for protection, much like battlements protect a town." Mounce

ἀληθεια, ας f truth, reality

I.e. the gospel.

The construction is anarthrous. "The church is not ὁ στύλος καὶ τὸ ἑδραιώμα, 'the pillar and support,' but is rather στύλος καὶ ἑδραιώμα, 'a pillar and support.' This could mean that the Ephesian church is one of many supporting churches, or it could mean that the church is only one of several entities that support the gospel, another support possibly being Scripture. Even if the church fails in its task, the gospel will continue (2 Tim 2:9)." Mounce.

1 Timothy 3:16

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· Ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

ὁμολογουμενως undeniably

The adverb here retains something of the meaning of the adjective. "The basic idea is that all must confess that the gospel is indeed great; it is undeniable. This phrase is reminiscent of the cry *μεγαλὴ ἡ Ἀρτιμις Ἐφεσίων*, 'Great is Artemis of the Ephesians' (Acts 19:28,34...), and Kelly says that there is evidence that this was a common cultic cry throughout Ephesus in the first century. It is possible that Paul chooses a hymn that contrasts with the cultic language of the Ephesian culture, claiming that what they worship in fact finds its true fulfilment in Christ and not Artemis." Mounce.

μεγας, μεγαλη, μεγα large, great
εὐσεβεια, ας f godliness, godly life,
religion

μυστηριον, οὖν n secret, mystery (of something formerly unknown but now revealed)

τῆς εὐσεβείας μυστηριον The Gospel message now revealed through God's act in Christ is great and glorious and demands a corresponding response from us in devotion and godliness. "εὐσεβεια, 'godliness,' is one of the main terms in the PE for the Christian faith, emphasising the behaviour appropriate to a believer (cf. 1 Tim 2:2), an emphasis in keeping with this context." Mounce.

The following part of the verse is thought to be part of an early Christian hymn. There is a great deal of discussion about its structure. Mounce favours an arrangement of two, three line stanzas:

Who

was revealed in flesh
was vindicated in spirit
was seen by angels
was preached among the nations
was believed in the world
was taken up in glory

The first stanza concerns Christ's life and the second the world's reception of him.

Mounce suggests that the first and last line may "serve as the bookends of Jesus' earthly ministry, his birth and ascension. The remaining four lines can refer to events either before or after the ascension, spelling out aspects of Christ's earthly and risen life."

On the textual variants to ὅς Mounce writes,

"ὅς, 'who,' has the best attestation, being read by κ^* A* F G 33 365 442 2127 sy h^{mg} pal got aeth^{pp} and some church fathers (Or^{lat} Epiph Jerome Theodore Eutharius [according to Theodoret] Cyr Liberatus), and refers to Jesus. It is a typical way to introduce a hymn (cf. Phil 2:6 and Col 1:15), and it is not necessary to locate an antecedent in the text.

"The neuter, ὁ, 'which,' in the Western text probably arose as an attempted correction of the ὅς, making μυστηριον, 'mystery,' the subject of the hymn. It therefore supports ὅς as the original reading. It is read by D* and almost all of the Latin tradition.

"θεος, which makes God the subject of the hymn, is read by the Byzantine text and correctors (κ^c C² D² Ψ). In majuscule script, ὅς is OC, and the abbreviation for θεος is $\overline{\Theta C}$, so one could be mistaken for the other. More likely, ὅς was changed to θεος in an attempt to glorify Christ as God. It is almost inconceivable that a scribe would change θεος to a pronoun. The pronoun is also more difficult because there is no antecedent." Massinger suggests that "although there is grammatical irregularity in referring the masculine relative pronoun ὅς to the neuter pronoun μυστηριον, the result is a wonderful truth, namely that the mystery of godliness, hidden in ages past, has now been revealed, and is seen not to be an abstract ideal, a mere attribute of personality, but actually a person, the Lord Jesus Christ."

ἐφανερώθη Verb, aor pass indic, 3 s
φανερω make known, reveal
σαρξ, σαρκος f flesh, physical body,
human nature

Cf. Jn 1:14.

ἐδικαιώθη Verb, aor pass indic, 3 s δικαιω
justify, acquit, declare & treat as
righteous

The sense here is 'vindicated.'

Cf. Rom 1:3,4 and also 1 Peter 3:18. The risen Christ is declared by God to be his righteous one, the one over whom sin and death have no claim. "It is within the redemptive-historical contrast of flesh and Spirit as the mode of existence of the old and new creation that Paul now views the life of Christ before and after his resurrection... It is in that new existence of the resurrection and of the Spirit that the Church may now know Christ (2 Cor 5:16), and may also judge itself as joined with him." Ridderbos

ὤφθη Verb, aor pass indic, 3 s ὄραω trans
see; pass. appear

Probably a reference to his return to glory.

ἐκηρύχθη Verb, aor pass indic, 3 s κηρυσσω
preach, proclaim

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation; τα
ἐ. Gentiles

Here probably meaning all nations, Jew and Gentiles.

ἐπιστεύθη Verb, aor pass indic, 3 s πιστευω
believe (in)

ἀνελήμφθη Verb, aor pass indic, 3 s
ἀναλαμβάνω take up

δόξη Noun, dat s δοξη, ης f glory

"Line 6 contrasts with line 1, breaking the consistent chronology but providing the bookends of Jesus' ministry, his birth and ascension." Mounce.

1 Timothy 4

"There is a parallel between chap. 1 and chap. 4. In 1:3-17 Paul describes the Ephesian problem and then in 1:18-20 reminds Timothy of what he already knew – and encourages him to do the task. In 4:1-5 Paul tells Timothy more about the Ephesian heresy, and then in 4:6-16 he encourages Timothy to fight the good fight. The issue of asceticism also ties 4:1-5 together with 4:6-16. The opponents taught asceticism, abstention from marriage and certain foods; by contrast, Timothy is to train himself in godliness (v.8). Vv 1-5 therefore conclude the discussion begun in chap 2 and are transitional in that they discuss the heresy and are followed by a personal encouragement for Timothy to deal with the problem." Mounce

1 Timothy 4:1

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις
καιροῖς ἀποστήσονται τινες τῆς πίστεως,
προσέχοντες πνεύμασι πλάνοις καὶ
διδασκαλίαις δαιμονίων

ῥητῶς expressly, specifically

Here only in the NT.

ὑστερος, α, ον last, later, future; latter
καιρος, ου m time, age

Cf. Acts 20:29-30; 2 Tim 3:1; 4:3-4. "Paul sees Timothy and himself as being presently in the last times." Mounce.

ἀποστήσονται Verb, fut midd dep indic, 3 pl
ἀφίσταμαι (verb dep in all forms but
aorist) intrans leave, go away, desert
πιστις, εως f faith, belief, the Christian faith

Mounce thinks της πιστεως belongs with τινες 'some of the faith will apostatise.' He continues, "The people who were falling away were a different group from the opponents, those who were hypocritical liars whose consciences were seared. The context therefore envisions three groups: the opponents, the true believers, and those who had been part of the church but had since been lured away from the faith by the opponents."

προσεχω pay close attention to, hold on to
πλανος, ον deceitful

διδασκαλια, ας teaching, doctrine,
instruction

δαιμονιον, ου n demon, evil spirit

Cf. 2 Cor 4:4; Rev 13:11,14; also 2 Tim 2:26; 2 Thess 2:10-11. "Here it is revealed that at the root of the Ephesian heresy lie Satan and his demons, leading people astray and teaching his own doctrines. The role of Satan has already been hinted at in 1 Tim 3:6-7, and it will appear in 2 Tim 2:26 (cf. 1 Tim 1:20 for a discussion of Satan's role). It is also revealed that the opponents are hypocrites whose minds have been branded by Satan. Ultimately they know that what they were doing and teaching is wrong, and yet they persist. They are not honestly mistaken, but in fact carry Satan's brand of ownership on their consciences." Mounce.

1 Timothy 4:2

ἐν ὑποκρίσει ψευδολόγων,
κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν,

ὑποκρισις, εως f hypocrisy, pretence
ψευδολογος, ου m liar

κεκαυστηριασμένων Verb, perf pass ptc, gen
pl καυστηριαζω burn with a hot iron

Mounce argues that the meaning is not that their feelings have been deadened but that Satan has marked them with his brand of ownership.

ἴδιος, α, ον one's own

συνειδησις, εως f conscience

1 Timothy 4:3

κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

κωλυω hinder, prevent, forbid

γαμεω marry

ἀπεχω be distant; midd. abstain from,
avoid

βρωμα, τος n food, solid food

Mounce argues that their teaching included a demand for an ascetic lifestyle that "was surely feigned." He continues, "There was an obvious contradiction in the opponents' behaviour: they eschewed marriage and childbearing, and yet Paul's statement that 'For among them are those who make their way into households and capture weak women, burdened by sins and swayed by various impulses' (2 Tim 3:6) implies that they were sexually promiscuous. Paul has rightly called them hypocritical liars (1 Tim 4:2a)."

κτιζω create, make

μεταλημψις, εως f receiving, accepting

εὐχαριστια, ας f thanksgiving

Cf. 1 Cor 10:30.

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

ἐπεγνωκόσι Verb, perf act ptc, m dat pl

ἐπιγνωσκω perceive, understand

ἀληθεια, ας f truth, reality

"In the PE. ἐπιγνωσκειν, 'to know,' can be synonymous with γνωσκειν, 'to know,' and the perfective use of the preposition ἐπι can be felt – 'know completely'... The perfective nuance would make Paul's statement stronger, and that would be appropriate for this context; the opponents claimed to know the truth, but believers fully understood the truth." Mounce.

1 Timothy 4:4

ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον,

κτισμα, τος n what is created, creature
καλος, η, ον good, fine, beautiful, precious

Cf. Rom 14:14.

οὐδεις, οὐδεμα, οὐδεν no one, nothing

ἀποβλητος, ον rejected

εὐχαριστια, ας f thanksgiving

"This is not to say that God's creative goodness in and of itself was ineffectual; it is to say that for believers the thankful recognition of the truth of the gospel, which renounces all stigma from foods formerly pronounced unclean, gives full assurance... Without a belief in the gospel, a person has no assurance that the dietary laws still do not apply." Mounce

1 Timothy 4:5

ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.

ἀγιαζω sanctify, make holy

ἐντευξις, εως f prayer, petition

The conjunction of the Word of God and prayer is important. It is not true that everything is sanctified by prayer, for certain things are clearly wrong in themselves – adultery cannot be sanctified by prayer. But where God has commended something, it is to be received with thanksgiving. Mounce thinks the 'word of God' may here refer to the gospel: "The gospel message reasserts what was true at the beginning: the fruit of the earth is good and available for consumption." Mounce.

1 Timothy 4:6-16

"4:6-16 is a personal look at Paul's love and concern for Timothy with regard to both his ministry and his personal well-being. It is an admission that even Timothy must be careful not to fall prey to the wiles of the opponents." Mounce

1 Timothy 4:6

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας,

ὑποτιθέμενος Verb, pres midd ptc, m nom pl
ὑποτιθημι midd point out, teach

'By continually bringing these things to the attention of ...'

καλός, η, ον good, right, proper, fine
ἔση Verb, fut indic, 2 s εἰμι
διάκονος, ου m & f servant, minister
ἐντρεφομαι live on, feed on

Here alone in the NT. The present participle suggests being continually (daily) trained by the gospel.

πίστις, εως f faith, trust, the Christian faith
διδασκαλία, ας f teaching, doctrine; act of teaching, instruction

Mounce thinks that here "Paul is differentiating between the basic gospel message ('the words of the faith') and the doctrinal teaching that comes out of it ('the good teaching'). This interpretation is confirmed later in chap. 4 where Paul separates preaching, exhortation, and doctrinal instruction (1 Tim 4:13; cf. 1 Tim 1:10). A reading of the gospel should always be accompanied by the correct interpretation or doctrinal understanding of the gospel. This emphasis on doctrine is similar to Paul's teaching elsewhere that Timothy must handle the gospel correctly (2 Tim 3:14-16)."

παρηκολούθηκας Verb, perf act indic, 2 s
παρακολουθεω follow closely, give careful attention to

1 Timothy 4:7

τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

βεβηλος, ον vile, godless, irreligious
γραωδεις Adjective, m/f nom/acc pl
γραωδης, ες silly, foolish (lit. such as old women tell)

here only in the NT.

μυθος, ου m myth, fanciful story

I.e. such as mark the Ephesian heresy.

παραιτεομαι keep away from, refuse to hear

γυμναζω train, exercise; discipline

For Paul's use of athletic metaphors cf. 1 Tim 6:12; 2 Tim 2:5; also 1 Cor 9:24-27.

σεαυτου, ης reflexive pronoun yourself
εὐσεβεια, ας f godliness, godly life

Godliness is the proper exercise of the Christian. If we are to do well in the race or fight set before us (see v.10), we need both a healthy diet (see v.6, ἐντρεφομενος τοις λογοις της πιστεως) and proper exercise (see also v.8).

Pfizer contrasts this exercise with the rigours advocated by the opponents: "It is not the self-centred ascetic struggle of the individual for his own moral and religious perfection, but the training necessary for the unhindered pursuit of God's purposes. One can imagine that Timothy's enemies have accused him of moral laxity since he refuses to follow their demands of abstention. But he too is to practice a γυμνασια, a vigorous development and application of all his strength and ability that he might serve the glory of God with every thought and action. Such exercise is not restricted to a negative physical asceticism, nor even to the self-disciplinary 'egkrateia' of 1 Cor 9:25ff., but rather implies a positive developing of his strength nourished above all 'by the words of faith' (v.6)."

1 Timothy 4:8

ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

σωματικός, η, ον bodily, physical
γυμνασια, ας f training, discipline
ὀλιγος, η, ον little, small

In context, probably means 'for a little while.' Physical exercise is profitable, but has its focus only on the present life: even the most well-developed and muscular body must eventually be laid in the dust.

ὠφελιμος, ον valuable, useful, beneficial

προς ταυτα "The value of godliness extends far beyond temporal limits, and to make that emphasis explicit Paul says 'but godliness has value not only for all time but also for all things.'" Mounce

ἐπαγγελια, ας f promise, what is promised
ζωη, ης f life
μελλω coming, future

Cf. Jesus' words in Mk 10:29-30.

1 Timothy 4:9

πιστος, ο λόγος και πάσης αποδοχης αξιος,

πιστος, η, ον faithful, trustworthy, reliable
αποδοχη, ης f acceptance
αξιος, α, ον worthy, deserving, fitting

Introduces the third of the five 'faithful sayings.' Cf. 1:15.

1 Timothy 4:10

εις τουτο γαρ κοπιωμεν και ονειδιζομεθα, οτι ηλπικαμεν επι θεω ζωντι, ος εστιν σωτηρ παντων ανθρωπων, μαλιστα πιστων.

εις τουτο 'to this end.'

κοπιαω work, work hard, labour
αγωνιζομαι struggle, fight, compete

This first phrase acts as a second introduction to the 'faithful saying' which follows. "Not only is the faithful saying trustworthy and worthy of total acceptance, but it in fact expresses the focus of Paul's missionary labours. What Paul had worked on and struggled with is proclaiming the gospel of the living God who has offered salvation to all people." Mounce.

The verbs used underline the continual hard work and strenuous effort that Paul and his team put into the work of the gospel.

ηλπικαμεν Verb, perf act indic, 1 pl ελπιζω
hope, hope in

ζωω live, be alive

σωτηρ, ηρος m saviour

μαλιστα especially

πιστος, η, ον faithful, believing

The latter part of the verse is difficult, raising questions concerning the meaning of God being the Saviour of *all*, but *especially of believers*. Some interpreters, e.g. Fairbairn and Hendriksen, understand 'Saviour' to be used in a reduced sense of God's providential mercy and deliverance. Hendriksen quotes Calvin saying that all of the Israelites left Egypt but that not all arrived in Canaan.

It is probably better to understand that Paul is saying two things. Firstly he is asserting that God is the Saviour of all men in the sense that there is no other Saviour for sinners (see Acts 4:12). It is this conviction that drove on Paul and his team in the work of the Gospel – see the first half of the verse. Secondly, God is, in a particular and wonderful way, the Saviour of those who believe. It is they and they alone who have experienced the saving power and mercy of God. The saying then has a form similar to the second of the faithful sayings in 1 Tim 2:4.

1 Timothy 4:11

Παράγγελλε ταυτα και διδασκε.

παραγγελλω command, instruct

A word implying authority – the authority with which Timothy is to oppose those teaching heresy.

διδασκω teach

1 Timothy 4:12

μηδεις σου της νεότητος καταφρονειτω, αλλα τυπος γινου των πιστων εν λογω, εν αναστροφη, εν αγαπη, εν πιστει, εν αγνεια.

μηδεις, μηδεμα, μηδεν no one, nothing
νεοτης, ητος f youth, youthfulness

Timothy at this time must have been in his late 20s or early 30s.

καταφρονεω despise, treat with contempt

A strong word, cf. Matt 6:24; Lk 16:13.

τυπος, ου m pattern, example, type

πιστος, η, ον see v.10

αναστροφη, ης f manner of life, conduct

εν πνευματι is inserted before εν πιστει by TR, possibly after Col 1:8 or 2 Cor 6:2.

πιστει Noun, dat s πιστις, εως f

αγνεια, ας f moral purity, chastity

Every one of these qualities is lacking in the opponents at Ephesus. The hallmark of the minister of Christ is to be faithful teaching (v.11) joined with an exemplary godly life. Age is not of primary importance.

1 Timothy 4:13

εως ερχομαι προσεχε τη αναγνωσει, τη παρακλησει, τη διδασκαλια.

εως ερχομαι cf. 3:14.

προσεχω pay close attention to, hold on to
αναγνωσις, εως f reading

Reading here is the public reading of the word of God as part of Timothy's ministry.

παρακλησις, εως f encouragement, help
διδασκαλια, ας f teaching; act of teaching, instruction

"The order of the three is significant. Timothy is to immerse himself in the biblical text, to encourage people to follow the text, and to teach its doctrines." Mounce.

1 Timothy 4:14

μη ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

ἀμελεω disregard, neglect, reject
χαρισμα, τος n gift (from God)
ἐδόθη Verb, aor pass indic, 3 s δίδωμι

Cf. 1 Tim 1:18.

ἐπιθεσις, εως f laying on (of hands)
χειρ, χειρος f hand, power
πρεσβυτεριον, ου n body of elders

Paul also had laid hands on Timothy (see 2 Tim 1:6). Mounce says "Paul is encouraging Timothy to make use of the gifts he possesses, gifts made evident at his commissioning into ministry, a commissioning that was accompanied by prophecy and by the ritual of laying on of hands." He thinks δια is used here of attendant circumstances rather than means or cause. The laying on of hands can signify a blessing (Matt 19:13; cf. Heb 6:2), but "Most significantly, the laying on of hands is a ritual identifying a person's call to a specific task and as such is applied to Stephen and his colleagues (Acts 6:6), Paul and Barnabas (Acts 13:3), and in the PE to Timothy (1 Tim 1:18; 4:14) and elders (1 Tim 5:22)."

1 Timothy 4:15

ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπή φανερά ᾖ πᾶσιν·

μελεταω practice, cultivate, think about

Meditation that leads to practice.

ἴσθι Verb, pres imperat, 2 s εἶμι

'Continually immerse yourself in them.'

προκοπη, ης f progress, advancement

Cf. Phil 1:25. Mounce comments, "Three times Paul uses the verb to describe the opponents: they will not progress far because their folly is plain to all (2 Tim 3:9); evil men and deceivers will progress from bad to worse (2 Tim 3:13); and their heresy, which is godless chatter, will lead people into ungodliness (2 Tim 2:16). It is possible that this repetition of the verb in such a short space is an indication that the idea of progress is part of the opponents' teaching, and Paul is turning the term back upon them. In Stoicism, προσκοπη referred to the advance made by a person in philosophy..., and this might help explain the play on words and the nature of the heresy... If Paul is appropriating the opponents' terminology, then he is implying that true progress in religion is achieved not through adherence to myths but through following the true gospel as expounded by Timothy."

φανερως, α, ον known, evident, visible
ἴ Verb, pres subj, 3s εἶμι

1 Timothy 4:16

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

ἐπεχω give close attention to, keep close watch on

σεαυτου, ης reflexive pronoun yourself

Cf. Acts 20:28. "This call to perseverance again emphasises human involvement in the salvation process. Ultimately it is the Lord who keeps and saves, but the continued perseverance of the believer is also required. The question of how these two doctrines can be balanced has bedevilled many centuries of church history. This is the same message Paul earlier sent to the Philippian church, telling them 'work out your salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.'"

Mounce

διδασκαλια, ας f see v.13

ἐπιμενω remain, stay, persist in

σωζω save, rescue, heal

Postscript to 1 Timothy 4.

"This paradigm of Christian ministry, directed specifically to Timothy but applicable to ministers of all times, stands in judgment on those who neglect the teaching of Scripture, consume themselves with arguments about words devoid of godliness, bring reproach upon the church by their sinful lives, refuse to immerse themselves in the things of God, and as a result are destroying not only themselves but also those who listen and follow their example. Conversely, it is a word of encouragement and hope to those who are faithful to the apostolic example and teaching of the gospel." Mounce.

1 Timothy 5:1

Πρεσβυτέρω μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει
ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

πρεσβυτερος, α, ον elder, old man/woman
ἐπιπλήξῃς Verb, aor act subj, 2 s ἐπιπλησσω
reprimand, rebuke

A strong term, occurring here only in the NT. Timothy's ministry is not to be characterised by harsh criticism or demand but by gentle yet persuasive encouragement. Mounce says that the instruction, 'do not rebuke but encourage' governs the whole of these two verses.

παρακαλεω exhort, encourage, urge
πατηρ, πατρος m father

"The imagery of fellow believers as father, mother, brother and sister goes back to 1 Tim 3:15 where the church is described as a family." Mounce

νεωτερος, α, ον younger, young

I.e. younger than the older men. The age is not relative to Timothy. Paul writes concerning all categories of person within the church.

1 Timothy 5:2

πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς
ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

μητέρας Noun, acc pl μητηρ
ἀδελφη, ης f sister, female believer
ἀγνεία, ας f moral purity, chastity

"To treat the younger women as sisters requires a careful examination of one's attitudes and a close watch on one's conduct as an example of ministerial integrity (cf. 1 Tim 4:12b)... Paul tells Titus that the day-to-day instruction of younger women should be carried out by the older women and not, it is implied, by Titus himself as a male minister (Titus 2:4)." Mounce.

1 Timothy 5:3-16

"The implication of this passage is that the Ephesian church had committed itself to support some younger widows who, because of their age, idleness, and the Ephesian heresy, had turned against Christ and the church, were leaving the Christian faith, and were bringing reproach upon the church. To respond to this specific historical situation Paul tells Timothy that the church should enrol only those widows who meet two qualifications. (1) They must be truly alone, without any family for support. This includes being at least sixty years old and not contemplating remarriage. (2) They must be godly women. They must be the type of women who are committed to the Lord, having set their hope on him and constantly praying to him. Their past lives must show that they are faithful in marriage and busy at home." Mounce.

The qualifications should not be seen as a rigid checklist – i.e. no support for 59 year olds – but as characteristics of the type of widow who should be supported. Moreover, it should be remembered that these strictures relate not to *ad hoc* care for those in immediate need but to entering into a commitment for long term support.

1 Timothy 5:3

Χήρας τίμα τὰς ὄντως χήρας.

χήρα, ας f widow

"Care for widows plays an important role throughout the OT (Exod 22:22; Deut 10:18; 24:17, 19-21, 29; 24:17-21; 26:12-13; 27:19; Job 24:3; 29:13; Pss 68:5; 94:6; 146:9; Prov 15:25; Isa 1:17; Jer 7:6; 22:3; Mal 3:5; including levirate marriage [Deut 25:5-10]) and in early Christianity as reflected in the NT (Luke 2:37; Acts 6:1-6; 9:36,39,41; Jas 1:27)." Mounce

τίμαω honour, acknowledge the status of,
give financial aid to

Cf. v.17.

ὄντως really, certainly, indeed

"There is here a play upon words, for in the original the word *widow* means the one *bereaved, deprived* (of her husband; hence often without means of support). Hence, what the apostle is saying amounts to this, "As *deprived* ones, honour those who are really *deprived*" (or "As *destitute*, honour those who are really *destitute*")." Hendriksen

1 Timothy 5:4

εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα ἔχει,
μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον
εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον
τοῦ θεοῦ.

"The repeated δε, 'but' (vv 4,6,8,11), separates the widows into two groups: those widows for whom the church should care and those who should rely on other resources." Mounce.

τέκνον, ου n child; pl descendants
ἢ or
ἐκγονον, ου n grandchild
μανθάνω learn, find out
πρῶτον first, in the first place, first of
ἴδιος, α, ου one's own
οἶκος, ου m house, household, family
εὐσεβέω worship; τον ἴδιον οἶκον εὐ. carry
out one's religious duties towards one's
family

Christian conduct is to be exercised first in the home.

ἀμοιβή, ης f repayment
ἀποδιδόναι Verb, pres act infin ἀποδιδωμι
give, give back, repay
προγονος, ου m or f parent, forefather
ἀποδεκτος, ου pleasing
ἐνώπιον prep with gen before, in the
presence of

1 Timothy 5:5

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ
θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς
προσευχαῖς νυκτὸς καὶ ἡμέρας·

ὄντως see v.3
μεμονωμένη Verb, perf pass ptc, f nom s
μονοομαι be left alone

The perfect emphasises a permanent state.

ἐλπίζω hope, hope for, hope in

Again, the perfect describes a settled characteristic.

προσμενω remain faithful to, continue in
δεησις, εως f prayer, plea
προσευχη, ης f prayer
νυξ, νυκτος f night

Cf. the description of Anna in Lk 2:37.
Those destitute, whose only hope is in God's
provision, are to receive that provision at the
hands of the people of God.

1 Timothy 5:6

ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

σπαταλῶ live in self-indulgence, live in
luxury

Only here and in Jas 5:5 in NT. The idea here cannot be riches (since the widows in question are seeking support from the church). The meaning is a life of self-indulgence.

ζῶω live, be alive

τέθνηκεν Verb, perf act indic, 3 s θνησκω
die; perf be dead

"These widows have lived not for God but for pleasure (σπαταλῶσα is a constative aorist), and even though they are alive (ζῶσα is a concessive participle), they in fact have died and continue in the finality of that state (τέθνηκεν is in the perfect tense). The perfect-tense τέθνηκεν, 'has died,' parallels the two perfect-tense verbs μεμονωμένη, 'has been left alone,' and ἤλπικεν, 'has hoped,' in the preceding verses, strengthening the contrast between the two types of widows." Mounce.

1 Timothy 5:7

καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾧσιν·
παραγγελλῶ command, instruct
ἀνεπίλημπτος, ου above reproach

The teaching of the Christian minister is not to be confined to a narrow 'gospel' but is to include instruction on every aspect of godly living.

Guthrie thinks that the ᾧσιν includes both widows and families.

1 Timothy 5:8

εἰ δὲ τις τῶν ἰδίων καὶ μάλιστα οἰκειῶν οὐ
προνοεῖ, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου
χείρων.

μάλιστα especially
οἰκειος, ου m member of the household
προνοεω care for, take care of
πίστις, εως f faith, the Christian faith
ἥρνηται Verb, perf midd dep indic, 3 s
ἄρνεομαι deny, disown, renounce

You cannot follow Christ and live a life of self-interest. A lack of care for others, particularly one's own family, is a denial of the faith. Cf. Jesus' condemnation of those using the Jewish law of Corban (Mk 7:9-13) to avoid caring for parents.

ἀπίστος, ου unfaithful, unbelieving
χείρων, ου gen ονος worse

Even non-Christians generally acknowledge an obligation to look after their own.

1 Timothy 5:9

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα
γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,

χήρα, ας f see v.3

καταλεγέσθω Verb, pres pass imperat, 3 s
καταλεγω enroll, place on the list (for financial aid by the church)
ἔλαττον Adjective, nom/acc n s (variant spelling) ἔλασσων, ον (comp of μικρος) lesser, inferior, younger, less (than)
ἔτος, ος n year
ἑξήκοντα sixty
γεγονυῖα Verb, perf act ptc, f nom s γινομαι
εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one, single
ἄνηρ, ἄνδρος m man, husband
γυνή, αικος f woman, wife

The phrase here exactly corresponds with that used of the overseers in 3:2, as do some of the other phrases that follow. It is partly this comparison that has led some to see this enrolment as enlistment into service rather than simply agreement to offer financial support. Mounce resists this suggestion saying that "The central purpose of vv 3-16 is to differentiate between the widows who should be cared for and those who should not, rather than to specify duties."

1 Timothy 5:10

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἔτεκνοτρόφησεν, εἰ ἐξενόδοχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

καλος, η, ον good, right, proper, fine
μαρτυρεω bear witness; pass be well spoken of

"These good deeds are not duties that an enrolled widow must perform in the church but are the types of things that she must have done in the past that currently testify that she is a godly person. One would expect, however, that an enrolled widow would continue doing the same activities she had always done but now in direct service to the church." Mounce.

εἰ introduces examples.

τεκνοτροφεω bring up children
ξενοδοχεω show hospitality

Cf. 3:2.

ἅγιος, α, ον; οἱ ἅγιοι God's people
πόδας Noun, acc pl πους, ποδος m foot
νιπτω wash
θλιβω press hard; pass experience
difficulty/trouble
ἐπαρκεω assist, help, support
ἀγαθος, η, ον good, useful, fitting
ἐπακολουθεω follow; devote oneself to

1 Timothy 5:11

νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

νεωτερος, α, ον younger, young
παραιτεομαι do not include

Hendriksen argues that it is difficult to reconcile this verse with the view that Paul's concern is only for a list of *supported* widows rather than those who will also carry out some work within the life of the church – the church would hardly refuse to support destitute young widows with small children. But Mounce says, "This does not mean that the church cannot aid younger widows; it means that they must not be enrolled into a formal, ongoing financial relationship with the church."

ὅταν when, whenever, as often as
καταστρηνιάσωσιν Verb, aor act subj, 3 pl
καταστρηνιαω be drawn away by one's own sensuous impulses

γαμεω marry
θελω wish, will

1 Timothy 5:12

ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

ἔχουσαι Verb, pres act ptc, f nom pl ἔχω
κρίμα, τος n judgement, condemnation
πρωτος, η, ον first, leading, foremost, prominent, earlier

πιστις, εως f faith

ἠθέτησαν Verb, aor act indic, 3 pl ἄθετεω
reject, set aside

Some, such as Hendriksen, see the verse as speaking of widows who have made a special vow to remain single and to devote themselves to the work of the church. Mounce thinks this anachronistic (he includes an excursus on 'Widows in the Postapostolic Church'). He argues, "The most likely interpretation is that the widows were giving in to their sensual desires, turning against Christ, marrying non-Christians (... cf. 1 Cor 7:39), and abandoning their former faith, the Christian faith they had before they remarried... This interpretation alone explains the strong language of the verse. Simply wanting to remarry, even within the faith, or living a self-centred lifestyle, would not warrant the extreme language."

1 Timothy 5:13

ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

ἅμα at the same time, also
ἀργος, η, ον idle, unemployed

μανθανω learn, find out

A sarcastic use of μανθανειν

περιερχομαι travel about (ptc itinerant)
οικια, ας f house, home, household
μονον adv. only, alone
φλυαρος, ον gossipy
περιεργος, ου m busybody
λαλεω speak, talk
δει impersonal verb should, ought

"The widows were not only discussing nonsense; they were talking about things that should not be discussed." Mounce.

1 Timothy 5:14-16

Verses 14-16 conclude and reiterate Paul's argument.

1 Timothy 5:14

βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·

βουλομαι want, desire, wish
νεωτερος, α, ον see v.11
γαμεω see v.11

There is an implicit condemnation of the Ephesian heresy that forbade marriage, cf. 4:3.

τεκνογονεω have (bear) children
οικοδεσποτεω run the household

I.e. to be busy.

μηδεις, μηδεμια, μηδεν no one, nothing
αφορμη, ης f occasion, opportunity
αντικειμαι oppose, be against

The singular may suggest that Satan is intended.

λοιδορια, ας f cursing or speaking evil (of someone)
χαριν prep with gen for the sake of, reason (for)

Evidently the behaviour of some of the young widows was bringing reproach upon the church. "The picture it paints is of the enemy gaining a toehold in the church because of the widows' misconduct, and from this toehold making an attack upon the church." Mounce.

1 Timothy 5:15

ἤδη γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

ἤδη adv now, already
ἐξετράπησαν Verb, aor pass dep indic, 3 pl
ἐκτρεπομαι wander, go astray
ὀπισω after, behind, follow
Σατανας, α the Adversary, Satan

Spicq thinks that the reference is to immoral conduct. Others suggest that it is a euphemism for acceptance of the demonic Ephesian heresy.

1 Timothy 5:16

εἴ τις πιστὴ ἔχει χήρας, ἐπαρκέτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

πιστος, η, ον faithful, believing

πιστη has the superior attestation, being supported by κ A C F G P 048 *et al.* The words πιστος ἢ are inserted before it in D Ψ TR *et al.* Some MSS, mainly western texts, read simply πιστος.

Believing *women* who have a relative or friend who is a widow should seek to help them by offering a home, work or financial support as they are able.

χηρα, ας f widow

επαρκεω assist, help, support

Cf. v.10.

βαρεῖσθω Verb, pres pass imperat, 3 s βαρεω
burden, weigh down
ὄντως χηραις see v.3

1 Timothy 5:17-25

Mounce argues that the whole of this section is concerned with how Timothy deals with elders.

1 Timothy 5:17

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·

προεστῶτες Verb, perf act ptc, m nom pl
προῖστημι be a leader, manage; care for

πρεσβυτερος, α, ον elder

διπλους, η, ουν double

τιμη, ης f honour, respect, price

They are not only worthy of respect they should *also* be paid for their work – hence 'double honour.' Cf. 1 Cor 9:4-6; Rom 13:7. There is considerable debate as to whether, in the context of the first century church, the reference is to a salary or an honorarium.

ἀξιούσθωσαν Verb, pres pass imperat, 3 pl
ἀξιοω consider worthy, make worthy
μαλιστα especially

Mounce says that it is possible to translate μαλιστα here as 'namely' so that the second phrase clarifies the first.

κοπιαω work, work hard, labour

διδασκαλια, ας f teaching, doctrine; instruction

1 Timothy 5:18

λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις, καί· Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

γραφη, ης f writing, Scripture
βους, βοος m ox
ἀλοῶθω thresh
φιμῶθω silence, put to silence, muzzle

Cf. Deut 25:4; 1 Cor 9:8-12. "In other words, it is part of God's design that Christian workers be paid for their work. While much of the problem in Ephesus has to do with the love of money, that does not negate the right of Christian workers to be paid." Mounce.

ἄξιός, α, ον worthy, deserving, fitting
ἐργάτης, ου m labourer, workman
μισθός, ου m pay, wages, reward

Cf. Luke 10:7; Matt 10:10.

1 Timothy 5:19

κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἔκτος εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·

κατηγορία, ας charge, accusation
παραδέχομαι accept, receive, welcome
ἔκτος except; ii) conj ἔκτος εἰ μὴ except, unless

δύο gen & acc δύο dat δύοισιν two
ἢ or
τρεις, τρια gen τριῶν dat τρισιν three
μαρτυς, μαρτυρός dat pl μαρτυσιν m witness

Cf. Deut 19:15; Matt 18:16; Jn 8:16; 2 Cor 13:1; Heb 10:28. This refers only to the normal practice concerning accusations against anyone. Paul mentions this case in particular because elders were more exposed to false criticism than other members of the congregation.

1 Timothy 5:20

τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

ἀμαρτανῶθω sin, commit sin

Mounce translates 'confront those who persist in sinning ...'

ἐνώπιον prep with gen before, in the presence of

ἐλέγγω show (someone his) fault, rebuke

"The linear aspect of ἐλέγγε, 'confront,' parallels the linear aspect of ἀμαρτανῶντας: Be in the habit of confronting those in the habit of sinning." Mounce. The word means "to show someone his sin and to summon him to repentance... It implies educative discipline."

TDNT

λοιπός, η, ον rest, remaining, other
φοβός, ου m fear

A public rebuke which will warn the other elders that they are accountable to the church as well as to God. "Paul is suggesting a twofold confrontation process. The first step is to accept an accusation only if there are two or three first-hand witnesses. This would supposedly be in private and include confrontation with the elder. If the accusation is valid and the sinning persists, then the elders should be confronted in public before the whole church so that the rest of the elders may fear, realising that they will be held accountable for their own actions by the church and God, and presumably so that the sinning elder will repent." Mounce.

1 Timothy 5:21

διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

διαμαρτυρομαι declare solemnly and emphatically, charge

ἐνώπιον prep with gen before, in the presence of

ἐκλεκτός, η, ον chosen

"He wants Timothy *to obey* the all-important charge concerning the discipline of elders: that is, he wants him to resemble the angels *in obedience*." Hendriksen. Mounce says, "He may be calling to mind the final judgment and Timothy's accountability to God at that time."

φυλάξῃς Verb, aor act subj, 2 s φυλασσω
keep, guard, defend

χωρὶς without, apart from
προκρίμα, τος n prejudice

A legal term for making up one's mind before hearing the facts.

μηδεις, μηδεμα, μηδεν see v.14

προσκλισις, εως f favoritism, partiality

1 Timothy 5:22

χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.

χειρ, χειρός f hand, power

Cf. 4:14.

ταχέως adv. quickly, at once

ἐπιτίθει place on, place, put

μηδε negative particle nor, and not, neither
κοινωνεω share, take part, contribute

ἀμαρτία, ας f sin

ἀλλοτριός, α, ον belonging to another

"Timothy should be slow to commission new elders because the sins of some take time to surface while others' good character may not be immediately obvious. Timothy should therefore be cautious in commissioning elders lest he become culpable for their later sins (cf. 2 John 11 for a similar idea of sharing another's sins)." Mounce.

σεαυτου, ης reflexive pronoun yourself
 άγνος, η, ον pure, holy, innocent
 τηρεω keep, observe, maintain

"Since there is some overlap between this verse and v 21, the notion of purity here is more the idea of keeping pure of any accusation of discrimination or partiality." Mounce.

1 Timothy 5:23

μηκέτι ύδροπότει, αλλά οίνω όλίγω χρω δια τον στόμαχον και τας πυκνάς σου άσθενείας.

μηκετι no longer
 ύδροποτεω drink water
 οινος, ου m wine
 όλιγος, η, ον little, small
 χρω Verb, pres midd/pass dep imperat, 2 s
 χραομαι use, make use of
 στομαχος, ου m stomach
 πυκνος, η, ον frequent
 άσθενεια, ας f weakness, illness

"Many recognise that it is a parenthetical, personal remark that Timothy is not to understand Paul's previous call to purity as an endorsement of Timothy's apparent decision to abstain totally from alcohol... Paul's opponents were drunkards, and to dissociate himself totally from them and their teaching, Timothy apparently had chosen to abstain to the point that it was hurting him physically. His abstinence was an example of not exercising his Christian liberty when it might damage another's faith (cf. 1 Cor 8:13; Rom 14:15, 21). While this was admirable, Paul did not want Timothy to think that the preceding statement was an endorsement of his decision to abstain, and in fact Paul thought that Timothy should change his habit and use a little wine because of his physical problems." Mounce.

1 Timothy 5:24

Τινών ανθρώπων αί άμαρτίαι πρόδηλοί εισιν, προάγουσαι εις κρίσιν, τισίν δε και έπακολουθοϋσιν·

άμαρτια, ας f sin
 προδηλος, ον very obvious or evident
 προάγουσαι Verb, pres act ptc, f nom pl
 προαγω intrans go before or ahead of

"The picture Paul creates is that of a person's sins as if they were a herald (Bernard's term...), going before and proclaiming a person to be a sinner and ineligible for the office of elder. εις, 'into,' indicates the result of the sins, that they lead to Timothy's and inevitably God's judgment." Mounce.

κρισις, εως f judgement, condemnation
 έπακολουθεω follow, appear or come later

Timothy must be careful not to judge simply by external appearance or by first impressions. This is particularly true when it comes to the selection of those suitable for leadership in the church. The phrase "act in haste, repent at leisure" is apt and has been the sorry experience of many congregations.

1 Timothy 5:25

ώσαύτως και τα έργα τα καλά πρόδηλα, και τα άλλως έχοντα κρυβήναι ου δύνανται.

ώσαυτως adv in the same way, likewise
 καλος, η, ον good, right, proper, fine
 άλλως adv otherwise

τα άλλως έχοντα lit. 'the things having otherwise,' means 'those that are not.' Paul is speaking about good deeds that are not immediately visible yet which, like the sins mentioned in the previous verse, cannot remain hidden.

κρυβήναι Verb, 2 aor pass infin κρυπτω
 hide, conceal, cover
 δυναμαι can, be capable of

1 Timothy 6:1-2

Fee tentatively suggests that there was a conflict in the Ephesian church between slaves and masters, probably connected with the Ephesian heresy.

1 Timothy 6:1

Όσοι εισιν υπό ζυγόν δοϋλοι, τους ιδίους δεσπότας πάσης τιμής αξίους ήγειθωσαν, ίνα μη τó όνομα του θεου και ή διδασκαλία βλασφημηται.

"But in keeping with his teaching elsewhere, Paul admonishes Christian slaves not to use their freedom as an excuse to treat their masters disrespectfully." Mounce.

όσος, η, ον correlative pronoun, as much as;
 pl. as many as, all
 ζυγος, ου m yoke
 δοουλος, ου m slave, servant
 ιδιος, α, ον one's own
 δεσποτης, ου m slave owner, master
 τιμη, ης f see 5:17
 αξιος, α, ον worthy, deserving, fitting
 ήγεομαι think, regard, consider

ὄνομα, τος η name, reputation
 διδασκαλία, ας f see 5:17
 βλασφημῆται Verb, pres pass subj, 3 s
 βλασφημεῶ speak against, slander

Cf. Rom 2:24; Isa 52:5; also Titus 2:10.

1 Timothy 6:2

οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ
 καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ
 μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ
 ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.
 Ταῦτα δίδασκε καὶ παρακάλει.

πιστος, η, ον faithful, believing
 καταφρονεῶ despise, treat with contempt
 μᾶλλον adv more; rather
 δουλεύω serve, be a slave
 ἀγαπητος, η, ον beloved
 εὐεργεσία, ας f service, act of kindness

"This is similar to Paul's statement to Philemon that he should receive Onesimus back 'no longer as a slave but more than a slave, as a beloved brother' (Phlm 16). Just as the slave views his master as a fellow Christian and works all the more, so also the master must realise that the slave is not ultimately a slave but a fellow Christian whose labours are acts of kindness." Mounce.

ἀντιλαμβανομαι benefit from
 διδασκῶ teach
 παρακαλεῶ exhort, encourage, urge

Cf. 4:11. Mounce this final phrase belongs not with vv 1-2 but with what follows – Paul's final critique of his opponents at Ephesus.

1 Timothy 6:3

εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
 ὑγιαίνουσι λόγοις, τοῖς κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν
 διδασκαλίᾳ,

ἑτεροδιδασκαλεῶ teach a different
 doctrine; teach a false doctrine

Paul has been giving Timothy instruction on what to teach. He now tells him how to deal with those who would teach something different in the church. Paul makes his own teaching and doctrine a standard for the church.

προσερχομαι agree with, associate with
 ὑγιαίνω be sound, be in good health

Cf. 2 Tim 1:13; also 1 Tim 1:10; 2 Tim 4:3;
 Titus 1:9; 2:1.

εὐσέβεια, ας f godliness, godly life,
 religion
 διδασκαλία, ας f see 5:17

The apostolic teaching in which Timothy has been instructed owes its origin and authority to Christ. It is designed for godliness and thereby confers health.

1 Timothy 6:4

τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν
 περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται
 φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραῖ,

Of this verse Guthrie comments, "This is a noteworthy example of the processes by which intellectual wrangling so often ends up in moral deterioration."

τετύφωται Verb, perf pass dep indic, 3 s
 τυφοομαι be swollen with pride
 μηδεις, μηδεμια, μηδεν no one, nothing
 ἐπισταμαι know, understand
 νοσεῶ have an unhealthy desire (for)

The opposite of the healthy words of the gospel in the previous verse.

ζητησις, εως f controversy, controversial
 issue

λογομαχια, ας f quarrel about words

'Verbal quibbles,' cf. 6:20.

φθονος, ου m envy, jealousy
 ἐρις, ιδος f strife, rivalry
 βλασφημια, ας f slander, blasphemy
 ὑπονοια, ας f suspicion
 πονηρος, α, ον evil, bad, wicked

1 Timothy 6:5

διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν
 νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας,
 νομιζόντων πορισμὸν εἶναι τὴν ἑὐσέβειαν.

διαπατριβη, ης f constant arguing or
 irritation

διεφθαρμένων Verb, perf pass ptc, gen pl
 διαφθειρω destroy; pass be depraved

'people who have been corrupted in their mind.'

νοους, νοος, νοι, νουν m mind,
 understanding

ἀπεστερημένων Verb, perf pass ptc, gen pl
 ἀποστερεῶ defraud, rob

ἀληθεια, ας f truth, reality

"This does not mean that the opponents are the victims of someone else's thievery; the PE makes it clear that the opponents know exactly what they are doing (cf. 1 Tim 1:6). The phrase creates a picture of people who have no participation in the gospel whatsoever. They do not teach an altered gospel; what they teach is wholly different (cf. 1 Tim 1:3). In the PE ἀληθεια, 'truth,' is almost a technical term for the orthodox gospel (cf. 1 Tim 2:4)." Mounce

νομιζῶ think, suppose, assume

πορισμος, ου m gain, means of gain

εἶναι Verb, pres infin εἰμι
εὐσεβεια, ας f see v.3

The final statement is transitional, leading into vv 6-10. The NIV translation 'think that godliness [or religion] is a means to financial gain' is better than AV, 'gain is godliness.' Compare Titus 1:11. "Behind the opponents façade, their supposed intellectualism and false piety, lies the real motivation for their ministry: they want to make money. Presumably they charged for their instruction (cf. 1 Tim 5:17)." Mounce.

1 Timothy 6:6

ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας·

πορισμος, ου m see v.5
μεγας, μεγαλη, μεγα large, great
εὐσεβεια, ας f see v.5
αὐταρκεια, ας f self-sufficiency,
satisfaction

This term can be used either in a negative sense or a positive. Paul's usage is a deliberate play on and contrast with the Greek, particularly Stoic, usage meaning self-sufficiency. Here Paul means 'requiring nothing else' – the knowledge and heartfelt conviction that one has enough, indeed, more than enough. See Paul's use of the cognate αὐταρκης, 'content,' in Phil 4:11. "The contentment that is of great profit is one that seeks security not in worldly riches but in God." Mounce. Cf. Matt 6:25-34.

1 Timothy 6:7

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

οὐδεις, οὐδεμα, οὐδεν no one, nothing
εἰσηνέγκαμεν Verb, aor act indic, 1 pl
εἰσφερω bring in, carry in
ἐξενεγκεῖν Verb, aor act infin ἐκφερω carry
or bring out

δυναμαι be able to, be capable of

Cf. Job 1:21; Lk 12:16-21. There is some discussion over the meaning of ὅτι in this context. The difficulty of the reading is reflected in a number of textual variants including the popular δηλον ὅτι 'it is evident that.' Hendriksen lists six different possibilities. He suggests that the use of ὅτι here is elliptical (an abbreviated expression) and cites John 6:46 as a parallel. He argues that the sense is, "just as it is evident that neither are we able to take anything out of it." Mounce concludes that "Most agree that Paul uses ὅτι in a weakened sense, meaning 'and.'"

1 Timothy 6:8

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

διατροφή, ης f food
σκεπασμα, τος n clothing, shelter
ἀρκεσθησόμεθα Verb, fut pass indic, 1 pl
ἀρκεω be enough; pass. be content,
be satisfied

Perhaps a Hebraic imperatival future.

1 Timothy 6:9

οἱ δὲ βουλόμενοι πλουτεῖν ἐπιπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν·

βουλομαι want, desire, wish
πλουτεω be rich, grow rich

Paul here is not dealing with the possession of wealth, he does that in vv 17-19, but with the desire for and pursuit of wealth.

ἐπιπιτω fall into
πειρασμος, ου m trial, test, temptation
παγισ, ιδος f snare, trap

Elsewhere where παγισ is used in the PE it is explicitly said to be Satan's snare, cf. 1 Tim 3:7; 2 Tim 2:26.

ἐπιθυμια, ας f desire, lust, passion
πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many
ἀνοητος, ον foolish, ignorant
βλαβερως, α, ον harmful

It is the nagging desire which is harmful and destructive, driving the person into a minefield and away from the peace which is to be found in satisfaction with God. Fee comments, "Why would anyone want to get rich? Wealth has nothing to do with one's eschatological existence in Christ; on the contrary, the desire leads to other desires that end up in ruin, of which truth the false teachers themselves are Exhibit A (v. 10)."

ὅστις, ἥτις, ὅτι who, which
βυθίζω sink, drag down, plunge

"It creates a picture of those wishing to be rich sinking further, inexorably, into the sea of ruin and destruction." Mounce

ὄλεθρος, ου m destruction, ruin
ἀπωλεια, ας f destruction, utter ruin

1 Timothy 6:10

ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιπειραν ὀδύναις πολλαῖς.

ρίζα, ης f root, source
κακος, η, ον evil, bad, wrong, harm
φιλαργυρια, ας f love of money

"The apostle does not say that the love of money is *the* (one and only) root of all existing evils but that it is a root." Hendriksen. The NIV reflects this also in its translation, "the love of money is a root of all kinds of evil."

ὀρεγομαι be eager for, long for

Cf. 2 Tim 3:2. Mounce says that *τινες* here refers to Paul's opponents.

ἀπεπλανήθησαν Verb, aor pass indic, 3 pl
ἀποπλαναω deceive; pass wander away

πιστις, εως f faith, trust, belief, the Christian faith

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

περιέπειραν Verb, aor act indic, 3 pl

περιτερω pierce through (as with a spike)

Here alone in the NT. "Desires are thorns, and as when one touches thorns, he gores his hand, and gets him wounds, so he that falls into these lusts will be wounded by them, and pierce his soul with griefs. And what cares and troubles attend those who are thus pierced, it is not possible to express." Chrysostom.

ὄδυνη, ης f pain, sorrow

The attractions of the world are deceptive; those who abandon Christ for the pursuit of them lose out not only upon eternal life but also on present happiness and satisfaction.

1 Timothy 6:11

Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσεβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν.

ὦ O!

φευγω flee, run away from, avoid

Cf. 2 Tim 2:22.

διωκω seek after, pursue

Sin can only be avoided by actively fleeing from it and pursuing holiness.

δικαιοσυνη, ης f righteousness

εὐσεβεια, ας f see v.5

ὑπομονη, ης f patience, endurance

Particularly under trial.

πραῦπαθεια, ας f gentleness, humility

Only here in the NT. Replaced in many MSS by the more common *πρα(ο)τητα*. It contains the ideas of consideration for others and a willingness to waive one's rights.

1 Timothy 6:12-14

There are clear parallels between vv 12-14 and 2 Tim 4:6-8, though in the latter case the subject is Paul and his ministry rather than Timothy.

1 Timothy 6:12

ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

ἀγωνίζομαι struggle, fight, compete

καλος, η, ον good, right, fine

ἀγων, ωνος m struggle, fight

ἐπιλαβοῦ Verb, aor midd dep imperat, 2 s

ἐπιλαμβανομαι take hold of, seize

αἰωνιος, ον eternal, everlasting

ζωη, ης f life

ἐκλήθης Verb, aor pass indic, 2 s, καλεω

ὁμολογεω confess, declare, give thanks

Calvin argues that 'confession' here is more than a simple verbal affirmation, it is Timothy's evident embracing of the Christian faith and life, witnessed by many at Ephesus and in the other places where he had ministered. Fairbairn understands it to refer to Timothy's embracing of the faith either at his baptism or his confession of it when he was set apart to ministry.

ὁμολογια, ας f confession, profession

ἐνώπιον prep with gen before, in the presence of

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness

1 Timothy 6:13

παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν.

Mounce suggests that the confession of v 12 may have had a creedal form and that v 13 may pick up some of the elements of that primitive creed: God the Father as creator and sustainer of all; Jesus who faced trial and death under Pontius Pilate etc.

παραγγελλω command, instruct

ζωογονεω save life, give life to (of God)

The verb means both 'to give life' and 'to preserve and maintain life.'

μαρτυρήσαντος Verb, aor act ptc, m gen s

μαρτυρεω bear witness, testify, be a witness

Christ made his confession before Pilate, not in many words, but in his conduct and in his willing submission to death, i.e. his perseverance in his mission.

1 Timothy 6:14

τηρησαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημpton
μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ,

τηρησαί Verb, aor act infin τηρεω keep,
observe

σε Pronoun, acc s συ

ἐντολη, ης f command, order, instruction

Mounce says that the context suggests the commandment referred to here encompasses, "Timothy's commitment to Christ and his ministry, a commitment to preach the gospel that included righteousness, godliness, faith, love, endurance, and meekness in contrast to the opponents' teachings, and a commitment that demanded perseverance until the Lord returned. The commandment includes more than any one part of the immediate context and in fact encompasses it all."

ἄσπιλος, ον pure, spotless; without defect

A cultic word, describing an unblemished animal appropriate for sacrifice (Lev 4:3; cf. 1 Peter 1:19).

ἀνεπίλημτος, ον above reproach

μεχρι and μεχρις until, to

ἐπιφανεια, ας f appearing, appearance,
coming

1 Timothy 6:15

ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος
δυναστής, ὁ βασιλεὺς τῶν βασιλευόντων καὶ
κύριος τῶν κυριευόντων,

καιρος, ου m time, season, age

ἰδιος, α, ον one's own

The time of God's own determining, cf. 1 Tim 2:6; Titus 1:3.

δείξει Verb, fut act indic, 3 s δεικνωμι
show, reveal

The thought of Christ's coming leads into a doxology in vv 15-16, parallel in some respects to 1:17. This doxology is also part of the exhortation for Timothy to persevere under opposition; "Timothy serves the God who is truly powerful, who is King over all kings and Lord over all lords, whose transcendent glory is overwhelming. Therefore, it is essential that Timothy persevere because, as biblical eschatology teaches, the fact that Christians serve the true God is motivation for ethical behaviour here and now." Mounce.

The doxology uses language drawn from the OT, the Hellenistic synagogues and from Hellenism.

μακαριος, α, ον blessed, fortunate, happy

μονος, η, ον only

δυναστης, ου m ruler, king

βασιλευς, εως m king

βασιλευόντων Verb, pres act ptc, gen pl

βασιλευω rule, reign

κυριευω have power over, rule over

"This second title places Timothy's God in direct opposition to the imperial cult."

Mounce.

1 Timothy 6:16

ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν
ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ
ιδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
ἀμήν.

ἀθανασια, ας f immortality

Another implied critique of emperor worship.

φως, φωτος n light

οικεω intrans live, dwell; trans live in

ἀπρόσιτος, ον unapproachable

εἶδεν Verb, aor act indic, 3 s ὁραω see

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing

ιδεῖν Verb, aor act infin ὁραω

δυναμαι be able to, be capable of

τιμη, ης f honour, respect, price

κρατος, ους n might, power, dominion

αἰωνιος, ον eternal, everlasting

"This God is a mighty God who is in absolute control, and to him alone belongs true worship and might. He will be victorious and, it is implied, will vanquish all his foes. Believers must live in the here and now with the conviction that eventually the enemy will be vanquished, and those who have persevered will receive their reward of eternal life."

Mounce.

1 Timothy 6:17-19

"Paul's opponents place the desire to be rich above all else, above their personal integrity, the Christian faith, and the spiritual lives of those they influence. This attitude deserves condemnation (vv 2b-10). After calling Timothy to persevere in his work with these people (vv 11-16), Paul balances his previous comments by saying that the mere possession of wealth is not wrong (as opposed to the love of wealth, which is wrong). He turns away from the opponents, faces the rich in the Ephesian church, and warns them not to trust in their wealth, for it will fail them; rather, they must place their hope in God (vv 17-19)."

Mounce.

This section is marked by word play on

πλουσιος and its cognates, πλουσιως, πλουτος,
πλουτειν.

1 Timothy 6:17

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

πλουσιος, α, ον rich, well-to-do
αἰων, αἰωνος m age, world order, eternity
παραγγελλω command, instruct
ὑψηλοφρονεω be proud or arrogant

Only here in the NT, though note the variant in Rom 11:20. "Paul does not want the worldly rich to develop a mindset of superiority or of pride over the poor. That would be the opposite of realising that all the person possesses is a gift from God (v 17b)." Mounce

μηδε negative particle nor, and not, neither
ἠλπικέναι Verb, perf act infin ἐλπίζω hope, hope in

Here in the sense of set one's confidence in.

πλουτος, ου m & n riches, wealth
ἀδηλοτης, ητος f uncertainty

Here alone in the NT, though cognates in 1 Cor 9:26; 14:8. "The futility of setting one's hope on riches is a common theme throughout the Bible (Pss 52:7; 62:10; Prov 23:4-5; Eccl 5:8-20; Jer 9:23; Mark 10:17-27; Luke 12:13-21)." Mounce.

παρεχω act & midd cause, bring about, offer

πλουσιως adv richly, in full measure
ἀπολαυσις, εως f enjoyment

Paul's warning against riches is not accompanied by any false asceticism. We are to enjoy the things we possess but to enjoy them as gifts of God which must neither make us forgetful of the Giver, nor of the commands he has given concerning their use (v.18). Cf. Eccl 5:18-20.

1 Timothy 6:18

ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

ἀγαθοεργεω do good; be generous with one's possessions

πλουτεω be rich, grow rich
καλος, η, ον good, right, proper
εὐμεταδοτος, ον liberal, generous
εἶναι Verb, pres infin εἶμι
κοινωνικος, η, ον liberal, generous

1 Timothy 6:19

ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

ἀποθησαυρίζω acquire as a treasure
ἑαυτος, εαυτη, εαυτον him/her/itself
θεμελιος, ου m foundation
μελλω (ptc. without infin) coming, future

ἐπιλάβωνται Verb, aor midd dep subj, 3 pl
ἐπιλαμβανομαι take, take hold of
ὄντως really, certainly, indeed

Some MSS, followed by TR, read της αἰωνίου ζωης which Metzger classes as manifestly a 'correction' "for the less usual ὄντως which is supported by the better witnesses of both the Alexandrian and the Western types of text."

ζωη, ης f life

Cf. Mk 10:21; Lk 12:33; 16:9; 18:22; Matt 6:20.

"Believers live in an eschatological tension. They live in this age and must address themselves to the needs around them. But they also belong to the eschatological kingdom and must conduct themselves with an eye to what will be. By working out their salvation in practical ways such as sharing, they are transferring their riches to the coming age, establishing a firm foundation for them there. This is not the reason for sharing but the result. The reason for doing so, apart from recognising one's true position in the present age as a recipient of God's gracious gifts, is the desire to grab on to life that is truly life: eschatological life, eternal life." Mounce.

1 Timothy 6:20

Ὡ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφονίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

ὦ Ο!

παραθηκη, ης f what is entrusted to one's care

φύλαξον Verb, aor act imperat, 2 s φυλασσω keep, guard, defend

Cf. 1 Tim 1:18; 2 Tim 1:14. Timothy has been entrusted with the Gospel, with the word of God and the faithful ministry of that word. "The Christian message ... is not something that the church's minister works out for himself or is entitled to add to; it is a divine revelation which has been committed to his care, and which it is his bounden duty to pass on unimpaired to others." Kelly

ἐκτρεπομαι avoid
βεβηλος, ον vile, godless, irreligious
κενοφονια, ας f foolish talk
ἀντιθεσις, εως f contradiction
ψευδωνυμος, ον falsely called, so-called
γνωσις, εως f knowledge, understanding

Cf. 1:6-7; 2 Tim 2:16.

1 Timothy 6:21

ἦν τινες ἐπαγγελόμενοι περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις μεθ' ὑμῶν.

ἐπαγγελλομαι promise, profess, claim

πιστις, εως f faith, trust, belief, the
Christian faith
ἀστοχεω (lit miss the mark) lose one's
way, leave the way

In following after false but attractive teaching,
some have been led away from the faith (cf. 1
Tim 1:3, 4, 6, 7, 19, 20).

The plural ὁμων indicates that though written
to Timothy, the letter is for the church at
Ephesus as a whole. Some MSS, followed by
the TR, 'correct' the text, reading μετα σου.

Introduction to Paul's letter to Titus

Titus the Man

Titus is not mentioned in Acts, but he does play a prominent role in 2 Corinthians. Mounce writes, "According to the traditional theory, Paul paid a 'painful visit' to the Corinthian church (2 Cor 2:1) and wrote a painful letter (2 Cor 2:4), which Titus carried to the church (2 Cor 2:12-13; 7:6). Paul left Ephesus for Troas, hoping to find Titus there, When he did not, he continued on to Macedonia, where he found Titus, who brought an encouraging word about the church's repentance (2 Cor 7:13-15)." Titus had been involved in collecting the offering for the Jerusalem church (2 Cor 8:6; 16-17,23). He was a trusted member of Paul's inner circle.

The Letter to Titus

Though there are similarities between the contents of Titus and 1 Timothy there are also differences. The letter to Titus seems to relate to the situation of a young church in a pagan environment where the problems arise more from the need for instruction than from opposition. The insistence in 1 Timothy that elders should not be young in the faith is absent from Titus probably because there were none who had been Christians for very long.

Mounce writes concerning the purpose of the letter:

"There are two basic reasons for Paul's writing to Titus... The first was to ask Titus to remain in Crete and care for the young church for the time being. This care included ... appointing qualified leadership ... and withstanding the opponents who are already experiencing success. Titus was also to teach the ... behaviour and beliefs that were derived from the truth of the two core theological formulations around which the epistle is built, Titus 2:11-14 and 3:4-7... The Cretan church did not apparently have the advantage of Paul's extended teaching ministry, as did the Ephesians, and the proverbial character of the Cretans (Titus 1:12) was proving itself true; therefore, Paul had to emphasise more of the basic teaching of theology, how conversion must lead to a life of obedience... The second reason for writing was to ask Titus to encourage Zenus and Apollos, the carriers of the letter, on their way and to urge Titus to winter with Paul in Nicopolis when a replacement arrived."

It is uncertain which of the two letters, 1 Timothy or Titus, was written first.

Works frequently referenced in these notes on Titus

Mounce, William D

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

Titus 1:1

Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ
Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ
ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν
δουλοῦ, ου m slave, servant

"All people are in slavery to sin (cf. Rom 6:16; Gal 4:3, 8-9; Titus 3:3; cf. John 8:34) without choice. But once redeemed, they joyously become slaves of God (Rom 6:15-18, 20-23; 8:15; 1 Cor 7:22; Gal 4:4-5; cf. John 15:15) and are employed in his service." Mounce

πιστις, εως f faith, belief, the Christian faith
ἐκλεκτος, η, ον chosen

Hendriksen argues that *κατα* here has the sense of, "in order to further or promote" i.e. is expressive of purpose. Mounce understands *κατα* here in a similar fashion, stating, "The purpose of Paul's apostleship is to bring God's elect to faith."

ἐπιγνωσις, εως f knowledge, recognition

"ἐπιγνωσις, 'knowledge,' is not only intellectual apprehension but also a fulness of understanding, in this context the type of understanding that results from experience (cf. εὐσεβεια, 'godliness,' below)." Mounce

ἀληθεια, ας f truth, reality

εὐσεβεια, ας f godliness, godly life

"The goal of Paul's apostleship is the personal response of faith, a faith based on an accurate knowledge of the truth of the gospel, and a faith that naturally and necessarily shows itself in godly behaviour. Paul has encapsulated his answer to the problem of the PE, felt more emphatically in Ephesus but also present in Crete, that Christianity is based on the truth of the gospel and demands the response of faith lived out in a godly life." Mounce

Titus 1:2

ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων

ἐπ' expressing purpose (as *κατα* in the previous verse), but also goal.

ἐλπις, ἰδος f hope

ζωῆ, ης f life

αἰωνιος, ον eternal, everlasting

ἐπηγγείλατο Verb, aor midd dep indic, 3 s

ἐπαγγελλομαι promise

ἀψευδης, ες one who never lies,
trustworthy

Here alone in the NT. In early Christian literature the word is used of God alone.

χρονος, ου m time, period of time

αἰωνιος, ον eternal, everlasting

God's plans for the salvation of his people were formed before the foundation of the world (cf. Rom 16:25; 1 Cor 2:7; 2 Tim 1:9 also Acts 7:17 and Eph. 1:4).

Titus 1:3

ἐφανερώσεν δὲ καιροῖς ἰδίους, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

φανερωω make known, reveal

καιρος, ου m time, proper time

ἰδιος, α, ον one's own

Cf. 1 Tim 2:6.

τον λογον is here the gospel, cf. 1 Tim 4:5.

κηρυγμα, τος n what is preached,
message

ἐπιστεύθη Verb, aor pass indic, 3 s πιστευω
believe (in), pass be entrusted (with)

Cf. 1 Tim 1:11; 2:7.

ἐπιταγη, ης f command, order, authority

here the meaning is 'by order of.'

σωτηρ, ηρος m saviour

Titus 1:4

Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

γνησιος, α, ον genuine, true, loyal

τεκνον, ου n child

Maybe Titus was converted under Paul's ministry.

κοινος, α, ον common, in common

May carry the sense of a common faith which now binds together Jew and Gentile, of which Paul and Titus are examples.

εἰρηνη, ης f peace

Cf. 1 Tim. 1:2; 2 Tim. 1:2.

Titus 1:5

Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

χαριν prep with gen for the sake of,
because of

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

ἀπολειπω leave behind

Suggests Paul may have been in Crete ministering with Titus.

σε Pronoun, acc s συ

λειπω lack, fall short

ἐπιδιορθωση Verb, aor midd subj, 2 s

ἐπιδιορθωω finish setting in order or set
in order

και The appointment of elders could be a separate task from the 'remaining things' or the και could be explicative, bearing the sense 'including' or 'especially.'

καταστήσης Verb, aor act subj, 2 s καθιστημι
and καθιστανω put in charge, appoint

In this church planting situation elders had to be appointed rather than be chosen.

πολις, εως f city, town

πρεσβυτερος, α, ον elder

διαταξάμην Verb, aor midd indic, 1 s

διατασσω command, give instructions

Paul was a team worker, not attempting to do everything himself but delegating tasks to other members of his team.

"Paul and Titus possibly had a missionary tour through Crete after Paul's release from the first Roman imprisonment, ... but Paul left before he was able to set the Cretan church in order. So Titus stayed to finish the task, which included the appointment of overseers. Titus' job was twofold: to complete the organisation of the church in Crete and to preserve it from doctrinal contamination, the former being the first step towards the latter." Mounce

Titus 1:6

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

"εἴ τις, 'if anyone,' begins a conditional sentence that is never finished, but we can assume an apodosis such as 'let them serve.'" Mounce

ἀνεγκλητος, οὐ beyond reproach, without fault

εἷς, μιᾶ, ἐν γεν ἑνός, μιᾶς, ἑνός one
γυνή, αἰκός f woman, wife
ἀνὴρ, ἀνδρός m man, husband

Cf. 1 Tim 3:2.

τεκνον, οὐ n child

πιστος, η, οὐ faithful, trustworthy, believing

The words that follow make it clear that the requirement is not that the children have to be believers but that they are to be faithful, or obedient, to their parents. It is not a requirement that the overseer *have* children, but only that *if he has*, they are submissive and not disorderly.

On the qualifications for elders, cf 1 Tim 3.

κατηγορία, ἀς charge, accusation
ἀσωτία, ἀς f dissipation, reckless living

Cf. 1 Peter 4:3-4, also Lk 15:13.

ἢ οἱ

ἀνυποτακτος, οὐ disorderly, disobedient

Titus 1:7

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

δει impersonal verb it is necessary, must, should

ἐπίσκοπος, οὐ m overseer; bishop

Note that the elders are to be overseers, they are appointed to perform a task. "The switch from πρεσβυτερος, 'elder' (v 5), to the synonymous ἐπίσκοπος, 'overseer,' shows an early date of writing, at a time when the offices and terminology had not yet had time to solidify... The same fluctuation occurs in Acts 20:17, 28 (cf. 1 Pet 5:1-2,5)." Mounce

εἶναι Verb, pres infin εἶμι

οἰκονομος, οὐ m steward, manager

Cf. 1 Tim 3:14-16.

αὐθαδης, ες arrogant, self-willed

Cf. 1 Peter 5:1-4

ὀργίλος, η, οὐ quick-tempered

Here alone in the NT.

παροινος, οὐ m drunkard, given to strong drink

πληκτης, οὐ m a quick tempered or violent man

αἰσχροκερδης, ες greedy for material gain

This appears to have been a problem among Paul's opponents, cf. 1 Tim 3:3,8 also 1 Tim 6:5-10; Titus 1:11. The full time elder should be properly paid for the work he performs (1 Tim 5:17,18), but should not be greedy or grasping or "desire to be rich beyond one's needs." Mounce

Titus 1:8

ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,

φιλοξενος, οὐ hospitable

Having an open and welcoming home, cf. 1 Tim 3:2.

φιλαγαθος, οὐ loving of what is good

Here alone in the NT.

σωφρων, οὐ γεν ονος sensible, self-controlled; chaste

δικαιος, α, οὐ righteous, just

ὅσιος, α, οὐ holy, devout

Robert Murray McCheyne stated, "My people's greatest need is my personal holiness."

ἐγκρατης, ες self-controlled, disciplined

Titus 1:9

ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

ἀντεχομαι be loyal to, hold firmly to διδασχῃ, ης f teaching, what is taught

κατὰ τὴν διδασχὴν implies a body of instruction passed on to Titus and/or the church in Crete by Paul – the apostolic teaching.

πιστος, η, οὐ faithful, trustworthy, reliable

δυνατος, η, οὐ possible, powerful, able

ᾦ Verb, pres subj, 3s εἶμι

παρακαλεω exhort, encourage, urge

διδασκαλία, ἀς f teaching, doctrine

ὑγιαίνουσῃ Verb, pres act ptc, f dat s ὑγιαίνω

be sound, be in good health

Cf. 1 Tim 1:10.

ἀντιλεγω object to, oppose

ἐλεγχῶ show (someone his) fault, convince
(someone of his) error, convict

He is to build up the believer and to refute those who oppose the Gospel, cf. 1 Tim 3:2; 2 Tim 4:2.

Titus 1:10

Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

"The γάρ, 'for,' shows the relationship between vv 10-16 and the preceding vv 5-9. Titus must appoint qualified people to church leadership because there are many wicked people in Crete who would destroy the church if they could."
Mounce

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

καὶ is present in D G I K Ψ TR *et al* but is omitted from κ A C P 088 81 *et al*. Metzger comments, "It is difficult to decide whether καὶ was added in accordance with the rhetorical usage known as hendiadys, or whether it was omitted by copyists who, not appreciating such usage, deleted it both as unnecessary and apparently disturbing to the sense."

ἀνυποτακτος, ου disorderly, disobedient

Rebels against the gospel.

ματαιολογος, ου m empty talker

Cf. 1 Tim 1:6.

φρεναπατης, ου m deceiver

Here only in the NT.

μαλιστα especially

περιτομη, ης f circumcision, those circumcised, Jews

The false teaching was Jewish in origin though it had clear Hellenistic/gnostic elements to it.

Titus 1:11

οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

δει impersonal verb it is necessary, must, should

ἐπιστομίζω silence

"Just how this silencing should be done is not indicated in the present passage. See however on 1 Tim 1:3,4; 1:20; 4:7; 2 Tim 2:16, 21, 23; 4:2; Titus 1:13b; 3:10. At first the errorist should be tenderly admonished so that he may be won for the truth. If he refuses, he must be sharply reprimanded and told to desist. The person who persists in his evil ways must be shunned by the church and disciplined."
Hendriksen

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅ τι who, which

ὅλος, η, ον whole, complete, entire

οἶκος, ου m house, household

ἀνατρέπω overturn, bring ruin to

Cf. 2 Tim 2:18.

διδασκῶ teach

αἰσχρος, α, ον disgraceful, shameful, dishonest

Elsewhere in NT occurs only in the compound αἰσχροκερδης

κερδος, ους n gain

χαριν prep with gen for the sake of

Their concern is for money and prestige.

Titus 1:12

εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·

ἴδιος, α, ον one's own

προφητης, ου m prophet

The quotation that follows is believed to come from Epimenedes, a poet from Cnossus in northern Crete, who wrote somewhere between 630 and 500 B.C. This is how the character of the Cretans is painted by one of their own number.

Κρης, ητος m a Cretan

ἀει always, constantly

ψευστης, ου m liar

κακος, η, ον evil, bad, wrong, harm

θηριον, ου n animal, beast

γαστηρ, τρος f womb; glutton

ἀργος, η, ον idle; lazy; useless

Titus 1:13

ἡ μαρτυρία αὕτη ἐστὶν ἀληθῆς, δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

μαρτυρια, ας f testimony, witness

ἀληθης, ες true, truthful, honest

Paul adds his authority to the saying.

αἰτια, ας f reason, cause

ἐλεγχῶ show (someone his) fault, rebuke

ἀποτομως sharply, severely

ὑγιαίνω be sound, be in good health

The third person plural here surely refers to the Christians in Crete – though it could refer to the false teachers who are to be rebuked.

πίστει Noun, dat s πιστις, εως f faith

Titus 1:14

μη προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

προσεχω pay close attention to, hold on to, be devoted to

Cf. 1 Tim 1:4.

Ἰουδαϊκος, η, ον Jewish

μυθος, ου m myth, fanciful story

"Refers to stories the opponents had created around minor OT characters, stories that contained their secret knowledge (cf. 1 Tim 1:4)." Mounce

ἐντολη, ης f command, order, instruction

ἐντολαῖς ἀνθρώπων "Refers in part to the opponents' ascetic teachings (cf. 1 Tim 4:3-5), a ritualism that replaced true worship." Mounce. Cf also Isa 29:13 LXX cited in Matt 15:9; Mk 7:7.

ἀποστρεφω turn away; midd turn away from, reject, desert

ἀληθεια, ας f truth, reality

I.e. the gospel.

Titus 1:15

πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

καθαρος, α, ον pure, clean, innocent

In the context of "commandments of men" (v.14) this is probably reference to the Jewish food laws (cf. 1 Tim 4:3). "Paul's opponents were evidently teaching that one could attain ritual purity by following the ascetic laws. Paul asserts, rather, that those who are morally defiled and do not believe cannot be made acceptable to God even by ritual purity because everything about them is unclean." Mounce.

μεμιαμένοις Verb, perf pass ptc, m & n dat

pl μαινω defile, contaminate

ἀπιστος, ον unfaithful, unbelieving

οὐδεις, οὐδεμια, οὐδεν no one, nothing

μεμιάνται Verb, perf pass indic, 3 pl μαινω

νοους, νοος, νοι, νουν m mind,

understanding

συνειδησις, εως f conscience

Cf. Mark 7:7.

Titus 1:16

θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

ὁμολογεω confess, declare

εἰδέναι Verb, perf act infin οἶδα (verb perf in form but with present meaning) know

ἀρνεομαι deny, disown

Cf. 2 Tim 3:5.

βδελυκτος, η, ον detestable, vile

Particularly what is detestable to God.

ἀπειθεῖς Adjective, m & f, nom/acc pl

ἀπειθης, ες disobedient, rebellious

ἀγαθος, η, ον good, useful, fitting

Cf. Titus 2:14.

ἀδοκιμος, ον failing to meet the test, worthless

"Titus 1:16 is the hinge verse of the entire epistle. The opponents claimed to know God, but their godless lives showed that they did not, and as a result they were not living out their salvation as God intended, pursuing good works. The essence of the Cretan theology was that they thought that belief and practice could be separated, and Paul spends most of the rest of the letter arguing that God's salvific work and the believer's life of obedience must go hand in hand. Of course, this zeal for good works commended by Paul cannot earn salvation, but it is the necessary corollary to God's salvation and is in line with his original intent." Mounce.

Titus 2:1-10

Verses 1-10 are reminiscent of 1 Tim 5:1-2, addressing groups by age and sex.

Titus 2:1

Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

λαλεω speak, talk

πρέπει impers verb it is fitting, it is proper

ὑγιαίνουσῃ Verb, pres act ptc, f dat s ὑγιαίνω see 1:13

A key word in these exhortations, cf. vv 2,8, also 1:9.

διδασκαλια, ας f teaching, doctrine

Christian teaching or doctrine is not simply a set of ideas, it encompasses also a pattern of life which reflects the character of Christ and adorns the gospel we profess.

Titus 2:2

πρεσβύτας νηφαλίους εἶναι, σεμνοῦς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

πρεσβυτης, ου old man, elderly man

νηφαλιος, α, ον temperate, sober

Cf. 1 Tim 3:2.

εἶναι Verb, pres infin εἶμι

σεμνος, η, ον serious; of good character, dignified
σωφρων, ον gen ονος sensible, self-controlled; chaste, modest (of women)

Able to act wisely and in a restrained manner.

ύγιαινω see 1:13 for this phrase

ύπομονη, ης f patience, endurance

The definite article included with each of the three virtues mentioned implies that it is not just any old faith, love and patience that Paul has in mind: he is speaking of the *Christian* faith, *Christian* love, flowing from a knowledge of the character of God's love to us in Christ, and *Christian* patience, rooted in the certain hope of glory. The same trilogy occurs in 1 Tim 6:11; 2 Tim 3:10 and 1 Thess 1:3.

Titus 2:3

Πρεσβυτιδας ώσαύτως έν καταστήματι
ιεροπρεπεις, μη διαβόλους μηδє οίνω πολλῶ
δεδουλωμένας, καλοδιδασκάλους,

πρεσβυτις, ιδος f old or elderly woman

A church should consist of people of all types and ages, reflecting the diversity of the people of God. 'Youth churches' are contradictions in terms. The teaching in the church is to reflect that diversity, including instruction for all ages and needs.

ώσαυτως adv in the same way, likewise
καταστημα, τος n behaviour, way of life
ιεροπρεπης, ες reverent

Here alone in the NT. It refers to conduct appropriate for a temple. "The simple meaning is that we must take seriously the fact that we belong to God." TDNT

διαβολος, ον given to malicious gossip

Cf. 1 Tim 3:11. Those given to malicious gossip are doing the devil's work.

οινος, ου m wine

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

δεδουλωμένας Verb, perf pass ptc, f acc pl
δουλωω enslave

καλοδιδασκαλος, ον teaching what is good

The word occurs only here in Greek literature and may have been coined by Paul. The meaning is elaborated in the following verses. It refers to informal instruction of the younger women.

Titus 2:4

ίνα σωφρονίζωσι τας νέας φιλάνδρους είναι,
φιλοτέκνους,

σωφρονίζω train, teach, advise,
encourage

νεος, α, ον new, fresh, young

φιλανδρος loving one's husband

"Especially appropriate in a culture where husbands were not chosen by the wife."

Mounce

είναι Verb, pres infin ειμι

φιλοτεκνος, ον loving one's children

Titus 2:5

σώφρονας, άγνάς, οικουργούς, άγαθάς,
ύποτασσομένας τοίς ιδίοις άνδράσιν, ίνα μη ό
λόγος του θεου βλασφημηται.

σωφρων, ον gen ονος see v.2

άγνος, η, ον pure, holy, innocent, chaste
οικουργος, ον devoted to home duties

"Contrasts with the conduct of the younger Ephesian widows who were lazy and ran from house to house (1 Tim 5:13)." Mounce.

άγαθος, η, ον good, useful, fitting

ύποτασσομένας Verb, pres pass ptc, f acc pl

ύποτασσω subordinate; pass. be

subject, submit to, obey

"By specifying ιδιοις, 'one's own,' Paul emphasises that the submission is not of one gender to another but of the wife to her husband." Mounce

βλασφημηται Verb, pres pass subj, 3 s

βλασφημεω speak against, slander,
insult

Cf. the similar reason given for the conduct sought of younger men (v 8) and slaves (v 10).

Titus 2:6

Τους νεωτέρους ώσαύτως παρακάλει
σωφρονειν·

νεωτερος, α, ον younger, young

ώσαυτως see v.3

παρακαλεω exhort, encourage, urge

σωφρονεω be in one's right mind

Sober minded, not taken up with youthful passions (cf. 2 Tim 2:22).

Titus 2:7

περι πάντα σεαυτον παρεχόμενος τύπον καλῶν
εργων, έν τη διδασκαλία άφθορίαν,
σεμνότητα,

There is some discussion as to whether the περι παντα belongs at the end of verse 6 or the beginning of verse 7. Mounce, and the NIV, think that these are the concluding words of v.6 – a parallel construction to v 9a and the end of v 10. Mounce says that this places σεαυτον in emphatic position, "which is appropriate for what it is saying."

σεαυτου, ης reflexive pronoun yourself
παρεχω act & midd cause, bring about,
offer

The participle, 'showing yourself,' carries the force of an imperative.

τυπος, ου m pattern, example, type
 διδασκαλια, ας f see v.11
 ἀφθορια, ας f integrity, honesty

Here only in the NT. The meaning is 'soundness, incorruptness, singlemindedness.'

σεμνοτης, ητος f seriousness, proper conduct, respectability

"Paul tells Titus that as he teaches, he must maintain purity of motive (contra the opponents [Titus 1:7]) and a dignity in his behaviour: although διδασκαλια, 'teaching,' can refer to what is taught, here it refers primarily to the action of teaching since the qualities that follow apply more naturally to the action than to the content (cf. 1 Tim 1:10). The content of what is taught is picked up in the next verse in the phrase 'healthy instruction.'" Mounce

Titus 2:8

λόγον ὑγιή ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπή μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.
 ὑγιης, ες sound, healthy, well, cured
 ἀκαταγνωστος, ον above criticism

An awkward construction, continuing to build on παρεχομενος.
 The meaning is 'not open to *just* criticism,' for, as Mounce points out, "it can be argued that if the gospel is not condemned by sinners then it is not the apostolic gospel."

ἐναντιος, α, ον against, opposed to; ὁ ἐξ ἐ.
 enemy, opponent

ἐντραπή Verb, aor pass subj, 3 s ἐντρεπω
 make ashamed; pass be ashamed
 μηδεις, μηδεμα, μηδεν no one, nothing

The plural ἡμῶν includes Paul, maybe all those who minister the gospel, or even Christians generally.

φαυλος, η, ον evil, wrong, bad

Paul's primary motivation is "not a desire to get along with society. His desire is to stop the behaviour that is wrong and leads to slander." Mounce.

Titus 2:9

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

Continues to build on the imperative παρακαλει of v 6.

δουλος, ου m slave, servant
 ιδιος, α, ον one's own
 δεσποτης, ου m slave owner, master
 ὑποτασσω see v.5
 εὐαρεστος, ον acceptable, pleasing

Everywhere else in the NT this adjective is used of what is pleasing *to God*. This may therefore partly be the sense here – in serving their masters well they act in a way which is pleasing to God, cf. Eph 6:6-7; Col 3:22.

εἶναι Verb, pres infin εἰμι
 ἀντιλεγω object to, oppose

'talk back'

Titus 2:10

μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

νοσφιζομαι keep back for oneself, pilfer

The Christian is to be an honest worker, not purloining, even when it is general practice – viewed by many as one of the perks of the job. The term is used also of more serious withholding of money in Acts 5:2-3.

ἐνδεικνυμαι show, give indication of
 ἀγαθος, η, ον good, useful, fitting
 διδασκαλια, ας f see v.1
 σωτηρ, ηρος m saviour
 κοσμεω adorn, decorate, put in order

Cf. 1 Tim 2:9. "The slaves' motivation is to make the gospel as attractive as possible to those around them." Mounce.

Titus 2:11

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

ἐπεφάνη Verb, aor pass indic, 3 s ἐπιφαινω
 appear; pass. be revealed

The aorist refers to a particular past event, Christ's coming into the world and his redemptive work.

σωτηριος, ον bringing salvation

The anarthrous σωτηριος followed by the dative is a classical construction meaning 'to bring deliverance.' "σωτεριος is a predicate nominative functioning adverbially, describing the effects of the appearing." Mounce.

In the context of what has gone before the 'all men' probably refers to all kinds and conditions, young and old, male and female, bond and free, cf. 1 Tim 2:4.

Titus 2:12

παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

παιδευω instruct, train, teach

The task of grace is spelled out in negative and in positive terms.

ἀρνεομαι deny, disown, renounce

Chrysostom comments, "See here the foundation of all virtue. He has not said 'avoiding,' but 'denying.' Denying implies the greatest difference, the greatest hatred and aversion."

ἀσεβεια, ας f godlessness, wickedness
κοσμικος, η, ον worldly
ἐπιθυμια, ας f desire, longing, lust,
passion

σωφρονως according to good sense,
showing self-control

δικαιως adv righteously, justly
εὐσεβως in a godly manner

The opposite of the ἀσεβεια in the preceding phrase.

ζωω live, be alive

αιων, αιωνος m age, world order, eternity

Titus 2:13

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Paul moves from the past appearance of Christ to the believer's present obligations and now on to the hope of Christ's future appearance. The Christian life is lived out in the between times of this present age but is to be an anticipation of the age to come.

προσδεχομαι wait for, expect
μακαριος, α, ον blessed, happy
ἐλπις, ιδος f hope
ἐπιφανεια, ας f appearing, appearance,
coming
δοξα, ης f glory

"God's grace appeared at the incarnation; God's glory will appear with the coming of Jesus." Mounce.

μεγας, μεγαλη, μεγα large, great

ὁ θεος ὁ μεγας is a common name for God in the LXX (Deut 10:17; Ezra 5:8; Neh 8:6; Is 26:4 etc.).

σωτηρ, ηρος m saviour

There is considerable discussion over whether Paul is here speaking of two persons, 'our great God' and 'our Saviour Jesus Christ' or of one. The construction, with its single definite article, would more naturally refer to a single person: in this case it is a clear affirmation of Jesus deity.

Paul is deliberately using language that challenges Greek claims such as those concerning the great god Diana of the Ephesians or the application of the title 'god and saviour' to human beings.

Titus 2:14

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῶ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

Cf. 1 Tim 2:6; Eph 5:25b-26.

λυτρώσῃται Verb, aor midd subj, 3 s

λυτροομαι redeem, set free, liberate

ἀνομια, ας f lawlessness, sin

καθαρίσῃ Verb, aor act subj, 3 s καθαριζω
cleanse, make clean, purify

λαος, ου m people, a people

περιουσιος, ον special, belonging only to oneself

λαὸς περιούσιος 'special people,' is an expression used of the nation of Israel in the OT. "Because God chose Israel to be his special people, they must avoid idolatry (Deut 14:2) and keep his laws (Exod 19:5; 23:22 [LXX]; Deut 7:6; 14:2; 26:18). By using this expression of the church, Paul implies the biblical theme of the church being the new Israel (cf. Rom 2:25-29; Gal 6:16...; Phil 3:3; cf. 1 Pet 2:9-10)." Mounce.

ζηλωτης, ου m one who is zealous

The purpose of Christ in salvation is not simply to save a people for himself but also to make them holy – indeed, the two cannot be separated. "Any teaching that removes obedience from the scope of salvation comes under the same condemnation as did the Cretan and Ephesian opponents." Mounce.

Titus 2:15

Ταῦτα λέγει καὶ παρακάλει καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖται.

λαλεω speak, talk

παρακαλεω exhort, encourage, urge

ἐλεγχω show (someone his) fault, rebuke,
convict

Both encouragement and rebuke are necessary parts of Gospel ministry, neither is adequate without the other. Mounce comments, "As is usual in the PE, Titus' words to the church in general are to be gentle; he is to teach and παρακαλει, 'encourage' (cf. 1 Tim 1:3; 4:13; 2 Tim 4:2), them to follow his instructions. But in addressing his opponents his language must be much stronger; Titus must ἐλεγχε, 'rebuke' (cf. 1 Tim 5:20; Titus 1:13; 2 Tim 4:2), with all authority. ἐπιταγη, 'authority,' denotes kingly or divine authority (cf. 1 Tim 1:1)."

ἐπιταγη, ης f command, authority

The authority is derived from the word ministered.

μηδεις, μηδεμια, μηδεν no one, nothing
 περιφρονεω lightly esteem, disregard

Cf. 1 Tim 4:12.

Titus 3:1

Υπομίμησθε αὐτοὺς ἀρχαῖς ἐξουσίαις
 ὑποτάσσεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον
 ἀγαθὸν ἐτοιμοὺς εἶναι,

ὑπομιμηκω remind, call to mind

Suggests these are things they already know
 but concerning which they need
 encouragement.

ἀρχη, ης f beginning, power
 ἐξουσια, ας f authority, power
 ὑποτασσω see 2:5

Obedience is not conditional upon the quality
 of that government (cf. 1 Tim 2:1-2; Rom
 13:1-7). "In light of the anti-emperor use of
 terminology in 2:11-14, Paul may have listed
 this obligation first to stem any possible
 misconception." Mounce.

πειθαρχεω obey, listen to
 ἀγαθος, η, ον good, useful, fitting
 ἐτοιμος, η, ον ready, prepared
 εἶναι Verb, pres infin εἶμι

Titus 3:2

μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς,
 πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς πάντας
 ἀνθρώπους.

μηδεις, μηδεμια, μηδεν no one, nothing
 βλασφημεω see 2:5

Cf. 1 Tim 1:13.

ἀμαχος, ον peaceable, peaceful
 ἐπιεικης, ες gentle, forbearing,
 considerate

Cf. 1 Tim 3:3.

ἐνδεικνυμαι show, give indication of
 πραυτης, ητος f gentleness, humility

Cf. 2 Tim 2:25. "A consideration for others
 without being servile." Mounce.

Titus 3:3-7

"Paul follows the ethical injunctions of vv 1-2
 with the theological motivation for godly
 living. This is the same pattern he established
 in 2:1-10 and 2:11-14, and in fact much of 3:3-
 7 is parallel with 2:11-15 (... and Eph 2:3-7,
 which moves from who believers were to what
 God has done for them)." Mounce

Titus 3:3

ἤμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
 πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
 ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
 διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

ποτέ enclitic particle once, formerly, at one
 time

ἀνοητος, ον foolish, ignorant

Without spiritual understanding.

ἀπειθεῖς Adjective, m & f, nom/acc pl
 ἀπειθης, ες disobedient, rebellious
 πλαναω lead astray, mislead, deceive
 δουλευω serve, be a slave

Cf. 1 Tim 6:2.

ἐπιθυμια, ας f desire, lust, passion

Cf. 1 Tim 3:1.

ἡδονη, ης f pleasure, passion
 ποικιλος, η, ον various kinds of, diverse
 κακια, ας evil, wickedness
 φθονος, ου m envy, jealousy, spite
 διαγω lead, spend (of life)
 στυγητος, η, ον hated, hateful

Here alone in the NT.

μισεω hate, despise, be indifferent to
 ἀλληλων, οισ, ους reciprocal pronoun one
 another

The Christian should be marked by the precise
 opposite of all these characteristics.

Titus 3:4-7

Verses 4-7 read like a primitive creed. There is
 considerable discussion as to how much of
 these verses is traditional and what has been
 added by the author for the purpose of this
 letter. Mounce comments, "The fact of the
 matter is that the creed is so full of Pauline
 vocabulary and theology that it is virtually
 impossible to differentiate between traditional
 and Pauline material with any great degree of
 certainty. If Paul is quoting a creed, it would
 be slightly preferable to see v 4 as Pauline and
 vv 5-7 as the creed because the language of v 4
 is closely related to the discussion of the
 epistle (of course, that could be why Paul
 quotes the creed). Ultimately, discussions such
 as this are not helpful in determining meaning
 because they are subjective and uncertain.
 After all, Paul would not quote a source with
 which he did not agree..."

"Spicq ... comments that this passage has one
 of the most elegant descriptions of the Trinity
 in the NT. It shows the three members of the
 Godhead actively involved in the salvation of
 sinners: God the Father as the planner and
 initiator (v 4), Jesus Christ as the agent of
 redemption (v 6), and the Holy Spirit as the
 instrument of regeneration and renewal (v 5)."

Titus 3:4

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία
ἐπεφάνη τοῦ σωτήρος ἡμῶν θεοῦ,
ὅτε conj when, at which time

δε introduces the contrast.

χρηστοτης, ητος f kindness, goodness,
mercy

φιλανθρωπια, ας f (God's) love of mankind

The word was used in Hellenistic thought of
the love shown to people by gods or kings.

ἐπεφάνη Verb, aor pass indic, 3 s ἐπιφαινω
appear; pass. appear, be revealed
σωτηρ, ηρος see 3:13

The reference here is "to the entire redemptive
act of Christ ...: his life, death, and
resurrection." Mounce. Christ *is* the kindness
and love of God.

Titus 3:5

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν
ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς
διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως
πνεύματος ἁγίου,

δικαιοσυνη, ης f righteousness, what is
right

ἐλεος, ους n mercy, compassion

σωζω save, rescue, heal

"In the salvation of human beings God is
wholly subject, men and women are wholly
objects." Quinn

λουτρον, ου n washing, cleansing

Only here and Eph 5:26 in the NT.

παλιγγενεσια, ας f rebirth, new birth

Some see this as a direct reference to baptism
and that the author is affirming that the act of
baptism has saving efficacy. However, "J. A.
T. Robinson argues that the baptism to which it
is alluding is the 'whole ministry of Jesus from
Jordan to Pentecost, conceived as the great
Baptism whereby "he saved us"... If baptism is
in the author's mind at all ... then it is merely
the event signifying what happens in
conversion." Mounce.

ἀνακαινωσις, εως f renewal

Only here and Rom 12:2 in the NT.

"For as when a house is in a ruinous state no
one places props under it, nor makes any
addition to the old building, but pulls it down
to its foundations and rebuilds it anew; so in
our case, God has not repaired us, but has
made us anew." Chrysostom.

Titus 3:6

οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ
Χριστοῦ τοῦ σωτήρος ἡμῶν,
ἐξέχεεν Verb, aor act indic, 3 s ἐκχεω and
ἐκχυννω pour out

Cf. Joel 2:28-32 [MT 3:1-5]; Acts 2:17-18, 33;
also Rom 5:5.

πλουσιως adv richly, in full measure

"God does not restrain himself in the giving of
the Spirit but gives him πλουσιως, 'richly,
abundantly' (cf. 1 Tim 6:17; cf. Col 3:16; 2 Pet
1:11)." Mounce.

Titus 3:7

ἵνα δικαιοθέντες τῇ ἐκείνου χάριτι κληρονόμοι
γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

δικαιοθέντες Verb, aor pass ptc, m nom pl
δικαιω justify, acquit, declare & treat
as righteous

"δικαιοθεντες 'having been justified,' stands in
stark contrast to δικαιοσυνη, 'righteousness,' in
v 5. There it describes human attempts to
perform certain works and earn one's salvation;
here it describes true justification, which can
only be received as a result of God's
graciousness and the believer's faith (as v 8
adds; see similar phrase in Rom 3:24:
δικαιουμενοι δωρεαν τη αυτου χαριτι, 'being
justified freely by his grace')." Mounce

ἐκεινος, η, ο demonstrative adj. that, he,
she, it

χάριτι Noun, dat s χαρις, ιτος

κληρονομος, ου m heir

γενηθῶμεν Verb, 2 aor midd dep subj, 1 pl
γίνομαι

ἐλπις, ιδος f hope

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

Justification is the ground of a certain hope of
glory (cf. Rom 5:1-2, also Galatians 3 which
begins with the topic of justification and
concludes with that of an inheritance).

Titus 3:8

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε
διαβεβαιῶσθαι, ἵνα φροντίζωσιν καλῶν ἔργων
προΐστασθαι οἱ πεπιστευκότες θεῶ. ταῦτά
ἐστὶν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

πιστος, η, ον faithful, trustworthy, reliable

For this phrase, see also 1 Tim 1:15; 3:1; 4:8,9;
2 Tim 2:11-13. The phrase here seems to
follow the saying (vv. 5-7?) to which it refers
(cf. 1 Tim 4:9).

τουτων includes all of ch 3.

βουλομαι want, desire, wish, intend, plan
σε Pronoun, acc s συ

διαβεβαιοῦσθαι Verb, pres midd/pass dep
infin διαβεβαιοῦμαι insist on, give
special emphasis
φροντίζω concentrate upon, be concerned
about (doing something)
καλός, η, ον good, right, fine
προΐστασθαι Verb, pres midd infin προϊστημι
engage in

Can be used of practice of a profession.

πεπιστευκότες Verb, perf act ptc, m nom pl
πιστευω

Carries the full force of the perfect –
completed action with continuing effect.

ὠφελίμος, ον valuable, useful, beneficial

The life that is pleasing to God is also
beneficial to others.

Titus 3:9-11

There are certain things (v.9) and certain
people (vv.10,11) that the Christian is to avoid.

Titus 3:9

μωράς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις
καὶ μάχας νομικὰς περιίστασο, εἰσὶν γὰρ
ἀνωφελεῖς καὶ μάταιοι.

μωρός, α, ον foolish
ζητήσεις, εως f debate, controversy

There are plenty of real questions and
necessary controversies which demand our
attention. We need wisdom to distinguish the
vital ones from the multitude of useless
distractions.

γενεαλογία, ας f genealogy

Cf 1 Tim. 1:3-7; 2 Tim 2:23. Suggests that the
opponents in Crete and Ephesus were similar.

ἔρις, ἰδος f strife, rivalry
μαχη, ης f quarrel, fight
νομικός, η, ον pertaining to the law
περίστασο Verb, pres midd imperat, 2 s
περίστημι avoid, keep clear of

The word means 'go round so as to avoid.'

ἀνωφελής, ες useless(ness); harmful
ματαιός, α, ον worthless, futile, useless

Cf. Titus 1:10.

Titus 3:10

αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν
νουθεσίαν παραιτοῦ,

αἰρετικός, η, ον causing divisions
εἰς, μια, ἐν gen ἑνός, μιας, ἑνός one
δευτερός, α, ον second
νουθεσία, ας f instruction, warning
παραιτεομαι refuse to hear

A 'heretic' in the sense spoken of here is an
opinionated, party spirited person who seeks to
win others to their cause and who condemns
those who disagree with him. Titus is first to
seek to correct and win over such an
individual, but if they will not listen, then, for
the good of the whole, for the truth of God's
word and for the unity of the people of God, a
factious person must at last be rejected.

Titus 3:11

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ
ἀμαρτάνει, ὧν αὐτοκατάκριτος.

εἰδὼς Verb, perf act ptc, m nom s οἶδα (perf
in form, present in meaning) know
ἐξέστραπται Verb, perf pass dep indic, 3 s
ἐκστρεφομαι be perverted or corrupt
τοιούτος, αὐτη, οὗτον correlative pronoun and
adjective such, of such kind
ἀμαρτανω sin, commit sin

Note the force of the present tense following
the previous perfect.

αὐτοκατακριτος, ον self-condemned

"αὐτοκατάκριτος occurs elsewhere only in a
fragment from Philo ... and in the church
fathers, so it is possible that Paul coined the
word for the occasion." Mounce.

Titus 3:12-15

These concluding words were probably written
in Paul's own hand (cf. 2 Thess 3:17; Gal 6:11;
1 Cor 16:21 etc.).

Titus 3:12

Ὅταν πέμψω Ἄρτεμᾶν πρὸς σὲ ἢ Τυχικόν,
σπούδασον ἔλθειν πρὸς με εἰς Νικόπολιν, ἐκεῖ
γὰρ κέκρικα παραχειμάσαι.

ὅταν when, whenever
ἢ οἱ

"2 Tim 4:12 says that Tychicus was sent to
Ephesus, possibly to relieve Timothy, and this
suggests that Artemas was eventually sent to
Crete." Mounce. Nothing else is known of
Artemas.

σπούδασον Verb, aor act imperat, 2 s
σπουδαζω do one's best, be eager
ἐλθεῖν Verb, aor act infin ἐρχομαι
ἐκεῖ there, in that place, to that place
κέκρικα Verb, perf act indic, 1 s κρινω
judge
παραχειμαζω spend the winter

"2 Tim 4:10 says that Paul had sent Titus to Dalmatia. If this Nicopolis was the Nicopolis on the western shore of Macedonia (see below) and since Dalmatia was north of this Nicopolis, it can be assumed that Titus was able to join Paul. There were seven cities with the name Nicopolis in the ancient world... Most agree that Paul refers to the Nicopolis in Epirus on the western coast of Achaia on the Ambracian Gulf off the Adriatic Sea. It was two hundred miles northwest of Athens and was the largest city on the coast. It was two hundred miles across the sea from Brindisi, Italy, from which the Via Appia went to Rome. It was also a stopping place for north-south travel... This Nicopolis was an ideal location for Paul to continue meeting people and spreading the gospel. Its location to the west of the lands Paul had evangelised may signal his intention to travel farther west, perhaps to Spain... By saying that he had decided to winter ἐκεῖ, 'there,' and not ὧδε, 'here,' Paul implies that he was not yet at Nicopolis. If Paul was making plans for winter, this might suggest that he was writing in midsummer, allowing Titus sufficient time to travel from Crete to Nicopolis. It might also suggest that he currently was somewhere in Achaia or Macedonia. But anything beyond this is overly speculative. Subscriptions of some MSS to both 1 Timothy and Titus incorrectly identify Nicopolis as the location of writing." Mounce.

Titus 3:13

Ζητῶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

νομικός, η, ον pertaining to the law; ὁ ν. lawyer

σπουδαίως earnestly, diligently, eagerly

προπεμψω send on one's way, help on one's way

μηδεις, μηδεμια, μηδεν no one, nothing

λειπω lack, fall short

Zenas and Apollos may have been the bearers of this letter. Their intended destination is not known.

Titus 3:14

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προῖστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὄσιν ἄκαρποι.

Paul emphasises the theme of the letter one more time before his closing greeting.

μανθάνω learn, find out

Means 'learn to put into practice,' cf. 1 Tim 5:4.

δε και may have the force 'and once again [let me repeat myself]'

ἡμετερος, α, ον our

προῖστασθαι Verb, pres midd infin προϊστημι see v.8

ἀναγκαιος, α, ον necessary, urgent

χρεια, ας f need, want

'specifically the urgent needs'

ἄκαρπος, ον barren, unfruitful

Titus 3:15

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες, ἅσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

A very Pauline conclusion.

ἀσπάζομαι greet

ἅσπασαι Verb, aor midd dep imperat, 2 s

ἀσπάζομαι

φιλεω love, have deep feeling for, kiss

2 Timothy

John Stott calls 2 Timothy Paul's "last will and testament to the church." Paul wrote to encourage Timothy in the face of his own imminent death, encouraging him to remain true to the gospel message and to be ready to suffer for the sake of the gospel. "He reminded Timothy that the precious gospel was now committed to *him*, and that it was now *his* turn to assume responsibility for it, to preach and teach it, to defend it against attack and against falsification, and to ensure its accurate transmission to the generations yet to come. In each chapter Paul returned to the same basic concern, or some aspect of it."

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

2 Timothy 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν
Χριστῷ Ἰησοῦ

Cf. 1 Tim 1:1.

θελημα, ατος n will, wish, desire

Though 2 Timothy is a more personal letter than 1 Timothy, yet Paul still refers to himself as an apostle. His concern, even in this letter, is for the ministry entrusted to him.

ἐπαγγελία, ας f promise, what is promised
ζωη, ης f life

2 Timothy 1:2

Τιμοθέω ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη
ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ
κυρίου ἡμῶν.

ἀγαπητος, η, ον beloved

τεκνον, ου n child; pl descendants

Cf. 1 Cor 4:17.

ἐλεος, ους n mercy, compassion

εἰρηνη, ης f peace

Cf. 1 Tim 1:2.

2 Timothy 1:3

Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν
περὶ σοῦ μνηϊαν ἐν ταῖς δεήσεσίν μου, νυκτὸς
καὶ ἡμέρας

Vv 3-5 constitute a single sentence. The basic structure is, "I give thanks (v 3) ... because I remember your sincere faith" (v 5).

χαρις, ιτος f grace; thanks, gratitude

On the phrase *χαριν ἔχω*, 'I continually thank' see 1 Tim 1:12.

λατρευω serve, worship

προγονος, ου m or f parent, forefather

καθαρος, α, ον pure, clean, innocent

συνειδησις, εως f conscience

Paul's words here are intended as a response to those who say that he has abandoned the faith of his forefathers. On the contrary, he now worships the God of his fathers *with a clear conscience*.

Mounce thinks that Paul is also introducing here a theme that shapes the whole letter.

"Paul and Timothy have much in common, and this commonality should encourage Timothy as both Paul and he suffer and persevere. Both have a godly heritage (1:3,5; 3:15). Paul shared in Timothy's commissioning to ministry (1:6). They have both suffered, Paul in prison (1:8) and Timothy in Ephesus. Paul was called to be an apostle not because of what he had done but because of God's purpose and grace, and this call involved imprisonment and suffering (1:8-11). But Paul is not ashamed (1:12), and neither should Timothy be ashamed of Paul or the gospel (1:8). Paul trusts God (1:12), and so Timothy should continue to guard the gospel (1:13-14). Paul has been deserted by most of his associates, except for one faithful person (1:15-18). Timothy likewise should not be discouraged or feel abandoned. Rather he should be single-minded about the gospel and loyal to Paul's proclamation of it (2:1-7). Even though Paul is being treated like a criminal, the gospel is not chained and the elect will continue to be saved (2:8-10). Therefore Timothy should be strong, realising that believers live with Christ, will reign with Christ, and can count on God's faithfulness in the face of their own faithlessness. Yet Timothy must be wary, and the opponents must be warned, because those who deny the God of Paul's gospel will themselves be denied on judgment day (2:11-13). Throughout the first half of the epistle Paul is constantly comparing Timothy to himself, encouraging Timothy in the face of persecution and suffering in Ephesus. The same argument continues throughout the second half of the epistle as well (3:10-17; 4:6-8; cf. 2 Cor 1:21-22) where Paul joins himself with the Ephesians."

ἀδιάλειπτος, ον endless, constant

Here the neuter adjective used adverbially. It "does not refer to nonstop prayer; rather it indicates that every time he prays, he remembers Timothy." Mounce.

μνηϊα, ας f remembrance, mention

δεησις, εως f prayer, plea

νυξ, νυκτος f night

In Hebrew thought, night precedes day.

2 Timothy 1:4

ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν
δακρύων, ἵνα χαρᾶς πληρωθῶ

ἐπιποθεω long for, desire

σε Pronoun, acc s συ

ἰδεῖν Verb, aor act infin ὄρω see

μνησθησθε Verbs, perf pass ptc, m nom s
 μνησθησθε remember, call to mind
 δακρυον, ου n tear (as in weeping)

The previous parting of Paul and Timothy had evidently been marked by the latter's tears – perhaps the meeting referred to in 1 Tim 1:3.

χαρα, ας f joy, gladness
 πληρωθω Verb, aor pass subj, 1 s πληρωω
 fill, make full

"The passive πληρωθω, 'be filled' (aorist passive), could be a 'divine passive,' implying God as the agent of the filling, or the passive could simply describe the result of their friendship." Mounce.

2 Timothy 1:5

υπομνησιν λαβων της εν σοι ανυποκριτου πιστεως, ητις ενφοκησεν πρωτον εν τη मामη σου Λωιδι και τη μητρι σου Ευνικη, πεπεισμαι δε οτι και εν σοι.

Completes the thought of v 3 (contra NIV which starts a new sentence here).

υπομνησις, εως f remembering, remembrance
 λαβων Verb, aor act ptc, m nom s λαμβανω
 ανυποκριτος, ον sincere, genuine
 οστις, ητις, οτι who, which
 ενουικω live in
 πρωτον first, first of all
 मामη, ης f grandmother

Occurs here only in NT.

πεπεισμαι Verb, perf pass indic, 1 s πειθω
 persuade; perf act & pass trust, have confidence, be confident

2 Timothy 1:6

δι' ην αιτιαν αναμνησκω σε αναζωπυρειν το χαρισμα του θεου, ο εστιν εν σοι δια της επιθεσεως των χειρων μου.

αιτια, ας f reason, cause
 αναμνησκω remind
 αναζωπυρειω stir up into a flame

Does not suggest that the fire is going out but encourages Timothy to keep his spiritual gift continually at its full potential.

χαρισμα, τος n gift (from God)
 επιθεσις, εως f laying on (of hands)
 χειρ, χειρος f hand, power

"The question arises whether grace is conferred through the outward sign. It is certain that Timothy excelled both in doctrine and in other gifts before Paul appointed him to the ministry. Grace was not given in virtue of the outward sign, although that sign was not employed in vain or uselessly, but was a faithful token of the grace they received from God's hand. Thus it does not follow that Timothy had no gift before his ordination, but rather that it shone forth more brightly when the teaching office was laid on him." Calvin. Cf. 1 Tim 1:20; 4:14. "In all three passages Paul is reminding Timothy of this event as a means of encouragement to continue in his work despite the opposition." Mounce.

2 Timothy 1:7

ου γαρ εδωκεν ημιν ο θεος πνευμα δειλιας, αλλα δυναμεως και αγαπης και σωφρονισμου. εδωκεν Verb, aor act indic, 3 s διδομι

Most think πνευμα here is a reference to the human spirit (Mounce compares Paul's construction here with Rom 8:15; 1 Cor 4:12; Gal 6:1 etc.). However, Fee thinks that the reference is to the Holy Spirit.

δειλια, ας f cowardice, timidity

Many argue that Timothy suffered from a tendency to fearfulness. Mounce thinks that Timothy's supposed timidity has been over-emphasised (cf. the Introduction to 1 Timothy). He argues that δειλια means 'cowardice' rather than the weaker 'timidity.' It is therefore not intended to imply that this quality exists in Timothy but is used merely as a foil to emphasise and define what Paul means by 'power.'

σωφρονισμος, ου m sound judgement; self-control

Here alone in the NT – though the word group σωφρον- is common in the PE.

On δυναμις cf. 2 Tim 3:5 where Paul says that the opponents have a mere form of godliness but deny its power.

2 Timothy 1:8

Μη ουν επαισχυνθης το μαρτυριον του κυριου ημων μηδε εμε τον δεσμιον αυτου, αλλα συγκακοπαθησον τω ευαγγελιω κατα δυναμιν θεου,

Mounce calls this verse "the thesis statement of 2 Tim 1:3-2:13 as it calls for loyalty to Christ and the gospel as well as for loyalty to Paul himself."

επαισχυνθης Verb, aor pass dep subj, 2 s
 επαισχυνομαι be ashamed

Cf. Rom 1:16, also Mark 8:38.

μαρτυριον, ου n testimony, witness
 μηδε negative particle nor, and not, neither
 ἐμὲ Pronoun, acc s ἐγώ
 δεσμιος, ου m prisoner
 συγκακοπάθησον Verb, aor act imperat, 2 s
 συγκακοπαθεω undergo one's share of
 suffering or share in hardship with
 someone

τῷ εὐαγγελίῳ a dative 'of advantage,' 'for the
 sake of the gospel.'

It is only the power of God that will enable
 Timothy to face suffering without being
 tempted to deny, disguise or water down the
 gospel. The exhortation must be understood in
 the light of Paul's past and present sufferings.

2 Timothy 1:9

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
 ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν
 πρόθεσιν καὶ χάριν, τὴν δοθείσαν ἡμῖν ἐν
 Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,
 σωσαντος Verb, aor act ptc, m gen s σωζω
 save, rescue
 κλησις, εως f call, calling

Cf. 1 Tim 6:12. The believer's call is a call *to*
 something: it is both ethical and eschatological
 in focus.

ἅγιος, α, ον holy

The God who has saved and called Timothy
 will enable him to endure the trials which will
 accompany his calling. "Every word
 emphasises the power which has been given to
 Christians: a power which has done what man
 could not do of himself, which has acted out of
 love for man, which has destroyed his chief
 enemy and given him life, which therefore
 calls for some return and which gives strength
 to face suffering and death." Lock.

ἰδιος, α, ον one's own
 προθεσις, εως f purpose, plan, will

Cf. Rom 8:28.

δοθεῖσαν Verb, aor pass ptc, f acc s δίδωμι
 χρονος, ου m time, period of time
 αἰώνιος, ον eternal, everlasting

The plan, including its determined objects, and
 the person by whom that plan was to be
 accomplished both existed before time began,
 cf. Eph 1:4. "Timothy's current difficulties pale
 in comparison with this great truth." Mounce.

2 Timothy 1:10

φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ
 σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ,
 καταργήσαντος μὲν τὸν θάνατον φωτίσαντος
 δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

"The thought moves from eternity to time."
 Mounce.

φανερῶ make known, reveal
 ἐπιφάνεια, ας f appearing, coming

Cf. 1 Tim 6:14.

σωτηρ, ηρος m saviour

"It is significant that Paul switches from
 speaking of God (the Father) 'saving us' (v 9)
 to 'our saviour Christ Jesus' (v 10). The
 fluctuation is common in the PE and illustrates
 Paul's view of the close relationship between
 God and Christ." Mounce

καταργῶ render ineffective, do away with
 θάνατος, ου m death

By his resurrection from the dead. "While
 Timothy and all believers must wait until the
 final consummation to see death destroyed (1
 Cor 15:26), in essence death has already been
 destroyed by Christ's work." Mounce. Cf. Heb
 2:14.

φωτίσαντος Verb, aor act ptc, m gen s
 φωτιζω bring to light, reveal
 ζωη, ης f life
 ἀφθαρσια, ας f immortality

2 Timothy 1:11

εἰς ὃ ἐτέθην ἐγὼ κηρυξ καὶ ἀπόστολος καὶ
 διδάσκαλος.

Cf. 1 Tim 2:7.

ἐτέθην Verb, aor pass indic, 1 s τιθημι
 place, appoint
 κηρυξ, υκος m preacher, herald
 διδασκαλος, ου m teacher

The overwhelming majority of MSS add ἐθνῶν
 to διδασκαλος. The omission from a few
 significant MSS (κ* A I 1175 syr^{pal}) suggests
 that it is a gloss from 1 Tim 2:7.

2 Timothy 1:12

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ
 ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ
 πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην
 μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

αἰτια, ας f reason, cause
 πασχω suffer, experience

Paul is encouraging Timothy to share in the
 suffering on behalf of the gospel which he,
 Paul, is currently experiencing (cf. v 8).

ἐπαισχυνομαι see v.8
 οἶδα know, understand

πεπίστευκα Verb, perf act indic, 1 s πιστεω
believe (in), have faith (in)
πέπεισμαι Verb, perf pass indic, 1 s πειθω
persuade; perf act & pass have
confidence, be confident
δυνατος, η, ον strong, powerful, able
παραθηκη, ης f what is entrusted to one's
care
φυλασσω keep, guard, defend
ἐκεινος, η, ο demonstrative adj. that, he,
she, it

την παραθηκην μου can be understood in at least one of three ways:

- i. Paul is speaking of having entrusted *himself* to God, i.e. for his salvation. He is speaking of his confidence that God will bring him to glory.
- ii. Paul is speaking about the *churches* to which he has ministered and from which he is separated. He has committed them not only to the care of Timothy, but more importantly to the care of God (Acts 20:32) and is confident of God's ability to complete the work which he has begun in them.
- iii. Paul is speaking of what God has entrusted to him, namely the ministry of the Gospel (cf. v 14, also 1 Tim 6:20; 1 Tim 1:18 and 2 Tim 2:2). He is speaking of his confidence that God will enable (v.8) him to go on maintaining the Gospel in the face of trials right up until that day – the day of his death when he will be with Christ.

It is very difficult to determine which of these Paul intended. Mounce hesitantly favours the first along with the NIV, Calvin, Fee and Hendriksen – though either of the last two seem also to fit the context well, particularly in the light of verse 14.

2 Timothy 1:13

ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

ὑποτυπωσις, εως f example, pattern

ἔχε here has the sense 'hold to, keep, preserve.'

ὑγιαίνω be sound, be in good health

"ὑγιαίνοντων λόγων, 'healthy words,' is a theme in the PE emphasising the correctness of Paul's gospel and the benefits it brings in contrast to the opponents' sick and morbid cravings (1 Tim 6:4) that spread like gangrene (2 Tim 2:16; cf. *Comment* on 1 Tim 1:10)." Mounce.

πίστει Noun, dat s πιστις, εως f faith

"Once again Paul expresses the ongoing theme of the passing of the gospel from one trustworthy person to another: Paul was entrusted with the gospel (1 Tim 1:11; 2:7; Titus 1:3; 2 Tim 1:11; cf. 2 Tim 2:8-9; cf. 1 Cor 9:17; 11:2; Gal 1:1; 2:7; 2 Thess 2:15; 3:16); it was entrusted to Timothy (1 Tim 1:18; 2 Tim 1:13-14; 2:2; 3:14); and in turn Timothy is to entrust it to other trustworthy men as Paul is about to say (2 Tim 2:2)... While this emphasis is found elsewhere in Paul (Rom 16:17; Gal 1:12; Eph 4:21; Col 2:7; 2 Thess 2:15), it is natural that Paul should emphasise it as he nears the end of his life, realising his time of guarding the deposit is ending." Mounce.

2 Timothy 1:14

τὴν καλὴν παραθηκὴν φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

καλος, η, ον good, fine, beautiful

παραθηκη, ης f see v.12

φύλαξον Verb, aor act imperat, 2 s φυλασσω
keep, guard, defend

ἅγιος, α, ον holy

ἐνοικεω live in

ἐν ἡμιν Paul identifies himself with Timothy. "The same Spirit who indwells Paul also indwells Timothy (ἡμιν, 'us') and, by implication, all believers." Mounce.

2 Timothy 1:15-18

Verse 15-18 create "a particularly vivid impression of authenticity, and also special difficulties for any theory of pseudonymity." Kelly.

2 Timothy 1:15

Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.

οἶδα know, understand

ἀπεστράφησάν Verb, 2 aor pass indic, 3 pl
ἀποστρεφω turn away; aor pass turn
away from, desert

Hendriksen suggests, "It is probable that several leading Christians in the province of which Ephesus was the capital had been asked by Paul to come to Rome in order to appear on the witness-stand in his favour. However, with the possible exception of the one to be mentioned in verses 16-18, no one had complied with the request. In all likelihood fear had held them back."

Mounce disagrees with this interpretation since he considers that does not give due weight to the phrase 'all in Asia.' Though acknowledging the 'all' as a hyperbole reflecting the strength of Paul's feeling, Mounce argues that it must refer to more than several leading Christians. He thinks the meaning is that almost all believers in Asia "dissociated themselves from Paul during his arrest and imprisonment."

2 Timothy 1:16

δόξη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη·

δόξη Verb, aor act opt, 3 s δίδωμι
ἔλεος, ους n mercy, compassion
οἶκος, ου m house, household, family

Hendriksen mentions several reasons why Paul expresses blessing on the *household* of Onesiphorus rather than the individual, including the conjectures that he may have been imprisoned himself, be dead, or even have been executed. Mounce is more hesitant to kill off Onesiphorus.

πολλάκις often, repeatedly, frequently
ἀνέψυξεν Verb, aor act indic, 3 s ἀναψυχο
refresh, cheer up

The verb occurs here only in the NT.

άλυσις, εως f chain, imprisonment
ἐπαισχύνθη Verb, aor pass indic, 3 s
ἐπαισχυνομαι be ashamed

2 Timothy 1:17

ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὗρεν

γενόμενος Verb, aor ptc, m nom s γίνομαι
σπουδαίως earnestly, diligently, eagerly
ζητεῶ seek, search for, look for
εὗρεν Verb, aor act indic, 3 s εὕρισκω find

Suggests that finding Paul proved no easy task: he was not in open house arrest as in the case of his previous imprisonment recorded at the end of Acts, but was imprisoned in a more out of the way or isolated place.

2 Timothy 1:18

– δόξη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ – καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

δόξη Verb, aor act opt, 3 s δίδωμι

A play on the verb 'find.'

ἔλεος, ους n see v.16
ἐκεῖνος, η, ο see v.12
ὅσος, η, ον correlative pronoun, how much, how far
διακονεῶ serve, wait on, care for
βέλτιον adv. well, very well

Here only in the NT.

2 Timothy 2:1

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

συ οὖν is emphatic – in contrast to Phygelus and Hermogenes.

τεκνον, ου n child; pl descendants
ἐνδυναμοῦ Verb, pres pass imperat, 2 s
ἐνδυναμοῶ strengthen; pass become strong

The present tense has continuous force. "Paul is speaking here of a daily empowerment (cf. Rom 4:20; Eph 6:10; Phil 4:13), an ongoing strengthening required to carry out the commands in chap 1 (cf. 1 Tim 4:6 for the same idea." Mounce.

2 Timothy 2:2

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

μαρτυς, μαρτυρος m witness

The gospel is widely and publicly attested. Mounce thinks the witnesses are the many Christians who have also come to believe through the message Paul preached.

παράθου Verb, 2 aor midd imperat, 2 s
παρατιθημι place before, midd.
commit, entrust

πιστος, η, ον faithful, trustworthy, believing
οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι
who, which

ἱκανος, η, ον sufficient, fit, able

ἔσονται Verb, fut indic, 3 pl εἶμι

ἕτερος, α, ον other, another, different

διδασκῶ teach

'Train the trainers' is no new idea, it was Paul's method of ensuring that the work of the Gospel continued and expanded. It is the only means of supporting sustained growth.

Mounce emphasises that the verse needs to be understood in its historical setting. "Paul is nearing the end of his life and wants Timothy to leave Ephesus, even before his work is done, so Paul can see Timothy one last time (4:9). In order to continue the work that Timothy began, it is essential that men of character continue to teach the true gospel, the same gospel Timothy learned from Paul. Timothy is to identify these men and entrust the gospel to them before he leaves, helping to ensure the integrity of the gospel message... Because teaching is the responsibility of the elders (cf. 1 Tim 3:2), the faithful men are probably elders."

Carson, Moo and Morris, in *An Introduction to the New Testament*, write, "There is a 'given' about the Christian faith; it is something inherited from the very beginning of God's action for our salvation, and it is to be passed on as long as this world lasts. Paul is not arguing that believers should be insensitive to currents of thought and action in the world about them, nor is he saying that the Christian is a kind of antiquarian, interested in antiquity for its own sake. He is saying that there is that about the essence of the Christian faith that is not open to negotiation. God has said and done certain things, and Christians must stand by those things whatever the cost."

2 Timothy 2:3-6

The metaphors of vv 3-6 are used also in 1 Cor 9:7, 10, though to illustrate a rather different point.

2 Timothy 2:3

συγκακοπάθησον ὡς καλὸς στρατιώτης
Χριστοῦ Ἰησοῦ.

συγκακοπάθησον Verb, aor act imperat, 2 s
συγκακοπαθεω see 1:8

καλός, η, ον good, right, proper, fine
στρατιωτης, ου m soldier

2 Timothy 2:4

οὐδείς στρατευόμενος ἐμπλέκεται ταῖς τοῦ
βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι
ἀρέσῃ·

οὐδεις, οὐδεμια, οὐδεν no one, nothing
στρατευομαι serve as a soldier, wage war,
do battle

ἐμπλεκομαι be mixed up in or involved in

The verb "is used outside the NT in describing a sheep or hare being tangled in thorns ... which creates a helpful picture for understanding this passage." Mounce.

βίος, ου m life, living, possessions
πραγματεια, ων f affairs, pursuits

στρατολογήσαντι Verb, aor act ptc, m dat s
στρατολογεω enlist soldiers
ἀρεσκω please, seek to please

"A good soldier (v 3) is single-minded, concentrating on his military task and hence not becoming involved in day-to-day civilian affairs. This single-mindedness is one way in which Timothy is called to suffer... The metaphor is a call to perseverance." Mounce

2 Timothy 2:5

ἐὰν δὲ καὶ ἀθλήῃ τις, οὐ στεφανοῦται ἐὰν μὴ
νομίμως ἀθλήσῃ·

ἐὰν if, even if, though

ἀθλεω compete (in an athletic contest)

Cf. 1 Tim 1:18; 4:7; 6:12; 2 Tim 4:7; 1 Cor 9:24-27. "Just as an athlete perseveres despite the suffering involved in training and competition, so also Timothy should willingly suffer." Mounce.

στεφανοω crown; reward

"Elsewhere Paul speaks of pursuing not a perishable but rather an imperishable wreath (1 Cor 9:25), and later in this epistle Paul writes of the crown of righteousness (4:8) he will receive." Mounce

ἐὰν μὴ except, unless

νομίμως lawfully, according to the rules

"Can mean competing in the actual contest according to the rules. It can also mean that athletes must properly prepare for the contest, reflecting the Greek rule that called for ten months of preparation before the games." Mounce

2 Timothy 2:6

τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν
μεταλαμβάνειν.

κοπιαω work, work hard

"God's call on Timothy's life and his willingness to suffer involve strenuous toil." Mounce

γεωργος, ου m farmer, vinedresser

δει impersonal verb it is necessary, must
πρωτον i) adv. first; ii) equivalent to prep
with gen before

καρπος, ου m fruit, grain, harvest

μεταλαμβανω receive, share in, have

2 Timothy 2:7

νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν
ἐν πᾶσιν.

νοεω understand, perceive, discern,
consider

Mounce suggests the sense here is 'reflect on.'
"Paul recognises that the significance of the preceding three metaphors may not be fully apparent to Timothy so he urges him to reflect, to mull over, what he says." Lock paraphrases, "Think over the way in which this applies to you."

συνεσις, εως f understanding, insight

2 Timothy 2:8

Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου·

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

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

σπερμα, τος n seed, offspring

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

2 Timothy 2:9

ἐν ᾧ̄ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

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

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

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

"Though the world may bind and persecute ministers of the Gospel, it can never bind or restrain the Gospel itself." Calvin.

Though Paul has been greatly used in the expansion of Christianity, the work will continue without him. Mounce thinks that Paul may also mean that, despite his chains, he continues to have opportunity to testify of Christ and that he may even be able to proclaim the gospel before Caesar.

2 Timothy 2:10

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

ὑπομενω endure, remain behind
ἐκλεκτος, η, ον chosen

An implied call for Timothy also to endure.

σωτηρια, ας f salvation

τύχωσιν Verb, aor act subj, 3 pl τυγχανω
obtain, receive

The sense here is eschatological.

δοξα, ης f glory

αἰωνιος, ον eternal, everlasting

2 Timothy 2:11

πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

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

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

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

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

Cf. Rom 6:8.

συζαω live with, live together

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

2 Timothy 2:12

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

ὑπομενω see v.10

συμβασιλευω reign with

Only here and 1 Cor 4:8.

ἀρνεομαι deny, disown, renounce

κάκεινος, η, ο contraction of και ἐκεινος and he, that one also, he also

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

2 Timothy 2:13

εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει·
ἀρνήσασθαι ἐαυτὸν οὐ δύναται.

ἀπιστεῶ fail or refuse to believe; prove or
be unfaithful

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

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

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

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

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

ἀρνήσασθαι Verb, aor midd/dep infin
ἀρνεομαι

ἐαυτος, εαυτη, εαυτον him/her/itself
δυναμαι can, be able to, be capable of

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

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

2 Timothy 2:14 ff

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

2 Timothy 2:14

Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος
ἐνώπιον τοῦ κυρίου, μὴ λογομαχεῖν, ἐπ' οὐδὲν
χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

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

ὑπομιμηκω remind; recall to attention

διαμαρτυρομαι declare solemnly and
emphatically, charge

ἐνώπιον prep with gen before, in the
presence of

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

λογομαχεω fight or quarrel about words

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

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

2 Timothy 2:15

σπουδασον σεαυτὸν δόκιμον παραστήσαι τῷ
θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα
τὸν λόγον τῆς ἀληθείας.

σπουδασον Verb, aor act imperat, 2 s

σπουδαζω work hard at, be eager

σεαυτου, ης reflexive pronoun yourself

δοκιμος, ον approved, genuine, valued

παριστημι present, stand before

ἐργατης, ου m labourer, workman

ἀνεπαίσχυντος, ον with no need to be
ashamed

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

ὀρθοτομεω use or interpret correctly

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

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

ἀληθεια, ας f truth, reality

I.e. the gospel.

2 Timothy 2:16

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

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

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

περίστασο Verb, pres midd imperat, 2 s
περίστημι avoid, keep clear of
πλειων, πλειον οτ πλεον more; ἐπι π.
further, more and more

προκοπτω advance, progress
ἀσεβεια, ας f godlessness, wickedness

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

2 Timothy 2:17

καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομῆν ἔξει· ὧν ἔστιν Ὑμέναιος καὶ Φίλητος,

γαγγραινα, ης f gangrene, cancer

A medical term used of flesh-eating sores.

νομη, ης f spreading (v. ἐχω spread, eat away)

ἔξει Verb, fut act indic, 3 s ἐχω

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

2 Timothy 2:18

οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

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

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι
who, which

ἀστοχεω (lit miss the mark) lose one's way, leave the way

ἀναστασις, εως f resurrection, raising up
ἤδη adv now, already
γεγονέναι Verb, perf act infin γινομαι

Cf. 1 Cor. 15. They may have taught that the only resurrection is a spiritual in which the believer is already raised up with Christ. The subtlety of their error lay in affirming and emphasising one aspect of Scripture truth (Ephesians 2:6) while denying another.

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

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

2 Timothy 2:19

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

μεντοι but, nevertheless, however

στερεος, α, ον firm

θεμελιος, ου m (also θεμελιον, ου n)
foundation, foundation stone

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

ἔστηκεν Verb, perf act indic, 3s ἵστημι stand, stand firm

σφραγις, ιδος f seal, mark, inscription

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

ἔγνω Verb, aor act indic, 3 s γινωσκω

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

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

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

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

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

2 Timothy 2:20

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὄστράκινα, 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
 ὄστρακινοις, η, ον made of baked clay
 τιμη, ης f honour, respect, price
 ἀτιμία, ας f disgrace, shame, dishonour

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

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

2 Timothy 2:21

ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

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

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

ἔσται Verb, fut indic, 3s εἶμι

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

ἡγιασμένον Verb, perf pass ptc, m acc & n
 nom/acc s ἁγιαζῶ 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 ἐτοιμαζῶ prepare, make ready

2 Timothy 2:22

τάς 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.

φευγῶ flee, run away from, avoid

Cf. 1 Tim 6:11

διωκῶ seek after, pursue, follow
 δικαιοσυνη, ης f righteousness, what is right
 πιστις, εως f faith, trust, belief
 εἰρηνη, ης f peace
 ἐπικαλεῶ 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

2 Timothy 2:23

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

2 Timothy 2:24

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

δουλος, ου m slave, servant

δει impersonal verb it is necessary, must,
should

μαχομαι quarrel, fight

ἥπιος, α, ον gentle, kind

Cf. 1 Thess 1:7.

εἶναι Verb, pres infin εἶμι

διδασκτικος, 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

2 Timothy 2:25

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

ἐπίγνωσις, 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.

2 Timothy 2:26

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

2 Timothy 3:2-4

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.'"

2 Timothy 3:2

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

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

2 Timothy 3:3

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.

2 Timothy 3:4

προδότηι, προπετεῖς, τετυφωμένοι, φιλήδονοι
μᾶλλον ἢ φιλόθει,

προδοτης, ου m traitor, betrayer,
trecherous person

προπετης, ες gen ους rash, reckless

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

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

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

φιληδονος, 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.

2 Timothy 3:5

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

2 Timothy 3:6

ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια 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, ον various kinds of, all kinds of

ἀγόμενα ἐπιθυμίαις ποικίλαις 'led astray by various passions.'

2 Timothy 3:7

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.

2 Timothy 3:8

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

2 Timothy 3:9

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
ἄνοια, ας f stupidity, foolishness
ἐκδηλος, ον clearly evident
ἔσται Verb, fut indic, 2 s εἰμι
ἐκεῖνος, η, ο that (one), those
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

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

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

Hendriksen

2 Timothy 3:10

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

2 Timothy 3:11

τοῖς διωγοῖς, 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 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.

2 Timothy 3:12

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

θέλω wish, will

εὐσεβως in a godly manner

ζωο 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

2 Timothy 3:13

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.

2 Timothy 3:14

σὺ 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.

2 Timothy 3:15

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.

2 Timothy 3:16

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, 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.

2 Timothy 3:17

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

ἄρτιος, α, ον fully qualified
ᾦ Verb, pres subj, 3s εἰμι
ἀγαθος, η, ον good, useful, fitting
ἐζηρητισμένος 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 ἀγαθὰ, 'good works' ... is a repeated theme in the PE, placing emphasis upon the practical outworking of the gospel." Mounce.

2 Timothy 4:1

Διαμαρτύρομαι ἐνώπιον 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.

ἐνώπιον 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 ζω 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.

2 Timothy 4:2

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς, ἐλεγξον, 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
εὐκαιρῶς when the time is right; when convenient
ἀκαιρῶς 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 understands εὐκαιρῶς 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)."

ἐλεγξον Verb, aor act imperat, 2 s ἐλεγχω 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
διδαχή, ης f teaching, what is taught

2 Timothy 4:3

ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν,

ἔσται Verb, fut indic, 2 s εἶμι
καιρος, ου m time, season, age
ὅτε conj when, at which time
ὑγιαίνω 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.

ἀκοη, 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.

2 Timothy 4:4

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

2 Timothy 4:5

σὺ δὲ νῆφε ἐν πᾶσιν, 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

2 Timothy 4:6

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς 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.

2 Timothy 4:7

τὸν καλὸν ἀγῶνα ἠγωνίσαι, 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

καλος, η, ον good, right, proper

ἄγων, ωνος m struggle, fight, opposition

ἠγωνισμαι Verb, perf midd/pass dep indic, 1 s

ἀγωνιζομαι struggle, fight, compete

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

δρομος, ου m course (of life)

τετέλεκα Verb, perf act indic, 1 s τελεω

complete, finish, fulfill, carry out

"δρομος can mean 'course' in general ... but most believe it is specifically an athletic 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.

πιστις, εως f faith, trust

τετήρηκα Verb, perf act indic, 1 s τηρεω
keep, observe, maintain

The definite article before πιστις 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 Χριστος behind the ἐγω (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."

2 Timothy 4:8

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

λοιπος, η, ον rest, remaining: (το) λοιπον
adv. finally, henceforth, from now on
ἀποκειμαι be stored away
δικαιοσύνη, ης f righteousness
στεφανος, 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)
δικαιος, α, ον righteous, just
κριτής, ου m judge
μόνος, η, ον i) adj only, alone; ii) adv μόνον only, alone
ἐμοὶ Pronoun, dat s ἐγω
ἠγαπηκόσι Verb, perf act ptc, m dat pl
ἀγαπαω 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.

2 Timothy 4:9

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.

2 Timothy 4:10

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
ἀγαπαω love, show love for

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

αἰων, αἰωνος 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

2 Timothy 4:11

Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναβῶν ἄγε μετὰ σεαυτοῦ, ἐστὶν γάρ μοι εὐχρηστος εἰς διακονίαν,

μόνος, 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.

ἀναβῶν 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.

διακονια, 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.

2 Timothy 4:12

Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.

ἀποστειλα 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.

2 Timothy 4:13

τὸν φαλόνην, 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)." Mounce.

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

ἀπολειπω leave behind

Τρωας, αδος f Troas

παρα with

φερω bring, carry, bear, lead

βιβλιον, ου n book, scroll

Probably scrolls of Scripture

μαλιστα especially

μεμβρανα, ης f parchment

Maybe writing materials so that Paul could continue his correspondence.

2 Timothy 4:14

Ἀλέξανδρος ὁ χαλκεὺς πολλὰ 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) πολλα 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.'

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

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

2 Timothy 4:15

ὃν καὶ σὺ φυλάσσω, 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

2 Timothy 4:16

Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον – μὴ αὐτοῖς λογισθεῖν –

πρωτος, η, ον first, earlier

ἀπολογία, ας f verbal defence, defence

"Most modern writers see this first defence 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, οὐδεμα, 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
ἐγκαταλείπω see v.10
λογίζομαι reckon, count, credit

2 Timothy 4:17

ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με,
ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ
ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρῡσθην 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).

ἐρρῡσθην 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 defence 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 (ῥυσεται, '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."

2 Timothy 4:18

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

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

2 Timothy 4:19

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Ὀνησιφόρου οἶκον.

ἄσπασαι Verb, aor midd dep imperat, 2 s
ἄσπαζομαι 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

2 Timothy 4:20

Ἐραστός ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα.

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

ἀπολείπω leave behind

ἀσθενέω 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.

2 Timothy 4:21

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβούλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

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

χειμῶν, ὠνος 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

ἀσπάζομαι 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

2 Timothy 4:22

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.

χάρις, 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 χάρις, 'grace,' on his lips." Mounce.