

**Notes on the Greek New Testament**  
**Day 298 – October 25<sup>th</sup> – 2 Timothy 4:1-22**

**Works frequently referenced in these notes on 2 Timothy**

Mounce, William D

*Word Biblical Commentary Vol 46: Pastoral Epistles*, Nashville, Thomas Nelson, 2000

Stott, John R W

*Guard the Gospel: The message of 2 Timothy*, London, IVP, 1973**2 Timothy 4:1**

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

διαμαρτυρομαι declare solemnly and  
 emphatically, charge

Cf. 1 Tim 5:21.

ἐνώπιον prep with gen before, in the  
 presence of  
 μέλλω (before an infin) be going, be about  
 κρίνω judge, pass judgement on  
 ζῶντας Verb, aor act ptc, m acc pl ζῶω live,  
 be alive  
 νεκρός, α, ον dead

For the phrase 'the living and the dead' cf. Acts  
 10:42; 1 Pet 4:5.

ἐπιφάνεια, ας f appearing, coming

In place of καὶ τὴν ἐπιφάνειαν many MSS read  
 κατὰ τὴν ἐπιφάνειαν. Metzger argues that this  
 arose from a desire to smooth the awkward  
 grammar of the verse.

**Verse 2**

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαιρῶς  
 ἀκαιρῶς, ἔλεγξον, ἐπιτίμησον, παρακάλεσον,  
 ἐν πάσῃ μακροθυμίᾳ καὶ διδασχῇ.

κήρυξον Verb, aor act imperat, 2 s κηρυσσω  
 preach, proclaim

τον λογον is the message of the gospel, cf.  
 3:14.

ἐπίστηθι Verb, 2 aor act imperat, 2 s  
 ἐφιστημι approach; stand by; here  
 perhaps be insistent or be busy in one's  
 job

εὐκαιρῶς when the time is right; when  
 convenient

ἀκαιρῶς when the time is not right

Hendriksen thinks that the verb ἐφιστημι  
 should carry its normal meaning here. He  
 understands this injunction to mean, "Be on  
 hand in season, out of season." Welcome or  
 not welcome, Timothy must ever be on the  
 spot with the message from God." Hendriksen  
 therefore understand εὐκαιρῶς to refer to the  
 recipients of the message, though it could be  
 referred to Timothy, the messenger.

Mounce sums up the phrase saying, "Timothy  
 is always to be prepared to preach and perform  
 his ministry, in season and out of season. It can  
 possibly be a military metaphor, 'the Christian  
 minister must always be on duty' (Guthrie)."

ἔλεγξον Verb, aor act imperat, 2 s ἐλεγχω  
 show (someone his) fault, convict

ἐπιτιμαω command, rebuke

παρακάλεσον Verb, aor act imperat, 2 s

παρακαλεω exhort, encourage, urge

"The four main imperatives ('Preach!  
 Confront! Rebuke! Exhort!') loosely parallel  
 the four propositional phrases in  
 3:16 ('profitable for teaching, reproof [ἐλεγμον;  
 cf. variant spelling ἐλεγχον], correcting  
 [ἐπανορθωσιν], training in righteousness'),  
 especially if 'exhort' is encouragement to live  
 out the gospel (i.e., 'righteousness')." Mounce.

μακροθυμία, ας f longsuffering, patience  
 διδασχῇ, ης f teaching, what is taught

**Verse 3**

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

ἔσται Verb, fut indic, 2 s εἶμι

καιρος, ου m time, season, age

ὅτε conj when, at which time

ὑγαινω be sound, be in good health

διδασκαλία, ας f teaching, doctrine

I.e. the gospel, cf. 1 Tim 1:10.

ἀνεχομαι endure, be patient with

ιδιος, α, ον one's own

ἐπιθυμία, ας f desire, lust, passion

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἐπισωρευω accumulate, collect

Here only in the NT.

διδασκαλος, ου m teacher

"The passage emphasises once again the hypocrisy of the Ephesian church. They chose not to put up with correct teaching. The false teachers are chosen in accordance with their own evil desires. Rather than hearing one correct teacher, they build a wall of teachers as if the sheer number of teachers will make them right. What they really want is to have their itching ears tickled with the latest doctrinal fad. Paul's critique finds application during every stage of the church in the last days." Mounce.

κνηθομαι feel an itching

Here only in the NT.

ακοη, ης f hearing, the ear

The word means an act of hearing or listening and hence, as here, the ear. In the following verse the word means 'hearing' or 'listening.'

"They have ears that *are itching* (from a verb which in the active means *to tickle*, and thus *to itch*, fig. 'to have an irritating desire'). Their craving is for teachers to suit their *fancies* or *perverted tastes* (see on 2 Tim 2:22). So great is their hankering that they pile up teacher upon teacher. This reminds one of Jer. 5:31, 'The prophets prophesy falsely ... and my people love to have it so.' and of Ezek 33:32, 'And lo, thou art unto them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.' The people here pictured are more interested in something different, something sensational, than they are in sober truth. And when sober truth is presented (as it surely was with Ezekiel) they are not interested in the truth itself, but only in *the way* in which it is presented, the preacher's 'style,' 'oratory,' ... the preacher *himself*, his voice, bearing, looks, mannerisms. Here in 2 Tim 4:3,4 the emphasis is on the craving for fascinating stories and philosophical speculations." Hendriksen.

#### Verse 4

και απο μεν της αληθειας την ακοην αποστρεφουσιν, επι δε τους μυθους εκτραπησονται.

αληθεια, ας f truth, reality

ακοη, ης f see v.3.

αποστρεφω turn away

μυθος, ου m myth, fanciful story

εκτρεπομαι wander, go astray, stray after

#### Verse 5

ου δε νηφε εν πασιν, κακοπαθησον, εργον ποιησον ευαγγελιστου, την διακονιαν σου πληροφορησον.

νηφω be sober, be self-controlled

A call to be clear minded, cf. 1 Thess 5:6,8.

κακοπαθησον Verb, aor act imperat, 2 s  
κακοπαθεω undergo hardship; endure hardship patiently

Cf. 1:8.

ευαγγελιστης, ου m one who preaches the good news, evangelist

"The emphasis of the word is on the task of one so gifted; it does not describe a church office." Mounce.

διακονια, ας f ministry, service

πληροφορησον Verb, aor act imperat, 2 s  
πληροφορεω accomplish, complete

#### Verse 6

Εγω γαρ ηδη σπένδομαι, και ο καιρος της αναλυσεως μου εφεστηκεν.

ηδη adv now, already

σπενδομαι be poured out as a drink-offering (of one's life), give one's life in sacrifice

"The present tense here stresses that the process has begun, and the passive voice that God, not Rome, is still in control, despite appearances." Mounce.

Paul uses similar imagery in Phil 2:17, but there the reference is to his life of ministry rather than his death.

καιρος, ου m see v.3

αναλυσις, εως f departure, death

"αναλυσις occurs only here in the NT but is used of soldiers breaking camp or sailors loosing a ship from its moorings and is a known euphemism for death... Its verbal cognate, αναλυειν, 'to depart,' occurs in Phil 1:23 also as a euphemism, emphasising the passage from life through death to be with Christ." Mounce

εφεστηκεν Verb, perf act indic, 3 s εφιστημι see v.2

Here in the sense of be imminent.

#### Verse 7

τον καλον αγωνα ηγωνισμαι, τον δρομον τετελεκα, την πιστιν τετηρηκα.

"In view of his impending death Paul recites his spiritual legacy, not in a self-serving way but in a way that shows his perseverance as an encouragement to Timothy." Mounce

καλος, η, ον good, right, proper

αγων, ωνος m struggle, fight, opposition

ἡγωνισμαί Verb, perf midd/pass dep indic, 1 s  
ἀγωνίζομαι struggle, fight, compete

The picture now shifts from that of a wrestling match to a race. Cf. 1 Cor 9:24-27.

δρομος, ου m course (of life)  
τετέλεκα Verb, perf act indic, 1 s τελεω  
complete, finish, fulfill, carry out

"δρομος can mean 'course' in general ... but most believe it is specifically an athletic course, a race. Acts uses the word of John the Baptist finishing his ministry (Acts 13:25) and of Paul's desire to finish his ministry (Acts 20:24). On the basis of this statement, most conclude that Paul knows his life will soon end (also 2 Tim 1:15-18; 4:16-18) and date this epistle as the last of Paul's writings. Paul has persevered and has brought his ministry to its intended end, its goal, its full completion, that all the Gentiles might hear the good news of the gospel." Mounce.

πιστις, εως f faith, trust  
τητήρηκα Verb, perf act indic, 1 s τηρεω  
keep, observe, maintain

The definite article before πιστις suggests the objective sense, 'the Christian faith.' "In this case Paul would be saying that he has safely guarded the deposit of the gospel (cf. 2 Tim 1:14), preserving it from attack ('kept the faith')." Mounce

Lock comments on what appears to be Paul's self-commendation, "With St Paul there is always Χριστος behind the ἐγω (Gal 2:20), always the thought of the grace which enables him who can do nothing by himself to do all things in his strength (1 Cor 15:10; Phil 4:13; 1 Tim 1:12); and to one who so recognises the power which enables him to be what he is, there is a true self-confidence, a legitimate self-praise; especially when, as here, the purpose is to give confidence to a younger man to follow."

### Verse 8

λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

λοιπος, η, ον rest, remaining: (το) λοιπον  
adv. finally, henceforth, from now on  
ἀποκειμαι be stored away  
δικαιοσύνη, ης f righteousness  
στεφανος, ου m wreath, crown, prize

The victor's wreath, cf. 2 Tim 2:5. "Despite the imagery of God giving Paul a crown, there is no suggestion that Paul is thinking of a specific reward beyond that of life with Christ." Mounce.

ἀποδίδωμι give, pay, render  
ἐκεῖνος, η, ο demonstrative adj. that (one)  
δικαιος, α, ον righteous, just  
κριτής, ου m judge  
μονος, η, ον i) adj only, alone; ii) adv μονον  
only, alone  
ἐμοὶ Pronoun, dat s ἐγω  
ἡγαπηκόσι Verb, perf act ptc, m dat pl  
ἀγαπαω love, show love for

I.e. 'long for.'

ἐπιφάνεια, ας f see v.1

The Christian life is to have a continual eschatological focus: we live towards the hope of Christ's coming.

### Verse 9

Σπούδασον ἐλθεῖν πρός με ταχέως·

σπούδασον Verb, aor act imperat, 2 s  
σπουδαζω do one's best, work hard at  
ἐλθεῖν Verb, aor act infin ἐρχομαι  
ταχέως adv. quickly, at once, soon

Paul is concerned that Timothy come before winter impedes his journey, cf. v 21.

### Verse 10

Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονικίην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

The urgency comes in part from Paul's loneliness and a desire for friends and helpers to be with him.

ἐγκατέλιπεν Verb, aor act indic, 3 s  
ἐγκαταλείπω forsake, abandon  
ἀγαπήσας Verb, aor act ptc, m nom s  
ἀγαπαω love, show love for

Note the contrast with πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ of v 8.

αἰων, αἰωνος m age, world order

"Demas had at one time been Paul's assistant in gospel-ministry (Philemon 24). During his first Roman imprisonment Demas too, had been in Rome. Twice the apostle had mentioned him in one breath with Luke the beloved physician Col 4:14; Philemon 25)." Hendriksen.

Demas has now abandoned Paul and, it would seem, abandoned gospel work.

ἐπορεύθη Verb, aor pass dep indic, 3 s  
πορευομαι go, proceed, travel

"Titus had gone to Dalmatia. Perhaps he wintered in Nicopolis on his return from Crete and then headed north... Dalmatia was the southwestern part of Illyricum on the eastern shore of the Adriatic Sea (modern day Yugoslavia, currently Croatia, Bosnia, and Hertzegovina...). Paul had gone as far as Illyricum in his journeys (Rom 15:19), so Titus may have been following up on Paul's missionary endeavours as he may have done in Crete." Mounce

### Verse 11

Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν,

μονος, η, ον adj only, alone

"There may be more here than an expression of loneliness ... the apostle also wishes to stress the fact that he is short on help." Hendriksen. The greetings of v 21 suggest there are others with Paul or able to contact him. Hence the meaning here may be that Luke alone of Paul's inner circle is left with him. Luke was probably the amanuensis of this epistle.

ἀναλαβὼν Verb, aor act ptc, m nom s

ἀναλαμβάνω take up, take

σεαυτου, ης reflexive pronoun yourself

εὐχρηστος, ον useful, beneficial

"John Mark was the son of Mary of Jerusalem and the cousin of Barnabas. He accompanied Paul and Barnabas on the first missionary journey as far as Pamphylia but then returned to Jerusalem (Acts 12:12, 25; 13:13). The circumstances were such that Paul did not want to take him on the second missionary journey, so Barnabas and Mark went to Cyprus and Paul took Silas (Acts 15:37, 39). Evidently there was a reconciliation because Mark was with Paul in his first Roman imprisonment and was called Paul's fellow worker (Col 4:10-11; Phlm 24; cf. 1 Pet 5:13). " Tim 4:11 is often seen as an acknowledgement that the reconciliation was complete, although this can be assumed from Paul's prior use of the title fellow worker." Mounce.

διακονια, ας f ministry, service, help

Hendriksen argues that Paul means that Mark would be useful for necessary kingdom-work in Rome – not simply as a personal servant.

### Verse 12

Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

ἀποστειλα Verb, aor act indic, 1 s ἀποστελλω  
send, send out

May be an epistolary aorist. Tychicus could have been the bearer of this letter. "He had already carried Paul's letters to the Ephesian (and Colossian) church and remained to tell them how Paul was doing (Acts 20:4; Eph 6:21; Col 4:7; Titus 3:12). Paul calls him a beloved brother, a faithful servant (Eph 6:21), and a fellow slave in the Lord (Col 4:7)." Mounce.

### Verse 13

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

φαιλονης, ου m cloak

Some commentators think that the word here means a *satchel* in which books/documents might be kept and transported. Hendriksen argues that it is a form of cloak: "A kind of blanket of course wool that was used as an outer garment to protect against the cold and the rain. It had a hole in the middle for the head to pass through. There were no sleeves." Mounce comments, "It is assumed that he asks for the cloak because he is cold or in anticipation of the coming winter (v 21)."

ἀπελιπον Verb, aor act indic, 1 s & 3 pl

ἀπολειπω leave behind

Τρωας, αδος f Troas

παρα with

φερω bring, carry, bear, lead

βιβλιον, ου n book, scroll

Probably scrolls of Scripture

μαλιστα especially

μεμβρανα, ης f parchment

Maybe writing materials so that Paul could continue his correspondence.

### Verse 14

Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο – ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ –

χαλκευς, εως m coppersmith, metal worker

πολυς, πολλη, πολυ gen πολλου, ης, ου i)

much, many ii) πολλα many things

κακος, η, ον evil, bad, wrong

Alexander may have acted as a witness against Paul at the legal hearing mentioned in v. 16 . He may have been instrumental in Paul's arrest. Most think he was the same person excommunicated in 1 Tim 1:20.

ἐνεδείξατο Verb, aor midd indic, 3 s

ἐνδεικνυμαι show, do

Can be used in the legal sense of 'inform against.'

ἀποδώσει Verb, fut act indic, 3 s ἀποδίδωμι  
give, pay, render, repay

Cf. the contrasting use of this verb in v 8.

### Verse 15

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

φυλάσσω keep, guard; midd guard  
against, avoid

If Alexander had been instrumental in Paul's arrest, Paul wants Timothy to watch lest a similar thing should happen to him.

λίαν adv exceedingly, greatly  
ἀντέστη Verb, perf act indic, 3 s ἀνθίστημι  
resist, oppose, withstand  
ἡμετερος, α, ον our

### Verse 16

Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι  
παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον – μὴ  
αὐτοῖς λογισθεῖν –

πρωτος, η, ον first, earlier  
ἀπολογία, ας f verbal defence, defence

"Most modern writers see this first defence as the Roman *prima actio*, a public, preliminary hearing designed to gather basic information, which, if necessary, would be followed by a trial." Mounce.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
παραγινομαι come, arrive, appear

It may have been fear that prevented any standing by Paul to speak in his defence.

πάντες Adjective, m nom pl πας  
ἐγκατέλιπον Verb, aor act indic, 1 s & 3 pl  
ἐγκαταλείπω see v.10  
λογίζομαι reckon, count, credit

### Verse 17

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

παρέστη Verb, 2 aor act indic, 3 s παριστήμι  
and παριστανω stand before/by;  
provide

ἐνδυναμοω strengthen, make strong  
κήρυγμα, τος n what is preached,  
message, proclamation

πληροφορηθῇ Verb, aor pass subj, 3 s  
πληροφορεω accomplish, proclaim fully  
ἔθνη Noun, nom & acc pl ἔθνος, ος n  
nation, people; τα ἔ. Gentiles

Hendriksen links these words with his view that, after Paul's first imprisonment and the hearing spoken of in these verses, he was released for a while and was able to preach the Gospel in Gentile areas to the west of Rome – even as far as Spain (cf. Rom 15:24,28). Mounce thinks that the defence mentioned was not Paul's previous imprisonment and trial (see above). Hence he argues that Paul is seeing the whole of his ministry brought to its designed conclusion in the declaration of the gospel before the authorities in Rome (cf. Acts 9:15; 23:11).

ἐρρῦσθην Verb, aor pass indic, 1 s ῥυομαι  
save, rescue  
στομα, τος n mouth  
λεων, οντος m lion

Hendriksen suggests that this may be an idiomatic expression for escaping from the jaws of death rather than implying that Paul was literally in danger of being thrown to lions.

Mounce suggests the situation referred to is as follows: "Paul made his defence at a preliminary hearing and instead of being condemned to immediate death was given a temporary reprieve, allowing sufficient time for Timothy to travel to Rome. It was also a victory in that Paul proclaimed the gospel in the Roman courts and received a somewhat positive hearing. It is this event that Paul terms a rescue from the lion's mouth. This does not mean that Paul believes he will be freed. He knows he is going to die (vv 6-8), and the temporary rescue (ἐρρῦσθην, 'was rescued') enjoyed now looks forward to the rescue (ῥύσεται, 'will rescue' [v 18]) that will take him into God's heavenly kingdom. Paul does not envisage a rescue to freedom and extended earthly ministry."

### Verse 18

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.

ῥύσεται Verb, fut midd dep indic, 3 s ῥυομαι  
save, rescue, deliver  
πονηρος, α, ον evil, bad, wicked

Cf. v 14.

σωζω save, rescue, heal  
ἐπουράνιος, ον heavenly, celestial



"Perhaps it is intended to contrast with the earthly kingdom whose rulers will soon have Paul executed. The emperor, a 'lion,' has his kingdom and is soon to condemn Paul; God will save Paul for the true heavenly kingdom. The implicit comparison of both kings and kingdoms seems intentional." Mounce.

δοξα, ης f glory  
αἰῶνας Noun, acc pl αἰων, αἰωνος m age,  
world order, eternity

### Verse 19

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

ἄσπασαι Verb, aor midd dep imperat, 2 s  
ἀσπάζομαι greet

Having previously returned to Rome (Rom 16:3-4), Priscilla and Aquila had now evidently returned to Ephesus, perhaps to help Timothy.

For Onesiphorus, cf. 2 Tim 1:16-18. "Some suggest Onesiphorus died after leaving Paul, and therefore he could not be greeted directly." Mounce.

οἶκος, ου m house, household, family

### Verse 20

Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ ἀσθενοῦντα.

ἔμεινεν Verb, aor act indic, 3 s μένω remain,  
stay

ἀπολείπω leave behind

ἀσθενεω be sick, be ill, be weak

The language suggests "that these two men had been accompanying Paul but have stopped along the way. It is not clear whether this happened before or after Paul's arrest." Mounce.

### Verse 21

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

σπούδασον Verb, aor act imperat, 2 s  
σπουδαζω see v. 9

χειμων, ωνος m winter, bad weather

During winter, few ships would sail on the open sea because of the bad weather. "The urgency may also be related to Paul's need for his cloak (v 13) and the timing of the trial." Mounce.

ἐλθεῖν Verb, aor act infin ἐρχομαι

ἀσπάζομαι see v.19

σε Pronoun, acc s συ

The names are probably those of leaders of the church in Rome who were known to Timothy.

πάντες Adjective, m nom pl πας

### Verse 22

Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

Note the change from the second person singular to the plural, from personal wish to one directed at the whole Ephesian church.

χάρις, ιτος f grace, unmerited favour

"If the traditional historical reconstruction of the PE is correct, then these are the final recorded words written by Paul, apostle to the Gentiles. God's grace overflowed in his life with the faith and love that were in Christ Jesus (1 Tim 1:14). He lived a life characterised by the grace of God calling sinful men and women to Christ by faith. And he ends his ministry having fulfilled his calling (2 Tim 4:6-7) with χάρις, 'grace,' on his lips." Mounce.