

2 Timothy

Salutation

1:1 From Paul,¹ an apostle of Christ Jesus by the will of God, to further the promise² of life in Christ Jesus, **1:2** to Timothy, my dear child. Grace, mercy, and peace from God the Father and Christ Jesus our Lord!

Thanksgiving and Charge to Timothy

1:3 I am thankful to God, whom I have served with a clear conscience as my ancestors did,³ when I remember you in my prayers as I do constantly night and day.⁴ **1:4** As I remember your tears, I long to see you,⁵ so that I may be filled with joy. **1:5** I recall⁶ your sincere faith⁷ that was alive first in your grandmother Lois and in your mother Eunice, and I am sure⁸ is in you.

1:6 Because of this I remind you to rekindle God's gift that you possess⁹ through the laying on of my hands. **1:7** For God did not give us a Spirit¹⁰ of fear but of power and love and self-control. **1:8** So do not be ashamed of the testimony about our Lord¹¹ or of me, a prisoner for his sake, but by¹² God's power accept your share of suffering¹³ for the gospel. **1:9** He is the one who saved us¹⁴ and called us with a holy calling, not based on¹⁵ our works but on his own purpose and grace, granted to us in Christ Jesus before

time began,¹⁶ **1:10** but now made visible through the appearing of our Savior Christ Jesus. He¹⁷ has broken the power of death and brought life and immortality to light through the gospel! **1:11** For this gospel¹⁸ I was appointed a preacher and apostle and teacher.¹⁹ **1:12** Because of this, in fact, I suffer as I do.²⁰ But I am not ashamed, because I know the one in whom my faith is set²¹ and I am convinced that he is able to protect what has been entrusted to me²² until that day.²³ **1:13** Hold to the standard²⁴ of sound words that you heard from me and do so with the faith and love that are in Christ Jesus.²⁵ **1:14** Protect that good thing²⁶ entrusted to you, through the Holy Spirit who lives within us.

1:15 You know that everyone in the province of Asia²⁷ deserted me, including Phygelus and Hermogenes. **1:16** May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me and was not ashamed of my imprisonment.²⁸ **1:17** But when he arrived in

¹ tn Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

² tn Grk "for the promise..." or possibly "in accordance with the promise..."

³ tn Grk "from my ancestors."

⁴ tn Or "as I do constantly. By night and day I long to see you..."

⁵ tn Grk "longing to see you, remembering your tears" (as a continuation of the preceding clause). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁶ tn Grk "recalling" (as a continuation of the preceding clause). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁷ tn Grk "the sincere faith in you."

⁸ tn Or "convinced."

⁹ tn Grk "that is in you."

¹⁰ tn Or "a spirit," denoting the human personality under the Spirit's influence as in 1 Cor 4:21; Gal 6:1; 1 Pet 3:4. But the reference to the Holy Spirit at the end of this section (1:14) makes it likely that it begins this way also, so that the Holy Spirit is the referent.

¹¹ tn Grk "the testimony of our Lord."

¹² tn Or "according to."

¹³ tn Grk "suffer hardship together," implying "join with me in suffering."

¹⁴ tn More literally, "who saved us," as a description of God in v. 8. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵ tn Or "according to," or "by."

¹⁶ tn Grk "before eternal times."

¹⁷ tn Grk "having broken...and having brought..." (describing Christ). Because of the length and complexity of the Greek sentence, a new sentence was started here (and at the beginning of v. 11) in the translation.

¹⁸ tn Grk "for which."

¹⁹ tc Most mss (N² C D F G Ψ 1739 1881 ℣ latt sy co) have ἐθνῶν (*ethnōn*, "of the Gentiles") after "teacher." The shorter reading has poorer external credentials (N^{*} A I 1175 pc), but is preferred because ἐθνῶν probably represents a gloss added by copyists familiar with 1 Tim 2:7. There is no easy explanation for the omission of the word if it were original here.

²⁰ tn Grk "suffer these things."

²¹ tn Or "in whom I have believed."

²² sn *What has been entrusted to me* (Grk "my entrustment," meaning either (1) "what I have entrusted to him" [his life, destiny, etc.] or (2) "what he has entrusted to me" [the truth of the gospel]). The parallel with v. 14 and use of similar words in the pastorals (1 Tim 6:20; 2 Tim 2:2) argue for the latter sense.

²³ sn *That day* is a reference to the day when Paul would stand before Christ to give account for his service (cf. 2 Tim 1:18; 1 Cor 3:13; 2 Cor 5:9-10).

²⁴ tn Or "pattern."

²⁵ tn Grk "in faith and love in Christ Jesus."

sn *With the faith and love that are in Christ Jesus*. This describes the manner in which Timothy must hold to the standard (similar to Paul's call for him to give attention to his life and his teaching in 1 Tim 4:11-16).

²⁶ sn *That good thing* (Grk "the good deposit") refers to the truth of the gospel committed to Timothy (cf. 1 Tim 6:20).

²⁷ tn Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words "the province of" are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

²⁸ tn Grk "my chain."

Rome,¹ he eagerly searched for me and found me. **1:18** May the Lord grant him to find mercy from the Lord on that day!² And you know very well all the ways he served me in Ephesus.³

Serving Faithfully Despite Hardship

2:1 So you, my child, be strong in the grace that is in Christ Jesus. **2:2** And entrust what you heard me say⁴ in the presence of many others as witnesses⁵ to faithful people⁶ who will be competent⁷ to teach others as well. **2:3** Take your share of suffering⁸ as a good soldier of Christ Jesus. **2:4** No one in military service gets entangled in matters of everyday life; otherwise he will not please⁹ the one who recruited him. **2:5** Also, if anyone competes as an athlete, he will not be crowned as the winner¹⁰ unless he competes according to the rules.¹¹ **2:6** The farmer who works hard ought to have the first share of the crops. **2:7** Think about what I am saying and¹² the Lord will give you understanding of all this.¹³

2:8 Remember Jesus Christ, raised from the dead, a descendant of David;¹⁴ such is my gospel,¹⁵ **2:9** for which I suffer hardship to the point of imprisonment¹⁶ as a criminal, but God's message¹⁷ is not imprisoned!¹⁸ **2:10** So I endure all things for the sake of those chosen by God,¹⁹ that they too may obtain salvation in Christ Jesus and its eternal glory.²⁰ **2:11** This saying²¹ is trustworthy:²²

1 map For location see JP4-A1.

2 sn *That day* is a reference to the day when Onesiphorus (v. 16) stands before Christ to give account for his service (cf. v. 12; 1 Cor 3:13; 2 Cor 5:9-10).

3 tn Grk "all the ways he served in Ephesus."

map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

4 tn Grk "what you heard from me" (cf. 1:13).

5 tn Grk "through many witnesses." The "through" is used here to show attendant circumstances: "accompanied by," "in the presence of."

6 tn Grk "faithful men," but here ἀνθρώποις (*anthrōpōis*) is generic, referring to both men and women.

7 tn Or "able" (see Paul's use of this word in regard to ministry in 2 Cor 2:16; 3:5-6).

8 tn Grk "suffer hardship together," implying "join with me and others in suffering" (cf. 1:8).

9 tn Grk "that he may please."

10 tn Grk "will not be crowned," speaking of the wreath awarded to the victor.

11 sn *According to the rules* (Grk "lawfully, by law") referring to the rules of competition. In the ancient world these included requirements for training as well as rules for the competition itself.

12 tn The Greek word here usually means "for," but is used in this verse for a milder continuation of thought.

13 tn Grk "in all things."

14 tn Grk "of David's seed" (an idiom for physical descent).

15 tn Grk "according to my gospel."

16 tn Or "chains," "bonds."

17 tn Or "word."

18 tn Or "chained," "bound."

19 tn Grk "the elect."

20 tn Grk "with eternal glory."

21 sn *This saying* (Grk "the saying") refers to the following citation. See 1 Tim 1:15; 3:1; 4:9; Titus 3:8 for other occurrences of this phrase.

22 sn The following passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre

If we died with him, we will also live with him.

2:12 If we endure, we will also reign with him.²³

If we deny²⁴ him,²⁵ he will also deny us.

2:13 If we are unfaithful, he remains faithful, since he cannot deny himself.²⁶

Dealing with False Teachers

2:14 Remind people²⁷ of these things and solemnly charge them²⁸ before the Lord²⁹ not to

of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: "(a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context" (P. T. O'Brien, *Philippians* [NIGTC], 188-89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

23 tn Grk "died together...will live together...will reign together," without "him" stated explicitly. But "him" is implied by the parallel ideas in Rom 6:8; 8:17 and by the reference to Christ in v. 12b-13.

24 tn Or "renounce," "disown," "repudiate." It is important to note that the object of Christ's denial is "us." The text does not contain an implied object complement ("he will deny us [x]"), which would mean that Christ was withholding something from us (for example, "The owner denied his pets water"), since the verb ἀρνέομαι (*arneomai*) is not one of the category of verbs that normally occurs in these constructions (see *ExSyn* 182-89).

25 tn Grk "if we renounce," but the "him" is implied by the parallel clauses.

26 sn If we are *unfaithful...he cannot deny himself*. This could be (1) a word of warning (The Lord will exact punishment; he cannot deny his holiness) or (2) a word of hope (Because of who he is, he remains faithful to us despite our lapses). The latter is more likely, since Paul consistently cites God's faithfulness as a reassurance, not as a warning (cf. especially Rom 3:3; also 1 Cor 1:9; 10:13; 2 Cor 1:18; 1 Thess 5:24; 2 Thess 3:3).

27 tn Grk "remind of these things," implying "them" or "people" as the object.

28 tn Grk "solemnly charging." The participle διαμαρτυρούμενος (*diamarturomenos*) has been translated as a finite verb due to requirements of contemporary English style.

29 tc † Most witnesses (A D Ψ 048 1739 1881 ℣ sy) have κυρίου (*kuriou*, "Lord") instead of θεοῦ (*theou*, "God") here, while a few have Χριστοῦ (*Christou*, "Christ"; 206 [429 1758]). θεοῦ, however, is well supported by Ɱ C F G I 614 629 630 1175 *al*. Internally, the Pastorals never elsewhere use the expression ἐνώπιον κυρίου (*enōpion kuriou*, "before the Lord"), but consistently use ἐνώπιον θεοῦ ("before God"; cf. 1 Tim 2:3; 5:4, 21; 6:13; 2 Tim 4:1). But this fact could be argued both ways: The author's style may be in view, or scribes may have adjusted the wording to conform it to the Pastorals' universal expression. Further, only twice in the NT (Jas 4:10 [v.l. θεοῦ]; Rev 11:4 [v.l. θεοῦ]) is the expression ἐνώπιον κυρίου found. That such an expression is not found in the *corpus Paulinum* seems to be sufficient impetus for scribes to change the wording here. Thus, although the external evidence is somewhat on the side of θεοῦ, the internal evidence is on the side of κυρίου. A decision is difficult, but κυρίου is the preferred reading.

wrangle over words. This is of no benefit; it just brings ruin on those who listen.¹ **2:15** Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately.² **2:16** But avoid profane chatter,³ because those occupied with it will stray further and further into ungodliness,⁴ **2:17** and their message will spread its infection⁵ like gangrene. Hymenaeus and Philetus are in this group.⁶ **2:18** They have strayed from the truth⁷ by saying that the resurrection has already occurred, and they are undermining some people's faith. **2:19** However, God's solid foundation remains standing, bearing this seal: "*The Lord knows those who are his*,"⁸ and "Everyone who confesses the name of the Lord⁹ must turn away from evil."

2:20 Now in a wealthy home¹⁰ there are not only gold and silver vessels, but also ones made of wood and of clay, and some are for honorable use, but others for ignoble use.¹¹ **2:21** So if someone cleanses himself of such behavior,¹² he will be a vessel for honorable use, set apart, useful for the Master, prepared for every good work. **2:22** But keep away from youthful passions, and pursue righteousness, faithfulness, love, and peace, in company with others¹³ who call on the Lord from a pure heart.¹⁴ **2:23** But reject foolish and ignorant¹⁵ controversies, because you know they breed infighting.¹⁶

2:24 And the Lord's slave¹⁷ must not engage in heated disputes¹⁸ but be kind toward all, an apt teacher, patient, **2:25** correcting¹⁹ opponents with gentleness. Perhaps God will grant them repentance and then knowledge of the truth²⁰ **2:26** and they will come to their senses and escape the devil's trap where they are held captive²¹ to do his will.²²

Ministry in the Last Days

3:1 But understand this, that in the last days difficult²³ times will come. **3:2** For people²⁴ will be lovers of themselves,²⁵ lovers of money, boastful, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, **3:3** unloving, irreconcilable, slanderers, without self-control, savage, opposed to what is good, **3:4** treacherous, reckless, conceited, loving pleasure rather than loving God. **3:5** They will maintain the outward appearance²⁶ of religion but will have repudiated

¹ **tn** Grk "[it is] beneficial for nothing, for the ruin of those who listen."

² **sn** *Accurately* is a figure of speech that literally means something like "cutting a straight road." In regard to the message of truth, it means "correctly handling" or "imparting it without deviation."

³ **sn** *Profane chatter* was apparently a characteristic of the false teachers in Ephesus (cf. 1 Tim 1:3-4; 4:7; 6:20).

⁴ **tn** Grk "they [who engage in it] will progress even more in ungodliness."

⁵ **tn** Or "eat away."

⁶ **tn** Grk "of whom are Hymenaeus and Philetus." Because of the length and complexity of the Greek sentence, this last clause has been made a new sentence in the translation.

⁷ **tn** Grk "have deviated concerning the truth."

⁸ **sn** A quotation from Num 16:5.

⁹ **tn** Grk "names the name of the Lord."

¹⁰ **tn** Grk "a great house."

¹¹ **tn** Grk "for dishonor," probably referring to vessels used for refuse or excrement.

¹² **tn** Grk "from these," alluding to the errors and deeds of the false teachers described in vv. 14-19.

¹³ **tn** Grk "and peace, with those."

¹⁴ **sn** *In company with others who call on the Lord from a pure heart* alludes to the value of the community of believers for the development of Christian virtues.

¹⁵ **tn** Or "uninstructed," "silly."

¹⁶ **tn** Or "fights," although this could suggest weapons and blows, whereas in the present context this is not the primary focus. Although "quarrel" is frequently used here (NAB, NIV, NRSV) it may be understood to refer to a relatively minor disagreement.

¹⁷ **tn** Traditionally, "servant" or "bondservant." Though δοῦλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δοῦλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

¹⁸ **sn** Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were "servants (or slaves) of the Lord."

¹⁹ **tn** Grk "must not fight" or "must not quarrel." The Greek verb is related to the noun translated "infighting" in v. 23.

²⁰ **sn** *Correcting* is the word for "child-training" or "discipline." It is often positive (training, educating) but here denotes the negative side (correcting, disciplining).

²¹ **tn** Grk "repentance unto knowledge of the truth."

²² **tn** Grk "having been captured by him."

²³ **tn** Grk "for that one's will," referring to the devil, but with a different pronoun than in the previous phrase "by him." Some have construed "for his will" with the earlier verb and referred the pronoun to God: "come to their senses and escape the devil's trap (though they have been captured by him) in order to do His will." In Classical Greek the shift in pronouns would suggest this, but in Koine Greek this change is not significant. The more natural sense is a reference to the devil's will.

²⁴ **tn** Or perhaps, "dangerous," "fierce."

²⁵ **tn** Grk "men," but here ἀνθρώποι (*anthrōpoi*) is generic, referring to both men and women.

²⁶ **tn** Or "self-centered." The first two traits in 2 Tim 3:2 and the last two in 3:4 are Greek words beginning with the root "lovers of," and so bracket the list at beginning and end.

²⁷ **tn** Or "form."

sn *Outward appearance*. Paul's contrast with power in 3:5b shows that he regards this "form" to be outward, one of *appearance* rather than reality (cf. 1 Cor 4:19-20; 1 Thess 1:5).

its power. So avoid people like these.¹ **3:6** For some of these insinuate themselves² into households and captivate weak women³ who are overwhelmed with sins and led along by various passions. **3:7** Such women are always seeking instruction,⁴ yet never able to arrive at a knowledge of the truth. **3:8** And just as Jannes and Jambres⁵ opposed Moses, so these people – who have warped minds and are disqualified in the faith⁶ – also oppose the truth. **3:9** But they will not go much further,⁷ for their foolishness will be obvious to everyone, just like it was with Jannes and Jambres.⁸

Continue in What You Have Learned

3:10 You, however,⁹ have followed my teaching, my¹⁰ way of life, my purpose, my faith, my patience, my love, my endurance, **3:11** as well as the persecutions and sufferings¹¹ that happened to me in Antioch,¹² in Iconium, and in Lystra.¹³ I endured these persecutions and the Lord delivered me from them all. **3:12** Now in fact all who want to live godly lives in Christ Jesus will be persecuted. **3:13** But evil people and charlatans will go from bad to worse,¹⁴ deceiving others and being deceived themselves.¹⁵ **3:14** You, however, must continue¹⁶ in the things you have learned and are confident about. You know¹⁷ who taught you¹⁸ **3:15** and how from infancy you have known the holy writings, which are able to give you wisdom for salvation

through faith in Christ Jesus. **3:16** Every scripture¹⁹ is inspired by God²⁰ and useful for teaching, for reproof,²¹ for correction, and for training in righteousness, **3:17** that the person dedicated to God²² may be capable²³ and equipped for every good work.

Charge to Timothy Repeated

4:1 I solemnly charge you before God and Christ Jesus, who is going to judge the living and the dead, and by his appearing and his kingdom: **4:2** Preach the message,²⁴ be ready²⁵ whether it is convenient or not,²⁶ reprove, rebuke, exhort²⁷ with complete patience and instruction. **4:3** For there will be a time when people²⁸ will not tolerate sound teaching. Instead, following their own desires,²⁹ they will accumulate teachers for themselves, because they have an insatiable curiosity to hear new things.³⁰ **4:4** And they will turn away from hearing the truth, but on the other hand they will turn aside to myths.³¹ **4:5** You, however, be self-controlled³² in all things, endure hardship, do an evangelist's work, fulfill your ministry. **4:6** For I am already being poured out as an offering, and the time for me to depart³³ is at hand. **4:7** I have competed

¹ tn Grk "and avoid these," with the word "people" implied.

² tn Grk "For from these are those who sneak."

³ tn Or "silly women."

⁴ tn Grk "always learning," continuing the description of the women from v. 6. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁵ sn Jannes and Jambres were the traditional names of two of Pharaoh's magicians who opposed Moses at the time of the Exodus.

⁶ tn Grk "disapproved concerning the faith."

⁷ tn Grk "for they will not progress any more."

⁸ tn Grk "as theirs came to be," referring to the foolishness of Jannes and Jambres. The referent of "theirs" (Jannes and Jambres) has been specified in the translation for clarity.

⁹ sn There is a strong emphasis on the pronoun *you* in contrast to the people described in vv. 2-9.

¹⁰ tn The possessive "my" occurs only at the beginning of the list but is positioned in Greek to apply to each of the words in the series.

¹¹ tn Grk "persecutions, sufferings," as a continuation of the series from v. 10.

¹² map For location see JP1-E2; JP2-E2; JP3-E2; JP4-E2.

¹³ sn In Antioch, in Iconium, and in Lystra. See Acts 13-14 for the account of these persecutions.

map For location see JP1-E2; JP2-E2; JP3-E2

¹⁴ tn Grk "will advance to the worse."

¹⁵ tn Grk "deceiving and being deceived."

¹⁶ tn Grk "but you, continue," a command.

¹⁷ tn Grk "knowing," giving the reasons for continuing as v. 14 calls for.

¹⁸ tn Grk "those from whom you learned."

¹⁹ tn Or "All scripture."

sn There is very little difference in sense between every scripture (emphasizing the individual portions) and "all scripture" (emphasizing the composite whole). The former option is preferred, because it fits the normal use of the word "all/every" in Greek (πᾶς, *pas*) as well as Paul's normal sense for the word "scripture" in the singular without the article, as here. So every scripture means "every individual portion of scripture."

²⁰ sn Inspired by God. Some have connected this adjective in a different way and translated it as "every inspired scripture is also useful." But this violates the parallelism of the two adjectives in the sentence, and the arrangement of words makes clear that both should be taken as predicate adjectives: "every scripture is inspired...and useful."

²¹ tn Or "rebuke," "censure." The Greek word implies exposing someone's sin in order to bring correction.

²² tn Grk "the man of God," but ἄνθρωπος (*anthrōpos*) is most likely used here in a generic sense, referring to both men and women.

²³ tn This word is positioned for special emphasis; it carries the sense of "complete, competent, able to meet all demands."

²⁴ tn Or "the word."

²⁵ tn Or "be persistent."

²⁶ tn Grk "in season, out of season."

²⁷ tn Or "encourage."

²⁸ tn Grk "they"; the referent (the people in that future time) has been specified in the translation for clarity.

²⁹ tn Grk "in accord with."

³⁰ tn Grk "having an itching in regard to hearing," "having itching ears."

³¹ sn These myths were legendary tales characteristic of the false teachers in Ephesus and Crete. See parallels in 1 Tim 1:4; 4:7; and Titus 1:14.

³² tn Or "sober," "temperate."

³³ tn Grk "of my departure."

well;¹ I have finished the race; I have kept the faith! **4:8** Finally the crown of righteousness is reserved for me. The Lord, the righteous Judge, will award it to me in that day – and not to me only, but also to all who have set their affection on² his appearing.

Travel Plans and Concluding Greetings

4:9 Make every effort to come to me soon. **4:10** For Demas deserted me, since he loved³ the present age, and he went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. **4:11** Only Luke is with me. Get Mark and bring him with you, because he is a great help⁵ to me in ministry.⁶ **4:12** Now I have sent Tychicus to Ephesus.⁷ **4:13** When you come, bring with you the cloak I left in Troas with Carpas and the scrolls, especially the parchments. **4:14** Alexander the coppersmith did me a great deal of harm.⁸ *The Lord will repay him in keeping with his deeds.*⁹ **4:15** You be on guard against him¹⁰ too, because he vehemently opposed our words. **4:16** At my first defense no one appeared in my support; instead they all deserted me – may they not be held accountable for it. **4:17** But the Lord stood by me and strengthened me, so that through me the message¹¹ would be fully proclaimed¹² for all the Gentiles to hear. And so I was delivered from the lion's mouth! **4:18** The Lord will deliver me from every evil deed and will bring me safely¹³ into his heavenly kingdom. To him¹⁴ be glory for ever and ever!¹⁵ Amen.

4:19 Greetings to¹⁶ Prisca and Aquila¹⁷ and the family of Onesiphorus. **4:20** Erastus stayed in Corinth.¹⁸ Trophimus I left ill in Miletus. **4:21** Make every effort to come before winter. Greetings to you from Eubulus, Pudens, Linus, Claudia, and all the brothers and sisters.¹⁹ **4:22** The Lord²⁰ be with your spirit. Grace be with you.²¹

¹ **sn** The expression *I have competed well* (Grk "I have competed the good competition") uses words that may refer to a race or to a boxing or wrestling match: "run the good race" or "fight the good fight." The similar phrase in 1 Tim 1:18 uses a military picture and is more literally "war the good warfare."

² **tn** Grk "all who have loved."

³ **tn** Grk "having loved."

⁴ **map** For location see JP1-C1; JP2-C1; JP3-C1; JP4-C1.

⁵ **tn** Grk "useful."

⁶ **tn** Or "in serving me."

⁷ **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

⁸ **tn** Grk "showed me much evil."

⁹ **sn** An allusion to Ps 28:4.

¹⁰ **tn** Grk "against whom," as a continuation of the previous clause. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹¹ **tn** Or "the preaching."

¹² **tn** Grk "might be completely fulfilled."

¹³ **tn** Grk "save me."

¹⁴ **tn** Grk "to whom." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵ **tn** Grk "unto the ages of the ages," an emphatic way of speaking about eternity in Greek.

¹⁶ **tn** Grk "greet."

¹⁷ **sn** On *Prisca and Aquila* see also Acts 18:2, 18, 26; Rom 16:3-4; 1 Cor 16:19. In the NT "Priscilla" and "Prisca" are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form *Prisca*.

¹⁸ **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

¹⁹ **tn** Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφοί 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

²⁰ **tc** The reading ὁ κύριος (*ho kurios*, "the Lord") is well supported by **N*** F G 33 1739 1881 sa, but predictable expansions on the text have occurred at this point: A 104 614 pc read ὁ κύριος Ἰησοῦς (*ho kurios Iēsous*, "the Lord Jesus"), while **N**² C D Ψ **ℓ** sy bo have ὁ κύριος Ἰησοῦς Χριστός (*ho kurios Iēsous Christos*, "the Lord Jesus Christ"). As B. M. Metzger notes, although in a late book such as 2 Timothy, one might expect the fuller title for the Lord, accidental omission of *nomina sacra* is rare (TCGNT 582). The shorter reading is thus preferred on both external and internal grounds.

²¹ **tc** Most witnesses (**N**² D Ψ **ℓ** lat sy) conclude this letter with ἀμήν (*amēn*, "amen"). Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. Further, there are several excellent witnesses of the Alexandrian and Western texts (**N*** A C F G 6 33 81 1739* 1881 sa) that lack the particle, rendering the omission the preferred reading.