



REV. D. THOMAS PORTER, PH.D.

3422 Fallview Court ♦ Land O' Lakes, FL 34639

<https://DThomasPorter.com/BibleStudies/NTS602>

DrTom@PorterHouse.info

813.728.5713<sup>Cell</sup>

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Timothy  
Titus  
Philemon

## LESSON NOTES

### 2 TIMOTHY ◊ OVERVIEW

#### Preparation for Studying Paul's Letters to Timothy

What we call 2 Timothy may be the last written words of Paul. As such, his advice toward the end of his life may have also unique meaning for us as we too approach the end—of a career, an era, a relationship, or even a life. As we listen to Paul coach Timothy with his difficult work in Ephesus, let us listen to Holy Spirit's guidance for us. His work was difficult. Ours is difficult.

### BACKGROUND

We believe Paul was released from Rome around 62-63AD, after his fourth missionary journey. During this journey Paul wrote to Titus and the letter we call 1<sup>st</sup> Timothy. Paul was then again imprisoned and during this incarceration Nero was emperor and 2<sup>nd</sup> Timothy was written (66-67AD). In his previous imprisonment, he was under house arrest (Acts 28:30); this time he was in a dungeon, cold (4:13), chained (1:16; 2:9). His friends had trouble finding him (1:17), and he knew his life was nearly finished (4:6-8).

We can hypothesize Paul wrote 2<sup>nd</sup> Timothy for three reasons—

1. He was lonely. Phygelus and Hermogenes (1:15), and Demas (4:10) had deserted him. Crescens, Titus and Tychicus were away (4:10-12), and only Luke was with him (4:11). Paul wanted very much for Timothy to join him also. Timothy was his "fellow worker" (Romans 16:21), who "as a son with his father" had served closely with Paul (Philippians 2:22; see also 1 Corinthians 4:17). Of him Paul could say, "I have no one else like him" (Philippians 2:20). Paul missed Timothy (1:4) and twice asked him to come soon (4:9, 21).
2. Paul was concerned about the welfare of the church during this time of persecution under Nero, and he admonishes Timothy to guard the gospel (1:14), to persevere in the gospel (3:14), to keep on preaching the gospel (4:2) and, if necessary, suffer for the gospel (1:8; 2:3).
3. He wanted to write to the Ephesian church *through* Timothy (see 4:22).

## THE GOSPEL LIGHT REVEALS (2 TIMOTHY 1)

2 Timothy 1:1-10. *We've Been Called*. I am Paul, an ambassador of Christ Jesus as a function of God's purpose, and act as an apostle according to the promise of life found in Christ Jesus. I am writing to my dear son, Timothy, with the gift of mercy and reconciliation from God the Father and Jesus the Christ, our Lord.

I serve God as did my forefathers with a clear conscience; I thank God 24-7 and remember you in my prayers. I recall your tears of our goodbyes; I long to see you so I can be filled with joy. I think of your faith, so sincere, a faith first shown in your grandmother Lois and your mother Eunice. I am persuaded that that sincerity of trust still lives in you. It is for this reason I remind you to fan the flames from the gift of God given to you through the laying on my hands. Remember—God did not give us a spirit of timidity, but a spirit of audacious power, deep love, and consistent self-discipline.

So? Don't be ashamed to speak openly, publicly about our Lord, or my prisoner status. Join me in suffering for the gospel according to the power of God. It is God who has saved us, called us to a holy [ἀγία; set aside by and for God's purpose; i.e., at its core "different"], not because of what we've done, but because of His purpose and gift. This gift was extended to us εἰν Christ Jesus before time began. Now, this gift has been revealed through the appearance of Christ as Jesus of Nazareth. The very One who destroyed death, and brought life and immortality to light through the gospel.

### 2 TIMOTHY 1:1-10

Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus,

<sup>2</sup>To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

<sup>3</sup>I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers. <sup>4</sup>Recalling your tears, I long to see you, so that I may be filled with joy. <sup>5</sup>I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. <sup>6</sup>For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. <sup>7</sup>For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.

<sup>8</sup>So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God, <sup>9</sup>who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, <sup>10</sup>but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.

- Q Why was Paul an apostle of the Lord our God? According to what warrant?
- Q About what did Paul remember Timothy very fondly? To whom does he give credit for Timothy's "sincere faith" (free from hypocrisy according to the Greek)?
- Q What can cause a faith to become hypocritical?
- Q About what is there to be ashamed about being a publically open witness about the Lord?
- Q What has the gospel light revealed? How old is this gift?
- Q Why are we called to be set aside, to live a "holy life?" [Purpose and gift, gift and purpose]

2 Timothy 1:11-18. *Keep the Faith*. I have been appointed a herald [κηρυξ; town crier, preacher, [2783](#)] for this good news, and an apostle and a teacher. So? Well, that's why I am suffering. But, I'm not ashamed because I know in whom I have believed; and, I am convinced He is able to deliver me for that day of accountability. [See also Job 19:25-27]<sup>6</sup>

As to what you have learned from me, keep to the pattern of sound teaching, with faith and love in Christ Jesus. Guard that deposit which was made in you—guard it with the help of Holy Spirit who lives within us.

This is a tough time—you know about all the folks who've deserted me. May the Lord show mercy to Onesiphorus's home because he often refreshed me and was not ashamed of my chains. In fact, when I was in Rome, he looked for me and looked for me until he found me. May the Lord grant him mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

## 2 TIMOTHY 1:11-18

And of this gospel I was appointed a herald and an ["an" is **not** there] apostle and a teacher. <sup>12</sup>That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.

<sup>13</sup>What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus.

<sup>14</sup>**Guard the good deposit** that was entrusted to you—guard it with the help of the [του is there] Holy Spirit who lives [ἐνοικοῦντος, indwelling, [1774](#)] in us.

<sup>15</sup>You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.

<sup>16</sup>May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. <sup>17</sup>On the contrary, when he was in Rome, he searched hard for me until he found me. <sup>18</sup>May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

- Q What is the difference between translating verse 11 as “an apostle” and “apostle?” Or, “a teacher” versus “teacher.” Remember, there are no indefinite articles in koine Greek. Which is a better translation?
- Q Why are we ashamed of those who are incarcerated, or have been?
- Q About what does Holy Spirit have the most trouble guarding our spiritual deposit? **How** does He do this “guarding?” Why does He have particular trouble guarding our spiritual deposit?
- Q How far did Onesiphorus travel to find Paul? [1240 miles; at 20 miles per day, it took 2 months]
- Q Why did Paul brag about Onesiphorus [Greek for “bringing an advantage”]? See also 2 Timothy 4:19.

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<sup>6</sup>Job, like Paul, did not hide his anguish or depression, but his problems did not crush his hope; here's what he had to say—

“I know that my Redeemer [or defender] lives, and that in the end he will stand upon the earth. [or *upon my grave*] And after my skin has been destroyed, yet [or *And after I awake, though this body has been destroyed, then*] in [or *apart from*] my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!” (NIV)

## KEEP ON KEEPING ON (2 TIMOTHY 2)

2 Timothy 2:1-13. *Remember Your Roots*. So then, my child, be strong in the gift coming from Christ Jesus. I encourage you to entrust my teaching which many have witnessed to reliable people who will also be qualified to teach.

Endure hardship for the Christ just as a good soldier does. A soldier does not want to get involved with civilian matters—he needs to please his/her CO. Consider also athletes; they do not win the crown if they violate the rules. And, the farmer? It is the *hardworking* farmer who gets the first harvest. Meditate on what I'm saying—the Lord will show you how this all works.

Do not forget: Jesus the Christ, a descendant from David, was raised from the dead. This is “my gospel” for which I am being punished, yes, even being chained like a criminal. BUT, the word of the Lord God is not chained. Ergo, I will endure it all for the sake of those who are being saved—that they too may obtain the soteriological security found in Christ Jesus' eternal glory.

Consider this wise prose—

If we died with Him, we will live with Him.

If we endure, we will reign with Him.

If we disown Him, he will disown us.

If we are faithless, even so He will remain faithful to us.

Why? He cannot disown Himself.

- Q Why would people punish people for teaching Jesus of Nazareth was raised from the dead?
- Q For whom did Paul endure his suffering? Just who are these people? (c.f., Galatians 3:7)
- Q Why will the Christ reciprocate disowning Him by He disowning us, but not our faithlessness?
- Q Do we treat this probable hymn<sup>7</sup> as inspired by Holy Spirit; i.e., as Scripture?

<sup>7</sup>“... many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre 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).

### 2 TIMOTHY 2:1-13

You then, my son, be strong in the grace that is in Christ Jesus. <sup>2</sup>And the things you have heard me say in the presence of many witnesses entrust to reliable men [ἄνθρωποις, humankind, 444] who will also be qualified to teach others.

<sup>3</sup>Endure hardship with us like a good soldier of Christ Jesus.

<sup>4</sup>No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer. <sup>5</sup>Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules.

<sup>6</sup>The hardworking farmer should be the first to receive a share of the crops. <sup>7</sup>Reflect on what I am saying, for the Lord will give you insight into all this.

<sup>8</sup>Remember Jesus [the] Christ, raised from the dead, descended from David. This is my gospel, <sup>9</sup>for which I am suffering even to the point of being chained like a criminal. But God's word is not chained. <sup>10</sup>Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

<sup>11</sup>Here is a trustworthy saying:

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

<sup>12</sup>if we *endure*, we will also *reign* with him.

If we *disown* him, he will *also disown* us;

<sup>13</sup>if we are *faithless*, he will *remain faithful*, for he **cannot disown himself**. [Probably an early Christian hymn.]



2 Timothy 2:14-26. *Pedagogical Pragmatics Regarding Quarrels*. So, keep reminding them of the things about which I've warned you. Quarreling words have no value; they ruin those who listen. Do your best to present yourself as an approved workman who does not need to be ashamed—he handles the truth correctly.

Godless chatter makes people more ungodly; their chatter spreads like gangrene. For example, Hymenaeus and Philetus have wandered from the truth, teaching the nonsense that the resurrection has already happened, destroying the faith of some folk. But nevertheless, God's faithfulness is firm—Moses said it well: "The Lord knows who are on His side." When you take on the name of "Christian," you have got to turn away from wickedness.

Large houses have not only gold and silver, but also wood and clay; some items are for noble purpose, others not so much. If a person cleanses oneself from the clay, he can be an instrument for the noble, set apart, useful to his Master, and thus prepared for good work.

Ergo, flee from youth's evil desires; pursue righteousness, and faith, and love and peace. Call upon the authority of the Lord God Almighty with a *pure* heart. Here's how you do that—stay away from foolishly stupid arguments. They produce useless quarrels. Yahweh's servants do not quarrel—His servants are kind, to everyone. They are not only able to teach, they do so without resentment.

Gently instruct those who oppose you, hopefully so the Lord God will grant them a shift in direction, leading them to the Truth. Hopefully, they will come to their senses, escape Satan's traps, the very one who has taken them captive to fulfill his purposes.

- Q What are the main causes of heart disease; i.e., those elements which create an impure heart?
- Q What would cause a person be resentful about teaching and/or avoiding quarrels?
- Q What is this "trap" of Satan which ensnares teachers within the church who are teaching error?

## 2 TIMOTHY 2:14-26

Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. <sup>15</sup>Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. <sup>16</sup>Avoid godless chatter, because those who indulge in it will become more and more ungodly. <sup>17</sup>Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup>who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. <sup>19</sup>Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," [Numbers 16:5, LXX] and, "Everyone who confesses the name of the Lord must turn away from wickedness."

<sup>20</sup>In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. <sup>21</sup>If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.

<sup>22</sup>Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. <sup>23</sup>Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. <sup>24</sup>And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

<sup>25</sup>Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, <sup>26</sup>and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

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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." –NET Bible Commentary; <https://netbible.org/bible/2+Timothy+2>

## MANAGING ENDINGS (2 TIMOTHY 3)

2 Timothy 3:1-11. *Signs of the Times.* Remember this—the last days will be terrible. Here’s how you know:

People will love themselves, and especially money. Boasting pride which is not only abusive, but disobedience to how they have been raised will be common. People will be ungratefully unholy, slandering others with brutal other-hatred. The good will not be loved, but treacherously rash and conceited folks who love pleasure rather than God. Sure they have a “form of Godliness” but they have denied His power. So? Have nothing to do with them.

TOXIC INDEED.

These folks infest homes, gain control over the weak-willed, those loaded with evil and swayed by all kinds of evil desires—always “learning,” but never able to accept the Truth. Jannes and Jambres opposed Moses; and so these knuckleheads also oppose the Truth. They are depraved, and as far as the truth is concerned, rejected. But, worry not; they will not get very far for their foolish ways will be self-evident.

You on the other hand, know better. You know all about my teaching, how I live, my purpose, my trust in the Lord, my patience, my love, and my endurance regarding persecution and suffering. What happened in Antioch, Iconium and Lystra—those persecutions I endured. Nonetheless the Lord God rescued me from it all!

- Q Why is it important to remember we are “in the last days?” Spiritually? Pragmatically?
- Q How has the culture’s predisposition to “love oneself” above all permeated the Body of Christ? What are some examples of people “loving themselves” in the church today?
- Q How has the culture’s predisposition to “love money” above all permeated the Body of Christ? What are some examples of people “loving money” in the church today?

### 2 TIMOTHY 3:1-11

But mark this: There will be terrible times in the last days. <sup>2</sup>People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, <sup>3</sup>without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, <sup>4</sup>treacherous, rash, conceited, lovers of pleasure rather than lovers of God— <sup>5</sup>having a form of godliness but denying its power. Have nothing to do with them.

<sup>6</sup>They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, <sup>7</sup>always learning but never able to acknowledge the truth. <sup>8</sup>Just as Jannes and Jambres opposed Moses, so also these men oppose the truth--men of depraved minds, who, as far as the faith is concerned, are rejected. <sup>9</sup>But they will not get very far because, as in the case of those men, their folly will be clear to everyone.

<sup>10</sup>You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, <sup>11</sup>persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.

Q Are the characteristics below talking about outsiders or believers? For each of the following signs of personal attributes of people, identify a *behavioral* manifestation of same:

- Boastful
- Proud
- Abusive
- Rebellious to parents
- Ungrateful
- Profane
- Love-less
- Unforgiving
- Slanderous
- Undisciplined
- Brutal
- Lovers of evil
- Treacherous
- Rash
- Conceited

Q Why do people love pleasure more than the Lord God?

Q What is this form of godliness which people have denied “its power?” What is “this power?”

Q How would you characterize the “last days” from Paul’s description? What periods of history are good examples of his characterizations?

Q Just what is “the truth” these folks are “always learning,” but never accepting?

Q What makes false teacher’s folly “clear to others?”

Q Just what happened in Antioch, Iconium and Lystra?

Q What evidence would you present to support Paul’s claim of faith, love, patience, endurance, etc.? Know your author; know your Author.

2 Timothy 3:12-17. *The Reality of Righteousness*. Here’s the truth—you want to live a life in which Christ Jesus would be proud? You will be persecuted. Evil imposters will go from bad to worse, continually deceiving and deceiving others.

But for you? Continue to move in what you have learned, about which you have become convinced—you know those from whom you have learned the Truth. Yes, from infancy you have known the Scriptures, the very words that make you wise for the salvation that comes through trust in Jesus the Christ. Yes, all Scripture is “God-breathed,” and is useful—for teaching, for correcting errors, and training in righteousness. Why? So the Godly person may be equipped thoroughly for all work that is good.

## 2 TIMOTHY 3:12-17

In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, <sup>13</sup>while evil men and impostors will go from bad to worse, deceiving and being deceived. <sup>14</sup>But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, <sup>15</sup>and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. <sup>16</sup>All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, <sup>17</sup>so that the man of God may be thoroughly equipped for every good work.

Q If you are not persecuted, is this a sign you are **not** living a godly life?

Q What have you learned from the Scriptures which support Paul’s claim in verse 15?

Q How does study of Holy Spirit’s Scriptures equip you for “every good work?” Examples, not just esoteria, please.

## FINISHING WELL (2 TIMOTHY 4)

2 Timothy 4:1-8. *Racing with the Word*. With Father God and the Christ, who will be judging the living and the dead, and in view of His return and His kingdom, I charge you...

- A. Preach the word.
- B. Be prepared, regardless of “the season,” to correct, rebuke and encourage, but patiently and carefully.

People will not tolerate sound doctrine. They suit their own desires, gathering other teachers to say what they want to hear<sup>8</sup>—whatever tickles their longing ears. Myths become preferred over truth. But, you? Keep your head clear—in all situations—be ready to endure hardship. Do the work. Evangelize.

As for me, I am being drained; the time has come for me to leave. I have fought the good fight; I have finished the race. I have kept the faith. I am looking forward to that crown of righteousness which the righteous Lord God Himself will award. And, not just to me, but to all who long for His appearing.

- Q What is the most significant hardship an elder in the church may have to face?
- Q Why do people have trouble “tolerating sound doctrine?”
- Q What ear needs the most scratching today? Why is that a useful ear to scratch?
- Q How does one know they have “finished the race, kept the faith?”

### 2 TIMOTHY 4:1-8

In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: <sup>2</sup>Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. <sup>3</sup>For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. <sup>4</sup>They will turn their ears away from the truth and turn aside to myths. <sup>5</sup>But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

<sup>6</sup>For I am already being poured out like a drink offering, and the time has come for my departure. <sup>7</sup>I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup>Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.



<sup>8</sup>Clearly a manifestation of Porter’s First Law of Human Behavior; to wit, “Human beings see, hear, remember, understand, and do what they want to see, hear, remember, understand, and do.” See <https://thescoop.dthomasporter.com/porters-laws/porters-first-two-laws-of-human-behavior.html>

Given Porter’s First Law, Porter’s Second Law: “When confronting our beliefs, we must raise an epistemological red flag whenever said belief is useful. When things are useful, all historical, empirical, and experiential data which contraindicate our belief must be brought to bear. Otherwise—we’re not thinkers as God intended, merely narcissistic lumps.”

Remember, why and how we believe what we believe (i.e., epistemology) is often more important than what we believe. If our epistemology is weak, then our beliefs are easily weakened, but if our historical, empirical, and experiential evidence is strong? Beliefs become Truth, and not just truth.



2 Timothy 4:9-22. *Personal Paul*. I am almost alone. I need you to come quickly because Demas, the “world lover,” left for Thessalonica; Crescens for Galatia, and Titus to Dalmatia. Only Luke is here. Get Mark to join you; he is helpful to my ministry. I have sent Tychicus to Ephesus. And by the way, bring that cloak I left in Troas with Carpus; also my scrolls, especially the parchments.

I am not all that happy with Alexander (you know, the coppersmith); he did me a lot of evil [κακος, ka'kos; bad/evil in the widest sense, [2556](#)]. The Lord will take care of him. BTW, you need to be on guard for him as well—he strongly opposed our message.

When the criticism started, no one supported me; everyone deserted me. May they not be punished for this, but the Lord was with me; He gave me strength. Yes, it was through Him that the nations might hear the gospel. I was indeed delivered from the lion's jaws. It is the Lord who will bring me safely to His kingdom. To Him be praise, now and forever. Truly, so be it.

Say hello to Priscilla and Aquila and the family of Onesiphorus. Note: Erastus stayed in Corinth; and, I left Trophimus in Miletus—he was sick. Please try to get here before winter. Eubulus, Pudens, Linus, Claudia and all the brethren say hello.



May the Lord God be with you; may the kindness gift be with you.

Q Why does Paul differentiate between his scrolls in Troas versus his parchments?

Q What do you now know about Paul you did not know before?

Q What are you going to ask Paul when you two meet in heaven?

## 2 TIMOTHY 4:9-22

Do your best to come to me quickly, <sup>10</sup>for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.

<sup>11</sup>Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. <sup>12</sup>I sent Tychicus to Ephesus. <sup>13</sup>When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.

<sup>14</sup>Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. <sup>15</sup>You too should be on your guard against him, because he strongly opposed our message.

<sup>16</sup>At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. <sup>17</sup>But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. <sup>18</sup>The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen.

<sup>19</sup>Greet Priscilla [*πρισκα*] and Aquila and the household of Onesiphorus. <sup>20</sup>Erastus stayed in Corinth, and I left Trophimus sick in Miletus. <sup>21</sup>Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers.

<sup>22</sup>The Lord be with your spirit. Grace be with you.