
Δεύτερη Επιστολή του Παύλου προς Τιμοθεον



PAUL'S SECOND LETTER TO TIMOTHY

INTRODUCTION

The *Second Letter to Timothy*, often grouped with 1 Timothy and Titus as the “Pastoral Epistles,” is an earnest personal letter from a veteran missionary to a younger colleague. The farewell (4:6–8) is a moving testimony of Christian strength and hope in the face of certain (and soon) death. The style of the letter is more like that of Paul’s earlier letters than that of 1st Timothy and Titus. The letter contains the only mention in the canonical New Testament of Linus (4:21), who is traditionally considered to be Peter’s successor as Bishop of Rome. The teaching of Paul was regarded as authoritative by Gnostic and anti-Gnostic groups alike in the 2nd Century but this epistle stands out firmly and becomes a basis for anti-Gnostic positions.

Timothy was one of Paul’s travelling companions; he was from Lystra (in Asia Minor), the son of a Jewish mother and a Greek father (Ac 16:1) and had become a Christian before Paul’s arrival. He is mentioned in a number of Paul’s letters (e.g. Rm 16:21, 1Co 4:17, 2Co 1:1, Ph 1:1).

AUTHORSHIP AND DATE

The *Second Letter to Timothy* was written near the end of Paul’s (second) imprisonment in Rome, shortly before his martyrdom (in 67 CE); it is very likely the last of his canonical letters. Many scholars today question Paul’s authorship, using similar arguments to those used in the case of the [First Letter to Timothy](#).

The earliest known manuscript of this letter is in the *Codex Sinaiticus*, dated at 330–360 CE.

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¹ Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ ² Τιμοθέω ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ, ⁵ ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ⁶ δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπίδεσεως τῶν χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

⁸ Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ

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¹ Paul, apostle of Christ Jesus through the will of God in accordance with his promise of life in Christ Jesus, ² to Timothy, my dear son. Grace, mercy, and peace from God the Father and from Christ Jesus our Lord.

³ I am grateful to God – whom I serve with a clear conscience, as my ancestors did – when I remember you in my prayers constantly, night and day. ⁴ I remember your tears and long to see you again, so that I may be filled with joy. ⁵ I also remember your sincere faith, a faith that first dwelt in your grandmother Lois, and your mother Eunice, and now, I am convinced, dwells also in you. ⁶ For this reason, I am reminding you now to fan into a flame the gift of God that you possess through the laying on of my hands. ⁷ For, God did not give us a spirit of cowardice but rather the Spirit of power and love and self-control.

⁸ So, do not be ashamed of witnessing to our Lord, or of me, his prisoner; but share in my hardships for the sake of the

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¹ The NJB & NETB add an opening 'From' at the start of this verse.

² Cf. 1Tm 1:2.

³ The NJB adds 'Night and day' at the beginning of this verse.

⁴ In place of 'so that I may be filled with joy', the NJB has 'to complete my joy'.

⁵ The NJB has 'sure' in place of 'convinced'.

⁶ The NJB opens with, "That is why."

⁷ In place of 'cowardice', the NJB has 'timidity'.

⁸ The NJB repeats 'ashamed' before 'of me'.

εὐαγγελίῳ κατὰ δύναμιν θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος. ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. ¹³ ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. ¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἐρμογένης. ¹⁶ δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, ¹⁷ ἀλλὰ γενόμενος ἐν

gospel, relying on the power of God ⁹ who has saved us and called us to be holy – not because of our works but for his own purpose and grace. This grace had already been granted to us, in Christ Jesus, before time began, ¹⁰ but it has been revealed only by the appearing of our Saviour Christ Jesus, who abolished death and brought to light immortality and life through the gospel, ¹¹ in whose service I have been made herald, apostle, and teacher. ¹² That is why I suffer these things; but I am not ashamed, because I know in whom I have put my trust and I have no doubt that he is able to safeguard until that Day what I have entrusted to him. ¹³ Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. ¹⁴ With the help of the Holy Spirit who dwells in us, look after that precious thing given in trust.

¹⁵ As you know, Phygelus and Hermogenes and all in Asia have deserted me. ¹⁶ May the Lord be kind to Onesiphorus' family, because he has often been a comfort to me and was not ashamed of my chain. ¹⁷ But, when he reached Rome, he

⁹ In place of 'our works', the NJB has 'anything that we had done'.

¹⁰ The 'appearing' is here Christ's incarnation.

¹¹ At the end of this verse, some MSS add 'to the Gentiles' (cf. 1Tm 2:7).

¹² The NJB has 'I am experiencing my present sufferings' in place of 'I suffer these things'.

¹³ The NRSV opens with, "Hold as your standard."

¹⁴ Vv. 13-14 describe how Timothy must hold to the standard (cf. 1Tm 4:11-16).

¹⁵ 'Asia' here refers to the Roman province of that name, in present-day Asia Minor.

¹⁶ The NJB has 'has never been' in place of 'was not'.

¹⁷ In place of 'promptly', the NRSV has 'eagerly'.

Ῥώμη σπουδαίως ἐζήτησέν με καὶ εὔρεν ¹⁸ – δώη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ – καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

promptly searched for me and found me. ¹⁸ May the Lord grant him to find the Lord's mercy on that Day – and you know very well how much he helped me at Ephesus.

¹⁸ The phrase, *'that day'*, is a reference to the day when Onesiphorus (v. 16) stands before Christ to give account for his service.

Προς Τιμοθεον Β' 2

¹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ² καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράδου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. ³ συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ⁴ οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ⁵ ἐὰν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. ⁶ τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. ⁷ νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.

⁸ Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου. ⁹ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεταί. ¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς

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¹ So, my child, be strong in the grace that is in Christ Jesus.

² And entrust to reliable men what you have heard from me through many witnesses who will be able to teach others.

³ Suffer hardship together, like a good soldier of Christ Jesus.

⁴ No one in military service gets involved in everyday affairs, because he must win the approval of the man who enlisted him; ⁵ Also, an athlete will not be crowned unless he competes according to the rules. ⁶ and again, the famer who works hard has the first claim on the crops. ⁷ Think over what I have said; for, the Lord will give you full understanding.

⁸ Remember Jesus Christ risen from the dead, sprung from the seed of David; this is my gospel, ⁹ for which I have to put up with suffering, even to being chained like a criminal. But God's word is not chained. ¹⁰ So, I persevere for the sake of the elect,

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¹ The NJB has 'my dear son' in place of 'my child'.

² The NJB lacks the opening conjunction.

³ In place of 'Suffer hardship together', the NJB opens with 'Bear with your share of difficulties'.

⁴ For 'everyday affairs', the NJB has 'the affairs of civilian life'.

⁵ The NJB somewhat expands this verse, reading, "or again, someone who enters an athletic contest wins only by competing in the sports – a prize can be won only by competing according to the rules."

⁶ For 'the crops', the NJB has 'any crop that is harvested'.

⁷ The NJB & NETB have 'and' in place of 'for'.

⁸ The NJB opens with, "Remember the gospel I carry." In place of 'seed', the NJB has 'race' and the WEBBE has 'offspring'.

⁹ In place of 'word', the NJB & NETB have 'message'.

¹⁰ The NJB has 'those who are chosen' in place of 'the elect'.

ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. ¹¹ πιστὸς ὁ λόγος·

εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

¹² εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·

εἰ ἀρνησόμεθα, ἀκεῖνος ἀρνήσεται ἡμᾶς·

¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

¹⁴ Ταῦτα ὑπομίμησθε, διαμαρτυρούμενος ἐνώπιον τοῦ Θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. ¹⁵ σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. ¹⁹ ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων

so that they, too, may obtain the salvation that is in Christ Jesus with eternal glory. ¹¹ Here is a saying you can rely on:

If we have died with him, then we shall live with him.

¹² If we endure, then we shall reign with him.

If we disown him, then he will disown us.

¹³ If we are faithless, he is faithful still; for, he cannot deny his own self.

¹⁴ Remind them of this; and tell them before God to avoid wrangling over words: this gains nothing but the ruin of those listening. ¹⁵ Do you best to present yourself before God as a proven worker who has no need to be ashamed but rightly explaining the word of truth. ¹⁶ Avoid profane chatter – this only leads further away from true religion; ¹⁷ talk of this kind spreads like gangrene, as with Hymenaeus and Philetus, ¹⁸ who have swerved from the truth by claiming that the resurrection has already occurred. They are upsetting the faith of some. ¹⁹ But God's solid foundation stone stands firm, bearing

¹¹ Vv. 11b–13 a part of a Christian hymn.

¹² The NJB has 'persevere' in place of 'endure'.

¹³ In place of 'deny', the NJB has 'disown'.

¹⁴ Some MSS have 'the Lord' in place of 'God'.

¹⁵ The NJB ends with, "who keeps the message of truth on a straight path."

¹⁶ For 'profane chatter', the NJB has 'godless philosophical discussions'.

¹⁷ Note that 'Hymenaeus' is also mentioned in 1Tm 1:20.

¹⁸ At the start of this verse, the NJB adds 'the men'.

¹⁹ Paul here quotes from Nb 16:5. The WEBBE has 'the name of Christ' in place of 'the name of the Lord'.

τὴν σφραγίδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

²⁰ Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσοῦ καὶ ἀργυροῦ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ²¹ ἔὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. ²² τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. ²³ τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας· ²⁴ δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ²⁵ ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγραήμενοι ὑπὲρ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

this seal: “The Lord knows those who are his own,” and, “All who call on the name of the Lord must avoid evil.”

²⁰ Not all dishes in a large house are made of gold and silver; some are made of wood or clay; some are held in honour, some held cheap. ²¹ If someone cleanses himself of these faults, he will be a vessel held in honour, dedicated and fit for the Master, ready for any good work. ²² Shun youthful passions; pursue uprightness, faith, love, and peace, in union with all those who call on the Lord with a pure heart. ²³ Reject foolish and senseless speculations, understanding that they only give rise to quarrels; ²⁴ and a servant of the Lord must not engage in quarrels but must be kind to everyone, a good teacher, and patient. ²⁵ He must be gentle when he corrects people who oppose him, in the hope that God may give them a change of mind to recognise the truth ²⁶ and come to their senses, escaping the trap of the devil who made them his captives and subjected them to his will.

²⁰ The NJB has ‘earthenware’ in place of ‘clay’.

²¹ The NJB has ‘holds himself aloof’ in place of ‘cleanses himself’.

²² The NJB opens, “Turn away from the passions of youth.”

²³ In place of ‘senseless’, the NJB has ‘undisciplined’.

²⁴ The literal translation of ‘servant’ is ‘slave’.

²⁵ Another reading for ‘to recognise the truth’ is ‘and knowledge of the truth’.

²⁶ Some interpret ‘his will’ as being God’s, referring back to ‘come to their senses’.

Προς Τιμοθεον Β' 3

¹ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί· ² ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ⁴ προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι· καὶ τούτους ἀποτρέπου. ⁶ ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, ⁷ πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ⁸ ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνδίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν· ⁹ ἀλλ' οὐ προκόψουσιν ἐπὶ

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¹ You may be quite sure that, in the last days, there will be difficult times. ² Men will be self-centred, greedy, boastful, arrogant, rude, disobedient to their parents, ungrateful, unholy, ³ heartless, intractable, slanderers, profligates, savages, enemies of what is good, ⁴ treacherous, reckless, swollen by pride, preferring their own pleasure to God. ⁵ They will keep up the outward appearance of religion but will have rejected the inner power of it. Keep away from these! ⁶ Of the same kind, too, are those men who insinuate themselves into families in order to get influence over silly women who are obsessed with their sins and follow one craze after another, ⁷ always seeking learning but unable ever to come to knowledge of the truth. ⁸ Just as Jannes and Jambres defied Moses, so these men defy the truth, their minds corrupt and their faith spurious. ⁹ But they will not be able to go on much

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¹ Other readings for 'difficult' are 'dangerous' and 'distressing'.

² The NJB has 'irreligious' in place of 'unholy'.

³ The NJB adds 'they will be' before 'slanderers'.

⁴ In place of 'swollen', the NJB has 'demented'.

⁵ The NJB has 'people like that' in place of 'these'.

⁶ For 'silly', NETB has 'weak'.

⁷ The NRSV has 'being instructed' in place of 'seeking learning'.

⁸ The names, 'Jannes and Jambres', are not given in Exodus but are supplied by Jewish tradition (they were 2 of Pharaoh's magicians).

⁹ The Greek text lacks the word, 'two'.

πλεῖον, ἢ γὰρ ἄνοια αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

¹⁰ Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἴους διωγμούς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. ¹² καὶ πάντες δὲ οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρόν, πλανῶντες καὶ πλανώμενοι. ¹⁴ σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ¹⁷ ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρητισμένος.

longer: their folly, like that of the other two, must become obvious to everyone.

¹⁰ But you have followed my teaching, my conduct, my aims, my faith, my patience, and my love, my perseverance, ¹¹ and my persecutions and sufferings in Antioch, Iconium, and Lystra. What persecutions I endured! And the Lord rescued me from every one of them. ¹² But all who try to live in devotion to Christ Jesus will be persecuted; ¹³ but these wicked imposters will go from bad to worse, deceiving others, and themselves deceived. ¹⁴ You must keep to what you have been taught and know to be true; remember from whom you learned, ¹⁵ and how, from childhood, you have known the holy scriptures – from these you can learn the wisdom that leads to salvation through faith in Christ Jesus. ¹⁶ All scripture is inspired by God and useful for refuting errors, for guiding people’s lives, and teaching them to be upright. ¹⁷ This is how the man of God becomes fully equipped and ready for any good work.

¹⁰ The Greek text strongly emphasises the pronoun, ‘you’, placing it at the beginning of the sentence.

¹¹ Before ‘Antioch’, the NJB adds ‘places like’. (Cf. Ac 13–14.)

¹² The NJB lacks the name ‘Jesus’ here.

¹³ The literal translation of ‘go from bad to worse’ is ‘advance to the worse’.

¹⁴ The NJB ends with, “remember who you teachers were.”

¹⁵ In place of ‘from childhood’, the NJB has ‘ever since you were a child’.

¹⁶ The Vg opens, “All scripture that is inspired by God can be useful.” The WEBBE has, “Every Scripture is God-breathed.”

¹⁷ For ‘the man of God’, the NJB has ‘someone who is dedicated to God’.

Προς Τιμοθεον Β' 4

¹ Διαμαρτύρομαι ενώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. ² κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. ⁵ σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. ⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. ⁷ τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. ⁸ λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

2 TIMOTHY 4

¹ Before God and Christ Jesus who is to judge the living and the dead, I charge you by his appearing and his kingdom: ² proclaim the message and, welcome or unwelcome, insist on it. Reprove, rebuke, encourage – but do all with patience and with care to instruct. ³ For, the time will when people will not accept sound teaching but their ears will be itching for anything new and they will collect themselves a whole series of teachers according to their own tastes; ⁴ and then they will shut their ears to the truth and will turn to myths. ⁵ But you must keep steady all the time; put up with suffering; do the work of preaching the gospel; fulfil the service asked of you. ⁶ As for me, I am already being poured away as a libation and the time has come for me to depart. ⁷ I have fought the good fight; I have finished the race; I have kept the faith; ⁸ all there is to come for me now is the crown of uprightness that the Lord, the upright judge, will give to me on that Day; and not only to me but to all who have longed for his appearing.

2 TIMOTHY 4

¹ The NRSV opens with 'In the presence of' in place of 'Before'.

² The literal translation of 'welcome or unwelcome' is 'in season, out of season'.

³ The NJB opens, "The time is sure to come."

⁴ These 'myths' were legendary tales characteristic of the false teachers in Ephesus and Crete; cf. 1Tm 1:4, 4:7 & Ti 1:14.

⁵ At the end of the verse, the Vg adds 'Be sober' (*Sobrius esto*).

⁶ The NJB has 'my life' in place of 'I am'.

⁷ After 'fight', the NJB adds 'to the end'.

⁸ The NRSV & NETB do not capitalise 'Day'.

⁹ Σπούδασον ἔλθειν πρός με ταχέως· ¹⁰ Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· ¹¹ Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἐστὶν γάρ μοι εὐχρηστος εἰς διακονίαν. ¹² Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. ¹³ τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· ¹⁵ ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. ¹⁶ Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν· ¹⁷ ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφρονηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρυσθῆν ἐκ στόματος λέοντος. ¹⁸ ῥύσεταιί με ὁ κύριος ἀπὸ παντὸς

⁹ Make every effort to come and see me soon. ¹⁰ As it is, Demas has deserted me for love of this present world and has gone to Thessalonica, Crescens has gone to Galatia, and Titus to Dalmatia. ¹¹ Only Luke is with me. Get Mark and bring him with you; for, I find him a useful helper in my work. ¹² I have sent Tychius to Ephesus. ¹³ When you come, bring the cloak I left with Carpus in Troas, and the scrolls, especially the parchment ones. ¹⁴ Alexander the coppersmith has done me a lot of harm; the Lord will repay him as his deeds deserve. ¹⁵ Be on your guard against him yourself, because he has been bitterly contesting everything that we say.

¹⁶ At my first defence, no one came to my support. All deserted me – may it not be counted against them. ¹⁷ But the Lord stood by me and gave me power, so that through me the message might be fully proclaimed for all the Gentiles to hear; and so, I was saved from the lion's mouth. ¹⁸ The Lord will rescue me

⁹ The NJB ends with 'as soon as you can'.

¹⁰ Some MSS have 'Gaul' in place of 'Galatia'.

¹¹ The 'Mark' & 'Luke' mentioned here are, presumably, the Evangelists.

¹² It is uncertain who this 'Tychius' is.

¹³ The NRSV has 'books' in place of 'scrolls'.

¹⁴ This *may* be the same 'Alexander' mentioned in 1Tm 1:20.

¹⁵ In place of 'has been bitterly contesting', NETB has 'has vehemently opposed'.

¹⁶ For the 1st sentence, the NJB reads, "The first time I had to present my defence, no one came into court to support me."

¹⁷ The 'lion's mouth' is a common Old Testament metaphor for a violent death (Ps 7:2, 17:12, 22:21). Another possible reading here for 'message' is 'preaching'.

¹⁸ The literal translation of 'for ever and ever' is 'unto the ages of the ages'.

ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
ἐπουράνιον, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

¹⁹ Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου
οἶκον. ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ
ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ Σπούδασον πρὸ
χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

²² Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μετ' ὑμῶν.

from all evil attempts on me and bring me safely to his
heavenly kingdom. To him be glory for ever and ever. Amen.

¹⁹ Greetings to Prisca and Aquila, and the family of
Onesiphorus. ²⁰ Erastus stayed behind in Corinth and I left
Trophimus ill at Miletus. ²¹ Make every effort to come before
the winter. Greetings to you from Eubulus, Pudens, Linus,
Claudia and all the brothers.

²² The Lord be with your spirit. Grace be with you.

¹⁹ On 'Prisca and Aquila' see Ac 18:2, 18, 26, Rm 16:3-4, 1Co 16:19; in the NT, 'Priscilla' and 'Prisca' are the same person.

²⁰ On 'Trophimus', see Ac 20:4, 21, 29.

²¹ After 'brothers', the NRSV & NETB add 'and sisters'.

²² Some MSS add 'Jesus Christ' after 'Lord' and, at the end of the verse, add 'Amen'.