the contrary, and does not agree to sound reasons—to those of our Lord Jesus Christ, and to the teaching of our religion—he is stupid, and understands nothing; but doting about discussions and wordy wars, from which come envy, strife, abuse, evil suspicions, disputes of depraved men, corrupting the mind and perverting from the truth, by adopting the idea that our religion is a mere trade.

Yet the all-satisfying religion is a great acquisition. For we brought nothing into the world, nor are we able to carry anything out; therefore, having food and clothing, let us be satisfied with them. But those who design to be rich fall into a temptation and snare, and many senseless and ruinous desires, which sink those men into loss and destruction; for the love of money is a root of all these evils, some going mad for which, have wandered from the faith, and surrounded themselves with many distresses.

But fly these, man of God, and follow righteousness, piety, faith, love, endurance, gentleness. Fight the good fight of the faith; seize hold of the life eternal, to which you are summoned; and confess the noble confession before many witnesses. I charge you before the life-giving God of all, and of Jesus Christ, Who gave evidence with His noble confession before Pontius Pilate, keep the command yourself, purely, unblameably, until the manifestation of our Lord Jesus Christ; which at the right time will bring to light the Blessed and only Potentate, the King of kings, and Lord of lords, the only possessor of immortality, inhabiting an unapproachable light, Whom not one of mankind has seen, nor is able to see, to Whom is eternal honour and power. Amen.

To the rich in the present age I advise not to think too highly, nor to trust upon an uncertain wealth; but upon the God Who has prepared for us all wealth for enjoyment; to do good, to enrich themselves with good deeds, to be liberal, affable, and to lay up for themselves a noble foundation for the future, so that they may acquire the enduring life.

Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy, which some proclaiming, have, as to the faith, missed the mark. Grace be with you.

(The first to Timothy was written from Laodicea, which is the metropolis of Paphian Phrygia, probably about the year 67 A.D.)

The SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

The Greeting.

Paul, an apostle of Christ Jesus, through the will of God, for the proclamation of the life which is in Christ Jesus, to my dear child Timothy: Blessing, tenderness, peace, from God, Father, and Jesus our Lord.

The Apostle's Exhortations to Timothy.

I owe thanks to the God Whom I worship from my ancestors with a pure conscience, that I unceasingly remember you in my supplications night and day; longing to see you, thinking of your troubles, so that I may be filled with joy; having remembrance of your sincere faith, which lived before in your grandmother Lois, and in your mother Eunice, and which I am confident is also in you. For which reason I remind you to rekindle the fire—the gift of God—which you possess through the laying on of my hands. For God gave to us not a spirit of weakness; but of vigour, and love, and discretion. Therefore be not ashamed of the testimony of our Lord, nor of me His prisoner; but, on the contrary, let us endure suffering for the gospel, by the aid of Divine power of Him Who saved and appointed us to a holy vocation: not by our own exertions, but by His own intention and gift bestowed upon
1—10

us in Christ Jesus from everlasting ages, but now displayed through the manifestation of our Saviour Jesus Christ; Who destroyed death, and throws light upon life and incorruptibility through the gospel. With this object I was appointed a herald, and apostle, and teacher; and for this reason I suffer what I do. However, I am not ashamed, for I know to Whom I have trusted; and I am confident that He is able to guard my trust until that day. Have before you an outline of the health-giving truths, which you have received from me, concerning the faith and love which are in Christ Jesus. Guard the noble deposit by a Holy Spirit of the Dweller within us.

You know this, that all in Asia have forsaken me, among whom are Phygellus and Hermogenes.

May the Lord give mercy to the house of Onesiphorus!—for he often encouraged me, and was not ashamed of my imprisonment; but, arriving in Rome, he eagerly sought for, and found me out. May the Lord grant to him to find mercy in the presence of the Lord in that day; while as to how he administered in Ephesus, you especially know well.

Apostolic Teaching.

2 You, therefore, my son, be strengthened with the gift—that from Christ Jesus; and what you have learned from me, with many proofs, deposit with faithful men, who may be competent to teach others. Endure hardship like a noble soldier of Christ Jesus. A soldier never involves himself with business affairs; so that he may please his commander. And if any one contends for a prize, he is not crowned unless he contends according to rule. The working farmer ought to be the first to partake of his crops. Comprehend what I say; for, in all things, God has endowed you with good sense. Remember that Jesus Christ, of the line of David, has arisen from among the dead, as taught by my Good News, for which I suffer trouble, even to imprisonment, like a criminal; but the Message of God is not imprisoned.

Consequently I endure all this for the sake of the chosen; so that they may also gain that salvation with the eternal rectification that is in Christ Jesus. This Message is sure: for if we die together, we shall also live together; if we endure, we shall also reign together; if we deny, He will also deny us; if we are unfaithful, He Himself continues trustworthy, for He is not able to repudiate Himself. Remind them concerning these; bearing witness in the presence of God not to quarrel over words, useful for nothing—except, perhaps, to pervert the listeners. Exert yourself to stand approved with God, as a skilful workman, arranging in order the reason for the Truth. But step aside from the foolish phrase-makers: for they will progress to deeper impiety; and their sophistry eats like a gangrene. Hymenaeus and Philetus belong to them; who have missed the mark concerning the truth, declaring that the resurrection has already come, and have overthrown the faith of some. Nevertheless, the firm foundation of God stands attested by this assurance: THE LORD KNOWS THOSE WHO ARE HIS, and “Let every one named by the Name of the Lord turn away from wickedness.”

But in a great house there is not only gold and silver furniture, but also wooden and earthenware; and those, indeed, for distinction, but these for ordinary use. If, however, any one from among these should purify himself, he will be an article for distinction—purified, serviceable for the Master, ready for any good work. But banish the passions of youth; and pursue righteousness, faith, love, peace towards those who call upon the Lord out of a pure heart. But forbid foolish and uninstructive discussions, knowing that they will engender quarrels, and a servant of the Lord ought not to be quarrelsome, but to be mild to all, instructive and forbearing, with gentleness correcting his opponents. For perhaps God may give to them a change of mind towards an acknowledgment of truth; and on awakening, they may disentangle themselves from the net of the Devil, escaping from under it into His freedom.

Warning against Evil Workers.

Know this, however, that in the last days there are impending terrible times. For men will be lovers of self, avaricious, empty, pretentious, libellous, disobedient to parents, ungrateful, senseless; without parental affections;
implacable, calumniators, profligate, inhuman; without love of goodness, traitors, reckless, stupid, lovers of pleasure more than lovers of God; having an appearance of religion, while denying its power: but turn away from these. Of such are those who creep into families, and capture weak women laden with sins, agitated by various passions, always learning, but never able to arrive at the recognition of truth. But in the same way as Jannes and Jambres resisted Moses, thus also these men of depraved mind, indifferent about the faith, resist the truth. But they shall not proceed very far; for their senselessuess will become clear to all, as that of those became. But you followed my teaching, with the instruction, the guidance, the resolution, the faith, the forbearance, the love, the endurance, under the persecutions and in the sufferings which assailed me in Antioch, and in Iconium, and in Lystra; from all which persecutions the Lord rescued and delivered me. But, however, all those who wish to live religiously in Christ Jesus will be persecuted; while depraved men and juggling cheats will progress towards what is worse—deceivers and deceived. But you remain in what you learnt and believed, knowing from whom you learned; and that from an infant you have known the holy scriptures, the power persuading you into salvation, through belief in the teaching of Christ Jesus. Every Divinely inspired and useful writing was intended for teaching, attestation, and education in righteousness, so that the man of God might be noble, and well trained for every good work.

Paul's Last Solemn Charge to Timothy.

I solemnly call upon you before God and Christ Jesus, He Who will come to judge living and dead, at the manifestation of Himself and His kingdom, Proclaim the Message; attend to it conveniently or inconveniently; convince, reprove, comfort, with all forbearance and tact. For there will be a time when they will not endure healthy teachings: but according to their own desires they will heap up to themselves doctrines pleasant to the hearing; and they will turn away their attention from the truth, but will rely upon fictions. But keep your guard among all; endure hardship; do the work of an evangelist; perfectly accomplish your duty: for I am already grey-headed, and the time of my release is near. I have agonised in the noble contest; I have finished the course; I have guarded the faith. Henceforth there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will award me in that day; and not only to me, but also to all who desire His appearing.

Personal Reminiscences.

Try to come to me soon; for Demas, loving the present age, has left me, and has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia. Luke alone is with me. Taking up Mark, bring him with you, for he is very useful in service to me; and I have sent Tychicus to Ephesus.

When you come, bring the cloak which I left behind with Carpus, in Troas, and the books, but especially the parchments. Alexander, the copper-smith, displayed much ill-will towards me; may the Lord reward him according to his own acts—and you beware of him; for he was strongly opposed to our teachings.

In my first defence no one supported me; but, on the contrary, all abandoned me: let it not be reckoned against them. But the Lord stood by me, and filled me with power; so that through me the public proclamation was accomplished, and all the heathen heard; and I was rescued from a lion's mouth. The Lord will rescue me from all the attempts of the wicked, and will preserve for His heavenly Kingdom. To Him be honor for ever and ever. Amen.

Regards to Prisca and Aquila, and the family of Onesiphorus. Erastus stayed in Corinth; but I left Trophimus sick in Miletus. Try to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the friends, send regards to you. The Lord Jesus be with your spirit. Blessing be with you.

(The second to Timothy, the first appointed overseer of the Ephesian assembly, was written from Rome when Paul appeared the second time before the Emperor Nero, about 67 or 68 A.D.)