

Structure

The overall structure is ABCCBA:

1:1-2 Address to Timothy and blessing

1:3-18 Paul's imprisonment in Rome. Carry on, loyal disciple, what I passed on to you

2:1-26 Persevere as a good soldier of Anointed

3:1-4:5 Turn away from the ungodly, proclaim the word, fulfill your ministry

4:6-18a Paul's imprisonment and ministry

4:18b-22 Doxology, greetings, and blessing

Background

This letter indicates that Paul was imprisoned at Rome (1:8,16-17; 2:9; 4:6,16-17). It does not say where Timothy was. He was probably in the Roman province of Asia, which included Ephesus, Troas, and Miletus, because of the references to all those places, beginning with the reference to Asia in 1:15. But he was probably not at Ephesus (see 4:12), where he was located in 1 Timothy. The references to Timothy in or near Troas, leaving Erastus at Corinth, and leaving Trophimus sick at Miletus (4:20), all fit well with Paul's return from his third missionary journey. Erastus, the city treasurer of Corinth, was last mentioned with Paul when Paul wrote Romans at Corinth (Rom 16:23). Trophimus, who was from Ephesus (Acts 21:29), was with Paul when they stopped at Miletus (Acts 20:4,15,17).

But Paul was imprisoned two years in Caesarea between his return to Jerusalem and his trip to Rome as a prisoner (Acts 24:27). The reference to leaving Trophimus sick at Miletus (4:20) does not seem to reflect such a long interval. And when Paul got to Jerusalem, Trophimus was with him (Acts 21:29). But it is unlikely that Paul later made another trip involving all those same places and same people in the same sequence, all without visiting Ephesus again after he had told the elders from Ephesus that they would not see him again.

Paul's first defense at Rome (4:16) is likely to have occurred during or soon after the two years he was imprisoned there, even though Acts does not mention that detail in its brief description. If this letter was written after Paul's death, it appears that, for the setting of this letter, the author used Paul's imprisonment in Rome as recorded in Acts.

Theme

Both 2 Timothy and Philippians are farewells from Paul from prison, with death impending. It is interesting to compare how Paul describes himself in that situation in those two farewells. A third farewell from Paul—also with imprisonment and death impending—is in Acts 20:17-38. It was at Miletus, where Paul stopped briefly to meet with the elders from Ephesus on his return from Corinth to Jerusalem. Paul tells them that the holy spirit has told him imprisonment and afflictions await him, and that he knows none of the elders from Ephesus will ever see his face again (Acts 20:22-25,38). Acts was probably written well after Paul's death. If so, the author of Acts chose to end his story with Paul still in prison, leaving the ending of the story of Paul's life to be told by Paul himself in his farewell address to the Ephesian elders, in the context of risk and purpose, rather than by the author of Acts in the context of certainty and history. But note the contrast in Paul's outlook in Acts 20:20-25,38 with that expressed in Phlp 2:17-24.

2 Timothy is a memorial to the legacy that Paul left to the church, in teaching and example. It solemnly charges God's workers to be true to that teaching and example. It may have been prepared for use as part of a liturgy for ordination.

2 Timothy

Text in *italics* is omitted in the Greek source

Address to Timothy and blessing¹

1 Paul, an apostle of Anointed Jesus
by God's will
for *the* promise of life in Anointed Jesus,
 ² To Timothy, *my* beloved child:
Grace, mercy, peace
from God *our* Father
and Anointed Jesus our Lord.

¹ 1:1-2 ABCDCBA. The first of six divisions. Parallel with 4:18b-22, doxology, greetings, and blessing.

Paul's imprisonment in Rome. Carry on, loyal disciple, what I passed on to you²

³ I am grateful to God,
 whom I serve from *my* forebears with a clear conscience,
 as I have unceasing remembrance of you
 in my prayers night and day,
⁴ longing to see you,
 remembering your tears,
 that I may be filled with joy,
⁵ remembering the sincere faith in you
 that dwelt first in your grandmother Lois and your mother Eunice,
 and, I am convinced, also in you.

⁶ For this reason I remind you to rekindle God's gift that is in you through the laying on of my hands.

⁷ For God did not give us a spirit of cowardice but of power and love and sound judgment.

⁸ So do not be ashamed of *your* testimony of our Lord nor of me his prisoner,
 but share in suffering for the good news by the power of God,

⁹ who saved us and called *us* to a holy calling,
 not according to our works but according to his own purpose and grace,
 which was given to us in Anointed Jesus
 before time eternal,

¹⁰ but has been made known now
 through the appearing of our savior, Anointed Jesus,
 who broke the power of death and brought to light life and immortality
 through the good news,

¹¹ for which I was appointed a herald and an apostle and a teacher.

¹² For this reason I also suffer these *things*,

but I am not ashamed, for I know whom I have trusted, and I am convinced that he is
 able to guard my deposit *from him*³ until that day.

¹³ Keep *the* pattern of sound words that you heard from me, in faith and love that *are* in
 Anointed Jesus.

¹⁴ The good deposit guard through *the* holy spirit that dwells in us.

¹⁵ You know this,
 that all those in Asia turned away from me, including Phygelus and Hermogenes.

¹⁶ May the Lord grant mercy to the household of Onesiphorus,⁴
 because often he refreshed me and was not ashamed of my chain.

¹⁷ Rather, having come to Rome,
 urgently he searched for me and found *me*.

¹⁸ May the Lord grant him to find mercy from *the* Lord on that day.

And how much he served in Ephesus
 you know very well.

² 1:3-18 ABA. The second of six divisions. Parallel with 4:6-18a, Paul's imprisonment and ministry.

³ 1:12 If "my deposit" is Paul's appointment, described in verse 11, or the gifts described in verses 7 and 9, then it is a deposit entrusted to Paul *from God*, like the "gift" and "deposit" referred to in 1:6,14.

⁴ 1:16 *Onesiphorus*. He is mentioned only here and at 4:19.

Persevere as a good soldier of Anointed⁵

2 You, then, my **child**, be strong in the grace that *is* in Anointed Jesus.

2 And what you have heard from me
 through many witnesses,
 these entrust
 to faithful people
 who will be able also to teach others.

3 Share in suffering like a good soldier of Anointed Jesus.

4 No one serving as a soldier gets entangled in the affairs of life, in order to please the enlisting officer.

5 If an *athlete* competes, he is not crowned unless he competes according to the rules.

6 The farmer who labors ought to be first to share in the fruit.

7 Consider what I say, for the Lord will give you understanding in everything.

8 Remember **Jesus Anointed**, raised from *the* dead, from David's seed, according to my good news,

9 for which I am suffering to the point of chains as a criminal,
 but God's word is not chained.

10 Therefore I endure all *things* for the sake of the chosen *ones*,
 so they also may obtain the salvation in **Anointed Jesus** with eternal glory.

11 Faithful *is* the saying:

If we have died with *him*, we will also live with *him*;

12 if we persevere, we will also reign with *him*;

if we deny *him*, he will also deny us;

13 if we are unfaithful, he remains faithful,

for he cannot deny himself.

14 Remind *them* of these *things*,
 charging *them* before God not to quarrel about words,
which leads to nothing useful,
and to the ruin of those who listen.

15 Be earnest to present yourself approved to God, a worker unashamed,
 rightly interpreting the word of truth.

16 Profane empty babblings avoid, for they will go on to more
 ungodliness 17 and their talk like gangrene will spread.

Among them are Hymenaeus and Philetus,

18 who regarding the truth have missed the mark,
 saying that *the* resurrection has already come,
 and they are overturning the faith of some.

⁵ 2:1-26 ABCDCBA. The third of six divisions. Parallel with 3:1-4:5. A's: charges to a youthful disciple. B's: an athlete who follows the rules and is crowned, and someone who cleanses himself to be a vessel of honor. C's: remember and remind. D: four prospects facing a disciple, two positive, two negative.

19 But God's firm foundation stands, having this inscription: "*The* Lord knows those who are his," and, "Let everyone depart from evil who calls on the Lord's name."

20 In a large house there are not only vessels of gold and silver but also of wood and clay, some for honor and others for common use.

21 Accordingly, if anyone cleanses himself from these, he will be a vessel for honor, made holy, useful to the master, prepared for every good work.

22 Flee **youthful** passions.

Pursue uprightness, faith, love, peace,
with those who call upon the Lord from a pure heart.

23 Avoid foolish and ignorant questions,
knowing that they breed quarrels.

24 *The* Lord's slave must not quarrel,
but be gentle with all, apt to teach, tolerant,

25 with humility correcting opponents.

Perhaps God may give them repentance to a knowledge of truth,
26 and they may come to themselves again from the Slanderer's snare, having been caught by him to *do* his will.

Turn away from the ungodly, proclaim the word, fulfill your ministry⁶

3 Understand this: that in the last days there will be hard times.

2 For people will be lovers of themselves, lovers of money,
boasters, arrogant, insulting,

disobedient to parents, ungrateful, irreligious,

3 heartless, unforgiving, slanderers,

uncontrolled, untamed, not loving good,

4 traitors, rash, conceited,

lovers of pleasure rather than lovers of God,

5 having a form of godliness but its power denying.

Turn away from them.

6 For among them are those who make their way into houses and captivate foolish women laden with sins,

led by various desires,

7 always learning and never able to come to a knowledge of truth.

8 As Jannes and Jambres opposed Moses,

so also these oppose the truth,

depraved in mind,

unqualified regarding faith.

9 But they will not progress further, for their folly will be evident to all, as it was with those *two*.

⁶ 3:1-4:5 ABBA. The fourth of six divisions of this letter. The A's: turn away from the ungodly; proclaim the word to them; B's: follow Paul's teaching and the scriptures.

10 But you, you have followed my teaching, conduct, purpose, faith, patience, love, perseverance,
 11 *and* persecutions, sufferings, such as happened to me at Antioch, at Iconium, at Lystra,⁷
 such persecutions I endured.

And from all *of them* the Lord rescued me.

12 Indeed, all who want to live godly in Anointed Jesus will be persecuted.
 13 Evildoers and imposters will go from bad to worse, deceiving and being deceived.

14 But you, stay in what you have learned and become convinced of, knowing from whom you
 learned *it*,¹⁵ and that from a baby you have known *the* sacred scriptures,⁸
 which are able to make you wise to salvation through the faith in Anointed Jesus.

16 Every scripture *is* inspired by God
 and useful for teaching, for reproof, for correction, for the training in uprightness
 17 so that one who belongs to God may be proficient, equipped for every good work.

4 I charge *you* before God
 and Anointed Jesus,
 who will judge *the* living and *the* dead,
 and by his appearing
 and by his kingdom:

2 proclaim the word,
 be persistent whether convenient or inconvenient,
 reprove, rebuke, encourage,
 with all patience and teaching.

3 For a time will come when they will not put up with sound teaching,
 but to suit their own desires,
 for themselves they will accumulate teachers,
 tickling *their* ears,

4 and from the truth they will turn their ears away, and will turn to myths.

5 But you, be sober in everything,
 endure hardship,
 do *the* work of an evangelist,
 your ministry fulfill.

⁷ 3:11 *Antioch, Iconium, Lystra*. The only mention of these towns in Paul's letters. See Acts 13:13-14:23; 16:1-3.

⁸ 3:15 *Scriptures*. If Paul is the author, the "sacred scriptures" that Timothy knew from childhood would not have included Paul's letters. But if written near the end of the first century after Paul's letters had begun to be collected, it probably does include Paul's letters, as many assume when they read this. The implied equivalence of Paul's teaching in 3:10-14 with "the word," "sound teaching," and "truth" in 4:1-5, and with "scripture" in 3:15-17, suggests that the author already regarded Paul's letters as scripture.

Paul's imprisonment and ministry⁹

6 Indeed I am already being poured out as an offering, and the time of my departure is at hand.

7 I have fought the good fight, I have finished the race, I have kept the faith.

8 From now on there is stored up for me the crown of uprightness,
which the Lord will award to me on that day, the just judge,
and not only to me but also to all who have longed for his appearing.

9 Be urgent to come to me quickly,

10 for Demas¹⁰ has forsaken me, having loved the present age, and he has gone to
Thessalonica,

Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me.

Get Mark *and* bring *him* with you, for he is useful to me in ministry.

12 Tychicus¹¹ I have sent to Ephesus.

13 The cloak that I left at Troas with Carpus, bring when you come, and the books, especially
the parchments.

14 Alexander¹² the coppersmith did me much harm.

“The Lord will repay him according to his deeds.”

15 You too, be on guard against him,
for he strongly opposed our words.

16 At my first defense no one appeared on my behalf,
but all deserted me. May it not be held against them.

17 But the Lord stood by me and strengthened me,
so that through me the message might be fully presented and all nations might hear *it*.
And I was “rescued from the lion’s mouth.”

18 The Lord will rescue me from every evil work
and he will bring *me* safe to his heavenly kingdom.

Doxology, greetings, and blessing¹³

To him the **glory** into the ages of the ages. Amen.

19 Greet Prisca¹⁴ and Aquila and the household of Onesiphorus.

20 Erastus remained in Corinth.

Trophimus I left sick at Miletus.

21 Be urgent to come before winter.

Greeting you is Eubulus and Pudens and Linus and Claudia and all the brothers.

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

⁹ 4:6-18a ABBA. The fifth of six divisions of this letter. Parallel with 1:3-18.

¹⁰ 4:10 *Demas* is mentioned favorably in Phlm 1:24 and Col 4:14.

¹¹ 4:12 *Tychicus* was the letter carrier for Eph (6:21-22), Col (4:7-8), and possibly for Titus (3:12). Acts 20:4 says he was from the province of Asia, which included Ephesus.

¹² 4:14 *Alexander* is also mentioned unfavorably in 1 Tim 1:20.

¹³ 4:18b-22 ABCCCBA. The last of six divisions of this letter. Parallel with 1:1-2.

¹⁴ 4:19 *Prisca and Aquila*. Also mentioned at 1 Cor 16:19 and Rom 16:3. See footnote on Rom 16:3.

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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 μείαν
 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 Λωΐδι 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 ἐπιθέσεως 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 εὐαγγελίῳ κατὰ δύναμιν θεοῦ,
⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία,
 οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν,
 τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ
 πρὸ χρόνων αἰωνίων,
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 κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος,
¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω·
 ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός
 ἐστὶν 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 ἀγίου 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 Ῥώμῃ
 σπουδαίως ἐζήτησέν με καὶ εὔρεν·
¹⁸ δῶν αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.
 καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν,
 βέλτιον σὺ γινώσκεις.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

² καὶ ἃ ἤκουσας παρ' ἐμοῦ

διὰ πολλῶν μαρτύρων,

ταῦτα παράθου

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 ἂν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται ἂν 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 ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου,

⁹ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος,

ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς 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, καὶ ἐκεῖνος ἀρνήσεται ἡμᾶς·

¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,

ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

¹⁴ Ταῦτα ὑπομίμησκε

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 πλείον γὰρ προκόψουσιν ἀσεβείας ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει.

ὧν ἔστιν 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 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 σκευὴ χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,
καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
²¹ ἔαν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων,
ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, 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 γεννώσιν μάχας·
²⁴ δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι
ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,
²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους,
μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας
²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
- 3** Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·
² ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι 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 μὀρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρηνημένοι·
καὶ τούτους ἀποτρέπου.
- ⁶ ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἀμαρτίαις,
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 ἀνθίστανται τῇ ἀληθείᾳ,
ἄνθρωποι κατεφθαρμένοι τὸν νοῦν,
ἀδόκιμοι περὶ τὴν πίστιν.
⁹ ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος 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, οἷους διωγμοὺς ὑπήνεγκα
καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

¹² καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

¹³ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον 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 σοφίσαι 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 ἐζηρτισμένος.

4 Διαμαρτύρομαι ἐνώπιον 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 ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται

ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας

ἐαυτοῖς ἐπισωρεύσουσιν διδασκάλους

κινηθόμενοι τὴν ἀκοὴν

⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν 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 ἠγωνίσαι, 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.

⁹ Σπούδασον ἐλθεῖν πρὸς 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, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.

¹² Τύχικον 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 πολλὰ 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 ἐνεδυναμώσέν με,

ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

¹⁸ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου ποιηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον·

ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹⁹ Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

²⁰ Ἔραστος 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 μεθ' ὑμῶν.