

2 Timothy 3:1-5

- Very similar to 1 Timothy 4:1-5 -
 “Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.”
- Timothy has been told by Paul:
 - to teach the Word in Ephesus,
 - to find others who will teach,
 - to not be afraid
 - to be ready to suffer
- NOW, Timothy is told that (apparently in spite of Paul and Timothy’s efforts) things are going to get worse and worse until finally “in the last days” the times will be the most difficult.

2 Timothy 3:1 – **“But understand this, that in the last days there will come times of difficulty.”**

3778 [e]	1161 [e]	1097 [e]	3754 [e]	1722 [e]	2078 [e]	2250 [e]	1764 [e]	2540 [e]	5467 [e]			
Touto	de	ginōske	hoti	en	eschatais	hēmerais	enstēsontai	kairoi	chalepoi			
1	Τοῦτο	δὲ	γίνωσκε	,	ὅτι	ἐν	ἐσχάταις	ἡμέραις	ἐνστήσονται	καιροὶ	χαλεποὶ	.
This	however	realize	that	in	[the] last	days	will be present	times	difficult			
DPro-ANS	Conj	V-PMA-2S	Conj	Prep	Adj-DFP	N-DFP	V-FIM-3P	N-NMP	Adj-NMP			

1. “realize” or “understand” is *ginoske*:
 - a. meaning:
 - i. “to come to know”
 - ii. “to come to recognize”
 - iii. “to come to perceive”
 - iv. “taking in knowledge”
 - v. “learn”
 - vi. “realize”
 - b. Present Imperative Active, 2nd person
 - i. Now
 - ii. Command
 - iii. Timothy does the realizing
 - c. Paul is commanding Timothy to take this information and understand that this is the condition of the church (and, society) “in the last days”
2. “the last days” is *eschatais hemerais* (“last days”)
 - a. Meaning:
 - i. *eschatais* – “last”, “extreme”, “at the last”, “finally”
 - ii. *hemerais* - a day, the period from sunrise to sunset
 - b. The phrase “last days” in scripture can be applied to all four of the below simultaneously without contradiction:
 - i. The time period initiated with the coming of the Messiah (death, burial and resurrection) which places the entire time between the Day of Pentecost (Acts 2)

until the Second Coming as the “last days”. Paul is going to identify the general character of people in the church (and, in society) during the period of time known as the Church Age.

1. So, “the last days” could accurately be identified as the Church Age.
2. Acts 2:14-24 (30 AD) – “But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words...But this is what was uttered through the prophet Joel:
“And in **the last days** it shall be, God declares,
that I will pour out my Spirit on all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams...”
3. Hebrews 1:2 (in 68 AD, 38 years after Acts 2 and a few months, 2-14, after 2 Timothy was written)– “**In these last days** he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.”

- ii. The days that Paul and Timothy were living and in which the Ephesian “church” was in rebellion to the Truth.
- iii. The final days of this period of time known as “the last days” that ends with the Second Coming. This final time will be an intensification of the corrupt character of the general period known as “the last days”. These final days of “the last days” could be known as the final days of the last days. Or, the days immediately before the Second Coming when this behavior becomes the most pronounced in the church (and, society).
- iv. The final *hamas* (“violent”) generation of a collapsing culture

3. “difficult times” or “terrible times” from *kairoi chalepoi* (“times difficult”):

- a. *kairoi* – from *kairos* /kahee-ros/ means “times”, “season”
- b. *chalepoi* – from *chalepos* /khal-ep-os/ means “hard”, “hard to bear”, “troublesome”, “harsh”, “fierce”, “violent”
 - i. translated times of “stress” and “dangerous” times
 - ii. This word *chalepoi* refers not just to the outward dangers, but also to the evil characteristics of these outward manifestations.
 - iii. The same word *chalepos* is used in Matthew 8:28 to describe the bizarre actions of two men controlled by demons:
“And when he came to the other side, to the country of the Gadarenes, two demon-possessed (or, “demonized”) men met him, coming out of the tombs, **so fierce** that no one could pass that way.
 1. Other translations say:
 - a. “exceeding fierce”
 - b. “so savage”
 - c. “so harsh”
 - d. “so violent”

- iv. Josephus records that Herod the Great resisted the seduction attempts of Cleopatra because he knew how vicious (*chalepen*) she was to everyone.
- v.

- c. Together these two Greek words (*kairoi chalepoi*) would mean:
- “a season exceedingly fierce”
 - “a savage season”
 - “a time of violence”
 - “a period of time that is hard to bear”

3:2 – “For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,”

1510 [e]	1063 [e]	3588 [e]	444 [e]	5367 [e]	5366 [e]	213 [e]
esontai	gar	hoi	anthrōpoi	philautoi	philargyroi	alazones
2 ἔσονται	γὰρ	οἱ	ἄνθρωποι	φίλαυτοι	, φιλάργυροι	, ἀλαζόνες
Will be	for	-	men	lovers of self	lovers of money	boastful
V-FIM-3P	Conj	Art-NMP	N-NMP	Adj-NMP	Adj-NMP	N-NMP

5244 [e]	989 [e]	1118 [e]	545 [e]	884 [e]	462 [e]
hyperēphanoi	blasphēmoi	goneusin	apeitheis	acharistoi	anosioi
ὑπερήφανοι	, βλάσφημοι	, γονεῦσιν	ἀπειθεῖς	, ἀχάριστοι	, ἀνόσιοι
proud	abusive	to parents	disobedient	ungrateful	unholy
Adj-NMP	Adj-NMP	N-DMP	Adj-NMP	Adj-NMP	Adj-NMP

3:3 – “heartless, unappeasable, slanderous, without self-control, brutal, not loving good,”

794 [e]	786 [e]	1228 [e]	193 [e]	434 [e]	865 [e]
astorgoi	aspondoi	diaboloι	akrateis	anēmeroi	aphilagathoi
3 ἄστοργοι	, ἄσπονδοι	, διάβολοι	, ἀκρατεῖς	, ἀνήμεροι	, ἀφιλάγαθοι
unloving	implacable	slanderous	without self-control	savage	without love of good
Adj-NMP	Adj-NMP	Adj-NMP	Adj-NMP	Adj-NMP	Adj-NMP

3:4 – “treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God,”

4273 [e]	4312 [e]	5187 [e]	5369 [e]	3123 [e]	2228 [e]	5377 [e]
prodotai	propeteis	tetyphōmenoi	philēdonoi	mallon	ē	philotheoi
4 προδόται	, προπετεῖς	, τετυφωμένοι	, φιλήδονοι	μᾶλλον	ἢ	φιλόθεοι
treacherous	reckless	puffed up	lovers of pleasure	rather	than	lovers of God
N-NMP	Adj-NMP	V-RPM/P-NMP	Adj-NMP	Adv	Conj	Adj-NMP

- 3:2-4 provides a list of 19 vices, or faulty character traits, attitudes and behaviors.
- This list includes lawlessness and amorality.
- Notice the use of the Greek prefix “a-” in these Greek words in a series in verses 3:2-3 for 7 of 8 words in a sequence:
 - Apeitheis – “disobedient”
 - Acharistoi – “ungrateful”
 - Anosioi – “unholy”
 - Astorgoi – “unloving”

- e. Aspondoi – “implacable
 - f. –
 - g. Akrateis – “without self-control”
 - h. Anemeroi – “savage”
 - i. Aphilagathoi – “without love of good”
4. The 19 character vices are:
- a. “lovers of self” – *philautoi* –
 - i. Prefix *phil-* means “fond of”
 - ii. The list begins with identification of a people who are “fond of themselves”, “lovers of themselves” which means they are consumed with self-centeredness.
 - iii. This begins the shift from reality which should begin with something like:
 - 1. “love of God” or
 - 2. personal responsibility or
 - 3. even self-respect
 - iv. Good character should not begin with “self-love” or “self-centeredness”, but with self-respect and personal responsibility
 - b. “lovers of money” – *philargyroi* –
 - i. “
 - ii. “love of money” naturally follows the first “self-love”
 - c. “boastful” – *alazones* –
 - i. This “boastful” rises from “self-love”
 - ii. This is an outward expression such as what the person says, their body language and how they behave (where the next word “proud” is an inward feeling)
 - iii. Self-love expressed through words
 - iv. This boasting overpasses the limits of truth, stressing the fact to magnify himself in his attempt to impress others.
 - d. “proud” – *hyperephanoi* –
 - i. “proud” refers to inward attitude and feelings
 - ii. Self-love expressed through thoughts
 - e. “abusive” – *blasphemoi* –
 - i. Abusive speech
 - ii. Slanderer
 - f. “disobedient (to parents) – *apeitheis (goneusin)* –
 - i. Lack respect for parents (this will lead to continued demonstrations in life of lack of respect for other authorities: teachers, coaches, employers, police, government (military service will be an impossible task)
 - g. “unloving” – *astorgoi* – without family affection, without love of kindred, destitute of love toward those whom nature itself loves.
 - i. Animal-like in what should be natural family and community relationships.
 - ii. Instead of natural love and affection of a family, these people are like beasts.
 - iii. This word here denotes primarily and properly the love between parents and children.
 - iv. All of these characteristics together make it impossible for the basic God given institutions to function. All of these will fail:
 - 1. Personal responsibility

2. Marriage
 3. Family
 4. Government
 5. Nationalism
- h. “ungrateful” – *acharistoi* –
- i. No gratitude for the benefits their parents or their culture has provided them
- i. “unholy” – *anosioi* –
- i. Nothing can be held as sacred. Their parents, culture or religion cannot pass along anything that will be honored by these people.
 - ii. They are “unholy” or consider nothing sacred in the sense that they are offensive in their thoughts, talk and actions in regard to every thing decent in life.
- j. “implacable” – *aspondoi* –
- i. “unforgiving”, “irreconcilable”
 - ii. They resist all efforts of reconciliation.
 - iii. Hostility that allows no truce.
 - iv. A man who cannot come to terms with other people.
 - v. They thrive on holding grudges. They create an atmosphere where they always perceive themselves to be mistreated which justifies their unwillingness to be apologized to.
- k. “slandering” – *diabolo* –
- i. They spread rumors instead of being reconciled with people seeking peace and mutual prosperity
 - ii. Those who promote quarrels in hope that they may gain from them. Example: threaten lawsuits or to file a complaint.
 - iii. 1 Timothy 3:11 translates this same word as “malicious talkers” or “slanders” when describing the wife of an elder – “Their wives likewise must be dignified, not slanders, but sober-minded, faithful in all things.”
- l. “no self-control” – *akrateis* –
- i. “without power”, “without self-control”
 - ii. Since they do not have “self-control” they will become “savage”
- m. “savage” – *anemeroi* –
- i. “brutal”, “untamed”, “uncivilized fear”, “savage”
 - ii. they resort to violence. As if they are fierce untamed animals
 - iii. Result of the above “no self-control”
- n. “no love of good” – *aphilagathoi* –
- i. They cannot love anything good. They do not have the capacity to appreciate “good” and “goodness”
 - ii. “without laws for good”, “haters of good”
 - iii. This is the opposite of what Paul says that an elder must be in Titus 1:8...an elder must be a “lover of good” along with being hospitable, self-controlled, upright, holy and disciplined.
- o. “treacherous” – *prodotai* – “traitor”, “betrayed”
- i. This word was used to identify a man who:
 1. was a traitor to his oath
 2. abandons another in danger

- ii. This refers to turning on your allies or your friends. These people are incapable of staying united even with people just like them.
 - 1. This is why Jesus could describe Satan's house as divided in:
 - a. Mark 3:25, "if a house is divided against itself, that house will not be able to stand."
 - b. Matthew 12:25-26 – "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?"
 - 2. Because, the works of the flesh (or, sin nature) are divisive as identified in Galatians 5:19-21, "Now the works of the flesh are evident: ...enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy...and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God."
 - iii. Treachery is motivated by the original characteristic on this list: self-love
 - iv. All these characteristics Paul is describing are among the people in the church of Ephesus, and notably, among the false teachers. It is worth suggesting that Paul may have been betrayed to the Roman authorities by one of these false teachers who was being treacherous.
- p. "reckless" – *propeteis* –
- i. "rash", "hasty", "reckless", "impulsive", "hotheads"
 - ii. They act impulsively to get the results they want immediately without thinking about the consequences.
 - iii. These are people:
 - 1. who make themselves known by their violence,
 - 2. who wreck everything,
 - 3. who take wild chances
 - iv. They are reckless and foolhardy in their:
 - 1. Decisions
 - 2. Words
 - 3. Behaviors
 - v. One who falls before or ahead
- q. "puffed up" – *tetyphomenois* –
- i. "conceited", "swollen with self-importance", "to fill with smoke"
 - ii. Their self-love, pride, arrogance blinds them to true value and what is good.
 - iii. This is a character trait Paul warned of:
 - 1. as being a problem for a new believer in 1 Timothy 3:6, "He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil."
 - 2. As being the driving force behind the false teacher's motive in 1 Timothy 6:3-4, "If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing."
- r. "lovers of pleasure" – *philedonoi* –
- i. Refers to sensual pleasures
- s. not "lovers of God" – *philotheoi* (*mallon e philotheoi*, "rather than lovers of God") –

- i. When life gives them a choice they will ultimately chose to serve themselves rather than God. So, they will serve themselves with pleasure (as listed above)
- ii. They are lovers of themselves, and not lovers of God
- iii. For these people to become “teachers” (false teachers) in the church of Ephesus they would have to substitute holiness and service to God for materialism (“lovers of money”) and pleasure (“lovers of pleasure”).

3:5 – “having the appearance of godliness, but denying its power. Avoid such people.”

2192 [e]	3446 [e]	2150 [e]	3588 [e]	1161 [e]	1411 [e]	846 [e]	720 [e]	2532 [e]	3778 [e]
echontes	morphōsin	eusebeias	tēn	de	dynamin	autēs	ērēmenoi	kai	toutous
5 ἔχοντες	μόρφωσιν	εὐσεβείας	τὴν	δὲ	δύναμιν	αὐτῆς	ἡρνημένοι	καὶ	τούτους
having	a form	of godliness	-	but	the power	of it	denying	And	these
V-PPA-NMP	N-AFS	N-GFS	Art-AFS	Conj	N-AFS	Pro-GF3S	V-RPM/P-NMP	Conj	DPro-AMP

665 [e]

apotrepu

ἀποτρέπου .

turn away from

V-PMM-2S

1. “form” or appearance” – *morphosin* – “shaping”, bringing into shape”, “embodiment”, “outline”, “outward form”, “resemblance”
 - a. The false teachers give the appearance of “godliness, but the actual essence of godliness is missing.
2. “godliness” – *eusebeias* – “reverence of God”, “godliness”
 - a. The so called “godliness” of false teachers appears as:
 - i. Meaningless religious talk and confident proclamations by self-proclaimed teachers who do not know what they are talking about as described in 1 Timothy 1:6-7, “Some have departed from these and have turned to meaningless talk. They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.”
 - ii. Asceticism – they deny to participate certain natural practices such as food, drink, marriage, sex, social life, etc. Thinking abstinence is a demonstration of their spirituality as in 1 Timothy 4:3, “They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”
3. The point is the truth will lead to maturity.
 - a. The Word will sanctify believers.
 - b. Truth will renew the mind which leads to transformation and growth into the image of Christ.
 - c. Since the false teachers do not have Truth of God’s Word they cannot be transformed by the power of God.

- d. The false teacher's false teaching must be supplemented with legalism. They will appear godly, but since they have denied the source of the power they are imitators.
- 4. "Denying" is literally "having denied" which means they have denied the Truth and are continuing to do so.
 - a. Involves more than an act of the mind
 - b. It means putting their ideas, or denial of an idea, into practice.
- 5. "turn away"
 - a. *apotrepou* – "turn away" – is present, imperative, middle and means "to turn from", "to turn oneself away from"
 - b. This is a strong verb which indicates that timothy should avoid them with horror.
 - c. Timothy is told by Paul in the present tense to "turn away from" which means a continuous action and a continual life habit.
 - d. Timothy is to constantly turn his back on people and teachers like this.
- 6. As noted in previous verses in 2 Timothy, Paul is also hoping that Timothy's behavior and teaching will provide a testimony to these very people he is to turn away from.
- 7. "and" – kai – is important because it means "and these people" are what is to be turned away from.
 - a. Obviously these vices should be avoided in Timothy's life
 - b. But, the point of verse 5 is that these people should be avoided, which includes the false teachers of 2:14-26