

PAUL'S SECOND LETTER TO TIMOTHY

{*In this letter the Apostle Paul recognizes the help Timothy has given in the ongoing work of establishing the Christian Church and seeks to give him additional guidance. In addition Paul feels a sense of needing Timothy in Rome as he faces what for him will possibly be the end of his life.*}

CHAPTER I **LOYALTY IN THE GOSPEL**

<II Timothy 1:1-2>

¹ Paul, as the result of the will of God, an apostle of Christ Jesus, to proclaim the promise of the life which comes through fellowship with Christ Jesus: ² To Timothy, <*The name means "honor of God".*> my beloved child, grace, mercy and peace be with you from God the Father and Christ Jesus, our Lord.

LOYALTY TO THE GOSPEL

<II Timothy 1:3-18>

³ I give thanks to God, whom I serve with a clear conscience, day and night, as did my ancestors, ceaselessly remembering you in my prayers. ⁴ I recall the tears you shed and I long to see you in order that I might be filled with joy. ⁵ I recollect the sincere (*or, genuine: literally, without hypocrisy*) faith that is in you which first lived in your grandmother Lois <*The name perhaps means "more desirable" or "better".*> and also in your mother Eunice <*The name means "good victory".*> and, I am convinced, is also alive in you. ⁶ In the light of this permit me to remind you: Keep alive the flame (*literally, rekindle*) of the grace gift <"*χαρισμα*" in Greek> that is yours as the result of the laying on of hands <*Ordination?*>, ⁷ for God did not bestow upon us a cowardly spirit (*or, nature*). He gave us a spirit filled with power, with love and with self control (*or, sound judgment,*) <*i.e. the ability to discipline ourselves*>. ⁸ In the light of this do not be ashamed of witnessing to our Lord or about me as His prisoner. Instead, share suffering with me (*or, join in the company of sufferers*) on behalf of (*or, for*) the Good News by virtue of the power God provides. ⁹ God has saved us and has called us with a divine (*literally, holy*) calling, not in accordance with any of our doings, but because of His own purpose and by virtue of His grace which He has bestowed upon us in Christ Jesus from all eternity, that we should live lives that are united (*or, in unity*) with God. ¹⁰ This is because of God's grace which is manifest from all eternity in the appearing of our Savior, Christ Jesus. Christ has on the one hand brought an end to death and has also, through the Good News, brought life and immortality to light. ¹¹ As for myself, I have been appointed to proclaim (*or, preach, literally, be a herald of*) the Good News (*or, Gospel*), to be an apostle and a teacher [to the Gentiles] ¹ ¹² It is indeed for this reason I suffer in this way. I am not ashamed, however, for though I know in whom I have believed (*or perhaps, trusted*) I am confident that He has the power to preserve what I have entrusted to Him until that day. <*Paul uses the language of business here, as if his faith is a deposit in the account of God.*> ¹³ Keep holding on to the pattern of the wholesome teaching you have heard from me, dealing with guidance in faith and love which are in Christ Jesus. ¹⁴ Guard that precious truth which has been committed to you by the Holy Spirit, the truth that also dwells in us.

1 {C} So: Aleph in the third corrective hand, D, G, K, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. Omitted by Aleph in the original hand, I & Palestinian Syriac.

15 As you are aware, all those who came from Asia <i.e. the Roman province of Asia> have deserted me. Among those were Phygelus <The name means "fugitive".> and Hermogenes <The name means "born of Hermes". Both Phygelus and Hermogenes are mentioned in the apocryphal Acts of Paul.> 16 May the Lord grant His favor to the household (or, family) of Onesiphorus <The name means "profit bearing".>, for, he has often brought refreshment to my spirit and was not ashamed of my being a prisoner (literally, my chain). 17 Instead of being ashamed, upon arriving in Rome he searched eagerly for me and found me. 18 May the Lord grant that he will find mercy which comes from the Lord on the great day! Also, you are well aware of all the services he provided for me when I was in Ephesus!

CHAPTER II A GOOD SOLDIER OF JESUS CHRIST

<II Timothy 2:1-13>

1 You, my son, must keep on growing in strength which comes by means of the grace that is in Christ Jesus. 2 Having learned from me along with being taught through the help of many witnesses, you must entrust that teaching to others by passing it on to other competent people <i.e. such as shall be qualified to teach others also>. 3 As a good soldier of Christ Jesus you must accept your share of hardships <even as Paul has accepted them.> 4 Everyone who serves as a soldier determines not to get involved in (or, entangled, to avoid) the every day affairs of life <i.e. civilian life> so that he might please the officer who enlisted him. 5 Also, if anyone takes part in some athletic contest there will be no prize unless he obeys the rules (or, competes fairly). 6 The farmer who has done much difficult labor must be the first one to get a share of the crop. 7 Ponder what I am saying, for the Lord will provide you with understanding in all matters.

8 Keep Jesus Christ in mind! Risen from the dead, a descendant of David, 9 in accordance with the Good News I have preached (or, as I have declared in the Good News I preach, or, proclaim). It is for this that I suffer even at this moment in chains, <The word "δεσμοϛ" could also be translated, hand cuffs.> as though I were a criminal. Yet, the Word of God is not chained <i.e. limited>. 10 I endure all of this for the sake of those who are chosen by God (or, the elect) so that they also might gain possession of the salvation that is to be found in Christ Jesus with eternal glory. 11 This is a true saying:

'If we have died with Him,
we will live with him.
12 If we endure,
we will reign with Him.
13 If we disown Him
He will disown us.
If we are faithless,
He will remain faithful.
He cannot repudiate Himself.'

AN APPROVED WORKMAN

<II Timothy 2:14-26>

14 Keep on reminding them! Solemnly urge them in the presence of [God] ² not to engage in bickering (or, disputes about words), which activity is absolutely unprofitable and upsets the

2 {C} So: Aleph, C, G, I, several minuscules, Old Latin, Hareclean Syriac (margin), Sahidic & Bohairic Coptic, Armenian & Ethiopic. "the Lord" A, D, K, P, Psi, 048, many minuscules, Old Latin & Hareclean Syriac. "Christ" minuscules 206, 429 & 1758. Omitted by 33.

listeners completely. ¹⁵ Do your very best to present yourself before God as one who will receive God's approval, as a workman who has no need to be ashamed of his work, by correctly analyzing (*literally, cut straight*) the message (*literally, the word*) of truth. ¹⁶ Stay away from (*or, keep aloof of*) those who are irreligious, who engage in empty, irreverent chatter, for those who are thus engaged will keep on falling into even greater impiety ¹⁷ and their teaching will spread like gangrene. <The Greek word is "γαγγραινα".> Hymenaeus <The name means "pertaining to the god of marriage". cf. I Timothy 1:20.> and Philetus <The name means "beloved".> are of that sort. ¹⁸ Instead of finding the truth they have deviated from the truth (*literally, missed the mark*) by saying that [the resurrection] ³ has already taken place. They are thereby upsetting (*or, overturning, destroying*) the faith of some. ¹⁹ In spite of this God's foundation stands firm, bearing this authentication (*or, certification, literally, seal*) 'the Lord knows those who belong to Him' (cf. Numbers 16:5) and, 'Let everyone who invokes (*or, names*) the Lord's name keep away from wickedness' (cf. Isaiah 26:13, Numbers 16:26 LXX). ²⁰ In a large house there are not only utensils of gold and silver, but wooden and earthen ones also. Some of these are valuable. Others are of very little or no value <*i.e. based on their usage, if valuable they would be used for banquets, etc. Those of no value are for very common usage.*> ²¹ Whoever keeps clear of these valueless utensils will be a utensil of greater value, set apart and of use in the master's service and prepared for good service of any sort. ²² Keep on avoiding (*or, fleeing*) the cravings of youth. Zealously strive for those who [call on] ⁴ the Lord with pure hearts. ²³ Decline to become involved in foolish discussions with people who are illiterate (*or, ignorant*) for it is known that such discussions lead to quarrels. ²⁴ A servant of the Lord should not engage in quarrels. No. He must instead be kindly, <*i.e. not offensive*> toward everyone, a good teacher, willing to suffer wrong <*therefore presumably not resentful*>. ²⁵ He must be gentle as he corrects those who oppose him in the hope that God will some day grant them repentance. This leads to a knowledge of the truth so that they might come to their senses ²⁶ and as a result be freed from the snare of the Devil by whom they have been held captive that they might be obedient to Him <*thus escaping the devil's power and submitting willingly to the power of God.*>

CHAPTER III THE CHARACTER OF MEN IN THE LAST DAYS

<II Timothy 3:1-9>

¹ Remember this! In the last days there will be grievous times. ² People (*literally, men*) will be lovers of themselves, lovers of money, braggers, arrogant and abusive. They will be disobedient toward their parents, having no gratitude, no reverence, ³ no sympathy, irreconcilable (*or, unforgiving*) and slanderers. They will have no self control, be brutal, have no love for what is good, ⁴ treacherous, rash, conceited, loving pleasure instead of loving God. ⁵ They will retain a make-believe (*or, false*) piety but will reject its power. Turn away from (*or, shun*) people of that sort.

⁶ Among such are people (*literally, men*) who work their way into people's houses and mislead weak women (*literally, little women*) <*We know in the 21st century that men are as readily taken in as women.*> The women are overwhelmed by the burden of their sins ⁷ and controlled by all sorts of influences and while they are forever learning, ⁸ they are never able to arrive at an understanding of the truth. <*Jumping from one religious speaker to another leads to much "religion" but not sound*

³ {C} So: A, D, K, P, Psi, many minuscules, Sahidic & Bohairic Coptic. "the" is omitted by Aleph, G & 048 & 33.

⁴ {C} So: Aleph, D, K, P, Psi, many minuscules, Old Latin, Peshitta Syriac & Armenian. "all who call on" C, G with variants, Harclean Syriac & Sahidic Coptic. "all who love" A.

faith!>. 8 Just as Jannes and Jambres <These came to typify heretical opponents of truth in Jewish and Christian circles. cf. Exodus 7:11-12, 22; 8:7; 9:11.> opposed Moses, so these people (*literally, men*) oppose the truth, for they are corrupted in their minds and counterfeit in their faith. 9 However, they will make no further progress because their shallowness, which will be obvious to everyone, just as it has been for others <*i.e. Jannes and Jambres*>.

LAST CHARGE TO TIMOTHY

<II Timothy 3:10-4:8>

10 However, you, yourself have followed my teaching, my conduct, my purpose, my faith, my patience, my love, my fortitude, 11 my persecutions, my sufferings, all the things I endured in Antioch, Iconium and Lystra (*cf. Acts 13, 14*). You know what persecutions I endured and you also know that in spite of all this the Lord rescued me from them. 12 In fact, all those who really want to live a godly life which is devoted to obedience to Christ Jesus will undergo persecution. 13 Evil men and impostors will go on from bad to worse, deceiving (*or, misleading*) and being deceived (*or, misled*). 14 As for you: you must remain faithful in what you have learned and that of which you are convinced; knowing who your teachers were 15 and how, already when you were a tiny child (*literally, infant*), you became acquainted with (*or, knew*) the Sacred Writings which were able to make you wise so that you might obtain salvation through faith in Jesus Christ. 16 Every Scripture is divinely inspired (*literally, God in-breathed or, God's breath is therein*) and is of value (*or, profit*) for teaching, for correction of persons who are in error, for training (*or, instruction*) in righteousness (*or, right doing*). 17 Therefore the aim of Scripture is to provide that one who would be in the service of God (*literally, man of God*) might be well fitted (*or, able to meet all demands*) and perfectly equipped for every good work.

CHAPTER IV

1 I solemnly warn you in the presence of God and of Christ Jesus, the one who will judge all who are living and who are dead, [at the appearing] ⁵ in His Kingdom: 2 Proclaim the word (*or, message*) when it is opportune or when it is inopportune (*literally, good time or bad time, or, convenient and inconvenient times*). Be acquainted with it (*or, be well versed in the message*). Use convincing arguments, rebuke and encourage, showing patience and care as you teach, 3 for, the time is coming when people (*literally, men*) will not tolerate wholesome instruction. 4 Instead they will gather about them teachers who tickle their ears and satisfy them with things they desire to hear. A never ending supply of teachers will turn their attention away from the truth and cause them to listen to myths (*or, fables*). 5 Do be in control (*or, well balanced*) in all matters and you must be ready to suffer hardships. Carry out the work of an evangelist. Fulfill the duties of a minister (*literally, a deacon*).

6 As for myself, I am like a drink offering that is already being poured out. The time of my departure is arriving. 7 I have fought the grand fight. I have finished the race. I have kept the faith. 8 Now, after this, the crown of righteousness which the Lord, the righteous judge, will award me on that Day awaits me. This, of course, not simply for me, but also for [all] ⁶ those who have learned to love the thought of His appearing.

5 {C} So: Aleph in the original hand, A, C, D in the original hand, G, three minuscules, Old Latin & Bohairic Coptic. "and through the appearing" Aleph in the third corrective hand, D in the third corrective hand, H, K, P, Psi, nineteen minuscules, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic.

6 {C} So: Aleph, A, C, D in the third corrective hand, G, I, K, P, Psi, many minuscules, Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopian. Omitted by D in the original hand, two minuscules & some Old Latin.

PERSONAL INSTRUCTION

<II Timothy 4:9-18>

⁹ Make every effort to come to me as soon as possible. ¹⁰ Demas <A shortened form of Demetrius, cf. Philemon 24. The name means "popular".> has forsaken me, and has gone to Thessalonica. <A city in Macedonian Greece on the Gulf of Salonika. The present day city is called Salonica.> Crescens <The name means "growing".> has gone to [Galatia.] ⁷ <Galatia was a portion of Asia Minor, present day Turkey. The name was used to describe a political province or a geographical area. The exact location of Galatia has been lost to scholars today though the general area is known. Gallian, however, would be a portion of present day France, should the variant reading be used.> Titus has gone to Dalmatia. <This is a mountainous district on the eastern shore of the Adriatic, north of Albania.> ¹¹ Only Luke <Luke is another name for Lucias, meaning "light". Luke was a physician who accompanied Paul, cf. the "we" sections of Acts.> is with me. Contact Mark <The name means "a large hammer". There had been a falling out with Mark in Acts 15:39 but by this time it apparently was corrected.> and bring him with you. He is helpful to me in the ministry. ¹² I have sent Tychicus <The name means "chance happening". cf. Acts 20:4 Ephesians 6:21; Colossians 4:7; Titus 3:12.> to Ephesus. <Ephesus was located near the west shore of Turkey, cf. Paul's Letter to Ephesus.> ¹³ When you come bring my cloak which I left in Troas. <A seaport in northwest Turkey, about two miles south of the Dardanelles. The present day city is named Eskistanbul.> in the house of Carpus. <The name means "fruit".> and bring the books. Especially, bring the parchments. <The Greek word "μεμβράνα" would be transliterated "membranes".> ¹⁴ Alexander <The name means "defender".> the metal worker <Perhaps working in copper or iron.> did me much harm. The Lord will give him what he deserves, based on his actions. ¹⁵ You should also watch out for him because he has bitterly opposed our message.

¹⁶ On the occasion of my first defense there was no one who supported me (or, I had to make my own defense). May this not be counted against them. ¹⁷ The Lord, however, stood by me and filled me with strength so that through me the message might be fully proclaimed and all the Gentiles might hear it. I was also rescued from the jaws of the lion. <Is this a veiled reference to Nero or some other Roman ruler?> ¹⁸ The Lord will truly deliver me from every evil act and will bring me safely into His heavenly Kingdom. To Him be glory for ever and ever. Amen.

FINAL GREETINGS

<II Timothy 4:19-22>

¹⁹ My greetings to Prisca <Often translated Priscilla.> and Aquilla <These were husband and wife. cf. Acts 18, 19; I Corinthians 12:28, 19:26. Some scholars have maintained, though unable to find any proof, that Aquilla and Prisca wrote The Letter to the Hebrews.> along with Onesiphorous <cf. II Timothy 1:16-18.> and his household. ²⁰ Erastus <The name means "amiable".> has stayed in Corinth. Trophimus <cf. Acts 20, 21. The name means "nutritious".> I left behind at Miletus. <cf. Acts 20:15-17. An ancient seaport at the mouth of the Meander river in Southwest Turkey.> because he became ill. ²¹ Do hurry! Arrive before winter sets in! Eubulus, <The name means "well advised".> Pudens, <Tradition identifies him to be a friend of the Roman

⁷ {B} So: A, D, G, K, P, Psi, numerous minuscules, Old Latin, Peshitta & Harclean Syriac, some Bohairic Coptic & Ethiopic. "Gallian" Aleph, C, five minuscules, Sahidic Coptic & Ethiopian (Rome). "Galilaian" some Coptic & Armenian.

poet Martial. Tradition also says his wife was Claudia, who was of British birth. The name means "modest".> Linus, <Tradition says he was an early Roman bishop.> Claudia <The name means "lame". Tradition says she was the mother of Linus.> and all the brothers <Presumably also all of the sisters.> send greetings to you. 22 The Lord be with your spirit. Grace be with you. ⁸

SUBSCRIPTION

{ "To Timothy, II" Aleph, C, Psi, 33 & with minor variants, D, F & G. "To Timothy, II the first Ephesian Church Bishop to be installed. This was prepared in Rome but not written there by Paul because of the Roman Caesar, Nero" 1739 in the third corrective hand and the Majority Text. Other variants occur in 323, 365, 629, 630 & 1505.)

8 {C} Some manuscripts add "Amen" "Farewell in peace" or "Grace be with you, Amen." or similar variants that are not well attested.