

2 Timothy One

- 1 παῦλος ἀπόστολος ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ κατ' Paul an apostle of Jesus Christ through the will of God according to ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ ἰησοῦ 2 τιμοθέῳ ἀγαπητῷ τέκνῳ the promise of life – in Christ Jesus to Timothy, beloved child,¹ χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς² καὶ χριστοῦ ἰησοῦ τοῦ κυρίου grace, mercy, peace from God the Father and Christ Jesus the Lord ἡμῶν. of us.
- 3 χάριν ἔχω τῷ θεῷ ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ thanks I have – to God Whom I serve as my ancestors with pure συνειδήσει ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηίαν ἐν a conscience as unceasing I have – concerning you remembrance in ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας 4 ἐπιποθῶν σε ἰδεῖν the supplications of me night and day, longing you to see, μεμνημένος σου τῶν δακρῶν ἵνα χαρᾶς πληρωθῶ, having been remembered of you the tears in order that of joy I may be filled, 5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις a remembrance receiving of the in you unhypocritical faith, which ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου λωΐδι καὶ τῇ μητρὶ indwelt first in the grandmother of you, Lois,³ and in the mother σου εὐνίκη πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ 6 δι' ἣν αἰτίαν of you, Eunice⁴, I have been persuaded then that it is also in you. for which reason ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ ὃ ἐστὶν ἐν I remind you to rekindle the gift – of God which is in σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ you through the laying on of the hands of me. not For gave to you – θεὸς πνεῦμα δειλίας⁵ ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.⁶ God a spirit of timidity but of power and of love and of a wise mentality.
- 8 μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν⁷ μηδὲ not Therefore do be ashamed of the testimony of the Lord of us nor ἔμε τὸν δέσμιον αὐτοῦ ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ me, the prisoner of Him, but suffer together for the gospel κατὰ δύναμιν θεοῦ 9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος according to the power of God, the one having saved us and having called us κλήσει⁸ ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατ' with a calling holy, not according to the works of us, but according to ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν χριστῷ His own purpose and grace the one having been given to us in Christ ἰησοῦ πρὸ χρόνων αἰωνίων.⁹ Jesus before times perpetual.

2 Timothy One

1 Paul, an apostle of Jesus Christ through the will of God according to the promise of life in Christ Jesus ²to Timothy, beloved child, Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I give thanks to God, Whom I serve as did my ancestors, with a pure conscience, as I have unceasing remembrance concerning you in my supplications day and night. ⁴Because your tears have been brought to mind, I am longing to see you, so that I might be filled with joy, ⁵when I have a recollection the non-hypocritical faith in you, which first indwelt your grandmother, Lois, and in your mother, Eunice, I am persuaded then that it is also in you. ⁶Therefore, I remind you to rekindle the gift of God which is in you through the laying on of my hands. ⁷For God did not give you a spirit of timidity, but of power and love and of a wise mentality.

8 Therefore, do not be ashamed of the testimony of our Lord, nor of me, His prisoner, but suffer together for the gospel according to the power of God, ⁹who saved and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before perpetual times.

¹⁰but now having been manifested through the visible appearance of our savior, Jesus Christ, on one hand having canceled death, but on the other hand having enlightened life and incorruption through the gospel, ¹¹unto which I myself was appointed a herald, and an apostle, and a teacher of Gentiles. ¹²For this cause I also suffer these things, but I am not ashamed, for I know in whom I have believed, and I have been persuaded that He is able to guard the thing I entrusted until that day.

13 Hold to a pattern of healthy words which you heard from me in faith and love in Christ Jesus. ¹⁴Guard the good thing entrusted to you through the Holy Spirit who indwells you.

15 You know this, that all the people in Asia have been turned away from me, among whom are Phygellus and Hermogenes. ¹⁶May the Lord grant mercy on the household of Onesiphorus because he refreshed me many times, and was not ashamed of my chains, ¹⁷but after he arrived in Rome, he very diligently sought and found me. ¹⁸And you yourself know very well the many ways he ministered in Ephesus.

10 φανερωθείσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ
having been manifested but now through the visible appearance of the

σωτήρος ἡμῶν ἰησοῦ χριστοῦ καταργήσαντος μὲν τὸν θάνατον
savior of us Jesus Christ, having canceled on one hand – death

φωτίσαντος δὲ ζωῆν καὶ ἀφθαρσίαν διὰ τοῦ
having enlightened but on the other hand life and incorruption through the

εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ
gospel, unto which I was placed myself a herald and an apostle and

διδάσκαλος ἐθνῶν. ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ
a teacher of Gentiles. For which cause also these things I suffer, but not

ἐπαισχύνομαι οἶδα γὰρ ᾧ πεπίστευκα καὶ πέπεισμαι
I am ashamed, I know for in whom I have believed and I have been persuaded

ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν
that able He is the entrusted thing of me to guard until that –

ἡμέραν.
day.

13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν
a pattern Hold to healthy words, which from me you heard in

πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ ἰησοῦ. ¹⁴ τὴν καλὴν παραθήκην
faith and love – in Christ Jesus. the good entrusted thing

φυλάξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
Guard through the Spirit Holy the one indwelling in you.

15 οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν
You know this, that were caused to turn away from me all¹⁰ the ones in

τῇ ἀσίᾳ ὧν ἐστὶν φύγελος καὶ ἐρμογένης.¹¹ ¹⁶ δώη¹² ἔλεος
– Asia, of whom are Phygellus and Hermogenes. May grant mercy

ὁ κύριος τῷ ὀνησιφόρου¹³ οἴκῳ ὅτι πολλάκις με ἀνέψυξεν
the Lord to the of Onesiphorus household because many times me he refreshed

καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη ¹⁷ ἀλλὰ γενόμενος ἐν
and the chain(s)¹⁴ of me not he was ashamed, but having come to be in

Ῥώμῃ σπουδαιότερον ἐζήτησέν με καὶ εὑρεν.¹⁵ ¹⁸ δώη¹⁶ αὐτῷ ὁ
Rome, more diligently he sought me and found. May grant to him the

κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα
Lord to find mercy from the Lord on that – day. And as many ways as

ἐν ἐφέσω διηκόνησεν βέλτιον¹⁷ σὺ γινώσκεις.¹⁸
in Ephesus he ministered very well yourself you know.

2 Timothy Two

1 σὺ οὖν τέκνον μου ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν
 yourself Therefore child of me be empowered by the grace the one in
 χρυστῷ ἰησοῦ. 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν
 Christ Jesus. And which things you heard from me through many
 μαρτύρων ταῦτα παράθου πιστοῖς ἀνθρώποις οἵτινες ἱκανοὶ
 witnesses these things present¹⁹ to faithful men²⁰ who qualified²¹
 ἔσονται καὶ ἑτέρους διδάξαι. 3 σὺ οὖν κακοπάθησον, ὡς καλὸς
 will be also others to teach. you Therefore endure suffering as a good
 στρατιώτης ἰησοῦ χριστοῦ. 4 οὐδεὶς στρατευόμενος ἐμπλέκεται
 soldier of Jesus Christ. No one soldiering in a war becomes entangled
 ταῖς τοῦ βίου πραγματείαις ἵνα τῷ στρατολογήσαντι
 with the – of life activities, in order that the one having enlisted *him*
 ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῆ τις οὐ
 he may please. if And also should compete athletically anyone, not
 στεφανούται ἐὰν μὴ νομίμως ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν
 he is crowned unless lawfully he competes. the laboring farmer
 δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν 7 νόει
 It is necessary first of the fruit to take his share. Think about
 ἃ λέγω, δόξῃ γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν
 which things I say: may give for you the Lord understanding in all things.
 8 μνημόνευε ἰησοῦν χριστὸν ἐγηγεμένον ἐκ νεκρῶν ἐκ
 Remember Jesus Christ having been raised from dead ones from
 σπέρματος δαυὶδ κατὰ τὸ εὐαγγέλιόν μου²² 9 ἐν ᾧ
 seed of David according to the gospel of me, in which
 κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος ἀλλ' ὁ λόγος τοῦ θεοῦ
 I endure suffering up to bonds²³ as a criminal but the word – of God
 οὐ δέδεται. 10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς
 not has been bound. Because of this all things I endure because of the
 ἐκλεκτούς ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν²⁴ τῆς ἐν
 elect ones, in order that also themselves salvation they should obtain the one in
 χρυστῷ ἰησοῦ μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ
 Christ Jesus with glory perpetual.²⁵ believable is The word,²⁶ if²⁷ for
 συναπεθάνομεν καὶ συζήσομεν· 12 εἰ ὑπομένομεν καὶ
 we died with *Him* also we shall live with *Him*,²⁸ if we endure, also
 συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
 we shall reign with *Him*; if we deny *Him*, also that one will deny us;
 13 εἰ ἀπιστοῦμεν ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ
 if do not believe, that one faithful remains; to deny Himself not
 δύναται.
 He is able.

2 Timothy Two

1 Therefore, my child, you yourself be empowered by the grace which is in Christ Jesus. ²And the things which you heard from me through many witnesses, present these things to faithful men who will be qualified to teach others also. ³Therefore, endure suffering as a good soldier of Jesus Christ. ⁴No one who soldiers in a war becomes entangled with the activities of daily life, in order that he may please the one who enlisted him. ⁵And also, if anyone should compete athletically, he is not crowned unless he competes lawfully. ⁶It is necessary for the farmer who labors to first take his share of the produce. ⁷Think about the things which I say: for the Lord may give you understanding in all things.

8 Remember that Jesus Christ, who is from the seed of David, has been raised from the dead according to my gospel, ⁹for which I endure suffering including bonds as a criminal, but the word of God has not been bound. ¹⁰Because of this I endure all things on account of the elect, in order that also they should obtain salvation with perpetual glory, which is in Christ Jesus. ¹¹The word is believable; for if we died with him, we shall also live with him; ¹²if we endure, we shall also reign with Him; if we deny Him, that one will also deny us; ¹³if we do not believe, that one remains faithful; He is not able to deny Himself.

14 Cause them to remember these things, admonishing them in the presence of the Lord not to argue about words resulting in nothing useful, causing the ruination of the ones who hear. ¹⁵Be diligent to present yourself approved to God as an unashamed worker, while cutting a straight path through the word of the truth. ¹⁶But stay away from profane empty discussions, for they will advance unto more impiety, ¹⁷and their word will spread like gangrene, among whom are Hymenaeus and Philetus, ¹⁸who concerning the truth have missed the mark, stating the resurrection to have already occurred, and over turn the faith of some. ¹⁹However, the firm foundation of God stands, having this seal: The Lord knows the ones who are His, and, Let the one who names the name of the Lord abstain from every unrighteousness. ²⁰But in a large house there are not only vessels of gold and silver, but also wood and clay, and some things indeed for honor, but other things for dishonor. ²¹Therefore, if someone should completely clean himself from these things, he will be a vessel for honor, having been sanctified and useful for the master, having been prepared for every good work.

22 Now flee youthful lusts, but pursue righteousness, faith, love, and peace, with the ones who call on the Lord from a clean heart.

14 ταῦτα ὑπομίμησε διαμαρτυρόμενος ἐνώπιον τοῦ
these things Cause them to remember admonishing them in the presence of the
κυρίου μὴ λογομαχεῖν²⁹ εἰς³⁰ οὐδὲν χρήσιμον ἐπὶ³¹ καταστροφῇ
Lord not to argue about words unto nothing useful, causing the ruination
τῶν ἀκούοντων. 15 σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ
of the ones hearing. Be diligent yourself approved to present –
θεῷ ἐργάτην ἀνεπαίσχυντον ὀρθοτομοῦντα³² τὸν λόγον τῆς³³
God, as a worker unashamed, cutting a straight path through the word of the
ἀληθείας. 16 τὰς δὲ βεβήλους³⁴ κενοφωνίας περιῖστασο, ἐπὶ πλείον
truth. – But profane empty noises stand away from, unto more
γὰρ προκόψουσιν ἀσεβείας 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα
for they will move toward impiety, and the word of them like gangrene
νομὴν ἔξει· ὧν ἐστὶν ὑμέναιος καὶ φίλητος, 18 οἵτινες
spreading will have; of whom are Hymenaeus and Philetus, who
περὶ τὴν ἀλήθειαν ἠστόχησαν³⁵ λέγοντες τὴν ἀνάστασιν
concerning the truth have missed the mark saying the resurrection
ἤδη γεγονέναι καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ
already to have occurred, and turn over³⁶ the of some faith. the
μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν³⁷ ἔχων τὴν σφραγίδα ταύτην
However firm foundation – of God has stood, having – seal³⁸ this;
ἔγνω κύριος τοὺς ὄντας αὐτοῦ καὶ ἀποστήτω ἀπὸ ἀδικίας πᾶς
knew The Lord the ones being His, and, Let abstain from unrighteousness every
ὁ ὀνομάζων τὸ ὄνομα κυρίου 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν
the one naming the name of the Lord.³⁹ in a large⁴⁰ But house not there are
μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα καὶ
only vessels of gold and silver but also wood and clay, and
ἄ⁴¹ μὲν εἰς τιμὴν ἄ δὲ εἰς ἀτιμίαν. 21 ἔαν οὖν τις
some indeed for honor, others but for dishonor. if Therefore someone
ἐκκαθάρη ἑαυτὸν ἀπὸ τούτων ἔσται σκεῦος εἰς τιμὴν
should completely clean himself from these things he will be a vessel for honor
ἡγιασμένον⁴² καὶ εὐχρηστον τῷ δεσπότῃ εἰς πᾶν ἔργον ἀγαθὸν
having been sanctified and useful for the master unto every work good
ἠτοιμασμένον.⁴³
having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε δίωκε δὲ δικαιοσύνην πίστιν
– Now youthful strong desires flee, pursue but righteousness, faith,
ἀγάπην εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ
love, and peace, with the ones calling on the Lord from
καθαρᾶς καρδίας.⁴⁴
a clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ εἰδῶς⁴⁵ ὅτι
 – But foolish and ignorant questions avoid having known that
 γεινώσιν μάχας· 24 δούλον δὲ κυρίου οὐ δεῖ μάχεσθαι
 they beget quarrels. a slave And of the Lord not it is necessary to quarrel,
 ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν ἀνεξίκακον 25 ἐν
 but kind to be to all, an able teacher, patient, in
 πρᾶότητι⁴⁶ παιδεύοντα τοὺς ἀντιδιατιθεμένους. μήποτε δῶ
 meekness instructing the ones opposing you. Perhaps may give
 αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ
 to them – God repentance unto a full knowledge of truth, and
 ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος,
 they come to their senses, being delivered from the of the devil snare,
 ἐζωγρημένοι ὑπ' αὐτοῦ εἰς⁴⁷ τὸ ἐκείνου θέλημα.
 having been taken alive by him unto the of that one will.

2 Timothy Three

1 τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ
 this But know, that in the last days will arrive seasons
 χαλεποί⁴⁸. 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι φιλάργυροι
 violent. will be For – men lovers of selves, lovers of money,
 ἀλαζόνες⁴⁹ ὑπερήφανοι⁵⁰ βλάσφημοι γονεῦσιν ἀπειθεῖς ἀχάριστοι,
 braggerts, haughty, blasphemers, to parents disobedient, ungrateful,
 ἀνόσιοι⁵¹ 3 ἄστοργοι ἄσπονδοι⁵² διάβολοι ἀκρατεῖς
 anti-sacred, without normal affection, irreconcilable, slanderous, out of control
 ἀνήμεροι⁵³ ἀφιλάγαθοι⁵⁴ 4 προδόται προπετεῖς τετυφωμένοι⁵⁵
 brutal, not loving goodness, traitors, reckless, puffed up with pride
 φιλήδονοι μᾶλλον ἢ φιλόθεοι 5 ἔχοντες μόρφωσιν εὐσεβείας
 lovers of pleasure rather than lovers of God, having a form of piety
 τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι.⁵⁶ καὶ τούτους ἀποτρέπου.⁵⁷
 the but power of it having denied. And these people turn away from.
 6 ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς
 from among these people For are the ones insinuating themselves into
 τὰς οἰκίας καὶ αἰχμαλωτεύοντες γυναικάρια⁵⁸ σεσωρευμένα
 – houses and leading captive foolish women having been overwhelmed
 ἁμαρτίαις ἀγόμενα ἐπιθυμίαις ποικίλαις 7 πάντοτε μαθηάνοντα
 by sins, being led by strong desires of various kinds, always learning
 καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.
 and not ever unto a full knowledge of truth to come being able.

²³But avoid foolish and ignorant questions, because you know that they beget disputes. ²⁴And it is not necessary for a slave of the Lord to quarrel, but to be kind to all, an able teacher, patient, ²⁵in meekness instructing the ones who oppose you. Perhaps God may give them repentance unto a full knowledge of truth, ²⁶and they come to their senses, being delivered from the snare of the devil, having been taken alive by him, resulting in doing that one's will.

2 Timothy Three

1 But know this, that in the last days violent seasons will arrive. ²For men will be lovers of themselves, lovers of money, ³without normal affection, irreconcilable, slanderous, out of control, brutal, not loving goodness, ⁴traitors, reckless, puffed up with pride, lovers of pleasure rather than lovers of God, ⁵having a form of piety, but denying its power. And turn away from these people. ⁶For from among these people are the ones who insinuate themselves into houses and leading captive foolish women who have become overwhelmed by sins, ⁷always learning and not ever being able to come to a full knowledge of truth.

⁸And the manner in which Jannes and Jambres stood opposed Moses, so also these people are standing against the truth, men having been corrupted with reference to the mind, disapproved concerning the faith. ⁹But they will not advance further, for their foolishness will be obvious to all, as the foolishness of those men came to be.

10 On the other hand, you yourself have followed closely my teaching, my conduct, my purpose, my faith, my longsuffering, my love, my endurance, ¹¹my persecutions, my sufferings (which persecutions I bore up under. And the Lord rescued me from all of them). ¹²And certainly all who desire to live reverently in Christ Jesus will be persecuted. ¹³But evil men and impostors will get worse, deceiving and being deceived. ¹⁴But remain in the things which you have learned and have been fully persuaded, knowing from whom you learned them, ¹⁵and that from a young child you have known your sacred letters, which have been able to cause you to become wise to salvation through faith which is in Christ Jesus.

8 ὃν τρόπον⁵⁹ δὲ Ιάαννης καὶ Ιάμβρης ἀντέστησαν Μωϋσεὶ οὕτως in which *the* manner And Jannes and Jambres stood against Moses, so καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι⁶⁰ also these ones are withstanding the truth, men having been corrupted τὸν νοῦν ἀδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ προκόψουσιν in the mind, disapproved concerning the faith.⁶¹ But not they will advance ἐπὶ⁶² πλεῖον, ἢ γὰρ ἄνοια⁶³ αὐτῶν ἔκδηλος ἔσται πᾶσιν ὡς καὶ to more, the for foolishness of them obvious will be to all, as also ἡ ἐκείνων⁶⁴ ἐγένετο. the *foolishness* of those men came to be.

10 σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ τῇ⁶⁵ yourself On the other hand you have followed closely of me the teaching, the ἀγωγῇ τῇ προθέσει τῇ πίστει τῇ μακροθυμίᾳ τῇ ἀγάπῃ τῇ ὑπομονῇ leading,⁶⁶ the purpose, the faith, the longsuffering, the love, the endurance,

11 τοῖς διωγμοῖς τοῖς παθήμασιν οἷά μοι ἐγένετο ἐν the persecutions, the sufferings, which things to me happened in ἀντιοχείᾳ ἐν ἰκονίῳ ἐν λύστροις οἷους διωγμοὺς ὑπήνεγκα. καὶ Antioch, in Iconium, in Lystra (which persecutions I bore up under. And ἐκ πάντων με ἐρρύσατο ὁ κύριος. 12 καὶ⁶⁷ πάντες δὲ οἱ from all of them me rescued the Lord). certainly all And the ones

θέλοντες εὐσεβῶς⁶⁸ ζῆν ἐν χριστῷ ἰησοῦ διωχθήσονται. 13 πονηροὶ⁶⁹ desiring reverently to live in Christ Jesus will be persecuted. evil

δὲ ἄνθρωποι καὶ γόητες⁷⁰ προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες But men and impostors will advance toward the worse, deceiving

καὶ πλανώμενοι. 14 σὺ δὲ μένε ἐν οἷς ἔμαθες and being deceived. yourself But you abide in which things you have learned,

καὶ ἐπιστώθης εἰδὼς παρὰ τίνος ἔμαθες 15 καὶ ὅτι and were fully persuaded, having known from whom you learned *them*, and that

ἀπὸ βρέφους τὰ ἱερὰ γράμματα⁷¹ οἶδας τὰ δυνάμειά from *an* infant the sacred letters you have known, the ones having been able

σε⁷² σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν χριστῷ you to become wise unto salvation through faith which *is* in Christ

ἰησοῦ. 16 πᾶσα⁷³ γραφή⁷⁴ θεόπνευστος⁷⁵ καὶ ὠφέλιμος⁷⁶ πρὸς Jesus. All Scripture *is* God-breathed and profitable for

διδασκαλίαν πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν πρὸς παιδείαν τὴν teaching, for proof, for correction for child discipline

ἐν δικαιοσύνῃ 17 ἵνα ἄρτιος⁷⁷ ᾖ ὁ τοῦ θεοῦ ἄνθρωπος in righteousness, in order that complete may be the – of God man,

πρὸς πᾶν ἔργον ἀγαθὸν⁷⁸ ἐξηρτισμένος.⁷⁹ for every work good having been thoroughly furnished.

2 Timothy Four

1 διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ κυρίου
strongly assert Therefore I in the presence – God and the Lord
ἰησοῦ χριστοῦ τοῦ μέλλοντος⁸⁰ κρίνειν ζῶντας καὶ νεκρούς κατὰ⁸¹
Jesus Christ the one going to judge *the* living and *the* dead at
τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ⁸², 2 κήρυξον⁸³ τὸν
the appearance of Him and the kingdom of Him, proclaim the
λόγον⁸⁴ ἐπίστηθι⁸⁵ εὐκαίρως ἀκαίρως⁸⁶ ἔλεγξον ἐπιτίμησον
word, be ready seasonally, unseasonably convince reprove
παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται γὰρ καιρὸς
encourage with all longsuffering and doctrine.⁸⁷ will be For a
season
ὅτε τῆς ὑγιαίνουσης διδασκαλίας οὐκ ἀνέξονται⁸⁸ ἀλλὰ κατὰ
when the being healthy teaching not will be accepted but according to
τὰς ἐπιθυμίας τὰς⁸⁹ ἰδίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους
the strong desires their own, to themselves they will accumulate teachers
κνηθόμενοι⁹⁰ τὴν ἀκοήν, 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν⁹¹
being itchy the ear, and from on the one hand the truth their
ἀκοήν ἀποστρέψουσιν ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.⁹²
ear they will turn from, to on the other hand – myths they will be turned.
5 σὺ δὲ νῆφε ἐν πᾶσιν. κακοπάθησον· ἔργον ποίησον
you But remain sober in all things. Endure suffering; *the* work do
εὐαγγελιστοῦ· τὴν διακονίαν⁹³ σου πληροφόρησον.⁹⁴
of an evangelist; the service of you fully carry out.
6 ἐγὼ γὰρ ἤδη σπένδομαι⁹⁵ καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεώς
I For already am being poured out, and the season⁹⁶ – of my departure
ἔφέστηκεν.⁹⁷ 7 τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι τὸν δρόμον
has stood by. – fight the good I have fought, the racecourse
τετέλεκα⁹⁸ τὴν πίστιν τετήρηκα.⁹⁹ 8 λοιπὸν ἀπόκειται μοι ὁ τῆς
I have finished, the faith I have kept. Finally, is reserved for me the –
δικαιοσύνης στέφανος ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ
of righteousness wreath,¹⁰⁰ which will deliver to me the Lord on that –
ἡμέρᾳ ὁ δίκαιος κριτής, οὐ μόνον δὲ¹⁰¹ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς
day, the righteous judge, not only though to me but also to all the ones
ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.
having loved the appearance of Him.
9 σπουδάσον ἐλθεῖν πρὸς με ταχέως.¹⁰² 10 δημᾶς γὰρ με ἐγκατέλιπεν
Be diligent to come to me quickly. Demas For me abandoned
ἀγαπήσας τὸν νῦν αἰῶνα¹⁰³ καὶ ἐπορεύθη εἰς θεσσαλονίκην κρήσκης
having loved the now age and he went to Thessalonica, Crescens
εἰς γαλατίαν τίτος εἰς δαλματίαν.
to Galatia, Titus to Dalmatia.¹⁰⁴

2 Timothy Four

1 Therefore, I strongly assert in the presence of God and the Lord Jesus Christ, who is going to judge the living and the dead at His appearance and His kingdom, ²proclaim the word, be ready in season and out of season, convince, reprove, encourage with all longsuffering and doctrine. ³For there will be a season when the teaching which is healthy will not be accepted, but according to their own lusts, their ear being itchy, they will accumulate teachers to themselves. ⁴and, on the one hand, they will turn their ear from the truth, but on the other hand, they will be turned away to myths. ⁵But remain sober in all things. Endure suffering; do the work of an evangelist; fully carry out your service.

6 For I am already being poured out, and the season of my departure has drawn near. ⁷I have fought the good fight, I have finished the racecourse, I have kept the faith. ⁸Finally, the crown of righteousness is reserved for me, which the Lord, the righteous judge, will deliver to me on that day, although not only to me, but also to all who have loved His appearance.

9 Be diligent to come to me quickly. ¹⁰For Demas has abandoned me, having loved the current age, and he went to Thessalonica, Crescens to Galatia, Titus to Dalmatia.

¹¹Only Luke is with me. When you have gotten Mark, bring him with you, for he is useful to me for service. ¹²And I sent Tychicus to Ephesus. ¹³When you come, bring the heavy cloak which I left in Troas with Carpus, and the books, above all the parchments.

14 Alexander the copper-smith perpetrated many harmful things against me. May the Lord recompense him according to his works; whom also you yourself also strongly guard against, for he greatly stood against our words.

16 In my first defense, none came together with me, but all deserted me. May it not be reckoned against them. ¹⁷But the Lord stood by me, and He empowered me, in order that through me the proclamation may be accomplished, and all the Gentiles might hear. And I was rescued from the mouth of the lion. ¹⁸And the Lord will rescue me from all evil works, and will save me for His kingdom, the heavenly one, to whom be the glory forever and ever.

19 Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰Erastus remained in Corinth, but I left Trophimus in Miletus because he was ill. ²¹Be diligent to come before winter. Eubulus greets you; also Pudens and Linus and Claudia and all the brothers greet you.

22 May the Lord Jesus Christ be with your spirit. His grace be with you. Amen.

11 λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. μάρκον ἀναλαβῶν¹⁰⁵ ἄγε μετὰ
Luke is Only with me. Mark having gotten bring *him* with

σεαυτοῦ ἔστιν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 τυχικὸν δὲ
yourself, he is for to me of use for service. Tychicus And

ἀπέστειλα εἰς ἔφεσον.¹⁰⁶ 13 τὸν φελόνην¹⁰⁷ ὃν ἀπέλιπον ἐν τρωάδι
I sent to Ephesus. the heavy cloak which I left in Troas¹⁰⁸

παρὰ κάρπῳ ἐρχόμενος φέρε καὶ τὰ βιβλία μάλιστα τὰς μεμβράνας.¹⁰⁹
with Carpus when coming bring, and the books, above all the parchments.¹¹⁰

14 ἀλέξανδρος¹¹¹ ὁ χαλκεὺς¹¹² πολλὰ μοι κακὰ ἐνεδείξατο.
Alexander the coppersmith many things to me harmful perpetrated.

ἀποδώῃ αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· 15 ὃν καὶ
May recompense him the Lord according to the works of him; whom also

σὺ φυλάσσου¹¹³ λίαν γὰρ ἀνθέστηκεν τοῖς
yourself you strongly guard against, greatly for took a stand against –

ἡμετέροις λόγοις.
our words.

16 ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο, ἀλλὰ πάντες
In the first of me defense none with me came together, but all

με ἐγκατέλιπον. μὴ αὐτοῖς λογισθεῖν. 17 ὁ δὲ κύριός μοι παρέστη
me deserted. not to them May it be reckoned. the But Lord me stood by

καὶ ἐνεδυνάμωσέν με ἵνα δι' ἐμοῦ τὸ κήρυγμα
and empowered me in order that through me the proclamation

πληροφορηθῇ καὶ ἀκούσῃ πάντα τὰ ἔθνη. καὶ ἐρρύσθην ἐκ
might be filled up and might hear all the Gentiles. And I was rescued from

στόματος λέοντος.¹¹⁴ 18 καὶ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου
the mouth of *the* lion. And will rescue me the Lord from all works

πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον,¹¹⁵
evil, and will save *me* for the kingdom of Him the heavenly one,

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
to whom be the glory unto the ages of the ages. Amen.

19 ἄσπασαι πρίσκαν καὶ ἀκύλαν καὶ τὸν ὀνησιφόρου οἶκον 20 ἔραστος
Greet Prisca and Aquila, and the of Onesiphorus household. Erastus

ἔμεινεν ἐν κορίνθῳ τρόφιμον δὲ ἀπέλιπον ἐν μιλήτῳ ἀσθινοῦντα.¹¹⁶ 21
remained in Corinth, Trophimus but I left in Miletus being ill.

σπούδασον πρὸ χειμῶνος ἐλθεῖν. ἀσπάζεται σε εὐβουλος· καὶ πούδης
Be diligent before winter to come. greets you Eubulus; also Pudens

καὶ λίνος καὶ κλαυδία καὶ οἱ ἀδελφοὶ πάντες
and Linus and Claudia and the brothers all *greet* you.

22 ὁ κύριος ἰησοῦς χριστὸς μετὰ τοῦ πνεύματός σου. ἡ¹¹⁷
May the Lord Jesus Christ *be* with the spirit of you. The

χάρις μεθ' ὑμῶν ἀμήν.
grace *be* with you. Amen.

End Notes

- 1 Figuratively, Timothy was Paul's child (τέκνον, *born one*). He likely became a believer in Christ as the result of Paul's earlier ministry in Lystra. However, it is likely that he was already a justified believer in the Old Testament sense, and was then brought into the grace program for daily living by Paul's ministry. He had been taught the Hebrew writings from childhood (3:15).
- 2 χάρις, ἔλεος, and εἰρήνη all have their source in God the Father (ἀπὸ θεοῦ πατρὸς). While grace, mercy, and peace were common terms of greeting at the time, Paul elevates them to their doctrinal meaning with stating that they are from God the Father. *Grace* is favorable provision, *mercy* is withholding of deserved punishment, and *peace* is lack of strife. These are three ideals from God that should be the expectation of every spiritual believer.
- 3 The meaning of *Lois* is uncertain. Various ideas have been put forth, the most popular being "Better." However, this seems unlikely. Rather, it appears that the original meaning of the word has been lost to history.
- 4 *Eunice* is a Greek name. It means "good victor."
- 5 δειλία, found only here in the New Testament, carries personal lack of action brought on by cowardice. It is not abject fear or terror (φοβος). Bengel says, "This is that of which the causes are within more than from without. The act of fear within too much exaggerates the causes without." It's probable that Timothy was not standing up to the opponents of truth, perhaps for fear of ridicule, or refutation. Herein is the primary purpose for Paul's writing, to encourage Timothy in the face of resistance from evil men.
- 6 The three-fold attitude from God that is opposed to timidity caused by internal fear (δειλία) is, δυνάμειος καὶ ἀγάπης καὶ σωφρονισμοῦ. These three are divine qualities, not those inherent in the human nature. They are from God. The word *spirit* (πνεῦμα) is modified by these three words as a collective description. Some have thought that the word *spirit* refers to the Holy Spirit, but, while possible, that is unlikely. It is much more likely to be the human spirit. This is the view of Marvin Vincent who states pneuma is, "the human spirit as endowed by the Holy Spirit." Simply stated, if this refers to the Holy Spirit, why did Paul simply say so? Also we ask, Is it likely that Paul would use the word *gave* (ἔδωκεν), to indicate a relationship to the Holy Spirit with a believer? Paul's consistent testimony is that the Holy Spirit indwells the believer at the point of faith. This issue is the use of Timothy's spiritual gift apart from timidity caused by fear. We would say today that Timothy had an attitude problem. But the God-given solution was available. Timothy is not being encouraged to do something new, but to begin again doing something for which he was equipped already. He was gifted, he had the ability to use that gift, which ability was inherent in the gift itself. But the unwarrented feeling of fear within was keeping him from using visually it as he should.
- 7 Here Paul identifies the specific problem that Timothy was having. Because of internal cowardice, he was ashamed of his testimony concerning the Lord. Furthermore, his shame extended to the imprisonment of Paul himself. It is possible that the enemies of truth were using guilt by association. Perhaps they were pointing out that Paul was nothing more than a criminal in prison, and therefore his message was worthless. Perhaps it was being said that Timothy should not be associated with an obviously evil person. Timothy was perhaps being sensitive to this, not recognizing the evil of those who were making such claims.
- 8 Paul speaks here of the comprehensive call of God at the point of salvation. God's calling includes not only salvation itself, but the totality of the benefits of the life into which the believer enters. In this case, Paul is emphasizing the power to testify, but all benefits are included in the call of God. It includes every aspect justification and of the regenerated life. Paul names it a "holy calling," the idea being that God's act of calling separates the believer from humanity in general, including all His grace endowments available only to believers.
- 9 The word αἰώνιος does not mean *eternal* in the sense that God is eternal. Rather it carries the idea of something on-going, without end. *Times without end*, would be a good paraphrase, because once the chronological clock started, it never stops. Chronological time is unending.
- 10 Paul does not mean every Christian in Asia, but those who are following the example of Phygellus and Hermogenes.
- 11 Some kind of defection produced a lack of support from proconsular Asia (see vs. 18). The two men mentioned, Phygellus and Hermogenes, are likely among the leaders in one of the assemblies that Paul founded, perhaps in Ephesus, Asia's leading city. They are not otherwise mentioned in the New Testament. Note the contrast with Onesiphorus in vss. 16-18 below, who is an example of one in Asia that continued to "refresh" Paul.
- 12 δῶη is Aorist, Transitive Active, Optative verb, from δίδωμι. This is 1 of 35 uses of the *optative of wishing*. Burton, *moods and Tenses*, pg. 79.

End Notes

- 13 Onesiphorus, whose family continued to reside in Ephesus (2 Timothy 4:19), unlike some others in Asia, kept on ministering to Paul while in prison, and was not “ashamed of his chains.” See note on 1:17. The wording here would indicate that either Onesiphorus had died, or he was away from his family, for it is on his household rather than him personally that Paul invokes the Lord’s mercy. See also 4:19.
- 14 Likely, the singular noun ἄλυσίν is used where English prefers the plural (*chains, fetters*).
- 15 The faithful Onesiphorus, leaving his family behind, traveled to Rome from Ephesus, and took great pains to find Paul. Some have speculated that he was imprisoned with Paul, though there is no evidence of that. Others have supposed that Onesiphorus had died, but again such is not actually known. That he was not in Ephesus when Paul wrote to Timothy from his imprisonment seems certain, but what his actual disposition was is not indicated.
- 16 See note on vs. 16 above.
- 17 A biblical hapax. The vocabulary form is βελτίων, a comparative adjective, *better*. Here the form is neuter, and the word is used as an adverb, *very well*.
- 18 That Onesiphorus was known to Timothy there was no doubt.
- 19 *Present* is functionally equivalent to *teach*. It emphasizes interaction between teacher and student, whereas *teach* emphasizes the character of that interaction.
- 20 Paul means “men” in the sense of mankind (ἄνθρωπος). Women are not excluded.
- 21 The adjective ἱκανός means, when applied to people, *competent* or *qualified* to do something. In terms of those things which are quantitative, it means *sufficient*, or *enough*.
- 22 Paul’s “my gospel” is not the gospel of salvation, at least not exclusively, but the gospel for daily living culminating in the future salvation of the Christian believer. It is the gospel which was revealed to Paul for the purpose of bringing the saints to maturity. See also Romans 16:25, where Paul uses the same phrase, “my gospel.”
- 23 μέχρι δεσμῶν (*up to the point of, including bonds*) is probably a metaphor for being in prison. μέχρι is an adverb, but here used as an *adverbial preposition of measure*.
Note the contrast between Paul’s being in bonds with the word of God not having been bound.
- 24 σωτηρίας τύχωσιν (*they should obtain salvation*) refers to the future application of salvation. This future salvation is ἐν χριστῷ ἰησοῦ (in Christ Jesus), and μετὰ δόξης αἰωνίου (*with perpetual glory*). See next note.
- 25 Paul again uses the word αἰώνιος, normally translated *eternal*, in the sense of *on-going, perpetual*. Some have taken the word to refer to *Christ’s eternal glory* as applied positionally to the future condition of the believer once delivered to the heavenly state. However, grammatically, the more normal and simpler association is that μετὰ δόξης αἰωνίου modifies the word σωτηρίας, *salvation*, which will never end, but is not eternal in the theological sense of God’s eternal being.
- 26 λόγος, *word*, refers to Paul’s message contained in this epistle. The word πιστός, often translated *faithful*, refers to the trustworthiness of Paul’s message. It’s best understood as “*worthy to be believed, believable*.”
- 27 εἰ introduces a first class condition, *If we died (and we did)*. This is the first of four 1st class conditions, each with a somewhat different emphasis. This series of conditions are associated with the concept of Paul’s message of salvation, where present position results in future tense salvation. The ultimate application of these conditions will be at the resurrection and rapture of the believers of this age.
- 28 This statement of positional truth is based on the same doctrinal teaching as Romans 6:1-9.
- 29 The negated infinitive phrase μὴ λογομαχεῖν functions as the object of the participle διαμαρτυρόμενος, *admonishing them*. Syntactically, the infinitive is functioning strictly as a noun here even though its verbal idea is being negated by the negative adverb, though some have struggled with categorizing this use. For instance, Brooks & Winbery include it as an infinitive of command (pg. 139), thus unnecessarily complicating the Greek grammar.
- 30 The majority text has εἰς οὐδὲν χρήσιμον, whereas the critical text reads, ἐπ’ οὐδὲν χρήσιμον. While the distinction is not vital, it is substantial, as εἰς implies *movement toward* more strongly than ἐπ’. Here εἰς occurs with the *adverbial accusative of result* (χρήσιμον) indicating the result of the infinitive λογομαχεῖν, *to argue about words*. Furthermore, the negative οὐδὲν indicates a strong negation. The phrase may be paraphrased, “*resulting in absolutely nothing useful*.”
- 31 Here we have ἐπι with the instrumental of cause καταστροφῇ, *causing subversion*.
- 32 ὀρθοτομῶντα is the present participle of ὀρθοτομέω, defined by Thayer as “*to cut straight*.” Some modern lexicographers define it to mean *to teach correctly*, but this is an interpretive meaning. It might mean simply *to handle correctly*, whether taught or not. The emphasis is clearly on Timothy’s diligence as a worker with reference to the word.

End Notes

Still, it seems clear that Timothy's communication of Scriptural truth was wanting, hence Paul's strong emphasis on the quality of Scripture.

- 33 I have retained the translation of the article τῆς, *of the*, though it is usually left untranslated for stylistic purposes. However, it seems contextually clear that Paul is using the word *truth* doctrinally here as *the specific truth* consisting of the revelation which God has provided. Hence, his use of "the truth," rather than simply "truth."
- 34 The adjective βέβηλος carries the idea of that which is easily available or accessible to all people. In NT times, it was used in contrast with that which was separated out for God, and therefore of limited use. It was used, then, as the opposite of *holy*. The best translation is probably *profane*, since the verb form, βεβηλόω, carries the meaning *to profane, to desecrate, as to desecrate the Sabbath* (Matt. 12:5).
- 35 This verb, ἥστόχησαν, is the aorist form of ἀστοχέω, *to miss the mark*. Sometimes sin (ἁμαρτία) is incorrectly defined as missing the mark, which it does not mean.
- 36 The verb ἀνατρέπουσιν literally means *to turn over*. Spiritually, it refers to producing false doctrine to lead others astray.

By the time Paul wrote to Timothy, his teaching of the mystery resurrection was fully established. It was also under attack in several ways. Some in Corinth were denying the fact of resurrection. Early on, some Thessalonians were afraid that the dead would not be resurrected. And here two men were leading believers astray. If they resurrection had already occurred, of what sort was it? A bodily resurrection would have been seen, and live believers would have departed the earth. Perhaps Hymenaeus and Philetus were teaching that the resurrection was not bodily. Perhaps they turned it into an allegory of some type. Whatever the fullness of their doctrine was, Paul thoroughly condemns them.

- 37 The perfect tense verb ἔστηκεν, *has stood*, indicates past action with present result. In this instance, it is emphasizing the present result that it can legitimately be translated as a present tense, *stands*.
- 38 In this case, the seal consists of two illustrations of God's control over Israel.
- 39 The firm foundation here is the Lord Himself ("of God" is probably a genitive of apposition. *The foundation of God = the foundation that consists of God*), not the church as some have it (BKC). The seal (singular) has a dual aspect: 1) Paul refers back to the rebellion of Korah in Numbers 16, where God distinguished between the true followers and the false (see 16:5). 2) The second aspect of the seal seems to refer to Numbers 16:26, "And he spoke to the congregation, saying, "Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins."

The force of Paul's argument is that God is in charge, and it is foolish to go against Him!

- 40 Paul means *large* in the sense of many members of a household (οἰκία).
- 41 The repeated neuter plural relative pronouns ἃ are distributive, to be translated *some things-other things*.
- 42 ἡγιασμένον, *having been sanctified*, is the first of two perfect passive participles in this sentence. It means "having been sanctified so as to be in a state of sanctification."
- 43 ἡτοιμασμένον, *having been prepared*, is the second of two perfect passive participles in this sentence. It means "having been prepared so as to be in a state of preparedness."
- 44 The word heart (καρδία) is used here in the sense of the mind, the source of thinking.
- 45 Perfect participle emphasizing cause, perhaps better understood as *because you know*. See column translation.
- 46 Meek, or meekness, is not a very good translation of the Greek words involved. However, no single English word comes close to the meaning of those words. They certainly do not carry the idea of shyness, or even bashfulness that often accompanies the words in normal usage. Vine, in his *Expository Dictionary*, makes the following statements concerning the words *meek* and *meekness*:

"In its use in Scripture, in which it has a fuller, deeper significance than in nonscriptural Greek writings, it consists not in a person's outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God."

Vine goes on to say,

"It must be clearly understood...that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because he had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all." (W. E. Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words*. Electronic Edition, s.v. "Meek, Meekness.")

End Notes

- 47 εἰς refers here to the result of the believer's having been taken alive by Satan. Therefore, the phrase, εἰς τὸ ἐκείνου θέλημα, could be paraphrased "resulting in doing that one's will," as I have rendered it in the column translation.
- 48 In Matthew 8:28, this word is used in the sense of *violent*. That is the likely meaning here, though the word does carry the idea of *dangerous*, or even *very difficult*.
- 49 ἀλαζόνες carries the idea of someone pretending to have abilities and qualities he does not have. Trench quotes Xenophon, "The boaster (ὁ ἀλαζών) seems to me to be a name for those who pretend to be wealthier than they really are, more courageous, and who undertake to do what is beyond their ability; it becomes apparent that they do this for the sake of gain and profit."
He also quotes Aristotle, "The boaster (ὁ ἀλαζών) is one who makes pretense to things held in high esteem, even though he does not possess them, and to greater things than he actually has."
(R. C. Trench. *Synonyms of the New Testament*: [Peabody, Mass. Henderson Publishers], 2000, 114. A reprint of Baker Book House, 1989.)
- 50 Trench quotes Deyling, "The word strictly speaking denotes a person projecting above others by his head, so that he is conspicuous in comparison with the rest..." This kind of person "compares himself with others, and lifts himself above them, in honor preferring himself." (Trench) Trench also quotes Theophrastus as saying that this haughty person has "a certain contempt for others..."
- 51 ἀνόσιος has no English equivalent. It means *opposed to anything sacred or holy*. I have translated it *anti-sacred*. I considered *ungodly*, its common translation, but that word is not strong enough, in my view. Many translate it *unholy*, which seems too narrow as well as weak, and it seems to encroach on the meaning ἀγίος. The word ἀνόσιος only occurs twice in the NT, and both times the KJV translates it *unholy*. Darby translates it *profane*, which I considered, but set aside. The older use of *profane* is a fairly good match, but in modern times the word *profane* carries a close association with *profanity*. Indeed, Webster's first definition of *profanity* is "the quality or state of being profane." Webster's second definition is, "profane language" and the third definition is "an utterance of profane language." That is not the meaning of ἀνόσιος.
- 52 The adjective ἄσπονδος carries the idea of *not willing to make a treaty*; it could also be translated *implacable* (RSV), or in some situations *unforgiving*.
- 53 Used of wild animals in the sense of *untamed, savage*. It comes close to the modern word *vicious*, though the emphasis is on the original meaning of *brutal*, acting like a wild beast.
- 54 Etymologically, this word is made up of three elements: 1) the alpha privative prefix α-, *no*, or *not*, 2) an abbreviated form of φιλη, *love, affection*, and 3) ἀγαθός, *good*. It is variously translated, but seems to refer to a person devoid of love for anything good, or beneficial, especially for others.
- 55 τετυφωμένοι is the perfect passive participle of τυφώω, literally *to have been wrapped in smoke*. In the NT the three occurrences of τυφώω, all in 1 and 2 Timothy, are only used metaphorically in the sense of *puffed up with pride*. See also 1 Timothy 3:6 and 6:4.
- 56 ἤρνημένοι is the perfect passive participle of ἀρνέομαι, meaning a settled state of denial.
- 57 ἀποτρέπου, *turn away from*, is the imperative of ἀποτρέπω, which occurs only here in the NT.
- 58 γυναικάρια, *foolish women*, is actually a plural diminutive form of γυνή, *woman*. It occurs only here in the NT, and has a derogatory force. The KJV translates it *silly women*, but *foolish women* seems more appropriate.
- 59 The combination ὃν τρόπον is an unusual *adverbial accusative of manner*, where the actual word *manner*, τρόπον, is used in the expression. This word combination modifies the verb ἀντέστησαν.
- 60 Yet another perfect passive participle, the subject of κατεφθαρμένοι being ἄνθρωποι, in the sense of people, referring to those whose negative qualities have just previously been presented. The participle, being passive, has no object. The accusative τὸν νοῦν is an adverbial accusative of reference, *with reference to the mind*.
- 61 *The faith* being the body of truth, with particular reference to the apostolic teaching of the New Testament.
- 62 With verbs of motion, ἐπί can mean to, or toward. Hence, οὐ προκόψουσιν ἐπὶ πλείον, *they will not progress toward more*.
- 63 Literally, ἄνοια indicates a lack of understanding, which can result in various conditions. In this case, their lack of understanding produces *foolishness*, or *folly*. In Luke 6:11, it means *rage*, or *fury*.
- 64 "Those men" refers to Jannes and Jambres. The reference to Jannes and Jambres and their opposition to Moses draws not on the Old Testament but on a widespread Jewish legend about two of Pharaoh's magicians who competed against Moses (cf. Exodus 7:11 & 9:11). Pharaoh's magicians emulated with trickery the miraculous acts of Moses, but only

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up to a point. Their trickery was exposed when compared to the miraculous intervention of God in the plagues on Egypt.

- 65 This article τῆ, and the ones following, are articles of possession. I've translated them literally (*the*) in the interlinear, but contextually (*my*) in the column translation.
- 66 I have translated ἀγωγῆ literally in the interlinear portion. However, most scholars, going back to ancient use of the word, indicate that it means *manner of life, conduct*, or even the more modern *lifestyle*. See the column translation.
- 67 This is clearly an adverbial use of καί. It carries the emphatic force, and should be translated *indeed, certainly, surely*, etc. One common translation in this verse is *yes*, an unfortunate word, since the English *yes* occasionally carries an emphatic meaning, usually indicating *it is so*, or *it is certain*. Why not translate καί as *indeed*, or *certainly*, or *surely*, and skip the middle man?
- 68 εὐσεβῶς is an adverb, often translated *godly*. It is part of a word family (εὐσέβεια, *reverence, respect*; εὐσεβέω, *to act reverently, respectfully*; and εὐσεβής, *pious, dutiful, respectful*), which emphasizes reverence and respect. I have an aversion to translating any of those words using a form of *godly*, or *godliness*, as those are interpretive words, not lexical ones.
- 69 The word for *evil*, πονηρός, carries the implication a malignancy which causes harm. Such men spread their evil so as to hurt as many as possible.
- 70 Concerning this word, Friberg makes the following comment, "...originally one who tried to control the wind by wailing and howling; then a *magician* who deceives with chants; hence *impostor, deceiver*." It is clear that Paul is discussing unbelievers who are posing as Christians. The world abounds with these people, some of whom may even think they're Christians, but deny the biblical doctrines, including salvation by grace through faith. Note that these individuals are "deceiving and being deceived."
- 71 γράμματα is the plural of γράμμα, a letter of the alphabet. Coupled with the reference to Timothy's youth when he learned his "sacred letters," the implication is that the basics were learned as a child. The reference of γράμματα is, then, that he learned from the Hebrew Scriptures. Thayer, in citing this verse, says "τά ἱερά γράμματα *the sacred writings* (of the O. T....)." He continues to say, "γράμμα equivalent to the written law of Moses, Rom. 2:27; Μωϋσέως γράμματα, John 5:47."
- 72 σε is an accusative of general reference, acting like the subject of the infinitive σοφίσαι.
- 73 If the word γραφή is taken as a collective noun, πᾶσα is correctly translated *all*. However, if γραφή is taken in its absolute sense, the correct translation of πᾶσα is *every*, as per Darby and the ASV. The difference is stylistic rather than essential.
- 74 Paul's statement in 2 Tim. 3:16-17 is the only sentence in which the doctrine of "inspiration" occurs in the Bible. It is unfortunate that some extend the doctrine of inspiration to other passages, which deal with different aspects of the written word of God. For a further discussion of this issue, see this author's paper entitled "Inscriptionation."
- 75 The Greek word *theopneustos* has several linguistic elements attached to it. First, the Greek word is a compound adjective (See A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, pg. 165), from two Greek words, *theos* and *pneo*.
- 1) The first, *theos*, is the noun *God* in Greek.
 - 2) The second, *pneo*, is the verb meaning *breathe*, or *blow*.
 - 3) Added to these two parts is an ending, *-tos*, which indicates a specific kind of Greek verbal adjective, which indicates a qualitative aspect to the word.

The word *theopneustos*, therefore, has an anthropomorphic element, that is, it ascribes to God a human characteristic. God does not breathe, being spirit as to His essence. The implication of this figurative element is that all scripture has its source in God. It has a quality as to its source. In other words scripture came from God and retains a specific quality of having come from God. It seems clear that Paul is emphasizing the uniqueness of scripture, and therefore its authority as having its source in God.

There is no English word *God-breathed*, so one cannot go to an English dictionary to find a meaning. Likewise, the English words *inspire* and *inspiration* are not even close in meaning to this Greek adjective. As noted, the ending *-tos* identifies it as a *verbal* adjective. This class of verbal adjective has a somewhat passive function. See F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, pg. 61. They indicate that such adjectives function in a similar way to Greek perfect passive participles. Therefore, we must redefine the theological use of the word *inspiration*.

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The inspiration of scripture is the quality of scripture which states that it has its source in God, and is therefore authoritative for faith and practice. It says nothing about how scripture came into being, but is simply a statement of God's authoritative truth in written form.

For more information on this aspect of doctrine, see the author's paper, *The Inspiration of Scripture*.

- 76 I have retained the traditional translation profitable for the adjective ὠφέλιμος. It occurs only 3 times in the NT, but has two other members of its word family which also occur. The noun form, ὠφέλεια, occurs in Romans 3:1 and Jude 16. It is generally translated *profit* in Romans though some translated it *benefit* or *value*. It is usually translated advantage in Jude. The verb form is ὠφέλεω, and by some form of *to profit*. DBAG defines the verb as *to provide assistance, help, aid, benefit, to be of use*. All forms of this word indicate some kind of *benefit* or *value*. The implication of the word when used of scripture, then, is its great value in order to produce that which is beneficial.
- When God-breathed and profitable are considered as a coordinate pair, it's clear that Paul is teaching a very high view of the written word of God. This is consistent with the over 50 uses of γραφή by the NT writers.
- 77 Trench gives the definition of ἄρτιος as follows: "Artios refers not only to the presence of all the parts that are necessary for completeness, but also to the further adaptation and aptitude of these parts for their designed purpose." The use of ἄρτιος here indicates the purpose of the God-breathedness and profitability of scripture is to bring the "man of God," that is, the Christian believer, to a place of completeness in all aspects of Christian living. As such, it is expressing the relationship of scripture to the maturity of the believer. The participle ἐξηρτισμένος expands on that Paul's use of ἄρτιος.
- 78 As one studies good works in the New Testament, it becomes increasingly evident that there are limitations on what identifies a good work. In the passage before us, the limitation is evident; a good work must be one which is consistent of the content of the scripture. The individual believer cannot determine if a work is good otherwise. Another passage which places limitations on the meaning of good works is the soteriological passage, Ephesians 2:4-10. Another such limiting passage is Hebrews 13:20-21. See also Ephesians 4:1-3, 5:18-21, and several others. For an outline study of good works see this author's paper *The Doctrine of Good Works*.
- 79 The grammatical relationship between ἄρτιος and ἐξηρτισμένος is clear. ἄρτιος is a predicate adjective following the subjunctive mood to be verb ἦ. Therefore, ἄρτιος describes a potential concerning the "man of God" as a result of the correct use of scripture. The perfect passive participle ἐξηρτισμένος, which is derived from the verb form of ἄρτιος with a perfective preposition εκ, which intensifies the meaning, continues the thought. ἄρτιος, then, expresses the function of scripture in bringing a believer to maturity, while the verbal adjective ἐξηρτισμένος describes the scripture's function in providing a complete provision of all that is needed for the mature Christian to perform "every good work."
- 80 μέλλω means "to occur at a point of time in the future which is subsequent to another event and closely related to it" (*Louw-Nida Lexicon*). It is often translated "about," though *nearness* in time is not always meant. It actually more accurately carries the idea of the modern English idiom "going to," especially when followed by an infinitive, as here. The future event to which this judgment relates is κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, *at His appearance and His kingdom*. See the notes below concerning κατὰ and τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.
- 81 The preposition κατὰ with the accusative generally means "according to" or "in accordance with." However, there are times when it carries the idea of "in the presence of," or "at the place of," as it seems to here. Paul is telling Timothy *when* the judgment of the living and the dead (ζώντας καὶ νεκρούς) will occur.
- See Acts 2:10, where κατὰ, seems to mean "at or near the place of," which may also be the emphasis here. Perhaps it could be rendered "at His appearance and His kingdom." See also Galatians 2:11, where κατὰ πρόσωπον means "to his face," which carries the significance of "in his presence." Galatians 3:1 has another phrase of similar meaning, οἰς κατ' ὀφθαλμοῦς which seems to mean "before whose eyes," again in the sense of "in the presence of." In other words κατὰ seems to sometimes carry the notion of location, either in space or in time.
- 82 A major difference of opinion concerning the text exists here. The critical text has a more difficult reading, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, rather than the more straightforward majority text reading I have adopted, κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. The problem with the critical text concerns the function of the accusative noun phrases τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. Without the preposition κατὰ, one is left to wonder about meaning of those two accusatives. Some hold that the accusatives are *adverbial accusatives of means*. So instead of meaning "at (the time of)", as κατὰ seems to have it, the nouns, it is said, must have an instrumental meaning, "by means of," which hardly makes sense. Indeed, the NASB Interlinear renders this structure as "both [by] the appearance of him and [by] the kingdom of him." The better translation is "at His appearance and His kingdom."

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See the note on μέλλω above.

- 83 The verb κηρύσσω is rightly translated *proclaim* or *announce*. It is regularly translated “preach,” though that word has taken on the negative idea of forcing one’s views on another, especially in a religious or pseudo-religious context. DBAG’s first definition of κηρύσσω is “to make an official announcement, *announce, make known*, by an official herald (α κήρυξ, GHS) or one who functions as such.” DBAG’s second definition of κηρύσσω is “to make public declarations, *proclaim aloud*.” Technically, the act of proclamation is not identical to the act of teaching, though they are closely related. “Proclaim the word” refers to the authoritative *proclamation* of the message, while *teach* refers to the *explanation* of that word through interaction with one’s students. So *proclamation* and *teaching* refer to the same event from two distinct perspectives, one, κηρύσσω, with its object of “the word” while the other, διδάσκω, has its object in “others” that is other people (2 Timothy 2:2).
- 84 Contextually, τὸν λόγον, *the word*, must refer to the content of God-breathed scripture. That Paul did not use γραφή here indicates his emphasis on the *message* of the written form of the word of God.
- 85 This form, ἐπίστηθι, is the aorist imperative of ἐπίστημι, literally, *stand by*, or *stand near*. By extension it came to mean *to be ready*.
- 86 εὐκαιρῶς and ἀκαιρῶς are adverbs to ἐπίστηθι, indicating when one is to be ready. A literal translation is *seasonally, unseasonally*. While awkward in English the two adverbs add an urgency to Paul’s statement, and functionally means *all the time, at a moments notice*. See the column for the more convenient translation.
- 87 The preferred translation of διδαχή is *doctrine* rather than *teaching*. While διδαχή can include the transmission of doctrine through teaching, as it does here, the emphasis is on the thing taught, not on the act of teaching. Nevertheless, one must include the act of teaching in one’s discussion of doctrine, for objectively, untaught doctrine is worthless.
- 88 This condition holds today. Very few, even those who consider themselves Christians, will tolerate sound doctrine. So much extra-biblical practice is being promoted that the simple and limited teaching of scripture is not being tolerated.
- 89 The plural article τὰς is an article of possession, *their*.
- 90 The nominative participle, which may be causative (*because their ear is itchy*), refers to the desire of the ones who accumulate teachers to hear only what is comfortable for them, and therefore satisfying, as when an itch is scratched.
- 91 An article of possession, *their*
- 92 The passive voice indicates the result of the false teaching they will hear from their accumulated teachers. They will be turned away from truth to myth, something that within the religiosity of today is occurring in large numbers.
- 93 It’s becoming more difficult to translate this word, διακονία, and others of the same root. It is often (usually) translated *ministry*. The problem is that in modern times the word *ministry* has taken on it a professional content; *the minister* refers to one who is earning his living by leading a local church, usually incorrectly called *the pastor*. This is highly unfortunate, as no such idea occurs in the original word family. Hence, I have translated it here simply *service.*, something that all Christians should perform.
- 94 The verb πληροφορέω is often translated *fulfill*. However, its meaning is simply *to fill completely*, therefore, *to accomplish, to complete*. Recognizing this fact, some have attempted to modify their translation to reflect this truth. The KJV, for instance, translates the word *make full proof*; Darby translates it, *fill up the full measure*. I have translated it *fully carry out*, though *fully accomplish*, or *fully perform*, would also work.
- 95 σπένδομαι is the present passive of σπένδω. Because this word was used in the LXX to translate the Hebrew שָׁפַךְ, which was used to pour out a drink offering, it is assumed that was Paul’s meaning here. Often, then, this phrase is translated “I am being poured out as a drink offering.” However, the Hebrew word had a variety of uses, only one of which was referring to the drink offering. But it must be stated that another form of this root, שָׁפַךְ, is the word used for the drink offering itself. What is certain is that Paul is referring to his being poured out in death.
- 96 Paul uses *season* (καιρὸς) here to indicate the time period of his death. He does not know the exact point at which his death will take place, which is undoubtedly why he uses *season* here.
- 97 Paul uses a peculiar word for the nearness of his death. It refers to something or someone being near at hand, and hence my column translation.
- 98 Paul uses the athletic imagery to indicate his completion of his work.
- 99 Paul’s statement, *I have kept the faith*, is a reference to his faithfulness in his service to the Lord. The phrase *the faith* refers primarily to the new revelation which he received and did not fail to distribute both vocally and in writing, though he suffered greatly in doing so.
- 100 That is, the wreath that consists of righteousness. τῆς δικαιοσύνης is a genitive of apposition, referring to στέφανος.

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- 101 A concessive use of *δέ*, *though, although*.
- 102 Paul was in prison in Rome, and evidently suffering from the conditions under which he was kept. It's clear that he did not expect to survive much longer, as a terrible persecution of Christians was taking place under Nero, perhaps the vilest of the early Roman emperors. Schaff says of him, "He heaped crime upon crime until he became a proverbial monster of iniquity. The murder of his brother (Britannicus), his mother (Agrippina), his wives (Octavia and Poppea), his teacher (Seneca,) and many eminent Romans, was fitly followed by his suicide in the thirty-second year of his age. With him the family of Julius Caesar ignominiously perished, and the empire became the prize of successful soldiers and adventurers." (Philip Schaff, *History of the Christian Church, v. 1 Apostolic Christianity*, pg. 378.) (Tradition says he was beheaded on Ostian Way." (Merrill C. Tenny, ed. *The Zondervan Pictorial Bible Dictionary*, "Paul." Pg. 631.
- 103 It is often taught that Demas became a worldly Christian because of the KJV translation, which wrongly translates *αἰῶνα* as *world*. It is sometimes taught that he had left "the ministry." But in reality he became age-conformed (Romans 12:2, where unhappily the KJV translates *αἰών* *world*). One aspect of age conformity is the misuse of one's spiritual gift (Romans 12:3-8). It appears that Demas had begun ministering elsewhere rather than staying with Paul.
- 104 There is no implied criticism of Crescens or Titus in this sentence. Crescens is mentioned only here, and nothing otherwise is known of him. From Rome, he went to Galatia, a province in what is today Turkey. Titus had been in Crete when Paul wrote his biblical epistle to him. He had been with Paul in Rome, but he had gone to Dalmatia, at the time, a province north of Macedonia on the eastern side of the Adriatic Sea, which was a relatively short journey by boat from Italy.
- 105 It appears Mark was not with Timothy in Ephesus. Evidently, it was convenient for Timothy to get him on his way to Rome.
- 106 Why did Paul tell Timothy that he had sent Tychicus to Ephesus? It seems a strange statement, which has caused some to reject the idea that Timothy is in Ephesus at the time. The best explanation, however, is that Tychicus was on his way, but had other stops to make, so Paul's letter would arrive before Tychicus did. It's possible that Tychicus was to "fill in" for Timothy while he was in Rome with Paul.
- 107 Concerning the word *φαλόνης*, Friberg states that it refers to "a heavier outer garment for protection in wintry and stormy weather." With this Thayer concurs. Perhaps Paul was suffering from the cold already but certainly he was expecting cold weather. Later he tells Timothy to come before winter (vs. 21).
- 108 Evidently Paul wanted Timothy to go north to Troas before proceeding to Rome. From Ephesus, the quickest way to Rome was by boat
- 109 Concerning the books and the parchments, despite much speculation, nothing is known, other than Paul particularly valued the parchments.
- 110 Many approach this paragraph as though Paul were summoning Timothy, but that does not seem to be the case. It appears from the tone of the communication that the decision that Timothy would come had already been made, and Paul is simply giving further instructions. If so, then the departure of Timothy from Ephesus would have been set far enough in the future that Paul had time to write this epistle before Timothy started traveling.
- It was well over 200 miles from Ephesus to Troas as the crow flies, and even farther by foot. It's possible that Timothy could have taken a boat to Troas. From there he may have crossed over to Macedonia, and from there caught a boat to Rome. It seems unlikely that a boat from Troas would go directly to Rome, though it is possible. At any rate, it appears that Paul wanted Timothy to take quite a detour in his journey.
- 111 The name Alexander (*ἀλέξανδρος* = defender of men) occurs six times in the New Testament. Paul speaks of an Alexander in 1 Timothy 1:20, whom, along with Hymenaeus, Paul "delivered to Satan." It is possibly the same man, though another use of the name Alexander occurs in Acts 19:33, also in Ephesus. This man was a Jew, and is thought by some to be the same Alexander as here. Marvin Vincent states, "The same person is probably meant in all three cases." Adam Clarke agrees, and expands the thought: "We are not to understand this of any tradesman, but of some rabbin; for it was not unusual for the Jews to apply the name of some trade as an epithet to their rabbins and literary men. He is, in all probability, the very same mentioned Act 19:33; and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate, 1Ti 1:20." However, A. T. Robertson disagrees, stating, "Possibly the one in 1Ti 1:20, but not the one in Act 19:33. unless he afterwards became a Christian."

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The name Alexander was a common one, and it is likely that Robertson is correct. It seems unlikely that the Alexander in Acts 19:33 is the same as the one who was associated with the assembly in 1 Timothy 1:20. It is more likely that the one in 1 Timothy is the same as the one here, but we cannot be certain.

- 112 χαλκεύς is literally a worker in copper (χαλκός). However, it appears to have broadened its meaning to include anyone who worked with metal, that is metalworker.
- 113 The relative clause, ὃν καὶ σὺ φυλάσσω, referring back to Alexander the coppersmith (Ἀλέξανδρος ὁ χαλκεύς) in vs. 14, contains the rare imperative in a subordinate clause, φυλάσσω, *guard against*. The imperative verb φυλάσσω is derived from φυλάσσω, carrying here the -ομαι form (usually incorrectly called the *middle voice* form) rather than the -ω form (usually incorrectly called the *active voice* form). The change may be for the purpose of intensification of the idea of guarding. Since it has the pronoun σὺ (you), which intensifies the subject, this the intensification approach seems reasonable. Hence we translate the relative clause “whom you yourself strongly guard against.”
- 114 See Psalm 22:21. The idea seems to be that Paul was rescued from great danger. Some have thought that this refers to the Roman Emperor Nero, but that seems unlikely. Its more likely that it is a reference from the various dangerous situations in which Paul found himself.
- 115 Some take the kingdom to be heaven itself. So McGee, for instance. But many commentators do not comment at all on the phraseology *heavenly kingdom*. However, Wilber B. Wallace says concerning the phrase, “This is a general term for all phases of God’s future rule on this earth.” (*The Wycliffe Bible Commentary*, Charles F. Pfeiffer and Everet F. Harrison, eds. “The Second Epistle to Timothy,” pg. 1391.) John Peter Lange says concerning this kingdom, “...it be founded upon the earth, and will, at the Parousia, be revealed in all its glory...” (*Lange’s Commentary*, “II Timothy,” pg. 118.)
- It seems unfortunate that the word *kingdom* could be taken by some to refer to heaven itself. Certainly, the words *heaven* and *heavenly* when used of the future kingdom are commenting on its character when the rule of heaven descends to, first, the current earth during the millennial period, and ultimately to the new earth, where the kingdom will be manifested in its complete perfection. That this is the earthly kingdom rather than heaven itself, is more in line with the New Testament teaching concerning the future resurrection, and God’s ultimate program for the earth, during both the first age of a thousand years and beyond.
- 116 A causal participle, *because he was ill*.
- 117 Possessive article, *His*