# Second Timothy

# A Phrasal Interlinear with Grammatical and Syntactic Notes

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Greek text is that of the Nestle Aland 27<sup>th</sup> edition. English translation is that of the author.

### Introduction

This material originated on the PastoralEpistles.com blog (<a href="http://www.PastoralEpistles.com">http://www.PastoralEpistles.com</a>) between February and May 2009. The material as it appears in this document is largely the same, a few small errors have been corrected and some small layout changes have been made.

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Also, please note that the citations and bibliography are not up to the standards of academic rigor, but they should be enough to locate what is intended.

Rick Brannan May 8, 2009

# About the Phrasing/Translation section

The phrasing/translation section is intended to give a feel of the structure and flow of the section without necessarily completely and consistently documenting relationships between each portion. Indentations typically indicate clauses that are in some way subordinate to or dependent on the clause that precedes (or, in some cases, follows); but the indentation also represents prepositional phrases. Many of these are judgment calls and could be interpreted at least one more way. For example, the conglomeration of infinitive and participial clauses in verses 3-5 could be represented a few different ways — and it is, just check Mounce, Marshall and Knight; then look at OpenText.org, and after that check out the Lexham Discourse Greek New Testament (LDGNT).

The translation portion is largely dependent on a previous translation I did in 2003 or 2004, though I will be making some changes to the translation along the way. Even the translation that ends up here is not final. I'll be

revisiting it (particularly the rendering of connectives) later if/when I begin to write about the discourse structure of the letter (my ultimate goal).

The sections themselves will be (largely) taken from Ray Van Neste's work, *Cohesion and Structure in the Pastoral Epistles*, with some extra secret sauce from Runge's LDGNT and OpenText.org.

# Phrasing/Translation: 2Ti 1.1-5

```
<sup>1</sup> Παῦλος
<sup>1</sup> Paul
ἀπόστολος Χριστοῦ Ἰησοῦ
απ apostle of Christ Jesus
διὰ θελήματος θεοῦ
through the will of God
κατ' ἐπαγγελίαν ζωῆς
according to the promise of life
τῆς ἐν Χριστῷ Ἰησοῦ
which is in Christ Jesus.
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χάρις ἔλεος εἰρήνη

Grace, mercy, peace
ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

from God the Father and Christ Jesus our Lord.
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as I have constant memories of you
έν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,
  in my prayers night and day,
  <sup>4</sup> ἐπιποθῶν σε ἰδεῖν,
  <sup>4</sup> longing to see you,
    μεμνημένος σου τῶν δακρύων,
    remembering your tears,
    ϊνα χαρᾶς πληρωθῶ,
    so that I might be filled with joy,
  <sup>5</sup> ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως,
  <sup>5</sup> having recollections of your sincere faith,
    ήτις ἐνώκησεν
    which dwelt
       πρῶτον ἐν τῆ μάμμη σου Λωΐδι καὶ τῆ μητρί σου
       Εὐνίκη,
       first in your grandmother Lois and your mother
        Eunice.
       πέπεισμαι δὲ
       and now I have been convinced
          ὅτι καὶ ἐν σοί.
         that it also [dwells] in you.
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### **Comments**

Note: In my original blog post, I made no comments on this first section. The style evolved over time. I may or may not return to add comments on these verses.

# Phrasing/Translation: 2Ti 1.6-7

<sup>&</sup>lt;sup>2</sup> Τιμοθέφ ἀγαπητῷ τέκνῳ,

<sup>&</sup>lt;sup>2</sup> To Timothy, my beloved son.

<sup>&</sup>lt;sup>3</sup> Χάριν ἔχω τῷ θεῷ,

<sup>&</sup>lt;sup>3</sup> I offer thanks to God,
ῷ λατρεύω ἀπὸ προγόνων ἐν καθαρῷ συνειδήσει,
whom I serve (as did my forebears) with a clear conscience,
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν

 $<sup>^6</sup>$  Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ.

<sup>&</sup>lt;sup>6</sup> For this reason I remind you to rekindle the gift of God,

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ő ἐστιν ἐν σοὶ which is in you διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. through the laying on of my hands.
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<sup>7</sup> οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς
<sup>7</sup> For God has not given us πνεῦμα δειλίας a spirit of cowardice ἀλλὰ δυνάμεως but of power καὶ ἀγάπης and love καὶ σωφρονισμοῦ. and self-discipline.

### **Comments**

[Note: whether all comments will be formatted like this, of this nature, or of similar depth is unknown. I'm just writing about what I see at the time. — RB]

Verse 6

 $\Delta\iota$ ' ην αἰτίαν] points back to the previous section.

ő ἐστιν ἐν σοί] a relative clause. The antecedent is "the gift of God", this further defines the "gift of God".

διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου] a prepositional phrase, functioning adverbially to provide further circumstance to the primary verb (ἐστιν) of the clause. Thus the prepositional phrase describes how the gift of God came to be in/with Timothy: through the agency of Paul's "laying on of hands". On "laying on of hands", see also  $1\text{Ti}\ 4.14$  .

Verse 7

 $\gamma \dot{\alpha} \rho$ ] Indicates this clause offers support or strengthens the current argument (preceding discourse). Cf. Runge *Discourse Grammar*. Paul is offering support (strengthening his argument) for his reminder of verse 6, for Timothy to "rekindle his gift".

γὰρ .. ἀλλὰ .. ] Statements using ἀλλὰ involve the contrasting of two options, with the emphasized or more important (more salient) option in the second place, following ἀλλὰ.\* The second option corrects or replaces the first option. In this instance, Paul uses the strawman of the spirit God didn't give ("a spirit of cowardice") to contrast the spirit God did give: one of power, love and self-discipline. This is what Paul wants Timothy to hear: The "spirit" that both he and Timothy have is one of power, love and self-discipline; it is not one of cowardice. This sets up where Paul next goes in verse 8.

# Phrasing/Translation: 2Ti 1.8-12 🕒

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<sup>8</sup> μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν
<sup>8</sup> And so do not be ashamed of the testimony about our Lord, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, or of me his prisoner, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ but suffer together with me for the gospel κατὰ δύναμιν θεοῦ, according to the power of God,
<sup>9</sup> τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγίᾳ,
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<sup>\*</sup> I've written extensively on the discourse function of ἀλλὰ, see particularly this paper for background, definitions and conclusions.

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<sup>9</sup> who saved us and called us with a holy calling.
  οὐ κατὰ τὰ ἔργα ἡμῶν
 not according to our works
  άλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν,
  but according to his own purpose and grace,
    τὴν δοθεῖσαν ἡμῖν
    which has been granted to us
      έν Χριστῷ Ἰησοῦ
       in Christ Jesus
      πρὸ γρόνων αἰωνίων,
      from times eternal,
    <sup>10</sup> φανερωθεῖσαν δὲ νῦν
    <sup>10</sup> and now has been revealed
      διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ
       Ἰησοῦ,
      through the appearance of our Savior Christ Jesus,
      καταργήσαντος μὲν τὸν θάνατον
       who indeed abolished death
      φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν
      and brought to light life and immortality
         διὰ τοῦ εὐαγγελίου
         through the gospel
           11 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ
            διδάσκαλος,
           11 into which I was appointed herald and
           apostle and teacher.
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οἶδα γὰρ ῷ πεπίστευκα for I know whom I have believed καὶ πέπεισμαι and I am convinced ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι that he is quite capable to guard my deposit εἰς ἐκείνην τὴν ἡμέραν. until that day.

### **Comments**

Verse 8

ovv] Typically translated "therefore", this usually relies on preceding context and signals a shift to distillation of a principle or inference (cf. Runge, *LDGNT Glossary*, "principle"). Thus, based on vv. 6-7, the action specified in v. 8 is appropriate.

μὴ .. μηδὲ] "not ... neither". Note the negation structure. "Do not be ashamed of ... neither [be ashamed of] ..." Several times, negatives will point to an upcoming contrast. This portion sets one side of the contrast ("Don't be ashamed of the testimony of our Lord, neither [be ashamed of] me his prisoner"); it will be contrasted with the item that Paul desires to make prominent.

ἀλλὰ] "but", specifying the second portion (thus the more prominent portion of) the contrast. Instead of being ashamed (thus denying or ignoring) the testimony of the Lord; instead of being ashamed of Paul, Paul invites Timothy to join with him to "suffer together with me" for the gospel.

κατὰ δύναμιν θεοῦ] prepositional phrase, reminding of the power given by God, stated in v. 7 above.

Verse 9

 <sup>12</sup> δι' ἣν αἰτίαν καὶ ταῦτα πάσχω
 12 For this reason I also suffer these things, ἀλλ' οὐκ ἐπαισχύνομαι,
 but I am not ashamed.

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία] participial clause functioning like a relative clause with immediately previous  $\theta$ εοῦ (God) as antecedent; "who saved us and called us with a holy calling".

οὐ κατὰ .. ἀλλὰ κατὰ] here prepositional phrases are contrasted with some correction. In this extended structure (based on a relative clause), Paul reminds Timothy that God does not call based on one's own works but instead calls "according to his own purpose and grace". As such, this is somewhat reminiscent of Titus 3.5 🗓.

τὴν δοθεῖσαν ἡμῖν] another participial clause, again functioning like a relative clause ("which has been granted to us") which takes preceding "grace" as antecedent. This is followed by two prepositional phrases, each providing further circumstance to the action "being granted".

### Verse 10

φανερωθεῖσαν δὲ νῦν] φανερωθεῖσαν (has been revealed) matches the preceding δοθεῖσαν (has been granted). Note also the temporal contrast between the preceding "from times eternal" with the current "now". Here δὲ is the hinge of the contrast, and as with other contrasts, the second portion (after δὲ) is the more prominent/salient. The grace had been granted from times eternal, but now it has been revealed. This is followed by a prepositional phrase providing circumstance to how the revealing has taken place.

καταργήσαντος μὲν .. φωτίσαντος δὲ] a somewhat standard μὲν/δὲ structure, again highlighting contrast, this time between death and "life and immortality". Again, note how "life and immortality" are highlighted by the structure.

διὰ τοῦ εὐαγγελίου] prepositional phrase, modifying the previous participle (brought to light ... through the gospel)

Verse 11

εἰς ὃ ἐτέθην ἐγὼ] prepositional phrase with relative clause as its object, "into which I was appointed". This is referencing the gospel (cf. Marshall). Also see 1Ti 2.7 • which has similar language.

### Verse 12

δι' ῆν αἰτίαν] In the translation, I've rendered this as starting a new sentence, even though NA27 punctuation does not indicate this. Here I follow Marshall (Pastoral Epistles (ICC), p. 708). The repeated transitional phrase (cf. 2Ti 1.6 ) is to attractive to me and I can't ignore it, particularly since I see this as the end of a minor section/clause group. The repetition of the same phrase from verse 6, plus the reactivation of the concept of suffering (cf. 2Ti 1.8 ), "don't be ashamed ... but suffer together with me") speak for this reading, from my perspective.

ἀλλ' οὐκ ἐπαισχύνομαι] "but I am not ashamed" another contrast with ἀλλὰ; here again recalling vocabulary from 2Ti 1.8 (v. 8 μὴ ἐπαισχυνθῆς). Unlike v. 8, here not being ashamed is actually the salient part.

οἶδα γὰρ ῷ πεπίστευκα] "for I know whom I have believed", here offering support for the position of not being ashamed. After the declaration of not being ashamed, Paul explains further why he is not ashamed.

# Phrasing/Translation: 2Ti 1.13-14

<sup>13</sup> Ύποτύπωσιν ἔχε ὑγιαινόντων λόγων
<sup>13</sup> Hold to the standard of sound words
ὧν παρ' ἐμοῦ ἤκουσας
which you have heard from me
ἐν πίστει καὶ ἀγάπη
in faith and love
τῆ ἐν Χριστῷ Ἰησοῦ·

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which are in Christ Jesus.

14 τὴν καλὴν παραθήκην φύλαξον

14 Guard the good deposit
διὰ πνεύματος ἀγίου
through the Holy Spirit
τοῦ ἐνοικοῦντος
who dwells
ἐν ἡμῖν.
in us.
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### **Comments**

### Verse 13

Ύποτύπωσιν] See <u>1Ti 1.16</u> L. The above translation takes Ὑποτύπωσιν as the object, which (cf. Marshall 712) seems best. In both v. 13 and v. 14 the object is fronted in the clause, creating a topical frame (cf. Runge, *Discourse Grammar*). This introduces new information, new participants, or a new concept to the discourse in such a way as to draw attention to it.

ἔχε] imperative. Note also that the predicator in the following verse is an imperative. Also note the basic pattern of both verses: Object-Verb-Adjunct.

ύγιαινόντων λόγων] "sound words" or "healthy words", this is a concept unique to the Pastoral Epistles.

ỗν παρ' ἐμοῦ ἤκουσας] relative clause. Here Paul takes responsibility for providing the "standard of sound words"

ἐν πίστει καὶ ἀγάπη] prepositional phrase. This functions adverbially, providing circumstance to ἔχε ("hold to"). It further describes in what way Timothy is to hold to the standard of sound words.

τῆ ἐν Χριστῷ Ἰησοῦ·] Here the article τῆ functions like a pronoun, the

structure is like a relative clause. It tells us where the faith and love of the previous prepositional phrase come from.

Verse 14

τὴν καλὴν παραθήκην] fronted object, creating a topical frame (see comment on v. 13 above).

τὴν καλὴν παραθήκην φύλαξον] "guard the good deposit". Note that "deposit" was used earlier in  $2\text{Ti}\ 1.12$  with the same verb, "guard": "he is quite capable to guard my deposit". Similar language is also in  $1\text{Ti}\ 6.20$  , also see Did 4.13 and EpBarn 19.11. The "deposit" in 1&2 Timothy is Paul's teaching, the true teaching (sound words, healthy doctrine) which is the antidote to the false teaching that Timothy finds himself combating in Ephesus.

διὰ πνεύματος ἀγίου] prepositional phrase, functioning adverbially. This provides further circumstance to the verb, "guard". The Holy Spirit, in some unspecified manner, helps with the guarding of the deposit.

τοῦ ἐνοικοῦντος ἐν ἡμῖν] participle clause functioning as relative clause, note the embedded prepositional phrase. This gives further information about the Holy Spirit. The "Holy Spirit who dwells in us" is who assists with the guarding of the deposit.

# Phrasing/Translation: 2Ti 1.15-18

```
15 Οἶδας τοῦτο,
15 You know this,
ὅτι ἀπεστράφησάν με that they have turned away from me—πάντες οἱ ἐν τῆ Ἀσίᾳ,
all those in Asia,
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among whom are Phygelus and Hermogenes.
16 δώη ἔλεος ὁ κύριος τῷ Όνησιφόρου οἴκω.
<sup>16</sup> May the Lord grant mercy to the house of Onesiphorus,
  ότι πολλάκις με ἀνέψυξεν
  because many times he refreshed me.
  καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη,
  He was not afraid of my chains,
  17 άλλὰ γενόμενος ἐν Ῥώμη σπουδαίως ἐζήτησέν με καὶ
  εὖρεν·
  <sup>17</sup> but having arrived in Rome he diligently sought and found
  me.
18 δώη αὐτῷ ὁ κύριος εὑρεῖν ἔλεος
<sup>18</sup> May the Lord grant him to find mercy
  παρὰ κυρίου
 from the Lord
  έν ἐκείνη τῆ ἡμέρα.
  on that day.
καὶ
And
  ὅσα ἐν Ἐφέσῷ διηκόνησεν,
  of all the service he rendered in Ephesus,
βέλτιον σὺ γινώσκεις.
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ών έστιν Φύγελος καὶ Έρμογένης.

### Comments

### Verse 15

Oἶδας τοῦτο] Runge (*Discourse Grammar*) labels this a "meta-comment"; from an epistolary form-critical perspective it may also be seen as an

instance of the "disclosure formula" (e.g. Marshall). The idea of both approaches is to recognize that this is an instance where the author steps back from his default voice and exhorts the reader/hearer to pay attention to what follows because it is important. In this case,  $\tau o \tilde{\upsilon} \tau o$  looks ahead to the content of the subordinate clause that immediately follows. Note also that  $O \tilde{\iota} \delta \alpha \zeta$  is in the second person singular (that is, the referent would be the addressee, Timothy). Many think that this letter was written to a larger group, but grammatical cues such as this may argue against that notion.

ὅτι ἀπεστράφησάν με] subordinate clause, this is the content referenced by "know this".

πάντες οἱ ἐν τῆ Ἀσίᾳ] Here Paul more fully describes who was turning away from him. This is likely not a reference to everyone, everywhere in Asia, who was a Christian. It is more likely a reference to subordinates of Paul in Asia. This scope is clarified by the next comment, a relative clause that sharpens the scope of "all those in Asia".

ỗν ἐστιν Φύγελος καὶ Ἑρμογένης] Here Paul references two specific people, Phygelus and Hermogenes, among the group of "all those who are in Asia". Because Paul goes to this level of detail here, it is likely that the previous reference is also a smaller group of people, not the mass of Asian Christendom.

### Verse 16

δώη ἔλεος ὁ κύριος] Here δώη is the aorist optative of διδωμι. Occurrence of the optative is relatively rare in the NT, notable is use of the same verb (with same parsing) in verse 18 below.

ὄτι πολλάκις με ἀνέψυξεν] A subordinate clause, here providing the reason for Paul's wish that the Lord bestow mercy on the household of Onesiphorus: "because many times he refreshed me".

καὶ] In the above translation, what is one sentence in the Greek I have split into two English sentences. As I read the verse at present, this καὶ marks

you are well aware.

the beginning of a new clause, where two parts are joined by  $\alpha\lambda\lambda\alpha$  and a comparison is made. In the English, this makes more sense as a separate sentence. This instance of  $\kappa\alpha$  is necessary in that it marks development of the previous clause, but it need not be "Englished" literally ("and") as inserting a sentence break in the translation recognizes its function.

καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη] As noted above, this clause ("He was not afraid of my chains") is involved in a contrast with the clause that follows it. This portion is the "Counterpoint" (cf. Runge, *Discourse Grammar*), providing a platform for contrast with what follows.

### Verse 17

ἀλλὰ γενόμενος ἐν Ῥώμη σπουδαίως ἐζήτησέν με καὶ εὖρεν] This is the "Point" of the contrasted pair, the item Paul desires to make prominent. Onesiphorus "sought and found" Paul instead of shying away because Paul was in prison.

γενόμενος ἐν Ῥώμη] Runge (*Discourse Grammar*) calls this a "nominative circumstantial frame". This is when a participle is fronted before the primary verb of the clause, providing background to the current situation. Here the background is "having arrived in Rome", which provides more background to the main action of the clause, "[Onesiphorus] sought and found me".

### Verse 18

δώη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος] Note the similarity with the first portion of v. 16 above. The verb is the same, the subject is the same ("May the Lord grant"). The one receiving is the same as well, in v. 16 it is "the house of Onesiphorus", in v. 18 it is "him" (e.g., Onesiphorus). In v. 16 "mercy" is directly wished; in v. 18 it is wished for Onesiphorus to be able "to find mercy". The wishes, however, are slightly different in that v. 18 has a more directly eschatological vibe to it. On this (optative, syntactic and lexical similarity) see Van Neste, *Cohesion and Structure*, 159.

παρὰ κυρίου] prepositional phrase, "from the Lord", and according to the OpenText.org analysis is modifying (providing circumstance) to the infinitive εύρεῖν ("to find").

ἐν ἐκείνῃ τῇ ἡμέρᾳ] prepositional phrase, "in that day". This as well modifies the infinitive εὑρεῖν, "to find". Paul wishes that Onesiphorus, on that final day, will find mercy from the Lord. This prepositional phrase is doubly interesting with the use of the far demonstrative ἐκεῖνος, "that', which creates some metaphoric distance between the present time (of the composition) and the time of "that day" (cf. Runge, *Discourse Grammar*). Secondly, the use of the article with ἡμέρ $\alpha$  could be seen and further stressing the nature of "that particular day".

καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν] "and of all the service he rendered in Ephesus". The correlative pronoun indicates a comparison of sorts; Paul is reminding the reader(s) that Onesiphorus served well, and that the reader(s) know about it.

ἐν Ἐφέσῳ] A spatial frame (Runge, *Discourse Grammar*), the larger structure isn't about Onesiphorus' service in general, it is specifically about the service he rendered in Ephesus. Also,  $EN E\Phi E\Sigma \Omega$  is a great blog you should really have in your blog reader.

βέλτιον σὺ γινώσκεις] Note the verb here (γινώσκεις, "you know") is also second person singular, modified by the adverb βέλτιον (only here in the NT). The pronoun σὺ is also second person. As the second person reference is grammaticalized in the verb itself, the existence of the pronoun could be seen to be emphatic, making the second person reference all the more prominent. The referent here is Timothy. Also worthy of note is how this set of verses begins with "you know this" (v. 15) and ends with "you are well aware". A semantic chain (on semantic chains, cf. Van Neste, *Cohesion and Structure*) of knowing/being aware may be indicated, with vocabulary of cognition beginning and ending the section.

All in all, Onesiphorus' example has been held up as worthy to Timothy; this in juxtaposition with the information that several in Asia have left Paul. The offshoot is to be like Onesiphorus, do not be like Phygelus and Hermogenes and those who are with them.

# Phrasing/Translation: 2Ti 2.1-7

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^{1} Σὴ οὖν.
<sup>1</sup> And so you,
  τέκνον μου,
  my child,
ένδυναμοῦ
be empowered
  έν τῆ χάριτι
  in the grace
    τῆ ἐν Χριστῷ Ἰησοῦ,
     that is in Christ Jesus.
^2 kaì
^2 And
  ἃ ἥκουσας
  what you heard
    παρ' ἐμοῦ
    concerning me
    διὰ πολλῶν μαρτύρων,
     through many witnesses,
ταῦτα παράθου πιστοῖς ἀνθρώποις,
these things entrust to faithful men,
  οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.
  who will be competent to teach others also.
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<sup>3</sup> Συγκακοπάθησον
<sup>3</sup> Suffer hardship with me
  ώς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.
  as a good soldier of Christ Jesus.
<sup>4</sup> οὐδεὶς
<sup>4</sup> No one
  στρατευόμενος
  serving in the army
έμπλέκεται ταῖς τοῦ βίου πραγματείαις,
involves himself in civilian pursuits,
  ΐνα τῷ στρατολογήσαντι ἀρέση.
  so that he may please the one who enlisted him.
  ^{5} έὰν δὲ καὶ ἀθλῆ τις.
  <sup>5</sup> Likewise, if anyone competes as an athlete,
ού στεφανοῦται
he is not crowned
  έὰν μὴ νομίμως ἀθλήση.
  unless he competes lawfully.
6 τὸν κοπιῶντα νεωρνὸν δεῖ
<sup>6</sup> It is necessary for the hard-working farmer
πρῶτον τῶν καρπῶν μεταλαμβάνειν.
to receive a first share of his produce.
<sup>7</sup> νόει
<sup>7</sup> Consider
  δ λέγω.
  what I say,
δώσει γάρ σοι ὁ κύριος σύνεσιν
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for the Lord will give to you understanding  $\dot{\epsilon} v \, \pi \tilde{\alpha} \sigma i v$ . in all of this.

### **Comments**

The section is likely 2.1-13 (cf. Van Neste, Marshall); consisting of subparts from vv. 1-7 and 8-13. These posts will handle each subsection in turn.

### Verse 1

ovv] Typically translated "therefore", this indicates a transition from the preceding section that builds upon content/knowledge disclosed in that section (cf. Runge, *Discourse Grammar*, on "Principle"). Paul previously discussed guarding the deposit (the teaching), using Onesiphorus as an example of one who defends and promotes Paul and his teaching.

Σὺ οὖν, τέκνον μου] At the beginning of this section the second person pronoun (cf. 2Ti 1.18 ) is used to bring Timothy into primary focus. Here the pronoun is further qualified by the statement τέκνον μου ("my child") which recalls the language Paul used to address Timothy earlier (2Ti 1.2 ). Runge calls this "Thematic Address", where language that is not explicitly required in the discourse (the pronoun itself is enough to refer to Timothy) is used to further characterize or qualify someone or something.

ἐνδυναμοῦ] "be empowered", this is also a second person singular verb, here in the passive.

ἐν τῆ χάριτι] prepositional phrase, "in the grace". This is what Timothy is to be empowered with. The source of the grace is handled next.

τῆ ἐν Χριστῷ Ἰησοῦ] Here the pronoun functions like a relative pronoun, referring back to "the grace". Thus this structure functions like a relative clause. Timothy is to be empowered in "the grace that is in Christ Jesus".

Verse 2

καὶ] establishes a relation between the previous clause (v. 1) and this clause.

α ἥκουσας] "what you have heard", a relative clause, with the verb further modified by two prepositional phrases (discussed next). The entire structure is what Runge terms a "Left Dislocation" (cf. Runge, *Discourse Grammar*). The relative clause has been fronted in the larger clause structure to introduce complex new information to the discourse. Once activated, this information is then referred to with a pronoun (here "these things").

 $\pi$ αρ' ἐμοῦ] "concerning me", here providing circumstance to the verb ἤκουσας. Here Paul refers Timothy to the substance of "what he heard".

διὰ πολλῶν μαρτύρων] "through many witnesses", again providing circumstance to the verb. Here Paul refers Timothy to the source of "what he heard".

ταῦτα παράθου πιστοῖς ἀνθρώποις] The verb, in the imperative, is "entrust". The object of the verb is the pronoun ταῦτα ("these things"), which refers back to "what you have heard".

οἵτινες ἰκανοὶ ἔσονται καὶ ἑτέρους διδάξαι] This is a relative clause that further describes  $\pi$ ιστοῖς ἀνθρώποις (faithful men/people) above. It provides further guidance as to whom Timothy is to trust with what he has heard from Paul.

### Verse 3

Συγκακοπάθησον] "Suffer hardship with me", only used in 2Ti, see also 2Ti 1.8  $\square$ .

ώς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ] An adverbial clause, here shedding some light on what Paul means by "suffer hardship with me". This is followed by three wisdom statements in vv. 4-6, followed by a conclusion in v. 7. The metaphorical language includes illustrations of a soldier (v. 4), an athlete (v. 5), and a farmer (v. 6).

### Verse 4

οὐδεὶς] "no one", the subject of the clause.

στρατευόμενος] This participle occurs before the primary verb and thus performs a backgrounding function. Here it provides more information about the subject; note the agreement in case, number and gender with the subject. Thus "no one serving in the army", "no one who serves in the army", "no one being a soldier", "no one who is a soldier", etc.

ἐμπλέκεται] A passive indicative, hence the translation "involves himself".

ταῖς τοῦ βίου πραγματείαις] This structure provides circumstance to the verb and sharpens the context. It is involvement in "the activity of life". See BDAG (πραγματεία) for the notion of "civilian life" or "civilian affairs" associated with this phrase.

ἵνα τῷ στρατολογήσαντι ἀρέση] This subordinate clause gives an idea of why the solder does not entangle himself in civilian affairs.

### Verse 5

ἐὰν δὲ καὶ ἀθλῆ τις] The δὲ connects to the previous clause indicating development, ἐὰν (conditional) plus subjunctive (ἀθλῆ) indicates a subordinate clause, the καὶ here is adverbial ("Thematic Addition" according to Runge, LDGNT). This whole clause (the whole of verse 5) is interesting because there are two subordinate clauses (the ἐὰν portions), one of which (ἐὰν .. καὶ ἀθλῆ τις) is fronted. Runge notes the fronting of such structures as a "Conditional Frame". Of Conditional Frames, Runge writes:

The fronting of subordinate conditional clauses creates a specific frame of reference for the proposition that follows, indicating that the proposition is contingent upon the condition of the frame being met. The condition is not the most important information in the clause, the main

predication is. Fronting the condition does not result in emphasis, but establishes an explicit frame of reference for what follows.

Runge, S. *The Lexham Discourse Greek New Testament: Introduction*. Logos Research Systems, Inc.; Bellingham, WA.

The basic idea is that the victor is not crowned unless he competes, and within the scope of the agreed-upon rules at that. This fronted subordinate clause shifts the reader's mind, introducing the reader's mind to the idea of a contest before hitting upon the primary verb of crowning the victor.

οὐ στεφανοῦται] Given the fronted subordinate clause (Conditional Frame) introducing the idea of a contest, "he is not crowned" makes sense. You can't win if you don't compete.

ἐὰν μὴ νομίμως ἀθλήση] Another subordinate clause, related to the previous verb. This provides a further condition to the main action ("unless ..."), that of lawful competition.

### Verse 6

 $\delta \epsilon \bar{\imath}$ ] The primary verb of the clause, "It is necessary". The balance of the verse is an infinitive clause.

τὸν κοπιῶντα γεωργὸν] The accusative subject of the infinitive clause.

πρῶτον τῶν καρπῶν] The direct object of the infinitive clause. Here τῶν καρπῶν is a genitive modifier. I've translated "a first share of his produce".

μεταλαμβάνειν] The infinitive verb, "to receive".

### Verse 7

Verse 7 contains two clauses in the Greek that are best translated as one sentence in the English.

νόει] Primary verb of the first clause. Could be "consider" (BDAG 2) or

"understand" (BDAG 1a, noting νοέω + relative clause). Either translation produces the same basic idea in English.

 $\eth$  λέγω] relative clause, "what I say". Referring to the three previous wisdom statements.

δώσει γάρ σοι ὁ κύριος σύνεσιν] Here γάρ indicates that this clause offers support for the previous one. The primary verb of the clause is the future indicative δώσει ("will grant/give"). The subject is ὁ κύριος ("the Lord"). The indirect object is the pronoun σοι ("to you"); the direct object is σύνεσιν ("understanding"). This is a fairly simple clause in what many would say is "default component order" (verb-subject-object, VSO) for Hellenistic/Koine Greek.

 $\dot{\epsilon} v \pi \tilde{\alpha} \sigma i v$ ] A prepositional phrase. BDAG cites this reference in 1d $\beta$ , a "substantival usage", hence "all things", which is accurate within the scope of current context, which involves what Paul says — the three wisdom statements (cf. Mounce, WBC 510; Knight NIGTC 396). This is why the translation above qualifies the scope of "all things" with "in all of this".

# Phrasing/Translation: 2Ti 2.8-13

```
<sup>8</sup> Μνημόνευε Ἰησοῦν Χριστὸν
<sup>8</sup> Remember Jesus Christ,
ἐγηγερμένον
raised
ἐκ νεκρῶν,
from the dead,
ἐκ σπέρματος Δαυίδ,
from the seed of David,
κατὰ τὸ εὐαγγέλιόν μου,
according to my gospel;
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<sup>9</sup> ἐν ὧ κακοπαθῶ
<sup>9</sup> in which I suffer misfortune,
  μέχρι δεσμῶν
  even to being bound with chains
    ώς κακοῦργος,
    as a criminal.
  άλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται-
  but the word of God has not been bound.
  <sup>10</sup> διὰ τοῦτο
  <sup>10</sup> For this reason
πάντα ὑπομένω
I endure all things
  διὰ τοὺς ἐκλεκτούς,
  for the sake of the elect,
  ίνα καὶ αὐτοὶ σωτηρίας τύχωσιν
  so that they may also obtain salvation
    τῆς ἐν Χριστῷ Ἰησοῦ
    which is in Christ Jesus
    μετὰ δόξης αἰωνίου.
    with eternal glory.
11 πιστὸς ὁ λόγος.
<sup>11</sup> This saying is trustworthy:
  εί γὰρ συναπεθάνομεν, καὶ συζήσομεν-
  For if we died together, we will also live together;
  12 εί ύπομένομεν, καὶ συμβασιλεύσομεν.
  <sup>12</sup> If we endure, we will also rule together as kings;
  εί άρνησόμεθα, κάκεῖνος άρνήσεται ἡμᾶς-
  If we will deny him, He also will deny us;
  13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει.
```

13 If we are unfaithful, he remains faithful, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται. for he is unable to deny himself.

### **Comments**

Recall that <u>2Ti 2.1-13</u> L is likely one section, with subsections of <u>2Ti 2.1-7</u> and <u>2Ti 2.8-13</u> L. See previous entry on <u>2Ti 2.1-7</u>.

### Verse 8

Mνημόνευε Ἰησοῦν Χριστὸν] Here μνημονεύω is an imperative, in the second person singular; Ἰησοῦν Χριστὸν (accusative) is the object of the verb. Timothy is to remember Jesus Christ. Paul provides other supplementary information about Christ, discussed below.

ἐγηγερμένον ἐκ νεκρῶν] participial clause, here further describing "Jesus Christ". One important aspect of Paul's gospel is that Jesus Christ was raised from the dead.

ἐκ σπέρματος Δαυίδ] prepositional phrase, this as well modifies "Jesus Christ", providing us even more essential information about him: He has not only been raised from the dead, he is also of the seed of David.

κατὰ τὸ εὐαγγέλιόν μου] prepositional phrase, with accusative object. I believe that this as well modifies "Jesus Christ" and acts as a summary statement: "Remember Jesus Christ ... according to my gospel". Note ESV's translation, "as preached in my gospel", which inserts a verb ("as preached in") that doesn't actually exist in the text.

### Verse 9

**Note:** v. 9 in the above assumes the start of a new clause unit. Here I follow Marshall who notes "In terms of syntax the next phrase is added on loosely to the preceding phrase by a rel. pron., but it should probably be regarded as a main affirmation. The rel. construction is used, as frequently, as a link

and not as a means of subordination." (ICC Pastoral Epistles, 736)

ἐν ῷ κακοπαθῶ] another prepositional phrase, this with a relative clause (headed by a dative relative pronoun) as the object, "in which I suffer". The pronoun's referent is Paul's gospel. He suffers because of what he preaches (some content of which is reflected in the emphasis on Jesus Christ, risen from the dead, and of the seed of David).

μέχρι δεσμῶν] μέχρι can be parsed as an adverb or as an improper preposition. Here the phrase provides further circumstance to the suffering, indicating the extent of which or degree of which Paul will endure: he will "suffer even to the point of being imprisoned" (BDAG). Here  $\delta$ εσμῶν is best translated using "bound" in some way ("bound in chains") due to the play on words in the upcoming  $\alpha$ λλ $\alpha$  statement.

ώς κακοῦργος] adverbial, further circumstance to the main verb, κακοπαθῶ. Note also the κακ\* stem being repeated (cf. κακοπαθῶ above). Paul suffers "in chains/bonds', he suffers "as a criminal'.

ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται] Here the αλλα offers correction to the previous statement. Paul has set himself up as an example. He preached his gospel, concerning Christ's resurrection, and as a result suffered as a criminal, even being imprisoned. But, Paul avers, "the word of God has not been bound!" Here the contrast is in the binding. Even though Paul has been shut up in prison, the word of God has continued its proclamation. Paul takes heart in this, and is exhorting Timothy to continue in preaching Jesus Christ, to continue to ensure that the word of God will be preached and proclaimed.

### Verse 10

διὰ τοῦτο] Fronted prepositional phrase, providing circumstance to the following verb. The referent of τοῦτο ("this") is likely looking back (thus following Marshall, ICC 737; though cf. Knight, NIGTC 398, who sees it as looking ahead).

πάντα] Fronted object. Translated "all things", serves as the object of the verb. Runge labels it with "main clause emphasis", though it isn't "emphasized" as one would normally think. Runge says it is the most important information in the clause.

ὑπομένω] Present active indicative, here in the sense of "endure" (cf. <u>1Ti</u> 6.11 L). Paul endures all things because of Christ and the gospel. See also v. 12 below, where the same word is used (in the "faithful saying").

διὰ τοὺς ἐκλεκτούς] prepositional phrase, "for the sake of the elect", providing circumstance to the verb. Paul perseveres in spite of persecution so that he is a continuing example to those who will later be persecuted.

ἴνα καὶ αὐτοὶ σωτηρίας τύχωσιν] subordinate clause, ἵνα + τύχωσιν, "so that they may obtain". Note the extra inclusion of the pronoun αὐτοὶ, "they", making the subject explicit instead of implicit (via grammaticalization of the verb person/number). This is a specific referent, referring back to the elect. Also notice the "adverbial" καὶ; usually translated "also". Lastly, σωτηρίας (accusative) is what is also being obtained. On salvation language in the Pastoral Epistles, see George Weiland, *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles* (*Amazon.com*), who discusses this specific instance as well as every other instance in the PE.

τῆς ἐν Χριστῷ Ἰησοῦ] Here the article functions like a relative pronoun, thus this structure functions like a relative clause; the prepositional phrase provides circumstance to the implied "is" verb; "which is in Christ Jesus". The referent of the article functioning as pronoun is σωτηρίας in the previous clause.

μετὰ δόξης αἰωνίου] prepositional phrase, providing circumstance to the verb of the subordinate clause.

Verse 11

**Note:** πιστὸς ὁ λόγος is a catch phrase in the Pastoral Epistles. The full

scope of it will not be examined here. Sometimes it is cataphoric, sometimes it is anaphoric. See Knight, *The Faithful Sayings in the Pastoral Letters (Amazon.com)*, for more information.

πιστὸς ὁ λόγος] Here this acts almost like a quotation formula, indicating some sort of likely quoted material that follows as worthy and somehow relevant to the current context. It is followed by four conditional clauses, which various commentators have made various suggestions concerning the relationship between clauses and progression of subject matter within the clauses.

 $\gamma \dot{\alpha} \rho$ ] The  $\gamma \dot{\alpha} \rho$  offers support, connecting the introduction to the "faithful word" to this group of clauses. Several commentaries (Marshall is best; Mounce and Knight are also worthy of consultation) handle the four statements as a unit, discussing possible approaches to them. The interesting aspects to me involve the tenses of each conditional clause as well as any semantic contrast present by virtue of concepts/words used. Also necessary is to recall the larger context from above; Paul has just laid out essential aspects of his "gospel"; he has said that even if he is bound, the word of God is not bound; he has encouraged Timothy to continue to proclaim his gospel; he has noted his own motive for "enduring all things", which is to bring Christ's salvation to the ones who are his. Here the "faithful word" justifies/provides support for Paul's action, and for Paul's exhortation of Timothy to endure as Paul has endured.

εὶ γὰρ συναπεθάνομεν, καὶ συζήσομεν] conditional clause. The καὶ is adverbial. Note contrast in the verbs, between aorist "we died together" and future "we will live together". The καὶ ties the two actions together, bringing an almost sequential vibe to the wisdom saying.

### Verse 12

εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν] conditional clause. The καὶ is adverbial here as well. Here the contrast in verbs is between the present

tense "if we endure" and the future tense "we will also reign". Again, the effect is to create sequence between the two verbs. Note also lexical cohesion with earlier instance of  $\dot{\upsilon}\pi\omega\dot{\upsilon}\omega$  in v. 10, above. Here present difficulties, if rightly endured, are rewarded in the future.

εὶ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς] conditional clause. Here the first verb is a future tense verb; the crasis κἀκεῖνος (και + ἐκεῖνος) consists of an adverbial και and the demonstrative pronoun. This is interesting because of the function of the demonstrative. Runge (following Levinsohn) calls ἐκεῖνος in such circumstances the "far demonstrative", hence a sense of "that" or "that one" is intended. This, combined with the middle voice of the repeated verb could be translated "if we deny [him]; that one, he will also deny us". The effect is to focus on the second party who is somewhat removed from the current context, the one initially denied, and his reaction to the denial. I've not followed this translation above, but that is largely because it sounds clunky. The sense is there, and I may revisit to see if some of the idea can be worked in more smoothly.

### Verse 13

εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει] conditional clause. Again, note the tenses of the two verbs; here they are both present. Also again note the presence of ἐκεῖνος, the "far demonstrative". Again, it could be translated "If we are unfaithful, that one, he remains faithful". Also interesting is the lexical cohesion; here μενω could be seen as part of a semantic chain with the two previous instances of ὑπομένω (vv. 10 & 12).

ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται] This offers support to the previous clause, God remains faithful because he cannot deny himself. This provides the motive/support for remaining faithful. Some (e.g. Runge, Knight, Marshall, Mounce) see the cause as functionally subordinate while others (e.g. OpenText.org) mark it as a separate top-level clause. Some lexical cohesion within the unit is present with the repeating of ἀρνήσασθαι (cf. v. 12b above). The infinitive clause functioning as complement

(ἀρνήσασθαι .. ἑαυτὸν, "to deny himself") is fronted, with a negator and a verb following ("not he is able"). The infinitive clause completes the primary verb ("he is not able to deny himself").

# Phrasing/Translation: 2Ti 2.14-21

- <sup>14</sup> Ταῦτα ὑπομίμνησκε
- 14 Remind them of these things, διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ charging them before God μὴ λογομαχεῖν, not to fight about words, ἐπ' οὐδὲν χρήσιμον, which is useful for nothing, ἐπὶ καταστροφῆ τῶν ἀκουόντων. resulting in the ruin of those who hear.
- 15 σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ,
- 15 Take pains to present yourself approved of God, ἐργάτην ἀνεπαίσχυντον, an unashamed worker, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. guiding the word of truth along a straight path.
- $^{16}$ τὰς δὲ βεβήλους κενοφωνίας περιΐστασο·
- 16 But shun frivolous, empty talk,
  ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας
  for such will lead to even more ungodliness
  17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει.
  - <sup>17</sup> and their word will spread like gangrene.

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δν έστιν Ύμέναιος καὶ Φίλητος,
Of whom are Hymenaeus and Philetus,
  18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν,
  <sup>18</sup> who have strayed in regards to the truth,
  λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι,
  saying the resurrection has already taken place,
  καὶ ἀνατρέπουσιν τήν τινων πίστιν.
  and they upset the faith of some.
19 ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν,
<sup>19</sup> However, the solid foundation of God stands,
  έχων την σφραγίδα ταύτην
  bearing the following inscription:
    έγνω κύριος τοὺς ὄντας αὐτοῦ,
     "The Lord knows those who are His."
    καί·
    and
     άποστήτω
     "Depart
       ἀπὸ ἀδικίας
       from wickedness
      πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.
      all who name the name of the Lord."
  <sup>20</sup> Έν μεγάλη δὲ οἰκία
  <sup>20</sup> Now in a large house
ούκ ἔστιν
there are not
  μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ
  only pots of gold and silver
  άλλὰ καὶ ξύλινα καὶ ὀστράκινα,
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but also pots of wood and clay,
καὶ
[]
  α μέν είς τιμήν
  some for honor
  α δε είς ατιμίαν
  and some for dishonor.
21 ἐὰν οὖν τις ἐκκαθάρη ἑαυτὸν
<sup>21</sup> If then anyone might cleanse himself
  ἀπὸ τούτων.
  from these,
ἔσται σκεῦος
he will be a pot
  είς τιμήν,
  for honor,
  ήγιασμένον,
  having been made holy,
  εύχρηστον τῷ δεσπότη,
  useful to the master,
  είς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.
  having been prepared for every good work.
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### **Comments**

2Ti 2.14-26 is the larger section (cf. Van Neste, Marshall ICC); it will be examined in two smaller chunks: 2Ti 2.14-21 and 2Ti 2.22-26 (which the UBS4 text has as separate paragraphs).

### Verse 14

Ταῦτα ὑπομίμνησκε] the section starts with another imperative, "Remind" or "Tell"; and a demonstrative pronoun. According to Runge, the pronoun is a "near demonstrative". Here it is anaphoric, pointing back to the items

which Paul has just discussed in previous verses (2Ti 2.1-13 1).

διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ] participial clause. The idiom "charging [you] before God" occurs elsewhere in the Pastorals, cf. 1Ti 5.21 ; 2Ti 4.1 . A similar idiom with different verb (παραγγέλλω) is used in 1Ti 6.13 . Here God is invoked as a witness of the charge that Paul is giving Timothy. While not strictly adhering to the syntactic criteria of the so-called "Charge Form" (cf. also Craig A. Smith, *Timothy's Task, Paul's Prospect: A New Reading of 2 Timothy (Amazon.com)*), it uses similar language complete with an appeal to authority. Timothy is to remind his hearers; one way to do that is to charge them before God of what it is they need to hear.

μὴ λογομαχεῖν] a negated infinitive, "not to fight about words". As I read this currently, this is an exhortation from Paul to Timothy to not let folks disagree with them. The problem is false teaching, something that disagrees and is incompatible with Paul's gospel. As Timothy presents this (charges them before God) he is to not let them fight about words; that is, he is to not let them disagree.

ἐπ' οὐδὲν] The first of two subsequent prepositional phrases, both with ἐπὶ. Here it is ἐπὶ + accusative; "for nothing"; it appears to modify the word that follows, χρήσιμον. This analysis follows Marshall, ICC and differs with OpenText.org and Mounce WBC (and Lock, ICC) , which sees χρήσιμον as the object of the prepositional phrase. There isn't much functional difference, but there is some difference in translation. This is the reason why one shouldn't fight about words, it is useful for nothing. The next prepositional phrase gives the result.

χρήσιμον] a predicate adjective, "useful".

ἐπὶ καταστροφῆ τῶν ἀκουόντων] The second prepositional phrase, here ἐπὶ + dative. This prepositional phrase communicates the result of the fight about words; it will result in the ruin of those hearing.

### Verse 15

σπούδασον] aorist active imperative, "Take pains" or "make every effort" (BDAG); ESV "Do your best". The action is completed with the following infinitive clause that functions as a complement. Paul uses σπουδαζω + infinitive three times outside of the Pastorals ( $\underline{Ga\ 2.10}\ \textcircled{1}; \underline{Eph\ 4.3}\ \textcircled{1}; \underline{1Th}$   $\underline{2.17}\ \textcircled{1}$ ); the same structure occurs 3x in Second Timothy:  $\underline{2Ti\ 2.15}\ \textcircled{1}; \underline{4.9}\ \textcircled{1}, \underline{21}\ \textcircled{1}$ . The structure also occurs in  $\underline{Heb\ 4.11}\ \textcircled{1}; \underline{2Pe\ 1.10}\ \textcircled{1}, \underline{15}\ \textcircled{1};$   $3.14\ \textcircled{1}$ .

σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ] Infinitive clause. Note that δόκιμον is in an appositive relation (also known as an "epexegetical" relation) with the following clause, "an unashamed worker".

ἐργάτην ἀνεπαίσχυντον] appositional clause. Runge calls it a "Right Dislocation", describing an appositional functionality. Here "approved" is further explained/enhanced by "an unashamed worker". Both phrases describe a similar aspect of the same person.

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας] participial clause, further modifying the adjective ἀνεπαίσχυντον. The interesting word here is the participle ὀρθοτομοῦντα, which only occurs here in the NT. While the traditional translation, which apparently hearkens back to Tyndale, is "rightly divide", the basic idea of the word is "to cut a straight path" (BDAG). This is supported by LXX usage (Pr 3.6 1.5 1.5 1.5 2.). Spicq's article in TLNT is worth consulting on ὀρθοτομέω, it tracks classical references to show how making a straight path "takes on a metaphorical sense" (Spicq, 2:595). See also the seven-part article on the Better Bibles Blog on this word. Many commentaries seem to focus on this word in isolation instead of noting its larger context; first in the immediately-following contrast with "frivolous, empty talk" and second with v. 17's "their word will spread like gangrene". Here, the word of truth is guided along a straight path, in v. 17 "their word" spreads like gangrene. That's quite a contrast.

### Verse 16

τὰς δὲ βεβήλους κενοφωνίας περιΐστασο] The δὲ is developmental; it shows a loose coupling between the previous section and this section, but implies a moving on from the previous section. The verb περιΐστασο is a middle imperative, but it is at the end of the clause—the position of the verb in the clause brings prominence to it. Also, as noted above, the contrast between this and the word of truth guided along a straight path.

ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας] γὰρ indicates that the clause offers support as to why the babbling chatter is to be ignored: because it leads to greater (even more) ungodliness. Here the prepositional phrase is emphasized (prominent) as it is fronted in the clause.

### Verse 17

καὶ ὁ λόγος αὐτὧν] "their word" is that of the opponents. Note the last mention of λόγος was above in v. 15, with v. 16 also operating in the domain of communication ("frivolous, empty talk", also in reference to the opponents.

 $\dot{\omega}$ ς γάγγραινα νομὴν ἕξει] "will spread like gangrene". BDAG uses "cancer" in its gloss (BDAG, νομή 2). Contrast this with the order of the spread of the word of truth in v. 15, "guiding the word of truth along a straight path".

ỗν ἐστιν Ὑμέναιος καὶ Φίλητος] Here Paul singles out two of the opponents, bringing new participants into the discourse. The relative pronoun refers to the whole group.

### Verse 18

οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν] The relative pronoun has Hymenaeus and Philetus as its referent. The prepositional phrase περὶ τὴν ἀλήθειαν "concerning the truth" brings the subject matter into focus so the rest of clause has the information it needs to make sense. First, Paul had to activate Hymenaeus and Philetus; next he has to bring the topic of

discussion into focus: regarding the truth (recall the subject matter of this letter and First Timothy before it: right doctrine), these men have strayed from it.

λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι] participle clause. This details how "straying from the truth" has taken place: the opponents say that the resurrection has already taken place.

καὶ ἀνατρέπουσιν τήν τινων πίστιν] In addition to "straying from the truth", the opponents, personified in Hymenaeus and Philetus, have "upset the faith of some". The καὶ logically connects ἠστόχησαν (aorist active indicative 3d plural) and ἀνατρέπουσιν (present active indicative 3d plural); they "went astray" and now they "upset".

### Verse 19

ό μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν] BDAG labels μέντοι as "mostly adversative"; Runge sees this as a point, the previous phrase being the counterpoint. I think it's probably larger; that is, μέντοι is a hinge between the previous complex and this one: While the opponents continue schlepping ungodliness [μέντοι] the solid foundation of God stands.

ἔχων τὴν σφραγῖδα ταύτην] participle clause, providing support for the assertion that the solid foundation of God stands. It not only stands, it is inscribed with what follows. Note ταύτην, which points forward to what is inscribed on the foundation.

ἔγνω κύριος τοὺς ὄντας αὐτοῦ] treated as a quotative frame. This is a statement, "The Lord knows those who are his".

καί] connective, joining the two quotative frames.

ἀποστήτω ἀπὸ ἀδικίας] first portion of the quotative frame. The prepositional phrase ἀπὸ ἀδικίας functions adverbially to provide circumstance to the verb; "depart from wickedness".

πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου] The participial clause functions as the

subject of the whole clause. "The ones naming" is the substantival participle (in the nominative) while "the name of the Lord", in the accusative, is the object of the participial clause; the whole thing functioning as a unit "all who are naming the name of the Lord". These are the ones who are to "depart from wickedness".

Verse 20

Έν μεγάλη δὲ οἰκίᾳ] Fronted prepositional phrase, here functioning as a "spatial frame" (Runge). In order for the balance of the clause to make sense, the changed scene needs to be made known. Here the switch is to a metaphor, or a wisdom statement.

οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ] First portion of a counterpoint/point set using ἀλλὰ as hinge. This is a relatively standard structure, οὐ μόνον/ἀλλὰ καὶ ("not only/but also") that is corrective and, to some degree, additive. (For more on this structure, see EN ΕΦΕΣΩ on its use in 4 Maccabees) In the large house, there are not only gold and silver pots ...

ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα] ... there are also wood and clay pots. This is the second portion of the counterpoint/point set. Here Paul has effectively outlined two different sets of things (gold and silver; wood and clay) that occur in a larger context (the house).

καὶ ἃ μὲν εἰς τιμὴν] Here again is the first portion of a counterpoint/point set, indicated by μὲν/δὲ. This relates directly to the previous counterpoint/ point set. With the two different sets of pots (gold and silver; wood and clay); some of those are for honor ...

 $\mathring{\alpha}$  δὲ εἰς ἀτιμίαν] ... and some for dishonor. This is the second portion, again. The relationships are well specified. Paul's larger point is that in the set of things, some things are formed for honorable duty, others for dishonorable duty.

Verse 21

ἐὰν οὖν τις ἐκκαθάρη ἑαυτὸν ἀπὸ τούτων] Fronted subordinate clause ("Conditional-Exceptive Frame", according to Runge), with prepositional phrase modifying the verb. We're moving from the metaphor/wisdom statement into the real situation the metaphor is intended to describe. So here "from these" likely refers to what needs to be cleansed from dishonor (it makes no sense to cleanse the honorable ones, they're already clean) in order to become honorable. The distinction between pots (gold/silver; wood/clay) has transformed to a distinction between honorable and dishonorable. Unlike pots in a house, those who are dishonorable can be cleansed and become honorable.

ἔσται σκεῦος] If cleansed, "he will be a pot"; this has four components (each in the accusative case; the whole thing a series of word groups functioning as the complement of the clause [OpenText.org]) that follow it up and describe the "cleansed pot" (thus, the one who has repented from the false doctrine [dishonor] and been cleansed and now is read to live the true doctrine [honor]).

εἰς τιμήν] a prepositional phrase, "for honor". Once cleansed, the pot is no longer used for dishonorable purposes.

ἡγιασμένον] passive participle, "having been made holy". This describes that the pot is now cleansed, and that the pot didn't do it to itself.

εὕχρηστον τῷ δεσπότη] noun phrase, in the accusative, with a dative noun phrase qualifying the usefulness. "useful to the master". The now-clean vessel is once again useful to the master of the house.

εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον] participle clause, with fronted prepositional phrase. According to Runge, this provides emphasis to the object of the prepositional phrase.

Phrasing/Translation: 2Ti 2.22-26

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<sup>22</sup> Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε,
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δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην Pursue righteousness, faith, love, peace; μετὰ τῶν ἐπικαλουμένων τὸν κύριον with those who call upon the Lord ἐκ καθαρᾶς καρδίας. out of a pure heart.

23 Reject foolish and ignorant speculations, εἰδὼς ὅτι γεννῶσιν μάχας· knowing that they breed quarrels.

but to be gentle toward all,

διδακτικόν, able to teach, àveξίκακον, patient,

ἐκ τῆς τοῦ διαβόλου παγίδος, out of the devil's snare, ἐζωγρημένοι having been captured alive ὑπ' αὐτοῦ by him εἰς τὸ ἐκείνου θέλημα. to do his will.

### **Comments**

2Ti 2.14-26 is the larger section (cf. Van Neste, Marshall ICC); it will be examined in two smaller chunks: 2Ti 2.14-21 and 2Ti 2.22-26 (which the UBS4 text has as separate paragraphs). See previous notes on 2Ti 2.14-21.

Further note: Each of the four main clauses in this section (each block above is a "main clause") are connected with the conjunction  $\delta\epsilon$ . Apart from the last main clause, I've not translated the word. Each of these blocks is individual, but they do build one upon the other (particularly the first three). The nature of what  $\delta\epsilon$  is doing is needed in the Greek, but there is no easy way to translate the function into the English. The typical (and typically inaccurate) gloss of "but" doesn't work because it is inherently adversative, and the use here is not adversative, it is developmental. Each of these clauses builds in a succession. Translations like "so" or "now" or something of that nature could work, but seem contrived and clunky.

### Verse 22

Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε] Note the imperative verb φεῦγε ("flee") at the end of the clause, with the object fronted, perhaps something like: "Those ignorant, youthful urges? Run away [from them]!" The fronted object here is, according to Runge, a "Topical Frame"; it brings the topical scope of the clause into view first so one knows how to process the verb

<sup>&</sup>lt;sup>22</sup> So flee youthful desires.

<sup>23</sup> τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ,

<sup>&</sup>lt;sup>24</sup> δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι

<sup>&</sup>lt;sup>24</sup> And it is not necessary for a slave of the Lord to quarrel ἀλλὰ ἤπιον εἶναι πρὸς πάντας,

<sup>&</sup>lt;sup>25</sup> ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους,

<sup>25</sup> instructing with gentleness the ones who oppose you, μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν perhaps God may give them repentance εἰς ἐπίγνωσιν ἀληθείας leading to knowledge of the truth

<sup>&</sup>lt;sup>26</sup> καὶ ἀνανήψωσιν

<sup>&</sup>lt;sup>26</sup> and they may come to their senses.

when it is encountered.

ἐπιθυμίας] Note that in many contexts this word has a negative connotation (e.g. "lust" or "sinful desires"), but that connotation — specifically the lustful or sinful side of it — is not innate in the meaning of the word. It can (and does) occur positively too. That is, context of occurrence adds that notion, the word itself is used in positive, negative, and neutral contexts. Here it tends toward the negative based on the context of the following command (flee youthful desires, pursue righteousness, faith, love, etc.).

νεωτερικάς | NT hapax, see also \$afen(IgnMag 3.1)

δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην εἰρήνην] Here component order is inverted, instead of Object-Verb, it is Verb-Object. The conjunction δὲ is used for a developmental connection to the previous clause. They are rhetorically connected through the inversion of component order. The previous clause was an exhortation to avoid particular negative action; this clause is an exhortation to partake of particular positive action. The flee/pursue exhortation is used to similar effect in <a href="ITI 6.11">1TI 6.11</a> see also <a href="Mt. 10.23">Mt</a> where the order is reversed.

μετὰ τῶν ἐπικαλουμένων τὸν κύριον] prepositional phrase, modifying the imperative verb δίωκε. This provides information on how to pursue righteousness, faith, love and peace. The object is a participle clause with the participle ἐπικαλουμένων functioning substantivally.

ἐκ καθαρᾶς καρδίας] another prepositional phrase, here modifying the participle of the previous clause, ἐπικαλουμένων. It's not just those who call on the Lord, but those who call on the Lord "from" or "out of" a pure heart. On purity of heart, see also  $1\text{Ti}\ 1.5\ \text{L}$ .

### Verse 23

τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ] This clause, again, is ordered Object-Verb, and again the verb (παραιτοῦ) is imperative. This is a

third exhortation, here Paul wants Timothy to reject "foolish and ignorant speculations". After emphasizing the positive, Paul returns to make sure Timothy also understands *what not to do*. The "foolish and ignorant speculations" include anything that is contrary to Paul's gospel. Anything that would prevent pursuing righteousness, faith, love and peace with others.

εἰδὼς ὅτι γεννῶσιν μάχας] participial clause with subordinate clause, modifying the imperative verb in the main clause. This provides the reason for avoiding "foolish and empty speculations", it is because such things are the source of further battles. To avoid them is to avoid the later battles.

### Verse 24

δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι] Here again the δὲ implies a logical connection to what precedes, but little more. The negator ov modifies the verb δεῖ ("it is necessary") adverbially. μάχεσθαι ("to fight") is an infinitive verb, it takes δοῦλον .. κυρίου as its accusative subject. Note the repetition of the semantic notion of "fighting" with the cognate  $\mu\alpha\chi^*$  and the consistent position against such fighting.

ἀλλὰ ἤπιον εἶναι] εἶναι is another infinitive verb which has implicitly the same subject as the previous infinitive, though it is unstated. The conjunction ἀλλὰ notes a relationship between this infinitive clause and the previous one. The previous verb ("to fight") and this verb+object ("to be gentle") provide the contrast and correction. The servant of the Lord does not fight (as in physically fight) but is instead gentle in the approach he takes to correct the false teaching and doctrine he encounters.

πρὸς πάντας] prepositional phrase functioning adjectivally. This provides the range of whom Timothy is to "be gentle" toward (at least in his correction of false doctrine). He is to be gentle toward everyone while he corrects.

διδακτικόν, ἀνεξίκακον] additional groups in the object. These as well

function as objects of the infinitive verb, providing a comprehensive opposite to fighting: instead responding by physically fighting, he is to respond with gentleness toward all, the ability to teach, and patience. Note especially BDAG's gloss of ἀνεξίκακος: "pertaining to bearing evil without resentment". The idea is for Timothy to bear the person with love and correct the false doctrine — not to simply end the relationship with the person who has succumbed/is succumbing to false doctrine.

### Verse 25

ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους] participle clause; with prepositional phrase modifying participle. Note the continuance of the semantic notion of "gentleness" from verse 24. Instruction and correction of those opposing isn't a smackdown, it is done (as specified above) in gentleness and love. This doesn't mean that one gives ground, but it does mean that one is not belligerent in the maintaining and outlining of the true doctrine.

μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν] Subordinate clause. "that God may perhaps give repentance to them". On μήποτε as "perhaps", see BDAG μήποτε 3b $\beta$ , which classifies usage with the subjunctive in indirect questions (such as we have here). While not punctuated in the Greek with a question mark, this could perhaps also be a rhetorical question: "might not God give them repentance [leading to the truth]?"

εἰς ἐπίγνωσιν ἀληθείας] prepositional phrase, modifying the verb of the subordinate clause (δώη). The same prepositional phrase occurs in  $1\text{Ti}\ 2.4$  ; the function there is similar to here. The idea is that, though a gentle and patient approach, the mindset of the opponent can be changed. I think there is a bit of wordplay with the idea of repentance (μετάνοιαν, "changing the mind") here, though the Christian idea of repentance also applies to some degree. The opponent must turn (repent) from the way of error and come to knowledge of the truth.

### Verse 26

καί] joins the previous subordinate clause and the following subordinate clause (all of v. 26) together into one structure: "that God may give repentence *and* may come to their senses"

ἀνανήψωσιν] subjunctive verb, primary verb in the subordinate clause, "return to one's senses'. NT *hapax*, but with adequate testimony in Philo (*Leg* II 60), Josephus (*Ant* 6.241; *Wars* 1.619) and Ignatius (<u>IgnSmyrn 9.1</u>). The Ignatius reference is most analogous to the instance here in 2Ti.

ἐκ τῆς τοῦ διαβόλου παγίδος] prepositional phrase, modifying the subjunctive verb. On "snare of the devil" see also  $\underline{1 \text{Ti } 3.7}$  E. By this langauge, realize, the opponents are actually presently trapped within "the snare of the devil", and coming to their senses, repenting, and coming into knowledge of the truth will get the out.

ἐζωγρημένοι] participle clause (also containing the following two prepositional phrases), modifying the verb, explaining how and why the opponents ended up in the trap of the adversary. Occurs 2x in NT, here and also in <u>Luke 5.10</u> where it is used of "catching" men (e.g., becoming fishers of men). Here the sense is of "catching alive".

ὑπ' αὐτοῦ] prepositional phrase, modifying the participle. "by him", the referent being the devil/adversary. The opponents were captured alive by the adversary ...

εἰς τὸ ἐκείνου θέλημα] ... "to do his [the adversary's] will". Another prepositional phrase modifying the participle. θέλημα occurs 33x in the NT, 18 of those are as objects of prepositional phrases (as here). It occurs most commonly with δια (8x, usually "by the will ...", 5x in Pauline epistolary salutations, including the salutation to Second Timothy) and κατα (3x, "according to God's will"). In Paul, outside of  $\frac{1\text{Co }7.37}{2}$  and perhaps this instance, θέλημα as prepositional object always has to do with God's will. There is some debate as to the referent of ἐκείνου here (does it

refer to God or to Satan?). The plain referent (particularly if you just look at most English translations) seem to be devil/adversary; some ambiguity is present in the Greek, however. The pronoun ἐκεῖνος usually refers to a more distant referent ("that one" instead of "this one"). I've followed the traditional route (the same route as Marshall (768) and Knight (426)).

# Phrasing/Translation: 2Ti 3.1-5

```
<sup>1</sup> Τοῦτο δὲ γίνωσκε,
<sup>1</sup> But know this.
  őτι
  that
     έν έσχάταις ήμέραις
     in the last days
  ένστήσονται καιροί χαλεποί·
  difficult times will present themselves.
<sup>2</sup> ἔσονται γὰρ οἱ ἄνθρωποι
<sup>2</sup> For people will be
  φίλαυτοι
  lovers of self,
  φιλάργυροι
  lovers of money,
  άλαζόνες
  boasters.
  ύπερήφανοι
  arrogant,
  βλάσφημοι,
  blasphemers,
  γονεῦσιν ἀπειθεῖς,
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disobedient to parents,
άχάριστοι
ungrateful,
ἀνόσιοι
unholy,
<sup>3</sup> ἄστοργοι
<sup>3</sup> hard-hearted.
ἄσπονδοι
unwilling to negotiate,
διάβολοι
slanderers,
ἀκρατεῖς
without self control,
άνήμεροι
brutal,
ἀφιλάγαθοι
not lovers of good,
<sup>4</sup> προδόται
<sup>4</sup> traitors,
προπετεῖς
reckless.
τετυφωμένοι,
conceited.
φιλήδονοι
lovers of pleasure
  μᾶλλον ἢ φιλόθεοι,
  rather than lovers of God,
<sup>5</sup> ἔχοντες μόρφωσιν εὐσεβείας
<sup>5</sup> holding to a form of godliness
  τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι.
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but they have denied its power. καὶ τούτους ἀποτρέπου. You must avoid these.

### **Comments**

The unit is <u>2Ti 3.1-9</u> , but that is a large unit to discuss. As NA27 insert a subparagraph break after <u>2Ti 3.5</u> , this seems a decent point to break the comments on this unit.

### Verse 1

Τοῦτο δὲ γίνωσκε] Disclosure formula. Well, it comes close to the formal definition (verb of wishing/desiring + verb of knowing in infinitive + optional  $\sigma \tau / \nu \alpha$ , see Syntax Searching and Epistolary Form Criticism: Disclosure Form for explanation and example); this is more of a command to the addressee. Either way, it is a break from the previous section and an obvious cue that a new section has begun (cf. Van Neste, 174). Runge labels it a Meta-Comment. The resolution of the pronoun  $\tau o \nu \tau o$  (what is to be known?) is the content of the upcoming subordinate clause.

ὄτι] optional portion of disclosure formula. Marks a subordinate clause.

èν ἐσχάταις ἡμέραις] prepositional phrase, fronted within the subordinate clause. Thus it establishes a frame of reference for what it is that Paul wants Timothy to know. Runge labels it a Temporal Frame.

ἐνστήσονται καιροὶ χαλεποί] This is in regard to times that will be difficult to endure. Note the future middle verb.

### Verses 2-5

ἔσονται γὰρ οἱ ἄνθρωποι] This clause begins a very large list of negative qualities (a "vice" list). The use of γὰρ shows that this is elaboration or explanation of the previous clause; this list offers support as to why the upcoming times (the last days) will be difficult.

[vice list runs through v. 5; only vv. 4b-5 will be discussed here; though note that alpha-privatives and words with the  $\varphi\iota\lambda^*$  cognate are abundant].  $\varphi\iota\lambda\dot{\eta}\delta ovo\iota \ \mu\tilde{\alpha}\lambda\lambda ov \ \ddot{\eta} \ \varphi\iota\lambda\dot{\theta}\epsilon\sigma\iota$ ] comparison between "lovers of pleasure" and "lovers of God"; again with the  $\varphi\iota\lambda^*$  cognate.

ἔχοντες μόρφωσιν εὐσεβείας] participial clause, with μόρφωσιν εὐσεβείας ("a form of godliness") as the object of the clause. By all appearances, these people are godly. But the reality is otherwise.

τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι] participial clause. While some might say that δὲ here is contrastive; the context itself is contrastive, not δὲ. The δὲ indicates development from the previous clause that happens to be in a contrastive context. Those being described in this vice list have the form of godliness (they appear to be godly), but they deny the power of godliness.

καὶ τούτους ἀποτρέπου] summary statement. τούτους is anaphoric, it points backwards to the vice list, basically meaning "these people, the ones who embody these sorts of things". The verb is a middle imperative, second person singular, thus functioning as a command from Paul to Timothy (author to recipient). The idea is "avoid these people!". The καὶ is essentially additive, showing the barest of relationship between the preceding clause and this one (thus showing relationship with the list and those who deny the power of godliness).

# Phrasing/Translation: 2Ti 3.6-9

```
6 Ἐκτούτων
6 For from these
γάρ εἰσιν
are
οἱ ἐνδύνοντες
those who sneak
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είς τὰς οἰκίας
    into the houses
  καὶ αἰγμαλωτίζοντες γυναικάρια
  and capture idle women
    σεσωρευμένα άμαρτίαις,
    overwhelmed with sins,
    άγόμενα ἐπιθυμίαις ποικίλαις,
    led on by various desires,
    <sup>7</sup> πάντοτε μανθάνοντα
    <sup>7</sup> always learning
    καὶ μηδέποτε
    and never
      είς ἐπίγνωσιν ἀληθείας
      into knowledge of the truth
    έλθεῖν δυνάμενα.
    [are they] able to come.
  8 ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ,
  <sup>8</sup> In the same way Jannes and Jambres opposed Moses,
ούτως καὶ οὖτοι ἀνθίστανται τῆ ἀληθεία,
similarly also these oppose the truth:
  ἄνθρωποι
  people
    κατεφθαρμένοι τὸν νοῦν,
    depraved in mind,
  άδόκιμοι
  unqualified
    περί τὴν πίστιν.
    concerning the faith.
<sup>9</sup> ἀλλ' οὐ προκόψουσιν
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9 But they will not progress ἐπὶ πλεῖον any further.
ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν,
For their mindlessness will be quite obvious to all, ὡς καὶ ἡ ἐκείνων ἐγένετο.
just as that of those also became.
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### **Comments**

The unit is <u>2Ti 3.1-9</u> . NA27 insert a subparagraph break after <u>2Ti 3.5</u> . this seems a decent point to break the comments on this unit. See <u>Second Timothy 3.1-5</u> for comments on the first portion.

Verse 6

Έκτούτων] fronted prepositional phrase, functioning as a Topical Frame (Runge) which brings participants into focus. Here the participants are referred to by the near demonstrative (τούτων), the referent being those described in  $2\text{Ti}\ 3.1-5$  **L**. Essentially, vv. 1-5 describe the group of participants, this fronted prepositional phrase then activates them so that they can be discussed in the following verses.

 $\gamma\acute{\alpha}\rho]$  discourse connective, shows that this clause offers support to the previous clause complex.

εἰσιν οἱ ἐνδύνοντες] "are the ones who sneak/creep". The participle is substantive and is further defined with the following prepositional phrase. Note that Paul is now delimiting a sub-group from the larger group of false doctrine teachers/followers.

εἰς τὰς οἰκίας] prepositional phrase. Modifies the preceding participle. Clarifies the subject as "the ones who sneak into houses", but this is only one portion of the descriptor.

καὶ αἰχμαλωτίζοντες γυναικάρια] here καὶ is a phrase-level connective

joining both participles (the article governing both participles): οἱ ἐνδύνοντες .. καὶ αἰχμαλωτίζοντες; "those sneaking ... and capturing". On γυναικάρια, while formally a diminutive of γυνη (hence "little women") it is likely a term of derision "foolish women" (see BDAG and M-M).

σεσωρευμένα ἀμαρτίαις] participial clause, this is the first of four participial clauses which describe the "foolish women" who are being led astray. These participial clauses form two groups, each with two clauses. This is the first "overwhelmed with sins". The participle takes a dative.

ἀγόμενα ἐπιθυμίαις ποικίλαις] participial clause, note the structural similarity with what precedes, a participle with a dative: "led on by various desires". This as well describes the foolish women.

### Verse 7

πάντοτε μανθάνοντα] participial clause; the first of the second set. Note that μανθάνοντα agrees with the following participle (δυνάμενα) in case, number and gender. Also note the contrast between πάντοτε (always) and μηδέποτε (never).

καὶ μηδέποτε] beginning of second participial clause, with καὶ functioning to join the two together.

εἰς ἐπίγνωσιν ἀληθείας] prepositional phrase fronted within the participial clause, emphasizing "into knowledge of the truth". Note that the adverb  $\mu\eta\delta$ έποτε is similarly emphasized. On "knowledge of the truth", see also 1Ti 2.4 and 2Ti 2.25 (discussed here).

ἐλθεῖν δυνάμενα] balance of participial clause, "being able to come". This seems to be a slam against the false teachers; while they are "always learning", they are never able to actually get it right. It is vaguely similar to a similar statement in  $\underline{1 \text{ Ti } 1.7}$   $\underline{\square}$ , about those who desire to be teachers of the law but really are clueless about what they're saying and teaching.

Verse 8

ov] The beginnings of a complex structure that runs through the end of verse 9, this relative pronoun indicates a condition of sorts (Runge calls it a "Conditional Frame").

ον τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ] At the same time, the entire relative clause is preposed (a "Left Dislocation", Runge) to introduce information essential to the processing of the main clause. Here it is the balance of a comparison between the way that Jannes and Jambres opposed Moses (the fronted information) to no effect, so Paul's opponents oppose the truth to no effect. The δὲ is a higher-level discourse connective, not technically a part of this subordinate clause, indicating a developmental connection to the previous discussion.

'Ιάννης καὶ 'Ιαμβρῆς] Traditionally the two magicians who opposed Moses and Aaron (cf. Ex 7.11 (Dictionary of Paul and his Letters, p. 582; cf. p. 620-621, 954). Some collections of OT Pseudepigrapha contain something called "The Book of Jannes and Jambres" (cf. Old Testament Greek Pseudepigrapha with Morphology, which has a good introduction and also has the relevant Greek witnesses, from P. Chester Beatty XVI and P. Vindobonensis G 29 456 verso; a translation is in Charlesworth's Old Testament Pseudepigrapha 2:427-442).

οὕτως] adverb, providing the hinge of the comparison between the content in the preposed relative clause and the main clause. Typically translated "so", though I've translated "similarly" here due to the nature of the comparison.

καὶ οὖτοι] The καὶ is adverbial thus better as "also". The phrase is unnecessary ("so also these") as the person and number of the verb provide sufficient information; thus Paul is highlighting "these also", tying them to opposition of the truth.

ἀνθίστανται τῆ ἀληθεία] Note that the same verb is used in the fronted relative clause and the main clause; this solidifies the comparison.

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν] apposition; providing further description of "these also". First is "people" from ἄνθρωποι which generically refers to people (sometimes translated as a non-gender-specific "men"), modified by a participial clause that describes the mindframe of these people.

άδόκιμοι περὶ τὴν πίστιν] more apposition; this as well provides further description of the opponents. Here they are "unqualified"; the prepositional phrase describes the specific area in which they are unqualified.

### Verse 9

ἀλλ'] In my reading, the first half of verse 9 is implicitly contrasted with verse 8, the marker of contrast is ἀλλ' (see my paper on αλλα for more info). Runge labels the structure a Counterpoint (v. 8) Point (v. 9a) structure; αλλα is the hinge between the two. These depraved people, the ones who are unqualified in the faith, the ones who oppose the truth in the same way as Jannes and Jambres opposed Moses, they will not progress any further in their teaching and work.

οὐ προκόψουσιν] "They will not progress". This is the main verb of the clause, modified with a negator.

 $\dot{\epsilon}\pi\dot{\imath}\pi\lambda\tilde{\epsilon}$ iov] prepositional phrase, modifying the main clause verb, noting the limits of the progress: "any further". Their opposition will not progress; it will instead crumble, and the truth will overcome — much like Moses overcame Jannes and Jambres.

ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν] explanatory; the γὰρ is a cue that this clause provides explanation/support for the previous argument. The opposition progresses no further; "because their mindlessness is quite obvious to all".

 $\dot{\omega}$ ς καὶ  $\dot{\eta}$  ἐκείνων ἐγένετο] dependent clause with some pronouns that, upon initial inspection, seem hard to track. But they're really not. First note

that  $\kappa\alpha$ i is adverbial, hence "also". The article  $\dot{\eta}$  functions like a pronoun here, referring back to  $\dot{\eta}$   $\ddot{\alpha}$ vo $\alpha$  ("their mindlessness").  $\dot{\epsilon}$ k $\epsilon$ iv $\omega$ v is a demonstrative pronoun that typically relates to a referent somewhat removed from the current context; Runge (via Levinsohn) labels this a "Far Demonstrative". Here the referent is Jannes and Jambres from the beginning of v. 8. While the literal translation is something like "just as that of those also became", the idea is more like "just as [the mindlessness] of [Jannes and Jambres] also became [evident to all]". This referent ties the whole of vv. 8-9 together and reinforces and explains the Point in v. 9, that the progress of the false teachers will falter; the vacuity of their teaching will cause them to stumble

# Phrasing/Translation: 2Ti 3.10-13

```
<sup>10</sup> Σὺ δὲ παρηκολούθησάς
<sup>10</sup> Now you have followed
  μου τῆ διδασκαλία,
  my teaching,
  τῆ ἀγωγῆ,
  conduct,
  τῆ προθέσει,
  purpose,
  τῆ πίστει,
 faith,
  τῆ μακροθυμία,
  patience,
  τῆ ἀγάπη,
  love.
  τῆ ὑπομονῆ,
  endurance.
```

```
11 τοῖς διωγμοῖς,
  <sup>11</sup> in the persecutions,
  τοῖς παθήμασιν,
  the sufferings,
  οἶά μοι ἐγένετο
  like those I suffered
     έν Άντιοχεία,
    in Antioch,
     ἐν Ἰκονίω,
     in Iconium,
     έν Λύστροις,
    and in Lystra.
οἵους διωγμοὺς ὑπήνεγκα
What sufferings I endured,
    καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.
    and out of them all the Lord rescued me!
12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν
<sup>12</sup> Now, even all who desire to live in a godly manner
  έν Χριστῷ Ἰησοῦ
  in Christ Jesus
διωχθήσονται.
will be persecuted.
13 πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν
<sup>13</sup> But evil men and swindlers will progress
  έπὶ τὸ γεῖρον
  into worse.
  πλανῶντες καὶ πλανώμενοι.
```

### **Comments**

The unit is <u>2Ti 3.10-17</u> **.** NA27 insert a subparagraph break after <u>2Ti 3.13</u> **.** this seems a decent point to break the comments for this unit.

### Verse 10

Σὺ δὲ παρηκολούθησάς] The connective δὲ indicates development from the previous major section; here we have contrast between sections as well. The previous section was about the false teachers and the impotence of their teaching; here we have a contrast with Paul's teaching, which Timothy has followed. Note also the superfluous pronoun  $\Sigma$ è, here fronted in the clause. This activates Timothy again, bringing him into focus in the discussion. The topic has shifted from those pursuing and purveying false doctrine to Timothy, who pursues and purveys Paul's true doctrine.

virtue list vv. 10-11a] all datives, each with article; note v. 11a involves plurals.

### Verse 11

οἶά μοι ἐγένετο] relative clause, here likely explaining the content of the virtue list above.

ἐν Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λύστροις] three prepositional phrases, these provide examples known to Timothy as reference points for the type of things included in the virtue list.

οἵους διωγμοὺς ὑπήνεγκα] another relative clause; while ambiguous my reading (agreeing with Marshall, ICC 785) sees this as a new clausal unit summarizing Paul's situations and proclaiming glory to God. OpenText.org see this as a dependent clause with one succeeding dependent clause ending the structure began in v. 10.

καί] additive, simple connection between the two short clauses.

ἀκ πάντων] fronted prepositional phrase within the dependent clause, here giving extra attention to "out of all of them", referring to the persecutions endured.

deceiving and being deceived.

με ἐρρύσατο ὁ κύριος] The constituent order of this clause (after the fronted prepositional phrase) is Object-Verb-Subject which is simply not normal. The object is the personal pronoun με ("me", referring to Paul, the one rescued by the Lord). The subject, at the end of the clause, is "the Lord". Shifting the order of the pronoun makes the progress of the clause easier, "out of all of those persecutions, it was me that the Lord rescued."

### Verse 12

καὶ πάντες δὲ] Here δὲ is the discourse connective, again marking development. I've translated it "but". καὶ is adverbial, modifying πάντες. Instead of the typical "also", I've translated as "even", which seems better for the context.

οἱ θέλοντες εὐσεβῶς ζῆν] The participle (with article) functions substantivally, so functions as the subject of the clause. However, the participle is also modified by infinitive verb,\* the infinitive also being modified adverbially; "who desire to live in a godly manner" (or perhaps "reverently").

ἐν Χριστῷ Ἰησοῦ] prepositional phrase, also modifying the infinitive: "to live ... in Christ Jesus'.

διωχθήσονται] primary verb of the clause; everything else (apart from the discourse connective  $\delta\epsilon$ ) is essentially part of the subject.

### Verse 13

πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν] Again, δε used as the discourse connective, marking development. The subject is fronted; Paul has shifted topics. The verb is future tense.

ἐπὶ τὸ χεῖρον] prepositional phrase; noting the direction of the progress of the "evil men and swindlers": they will get worse.

πλανῶντες καὶ πλανώμενοι] Two single-word participial clauses joined by καὶ. These are the same word; each in a different voice (the first active, the

second passive). The effect is to show that the deception that continues to plunge these false teachers into the depths of darkness has a reciprocal effect: It damns those who teach; and those teachers continue to spew forth the false teaching. The are deceiving themselves and their hearers (cf. <u>1Ti</u> <u>4.16</u>; also <u>2Cl 15.1</u>; <u>2Cl 19.1</u> but even more so <u>2Cl 10.5</u> and <u>IgnEph 16.2</u>, which have the formulation in the negative).

\* The phenomenon of an articular, substantive participle being modified by an infinitive verb occurs 18x in the NT: Mt 19.12 ; Mk 10.42 ; Lk 16.26 ; 20.35 ; Jn 1.33 ; Ac 22.29 ; Ro 2.21 ; 22 ; 15.12 ; 1Co 10.12 ; Php 2.13 ; (2x); 1Ti 6.9 ; 2Ti 3.12 ; 1Pe 3.10 ; 1Jn 2.6 ; 9 ; 2Jn 11 ; (references from a syntax search of the OpenText.org material in Logos Bible Software) The order is always the same.

# Phrasing/Translation: 2Ti 3.14-17

```
14 Σὺ δὲ μένε
14 But you remain
ἐν οἶς ἔμαθες καὶ ἐπιστώθης,
in what you learned and became convinced of,
εἰδὼς παρὰ τίνων ἔμαθες,
knowing from whom you learned,
15 καὶ ὅτι
15 that
ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας,
from infancy you knew the sacred writings,
τὰ δυνάμενά σε σοφίσαι
which are able to make you wise
```

```
είς σωτηρίαν
         into salvation
           διὰ πίστεως
           through faith
             τῆς ἐν Χριστῷ Ἰησοῦ.
             which is in Christ Jesus.
16 πᾶσα γραφή θεόπνευστος καὶ ἀφέλιμος
<sup>16</sup> All scripture is breathed out by God and useful
  πρὸς διδασκαλίαν,
 for teaching,
  πρὸς ἐλεγμόν,
 for rebuke,
  πρὸς ἐπανόρθωσιν,
 for improvement,
  πρὸς παιδείαν
 for training
    τὴν ἐν δικαιοσύνη,
    which is in righteousness,
  17 ἵνα ἄρτιος ἦ ὁ τοῦ θεοῦ ἄνθρωπος,
  <sup>17</sup> so that the man of God might be capable,
    πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.
    having been equipped for all good work.
```

### **Comments**

The unit is <u>2Ti 3.10-17</u> . NA27 insert a subparagraph break after <u>2Ti 3.13</u> . which was a decent point to break the section for posting. <u>See Second Timothy 3.10-13</u> for previous section.

Verse 14

 $\Sigma$ ὺ δὲ μένε] again, note the superfluous  $\Sigma$ ὺ (cf. v. 10 in previous post) which serves to bring Timothy back into focus. Note also the imperative

verb.

ἐν οἶς ἔμαθες καὶ ἐπιστώθης] prepositional phrase, modifying the imperative verb. Specifies the content of what Timothy is to remain in. The two finite verbs in the prepositional phrase agree in everything but voice (the first active voice, the second passive). These provide the bounds of understanding the relative pronoun: "in what you learned and became convinced of'.

είδὼς παρὰ τίνων ἔμαθες] Note repetition of verb ἔμαθες; it adverbially modifies imperative verb; είδὼς is further modified by the prepositional phrase. Paul has covered the basics in Timothy's learning, not only reminding him of what he's learned but the examples he's learned from (Paul, and Lois and Eunice, among others —the pronoun is plural here).

Verse 15

καὶ ὅτι] This clause is provides further modification to εἰδὼς (cf. Marshall ICC 788).

ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας] The prepositional phrase is fronted in the clause creating a temporal frame. Paul is stressing not only the content of Timothy's knowledge of the truth, but the duration. He's known this stuff since he was knee-high to a grasshopper.

τὰ δυνάμενά σε σοφίσαι] Participial clause, providing purpose of the sacred writings. Note again the articular, substantive participle + infinitive structure.

εἰς σωτηρίαν] prepositional phrase, modifying the previous clause, showing the end of "being made wise".

διὰ πίστεως] prepositional phrase. This could be modifying the previous prepositional object or, as the previous prepositional phrase, modifying the verbal idea of the previous clause. Most see it as the former, though OpenText.org annotate it as the latter. Paul uses this prepositional phrase

12 times (Ro 3.22  $\blacksquare$ , 30  $\blacksquare$ , 31  $\blacksquare$ ; 2Co 5.7  $\blacksquare$ ; Ga 2.16  $\blacksquare$ ; 3.14  $\blacksquare$ , 26  $\blacksquare$ ; Eph 2.8  $\blacksquare$ ; 3.12  $\blacksquare$ , 17  $\blacksquare$ ; Co 2.12; 2Ti 3.15  $\blacksquare$ ) and it evokes the image of "salvation through faith" in Eph 2.8  $\blacksquare$ . It seems reasonable to see this prepositional phrase modifying the previous prepositional object.

τῆς ἐν Χριστῷ Ἰησοῦ] Here the article functions like a pronoun; the structure clarifies the source of the faith by use of the article with prepositional phrase.

### Verse 16

πᾶσα γραφή θεόπνευστος καὶ ἀφέλιμος] The clause has no explicit verb, the verb "to be" (εστιν) is implied. The conjunction καὶ joins the two adjectives, θεόπνευστος and ἀφέλιμος, which agree in case, number and gender; θεόπνευστος καὶ ἀφέλιμος functioning as a predicate adjective structure. This attributes these qualities to the subject of the clause, "all Scripture/writings". A series of four prepositional phrases follows; each providing some further information on how scripture can be helpful (ἀφέλιμος).

πρὸς διδασκαλίαν] prepositional phrase functioning adjectivally, modifying ἀφέλιμος. Scripture is helpful because it informs teaching.

πρὸς ἐλεγμόν] prepositional phrase functioning adjectivally, modifying ἀφέλιμος. Scripture is helpful because it rightly sheds light on those things worthy of rebuke.

πρὸς ἐπανόρθωσιν] prepositional phrase functioning adjectivally, modifying ἀφέλιμος. Scripture is helpful because it provides the basis of correction or improvement.

πρὸς παιδείαν] prepositional phrase functioning adjectivally, modifying ἀφέλιμος. Scripture is helpful for training.

τὴν ἐν δικαιοσύνη] Here the article functions like a relative pronoun, it is further modified by a prepositional phrase. This qualifies the training; it is

not just any training, it is training which is in righteousness.

### Verse 17

ἴνα ἄρτιος ἢ ὁ τοῦ θεοῦ ἄνθρωπος] subordinate clause. From the perspective of traditional sentence diagramming, this is modifying the verb implied in v. 16 (εστιν). What is traditionally translated "the man of God" here is generic; ἄνθρωπος need not take an exclusively male referent.

πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος] participial clause with prepositional phrase modifying the participle. The prepositional phrase is fronted, marking it as the most important material in the clause. The whole structure modifies the primary verb in the subordinate clause ( $\tilde{\eta}$ ).

# Phrasing/Translation: 2Ti 4.1-8

```
1 Διαμαρτύρομαι
```

<sup>1</sup> I solemnly urge ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ in the presence of God and Christ Jesus, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, the one who will judge the living and the dead, καὶ τὴν ἐπιφάνειαν αὐτοῦ and by His appearing καὶ τὴν βασιλείαν αὐτοῦ and His Kingdom.

ἐπίστηθι Be ready εὐκαίρως

<sup>&</sup>lt;sup>2</sup> κήρυξον τὸν λόγον,

<sup>&</sup>lt;sup>2</sup> Preach the word.

```
when convenient
                                                                                    <sup>5</sup> Σὺ δὲ νῆφε
  ἀκαίρως,
                                                                                    <sup>5</sup> But you be self-controlled
  or untimely.
                                                                                      έν πᾶσιν,
ἔλεγξον,
                                                                                      in all things.
Correct.
                                                                                    κακοπάθησον,
έπιτίμησον,
                                                                                    Endure hardship.
rebuke.
                                                                                    ἔργον ποίησον εὐαγγελιστοῦ,
                                                                                    Do the work of an evangelist.
παρακάλεσον,
and encourage,
                                                                                    την διακονίαν σου πληροφόρησον.
  έν πάση μακροθυμία καὶ διδαχῆ.
                                                                                    Fulfill your ministry.
  with complete patience and instruction.
                                                                                    6 Έγὼ γὰρ ἤδη σπένδομαι,
<sup>3</sup> εσται γὰρ καιρὸς
                                                                                    <sup>6</sup> For I am already poured out as a drink offering,
<sup>3</sup> For there will be a time
                                                                                    καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.
  ότε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται
                                                                                    and the season of my departure is imminent.
  when they will not put up with sound doctrine
  άλλὰ
                                                                                    <sup>7</sup> τὸν καλὸν ἀγῶνα ἠγώνισμαι,
  but
                                                                                    7 I have fought the good fight.
    κατὰ τὰς ἰδίας ἐπιθυμίας
                                                                                    τὸν δρόμον τετέλεκα,
    according to their own desires
                                                                                    I have finished the race.
  έαυτοῖς ἐπισωρεύσουσιν διδασκάλους
  they will accumulate for themselves a great many teachers
                                                                                    τὴν πίστιν τετήρηκα.
    κνηθόμενοι τὴν ἀκοὴν
                                                                                    I have kept the faith.
    to tickle their ears
                                                                                    8 λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος,
  <sup>4</sup> καὶ
                                                                                    <sup>8</sup> Henceforth the crown of righteousness is reserved for me,
  <sup>4</sup> and
                                                                                      δν αποδώσει μοι ὁ κύριος
    ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν,
                                                                                      which the Lord will award to me
    indeed they will turn their ears away from the truth,
                                                                                         έν ἐκείνη τῆ ἡμέρα,
     έπὶ δὲ τοὺς μύθους ἐκτραπήσονται.
                                                                                         on that day,
    and turn aside toward myths.
```

ό δίκαιος κριτής,

the righteous judge,

οὐ μόνον δὲ ἐμοὶ

not only to me,

ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

but also to all those who have loved his appearing.

### **Comments**

On this passage generally, Craig Smith, *Timothy's Task, Paul's Prospect* (Amazon.com) (Sheffield Phoenix, 2006) has excellent information on the "charge form" and background to these sorts of statements in associated literature. I'm not sure I agree with all of his conclusions (Is this a charge, or is it a testament?) but his discussion on the background of this passage from the perspective of epistolary form criticism is excellent. For background on the supposed "charge form" and other epistolary forms, see my paper Syntax Searching and Epistolary Form Criticism. While in the below I may refer to this as a "charge", that does not mean I necessarily agree with Smith's conclusions. "Charge" is just a handy way to refer to the structure.

### Verse 1

Διαμαρτύρομαι] syntactically very similar to <u>1Ti 5.21</u> **..** Some (Craig Smith) see this as a charge, utilizing a "charge verb" (διαμαρτυρομαι, παραγγελλω, μαρτυρομαι, ενορκιζω, εχορκιζω, ορκιζω, κελευω, παρακαλεω, εντελλοωμαι) with an appeal to authority ("before God and Jesus Christ ... and by His appearing, and by His Kingdom") to underscore the seriousness of the charge. See <u>notes on 2Ti 2.14 above</u>. Others see this as a testamentary statement, Paul passing the baton to his lieutenant.

ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ] prepositional phrase. This brings the ones whom the charge is being made before into the discussion as witnesses. Paul's exhortation to Timothy (vv. 2-8) is consciously made with

God and Jesus Christ as authoritative witnesses.

τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς] A participial clause that contains an infinitival clause. This modifies "Christ Jesus", further specifying the authority by whom Paul gives the charge as one who judges the living and the dead. Serious stuff.

καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ] This links back to "Christ Jesus" above; the charge is also given in the context of "his appearing" and "his kingdom".

### Verse 2

κήρυξον τὸν λόγον] Simple clause with imperative verb and object. This is a second person singular imperative; thus directed to Timothy, the recipient of the letter. This begins a section that is crammed with finite verbs, thus analyzed as a series of rather short clauses; each an exhortation from Paul to Timothy.

ἐπίστηθι] imperative verb, two adverbs (rounding out the clause) follow.

εὐκαίρως ἀκαίρως] Two adverbs that each modify ἐπίστηθι. Traditionally translated something like "in season and out of season", but wanting to go more with a "in good times and in bad" vibe, I've mostly followed BDAG's glosses, to be ready "when convenient or untimely".

ἕλεγξον, ἐπιτίμησον, παρακάλεσον] Three imperative verbs, each second person singular (thus addressed to Timothy).

ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῆ] prepositional phrase, modifying παρακάλεσον. This provides guidance on how Timothy is to encourage those he is ministering to: with complete patience and instruction. He is to patiently instruct them in the truth, Paul's gospel and doctrine.

### Verse 3

Ἔσται γὰρ καιρὸς] Here we have explanation for the previous charge. This

clause runs from vv. 3-4; a bit of a jolt from the very short series of clauses that comprise v. 2. The  $\gamma\alpha\rho$  typically marks explanatory content, offering support for the previous material.

ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται] relative clause; this is providing more information as to the "time" mentioned previously. Note that this is also the "counterpoint" to a point-counterpoint structure that hinges on the αλλα in v. 3. (cf. Runge). This marks contrast; this present portion of the structure ("when they will not put up with sound doctrine") will be contrasted, and correction or replacement will be offered in the next portion (the "point") of the structure.

ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας] The prepositional phrase is preposed, giving vital information as to motive of the false teachers and their adherents. Whatever it is that they're doing, they're doing it because they are following their own strong desires.

έαυτοῖς ἐπισωρεύσουσιν διδασκάλους] The verb ἐπισωρεύσουσιν ("they will accumulate") is what the preposed prepositional phrase modifies.

κνηθόμενοι τὴν ἀκοὴν] participial clause, modifying ἐπισωρεύσουσιν, giving further reason for the accumulation of teachers: "to tickle their ears".

### Verse 4

καὶ] Here καὶ connects the previous unit (with the base of "they themselves will accumulate ...") with the two-part  $\mu\epsilon\nu/\delta\epsilon$  counterpoint/point that follows.

ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν] prepositional phrase, use of μὲν indicates that this prepositional phrase acts in tandem with the following prepositional phrase (itself marked as participating in the structure by use of δὲ). The prepositional phrase is again fronted in this dependent clause (respecting word order, "from the truth the ears the will turn away") here marking "truth" as the axis on which the progress of the structure turns (away from truth and toward myths).

ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται] prepositional phrase, the use of δὲ constrains the dependent clause to function with the previous μὲν-instantiated clause. Again, the prepositional phrase is fronted in the dependent clause, noting provision of important information, with verb following. Here the information completes the motion begun in the previous clause (the counterpoint). On a spectrum with "truth" at one extreme and "myths" at the other, these people with their itching ears, who disdain sound doctrine, will turn from seeking truth to seeking myths.

### Verse 5

Σὺ δὲ νῆφε] note again the superfluous Σὺ (cf.  $\underline{2\text{Ti }3.10}$  ••],  $\underline{14}$  •• and previous comments), bringing Timothy back into focus. After focusing (once again) on the problems of the false teachers, Paul gets back to exhorting Timothy. In this analysis I've broken verse five into several small clauses, each with a second person singular imperative verb, thus addressed to Timothy. Here the verb is νῆφε, "be self controlled".

ἐν πᾶσιν] prepositional phrase, providing circumstance to the verb νῆφε. κακοπάθησον] imperative, "endure hardship".

ἕργον ποίησον εὐαγγελιστοῦ] Here the object ("work") is fronted in the clause, drawing attention. It is the most important information of the clause. Also note the use of εὐαγγελιστής ("evangelist"), which is used in Eph 4.11-15 L, a list of roles and responsibilities in the nascent Christian community (cf. also Acts 21.8 L); FragPapias 3.5; 13.1; 16.1).

τὴν διακονίαν σου πληροφόρησον] The imperative verb is out of place at the end of the clause and thus is in a place of prominence. There may be an appositional relationship between this clause and the clause that precedes; Timothy is to fulfill his ministry, which is to do the work of an evangelist.

### Verse 6

Έγὼ γὰρ ἤδη σπένδομαι] Here note the use of Έγὼ (instead of Σὺ) to again

switch the topic, this time back to Paul. The conjunction  $\gamma \alpha \rho$  marks support or explanation; here it clues us in that Paul now is explaining the reasons for his charge to Timothy.

καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν] Here the topic shifts from Paul himself to "the time of my (Paul's) departure".

### Verse 7

τὸν καλὸν ἀγῶνα ἡγώνισμαι] The next three clauses are formulaic, each with similar Object-Verb syntax. The fronted object serves to shift topic with each clause. Again, this whole clause complex (starting in v. 6) is Paul giving reason for his exhortation of Timothy in verse 5 (and the whole charge, going back to vv. 1-2). This particular clause hearkens back to 1 Ti 6.12 , where Paul adjures Timothy to "fight the good fight"; which itself hearkens back to Paul's initial charge to Timothy in 1 Ti 1.18 , to "wage the good warfare". Here Paul is looking back upon his evangelistic career (though his career is not finished yet) and offering himself as a model to Timothy, as encouragement to Timothy. Paul isn't so much saying, "take my place" as he is saying "be like me" while he looks forward to his coming reward. He knows the end is near, but he also knows he's not yet at the end (as v. 8 clearly shows).

τὸν δρόμον τετέλεκα] Here the fronted object indicates a new topic, that of "the race". Paul's example of running the race is reason for his exhortation to Timothy.

τὴν πίστιν τετήρηκα] Again a new topic, here "the faith". Paul has lived up to what he has been entrusted with; he implores Timothy to do the same with the deposit he has been given.

## Verse 8

λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος] Here λοιπὸν indicates a temporal shift (cf. Runge LDGNT); Paul is looking ahead from the present into the future, to his reward, which is being held for him.

ον ἀποδώσει μοι ὁ κύριος] relative clause, giving further information about the "crown of righteousness".

ἐν ἐκείνῃ τῇ ἡμέρᾳ] prepositional phrase. The use of ἐκείνῃ, the "far demonstrative" (Runge) notes something that is somewhat removed (thus "far") from the present context. This is speaking of a day in the future. Paul has not received his reward already. He is not finished. He is looking forward to the day of the reward.

ό δίκαιος κριτής] appositionally related to "the Lord"; here further describing the Lord (the one who will give Paul his crown) as "the righteous judge".

οὐ μόνον δὲ ἐμοὶ] The conjunction δὲ marks this as a development connected to the previous clause; it is thus related to the "awarding" on "that day". This is the counterpoint of a counterpoint/point structure. The "not only ... but also" (οὐ μόνον .. ἀλλὰ καὶ) is frequently used in this manner. The reward is not only for Paul.

ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ] The point of the counterpoint/point structure. The reward is also for "all who have loved his [the Lord, the righteous judge] appearing". This is a correction with underlying contrast between the single person Paul and (the correction) everyone who "has loved his appearing" will receive the reward. Commentators (Marshall, Knight, etc.) traditionally associate ἐπιφάνειαν with Christ's return. See also 2Ti 4.1 , above.

# Phrasing/Translation: 2Ti 4.9-13

- <sup>9</sup> Σπούδασον
- <sup>9</sup> Make every effort ἐλθεῖν to come

πρός με ταχέως· to me quickly.	εὶς διακονίαν. in ministry.
<sup>10</sup> Δημᾶς γάρ με ἐγκατέλιπεν	<sup>12</sup> Τύχικον δὲ ἀπέστειλα
<sup>10</sup> For Demas deserted me,	12 But I have dispatched Tychicus
άγαπήσας τὸν νῦν αἰῶνα	είς "Έρεσον.
having loved the present age,	to Ephesus.
καὶ ἐπορεύθη	<sup>13</sup> τὸν φαιλόνην
and journeyed	<sup>13</sup> The cloak
είς Θεσσαλονίκην,	ον ἀπέλιπον
into Thessalonica,	which I left
Κρήσκης	ἐν Τρφάδι
Crescens	in Troas
είς Γαλατίαν,	παρὰ Κάρπῳ
into Galatia,	with Carpus
Τίτος	ἐρχόμενος
and Titus	upon your coming
εὶς Δαλματίαν·	φέρε,
into Dalmatia.	bring [it],
	καὶ τὰ βιβλία
<sup>11</sup> Λουκᾶς ἐστιν μόνος	and the books,
<sup>11</sup> Luke alone is	μάλιστα τὰς μεμβράνας.
μετ' ἐμοῦ.	especially the parchments.
with me.	Comments
Μᾶρκον ἀναλαβὼν	Verse 9
Take along Mark	Σπούδασον] second person imperative, the focus has implicitly shifted back to Timothy.
άγε μετὰ σεαυτοῦ,	
and bring him with you,	·
ἔστιν γάρ μοι εὔχρηστος	ἐλθεῖν] infinitive
for he is useful to me	πρός με] prepositional phrase, completes the infinitive. The pronoun με

implicitly resolves to Paul, the writer of the letter.

ταχέως] adverb, also modifies the infinitive.

Verse 10

ἀγαπήσας τὸν νῦν αἰῶνα] participial clause, modifying verb of main clause, thus providing information as to why Demas left Paul.

καὶ ἐπορεύθη] The conjunction και connects with the previous clause, thus the subject (Demas) can be assumed. Paul is giving more information about Demas, he left Paul and went somewhere else.

εἰς Θεσσαλονίκην] prepositional phrase, modifying ἐπορεύθη, giving Demas' destination.

Κρήσκης εἰς Γαλατίαν] The implied verb here is ἐπορεύθη; this is just giving information as to Crescens' location; it is not linking Crescens with Demas.

Τίτος εἰς  $\Delta$ αλματίαν] Again, just giving information as to Titus' location. Paul's point is that those who were with him are (largely) no longer with him; they're off doing other things.

Verse 11

Λουκᾶς ἐστιν μόνος μετ' ἐμοῦ] "Luke" is another topic shift; Paul moves from talking about those who have left him to talking about those who have stayed. Luke is the only one who has stayed.

Mãρκον ἀναλαβὼν] fronted participial clause, here shifting the topic to Mark and backgrounding the information. This is information essential to process the whole clause. The shift now goes to instructions for Timothy; to carry these out Timothy needs to know Paul's desire for Mark.

ἄγε] second person imperative verb.

μετὰ σεαυτοῦ] prepositional phrase. The whole clause could be, following Greek word order, "Taking along Mark, bring [him] with you".

ἔστιν γάρ μοι εὔχρηστος] Here we have the γαρ clause offering explanation of Paul's need for Mark to come along; Mark is useful.

είς διακονίαν] prepositional phrase, modifying the verb ἔστιν.

Verse 12

Τύχικον δὲ ἀπέστειλα] The connective δὲ is developmental; we're moving on from Paul's need for Mark and into what's going on with Tychicus (see also Ac 20.4 \*\*\frac{1}{2}; Eph 6.21 \*\*\frac{1}{2}; Col 4.7 \*\*\frac{1}{2}\* and Titus 3.12 \*\*\frac{1}{2}\* for more on Tychicus). Note here that "Tychicus" is a topical frame, it is needed to process the balance of the clause — about Tychicus' being sent.

εἰς Ἡρεσον] prepositional phrase. Tychicus is coming to Ephesus (where Timothy is currently located).

Verse 13

τὸν φαιλόνην] Another fronted object that serves as a topical frame. Paul is (again) changing the subject. Now he's interested in a particular cloak.

ον ἀπέλιπον] beginnings of a relative clause. This specifies which cloak Paul is concerned with. This as well is part of the topical frame.

ἐν Τρφάδι] prepositional phrase, modifying ἀπέλιπον.

παρὰ Κάρπω] prepositional phrase, modifying ἀπέλιπον.

ἐρχόμενος] participial clause. All of the previous items were fronted before

the main verb (which follows this participle). First the information about the cloak was needed, then information about the particular cloak was needed, now Paul can inform Timothy to, upon his coming, bring the cloak.

φέρε] second person imperative, primary verb of the whole clause. With the cloak sufficiently described, Paul can instruct Timothy to bring it upon his coming.

καὶ τὰ  $\beta$ ιβλία] The καὶ connects this with τὸν φαιλόνην above; implicit is the same verb. Timothy is to also bring the books along with the cloak.

μάλιστα τὰς μεμβράνας] adverbial clause. "especially the parchments". This small phrase has produced no end of discussion in commentaries and other literature, particularly having to do with μάλιστα. The basic question has to do with whether or not this is appositional ("books" and "parchments"), or whether "parchments" are a class or subset of the "books". In 1979, T.C. Skeat published an article ("Especially the Parchments: A Note on 2 Timothy IV.13", Journal of Theological Studies, NS, Vol. 30, 1979, pp. 173-177) where, using examples from some papyri, he posited that this could mean something like "bring the books, that is, the parchments" where μάλιστα plays a clarifying role, sorting out a smaller group from a larger, more general group. Many commentaries (starting with Knight, I believe) take this route here (and elsewhere where the use of μάλιστα is more theologically sensitive). In 2002, however, Vern Poythress published a response to Skeat's article ("The Meaning of μάλιστα in 2 Timothy and Related Verses', Journal of Theological Studies, Vol. 35 pt. 2 October 2002, pp. 523-532) basically taking a fairly conservative (in the literal sense) approach that Skeat's suggestion wasn't necessary, that his examples were explainable using the standard lexical knowledge, and that adding another sense to a lexical entry wasn't justified in this case. I think Skeat's suggestion has some merit, but I also think it needs to be carefully applied, particularly in situations rife with theological implications (e.g.

1Ti 4.10 L's "especially the believers").

# Phrasing/Translation: 2Ti 4.14-15

- <sup>14</sup> Αλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο·
- <sup>14</sup> Alexander the coppersmith inflicted a great deal of harm to me.

ἀποδώσει αὐτῷ ὁ κύριος
The Lord will repay him
κατὰ τὰ ἔργα αὐτοῦ·
in accordance with his deeds.

- 15 ὃν καὶ σὺ φυλάσσου,
- 15 You also must guard against him, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. for he is quite opposed to our message.

### **Comments**

Verse 14

Αλέξανδρος ὁ χαλκεὺς] apposition; "the coppersmith" is a descriptor of "Alexander". Perhaps there was more than one "Alexander" and the apposition was needed to disambiguate. This is a topical frame; Paul is changing the subject again.

πολλά μοι κακὰ ἐνεδείξατο] There is a direct object, "a great deal of harm" and an indirect object "to me". These complete the verb; "he inflicted a great deal of harm to me".

ἀποδώσει αὐτῷ ὁ κύριος] The pronoun refers to Alexander the coppersmith.

κατὰ τὰ ἔργα αὐτοῦ] prepositional phrase, modifying the verb in the

previous segment. Again, the pronoun refers to Alexander.

### Verse 15

ον καὶ σὸ φυλάσσου] relative clause. The first pronoun refers to Alexander; the second pronoun refers to Timothy. Note the shifting of the word order in order to make sense in English, while the phrase "whom also you must guard [against]" makes some sense, in the larger translation it is clunky. Note the adverbial καὶ; it does not function to join clauses but serves an additive function within the relative clause

λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις] Here γὰρ connects this dependent clause marking its explanatory value; Paul gives Timothy reason why Alexander is dangerous because he is opposed to the true doctrine taught by Paul and Timothy. Interesting here is the characterization of the true teaching as "our message" instead of simply true doctrine or proper teaching.

# Phrasing/Translation: 2Ti 4.16-18

16 Έντῆ πρώτη μου ἀπολογία
16 At my first defense
οὐδείς μοι παρεγένετο,
nobody came to my aid,
ἀλλὰ πάντες με ἐγκατέλιπονbut all abandoned me.
μὴ αὐτοῖς λογισθείη-

May it not be counted against them.

<sup>17</sup> ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με,

δι' ἐμοῦ through me τὸ κήρυγμα πληροφορηθῆ the preaching might be fully presented καὶ ἀκούσωσιν πάντα τὰ ἔθνη, and all the nations might hear; καὶ ἐρρύσθην and I was rescued έκ στόματος λέοντος. out of the lion's mouth. <sup>18</sup> ρύσεταί με ὁ κύριος <sup>18</sup> The Lord will rescue me ἀπὸ παντὸς ἔργου πονηροῦ from all evil works καὶ σώσει and will deliver me είς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· into His heavenly kingdom. ῷ ἡ δόξα To Him [be] the glory είς τούς αίῶνας τῶν αἰώνων, ἀμήν. forever and ever, amen.

### **Comments**

so that

Verse 16

Έντῆ πρώτη μου ἀπολογίᾳ] fronted prepositional phrase acting as a frame, modifying the following verb παρεγένετο, providing information necessary to understand what follows. This sets the scene for the following

 $<sup>^{17}</sup>$  But the Lord stood with me and strengthened me,  $\text{\~iv}\alpha$ 

comment about no one coming to Paul's aid.

οὐδείς μοι παρεγένετο] This (plus the prepositional phrase) forms the counterpoint of a point-counterpoint structure hinged on ἀλλὰ (which follows). Note the positioning of οὐδείς (nobody), it has prominence in this clause. This is important because of the upcoming contrast (marked by ἀλλὰ) with πάντες (all, everyone) in the following clause.

ἀλλὰ πάντες με ἐγκατέλιπον] The point of the point-counterpoint structure. Recall in these structures the notion of correction or replacement is present. Here it is correction; the thought Paul wants you to leave with upon exiting this clause complex is that everyone abandoned him.

μὴ αὐτοῖς λογισθείη] Here the pronoun refers to the ones who abandoned Paul; he indicates that such abandonment should not be held against those whom he expected would come.

### Verse 17

 $\delta \hat{\epsilon}$ ] This  $\delta \hat{\epsilon}$  is developmental. Paul has just explained how nobody came to help him, everyone abandoned him. "But" here means there is more to the story, and Paul will now tell it. Even though nobody else was with him, the Lord was with him.

ό δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με] The subject of the clause is ὁ κύριός (the Lord); the Lord is the one who is with Paul. Note the duplication of the pronoun referring to Paul; the first pronoun with the first verb, the second pronoun the object of the second verb. Paul is making very plain that when everyone else abandoned him, the Lord stood with him and gave him the strength to make it through.

 $\text{\~iv}\alpha$ ] indicates a subordinate clause; this sheds light on the purpose for Paul's deliverance from prison.

δι' ἐμοῦ] prepositional phrase, fronted in the subordinate clause; this serves

as a spatial frame (Runge) introducing the subordinate clause. The following actions are to be seen with Paul as responsible, because of the action of God. Paul sees these things as the reason (as God's purpose) for his incarceration.

τὸ κήρυγμα πληροφορηθῆ] passive subjunctive verb; the preaching is what is presented "through Paul".

καὶ ἀκούσωσιν πάντα τὰ ἔθνη] Here καὶ joins the two subjunctive verbs; this verb is active; all the nations hear "through Paul".

καὶ ἐρρύσθην] The καὶ connects back to the clause that begins v. 17. The effect of the Lord's standing with and strengthening Paul is Paul's rescue.

ἐκ στόματος λέοντος] prepositional phrase modifying ἐρρύσθην.

### Verse 18

ρύσεταί με ὁ κύριος] Verse 17 (and the "rescue" mentioned there) was in reference to a specific instance; here Paul is speaking more generally of being rescued. Note the subject (ὁ κύριος, "the Lord") and the object (με, pronoun referring to Paul)

ἀπὸ παντὸς ἔργου πονηροῦ] prepositional phrase, modifying ῥύσεταί. Here is how we know this is more general than the above.

καὶ σώσει] Here καὶ connects σώσει and ῥύσεταί; thus we can assume the same subject and object from ῥύσεταί.

εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον] prepositional phrase, modifying σώσει. Note the function of the two semantically similar verbs and the motion implied by the modifying prepositional phrases. Paul will be "rescued from" his current situation, "all evil works", the sin he wrestles with and lives within here; and he will be "delivered to" his next situation, "his kingdom in heaven". The language helps us visualize Paul's situation of life, and the promise of moving from this world into the kingdom, of which he is truly a citizen.

 $\tilde{\phi}$   $\dot{\eta}$   $\delta \dot{\delta} \xi \alpha$ ] relative clause. The pronoun resolves to the referent of "his" in v. 18, which is "the Lord", the one who rescues Paul and delivers him into his kingdom.

εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν] prepositional phrase, here establishing a time component, modifying the implied "to be" verb in the relative clause.

# Phrasing/Translation: 2Ti 4.19-22

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19 Ἄσπασαι
19 Greet
Πρίσκαν
Prisca
καὶ Ἀκύλαν
and Aquila
καὶ τὸν Ὁνησιφόρου οἶκον.
and the household of Onesiphorus.

20 ℉ραστος ἔμεινεν
20 Εrastus remained
ἐν Κορίνθω,
in Corinth,
```

Τρόφιμον δὲ ἀπέλιπον and Trophimus I left ἐν Μιλήτῷ in Miletus ἀσθενοῦντα. as he was sick.

<sup>21</sup> Σπούδασον

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<sup>21</sup> Make every effort
  πρὸ χειμῶνος ἐλθεῖν.
  to come before winter.
Άσπάζεταί σε Εὔβουλος
Eubulus greets you,
  καὶ Πούδης
  as do Pudens
  καὶ Λίνος
  and Linus
  καὶ Κλαυδία
  and Claudia
  καὶ οἱ ἀδελφοὶ πάντες.
  and all the brothers.
<sup>22</sup> Ὁ κύριος
<sup>22</sup> The Lord be
  μετὰ τοῦ πνεύματός σου.
  with your spirit.
ή χάρις
Grace be
  μεθ' ὑμῶν.
  with you all.
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### **Comments**

Verse 19

"Aoπασαι] The whole verse is a greeting, a fairly common phenomenon in Paul's letters (e.g. Romans 16) and also generally amongst letters found in the papyri (see Francis Xavier J. Exler, <u>A Study in Greek Epistolography: The Form of an Ancient Greek Letter</u> (Amazon.com)). Paul is sending greetings to several parties in Ephesus, instructing Timothy to greet these people in

his name.

Πρίσκαν καὶ Ἀκύλαν] Prisca (elsewhere Priscilla) and Aquila, a couple known to Paul as evidenced in other letters (Ro 16.3 :; 1Co 16.19 :) and Acts (Acts 18.2 :, 18 :, 26 :).

καὶ τὸν Ὀνησιφόρου οἶκον] Mentioned earlier in 2Ti 1.16 🖳

Verse 20

"Εραστος ἔμεινεν] "Erastus" is a topical frame; we have a switch from the greetings to Paul's dispensing of information. This name is mentioned in the greeting section of Romans (Rom 16.23 and also in Acts (Acts 19.22 and also in Acts (Acts 19.22

 $\dot{\epsilon}$ ν Κορίνθ $\phi$ ] prepositional phrase, modifying the verb "remained"; Paul is giving Timothy information as to Erastus' whereabouts.

Τρόφιμον δὲ ἀπέλιπον] The δὲ is developmental; we see a progression of information regarding the location of another person. Trophimus is mentioned in Acts 20.4 (1); 21.29 (1). In Acts 21.29 (1), Trophimus is described as "the Ephesian"; in Acts 20.4 (1) he is associated with Timothy and Tychicus.

ἐν Μιλήτῷ] prepositional phrase, modifying ἀπέλιπον, again giving location.

ἀσθενοῦντα] participial clause, here providing circumstance of Paul's leaving Trophimus. Modifying the main verb ἀπέλιπον.

Verse 21

Σπούδασον] imperative verb; Paul is shifting from information reporting to a final instruction.

πρὸ χειμῶνος ἐλθεῖν] prepositional phrase, modifying previous verb, giving the time frame in which Timothy is to attempt to come to Paul.

Άσπάζεταί σε Εὔβουλος] More greetings. Here, the greetings are sent from

Paul to Timothy; these are likely people who also know Timothy or who know of him and/or his task in Ephesus. This whole portion of greetings is curious because earlier Paul had mentioned that only Luke was with him (2Ti 4.11 (L)). These could also be people that Paul is in contact with via letter.

καὶ Πούδης καὶ Λίνος καὶ Κλαυδία] As with Eubulus, this is the only mention of these names (Pudens, Linus, and Claudia) in the New Testament.

καὶ οἱ ἀδελφοὶ πάντες] This is a catch-all, basically "and all the other believers here".

Verse 22

 $\rm O$  κύριος] Shift from greetings to a final benediction. This clause has an implied "to be" verb.

μετὰ τοῦ πνεύματός σου] prepositional phrase, modifies the implied verb. Note that this is singular, "the Lord be with your spirit".

 $\dot{\eta}$  χάρις] Another topic shift, now to grace. Again, this clause has an implied "to be" verb.

μεθ' ὑμῶν] prepositional phrase, modifies the implied verb. Here the pronoun is plural, "Grace be with you (plural)".

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