

## Paul's 2<sup>nd</sup> Epistle to Timothy, Chapter 4, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

**4**

Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

I solemnly affirm in sight of the God and Christ Jesus, the being about to judge living and dead, and the appearing of him and the kingdom of him;

<sup>2</sup> κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

let you preach the word, be ready opportunely<sup>1</sup> unseasonably,<sup>2</sup> let you admonish, et you rebuke, let you exhort, in all patience and teaching.

<sup>3</sup> ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν,

Will be for a time when the being sound teaching not will endure, but according to the own cravings to themselves will accumulate<sup>3</sup> teachers being tickled<sup>4</sup> the hearing,

<sup>4</sup> καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

and from indeed the truth the hearing they will turn away, upon and to the myths they will be turned aside.

<sup>5</sup> σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

the ministry of you let you make fully known.

<sup>6</sup> Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεως μου ἐφέστηκεν·

I for already am being poured out,<sup>5</sup> and the time of the departure<sup>6</sup> of me has come;

<sup>7</sup> τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

the good fight I have fought, the course I have finished, the faith I have kept;

<sup>8</sup> λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κρίτης, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

hereafter it is appointed to me the of the righteousness crown, which will give to me the Lord in that the Day, the Righteous Judge, not only but to me but also to all the having loved the appearance of him.

### Personal Instructions

<sup>9</sup> Σπούδασον ἐλθεῖν πρὸς με ταχέως·

Let you endeavour to come unto me quickly;

<sup>10</sup> Δημᾶς γὰρ με ἐγκατέλειπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Demas<sup>7</sup> for me deserted having loved the present age, and departed into Thessalonica,

1 Also in Mark 14:11.

2 ἀκαίρως, adv., out of season, - only here in the NT.

3 ἐπισωρεύσουσιν, v., heap up, accumulate, future, active, indicative, - only here in the NT.

4 κνηθόμενοι, v., itch, tickle, present, passive, participle, - only here in the NT.

5 Also in Philippians 2:17.

6 ἀναλύσεως, n.f., departure, unloosing, - only here in the NT.

7 **Demas** A companion and fellow-labourer of Paul during his first imprisonment at Rome ([Plm 1:24](#); [Col 4:14](#)). It appears, however, that the love of the world afterwards mastered him, and he deserted the apostle .

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Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

Crescens<sup>8</sup> into Galatia, Titus into Dalmatia;

<sup>11</sup> Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μᾶρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γὰρ μοι  
Luke is alone with me. Mark having taken let you bring with yourself, he is for to me  
εὐχρηστος εἰς διακονίαν.

useful in ministry.

<sup>12</sup> Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον.

Tychicus<sup>9</sup> and I sent into Ephesus.

<sup>13</sup> τὸν φαιλόνην, ὃν ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία,  
The cloak<sup>10</sup>, which I left in Troas with Carpus<sup>11</sup>, coming let you bring, and the books,  
μάλιστα τὰς μεμβράνας.

especially the parchments.<sup>12</sup>

<sup>14</sup> Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος  
Alexander<sup>13</sup> the coppersmith<sup>14</sup> much to me evils displayed; wil recompense to him the Lord  
κατὰ τὰ ἔργα αὐτοῦ·

according to the works of him;

<sup>15</sup> ὃν καὶ σὺ φυλάσσω, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

of whom also you let beware, greatly for he has resisted the our words.

<sup>16</sup> Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλειπον· μὴ  
In the first of me defence no one me stood with,<sup>15</sup> but all me forsook; not  
αὐτοῖς λογισθεῖν·

to them may it be reckoned;

<sup>17</sup> ὁ δὲ κύριος μοι παρέστη καὶ ἐνεδυνάμωσεν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα  
the and Lord me stood by and strengthened me, that through me the preaching  
πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ  
might be fully known and might hear all the nations, and I was delivered out of  
στόματος λέοντος.

mouth of a lion.

<sup>18</sup> ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν  
Will deliver me the Lord from every work evil and will save into the kingdom of him the  
ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

heavenly; to whom the glory into the ages of the ages; Amen.

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<sup>8</sup> **Crescens** Increasing, probably one of the seventy disciples of Christ. He was one of Paul's assistants ([Ti2 4:10](#)), probably a Christian of Rome.

<sup>9</sup> **Tychicus** Chance, an Asiatic Christian, a "faithful minister in the Lord" ([Eph 6:21](#), [Eph 6:22](#)), who, with Trophimus, accompanied Paul on a part of his journey from Macedonia to Jerusalem ([Act 20:4](#)). He is alluded to also in [Col 4:7](#), [Tit 3:12](#), and [Ti2 4:12](#) as having been with Paul at Rome, whence he sent him to Ephesus, probably for the purpose of building up and encouraging the church there.

<sup>10</sup> φαιλόνην, n.m., cloak, - only here in the NT.

<sup>11</sup> **Carpus**, fruit, referred to only here in the NT. According to Hyppolytus he became Bishop of Berytus in Thracia.

<sup>12</sup> μεμβράνας, n.f., parchment, membrane, - only here in the NT.

<sup>13</sup> **Alexander** Man-defender. A Jew of Ephesus who took a prominent part in the uproar raised there by the preaching of Paul ([Act 19:33](#)). The Jews put him forward to plead their cause before the mob. It was probably intended that he should show that he and the other Jews had no sympathy with Paul any more than the Ephesians had. It is possible that this man was the same as the following. (4.) A coppersmith who, with Hymenaeus and others, promulgated certain heresies regarding the resurrection ([Ti2 4:14](#)), and made shipwreck of faith and of a good conscience. Paul excommunicated him ( compare [Col 5:5](#)).

<sup>14</sup> χαλκεὺς, n.m., coppersmith, - only here in the NT.

<sup>15</sup> Also in Luke 23:48.

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### Farewell

<sup>19</sup> Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

Let you greet Prisca<sup>16</sup> and Aquila<sup>17</sup> and the Onesiphorus<sup>18</sup> household.

<sup>20</sup> Ἐραστός ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα.

Erastus<sup>19</sup> remained in Corinth, Trophimus<sup>20</sup> but I left in Miletus<sup>21</sup> being infirm.

<sup>21</sup> Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβούλος καὶ Πούδης

Let you endeavour before winter to come, Greets you Eubulus<sup>22</sup> and Pudens<sup>23</sup>

καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ [πάντες].

and Linus<sup>24</sup> and Claudia<sup>25</sup> and the brothers [all].

<sup>22</sup> Ὁ κύριος μετὰ τοῦ πνευματός σου. ἡ χάρις μεθ' ὑμῶν.

The Lord with the spirit of you. The grace with you.

### Hapax Legomena

#2. ἀκαίρως, adv., out of season, - Sirach 32:4b καὶ ἀκαίρως μὴ σοφίζου. 'and shew not forth wisdom out of time. '; also in Philo & Josephus.

#3. ἐπισωρεύουσιν, v., heap up, accumulate, - Job 14:17; Song of Solomon 2:4.

#4. κνηθόμενοι, v., itch, tickle, - found in Aristotle, Plutarch and Clement of Rome.

#6. ἀναλύσεως, n.f., departure, unloosing, - found in Philo & Josephus.

#10. φαιλόνην, n.m., cloak, - not found elsewhere in biblical literature.

16 **Priscilla** The wife of Aquila ([Act 18:2](#)), who is never mentioned without her. Her name sometimes takes the precedence of his ([Rom 16:3](#); [Ti2 4:19](#)). She took part with Aquila (q.v.) in instructing Apollos ([Act 18:26](#)).

17 **Aquila** Eagle, a native of Pontus, by occupation a tent-maker, whom Paul met on his first visit to Corinth ([Act 18:2](#)). Along with his wife Priscilla he had fled from Rome in consequence of a decree (A.D. 50) by Claudius commanding all Jews to leave the city. Paul sojourned with him at Corinth, and they wrought together at their common trade, making Cilician hair-cloth for tents. On Paul's departure from Corinth after eighteen months, Aquila and his wife accompanied him to Ephesus, where they remained, while he proceeded to Syria ([Act 18:18](#), [Act 18:26](#)). When they became Christians we are not informed, but in Ephesus they were ([Co1 16:19](#)) Paul's "helpers in Christ Jesus." We find them afterwards at Rome ([Rom 16:3](#)), interesting themselves still in the cause of Christ. They are referred to some years after this as being at Ephesus ([Ti2 4:19](#)). This is the last notice we have of them.

18 **Onesiphorus** Bringing profit, an Ephesian Christian who showed great kindness to Paul at Rome. He served him in many things, and had oft refreshed him. Paul expresses a warm interest in him and his household ([Ti2 1:16](#); [Ti2 4:19](#)).

19 **Erastus** Beloved. (1.) The "chamberlain" of the city of Corinth ([Rom 16:23](#)), and one of Paul's disciples. As treasurer of such a city he was a public officer of great dignity, and his conversion to the gospel was accordingly a proof of the wonderful success of the apostle's labours. (2.) A companion of Paul at Ephesus, who was sent by him along with Timothy into Macedonia ([Act 19:22](#)). Corinth was his usual place of abode ([Ti2 4:20](#)); but probably he may have been the same as the preceding.

20 **Trophimus** A foster-child, an Ephesian who accompanied Paul during a part of his third missionary journey ([Act 20:4](#); [Act 21:29](#)). He was with Paul in Jerusalem, and the Jews, supposing that the apostle had brought him with him into the temple, raised a tumult which resulted in Paul's imprisonment. In writing to Timothy, the apostle says, "Trophimus have I left at Miletum sick" ([Ti2 4:20](#)). This must refer to some event not noticed in the Acts.

21 **Miletus** (Miletum, [Ti2 4:20](#)), a seaport town and the ancient capital of Ionia, about 36 miles south of Ephesus. On his voyage from Greece to Syria, Paul touched at this port, and delivered that noble and pathetic address to the elders ("presbyters," [Act 20:28](#)) of Ephesus recorded in Acts 20:15-35. The site of Miletus is now some 10 miles from the coast.

22 **Εὐβούλος**, - discreet- a Greek known to St. Paul – nothing else is known of him.

23 **Pudens** Bashful, a Christian at Rome, who sent his greetings to Timothy ([Ti2 4:21](#)).

24 **Λίνος**, said to have become bishop of Rome.

25 **Claudia** A female Christian mentioned in [Ti2 4:21](#). It is a conjecture having some probability that she was a British maiden, the daughter of king Cogidunus, who was an ally of Rome, and assumed the name of the emperor, his patron, Tiberius Claudius, and that she was the wife of Pudens.

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- #12. μεμβράνας, n.f., parchment, membrane, - not found elsewhere in biblical literature. Believed to indicate a hand held note book – 'pugillares membranai'.
- #14. χαλκεύς, n.m., coppersmith, - Genesis 4:22b -καὶ ἦν σφυροκόπος **χαλκεύς** χαλκοῦ καὶ σιδήρου· 'was also a smith working in copper and iron'; 2 Chronicles 24:12c - καὶ **χαλκεῖς** σιδήρου καὶ χαλκοῦ ἐπισκευάσαι τὸν οἶκον κυρίου. 'and smiths working in iron and copper to repair the house of the Lord.'



The Traditional Site of Paul's Final Imprisonment in Rome

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεως μου ἐφέστηκεν·