

The colour coding is my own addition – Neil Godfrey, November 2023

Paul's posts are in *large italics*.

The Marcionite writing is in large straight characters.

The anti-Marcionite additions are in small size, straight characters.

Other additions are in *small font, italics*.

SECOND EPISTLE TO TIMOTHY

1 Paul, an apostle of Christ Jesus by the will of God to proclaim the promise of life which is in Christ Jesus, 2 To Timothy, my beloved child, grace, mercy, peace from God the Father and the Christ Jesus our Lord.

TIMOTHY MUST KEEP PAUL'S TEACHING

3 I thank God, whom I serve as my ancestors served him with a clear conscience, that night and day I continually remember you in my prayers. 4 The memory of your tears makes me long to see you so that I may be filled with joy. 5 I remember your sincere faith which dwelt first in your grandmother Lois, and in your mother Eunice, and which, I am convinced, also dwells in you ¹.

1. Verses 3 and 5, as they stand, teach that Jews and Christians serve the same God or, what amounts to the same thing, that the Christian God was known to the Jews. Now the doctrine which forms the basis of the pastoral epistles is that Christianity was a revelation, the revelation of the good God; and, in I Tim., 1,13, Paul says that he was once a blasphemer. Our two texts contain an interpolation which refutes this doctrine and comes from a Catholic.

6 Therefore I urge you to revive the gift of God that is in you through the laying on of my hands. 7 For God has not given us a spirit of fear, but of might and love and seriousness. 8 Therefore do not be ashamed to bear witness to our Lord and to me his prisoner. But suffer with me for the gospel in the power of God, 9 who has saved us and called us with a holy calling, not by our works, but by his own purpose and grace which he has given us in Christ Jesus from all eternity. 10 It is now manifested in the appearing of our Savior Christ Jesus, who destroyed death and showed life and immortality through the gospel, 11 of whom I have been appointed preacher, apostle and teacher. 12 Therefore I suffer these things, but I do not blush, for I know in whom I have trusted, and I am sure that he is able to keep my trust for that day. 13 Observe the example of the sound words which you have heard from me concerning faith and love in Christ Jesus. 14 Keep the good deposit through the Holy Spirit who dwells in us ¹.

1. The original wording simply said as in I Tim., VI, 20: "Keep the good deposit." The rest is the work of a Catholic with ties to the Montanist movement.

PAUL'S POST

15 You know that all those of Asia have abandoned me, including Phygella and Hermogenes. 16 May the Lord have mercy on the house of Onesiphorus, for he often comforted me and was not ashamed of my bonds. But when he came to Rome, he eagerly sought me and found me. 18 May the Lord grant him the blessing of finding mercy in that oven. You know better than anyone all the services he rendered me in Ephesus.

DUTIES OF THE GOOD PRIEST

11 You therefore, my son, be strong in the grace that is in Christ Jesus; 2 And what you have heard from me in the presence of many witnesses, entrust it to faithful men who will be able to teach it to others. 3 Endure everything like a good soldier of Christ Jesus. 4 The soldier does not bother

himself with the affairs of life, in order to please the one who enlisted him. 5 The athlete is only crowned when he has fought according to the rules. 6 The plowman who works must be the first to reap the fruits. 7 Pay attention to what I say, for the Lord will make you understand all things. 8 Remember Jesus Christ, raised from the dead, the seed of David according to my gospel, 9 in whom I suffer until I am bound malefactor; but the word of God is not bound. 10 Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with everlasting glory. 11 This saying is sure: if we died with him, we will also live with him. 12 If we suffer, we will also reign with him. If we deny him, he will also deny us. 13 If we are unfaithful, he remains faithful, for he cannot deny himself.

1. Timothy is invited to reflect to find the practical application of the maxim according to which the plowman must be the first to reap the fruit of his labors. This mysterious-looking note summarizes the dissertation of I Cor., IX, 3-14 under deduction of 126. See the First Epistle to the Corinthians p. 57. It was written at the time and in the environment where the question of the salary of the clergy was posed for the first time, that is to say by a member of the Montanist movement. The thought she expresses is as vulgar as it is practical. But, since this thought is cunningly attached to verses 3-5 which proclaim in very high terms the law of suffering, commentators have gone to great lengths to adapt this to that. The reader who wants to take the trouble to review the translations of 6 will see that they often mutilate the text.

4. "Remember Jesus Christ, raised from the dead, in whom I suffer." The author suffers in Jesus just as he speaks I, 9 of the grace given to us in Christ Jesus and, 11, 12, of which those want to live piously in Christ Jesus. In the current state of the text the incidental "in whom" relates to the gospel: which gives no meaning. Therefore⁸⁶ is a retouching. It comes from a Catholic theologian preoccupied with combating the spiritual Christ. Moreover Apart from this concern, the mention of David's seed is inexplicable scholarship.

14 Remember these things, pleading before God to refrain from disputing, which only brings destruction to those who hear. 15 Be careful to present yourself before God as a proven man, a worker who does not need to be ashamed, who rightly divides the word of truth. 16 But avoid new things¹ of sacrilegious words because they will gradually spread ungodliness. 17 And the word of these people will eat away like gangrene. Among them are Hymenaeus and Philetus, 18 who have turned away from the truth, saying that the resurrection has already come, and they overthrow the faith of some. 19

Nevertheless the strong foundation of God stands with this seal: the Lord knows those who are his; and: Whoever calls on the name of the Lord must depart from iniquity. 20 In a great house there are not only vessels of gold and silver, but also of wood and clay; some are for decoration, others are intended for vile uses. 21 Whoever therefore avoids the defilement of these things will be a decorative vessel, sanctified, useful to his master, fit for every good work.

5. I adopt the lesson of Ambrosiastre “new words” which adapts better to the context. For the rest see the Introduction.

22 Flee the lusts of youth. Seek justice, faith, charity, peace with those who call on the Lord from a pure heart. 23 Refuse foolish and frivolous discussions, knowing that they lead to strife. 24 The servant of the Lord must not give way to strife; he must be affable with everyone, stay on the didactic note, be lenient; 25 gently instruct the opponents, in the hope that God will grant them conversion to the knowledge of the truth, 26 and that having returned from their errors they will escape from the net of the devil who now holds them captive and enslaved to his will.

MEN OF THE LAST DAYS

III Know that in the last days there will be difficult times. 2 Men will be selfish, covetous, boastful, proud, slanderers, disobedient to parents, ungrateful, irreligious, 3 heartless, spiteful, slanderers, intemperate, cruel, enemies of the good, 4 traitors, violent, puffed up with pride, lovers of pleasure more than of God, 5 affecting the appearance of piety but denying that which constitutes its reality. Stay away from these men too. 6 For there are among them who enter into houses and seduce women laden with sin, subject to all lusts, 7 always

learning and never able to come to the knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these are opposed to the truth, men of perverted minds, of corrupted faith. 9 But they will go no further; for their folly will be manifest to all as was that of these men¹. 10 But you have followed my teaching, my conduct, my enterprise, my faith, my long-suffering, my charity, my resignation, 11 persecutions, the sufferings which befell me at Antioch, at Icona, at Lystra; persecutions which I endured and from which the Lord delivered me. 12 Everyone who wants to live godly in Christ Jesus will be persecuted. 13 But the wicked and the deceivers will sink into evil, where they are deceivers and deceived. 14 But you remain in the things which you have learned and are certain of, knowing from whom you have learned, 15 and because from childhood you have known the holy letters which are able to instruct you for salvation through faith in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for demonstration, for reproof, for training in righteousness, 17 that the man of God may be complete, ready for every good work¹

IV I conjure you before God and Christ Jesus who must judge the living and the dead² and his appearing and his kingdom. 2 Preach the word. Insist on time, out of turn. Reprove, exhort, censure with all gentleness and doctrine. 3 For there will be a time when men will not endure sound doctrine; but, to have their ears tickled, they will procure doctors en masse in the direction of their own desires. 4 They will turn away their ears from the truth and turn to fables. 5 But you, watch attentively, be patient, do the work of an evangelist, carry out your ministry exactly.

1. The womenlets denounced here must be the prophetesses of Montanism, and the madness with which the adversaries are accused must designate the extravagances which the Montanists presented. Our enclave is related to I Tim. II, 11-14 and the two pieces illuminate each other.

1. Timothy must keep the teaching received because of the authority of Paul who gave it to him {this is the meaning of "knowing from whom you have it", because we must, with the Vulgate, read "who" in the singular}. He should keep it, even if he had not read the Scriptures in his childhood, even if he had never read them. This being said, knowledge of the Scriptures, which is mentioned later as a second motive for fidelity, can in any case only be a supernumerary motive. But this second motive only intervenes here as an expedient serving to bring about the pompous panegyric of the Scriptures which follows. Now this panegyric is a pure hors d'oeuvre. It has its reason for being, not in the context with which it has no connection, but in itself and in what it says. What's he saying? That all the

Scriptures are inspired by God, that all make known to the Christian the way of salvation, that all also direct him in the path of justice and keep him away from evil. These Scriptures can only refer to the Old Testament, since it alone existed when Timothy was a child. It is therefore the Old Testament which is praised here, and this praise can only be a rehabilitation in response to Marcion who rejected this book as the organ of an evil religion.

2. The judgment can only be of Catholic origin, because the good God did not judge. "Appearance" belongs to the primitive vocabulary; but the text is sick and we must read with the Vulgate "by its appearance".

6 For as for me, behold, I am about to be slain, and the time of my departure draws near. 7 I have fought a good fight, I have finished my course, I have kept the faith. 8 Now the crown of righteousness is ready for me, which the Lord, the righteous judge, will give me in that day¹, and not only to me, but also to all who have loved his appearing.

1. "That day is the day when the race will be completely completed, when the "departure" will take place (literally the analysis, that is to say the breaking of the link which connects the soul to body). Then the soul will arrive in heaven and it will grasp eternal life as the runner who reaches the goal grasps the crown (I Tim., VI, 12). The Lord, acting as arbiter, will see that the crown is deserved.

OTHER POSTS FROM PAUL

9 Be careful to come to me without delay. 10 For Demas has forsaken me for the sake of this world and has gone to Thessalonica, Crescens has gone to Galatia, Titus to Dalmatia. 11 I am alone with you. Take Mark and take him with you, because he is useful to me for the ministry. 12 I sent Tychicus to Ephesus. 13 When you come, bring the cloak that I left in Troas with Carpus, also bring the books and especially the parchments.

14 The blacksmith Alexander did me a lot of harm. The Lord will reward him according to his works. 15 You also be on your guard against him, because he has violently opposed our words.

16 *In my first defense no one helped me, everyone abandoned me. Let it not be counted on them.* 17 *But the Lord helped me and strengthened me, that the preaching might be accomplished by me, and that all the Gentiles might hear it. I have been delivered from the lion's mouth.* 18 *The Lord will deliver me from every evil work¹ and save me into his heavenly kingdom. To him be glory forever, amen.*

1. This text, which has no meaning, obtains one when we remove “all work”: “The Lord will deliver me from the Evil One” (see Gal., I, 4). The verb *rustetai* designates the action of tearing someone from the embrace of an enemy. The Catholic interpolator was forced to put the word “work” in the singular since the “Bad” was in the singular, and the singular was only possible with the formula “all”.

19 *Greet Prisca and Aquila and the house of Onesiphorus.* 20 *Erastus remained in Corinth. I left Trophimus sick at Miletus.*

21 *Take care to come before winter. Euhulus, Pudens, Linus, Claudia and all the brothers salute you.*

22 *May the Lord be with your spirit! May grace be with you.*