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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to Timothy, Chapter 3

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β' Γ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 3:1–5

The character of the last days

A solemn 'know this' (1) opens a vice-catalogue describing people in the last days — self-love and money-love heading a nineteen-item list (2–4) — climaxing in a damning paradox: a form of godliness while denying its power; from such, turn away (5).

B · 3:6–9

The predators and their exposure

A concrete instance of these people: those who creep into households and captivate burdened women (6–7), likened to Jannes and Jambres who opposed Moses (8); but their folly, like the magicians', will be exposed and go no further (9).

C · 3:10–13

Timothy's contrast and the pattern of persecution

Over against the impostors stands Timothy, who has followed Paul's teaching, conduct, and sufferings (10–11); indeed all who would live godly will be persecuted, while evil men and impostors grow worse, deceiving and deceived (12–13).

D · 3:14–17

Continue in the God-breathed Scriptures

The charge: remain in what you learned, knowing your teachers and the sacred writings learned from childhood (14–15); for all Scripture is God-breathed and useful, that the man of God may be complete, equipped for every good work (16–17).

1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

But know this, that in the last days difficult times will come.

SOLEMN DISCLOSURE **δὲ** A transition from the gentle correction of ch. 2 to a stern forecast: an imperative 'know this' introduces the prophetic warning that defines the section — the last days bring perilous seasons.

Τοῦτο

this

Accusative

direct object (*proleptic, anticipating ὅτι*)

δὲ

but

transitional/contrastive conjunction

γίνωσκε

know

Pres Act Impv 2 Sg · γινώσκω

imperative (main verb)

→ customary present (standing awareness)

γινώσκω: 'know, recognize'; the present imperative summons Timothy to a settled, ongoing awareness of what follows.

ὅτι

that

conjunction (content clause, object of γίνωσκε)

ἐν

in

preposition + dative (time)

ἔσχαταις

last

Dative

attributive adjective

ἔσχατος: 'last, final'; ἔσχαται ἡμέραι = the eschatological era inaugurated by Christ's coming, stretching to the end.

ἡμέραις

days

Dative

dat. of time (when)

ἡμέρα: 'day'; the plural ἡμέραι as a period — the prophetic 'last days' (cf. Acts 2:17).

ἐνστήσονται

will come/be present

Fut Mid Indic 3 Pl · ἐνίστημι

main verb (ὅτι clause)

→ predictive future

ἐνίστημι: 'set in, be present, come upon' (ἐν + ἵστημι); not merely 'arrive' but 'press in, be upon us' — the seasons impose themselves.

καιροί

times/seasons

Nominative

subject

καιρός: 'appointed time, season' (vs. χρόνος, mere duration); critical, qualitative moments rather than chronological span.

χαλεποί

difficult/perilous

Nominative

predicate adjective (attributive to καιροί)

χαλεπός: 'hard, harsh, dangerous'; used of fierce/savage men (Matt 8:28) — seasons that are menacing, not merely inconvenient.

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

For people will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy,

GROUND: THE VICE-CATALOGUE γὰρ The γὰρ explains why the seasons are perilous: it is the people who make them so. A long asyndetic vice-list begins, headed by the two cardinal loves — of self and of money — out of which the rest flow.

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμί

main verb (equative)

→ predictive future

εἰμί: 'be'; the future links the perilous seasons to the kind of people who fill them.

γάρ

for

explanatory conjunction

οἱ

the

Nominative

article

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: 'human being, person'; here humanity at large in the last-days mold — possibly with an eye to the religious community itself (cf. v.5).

φίλαυτοι

lovers of self

Nominative

predicate nominative

φίλαυτος: 'self-loving' (φίλος + αὐτός); NT hapax — the fountainhead vice from which the catalogue springs; many of the list's terms are rare φιλο-/ἄ- compounds.

φιλάργυροι

lovers of money

Nominative

predicate nominative

φιλάργυρος: 'money-loving' (φίλος + ἄργυρος, silver); cf. 1 Tim 6:10 — love of money as a root of evils.

ἀλαζόνες

boastful

Nominative

predicate nominative

ἀλαζών: 'braggart, pretender'; one who claims more than he is or has — empty self-promotion.

ὑπερήφανοι

arrogant

Nominative

predicate nominative

ὑπερήφανος: 'haughty, proud' (ὑπέρ + φαίνομαι, 'show oneself above'); the inward pride God opposes (Jas 4:6).

βλάσφημοι

blasphemers/slanderers

Nominative

predicate nominative

βλάσφημος: 'reviling, slanderous'; abusive speech against God or men — the tongue turned to harm.

γονεῦσιν

to parents

Dative

dat. of reference (complement of ἀπειθεῖς)

γονεύς: 'parent, begetter' (from γίνομαι); rebellion against parents marks social disintegration (cf. Rom 1:30).

ἀπειθεῖς

disobedient

Nominative

predicate nominative

ἀπειθής: 'unpersuadable, disobedient' (ἀ- + πείθω); refusal to be persuaded into right submission.

ἀχάριστοι

ungrateful

Nominative

predicate nominative

ἀχάριστος: 'thankless' (ἀ- + χάρις); echoing the primal ingratitude of Rom 1:21 — refusal to give thanks.

ἀνόσιοι

unholy

Nominative

predicate nominative

ἀνόσιος: 'impious, profane' (ἀ- + ὅσιος); lacking the basic reverence and natural decency the gods/God require.

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

without natural affection, irreconcilable, slanderers, without self-control, savage, without love of good,

VICE-CATALOGUE CONTINUED **ASYNDETON** The asyndetic list presses on with six more terms, several alpha-privatives denoting the absence of basic human and moral goods — affection, peaceableness, restraint, and the love of what is good.

ἄστοργοι

without natural affection

Nominative

predicate nominative

ἄστοργος: 'devoid of family love' (ἀ- + στοργή, natural affection); the failure of even instinctive familial bonds (cf. Rom 1:31).

ἄσπονδοι

irreconcilable

Nominative

predicate nominative

ἄσπονδος: 'admitting no truce' (ἀ- + σπονδή, a libation sealing a treaty); implacable, refusing reconciliation.

διάβολοι

slanderers

Nominative

predicate nominative

διάβολος: 'slanderer, accuser' (διαβάλλω, 'throw across, accuse'); the same word used of the devil — here human malicious accusers.

ἀκρατεῖς

without self-control

Nominative

predicate nominative

ἀκρατής: 'powerless over self' (ἀ- + κράτος); the opposite of ἐγκράτεια — unrestrained in appetite and impulse.

ἀνήμεροι

savage/brutal

Nominative

predicate nominative

ἀνήμερος: 'untamed, fierce' (ἀ- + ἡμερος, tame); NT hapax — wild, lacking civility, beast-like in cruelty.

ἀφιλάγαθοι

without love of good

Nominative

predicate nominative

ἀφιλάγαθος: 'not loving the good' (ἀ- + φιλάγαθος); NT hapax — a deliberate antithesis to the φιλάγαθος an overseer must be (Titus 1:8).

4 προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,

VICE-CATALOGUE: THE CLIMACTIC ANTITHESIS ASYNDETON The list reaches its rhetorical point: the final pair sets a damning φιλο- antithesis — lovers of pleasure rather than lovers of God. The inverted love of v.2 (φίλαυτοι) is now named in full: affection misdirected from God to self-gratification.

προδόται

traitors

Nominative

predicate nominative

προδότης: 'betrayor, traitor' (προδίδωμι, 'give over'); used of Judas (Luke 6:16) — one who hands over for advantage.

προπετεῖς

reckless/rash

Nominative

predicate nominative

προπετής: 'falling forward, headlong' (πρό + πίπτω); precipitate, acting without thought of consequence.

τετυφωμένοι

puffed up/conceited

Perf Pass Ptc · Nom Pl Masc · τυφώω

perfect ptc. (predicate, w/ ἔσονται)

→ *intensive perfect (settled state)*

τυφώω: 'wrap in smoke, befog,' hence 'be conceited, beclouded with pride' (cf. τυφός, smoke/vanity); the perfect marks a fixed, swollen condition of mind.

φιλήδονοι

lovers of pleasure

Nominative

predicate nominative

φιλήδονος: 'pleasure-loving' (φίλος + ἡδονή); NT hapax — devotion redirected to sensual gratification.

μᾶλλον

rather

adverb of comparison (degree)

μᾶλλον: 'more, rather'; sets the decisive contrast between the two competing loves.

ἢ

than

comparative particle

φιλόθεοι

lovers of God

Nominative

predicate nominative (second member of comparison)

φιλόθεος: 'God-loving' (φίλος + θεός); NT hapax — the good love displaced by pleasure-love; the catalogue's moral pivot.

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

having a form of godliness but denying its power. Avoid such people.

CLIMACTIC PARADOX + COMMAND ASYNDETON The catalogue culminates in religious hypocrisy: an outward shape of godliness emptied of its power. The line returns to the main level with a sharp imperative — Timothy is to turn away from such people, the first of the chapter's commands.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial ptc. (concessive/attendant, w/ ἔσονται)

→ customary present (characteristic)

ἔχω: 'have, hold'; the participle resumes the future ἔσονται of v.2 — they will be 'having' the mere shape of religion.

μὀρφωσιν

form/outward shape

Accusative

direct object

μὀρφωσις: 'form, embodiment, semblance'; here the mere outward appearance (vs. the inward μορφή/reality), an empty mold of piety.

εὐσεβείας

of godliness

Genitive

objective/descriptive genitive

εὐσέβεια: 'piety, godliness' (εὖ + σέβομαι, 'reverence well'); a key Pastoral term for true reverent devotion — here counterfeited.

τὴν

the

Accusative

article

δὲ

but

adversative conjunction (postpositive)

δύναμιν

power

Accusative

direct object of ἠρνημένοι

δύναμις: 'power'; the transforming efficacy of true godliness, which their shell of religion repudiates.

αὐτῆς

of it

Genitive

genitive of reference (to εὐσεβείας)

ἠρνημένοι

having denied

Perf Mid Ptc · Nom Pl Masc · ἀρνέομαι

adverbial ptc. (concessive, parallel to ἔχοντες)

→ intensive perfect (abiding refusal)

ἀρνέομαι: 'deny, disown, refuse'; the perfect marks a settled repudiation — they have rejected and continue to reject godliness's power.

καὶ
and

coordinating conjunction (introduces command)

τούτους

these

Accusative

direct object (fronted, emphatic)

οὗτος: 'this one!'; the demonstrative gathers up the whole vice-list — 'people of this sort!'

ἀποτρέπου

turn away from / avoid

Pres Mid Impv 2 Sg · ἀποτρέπω

imperative (main verb)

→ customary present (habitual avoidance)

ἀποτρέπω (mid.): 'turn oneself away from, shun' (ἀπό + τρέπω); NT hapax — the present imperative enjoins a continual habit of avoidance.

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

For among these are those who creep into households and captivate weak women burdened with sins, led astray by various desires,

CONCRETE ILLUSTRATION γάρ The γάρ grounds the command of v.5 by naming a concrete subset: stealthy predators who infiltrate homes and take captive vulnerable women already weighed down with sin and driven by shifting desires — the abstract list now wears a face.

ἐκ

of/from among

preposition + genitive (partitive)

τούτων

these

Genitive

object of ἐκ (partitive)

γάρ

for

explanatory conjunction

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb (existential/identifying)

→ stative present

οἱ

those

Nominative

article (substantizes the participles)

ἐνδύνοντες

creeping in

Pres Act Ptc · Nom Pl Masc · ἐνδύνω

substantival participle

→ customary present (characteristic activity)

ἐνδύνω: 'slip in, worm one's way in' (ἐν + δύνω, 'sink, enter'); NT hapax — the stealthy, insinuating entry of false teachers.

εἰς

into

preposition + accusative (entry)

τὰς

the

Accusative

article

οἰκίας

households

Accusative

object of εἰς

οἰκία: 'house, household'; the domestic setting where house-churches met — the seedbed targeted by the infiltrators.

καὶ

and

coordinating conjunction

αἰχμαλωτίζοντες

taking captive

Pres Act Ptc · Nom Pl Masc · αἰχμαλωτίζω

substantival participle (parallel to ἐνδύνοντες)

→ customary present (characteristic activity)

αἰχμαλωτίζω: 'lead captive, take as a prisoner of war' (αἰχμή, spear + ἀλωτός, captured); a violent metaphor for spiritual seduction and enslavement.

γυναικάρια

weak/little women

Accusative

direct object

γυναικάριον: diminutive of γυνή, 'little woman, silly woman'; NT hapax — a contemptuous diminutive marking not all women but the easily-swayed, here exploited by the predators.

σεσωρευμένα

heaped up/burdened

Perf Pass Ptc · Acc Pl Neut · σωρεύω

attributive participle (modifies γυναικάρια)

→ intensive perfect (accumulated state)

σωρεύω: 'heap up, pile' (σωρός, a heap); the perfect pictures sins piled high and still lying on them — a guilty load that makes them susceptible.

ἁμαρτίαις

with sins

Dative

dat. of means/respect (w/ σεσωρευμένα)

ἁμαρτία: 'sin, failure'; the burden under which they are pinned, exploited by the false teachers.

ἀγόμενα

being led

Pres Pass Ptc · Acc Pl Neut · ἄγω

attributive participle (modifies γυναικάρια)

→ present (ongoing passive)

ἄγω: 'lead, drive'; the present passive depicts a continual being-driven — they are not their own masters but towed by appetite.

ἐπιθυμίαις

by desires

Dative

dat. of means/agency (w/ ἀγόμενα)

ἐπιθυμία: 'desire, craving, lust' (ἐπί + θυμός); the cravings that supply the leash by which they are led.

ποικίλαις

various

Dative

attributive adjective

ποικίλος: 'many-colored, manifold, of various kinds'; the desires are diverse and ever-shifting, never satisfied.

7 πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

always learning and never able to come to a knowledge of the truth.

PATHOS OF THE CAPTIVES ASYNDETON A pointed paradox describing the captive women: perpetual learners who never arrive at the truth. Endless instruction without saving knowledge – restless curiosity that the false teachers feed but never satisfy.

πάντοτε

always

adverb (frequency)

πάντοτε: 'at all times, always'; set in sharp antithesis to μηδέποτε – perpetual activity, never the result.

μανθάνοντα

learning

Pres Act Ptc · Acc Pl Neut · μανθάνω

attributive participle (modifies γυναικάρια)

→ *customary present (continual)*

μανθάνω: 'learn, be instructed' (cf. μαθητής, disciple); the ceaseless taking-in of teaching that never matures into truth.

καὶ

and

coordinating conjunction

μηδέποτε

never

adverb (negative, frequency)

μηδέποτε: 'never' (μηδέ + ποτέ); the negative with the participle suits the subjective/characterizing color of μή.

εἰς

to

preposition + accusative (goal)

ἐπίγνωσιν

knowledge

Accusative

object of εἰς (goal)

ἐπίγνωσις: 'full/recognition knowledge' (ἐπί-intensive of γνώσις); in the Pastorals the saving, decisive knowledge of the truth (cf. 1 Tim 2:4) they never reach.

ἀληθείας

of truth

Genitive

objective genitive

ἀλήθεια: 'truth'; here the gospel truth — the proper object of saving knowledge, forever eluding them.

ἔλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (of δυνάμενα)

→ *constative aorist*

ἔρχομαι: 'come, arrive'; εἰς ἐπίγνωσιν ἔλθεῖν = 'to arrive at knowledge' — the unreached destination.

δυνάμενα

being able

Pres Mid Ptc · Acc Pl Neut · δύναμαι

attributive participle (modifies γυναικάρια)

→ *stative present*

δύναμαι: 'be able, have power'; their incapacity is moral/volitional, the fruit of being led by lusts (v.6).

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

Just as Jannes and Jambres opposed Moses, so these also oppose the truth — men corrupted in mind, disqualified concerning the faith.

TYPOLOGICAL COMPARISON **δὲ** A comparison drawn from Jewish tradition: as Pharaoh's magicians resisted Moses, so these resist the truth. The analogy diagnoses them — minds depraved, and tested-and-found-wanting with respect to the faith.

ὄν

which

Accusative

relative pronoun (w/ τρόπον, adverbial acc.)

τρόπον

manner

Accusative

adverbial accusative (ὄν τρόπον = 'in the way that')

τρόπος: 'manner, way'; ὄν τρόπον ... οὕτως forms the correlative 'just as ... so' frame of the comparison.

δέ

now

transitional conjunction

Ἰάννης

Jannes

Nominative

subject

Ἰάννης: Jannes; a name (with Jambres) supplied by Jewish tradition for Pharaoh's magicians who mimicked Moses' signs (Exod 7:11), unnamed in the OT.

καὶ

and

coordinating conjunction

Ἰαμβρῆς

Jambres

Nominative

subject (coordinate)

Ἰαμβρῆς: Jambres; the second traditional magician; Paul cites a well-known extrabiblical legend to illustrate, not to canonize it.

ἀντέστησαν

opposed

Aor Act Indic 3 Pl · ἀνθίστημι

main verb (subordinate comparison clause)

→ constative aorist

ἀνθίστημι: 'set oneself against, resist, oppose' (ἀντί + ἵστημι); the magicians' counterfeiting resistance to God's servant.

Μωϋσεῖ

Moses

Dative

dat. of opposition (object of ἀντέστησαν)

Μωϋσῆς: Moses; the bearer of God's revelation, against whom the magicians' opposition foreshadows resistance to the truth.

οὕτως

so

adverb (correlative w/ ὄν τρόπον)

καὶ

also

adverbial (ascensive)

οὗτοι

these

Nominative

subject (the false teachers)

οὗτος: 'this one'; gathers the predators of vv.6-7 as the antitype of the magicians.

ἀνθίστανται

oppose

Pres Mid Indic 3 Pl · ἀνθίστημι

main verb (apodosis of comparison)

→ customary present (ongoing resistance)

ἀνθίστημι: 'resist, oppose'; the present makes the resistance a continuing, characteristic stance against the truth.

τῆ

the

Dative

article

ἀληθεία

truth

Dative

dat. of opposition (object of ἀνθίστανται)

ἀλήθεια: 'truth'; the gospel now stands where Moses stood — the object of their resistance.

ἄνθρωποι

men

Nominative

apposition to οὔτοι

ἄνθρωπος: 'human being'; introduces the diagnostic apposition characterizing them.

κατεφθαρμένοι

corrupted

Perf Pass Ptc · Nom Pl Masc · καταφθείρω

attributive participle (modifies ἄνθρωποι)

→ intensive perfect (ruined condition)

καταφθείρω: 'utterly corrupt, ruin' (κατά-perfective + φθείρω); the perfect marks a thoroughly depraved, settled state of the mind.

τὸν

the

Accusative

article

νοῦν

mind

Accusative

accusative of respect (corrupted as to the mind)

νοῦς: 'mind, understanding'; the seat of their corruption — the faculty of judgment ruined.

ἄδόκιμοι

disqualified/counterfeit

Nominative

predicate adj. (apposition to ἄνθρωποι)

ἄδόκιμος: 'failing the test, rejected, counterfeit' (ἄ- + δόκιμος, approved); tested as metal and found base — disqualified.

περὶ

concerning

preposition + accusative (reference)

τὴν

the

Accusative

article

πίστιν

faith

Accusative

object of περὶ (sphere of reference)

πίστις: here 'the faith' as the body of Christian belief; the sphere in which they prove counterfeit.

9 ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

But they will not advance further, for their folly will become plain to all, as also that of those men became.

REASSURING LIMIT ἄλλ' A strong adversative caps the comparison with comfort: the impostors' progress is bounded. Their folly, like the magicians' before Pharaoh, will be unmasked for all to see — evil's advance has a limit set by God.

ἄλλ'

but

adversative conjunction

οὐ

not

negative particle

προκόψουσιν

they will advance

Fut Act Indic 3 Pl · προκόπτω

main verb

→ predictive future

προκόπτω: 'cut forward, make progress, advance' (a pioneer cutting a path); ironically the same verb as 2:16 — here their advance is curbed.

ἐπὶ

to

preposition + accusative (degree/extent)

πλεῖον

more/further

Accusative

object of ἐπί (comparative, extent)

πλείων: 'more, greater' (comparative of πολύς); ἐπὶ πλεῖον = 'further, to a greater extent.'

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

ἄνοια

folly/madness

Nominative

subject

ἄνοια: 'want of understanding, folly, madness' (ἄ- + νοῦς); the senselessness of the corrupted mind (v.8) now to be exposed.

αὐτῶν

their

Genitive

genitive of possession

ἔκδηλος

plain/evident

Nominative

predicate adjective

ἔκδηλος: 'wholly evident, conspicuous' (ἐκ-intensive + δηλος); NT hapax — their folly will be fully out in the open.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (equative)

→ predictive future

πᾶσιν

to all

Dative

dat. of reference (those to whom it is plain)

πᾶς: 'all, everyone'; the public scope of the exposure — no one will be deceived in the end.

ὡς

as

comparative conjunction

καὶ

also

adverbial (ascensive)

ἡ

the (folly)

Nominative

article (substantizes, anaphora to ἄνοια)

ἐκείνων

of those men

Genitive

genitive of possession (Jannes and Jambres)

ἐκεῖνος: 'that one'; the more remote demonstrative points back to the magicians — their exposed folly is the precedent.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (comparison clause)

→ constative aorist

γίνομαι: 'become, come to be'; the magicians' folly did become evident (Exod 8:18–19) — the historical guarantee of the prediction.

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

But you have followed my teaching, conduct, purpose, faith, patience, love, steadfastness,

EMPHATIC CONTRAST (TIMOTHY) **δὲ** The emphatic Σὺ δέ pivots from the impostors to Timothy. Against their counterfeit, his life has closely traced Paul's — a seven-fold list moving from doctrine and conduct to the inner virtues of faith, patience, love, and endurance.

Σὺ

you

Nominative

subject (emphatic pronoun)

σύ: 'you'; the expressed pronoun is emphatic — Timothy stands in deliberate contrast to 'these' (v.8).

δὲ

but

contrastive conjunction

παρηκολούθησάς

you have followed

Aor Act Indic 2 Sg · παρακολουθέω

main verb

→ constative aorist (summing the relationship)

παρακολουθέω: 'follow closely, accompany, follow as a disciple' (παρά + ἀκολουθέω); to trace someone's path and grasp it — Timothy has tracked Paul's whole way of life.

μου

my

Genitive

genitive of possession (governs the datives)

τῇ

the

Dative

article

διδασκαλία

teaching

Dative

dat. complement of παρακολούθησας (what was followed)

διδασκαλία: 'teaching, doctrine'; a key Pastoral word — the apostolic instruction Timothy has absorbed.

τῇ

the

Dative

article

ἀγωγῇ

conduct/manner of life

Dative

dat. complement (parallel)

ἀγωγή: 'way of life, conduct' (from ἄγω, 'lead'); NT hapax — the manner in which Paul 'led' his life, his bearing.

τῆ

the

Dative

article

προθέσει

purpose/resolve

Dative

dat. complement (parallel)

πρόθεσις: 'setting forth, purpose, resolve' (πρό + τίθημι); Paul's deliberate aim and commitment in ministry.

τῆ

the

Dative

article

πίστει

faith

Dative

dat. complement (parallel)

πίστις: 'faith, faithfulness'; here Paul's personal trust/fidelity, the inner spring of the virtues following.

τῆ

the

Dative

article

μακροθυμία

patience/longsuffering

Dative

dat. complement (parallel)

μακροθυμία: 'long-temperedness, forbearance' (μακρός + θυμός); patience with persons, slowness to anger under provocation.

τῆ

the

Dative

article

ἀγάπη

love

Dative

dat. complement (parallel)

ἀγάπη: 'love'; the self-giving love that crowns the Christian virtues, modeled in Paul's ministry.

τῆ

the

Dative

article

ὑπομονῆ

steadfastness/endurance

Dative

dat. complement (parallel)

ὑπομονή: 'remaining under, endurance, perseverance' (ὑπό + μένω); steadfastness under trial — fittingly last, leading into the persecutions of v.11.

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

my persecutions, my sufferings — what kinds of things happened to me at Antioch, at Iconium, at Lystra; what persecutions I endured! And out of them all the Lord rescued me.

PERSECUTIONS AND DELIVERANCE **ASYNDETON** The list extends to Paul's persecutions and sufferings, made vivid by named locales from Timothy's home region (Acts 13–14) and capped by a confession of the Lord's rescue — endurance and deliverance held together.

τοῖς

the

Dative

article

διωγμοῖς

persecutions

Dative

dat. complement of παρηκολούθησας (continued from v.10)

διωγμός: 'persecution, pursuit' (διώκω, 'pursue, persecute'); the hostile pursuit Timothy witnessed Paul endure.

τοῖς

the

Dative

article

παθήμασιν

sufferings

Dative

dat. complement (parallel)

πάθημα: 'suffering, hardship' (πάσχω, 'suffer'); the experiences of affliction that accompanied the persecutions.

οἷά

such as / what kinds

Nominative

relative/correlative pronoun (subject of ἐγένετο)

οἷος: 'of what sort, such as'; the qualitative relative — 'the sort of things that befell me.'

μοι

to me

Dative

dat. of disadvantage (recipient of the suffering)

ἐγένετο

happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (relative clause; neut. pl. subj. + sg. verb)

→ constative aorist

γίνομαι: 'come to pass, happen'; the singular verb with neuter plural subject (οἷα) is regular Greek idiom.

ἐν

at

preposition + dative (place)

Ἄντιοχεία

Antioch

Dative

dat. of place

Ἄντιόχεια: Pisidian Antioch, where Paul was expelled (Acts 13:50); the first of three places near Timothy's home where persecution struck.

ἐν

at

preposition + dative (place)

Ἰκόνιῳ

Iconium

Dative

dat. of place

Ἰκόνιον: Iconium, where a plot to stone Paul forced his flight (Acts 14:5).

ἐν

at

preposition + dative (place)

Λύστροις

Lystra

Dative

dat. of place

Λύστρα: Lystra, where Paul was stoned and left for dead (Acts 14:19) — Timothy's own town (Acts 16:1).

οἷους

what kind of

Accusative

qualitative relative (modifies διωγμούς)

οἷος: 'of what sort'; here exclamatory — 'what persecutions!' — heightening the pathos.

διωγμούς

persecutions

Accusative

direct object of ὑπήνεγκα

διωγμός: 'persecution'; resumed for emphasis as the object of Paul's enduring.

ὑπήνεγκα

I endured

Aor Act Indic 1 Sg · ὑποφέρω

main verb (relative clause)

→ *constative aorist*

ὑποφέρω: 'bear up under, endure' (ὑπό + φέρω, 'carry under'); to sustain a weight without giving way.

καὶ

and

coordinating conjunction

ἐκ

out of

preposition + genitive (separation/source)

πάντων

all

Genitive

object of ἐκ (substantival, 'all of them')

πᾶς: 'all!'; from every one of those persecutions the Lord delivered him.

με

me

Accusative

direct object of ἐρρύσατο

ἐρρύσατο

rescued

Aor Mid Indic 3 Sg · ῥύομαι

main verb

→ constative aorist

ῥύομαι: 'draw to oneself, rescue, deliver'; the verb of God's saving snatch from danger (cf. 4:17–18) — endurance and rescue both true.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (of ἐρρύσατο)

κύριος: 'Lord'; the risen Christ as the agent of Paul's deliverance — the confession that turns suffering into testimony.

12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

Indeed, all who desire to live godly in Christ Jesus will be persecuted.

GENERALIZING PRINCIPLE **καὶ ... δὲ** Paul's experience becomes a universal axiom: the καὶ ... δέ ('and indeed') broadens the point — persecution is not exceptional but the lot of every believer who resolves to live godly in Christ.

καὶ

and indeed

conjunction (w/ δέ: 'and indeed, moreover')

καὶ ... δέ: a correlative pair adding and intensifying — 'and in fact, moreover!'

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; the universal scope — no godly life is exempt.

δὲ

indeed/moreover

conjunction (postpositive, w/ καὶ)

οἱ

the (ones)

Nominative

article (substantizes ptc.)

θέλοντες

who desire

Pres Act Ptc · Nom Pl Masc · θέλω

substantival participle (subject)

→ customary present (settled resolve)

θέλω: 'will, wish, resolve'; the persecuted are those who deliberately set their will to godliness, not merely drift.

εὐσεβῶς

godly

adverb of manner

εὐσεβῶς: 'in a godly manner, piously' (cf. εὐσέβεια); the adverbial counterpart to the godliness counterfeited in v.5.

ζῆν

to live

Pres Act Inf · ζάω

complementary infinitive (of θέλοντες)

→ customary present

ζάω: 'live'; the whole conduct of life, here qualified as godly and Christ-centered.

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

dat. of sphere (union with Christ)

Χριστός: 'Christ'; ἐν Χριστῷ Ἰησοῦ — the sphere of union in which godly living is possible and within which it draws hostility.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

διωχθήσονται

will be persecuted

Fut Pass Indic 3 Pl · διώκω

main verb

→ predictive future (gnomic)

διώκω: 'pursue, persecute'; the future states a near-axiomatic certainty — godliness invites the world's hostility (cf. John 15:20).

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

But evil people and impostors will advance to the worse, deceiving and being deceived.

COUNTER-MOVEMENT **δὲ** A grim contrast to the godly: while believers suffer, the wicked will go from bad to worse. The terse epigram 'deceiving and being deceived' exposes the closed circuit of deception — they are both agents and victims of the lie.

πονηροὶ

evil

Nominative

attributive adjective

πονηρός: 'evil, wicked, malignant' (πόνος, 'toil/pain'); active, harm-bent badness.

δὲ

but

contrastive conjunction

ἄνθρωποι

people

Nominative

subject

ἄνθρωπος: 'human being'; the wicked counterpart to the godly 'all' of v.12.

καὶ

and

coordinating conjunction

γόητες

impostors/charlatans

Nominative

subject (coordinate)

γόης: originally a sorcerer who wails incantations (γοάω, 'wail'), then 'cheat, swindler'; NT hapax — fitting after the magician allusion of v.8.

προκόψουσιν

will advance

Fut Act Indic 3 Pl · προκόπτω

main verb

→ *predictive future*

προκόπτω: 'make progress, advance'; the bitter irony — their only 'progress' is deeper into evil (echoing 2:16; contrast v.9).

ἐπὶ

to

preposition + accusative (direction/degree)

τὸ

the

Accusative

article (substantizes adj.)

χεῖρον

worse

Accusative

object of ἐπί (substantival comparative)

χεῖρων: 'worse' (comparative of κακός); ἐπὶ τὸ χεῖρον = 'to the worse' — a downward trajectory.

πλανῶντες

deceiving

Pres Act Ptc · Nom Pl Masc · πλανῶ

adverbial ptc. (manner/result)

→ *customary present (continual)*

πλανῶ: 'lead astray, deceive' (cf. πλάνη, 'wandering, error'); the active deceiving of others.

καὶ

and

coordinating conjunction

πλανώμενοι

being deceived

Pres Pass Ptc · Nom Pl Masc · πλανῶ

adverbial ptc. (parallel; passive)

→ *present (ongoing passive)*

πλανῶ (pass.): 'be led astray'; the same verb in the passive — deceivers are themselves caught in the deception they spread.

14 σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες,

But you, continue in what you learned and firmly believed, knowing from whom you learned it,

CHARGE: REMAIN **δέ** A second emphatic σὺ δέ returns to Timothy with the section's central command: stay put. Over against the progress-into-evil of v.13, Timothy is to abide in what he learned, anchored by the trustworthiness of his teachers.

σὺ

you

Nominative

subject (emphatic pronoun)

σὺ: 'you'; again emphatic — Timothy set against the deceivers.

δὲ

but

contrastive conjunction

μένε

continue/remain

Pres Act Impv 2 Sg · μένω

imperative (main verb)

→ customary present (continual abiding)

μένω: 'remain, abide, continue'; the present imperative commands persevering steadfastness — stay where you have been planted.

ἐν

in

preposition + dative (sphere)

οἷς

what

Dative

relative pronoun (object of ἐν; antecedent omitted)

οἷς: relative pronoun; 'the things which' — the body of doctrine he received.

ἔμαθες

you learned

Aor Act Indic 2 Sg · μανθάνω

main verb (relative clause)

→ constative aorist

μανθάνω: 'learn'; the genuine learning that issues in conviction — contrast the captives who 'always learn' yet never arrive (v.7).

καὶ

and

coordinating conjunction

ἐπιστώθης

were convinced / came to believe firmly

Aor Pass Indic 2 Sg · πιστόω

main verb (relative clause)

→ constative aorist (ingressive nuance)

πιστόω: 'make trustworthy; (pass.) be assured, become convinced' (cf. πίστις); NT hapax — Timothy not only learned but became settled in conviction.

εἰδώς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

adverbial ptc. (causal: 'since you know')

→ intensive perfect (present knowledge)

οἶδα: 'know' (perfect with present sense); the ground of his perseverance — assured knowledge of his teachers' reliability.

παρὰ

from

preposition + genitive (source)

τίνων

whom

Genitive

interrogative pronoun (object of παρὰ, indirect question)

τίς: interrogative 'who?'; the plural likely embraces Paul together with Lois and Eunice (1:5) — his trustworthy teachers.

ἔμαθες

you learned

Aor Act Indic 2 Sg · μανθάνω

main verb (indirect question)

→ constative aorist

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

and that from infancy you have known the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

SECOND GROUND FOR REMAINING **καὶ** A second anchor for staying the course: Timothy's lifelong acquaintance with the Scriptures. Their power is defined — to impart the wisdom that leads to salvation, a salvation accessed through faith in Christ Jesus.

καὶ

and

coordinating conjunction (adds to εἰδώς clause)

ὅτι

that

conjunction (content clause, governed by εἰδώς)

ἀπὸ

from

preposition + genitive (temporal source)

βρέφους

infancy

Genitive

object of ἀπό (temporal)

βρέφος: 'unborn child, baby, infant'; ἀπὸ βρέφους = 'from earliest childhood' — Timothy's Scripture-saturated upbringing (cf. 1:5).

ἱερά

sacred

Accusative

attributive adjective

ἱερός: 'holy, sacred'; ἱερά γράμματα is a customary Jewish designation for the Holy Scriptures (the OT).

γράμματα

writings

Accusative

direct object of οἶδας

γράμμα: 'letter, writing'; the plural ἱερά γράμματα = the sacred writings, i.e. the Hebrew Scriptures Timothy learned as a child.

οἶδας

you have known

Perf Act Indic 2 Sg · οἶδα

main verb (ὄτι clause; perfect w/ present sense)

→ *intensive perfect (abiding knowledge)*

οἶδα: 'know'; the perfect-with-present-force underscores a knowledge possessed since infancy and held still.

τὰ

which

Accusative

article (substantizes etc., refers to γράμματα)

δυνάμενά

being able

Pres Mid Ptc · Acc Pl Neut · δύναμαι

attributive participle (modifies γράμματα)

→ *customary present (inherent capacity)*

δύναμαι: 'be able, have power'; the Scriptures possess an inherent, abiding capacity — set against the captives' inability (v.7).

σε

you

Accusative

accusative object of σοφίσαι

σοφίσαι

to make wise

Aor Act Inf · σοφίζω

complementary infinitive (of δυνάμενα)

→ *constative aorist*

σοφίζω: 'make wise, instruct' (σοφία); to impart saving wisdom — not mere information but discernment that finds Christ.

εἰς

for

preposition + accusative (goal)

σωτηρίαν

salvation

Accusative

object of εἰς (goal)

σωτηρία: 'salvation, deliverance'; the goal toward which the Scripture's wisdom tends.

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the salvation Scripture points to is appropriated διὰ πίστεως — through faith, not by mere knowledge of the text.

τῆς

the (one)

Genitive

article (attributive, w/ ἐν Χριστῷ)

ἐν

in

preposition + dative (object/sphere of faith)

Χριστῷ

Christ

Dative

dat. (object of faith, 'faith in Christ')

Χριστός: 'Christ'; the article τῆς + ἐν Χριστῷ specifies the faith as the faith that rests in Christ Jesus — the OT's saving goal.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

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

All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness,

GROUND: THE NATURE OF SCRIPTURE **ASYNDETON** The dogmatic heart of the chapter, grounding the charge to remain: Scripture's origin (God-breathed) and its fourfold usefulness. Most read θεόπνευστος predicatively ('all Scripture is God-breathed and useful'), the verb 'is' supplied between subject and the two adjectives; the attributive reading ('every inspired Scripture is also useful') is grammatically possible but less likely given the parallel καὶ ὠφέλιμος.

πᾶσα

all/every

Nominative

attributive adj. (subject phrase)

πᾶς: anarthrous 'all/every'; with the collective γραφή it embraces Scripture as a whole — 'all Scripture' (or distributively 'every passage').

γραφή

Scripture

Nominative

subject

γραφή: 'writing, Scripture'; in this context the sacred writings of v.15 and beyond — the authoritative biblical text.

θεόπνευστος

God-breathed/inspired

Nominative

predicate adjective (taken predicatively: '[is] God-breathed')

θεόπνευστος: 'breathed out by God' (θεός + πνέω, 'breathe'); a rare verbal adj., NT hapax — Scripture originates in God's own breath/Spirit. Predicative here ('Scripture is God-breathed'), not merely attributive ('inspired Scripture').

καὶ

and

coordinating conjunction (joins the two predicate adjectives)

καί: 'and!'; the conjunction linking θεόπνευστος and ὠφέλιμος as twin predicates favors the predicative reading.

<p>ὠφέλιμος profitable/useful</p> <p>Nominative <i>predicate adjective</i></p> <p>ὠφέλιμος: 'beneficial, useful' (ὠφελέω, 'profit'); a Pastoral favorite (1 Tim 4:8; Titus 3:8) — the practical corollary of inspiration.</p>	<p>πρὸς for</p> <p><i>preposition + accusative (purpose/advantage)</i></p>	<p>διδασκαλίαν teaching</p> <p>Accusative <i>object of πρὸς (first use)</i></p> <p>διδασκαλία: 'teaching, instruction'; the positive declaration of truth — the first of four uses.</p>	<p>πρὸς for</p> <p><i>preposition + accusative</i></p>
<p>ἐλεγμόν reproof/conviction</p> <p>Accusative <i>object of πρὸς (second use)</i></p> <p>ἐλεγμός: 'rebuke, conviction, refutation' (ἐλέγχω, 'expose, convict'); NT hapax — exposing error and convicting of sin.</p>	<p>πρὸς for</p> <p><i>preposition + accusative</i></p>	<p>ἐπανόρθωσιν correction/restoration</p> <p>Accusative <i>object of πρὸς (third use)</i></p> <p>ἐπανόρθωσις: 'setting straight again, restoration' (ἐπί + ἀνά + ὀρθόω, 'make straight'); NT hapax — restoring to an upright condition after reproof.</p>	<p>πρὸς for</p> <p><i>preposition + accusative</i></p>
<p>παιδείαν training/discipline</p> <p>Accusative <i>object of πρὸς (fourth use)</i></p> <p>παιδεία: 'upbringing, instruction, discipline' (παῖς, child); the formative, child-rearing nurture that shapes character.</p>	<p>τὴν the (one)</p> <p>Accusative <i>article (attributive, w/ ἐν δικαιοσύνη)</i></p>	<p>ἐν in</p> <p><i>preposition + dative (sphere)</i></p>	<p>δικαιοσύνη righteousness</p> <p>Dative <i>dat. of sphere (the realm of the training)</i></p> <p>δικαιοσύνη: 'righteousness'; the sphere in which Scripture's discipline trains — right conduct before God and men.</p>

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

so that the man of God may be complete, equipped for every good work.

PURPOSE / GOAL **ἵνα** The purpose clause states the goal of Scripture's profitableness: the full sufficiency of the man of God. A wordplay (ἄρτιος ... ἐξηρτισμένος) seals it — complete and fully outfitted for the whole range of good works.

<p>ἵνα so that <i>conjunction (purpose)</i></p>	<p>ἄρτιος complete/fit Nominative <i>predicate adjective</i></p> <p>ἄρτιος: 'fitted, complete, capable' (cf. ἄρτι, 'just so'); NT hapax — wholly adequate, lacking nothing for the task; chosen to echo ἐξηρτισμένος.</p>	<p>ἦ may be Pres Act Subj 3 Sg · εἰμί <i>subjunctive (main verb of ἵνα clause)</i></p> <p>→ stative present</p> <p>εἰμί: 'be'; the subjunctive after ἵνα expresses the intended state — that he be complete.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of relationship (belonging to God)</i></p> <p>θεός: God; ὁ τοῦ θεοῦ ἄνθρωπος = 'the man of God,' an OT title for God's servant/prophet (cf. 1 Tim 6:11), here of Timothy and every minister.</p>	<p>ἄνθρωπος man Nominative <i>subject (of ἦ)</i></p> <p>ἄνθρωπος: 'man, person'; here the consecrated servant of God whom Scripture equips.</p>	<p>πρὸς for <i>preposition + accusative (goal/reference)</i></p>
<p>πάν every Accusative <i>attributive adjective</i></p> <p>πᾶς: 'every, all'; the comprehensive scope — no good work left beyond his equipping.</p>	<p>ἔργον work Accusative <i>object of πρὸς</i></p> <p>ἔργον: 'work, deed'; the practical outflow of being equipped — good works as the goal of Scripture-shaped character.</p>	<p>ἀγαθόν good Accusative <i>attributive adjective</i></p> <p>ἀγαθός: 'good, beneficial'; morally good and useful — the kind of work for which Scripture outfits the servant.</p>	<p>ἐξηρτισμένος equipped/fully furnished Perf Pass Ptc · Nom Sg Masc · ἐξαρτίζω <i>predicate ptc. (complement of ἦ; result)</i></p> <p>→ intensive perfect (settled readiness)</p> <p>ἐξαρτίζω: 'fully equip, completely furnish' (ἐξ-perfective + ἀρτίζω, cf. ἄρτιος); the perfect marks an abiding, finished state of readiness — outfitted and standing prepared.</p>

On the text. Verse punctuation and capitalization are editorial and conventional. The chapter comprises seventeen verses; no verse is omitted in the critical text. Where readings legitimately differ (e.g. πᾶσα γραφή θεόπνευστος in v.16, taken predicatively), the more common analysis is followed and noted in the annotations.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.