

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Τιμόθεον Β

2 TIMOTHY

Paulos's Second Letter to Timothy



*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies.*

Ancient Jubilee Restoration

BEFORE YOU READ — 2 TIMOTHY

Πρὸς Τιμόθεον Β

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its writer in its first words: “Paulos, an apostle of HaMashiach Yehoshua, through the will of Elohim, according to a promise of life that is in HaMashiach Yehoshua” (1:1, this book’s rendering). One man writes; one man is addressed.

The one addressed is Timothy — the apostle’s “beloved child” (1:2). The title the copies carry names him: Πρὸς Τιμόθεον Β — “To Timothy, the Second.”

This letter alone, of all Paulos’s letters, names the two women Timothy’s faith came through: the faith “first dwelt in your grandmother Lois and your mother Eunice, and I am persuaded that [it dwells] in you also” (1:5, this book’s rendering). No other letter carries that standing.

The letter's standing: it names Paulos at its head, and it stands among his letters in every ancient copy that carries it entire. In modern times some scholars have questioned whether Paulos wrote the letters to Timothy, pointing to their vocabulary and to the assembly order they describe; others answer from the letters themselves. The question is one of men, and it is named here once: no ancient copy divides over this letter, and it is given in this book whole, as the copies carry it.

WHAT

This book is a final letter of charge, written by a prisoner. Paulos calls himself the Master's prisoner — “nor of me, His prisoner” (1:8) — and says of his present state: “I suffer hardship to bonds, as a criminal; but the word of Elohim has not been bound” (2:9, this book's rendering).

Its matter, in the letter's own order: the pattern of sound words held, and the good deposit guarded (ch. 1); the soldier, the farmer, the vessels of the great house, and the seal on the firm foundation (ch. 2); the hard character of the last days, and the Elohim-breathed Writing (ch. 3); the last charge — preach the word — the writer's course finished, and his final greetings and requests (ch. 4).

Its measure: four chapters, 83 verses, in the copies' order.

WHERE

Where the letter finds Timothy: this letter does not say. Unlike the first letter, it never names the place where Timothy stands, and this page does not supply one. The letter's only naming of Ephesus is of another man's errand: "Tychicus I sent to Ephesus" (4:12, this book's rendering).

Where it finds Paulos: in bonds, and — by the letter's own standing — in Rome. Of Onesiphorus he writes: "but being in Rome, he sought me very diligently and found [me]" (1:17, the corpus's line). He speaks also of a first defense already stood: "In my first defense no one stood with me" (4:16, this book's rendering). His chain is named without shame: Onesiphorus "was not ashamed of my chain" (1:16, this book's rendering). The letter names no other city he writes from.

WHEN

What the record fixes: the letter comes after the first letter to Timothy, after a first defense already stood (4:16), and at the edge of the writer's own departure — "the time of my release has arrived" (4:6, this

book's rendering). He asks Timothy to "come before winter" (4:21, the corpus's line).

What it does not fix: no year is given, in this letter or anywhere in the writings. Men commonly place the letter at the very end of Paulos's life, often in the sixties of the first century — an estimate, and a divided one; the copies fix the letter's standing, not its year.

THE WRITER

Paulos toward Timothy: his "beloved child" (1:2). He holds the young man's tears in memory: "longing to see you, remembering your tears, that I may be filled with joy" (1:4, this book's rendering).

Timothy's own standing in the record: a disciple at Lystra, the "son of a certain woman, a believing Jewess, but of a father, a Greek" (Acts 16:1, the corpus's line), and one taught the Writings from childhood — "from infancy you have known the Holy Writings" (3:15, this book's rendering).

How the letter ends between them: the company around Paulos has thinned — "Only Luke is with me" (4:11) — and the old companion Mark is asked for by name: "Take Mark, and bring him with you, for he is profitable to me for ministry" (4:11, this book's

rendering). And though the letter is written to one man, its close rises to the whole company around him: “The grace [be] with you” — the plural you (4:22).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

Codex Sinaiticus (300s). The complete New Testament in Greek; this letter stands in it whole.

Codex Vaticanus (300s). Named here for what it does not hold: among the parts lost from its leaves are the letters to Timothy and Titus, so the codex cannot witness this letter, and nothing in this book rests on it.

Codex Alexandrinus (400s). Once it held the entire Bible; this letter stands among what survives of it.

Codex Claromontanus (500s). The great Western copy of Paulos’s letters, Greek with Latin beside it; this letter stands in it. The Western copies’ own habits are weighed wherever they rise in this letter — as at the solemn charge of 4:1 and at the close, 4:22.

Of the papyrus age no leaf of this letter stands in this project’s record, so none is named here: the letter’s

earliest carriers in hand are the great codices above. The letter's most weighed standings — the seal of 2:19 and the charge of 4:1 — are weighed in full in this book's Standing Notes.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text. The Greek printed line by line under each verse is the SBL Greek New Testament (Holmes edition), weighed against the copies named inside: Codex Sinaiticus and Codex Alexandrinus in their first hands, Codex Ephraemi rescued, and Codex Claromontanus, the great Western copy of Paulos's letters, against the mass of later copies. Codex Vaticanus cannot witness this letter — the letters to Timothy and Titus stand among the parts lost from its leaves — so nothing in this book rests on it. Where the copies divide, brackets in the SBL text (shown here as fences around the Greek word) mark the divided place.

The names, restored. Paulos writes and is named in Greek, and this rendering restores what the Greek carries: Παῦλος (Paulos) prints “Paulos,” never the Latin “Paul”; Τιμόθεος (Timotheos) prints “Timothy”

(the corpus's line keeps the fuller "Timotheus"); Λωΐς prints "Lois"; Εὐνίκη "Eunice"; Φύγελος "Phygellus"; Ἑρμογένης "Hermogenes"; Ὀνησίφορος "Onesiphorus"; Δημᾶς "Demas"; Κρήσκης "Crescens"; Τίτος "Titus"; Λουκᾶς prints "Luke" (the corpus's line dresses the name "Lucas"); Μᾶρκος "Mark"; Τυχικός "Tychicus"; Κάρπος "Carpus"; Ἀλέξανδρος "Alexander"; Πρίσκα "Prisca"; Ἀκύλας prints "Aquila" (the corpus's line dresses it "Aquilas"); Ἑραστος "Erastus"; Τρόφιμος "Trophimus"; Εὐβουλος "Eubulus"; Πούδης "Pudens"; Λῖνος "Linus"; Κλαυδία "Claudia"; and Ἰάννης and Ἰαμβρῆς print "Jannes" and "Jambres," as they stand written. Among the places: Ρώμη prints "Rome"; Ἐφεσος "Ephesus"; Θεσσαλονίκη "Thessalonica"; Γαλατία "Galatia"; Δαλματία "Dalmatia"; Τρωάς "Troas"; Κόρινθος "Corinth"; Μίλητος "Miletus"; Ἀντιόχεια "Antioch"; Ἰκόνιον "Iconium"; Λύστρα "Lystra"; Ἀσία "Asia." Ἰησοῦς Χριστός prints "Yehoshua HaMashiach" throughout, in the order the Greek gives it, verse by verse.

The name of the Master. κύριος (kyrios) stands at 1:2, 1:8, 1:16, and twice at 1:18; at 2:7, 2:14, 2:22, and 2:24; at 3:11; and at 4:8, 4:14, 4:17, 4:18, and 4:22 — every one of them of the Son, HaMashiach Yehoshua, our kyrios — and twice at 2:19, inside the seal's two sayings, weighed below. It is verified here, standing

by standing, against the one rule of this set: the Name prints only where the Greek quotes a Hebrew passage that carries it. This letter's one such standing is the seal's first saying at 2:19, which IS Numbers 16:5 itself: in the Hebrew that sentence's subject is the Name — “YudHeyVavHey knows those who are His” — and the Greek's κύριος stands in the very place of the Name inside the quoted sentence, so the Name prints there. The seal's second saying is woven by Paulos himself — its “depart” reaches back to Numbers 16:26 and its naming of the Name to Isaiah 26:13, whose nearest Hebrew kin carry no Name inside the words carried over — so its κύριος prints “Elohim (Master),” as does every other standing in the letter; the whole standing is weighed in the verse's own note and in the Standing Notes. At 2:14 the word itself is divided among the copies — a company reads τοῦ θεοῦ, “of Elohim” — and the divide is named at the verse. At 2:21 the household word δεσπότης (despotēs) prints plainly “Master,” as Simeon's word for the Father did at Luke 2:29. The Name itself, YudHeyVavHey, stands in this book's renderings once — inside the seal's quoted sentence at 2:19.

The word θεός. The Greek word θεός (theos) stands of the Father throughout — “through the will of Elohim” (1:1), “the firm foundation of Elohim” (2:19), “the man

of Elohim” (3:17) — and it is printed “Elohim” at every standing. The Greek of the text printed here never calls the Son θεός. Once, the word rides inside another word: θεόπνευστος at 3:16, “Elohim-breathed,” said of the Writing — opened at its place, and not one word of comment added to it. The English word “God” stands in this book only where the word itself is the subject, or inside the corpus’s lines quoted in the Cross-Check.

Blue. The tekhelet blue of this set marks the speech of YudHeyVavHey and of Yehoshua, and sayings of the Ruach, according to the Kodesh house rule. No verse of quoted divine discourse stands in this letter: Paulos writes his charge; the Father and the Son are not set speaking in it, and even the seal’s two Writing-sayings at 2:19 print black within his charge, as the Law’s sentences did in Galatians and the Writing cited in 1 Timothy 5:18. So in the text pages no verse carries blue; the color rests in this volume’s fixed dress only — the masthead and the motto, the series title, the chapter headings, the Greek title line of the Before You Read page, and the verse on the back page — and it is stated here so that no reader mistakes the letter’s quiet for an omission. πνεῦμα (pneuma) prints as the corpus prints it — “a spirit of cowardice” (1:7); at 1:14 πνεῦμα ἅγιον prints “the Holy Spirit.”

Words opened, once each, at their place. ἔλεος prints “mercy” at 1:2, 1:16, and 1:18; the corpus dresses the mercy word “kindness,” and those standings stand in the Cross-Check as differs, with their reasons. πιστὸς ὁ λόγος prints “Faithful is the word” at 2:11, and πιστοῖς “faithful men” at 2:2; the corpus dresses πιστός “steadfast.” παραθήκη prints “deposit” at 1:12 and 1:14 — the letter’s own deposit word, as at 1 Timothy 6:20. ἀναζωπυρεῖν, at 1:6, prints “rekindle” — the kindling-afresh word, standing only here. δειλία, at 1:7, prints “cowardice” — the coward’s word, not the fear word. ὀρθοτομοῦντα, at 2:15, prints “cutting straight” — a word standing only here, opened at its place. θεόπνευστος, at 3:16, prints “Elohim-breathed” — a word standing only here. μετάνοια, at 2:25, prints “a change of mind,” as across this set. μεμβράνα, at 4:13, prints “parchments” — the Greek word is itself the Latin membrana carried over. εὐσέβεια prints “piety,” the corpus’s dress, throughout; αἰώνιος prints as the corpus gives each standing — “before the times of the ages” (1:9), “perpetual glory” (2:10).

The accounting. 2 Timothy carries 83 verses in the copies — 18 + 26 + 17 + 22 — and all 83 stand rendered in the text; no verse of this letter stands absent. The standings of the later company — “of the nations” at 1:11, “the Name of Christ” at 2:19, the filled

forms at 4:1, the wish-form at 4:14, and the filled name with its “Amen” at 4:22 — are accounted where they stand, in the Cross-Check below and the chapter Notes, each with its standing and its reason; they are not printed in the text.

Order of each verse. The rendering stands first, large; beneath it, in smaller grey type, the Greek itself, word for word as the SBL text gives it, so any reader can weigh the rendering against the line it came from. Notes follow where the copies divide (Notes), and after the last chapter the Cross-Check sets this rendering beside the project’s LSV corpus, verse by verse, agreeing or differing with its reason.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

2 TIMOTHY 1

1 Paulos, an apostle of HaMashiach Yehoshua, through the will of Elohim, according to a promise of life that is in HaMashiach Yehoshua:

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

2 To Timothy, [my] beloved child: Grace, mercy, peace, from Elohim the Father and HaMashiach Yehoshua, our Elohim (Master).

Τιμοθέε ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 I give thanks to Elohim, whom I serve from ancestors in a pure conscience, as I have unceasing remembrance concerning you in my supplications, night and day,

Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας

4 longing to see you, remembering your tears, that I may be filled with joy,

ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾷ πληρωθῶ

5 having received a reminder of the unfeigned faith that is in you, which first dwelt in your grandmother Lois and your mother Eunice, and I am persuaded that [it dwells] in you also.

ὑπόμνησιν ἱλαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

6 For which cause I remind you to rekindle the gift of Elohim, which is in you through the laying on of my hands;

δι' ἣν αἰτίαν ἀναμινῆσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·

7 for Elohim did not give us a spirit of cowardice, but of power, and of love, and of sound-mindedness.

οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

8 Do not, therefore, be ashamed of the testimony of our Elohim (Master), nor of me, His prisoner, but join in suffering hardship for the good news, according to the power of Elohim,

Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

9 who saved us 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 HaMashiach Yehoshua before the times of the ages,

τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

10 but now revealed through the appearing of our Savior Yehoshua HaMashiach, who abolished death, and brought life and incorruption to light through the good news,

φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

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

εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος.

12 For which cause I also suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit to that day.

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

13 Hold a pattern of sound words, which you heard from me, in faith and love that are in HaMashiach Yehoshua;

ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

14 Guard the good deposit through the Holy Spirit who dwells in us.

τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 You know this, that all who are in Asia turned away from me, of whom are Phygellus and Hermogenes.

Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν Φύγελος καὶ Ἑρμογένης.

16 May Elohim (Master) give mercy to the household of Onesiphorus, because he often refreshed me, and was not ashamed of my chain;

δῶῃ ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη.

17 but, having come to Rome, he sought me diligently and found [me] —

ἀλλὰ γενόμενος ἐν Ῥώμῃ ἱσπουδαίως ἐζήτησέν με καὶ
εὔρεν—

18 May Elohim (Master) grant to him to find
mercy from Elohim (Master) in that day; and how
much he served in Ephesus, you know better.

δώῃ αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
ἡμέρᾳ— καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ
γινώσκεις.

2 TIMOTHY 1:6 — ἀναζωπυρεῖν — a kindling word: to fan
live embers back into flame (ζωός, living, and πῦρ, fire).
The verb stands only here in the New Covenant.

2 TIMOTHY 1:17 — σπουδαίως, “diligently,” is fenced by
the editors: a company of copies reads the comparative
σπουδαιότερον, “more diligently.”

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

2 TIMOTHY 2

1 You, therefore, my child, be strengthened in the grace that is in HaMashiach Yehoshua,

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

2 and the things you heard from me through many witnesses — these entrust to faithful men, who will be competent also to teach others.

καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

3 Join in suffering hardship, as a good soldier of HaMashiach Yehoshua.

Ἑσυγκακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

4 No one serving as a soldier entangles himself in the affairs of life, that he may please him who enlisted him;

οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

5 And if anyone also strives, he is not crowned, unless he strives lawfully;

ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ·

6 The laboring farmer must first partake of the fruits.

τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

7 Consider what I say, for Elohim (Master) will give you understanding in all things.

νόει ὃ λέγω· ἰδώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.

8 Remember Yehoshua HaMashiach, raised from the dead, of the seed of David, according to my good news,

Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγγέλιόν μου·

9 in which I suffer hardship to bonds, as a criminal; but the word of Elohim has not been bound;

ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·

10 Because of this I endure all things, because of the chosen ones, that they also may obtain salvation that is in HaMashiach Yehoshua, with perpetual glory.

διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

11 Faithful is the word: for if we died together, we will also live together;

πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

12 if we endure, we will also reign together; if we deny [Him], He also will deny us;

εἰ ὑπομόνομεν, καὶ συμβασιλεύσομεν· εἰ ἄρνησόμεθα, κάκεῖνος ἀρνήσεται ἡμᾶς·

13 if we are faithless, He remains faithful; He cannot deny Himself.

εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἄρνήσασθαι ἑαυτὸν οὐ δύναται.

14 Remind [them] of these things, solemnly testifying before Elohim (Master) not to strive about words — [a thing] profitable for nothing, to the ruin of those who hear.

Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ ἑκκυρίου, μὴ λογομαχεῖν, ἑπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων.

15 Be diligent to present yourself approved to Elohim, a workman who has no need to be ashamed, cutting straight the word of truth.

σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην
ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

16 But stand aloof from profane, vain talkings, for
they will advance to more impiety,

τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ
προκόψουσιν ἀσεβείας,

17 and their word will have pasture, as a
gangrene; of whom are Hymenaeus and Philetus,

καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν
Ὑμέναιος καὶ Φίλητος,

18 who swerved from the truth, saying that the
resurrection has already taken place, and they
overthrow the faith of some.

οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, ἑλέγοντες ἀνάστασιν
ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

19 Nevertheless, the firm foundation of Elohim
has stood, having this seal: “YudHeyVavHey
knows those who are His,” and, “Let everyone
who names the name of Elohim (Master) depart
from unrighteousness.”

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 And in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor;

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσαῖ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·

21 if, then, anyone cleanses himself from these, he will be a vessel to honor, sanctified and profitable to the Master, having been prepared to every good work;

ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ἱεὺς χρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

22 And flee the youthful lusts, and pursue righteousness, faith, love, peace, with those who call on Elohim (Master) out of a pure heart;

τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

23 And refuse foolish and uninstructed questionings, knowing that they beget strifes;

τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·

24 And a servant of Elohim (Master) must not quarrel, but be gentle to all, apt to teach, patient under evil,

δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

25 in meekness instructing those who oppose, if perhaps Elohim may give them a change of mind to a full knowledge of the truth,

ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε ἰδῶν αὐτοῖς ὁ θεὸς μετένοιαν εἰς ἐπίγνωσιν ἀληθείας,

26 and they may awake out of the snare of the Devil, having been caught alive by him to [do] his will.

καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ’ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

2 TIMOTHY 2:14 — The “Master” of this verse is a divided word among the copies: the SBL text reads τοῦ κυρίου, “of Elohim (Master)”; a company reads τοῦ θεοῦ, “before Elohim.” The rendering follows the SBL text, and the divide is named, not hidden.

2 TIMOTHY 2:15 — ὀρθοτομοῦντα — “cutting straight”: ὀρθός, straight, and τέμνω, to cut. The word stands only here in the New Covenant. Its picture is the workman’s straight cut — the word of truth is not cut crooked.

2 TIMOTHY 2:19 — The seal carries two sayings of the Writing. The first is Numbers 16:5 itself. In the Hebrew, that sentence’s subject is the Name — “YudHeyVavHey knows those who are His” — and the Greek’s κύριος stands in the very place of the Name inside the quoted sentence; so by this book’s rule — the Name where the Greek quotes a Hebrew passage that carries it — the Name prints there. The second saying is woven by Paulos himself: its “depart” reaches back to the same chapter of Numbers (“turn aside from the tents of these wicked men,” 16:26) and its naming of the Name to Isaiah 26:13 (“by You we make mention of Your Name”); its nearest Hebrew kin carry no Name inside the words carried over, so its κύριος prints “Elohim (Master),” as everywhere else in this letter. The two sayings print black: they stand as the seal’s inscription inside Paulos’s charge, not as the Father set speaking in this letter — as the Law’s sentences printed in Galatians, and the Writing cited in 1 Timothy 5:18.

2 TIMOTHY 2:26 — The last clause’s pronouns are divided in sense, not in copies. “Caught alive by him” is the Devil — but “to his will” is ἐκείνου, “that one’s,” and the word points back without naming: read by most of the Devil (they are caught to do his will), and by some of Elohim (caught out of the snare, they awake to do His will). The rendering keeps the nearer pointing, and the divide is named, not settled.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

2 TIMOTHY 3

1 And know this, that in the last days perilous times will come;

Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

2 for men will be lovers of themselves, lovers of money, boasters, proud, slanderous, disobedient to parents, unthankful, unholy,

ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

3 without natural affection, implacable, false accusers, without control, untamed, not lovers of good,

ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

4 traitors, reckless, puffed up, lovers of pleasure more than lovers of Elohim,

προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

5 having a form of piety, but having denied its power; and from these, turn away.

ἔχοντες μὲν μορφῶσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
ἡρνημένοι· καὶ τούτους ἀποτρέπου.

6 For of these are those who creep into the houses
and take captive weak women, loaded with sins,
led by various desires,

ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ
ῥαίχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις,
ἀγόμενα ἐπιθυμίαις ποικίλαις,

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

πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
ἐλθεῖν δυνάμενα.

8 And in the way that Jannes and Jambres stood
against Moses, so these also stand against the
truth — men corrupted in mind, disapproved
concerning the faith.

ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ,
οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

9 but they will not advance further, for their folly
will be evident to all, as theirs also became.

ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ ἄνοια αὐτῶν
ἐκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.

10 But you have followed my teaching, manner of life, purpose, faith, long-suffering, love, endurance,

Σὺ δὲ ἑπαρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

11 the persecutions, the afflictions, which befell me in Antioch, in Iconium, in Lystra; what persecutions I endured! And Elohim (Master) delivered me out of all.

τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.

12 And also all who will to live piously in HaMashiach Yehoshua will be persecuted;

καὶ πάντες δὲ οἱ θέλοντες ῥῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται·

13 And evil men and impostors will advance to the worse, leading astray and being led astray.

πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 And you — remain in the things you learned and were entrusted with, knowing from whom you learned,

σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ ᾿τίνων ἔμαθες,

15 and that from infancy you have known the Holy Writings, which are able to make you wise to salvation through faith that is in HaMashiach Yehoshua;

καὶ ὅτι ἀπὸ βρέφους ᾿γερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ·

16 Every Writing [is] Elohim-breathed, and profitable for teaching, for conviction, for correction, for instruction that is in righteousness,

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ᾿έλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

17 that the man of Elohim may be fitted, having been completed for every good work.

ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

2 TIMOTHY 3:8 — Ἰάννης and Ἰαμβρῆς; these two names stand in no writing of the Old Covenant — a search of the whole record finds them only here. In Exodus, the men who withstood Moses are never named: they are “the enchanter of Egypt” only (Exodus 7:11, 22; 8:7). The names come down in the tradition outside the writings, and Paulos writes them as names his reader already

knows. The standing is named here because the letter rests on the names being known, not on any verse of the scrolls carrying them.

2 TIMOTHY 3:16 — θεόπνευστος — “Elohim-breathed”: θεός, and πνέω, to breathe. The word stands only here in the New Covenant. The second word of the list is divided in form: ἐλεγμόν, “conviction,” stands in the SBL text — a word that also stands only here — while a company of copies reads ἔλεγχον, “reproof.” The rendering prints the text as it stands, and opens the word; it adds no comment on it.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

2 TIMOTHY 4

1 I solemnly testify before Elohim and HaMashiach Yehoshua, who is about to judge living and dead, and [by] His appearing and His kingdom:

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

2 Preach the word; be earnest in season, out of season; convict, rebuke, exhort, in all long-suffering and teaching.

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

3 For there will be a season when they will not endure the sound teaching, but according to their own desires they will heap up teachers for themselves, having an itching ear,

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

4 and they will turn the hearing away from the truth, and will be turned aside to the fables.

καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

5 But you — watch in all things; suffer hardship; do the work of one proclaiming good news; make full assurance of your ministry.

σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον
εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

6 For I am already being poured out, and the time of my release has arrived;

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἁναλύσεώς μου ἔφέστηκεν.

7 I have striven the good strife, I have finished the course, I have kept the faith;

τὸν ἁλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

8 from now on there is laid up for me the garland of righteousness, which Elohim (Master), the righteous Judge, will give to me in that day; and not only to me, but also to all who have loved His appearing.

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 πᾶσιν τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Be diligent to come to me quickly;

Σπούδασον ἐλθεῖν πρός με ταχέως·

10 for Demas forsook me, having loved the present age, and went on to Thessalonica; Crescens to Galatia, Titus to Dalmatia;

Δημᾱς γάρ με ῥέγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

11 Only Luke is with me. Take Mark, and bring him with you, for he is profitable to me for ministry;

Λουκᾱς ἐστὶν ὁ μόνος μετ' ἐμοῦ. Μᾱρκὸν ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν,

12 And Tychicus I sent to Ephesus.

Τυχικὸν δὲ ἀπέστειλα εἰς Ἑφεσον.

13 When you come, bring the cloak that I left in Troas with Carpus, and the scrolls, especially the parchments.

τὸν φαιλόνην, ὃν ῥαπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

14 Alexander the coppersmith showed me much evil — Elohim (Master) will repay him according to his works —

Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο—
Ἐποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ—

15 of whom you also beware, for he greatly stood against our words.

ὄν καὶ σὺ φυλάσσου, λίαν γὰρ ἑάντεστη τοῖς ἡμετέροις λόγοις.

16 In my first defense no one stood with me, but all forsook me — may it not be reckoned to them —

Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι ἑπαγγέμετο, ἀλλὰ πάντες με ἑγκατέλιπον— μὴ αὐτοῖς λογισθεῖν—

17 but Elohim (Master) stood by me and strengthened me, that through me the preaching might be fully assured, and all the nations might hear; and I was delivered out of the mouth of the lion.

ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἑακούσωσιν πάντα τὰ ἔθνη, καὶ ἑρρύσθην ἐκ στόματος λέοντος.

18 And Elohim (Master) will deliver me from every evil work, and will save [me] into His heavenly kingdom; to whom [be] the glory to the ages of the ages. Amen.

ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει
εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων, ἀμήν.

19 Greet Prisca and Aquila, and the household of Onesiphorus.

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

20 Erastus remained in Corinth, and I left Trophimus ailing in Miletus;

Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ῥάπελιπον ἐν
Μιλήτῳ ἀσθενοῦντα.

21 Be diligent to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brothers.

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος
καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

22 Elohim (Master) [be] with your spirit. The grace [be] with you.

Ὁ ῥκύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ῥυμῶν.

2 TIMOTHY 4:1 — Three filled forms stand against this verse in a later company of copies, and the corpus's line carries them: (1) the company adds οὖν, “then,” after the first word — “I fully testify, then” — a word the oldest copies do not carry here; (2) the company reads κατὰ τὴν ἐπιφάνειαν, “at His appearing,” where the SBL text and the

oldest copies read καὶ τήν, “and His appearing” — Paulos lays the charge before Elohim, and before the appearing and the kingdom that are coming; (3) the name pair Χριστοῦ Ἰησοῦ itself stands fenced. The text follows the oldest copies at all three places. The standing is gathered in the Standing Notes.

2 TIMOTHY 4:11 — Mark — the John Mark of the Acts (Acts 12:12), who turned back at Perga (Acts 13:13) and over whom Paulos and Barnabas parted company (Acts 15:37–39). Here, near the end, Paulos asks for him by name: “for he is profitable to me for ministry.” Mark’s own standings are gathered in this set’s Mark volume, on its Before You Read page.

2 TIMOTHY 4:13 — The parchments: τὰς μεμβράνας — the Greek word μεμβράνα is itself borrowed from the Latin membrana, a prepared skin. It stands only here in the New Covenant. The cloak’s name is likewise a Latin dress: φαιλόνης, from paenula, the traveller’s heavy cloak.

2 TIMOTHY 4:22 — The close in the oldest copies is bare: ὁ κύριος, “Elohim (Master),” alone — no name filled in after it, and no “Amen” after the grace (the “Amen” of 4:18 stands in the text; the one a later company adds here does not). A company fills the name out — “the Lord Jesus Christ,” as the corpus’s line prints — and another reads the second person singular at the last word. The SBL text reads the plural ὑμῶν: the grace rises from Timothy to the whole company standing around him.

THE CROSS-CHECK

Every verse below has been set beside the project's LSV corpus (the corpus is a cross-check only; the Greek is the source). "Agrees" means the rendering and the corpus say the same thing. "Differ" verses are printed with their reason, never hidden.

2 TIMOTHY 1:1 — Differ — the name's order, twice. At both standings the Greek gives Χριστοῦ Ἰησοῦ / Χριστῷ Ἰησοῦ, "HaMashiach Yehoshua" — the first fenced by the SBL editors; the corpus's line reverses the pair at both places, "Jesus Christ" and "Christ Jesus."

2 TIMOTHY 1:2 — Differ — the mercy word. ἔλεος prints "mercy," as across this set's letters; the corpus dresses it "kindness."

2 TIMOTHY 1:3 — Agrees.

2 TIMOTHY 1:4 — Agrees.

2 TIMOTHY 1:5 — Differ — ἀνυποκρίτου prints "unfeigned," this set's dress (as at 1 Timothy 1:5); the corpus dresses the word "unhypocritical." λαβὼν, "having received," is fenced by the editors — a company reads the present λαμβάνων.

2 TIMOTHY 1:6 — Differ — ἀναζωπυρεῖν prints "to rekindle," the word's own image; the corpus dresses it "to stir up."

2 TIMOTHY 1:7 — Differ — two words. δειλίας prints “cowardice”: δειλία is the coward’s word, not φόβος, the fear word; the corpus dresses it “fear.” And σωφρονισμού prints “sound-mindedness” — the word is the making-sound-minded word (an -ισμός, a producing); the corpus dresses it “a sound mind.”

2 TIMOTHY 1:8 — Agrees.

2 TIMOTHY 1:9 — Agrees.

2 TIMOTHY 1:10 — Differ — ἀφθαρσίαν prints “incorruption” (ἀ-φθαρσία, un-decay); the corpus dresses it “immortality” — whose own word is ἀθανασία (1 Timothy 6:16). The name pair Ἰησοῦ Χριστοῦ, “Yehoshua HaMashiach,” stands fenced at this verse; the corpus’s order agrees with the SBL text here.

2 TIMOTHY 1:11 — Differ — two standings. (1) The SBL text ends the verse at “a teacher”: the words “of the nations” stand in a later company of copies, drawn from 1 Timothy 2:7, and in the corpus’s line; the oldest copies do not carry them. (2) κήρυξ prints “herald” — the king’s crier; the corpus dresses it “preacher.”

2 TIMOTHY 1:12 — Differ — τὴν παραθήκην μου prints “my deposit”: παραθήκη is the letter’s own deposit word (see 1:14; 1 Timothy 6:20); the corpus dresses it with a phrase, “that which I have committed to Him.”

2 TIMOTHY 1:13 — Agrees.

2 TIMOTHY 1:14 — Differ — παραθήκην prints “deposit,” as at 1:12; the corpus dresses it “the good thing committed.”

2 TIMOTHY 1:15 — Agrees.

2 TIMOTHY 1:16 — Differ — ἔλεος prints “mercy,” as at 1:2; the corpus dresses it “kindness.”

2 TIMOTHY 1:17 — Agrees.

2 TIMOTHY 1:18 — Differ — ἔλεος prints “mercy,” as at 1:2 and 1:16; the corpus dresses it “kindness.”

2 TIMOTHY 2:1 — Agrees.

2 TIMOTHY 2:2 — Differ — πιστοῖς prints “faithful” (compare “Faithful is the word,” 2:11); the corpus dresses πιστός “steadfast” at this standing.

2 TIMOTHY 2:3 — Differ — the name’s order: the Greek gives Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” fenced by the editors; the corpus’s line reverses it, “Jesus Christ.”

2 TIMOTHY 2:4 — Agrees.

2 TIMOTHY 2:5 — Agrees.

2 TIMOTHY 2:6 — Agrees.

2 TIMOTHY 2:7 — Differ — two standings. (1) δώσει prints “will give,” the future; the corpus dresses it “gives.” (2) ὃ λέγω, “what I say,” stands fenced — a company reads ἃ, “what things,” and the corpus’s line follows that company (“what things I say”).

2 TIMOTHY 2:8 — Agrees.

2 TIMOTHY 2:9 — Agrees.

2 TIMOTHY 2:10 — Agrees.

2 TIMOTHY 2:11 — Differ — πιστός ὁ λόγος prints “Faithful is the word,” as at 1 Timothy 1:15 and its standings; the corpus dresses πιστός “steadfast” (“The word [is] steadfast”).

2 TIMOTHY 2:12 — Agrees.

2 TIMOTHY 2:13 — Differ — the faith words themselves: ἀπιστοῦμεν prints “we are faithless” and πιστός “faithful”; the corpus dresses the family “not steadfast / steadfast” at this standing.

2 TIMOTHY 2:14 — Agrees.

2 TIMOTHY 2:15 — Agrees.

2 TIMOTHY 2:16 — Agrees.

2 TIMOTHY 2:17 — Agrees.

2 TIMOTHY 2:18 — Agrees.

2 TIMOTHY 2:19 — Differ — two standings. (1) At the second saying, the corpus’s line reads “the Name of Christ”: a company of later copies reads Χριστοῦ where the SBL text and the oldest copies read κυρίου, “of Elohim (Master).” (2) Ἔγνων prints “knows,” as the Hebrew sentence it quotes stands — its verb is a present participle, “YudHeyVavHey knows those who are His”; the corpus dresses the Greek aorist “has known.” The whole standing is gathered in the Standing Notes.

2 TIMOTHY 2:20 — Agrees.

2 TIMOTHY 2:21 — Agrees.

2 TIMOTHY 2:22 — Agrees.

2 TIMOTHY 2:23 — Agrees.

2 TIMOTHY 2:24 — Agrees.

2 TIMOTHY 2:25 — Agrees. μετάνοιαν prints “a change of mind,” as across this set (the Luke precedent); the corpus dresses the word “conversion” at this standing. The verb δώη, “may give,” is fenced — a company reads the shorter δῶ.

2 TIMOTHY 2:26 — Agrees.

2 TIMOTHY 3:1 — Agrees.

2 TIMOTHY 3:2 — Differ — ἀνόσιοι prints “unholy”: the word is the negative of ὅσιος, holy; the corpus dresses it “unkind.”

2 TIMOTHY 3:3 — Differ — two words. ἀνήμεροι prints “untamed”: the not-tame word, of beasts; the corpus dresses it “barbaric.” ἀφιλάγαθοι prints “not lovers of good” — the word itself is lover-of-good; the corpus’s line supplies “those who are” (“not lovers of those who are good”).

2 TIMOTHY 3:4 — Differ — τετυφωμένοι prints “puffed up”: τυφόομαι is to be smoked blind with conceit; the corpus dresses it “lofty.”

2 TIMOTHY 3:5 — Agrees.

2 TIMOTHY 3:6 — Agrees.

2 TIMOTHY 3:7 — Agrees.

2 TIMOTHY 3:8 — Agrees.

2 TIMOTHY 3:9 — Agrees.

2 TIMOTHY 3:10 — Agrees.

2 TIMOTHY 3:11 — Agrees.

2 TIMOTHY 3:12 — Agrees.

2 TIMOTHY 3:13 — Agrees.

2 TIMOTHY 3:14 — Agrees.

2 TIMOTHY 3:15 — Agrees.

2 TIMOTHY 3:16 — Agrees.

2 TIMOTHY 3:17 — Agrees.

2 TIMOTHY 4:1 — Differ — the corpus's line carries the later company's filled forms: "then" (οὐν) after the first word; "the Lord Jesus Christ" where the SBL text reads simply Χριστοῦ Ἰησοῦ, fenced; and "at His appearing" (κατὰ) where the oldest copies read "and His appearing" (καί).

2 TIMOTHY 4:2 — Agrees.

2 TIMOTHY 4:3 — Agrees.

2 TIMOTHY 4:4 — Agrees.

2 TIMOTHY 4:5 — Agrees.

2 TIMOTHY 4:6 — Agrees.

2 TIMOTHY 4:7 — Agrees.

2 TIMOTHY 4:8 — Agrees.

2 TIMOTHY 4:9 — Agrees.

2 TIMOTHY 4:10 — Agrees.

2 TIMOTHY 4:11 — Differ — Λουκᾶς prints “Luke,” the name as this set prints the writer of the third account; the corpus’s line dresses the name “Lucas.”

2 TIMOTHY 4:12 — Agrees.

2 TIMOTHY 4:13 — Agrees.

2 TIMOTHY 4:14 — Differ — ἀποδώσει prints “will repay,” the future; a company of copies reads the wish-form ἀποδώη, “may He repay,” and the corpus’s line follows it (“may the LORD repay to him”).

2 TIMOTHY 4:15 — Agrees.

2 TIMOTHY 4:16 — Agrees.

2 TIMOTHY 4:17 — Agrees.

2 TIMOTHY 4:18 — Agrees.

2 TIMOTHY 4:19 — Differ — Ἀκύλαν prints “Aquila,” as at Romans 16:3 in this set; the corpus’s line dresses the name “Aquilas.”

2 TIMOTHY 4:20 — Agrees.

2 TIMOTHY 4:21 — Agrees.

2 TIMOTHY 4:22 — Differ — the corpus’s line carries the later company’s filled close: “The Lord Jesus Christ” where the oldest copies read ὁ κύριος alone, and a closing “Amen” that the oldest copies do not carry.

In all: 83 verses cross-checked — 58 agree with the corpus’s line, 25 differ with their reasons printed above.

STANDING NOTES — WHERE THE COPIES DIVIDE

The standings below are not settled in this book. Both readings are given, with the copies that carry them, and the reader is left to weigh them. The text follows the SBL Greek New Testament.

2 TIMOTHY 2:19 — THE SEAL’S TWO SAYINGS — THE NAME IN THE QUOTED SENTENCE OF NUMBERS, AND THE “NAME OF CHRIST” COMPANY

The seal carries two sayings of the Writing. The first is Numbers 16:5 itself. In the Hebrew, that sentence’s subject is the Name — “YudHeyVavHey knows those who are His” — and the Greek’s κύριος stands in the very place of the Name inside the quoted sentence; so by this book’s rule — the Name where the Greek quotes a Hebrew passage that carries it — the Name prints there. The second saying is woven by Paulos himself: its “depart” reaches back to the same chapter of Numbers (“turn aside from the tents of these wicked men,” 16:26) and its naming of the Name to Isaiah 26:13 (“by You we make mention of Your Name”); its nearest Hebrew kin carry no Name inside the words carried over, so its κύριος prints “Elohim (Master),” as everywhere else in this letter. The two sayings print black: they stand as the

seal's inscription inside Paulos's charge, not as the Father set speaking in this letter — as the Law's sentences printed in Galatians, and the Writing cited in 1 Timothy 5:18.

2 TIMOTHY 4:1 — “AND HIS APPEARING” AGAINST “AT HIS APPEARING” — AND THE FILLED “THEN”

Three filled forms stand against this verse in a later company of copies, and the corpus's line carries them: (1) the company adds οὖν, “then,” after the first word — “I fully testify, then” — a word the oldest copies do not carry here; (2) the company reads κατὰ τὴν ἐπιφάνειαν, “at His appearing,” where the SBL text and the oldest copies read καὶ τὴν, “and His appearing” — Paulos lays the charge before Elohim, and before the appearing and the kingdom that are coming; (3) the name pair Χριστοῦ Ἰησοῦ itself stands fenced. The text follows the oldest copies at all three places. The standing is gathered in the Standing Notes.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

**“from now on there is laid up for me the
garland of righteousness, which Elohim
(Master), the righteous Judge, will give to me
in that day; and not only to me, but also to all
who have loved His appearing.”**

— 2 Timothy 4:8, from the Greek

The standings where the copies divide are gathered in this book’s Standing Notes: the seal of 2:19 — the Name standing inside the quoted sentence of Numbers, against the “Name of Christ” company — and the filled forms at the solemn charge of 4:1. The smaller standings — the mercy word at 1:2, 1:16, and 1:18, the name’s order at 1:1 and 2:3, the deposit word at 1:12 and 1:14, “of the nations” absent at 1:11, the wish-form at 4:14, the name-forms at 4:11 and 4:19, and the bare close at 4:22 — stand in chapter order in the Cross-Check and the chapter Notes, each with its reason.

This volume is given freely. The whole set — the Old Covenant rendered from the Hebrew, and this New Covenant rendered from the Greek — stands free to read on the ministry’s website, ancientjubileerestoration.com.

Ancient Jubilee Restoration