*‘blasphemous*,’ though the Greek word is  
“*blasphemoi*;” it has not the reference  
to things sacred unless the context necessarily leads to that meaning just at this  
point : the sins mentioned are more against  
men than against God), **disobedient to  
parents** (“the character of the times is  
much to be gathered from the manners of  
youth,” says Bengel), **ungrateful, unholy,  
without natural affection, implacable** (it  
does not appear that the word ever means  
“*truce-breakers*,’ but rather, ‘*that will  
make*’ or ‘*admit no truce*:’ i.e. implacable), **slanderers, incontinent, inhuman**  
(or, **fierce**), **no lovers of good** (so literally),  
**traitors, headlong** (either in action, or in  
passion [temper], which would in fact  
amount to the same), **besotted by pride**  
(see note, 1 Tim. iii. 6), **lovers of pleasure  
rather than lovers of God; having a** (or,  
**the?**) **form** (outward embodiment: the  
same meaning as in Rom. ii. 26, but here  
confined, by the contrast following, to the  
mere outward semblance ; whereas there, no  
contrast occurring, the outward embodiment is the real representation) **of godliness, but having denied** (not present,  
‘denying, as A. V.,—*‘renouncing*,’ as  
Conybeare; their condemnation is, that  
they are living in the semblance of God’s  
fear, but *have repudiated* its reality) **the  
power of it** (its living and renewing in-  
fluence over the heart and life).— Compare  
throughout this description, Rom. i. 30,  
31. Huther remarks, “We can hardly  
trace any formal rule of arrangement  
through these predicates. Here and there,  
it is true, a few cognate ideas are grouped  
together: the two first are connected by the prefix, ‘*lovers of*? then follow three  
words betokening high-mindedness : ‘*dis-  
obedient to parents*’ is followed by ‘*unthankful*’ this word opens a long series  
of negative epithets, but interrupted by  
‘*slanderers*:’ the following seem some of  
them to be connected in the original by  
likeness of sound: others by connexion of  
meaning, as *‘headlong*,’ and ‘*besotted  
with pride*’ But this very interpenetration serves to depict more vividly the  
whole manifoldness of the manifestation  
of evil”): **from these also** (as well as  
from those things and persons of whom he  
was before warned, ch. ii. 16, 21, 28)  
turn away (compare 1 Tim. vi. 20. This  
command shews that the Apostle treats the  
symptoms of the last times as not future  
exclusively, but in some respects present :  
see note above, ver. 1).

**6.**] **For**  
(reason of the foregoing command, seeing  
that they are already among you) **among  
the number cf these are they who  
creep** (“see how he points at the shamelessness of their conduct by this word,  
— their dishononrableness, their craft,  
their trickery.” Chrysostom) into [men’s]  
houses, and take captive (as it were prisoners; a word admirably describing the  
influence acquired by sneaking proselytizers over those presently described :  
attach to themselves entirely, so that they  
follow them as if dragged about by them)  
**silly women** (in the Greek, a diminutive of  
the word signifying women, denoting con-  
tempt) **laden with sins** (De Wette alone  
seems to have given the true reason of the  
insertion of this particular. The stress is  
on *laden*: they are burdened, their con-