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GREEK NEW TESTAMENT 2.TIMOTHY

PEREK ALEPH (CHAPTER ONE)

Παυλος αποστολος Χριστου Ιησου
δια θεληματος θεου κατ επαγγελιαν
ζωης της εν Χριστω Ιησου

Sha'ul, a shliach of Rebbe, Melech
HaMoshiach Yehoshua birtzon Hashem
(by the will of G-d), according to the
hachtachah haChayyim (promise of Life)
in Moshiach Yehoshua

1:2 Τιμοθεω αγαπητω τεκνω, χαρις
ελεος ειρηνη απο θεου πατρος και
Χριστου Ιησου του κυριου ημων.

|2| To Timotiyos, beni haahuv (my
beloved son). Chesed Hashem,

Rachamim Hashem and Shalom Hashem
from Elohim Avinu and Rebbe, Melech
HaMoshiach Yehoshua Adoneinu.

1:3 Χαριν εχω τω θεω, ω λατρευω
απο προγονων εν καθαρα
συνειδησει, ως αδιαλειπτον εχω την
περι σου μνειαν εν ταις δεησεσιν
μου νυκτος και ημερας,

|3| Modeh Ani (I give thanks) to Hashem
whom I offer avodas hakodesh with a
clear matzpun (as did the Avot of me),
when I remember you constantly in my
tefillos.

1:4 επιποθων σε ιδειν, μεμνημενος
σου των δακρυων, ινα χαρας
πληρωθω,

|4| As I remember your weeping, I want
to see you, that I may be filled with
simcha.

1:5 υπομνησιν λαβων της εν σοι
ανυποκριτου πιστεως, ητις
ενωκησεν πρωτον εν τη μαμμη σου
Λωιδι και τη μητρι σου Ευνικη,
πεπεισμαι δε οτι και εν σοι.

|5| I remember your genuine emunah [in
Moshiach], which dwelt first in Lois
your savtah (grandmother) and in your
Em, Eunice, and I have been persuaded
dwells also in you.

1:6 δι ην αιτιαν αναμιμνησκω σε
αναζωπυρειν το χαρισμα του θεου,
ο εστιν εν σοι δια της επιθεσεως
των χειρων μου.

|6| For which reason I remind you to
meorer (rekindle) the matnat Elohim, the
gift of Hashem which is in you through
my conferring of s'michah
(ordination).[1Ti 4:14]

1:7 ου γαρ εδωκεν ημιν ο θεος
πνευμα δειλιας αλλα δυναμεως και
αγαπης και σωφρονισμού.

|7| For Hashem did not bestow upon us a
ruach of pachad (terror), but of gevurah
(miraculous power) and of ahavah (love)
and of sound havchanah (judgment).

1:8 μη ουν επαισχυνθης το
μαρτυριον του κυριου ημων μηδε
εμε τον δεσμιον αυτου, αλλα
συγκακοπαθησον τω ευαγγελιω
κατα δυναμιν θεου,

|8| Do not, therefore, be ashamed of the
edut of Adoneinu nor of me, his asir
(prisoner), but suffer together with me
for the Besuras HaGeulah in the ko'ach
of Hashem,

1:9 του σωσαντος ημας και
καλεσαντος κλησει αγια, ου κατα

τα εργα ημων αλλα κατα ιδιαν
προθεσιν και χαριν την δοθεισαν
ημιν εν Χριστω Ιησου προ χρονων
αιωνιων,

|9| the one having granted us Yeshu'at
Eloheynu and having called us with a
kri'ah kedoshah (holy calling), not
according to the ma'asim mitzvot of us
but according to his own tachlis
(purpose) and chesed having been given
to us in Rebbe, Melech HaMoshiach
Yehoshua before Yamim HaOlam,

1:10 φανερωθεισαν δε νυν δια της
επιφανειας του σωτηρος ημων
Χριστου Ιησου, καταργησαντος μεν
τον θανατον φωτισαντος δε ζωην
και αφθαρσιαν δια του ευαγγελιου

|10| but having been manifested now
through the appearing of Moshieynu
Moshiach Yehoshua, who nullified death

[his histalkus and Mavet itself] and also brought Chayyim and al-killayon (incorruptibility) to light through the Besuras HaGeulah,

1:11 εις ο ετεθην εγω κηρυξ και αποστολος και διδασκαλος,

|11| for which I was appointed a karoZ (herald), a maggid (darshan, preacher), a Shliach and a rabbi.

1:12 δι ην αιτιαν και ταυτα πασχω αλλ ουκ επαισχυνομαι οίδα γαρ ω πεπιστευκα και πεπεισμαι οτι δυνατος εστιν την παραθηκην μου φυλαξαι εις εκεινην την ημεραν.

|12| It is because of these things also that I suffer. But I am not ashamed, for I know whom I have believed and I have been persuaded that he is able to stand shomer, guarding until HaYom HaHu the

orthodox Jewish pikkadon (deposit)
entrusted to him by me.

1:13 υποτυπωσιν εχε υγιαινοντων
λογων ων παρ εμου ηκουσας εν
πιστει και αγαπη τη εν Χριστω
Ιησου

|13| Follow the pattern of sound orthodox
Jewish devarim which you heard from
me, in emunah and ahavah in Rebbe,
Melech HaMoshiach Yehoshua.

1:14 την καλην παραθηκην φυλαξον
δια πνευματος αγιου του
ενοικουντος εν ημιν.

|14| Stand shomer over the orthodox
Jewish pikkadon entrusted to you
through the Ruach Hakodesh dwelling in
us.

1:15 Οιδας τουτο, οτι απεστραφησαν με παντες οι εν τη Ασια, ων εστιν Φυγελλος και Ερμογενης.

|15| Of this you have da'as: all the ones in Asia, of whom are Phygelus and Hermogenes, turned away from me.

1:16 δωη ελεος ο κυριος τω Ονησιφορου οικω, οτι πολλακις με ανεψυξεν και την αλυσιν μου ουκ επαισχυνθη,

|16| May Hashem grant rachamim to the bais of Onesiphorus, because often he refreshed me and he was not ashamed of my sharsherot (chains).

1:17 αλλα γενομενος εν Ρωμη σπουδαιως εζητησεν με και ευρεν

|17| But, when he was in Rome, he sought me with zerizut (diligence) and found me.

1:18 δωη αυτω ο κυριος ευρειν ελεος
παρα κυριου εν εκεινη τη ημερα
και οσα εν Εφεσω διηκονησεν,
βελτιον συ γινωσκεις.

|18| May Adoneinu grant to him to find
rachamim from Hashem in HaYom
HaHu [1:12]. Also, while in Ephesus in
how many ways he did avodas hakodesh
you know very well.

PEREK BEIT (CHAPTER TWO)

Συ ουν, τεκνον μου, ενδυναμου εν τη
χαριτι τη εν Χριστω Ιησου,

You, therefore, beni, be empowered in
the Chen v'Chesed which is in Rebbe,
Melech HaMoshiach Yehoshua.

2:2 και ακουσας παρ εμου δια
πολλων μαρτυρων, ταυτα παραθου

πιστοις ανθρωποις, οιτινες ικανοι
εσονται και ετερους διδαξαι.

|2| And what things you heard from me
through edim rabbim (many witnesses),
these things commit to anashim
ne'emanim (faithful men) of zrizus
(reliability) who will be qualified
rabbinic morim to teach others also.

2:3 συγκακοπαθησον ως καλος
στρατιωτης Χριστου Ιησου.

|3| Take your place in suffering as a
chaiyal tov (good soldier) of Rebbe,
Melech HaMoshiach Yehoshua.

2:4 ουδεις στρατευομενος
εμπλεκεται ταις του βιου
πραγματαιαις, ινα τω
στρατολογησαντι αρεση.

|4| No one on duty as a chaiyal is
entangled with the everyday chiloni

(secular) affairs of inactive duty, in order that he may please the One who has enlisted him.

2:5 εαν δε και αθλη τις, ου στεφανουται εαν μη νομιμως αθληση.

|5| And no participant in an athletic tacharut (competition) is crowned unless he competes according to the rules.

2:6 τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμβανειν

|6| It is the hard-working ikar (farmer) who ought to have the rishonah mipri ha'adamah (the first share from the harvest of the earth).

2:7 νοει α λεγω δωσει γαρ σοι ο κυριος συνεσιν εν πασιν.

|7| Let your hitbonenut (meditation) be on what I say, for Hashem will give to you binah (understanding) in all things.

2:8 Μνημονευε Ιησουν Χριστον
εγηγερμενον εκ νεκρων, εκ
σπερματος Δαυιδ κατα το
ευαγγελιον μου,

|8| Remember Rebbe, Melech
HaMoshiach Yehoshua, of the zera
Dovid, and remember the Techiyas
HaMoshiach, according to my Besuras
HaGeulah,

2:9 εν ω κακοπαθω μεχρι δεσμων ως
κακουργος, αλλα ο λογος του θεου
ου δεδεται

|9| for which I suffer as if I were an evil-
doer, even to the point of the bais
hasohar's bonds, but the Dvar Hashem
has no bonds.

2:10 δια τουτο παντα υπομενω δια
τους εκλεκτους, ινα και αυτοι
σωτηριας τυχωσιν της εν Χριστω
Ιησου μετα δοξης αιωνιου.

|10| Therefore, I endure all things for the
sake of the Bechirim (the Chosen ones),
in order that they also may obtain the
Yeshu'at HaEloheynu in Rebbe, Melech
HaMoshiach Yehoshua with kavod
olamim.

2:11 πιστος ο λογος ει γαρ
συναπεθανομεν, και συζησομεν

|11| Trustworthy is Hashem, for if we
died (to the Olam Hazeah) with him, also
we will live (in the Olam Habah) with
him.

2:12 ει υπομενομεν, και
συμβασιλευσομεν ει αρνσουμεθα,
κακεινος αρνησεται ημας

|12| If we endure, we also will reign with him; if we will deny him, he also will deny us.

2:13 ει απιστουμεν, εκεινος πιστος μενει, αρνησασθαι γαρ εαυτον ου δυναται.

|13| If we are not ne'emanim (faithful), he remains ne'eman (faithful), for to deny himself, he is not able.

2:14 Ταυτα υπομιμνησκε διαμαρτυρομενος ενωπιον του θεου μη λογομαχειν, επ ουδεν χρησιμον, επι καταστροφη των ακουοντων.

|14| Remind them of these things, solemnly warning them in the presence of Hashem not to be engaged in disputes over devarim, which is not beneficial, but only ruins the hearers.

2:15 σπουδασον σεαυτον δοκιμον
παραστησαι τω θεω, εργατην
ανεπαισχυντον, ορθοτομουντα τον
λογον της αληθειας.

|15| Do your best to shtel zich (apply
yourself), to present yourself to Hashem
as one approved, a po'el (workman)
without bushah (shame), keeping on a
derech yashar (straight path) the Dvar
HaEmes.

2:16 τας δε βεβηλους κενοφωνιας
περιστασο επι πλειον γαρ
προκοψουσιν ασεβειας

|16| But profane chatter bereft of
kedushah, avoid, for such will advance
that which is frai (irreligious).

2:17 και ο λογος αυτων ως
γαγγραινα νομην εξει. ων εστιν
Υμεναιος και Φιλητος,

|17| Their lashon hora will spread like gangrene, as in the case of Hymenaeus and Philetus,

2:18 οἱ τινες περὶ τὴν ἀληθειαν ἠστοχησαν, λεγοντες τὴν ἀναστασιν ἤδη γεγονεναι, καὶ ἀνατρεπουσιν τὴν τινων πιστιν.

|18| who concerning HaEmes missed the mark, teaching that the Techiyas haMesim has already occurred. They are overthrowing the emunah of some.

2:19 ὁ μεντοι στερεος θεμελιος του θεου εστηκεν, εχων τὴν σφραγιδα ταυτην Ἐγὼ κυριος τους οντας αυτου, καὶ, Ἀποστητω ἀπο ἀδικιας πας ὁ ονομαζων τὸ ὄνομα Χριστου.

|19| Al kol panim (Nevertheless), the solid yesod of Hashem stands firm and zicher (certain), having this seal:

V'YODA' Hashem ES ASHER LO
("Hashem KNOWS THE ONES WHO
ARE HIS" BAMIDBAR 16:5); and let
everyone who names the name of
Hashem depart from avel (iniquity/gross
injustice).

2:20 Εν μεγαλη δε οικια ουκ εστιν
μονον σκευη χρυσα και αργυρα
αλλα και ξυλινα και οστρακινα,
και α μεν εις τιμην α δε εις ατιμιαν

|20| In a bais gadol, there are not only
k'lei (vessels) of gold and silver but also
those wooden ones and earthen ones:
some, for honorable use; but others, for
dishonorable use.

2:21 εαν ουν τις εκκαθαρη εαυτον
απο τουτων, εσται σκευος εις τιμην,
ηγιασμενον, ευχρηστον τω δεσποτη,
εις παν εργον αγαθον ητοιμασμενον.

|21| If anyone makes himself tahor from these things he will be a k'li [kodesh] vessel for honorable use, having been set aside as kadosh, useful to HaAdon, ready for every ma'aseh tov.

2:22 τας δε νεωτερικας επιθυμιας
φευγε, διωκε δε δικαιοσυνην πιστιν
αγαπην ειρηνην μετα των
επικαλουμενων τον κυριον εκ
καθαρως καρδιας.

|22| But flee from the ta'avot hane'urim (lusts of youth--TEHILLIM 25:7) and pursue tzedek, emunah, ahavah, and shalom with the ones calling on Adoneinu out of a lev tahor.

2:23 τας δε μωρας και παιδευτους
ζητησεις παραιτου, ειδως οτι
γεννωσιν μαχας

|23| But speculations characterized by narrishkait and lacking da'as--such refuse, knowing that they produce fights.

2:24 δουλον δε κυριου ου δει
μαχεσθαι αλλ ηπιον ειναι προς
παντας, διδακτικον, ανεξικακον,

|24| And an eved Hashem ought not be a Ba'al Machlokes (quarrelsome person), but ought to be eidel (gentle, courteous) to all, a skilled rabbinic moreh, savlan (patient),

2:25 εν πραυτητι παιδευοντα τους
αντιδιατιθεμενους, μηποτε δω
αυτοις ο θεος μετανοιαν εις
επιγνωσιν αληθειας

|25| correcting the mitnaggedim (opponents) in anavat ruach (a spirit of meekness), in the tikvah that Hashem

may efsher (perhaps) grant them teshuva,
resulting in da'as HaEmes,

2:26 και ανανηψωσιν εκ της του
διαβολου παγιδος, εζωγρημενοι υπ
αυτου εις το εκεινου θελημα.

|26| and that they may come to their
senses, escaping the pakh (trap) of
Hasatan, after having been captured by
him to do his will.

PEREK GIMEL (CHAPTER THREE)

Τουτο δε γινωσκει, οτι εν εσχαταις
ημεραις ενστησονται καιροι
χαλεποι

But of this have da'as, that in the acharit
hayamim there will be hard times,

3:2 εσονται γαρ οι ανθρωποι
φιλαυτοι φιλαργυροι αλαζονες

υπερηφανοι βλασφημοι, γονευσιν
απειθεις, αχαριστοι ανοσιοι

|2| for Bnei Adam will be in love with
self, ohavei kesef (lovers of money),
ga'avtanim (proud boasters), speakers of
lashon hora, disobedient to horim
(parents), without hakarat todah
(gratitude), without kedushah,

3:3 αστοργοι ασπονδοι διαβολοι
ακρατεις ανημεροι αφιλαγαθοι

|3| without ahavah, unforgiving and
irreconcilable, without shlitah atzmi
(self-control), bestial, son'ei HaTov
(haters of the Good),

3:4 προδοται προπετεις
τετυφωμενοι, φιληδονοι μαλλον η
φιλοθεοι,

|4| treacherous, reckless, conceited,
ohavei ta'anugot (lovers of pleasures)
rather than ohavei Hashem,

3:5 εχοντες μορφωσιν ευσεβειας την
δε δυναμιν αυτης ηρνημενοι και
τουτους αποτρεπου.

|5| having an outward form of yirat
Shomayim but the ko'ach of chasidus
having denied. Turn away from these.

3:6 εκ τουτων γαρ εισιν οι
ενδυνοντες εις τας οικιας και
αιχμαλωτιζοντες γυναικαρια
σεσωρευμενα αμαρτιας, αγομενα
επιθυμιας ποικιλαις,

|6| For of such are the morim entering
into homes and capturing weak-willed
nashim laden with chatta'im, led away by
various ta'avot,

3:7 παντοτε μανθανοντα και
μηδεποτε εις επιγνωσιν αληθειας
ελθειν δυναμενα.

|7| always learning but never being able
to come to da'as HaEmes.

3:8 ον τροπον δε Ιαννης και Ιαμβρης
αντεστησαν Μωυσει, ουτως και
ουτοι ανθιστανται τη αληθεια,
ανθρωποι κατεφθαρμενοι τον νουν,
αδοκιμοι περι την πιστιν.

|8| As Jannes and Jambres opposed
Moshe Rabbeinu, so also these oppose
HaEmes. These men have been corrupted
in their mind and are failures with
respect to the emunah [of Moshiach],

3:9 αλλ ου προκοψουσιν επι πλειον
η γαρ ανοια αυτων εκδηλος εσται
πασιν, ως και η εκεινων εγενετο.

|9| but they will not proceed very far, for the sichlut (folly, stupidity) of them will likewise become conspicuous to all.

3:10 Συ δε παρηκολουθηκσας μου τη διδασκαλια, τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυμια, τη αγαπη, τη υπομονη,

|10| But you closely followed my torah, my halichah, my tachlis, my emunah, my zitzfleisch (patience), my ahavah, my endurance,

3:11 τοις διωγμοις, τοις παθημασιν, οια μοι εγενετο εν Αντιοχεια εν Ικονιω, εν Λυστροις, οιους διωγμους υπηνεγκα και εκ παντων με ερρυσατο ο κυριος.

|11| the redifot (persecutions) and Messianic innuyim (sufferings) which happened to me in Antioch, in Iconium,

in Lystra, what kind of redifot I endured.
And out of all Adoneinu rescued me.

3:12 και παντες δε οι θελοντες
ευσεβως ζην εν Χριστω Ιησου
διωχθησονται.

|12| Also all the ones wanting to live as
chasidim in Rebbe, Melech HaMoshiach
Yehoshua will be persecuted,

3:13 πονηροι δε ανθρωποι και
γοητες προκοψουσιν επι το χειρον
πλανωντες και πλανωμενοι.

|13| but anashim ra'im and impostors will
progress to their abysmal worst,
misleading and being misled.

3:14 συ δε μενε εν οις εμαθες και
επιστωθης, ειδως παρα τινων
εμαθες.

|14| But, you, remain in the shiurim you
learned, and the things you were

convinced of, knowing under which
rabbi you sat,

3:15 και οτι απο βρεφους τα ιερα
γραμματα οιδας, τα δυναμενα σε
σοφισαι εις σωτηριαν δια πιστεως
της εν Χριστω Ιησου.

|15| and that from infancy you have
known the Kitvei HaKodesh, which are
able to make you chocham with a view
to Yeshu'at Eloheynu through emunah in
Rebbe, Melech HaMoshiach Yehoshua.

3:16 πασα γραφη θεοπνευστος και
ωφελιμος προς διδασκαλιαν, προς
ελεγμον, προς επανορθωσιν, προς
παιδειαν την εν δικαιοσυνη,

|16| The entire Kitvei HaKodesh is
Hashem-breathed and useful for hora'ah
(teaching), for reproof, for correction, for
training in tzedek,

3:17 ινα αρτιος η ο του θεου
ανθρωπος προς παν εργον αγαθον
εξηρτισμενος.

|17| that the ish haElohim may be
proficient, having been equipped for
every one of the ma'asim mitzvot.

PEREK DALET (CHAPTER FOUR)

Διαμαρτυρομαι ενωπιον του θεου
και Χριστου Ιησου του μελλοντος
κρινειν ζωντας και νεκρους, κατα
την επιφανειαν αυτου και την
βασιλειαν αυτου

I solemnly charge you before Hashem
and Moshiach Yehoshua, the imminent
Shofet of the living and dead, and by the
Bias HaMoshiach and his Malchut:

4:2 κηρυξον τον λογον, επιστηθι
ευκαιρωσ ακαιρωσ, ελεγξον,

επιτιμησον, παρακαλεσον εν παση
μακροθυμια και διδαχη.

|2| Attend to the hatafah (preaching) of
the Dvar Hashem. Be ready in season,
out of season, expose, rebuke,
encourage, with all long suffering and
hora'ah (teaching).

4:3 εσται γαρ καιρος οτε της
υγιαινουσης διδασκαλιας ουκ
ανεξονται αλλα κατα τας ιδιας
επιθυμιας εαυτοις επισωρευουσιν
διδασκαλους κνηθομενοι την ακοην

|3| For there will be a time when sound
charedi (orthodox) hora'ah they will not
bear, but according to their ta'avot they
will accumulate morim to tickle their
ears.

4:4 και απο μεν της αληθειας την ακοην αποστρεψουσιν, επι δε τους μυθους εκτραπησονται.

|4| And from HaEmes of Hashem they will turn their ear away shmad and to aggadah they will be turned aside.

4:5 συ δε νηφε εν πασιν, κακοπαθησον, εργον ποιησον ευαγγελιστου, την διακονιαν σου πληροφορησον.

|5| But, you, exercise shlitah atzmi (self-control) in all things, suffer hardship, do the work of a maggid of the Besuras HaGeulah, fully carry out your avodas kodesh ministry of kiruv rechokim (bringing near the far away ones).

4:6 Εγω γαρ ηδη σπενδομαι, και ο καιρος της αναλυσεως μου εφεστηκεν.

|6| For already I am being poured out,
and the time of my departure has come.

4:7 τον καλον αγωνα ηγωνισμαι, τον
δρομον τετελεκα, την πιστιν
τετηρηκα

|7| The milchemet tzedek (war of
righteousness) I have fought, the course I
have finished, the emunah I have been
shomer over.

4:8 λοιπον αποκειται μοι ο της
δικαιοσυνης στεφανος, ον αποδωσει
μοι ο κυριος εν εκεινη τη ημερα, ο
δικαιος κριτης, ου μονον δε εμοι
αλλα και πασιν τοις ηγαπηκοσιν
την επιφανειαν αυτου.

|8| Henceforth, there is laid up for me the
keter hatzedakah (crown of
righteousness) which Adoneinu, the
Shofet Tzedek, will give to me in

HaYom HaHu, and not only to me, but also to all the ones who are ohavei Bias HaMoshiach.

4:9 Σπουδασον ελθειν προς με ταχεως

|9| Have zerizut (diligence) to come to me quickly.

4:10 Δημας γαρ με εγκατελιπεν αγαπησας τον νυν αιωνα και επορευθη εις θεσσαλονικην, Κρησκης εις Γαλατιαν Τιτος εις Δαλματιαν

|10| For Demas forsook me. Having loved the Olam HazeH, he departed for Thessalonica; Crescens, to Galatia; Titos, to Dalmatia.

4:11 Λουκας εστιν μονος μετ εμου. Μαρκον αναλαβων αγε μετα

σεαυτου, εστιν γαρ μοι ευχρηστος
εις διακονιαν.

|11| Lukas alone is with me. Get Markos
and bring him with you, for he is useful
to me for avodas hakodesh.

4:12 Τυχικον δε απεστειλα εις
Εφεσον.

|12| Now Tychicus I sent to Ephesus.

4:13 τον φαιλονην ον απελιπον εν
Τρωαδι παρα Καρπω ερχομενος
φερε, και τα βιβλια μαλιστα τας
μεμβρανας.

|13| When you come, bring the cloak
which I left behind in Troas with Carpus,
and the megillos, especially the
parchments.

4:14 Αλεξανδρος ο χαλκευς πολλα
μοι κακα ενεδειξατο αποδωσει
αυτω ο κυριος κατα τα εργα αυτου

|14| Alexander the coppersmith did ra'ot rabbot (much evil) to me; Adonoi will repay him L'ISH K'MA'ASEIHU ("TO EACH AS HIS DEEDS"--TEHILLIM 62:13).

4:15 ον και συ φυλασσου, λιαν γαρ αντεστη τοις ημετεροις λογοις.

|15| You also watch out for him, because he greatly opposed our message [about Rebbe, Melech HaMoshiach].

4:16 Εν τη πρωτη μου απολογια ουδεις μοι παρεγενετο, αλλα παντες με εγκατελιπον μη αυτοις λογισθειη

|16| At my first hitstaddekut (defense), no one came to be with me, but all forsook me. May it not be counted against them.

4:17 ο δε κυριος μοι παρεστη και ενεδυναμωσεν με, ινα δι εμου το

κηρυγμα πληροφορηθη και
ακουσωσιν παντα τα εθνη, και
ερρυσθην εκ στοματος λεοντος.

|17| But Adoneinu stood with me, and
empowered me, that through me the
hachrazah (proclamation, kerygma) of
the Besuras HaGeulah might be fully
preached and all the Goyim might hear
it. And I was rescued out of the mouth of
the lion.

4:18 ρυσεται με ο κυριος απο παντος
εργου πονηρου και σωσει εις την
βασιλειαν αυτου την επουρανιον ω
η δοξα εις τους αιωνας των αιωνων,
αμην.

|18| Hashem will rescue me from every
evil work and thus will bring me safely
into his Malchut HaShomayim. Lo
haKavod l'olam va'ed. Omein.

4:19 Ασπασαι Πρισκαν και Ακυλαν
και τον Ονησιφορου οικον.

|19| Drishat Shalom to Prisca and Aquila
and the bais of Onesiphorus.

4:20 Εραστος εμεινεν εν Κορινθω,
Τροφιμον δε απελιπον εν Μιλητω
ασθενουντα.

|20| Erastus remained in Corinth, but
Trophimus, ailing, I left behind in
Miletus.

4:21 Σπουδασον προ χειμωνος
ελθειν. Ασπαζεται σε Ευβουλος και
Πουδης και Λινος και Κλαυδια και
οι αδελφοι παντες.

|21| Make haste to come before winter.
Drishat Shalom to you from Eubulus and
Pudens and Linus, Claudia, and all the
Achim b'Moshiach.

4:22 Ο κυριος μετα του πνευματος
σου. η χαρις μεθ υμων.

|22| Hashem be with your neshamah.
Chen v'Chesed Hashem be with you.