

2 Timothy 1 NLET

LETTER-WRITER AND ADDRESSEES

1 *From*: Paul, an apostle of Jesus *the* Anointed, by way of a determination by God in relation to a promise of life – *namely*, the *Life* which *is* in connection with Jesus *the* Anointed¹.

2 *To*: Timothy, a beloved son.

GREETING

➤ Grace,
➤ mercy,
➤ peace,
from God *the* Father, and *from* an anointed One, Jesus – the Lord *that is* ours!

PAUL'S REMEMBRANCE OF TIMOTHY

3 I have grace by agency of the God, Whom I serve *with a service* springing from forefathers with the inner condition of a clean conscience, as unintermittingly I have remembrance concerning you in the Petitions *that are* mine, night and day 4 yearning to see you, as one lastingly making mention of you – *that is*, the tears, so that I might be made full of joy, 5 while comprehending² the un-dissimulated Faith in you which was at home first in the grandmother *that is* yours – *namely*, Lo-idi – and the mother *that is* yours – *namely*, Euneika³. Now, I have been lastingly persuaded that *it is* also in you;

PAUL ENCOURAGES TIMOTHY

TO REKINDLE THE GIFT OF THE HOLY SPIRIT⁴

6 for the sake of which cause I am reminding you to rekindle the Charisma from the God which is you in by means of the Laying on of the Hands⁷ *that are* mine. 7 For, the God has not given to us a spirit characterized by cowardice – rather, a spirit characterized by

- power, and
- agape, and
- self-moderation.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – Jesus'.

² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'while comprehending' (a present participle) here instead of 'having comprehended' (an aorist participle).

³ 50% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Euneika' here. On the basis of 45% the NU has Εὐνίκη.

PAUL GIVES TIMOTHY GOOD REASONS WHY NOT TO BE ASHAMED OF THE EXCELLENT ANNOUNCEMENT

8 So then, do not even begin to be ashamed of the Testimony of the Lord *that is* ours or of me, the bound one *that is* His. Rather, partake in suffering for the Excellent Announcement according to power from God, 9 the One Who has saved us and called us with a calling – *that is*, a holy *one*, not according to our deeds; rather, according to His own proposal and grace

- which was vouchsafed to us by agency of an anointed One –
that is, Jesus, before *the* times of ages,
- 10 *which* grace was made manifest just now by way of the *divine* manifestation of the Savior *that is* ours, *namely*, Jesus the Anointed⁵,
 - Who, on the one hand, left the Death unemployed,
 - Who, on the other hand, illuminated life and incorruption by means of the Excellent Announcement,

11 in regard to which *announcement* I, *for my part*, was made

- a herald, and
- an apostle, and
- a teacher of ethnic groups⁶,

12 on account of which reason I also suffer these things.

However, I am not ashamed. For, I know with what I have been lastingly entrusted. And, I have been lastingly persuaded that He is able to guard what of mine is entrusted *to Him* until that – *that is*, the Day.

PAUL COMMANDS TIMOTHY TO HOLD ON

TO HIS EXEMPLAR OF SOUND WORDS

13 Keep on holding onto the exemplar of sound words which you have heard issuing from me in connection with an inner circumstance of a faith and a love which *is* in connection with an anointed One, Jesus.

⁴ This is a different Laying on of the Hands than the instance described in 1 Timothy 4:14 which imparted to him a particular spiritual gift. Notice that Paul indicates that this laying on of hands resulted in fruits of the Spirit that every disciple has upon receiving the Gift of the Holy Spirit.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – Jesus'.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include 'of ethnic groups' here.

PAUL COMMANDS TIMOTHY
TO GUARD THE BEAUTIFUL TRUST

14 Guard the Beautiful Trust, through the agency of Spirit – *that is, the Holy Spirit*, the One Who keeps on dwelling in us.

PAUL LAMENTS HOW ALL IN ASIA TURNED AWAY FROM HIM

15 You have lastingly known this: that all the *ones* in Asia turned away from me, among whom are Phygellus⁷ and Hermogenes.

PAUL BLESSES ONESIPHORUS AND HIS HOUSEHOLD

16 May the Lord grant mercy to the household of Onesiphorus! Because, many times he refreshed my *psyche*. And, he was not lastingly made ashamed⁸ by the chains *that are* mine. Rather, while he was in Rome, he more earnestly⁹ sought me. And, he found *me*! May the Lord grant *that he* find mercy issuing from YaHWeH¹⁰ on that – *that is, the Day*! And, as great as *were* the services that he rendered in Ephesus, you have come to know better *than I*!

⁷ 60% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Phygellus' here. On the basis of 35% the NU has 'Phygelus'.

⁸ 50% of the Greek manuscripts, including the best line of transmission (f35), have 'was ... lastingly made ashamed' (a perfect passive verb) here instead of 'was ... made ashamed' (an aorist passive verb).

⁹ 94.3% of the Greek manuscripts, including the best line of transmission (f35), have 'more earnestly' (a comparative adverb)

here. On the basis of 3.8% the NU has 'earnestly' (an adverb).

¹⁰ 'YaHWeH' – Here the Greek word for 'Lord' (Κυρίου) is NOT preceded with a definite article ('the'). The New Testament writers seemed to regularly use this grammatical structure to indicate the famous four-letter, Hebrew name יהוה. This is most notably consistent in New Testament quotations of Old Testament passages which include this name. Note the articulated word for 'Lord' earlier in this sentence and in verse 16.