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COMMENTARY

COMMENTARY ON
2 TIMOTHY

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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PREFACE TO THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

IN the preface to the *first* of these epistles, particular mention has been made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the Church at Ephesus. And for every particular of this kind the reader is referred to that preface. What remains to be done in reference to the present epistle is to inquire into the *time* in which it was most probably written. The disagreement on this question among learned men is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles; and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lardner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side. Were I convinced that the weight of the argument lay with the former, I should have fixed its chronology accordingly; but the latter appearing to me to have the more direct and the most weighty evidence in their favour, I am led, from the reasons which they give, to adopt their opinion.

Dr. *Paley* observes, that it was the uniform tradition of the primitive Church that St. Paul visited Rome *twice*, and *twice* there suffered imprisonment; and that at the conclusion of his *second* imprisonment he was put to death; and he thinks that the opinion concerning these *two* journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles, which are allowed to have been written from Rome. I shall give his principal reasons:—

“That this epistle was written while Paul was a *prisoner* is distinctly marked by the 8th verse of the first chapter: { <50108> **2 Timothy 1:8** } ‘Be not thou therefore ashamed of the testimony of our Lord, nor of me his *prisoner*.’ And that it was written whilst he was prisoner *at Rome* is proved by the 16th and 17th verses of the same chapter: { <50116> **2 Timothy 1:16, 17** } ‘The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my *chain*; but when he was in Rome, he sought me out very

diligently, and found me.’ Since it appears from the former quotation that St. Paul wrote this epistle in confinement, it will hardly admit of doubt that the word *chain* in the latter quotation refers to that confinement—the *chain* by which he was then bound, the *custody* in which he was then kept. And if the word *chain* designate the author’s confinement at the time of writing this epistle, the next words determine it to have been written from Rome: ‘*He was not ashamed of my chain, but when he was in Rome, he sought me out very diligently.*’”

Dr. Macknight thinks that Paul was now a *close* prisoner, very different in his circumstances from his first imprisonment, in which he was permitted to *dwell alone in his own hired house, and receive all that came to him,* and publicly to preach the Gospel, being guarded only by a single soldier. That he was in close confinement he argues from the circumstance that when Onesiphorus came to Rome he found that Paul was no longer that well-known public character which he had been while in his first imprisonment, but being closely confined he had some difficulty to find him out; and this appears to be fully implied in the apostle’s words:

σπουδαιότερον ἐζητήσε με, καὶ εὗρε. “He very diligently sought me out, and found me;” ^{<5017>}**2 Timothy 1:17**. And, that crimes were now laid to his charge widely different from those formerly alleged against him, appears from ^{<5019>}**2 Timothy 2:9**: *κακοπαθὼ μεχρὶ δεσμών, ὡς κακούργος*. “I suffer evil even to bonds as a malefactor;” plainly implying that he was not only abridged of all liberty, but was *bound hands and feet* in a *close* dungeon. And this was probably on the pretence that he was one of those Christians whom Nero. accused with having set Rome on fire. Hence the word *malefactor*, *κακούργος*, which may mean here that the apostle was treated as the worst of criminals.

That this epistle was not written during St. Paul’s first imprisonment at Rome, or during the time in which the Epistles to the *Ephesians*, *Colossians*, *Philippians*, and *Philemon* were written, may be gathered, says Dr. Paley, with considerable evidence from a comparison of these several epistles with the present.

I. “In the former epistles the author confidently looked forward to his *liberation* from confinement, and his speedy departure from Rome. He tells the Philippians, ^{<57124>}**Philippians 2:24**: ‘I trust in the Lord that I also myself shall come shortly.’ Philemon he bids *to prepare for him a lodging*; ‘for I

trust (says he) that through your prayers I shall be given unto you;’

<5012> **Philemon 1:22.** In the epistle before us he holds a language extremely different. ‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;’ <5016> **2 Timothy 4:6-8.**”

Those who espouse the contrary opinion suppose that these words only express the *strong apprehensions* and despair of life which the apostle had when he was *first* imprisoned; but that afterwards, finding he was treated with kindness, he altered his language, and so strongly anticipated that he predicted his *enlargement*. This reflects little honour upon the apostle’s character; it shows him to be a person subject to alarms, and presaging the *worst* from every gloomy *appearance*. The whole of St. Paul’s conduct shows him to have been the reverse of what this opinion represents him.

II. “When the former epistles were written from Rome, Timothy was *with* St. Paul, and is joined with him in writing to the Colossians, the Philippians, and Philemon; the present epistle implies that he was *absent*.”

III. “In the former epistles *Demas* was with St. Paul at Rome: ‘Luke the beloved physician, and Demas, greet you.’ In the epistle now before us: ‘Demas hath forsaken me, having loved this present world, and is gone to Thessalonica.’

IV. “So the former epistles *Mark* was *with* St. Paul, and joins in saluting the Colossians. In the present epistle Timothy is ordered to bring him *with* him, ‘for he is profitable to me for the ministry;’ <5011> **2 Timothy 4:11.**”

The circumstance of Demas being *with* St. Paul while he wrote the former epistles, which was certainly during his *first* imprisonment, and of his having *forsaken* him when he wrote this, is a strong proof of the posterior date of this epistle; nor can the feelings of the apostle, so contradictorily expressed in this and the preceding epistles, be ever cleared (on the supposition of their relating to the same time and circumstances) from *weakness* and *contradiction*.

Lewis Capellus has suggested the following considerations, which are still more conclusive:-

1. “In ~~5001~~ **2 Timothy 4:20**, St. Paul informs Timothy that *Erastus abode at Corinth*, *εραστος εμεινεν εν κορινθω*. the form of expression (the verb being in the first aorist) implies that Erastus had stayed behind at Corinth when St. Paul left it: but this could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome; for when Paul departed from Corinth, as related in the 20th chapter of the Acts, Timothy was with him; and this was the last time the apostle left Corinth before his coming to Rome, because he left it on his way to proceed to Jerusalem soon after his arrival, at which place he was taken into custody, and continued in that custody till he was brought to Cæsar’s tribunal.

There could be no need, therefore, to inform Timothy that *Erastus stayed behind at Corinth*, upon this occasion; because, if the fact were so, it must have been known to Timothy, who was *present* as well as St. Paul.

2. “In the same verse our epistle also states the following article: ‘Trophimus have I left at Miletus sick.’ When St. Paul passed through Miletus, on his way to Jerusalem, as related Acts 20, *Trophimus was not left behind*, but accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended: ‘For they had seen,’ says the historian, ‘before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.’ This was evidently the last time of Paul’s being at Miletus before his first imprisonment; for, as has been said, after his apprehension at Jerusalem he remained in custody till he was sent to Rome.

“In these two articles we have a journey referred to, which must have taken place subsequent to the conclusion of St. Luke’s history; and, of course, after St. Paul’s liberation from his first imprisonment. The epistle, therefore, which contains this reference, since it appears from other parts of it to have been written while St. Paul was a prisoner at Rome, proves that he had *returned* to that city again, and undergone there a *second imprisonment*.

“These particulars,” adds Dr. Paley, “I have produced, not merely for the support they lend to the testimony of the fathers concerning St. Paul’s *second* imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition, viz., that this epistle was not written during St. Paul’s *first* residence at Rome, but in some future imprisonment in that city. The epistle touches upon *names* and

circumstances connected with the *date* and with the *history* of the first imprisonment, and mentioned in letters during that imprisonment; and so touches upon them as to leave what is said of one consistent with what is said of others, and consistent also with what is said of them in different epistles.”

From the whole, there seems the fullest evidence, 1. That this epistle was not written during St. Paul’s *first imprisonment* at Rome. 2. That he was at *Rome* when he wrote this epistle. 3. That he was there a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not in during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome, and but a short time before his martyrdom. And as the Christian Church has generally agreed that this apostle’s martyrdom took place on the 29th of June, A. D. 66, the Second Epistle to Timothy might have been written sometime towards the end of the *spring* or beginning of *summer* of that year. It is supposed that St. Paul went from Crete to Rome, about the end of the year 65, on hearing of the persecution which Nero. was then carrying on against the Christians, on pretence that they had set Rome on fire: for, as he knew that the Church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in *this* case he led on the *forlorn hope*.

Other matters relative to the state and circumstances of the apostle, and those of Timothy; and the Church at Ephesus, will be carefully brought before the reader in the course of the notes on this epistle.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXIth Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69
- Year of the vulgar era of Christ's nativity, 65 or 66.
- Year of Gessius Florus, governor of the Jews, 1.

- Year of Vologesus, king of the Parthians, 16.
- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after the Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened on this year on the day after the Jewish Sabbath.
- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib, and by Europeans in general, the 14th of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero. Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i.e. nine years earlier than is stated above. See the preface to the First Epistle to Timothy, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

CHAPTER 1.

Paul's address to Timothy, and declaration of his affection for him, 1-4. His account of the piety of Timothy's mother and grandmother, and the religious education they had given their son, 5. He exhorts him to stir up the gift of God that is in him, and not to be ashamed of the testimony of the Lord, 6-8. How God has saved them that believe; and how Christ has brought life and immortality to light by the Gospel, 9,10. The apostle's call to preach it, and the persecutions which he had been obliged in consequence to endure, 11, 12. Timothy is exhorted to hold fast the form of sound words, 13, 14. And is informed of the apostasy of several in Asia: and particularly of Phygellus and Hermogenes, 15. And of the great kindness of Onesiphorus to the apostle in his imprisonment, 16-18.

NOTES ON CHAP. 1.

Verse 1. Paul an apostle] St. Paul at once shows his *office*, the *authority* on which he held it, and the end for which it was given him. He was an *apostle*-an extraordinary ambassador from heaven. He had his apostleship by the *will of God*-according to the counsel and design of God's infinite wisdom and goodness. And he was appointed that he might proclaim that *eternal life* which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the *end* of all the *promises* he had made to men, and the *commandments* he had delivered to all his prophets since the world began. The mention of this *life* was peculiarly proper in the apostle, who had now the sentence of death in himself, and who knew that he must shortly seal the truth with his blood. *His life* was hidden with Christ in God; and he knew that, as soon as he should be *absent* from the *body*, he should be *present* with the *Lord*. With these words he both comforted himself and his son Timothy.

Verse 2. To Timothy, my dearly beloved son] See Clarke's note on "~~4010~~1 Timothy 1:2".

Verse 3. Whom I serve from my forefathers] Being born a *Jew*, I was carefully educated in the knowledge of the true God, and the proper manner of worshipping him.

With pure conscience] Ever aiming to please him, even in the time when through ignorance I persecuted the Church.

Without ceasing I have remembrance of thee] The apostle thanks God that he has constant remembrance of Timothy in his prayers. It is a very rare thing now in the Christian Church, that a man particularly thanks God *that he is enabled to pray for OTHERS*. And yet he that can do this most must have an increase of that brotherly love which the second greatest commandment of God requires: *Thou shalt love thy neighbour as thyself*. It is also a great blessing to be able to maintain the spirit of a pure friendship, especially through a considerable lapse of time and absence. He that can do so may well thank God that he is saved from that *fickleness* and *unsteadiness of mind* which are the bane of friendships, and the reproach of many once warm-hearted friends.

Verse 4. Being mindful of thy tears] Whether the apostle refers to the affecting parting with the Ephesian Church, mentioned ^{<4137>} **Acts 20:37**, or to the deep impressions made on Timothy's heart when he instructed him in the doctrine of Christ crucified, or to some interview between themselves, it is not certainly known. The mention of this by the apostle is no small proof of his most affectionate regards for Timothy, whom he appears to have loved as a father loves his only son.

Verse 5. The unfeigned faith that is in thee] Timothy had given the fullest proof of the sincerity of his conversion, and of the purity of his faith.

Which dwelt first in thy grandmother Lois] In ^{<4161>} **Acts 16:1**, we are informed that Paul *came to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, who was a Jewess, and believed; but his father was a Greek*. Luke, the historian, it appears, was not particularly acquainted with the family; Paul evidently was. Luke mentions the same circumstance which the apostle mentions here; but in the apostle's account there are *particulars* which argue an intimate acquaintance with the family and its history. Luke says Timothy's father was a *Greek*, consequently we may believe him to have been then in his *heathen* state; Paul, in mentioning the *grandmother*, *mother*, and *son*, passes by the *father* in silence; which intimates that either the father remained in his *unconverted* state, or was now *dead*. Lois and Eunice are both Grecian, and indeed heathen names; hence we are led to conclude that, although Timothy's mother was a *Jewess* according to St. Luke, yet she was a *Grecian* or *Hellenist* by birth. *Lois*, the grandmother,

appears to have been the *first* convert to Christianity: she instructed her daughter *Eunice*, and both brought up *Timothy* in the Christian faith; so that he had a general knowledge of it before he met with St. Paul at Lystra. There, it appears the apostle was the instrument of the conversion of his *heart* to God; for a man may be *well instructed* in Divine things, have a very orthodox creed, and yet his heart not be changed. Instruction precedes conversion; conversion should follow it. To be brought up in the fear of God is a great blessing; and a truly religious education is an advantage of infinite worth.

Verse 6. Stir up the gift of God, which is in thee] The gift which Timothy had received was the Holy Spirit; and through him, a particular power to preach and defend the truth. This gift is represented here, under the notion of a *fire*, which, if it be not *frequently stirred up*, and *fresh fuel added* to it, will go out. This is the precise idea which the apostle had in his mind; hence the term *αναζωπυρειν*, which signifies to *stir up the fire*; to *add fresh fuel to it*. From this it plainly appears, that if Timothy had not continued to be a daily worker with God, he would have received the grace of God in vain. The *Latins* have a similar metaphor, *excitare igniculos ingenii*, to *stir up the sparks of genius*.

By the putting on of my hands.] See Clarke on “~~5014~~ 1 Timothy 4:14”.

Verse 7. God hath not given us the spirit of fear] Here is an allusion to the giving of the law on mount Sinai. This was communicated with such *terrible majesty* as to engender fear in all the Israelites: even Moses, on the occasion, *did exceedingly fear and tremble*. The Gospel was ushered in, in a much milder manner; every thing was placed on a level with the human intellect; and within reach of every human spirit. Nothing was *terrific*, nothing *forbidding*; but all was *inviting*. The very spirit and genius of it was a spirit of power, of love, and of a sound mind.

Instead of *δειλιας*, *fear*, some MSS. and versions have *δουλειας*, *servitude* or *bondage*; *God hath not given unto us the spirit of BONDAGE-but of power*, *δυναμεως*, to work miracles, to confound enemies, to support us in trials, and enable us to do that which is lawful and right in his sight. *And of love*, which enables us to hear, believe, hope, and endure all things; and is the incentive to all obedience. *Of a sound mind*, *σωφρονισμού*, of *self-possession* and *government*, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly

tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced so as to think, speak, and act aright in all things. The apostle says, God hath given the *spirit* of these things; they are not *factitious*; they are not *assumed* for *times and circumstances*; they are *radical* powers and tempers; each produced by its proper *principle*.

Verse 8. Be not-ashamed of the testimony] The testimony of Christ is the *Gospel* in general, which proclaims *Christ crucified*, and redemption *through his blood*. In the sight of the *world*, there appeared to be reason why a man should be ashamed of this; ashamed of him who was crucified as a malefactor; but, when this Gospel became the power of God to the salvation of every one that believed, it was a subject to exult in. Hence the apostle, ^{<40116>}**Romans 1:16**, said, *I am not ashamed of the Gospel of Christ*; where see the note.

Nor of me his prisoner] When our *friends* are in power and credit, we can readily acknowledge them, and take opportunities to show that we have such and such connections; but when the person falls into disgrace or discredit, though we cannot pretend *not* to *know* him, yet we take care *not* to *acknowledge* him. This induced Cicero, in relation to friendships, to give for a maxim-*Amicus certus in re incerta cernitur*: “A true friend is known in adverse circumstances;” and from this we have borrowed our proverb, *A friend in need, is a friend indeed*.

Be thou partaker of the afflictions of the Gospel] No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was *great, honourable, and good*, wishes him to be a *partaker of the afflictions of the Gospel!* Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory, is by the cross of Christ.

According to the power of God.] While thou hast no more affliction than thou hast grace to sustain thee under, thou canst have no cause to complain. And God will take care that if a faithful discharge of thy duty shall expose thee to afflictions, his power manifested in thee shall be in proportion to thy necessities. His load cannot be oppressive, who is strengthened to bear it by the *power of God*.

Verse 9. Who hath saved us] From sin; the spirit of bondage, and all tormenting fear. This is the design of the Gospel.

And called us with a holy calling] *Invited* us to holiness and comfort here; and to eternal glory hereafter.

Not according to our works] We have not *deserved* any part of the good we have received; and can never merit one moment of the exceeding great and eternal weight of glory which is promised. See the notes on the parallel passages.

Before the world began] **πρὸ μανσ χρόνων αἰωνίων.** Before the *Mosaic dispensation* took place, God purposed the salvation of the Gentiles by Christ Jesus; and the Mosaic dispensation was intended only as the introducer of the Gospel. *The law was our schoolmaster unto Christ,* ~~◀8124▶~~ **Galatians 3:24.** See the parallel places, and the notes there.

Verse 10. But is now made manifest.] This purpose of God to save the Gentiles as well as the Jews, and call them to the same state of salvation by Jesus Christ, was, previously to the manifestation of Christ, generally hidden; and what was revealed of it, was only through the means of types and ceremonies.

Who hath abolished death] **καταργησαντος μὲν τὸν θάνατον.** Who has *counterworked death*; operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here, we are not to understand merely natural death, but that corruption and decomposition which take place in consequence of it; and which would be naturally endless, but for the work and energy of Christ. By him alone, comes the *resurrection* of the body; and through him eternal life and glory are given to the souls of believers.

Brought life and immortality to light] The literal translation of the original is, *He hath illustrated life and incorruption by the Gospel.* Life eternal, or the doctrine of *life eternal*, even implying the resurrection of the body, was not unknown among the Jews. They expected this, for they found it in their prophets. It abounded among them long before the incarnation: and they certainly never borrowed any notion in it from the Christians; therefore the Gospel could not be stated as *bringing to light* what certainly was in *the light* before that time. But this doctrine was never

illustrated and *demonstrated* before; it existed in *promise*, but had never been *practically exhibited*. Jesus Christ died, and lay under the empire of death; he arose again from the dead, and thus *illustrated* the *doctrine of the resurrection*: he took the same *human body* up into heaven, in the sight of his disciples; and ever appears in the presence of God for us; and thus, has *illustrated* the doctrine of *incorruption*. In his death, resurrection, and ascension, the doctrine of eternal life, and the resurrection of the human body, and its final *incorruptibility*, are fully illustrated by *example*, and established by *fact*.

Verse 11. Whereunto I am appointed a preacher] κηρυξ, a *herald*. See Clarke's notes at "~~40817~~ Matthew 3:17".

And an apostle] Sent immediately from God to man.

A teacher] One whose business it is to *instruct* men, and particularly the Gentiles, to whom he was especially sent; to proclaim the doctrines of eternal life, the resurrection and final incorruptibility of the human body; and, in a word, the salvation both of the body and soul of man by Christ Jesus.

Verse 12. I am not ashamed.] Though I suffer for the Gospel, I am not ashamed of the Gospel; nor am I *confounded* in my expectation; his grace being at all times sufficient for me.

For I know whom I have believed] I am well acquainted with the goodness, mercy, and power of Christ; and know that I cannot confide in him in vain.

That which I have committed unto him] This is variously understood. Some think he means his *life*, which he had put, as it were, into the hands of Christ, in order that he might receive it again, in the resurrection, at the great day. Others think he means his *soul*. This he had also given into the hands of his faithful Creator, knowing that although wicked men might be permitted to take away his life, yet they could not destroy his soul, nor disturb its peace. Others think that he is speaking of the *Gospel*, which he knows will be carefully preserved by the great Head of the Church; for, though he shall be soon called to seal the truth with his blood, yet he knows that God will take care that the same truth shall be proclaimed to the world by others, whom God shall raise up for that very purpose.

Verse 13. Hold fast the form of sound words] The word **υποτυπωσις** signifies the *sketch, plan, or outline* of a building, picture, &c.; and here refers to the *plan of salvation* which the apostle had taught Timothy. No man was left to *invent a religion* for his own use, and after his own mind. God alone knows that with which God can be pleased. If God did not give a revelation of himself, the inventions of man, in religious things, would be endless error, involving itself in contortions of unlimited confusion. God gives, in his mercy to man, a *form of sound words* or doctrines; a perfect *plan and sketch* of the original building; fair and well defined outlines of every thing which concerns the present and eternal welfare of man, and his own glory.

In faith and love] *Faith* credits the Divine doctrines. *Love* reduces them all to practice. *Faith* lays hold on Jesus Christ, and obtains that *love* by which every precept is cheerfully and effectually obeyed.

Verse 14. That good thing] The everlasting Gospel, *keep by the Holy Ghost*; for without a continual *spiritual energy* man can do nothing. This *indwelling Spirit* will make them effectual to thy own salvation, and enable thee to preach them to the salvation of the souls of others.

Verse 15. All they which are in Asia] It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him, or confessed Christianity. He cannot be speaking of any general defection of the Asiatic *Churches*, but of those Asiatics who had professed a particular friendship for him.

Phygellus and Hermogenes.] These were two of the persons of whom he complains; but who they were, or what office they held, or whether they were any thing but private Christians who had for a time ministered to St. Paul in prison, and, when they found the state determined to destroy him, ceased to acknowledge him, we cannot tell.

Verse 16. The Lord give mercy] Onesiphorus had acknowledged him, and continued to do so; *he*, and his *house*, or *family*, ministered to him in prison, and were not ashamed of their imprisoned pastor, nor of the *cause* for which he was in disgrace and suffering. As *he* showed mercy to the apostle, the apostle prays the Lord to show mercy to him.

Verse 17. When he was in Rome] Onesiphorus was no doubt an Asiatic, (probably an Ephesian, see below,) who had frequent business at Rome; and when he came sought out the apostle, who, it is supposed, had been confined in some *close* and *private prison*, (see the *preface*,) so that it was with great difficulty he could find him out. This man had entertained the apostle when he was at Ephesus, and now he sought him out at Rome. Pure love feels no loads. Here was a true friend, one that sticketh closer than a brother.

Verse 18. The Lord grant-that he may find mercy of the Lord] Some think that this is a prayer to God the Father to communicate grace to him, that he might find mercy in the great day at the hand of Jesus Christ the Judge. It is probably only a Hebraism for, God grant that he may here be so saved by Divine grace, that in the great day he may receive the mercy of the Lord Jesus Christ unto eternal life. See a similar form of expression, ~~<010916>~~ **Genesis 9:16; 19:24;** ~~<02301>~~ **Exodus 24:1, 2.**

It is impossible to read this chapter over without feeling deeply interested for this most noble and amiable of men. To what trials did God expose him! His life was a life of perils and tribulations, his labours were superabundant, and his success all but incredible. Wherever he went, he left a track of light and life behind him. To him, as the grand instrument of God, the Gentiles, the whole habitable world, owe their salvation. Yet see him, in his old age, neglected by his friends, apparently forsaken of God, and abandoned to the hands of ruthless men; in prison and in chains; triumphing over sufferings and death; perfectly unshaken, unstumbled, with the evils with which he is obliged to contend, having the fullest persuasion of the truth of the doctrines which he had preached, and the strongest and most encouraging anticipation of the glory that was about to be revealed. He felt no evil, and he feared none. Sin had lost its power, and death its sting; the grave its victory, and hell its horrors. He had the happiness which heathenism spoke of, but could not attain, because it knew not the great *Source* whence it must proceed. This God *he* knew, feared, loved, obeyed, and was happy. Who but the righteous man can sing:—

*Felix, qui potuit rerum cognoscere causas;
 Atque metus omnes et inexorabile fatum
 Subjecit pedibus, strepitumque Acherontis avari!—
 Illum non populi fasces, non purpura regum
 Flexit, et infidos agitans discordia fratres;—
 Non res Romanæ, perituraque regna.
 VIRG. GEORG. ii. v. 490.*

No murmur is heard from his heart; he is persuaded that all things work together for good to them that love God; the *miserable uncertainty of friendship*, the defection of cowardly brethren, and the apostasy of once zealous professors, did not move *him*. As far as it is lawful, he courts death, knowing that to be absent from the body is to be present with the Lord. Glorious system of truth by which such an apostle was formed! and glorious *apostle* by whom this system was illustrated and confirmed! The character and conduct of St. Paul must make Christianity doubly amiable to believers and highly respectable even to its enemies.

II TIMOTHY

CHAPTER 2.

He exhorts Timothy to constancy, fidelity, and courage; and to acquit himself as a true soldier of Jesus Christ; and patiently expect the fruit of his labours, 1-7. What the apostle's doctrine was relative to Christ, 8. He mentions his own sufferings and consolations, 9-13. What Timothy is to preach, how he is to acquit himself, and what he is to shun, 14-16. Of Hymeneus and Philetus, and their errors, 17, 18. Of the foundation of God, and its security, 19. The simile of a great house and its utensils, 20, 21. Timothy is to avoid youthful lusts, and foolish and unlearned questions, 22, 23. How he is to act in reference to false teachers, 24-26.

NOTES ON CHAP. 2.

Verse 1. Be strong in the grace] Though the genuine import of the word *grace* is *favour*, yet it often implies an *active principle* communicated from God; *light* directing how to act, and *power* enabling to act according to the light.

Verse 2. The things that thou hast heard of me] Those doctrines which I have preached the most publicly, and which many persons can attest. But he seems to refer here to the doctrines delivered to him when, in the *presence of many witnesses*, he laid his hands upon him; see ⁻⁵⁰⁶¹²⁻**1 Timothy 6:12**. Then the apostle gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men in the same way that they were committed to him, that the truth might be preserved in the Church, and holy men appointed successively to preach it. These truths are still continued in the Church, and still there are faithful men who proclaim them. But where is the *uninterrupted* apostolical succession! Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain Churches are as stupid as they are idle and futile. He who appeals to this for his authority as a Christian minister, had best sit down till he has made it out; and this will be by the next Greek kalends.

Verse 3. Endure hardness] He considers a Christian minister under the notion of a *soldier*, not so much for his continual conflicts with the world, the devil, and the flesh, for these are in a certain sense common to all Christians, but for the hardships and difficulties to which he must be exposed who faithfully preaches the Gospel of Christ.

Verse 4. No man that warreth entangleth, &c.] It is well remarked by *Grotius*, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or any thing that might be inconsistent with their calling. Many *canons*, at different times, have been made to prevent ecclesiastics from intermeddling with secular employments. The who *will* preach the Gospel thoroughly, and wishes to give full proof of his ministry, had need to have *no other work*. He should *be wholly in this thing*, that his profiting may appear unto all. There are many who sin against this direction. They love the world, and labour for it, and are regardless of the souls committed to their charge. But what are they, either in number or guilt, compared to the immense herd of men professing to be Christian ministers, who neither read nor study, and consequently never improve? These are too conscientious to meddle with secular affairs, and yet have no scruple of conscience to *while away time*, be among the chief in *needless self-indulgence*, and, by their burdensome and monotonous ministry, become an incumbrance to the Church! Do you inquire: In what sect or party are these to be found? I answer: In ALL. Idle drones:—

Fruges consumere nati,

“Born to consume the produce of the soil,”

disgrace every department in the Christian Church. They cannot teach because they will not learn.

Verse 5. If a man also strive for masteries] εαν δε και αθλη τις. *If a man contend in the public games*—the Olympic or Isthmian games among the Greeks, so often alluded to and particularly explained in the notes on ~~1~~ **1 Corinthians 9:24-26**, to which the reader is referred for a full illustration of this verse.

Is he not crowned] Though he may have conquered, *except he strive lawfully*—unless he enter according to the rules of the *athletæ*, and act as these direct. No man, however zealous he may have been, is to expect the *Well done, good and faithful servant*, from Jesus Christ, unless he have

laboured in the word and doctrine, preached the truth as it is in Jesus, and built up the Church upon Him who is its only FOUNDATION.

Verse 6. The husbandman that laboreth] That is: The *husbandman* must *first* till his ground before he can expect a crop; and he must till it according to the proper *rules* of *agriculture*, else he cannot have a crop. The *combatant* must fight and conquer, and fight according to the laws of the *agones*, before he can be crowned; so the Christian minister must labour in the spiritual vineyard, and labour too under the eye and according to the direction of his Master, before he can expect that crown of righteousness that fadeth not away.

Verse 7. Consider what I say] Apply my metaphors and similitudes in a proper manner.

And the Lord give thee understanding] But instead of $\delta\omega\eta$, *may he give*, ACDEFG, several others, besides *versions* and *fathers*, have $\delta\omega\sigma\epsilon\iota$ *he will give*. Consider thou properly, and God *will* give thee a proper understanding of all things that concern thy own peace, and the peace and prosperity of his Church. *Think* as well as *read*.

Verse 8. Remember that Jesus Christ] The apostle seems to say: Whatever tribulations or deaths may befall us, let us remember that Jesus Christ, who was slain by the Jews, rose again from the dead, and his resurrection is the proof and pledge of ours. We also shall rise again to a life of glory and blessedness.

According to my Gospel] The false teaching of Hymeneus and Philetus stated that the resurrection was past already. Paul preached the resurrection from the dead; and founded his doctrine on the resurrection and promise of Christ. This was *his Gospel*; the other was of a different nature.

Verse 9. Wherein I suffer trouble, as an evil doer] This verse contains one of the proofs that this epistle was written while St. Paul was a prisoner the second time at Rome. See the *preface*, where this is particularly considered.

Verse 10. For the elect's sake] For the sake of the *Gentiles*, elected by God's goodness to enjoy every privilege formerly possessed by the Jews, and, in addition to these, all the blessings of the Gospel; the salvation of Christ *here*, and eternal glory *hereafter*.

Verse 11. If we be dead with him] That is: As surely as Christ rose again from the dead, so surely shall we rise again; and if we die for him, we shall surely live again with him. This, says the apostle, is *πιστος ο λογος*, a *true doctrine*. This is properly the import of the word; and we need not seek, as Bp. Tillotson and many others have done, for some *saying* of Christ which the apostle is supposed to be here quoting, and which he learned from tradition.

Verse 12. If we suffer-with him] These are other parts of the *true doctrine*, which the apostle mentions above.

Verse 13. If we believe not] Should we deny the faith and apostatize, he is the same, as true to his threatenings as to his promises; *he cannot deny-act* contrary to, himself.

Verse 14. That they strive not about words] WORDS, not *things*, have been a most fruitful source of contention in the Christian world; and among religious people, the principal cause of animosity has arisen from the *different manner* of apprehending the same *term*, while, in essence, both meant the *same thing*. All preachers and divines should be very careful, both in speaking and writing, to explain the terms they use, and never employ them in any sense but that in which they have explained them.

The subverting of the hearers.] This is the general tendency of all polemical divinity and controversial preaching, when angry passions are called in to support the doctrines of the Gospel.

Verse 15. Study to show thyself approved unto God] Endeavour so to cultivate and improve thy heart and mind, that thou mayest not be a reproach to him from whom thou professest to receive thy commission.

Rightly dividing the word of truth.] It is generally supposed that the apostle alludes here to the care taken to divide the sacrifices under the law; the priests studied, in dividing the victim down the spine, to do it so scrupulously that one half of the spinal marrow should be found on each side the backbone. Probably nothing was much farther from the apostle's thoughts than this view, which is now commonly taken of the subject. Indeed this scrupulously dividing does not appear to have been any *original* ordinance among the Jews; much stress was laid upon it in *later* times, but from the beginning it was not so. The word *ορθοτομειν* signifies, 1. Simply to *cut straight*, or to *rectify*. 2. To *walk in the right*

way; it is thus used by Gregory Nazianzen, who, in *Orat. Apol. fugæ*, opposes *ορθοτομειν* to *κακως οδευειν*, *walking in a right way to walking in a bad way*. Thus, *καινοτομειν* signifies to *walk in a new way*, and *κατευθυνειν* to *walk in a straight way*. See *Kypke*. Therefore, by *rightly dividing the word of truth*, we are to understand his continuing in the true doctrine, and teaching *that* to every person; and, according to our Lord's simile, *giving each his portion of meat in due season—milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless*; in a word, finding out the necessities of his hearers, and preaching so as to meet those necessities.

Verse 16. Shun profane and vain babblings] This is the character he gives of the preaching of the false teachers. Whatever was not agreeable to the *doctrine of truth* was, in the sight of God, *empty and profane babbling*; engendering nothing but *ungodliness*, and daily *increasing* in that.

Verse 17. Their word will eat as doth a canker] *ὡς γαγγραινα*. As a *gangrene*; i.e. as a *mortification in the flesh*, where the circulation is entirely stopped, and putrefaction takes place, which continues to corrupt all the circumjacent flesh, spreading more and more till death takes place, unless stopped by a timely and judicious application of medicine. Such is the influence of *false doctrine*; it fixes its mortal seed in the soul, which continues to *corrupt and assimilate every thing to itself*, till, if not prevented by a timely application of the *word of life*, under the direction of the heavenly *Physician*, it terminates in the bitter pains of an *eternal death*. To such a *gangrene* the apostle compares the corrupt doctrines of *Hymeneus and Philetus*.

Verse 18. Who concerning the truth have erred] They had the *truth*, but *erred* or *wandered from it*, saying the resurrection was already past, and thus denying the resurrection of the body, and, by consequence, future rewards and punishments; and this necessarily sapped the foundation of all religion: and thus the gangrene had, in reference to their unhappy votaries, a rapid and unchecked operation.

Verse 19. The foundation of God standeth sure] The word *θεμελιος* signifies literally a *foundation*, and especially the *foundation* of a *building*; and metaphorically, the *building* itself, and often a *noble mansion* or *palace*. In this place the apostle compares the religion of Christ to a *great or noble mansion*. See [2 Timothy 2:20](#). And as this religion is *founded* on the *authority and power* of the *Almighty*, it necessarily must *stand sure*

and be *permanent*. This house has an *inscription* on it, for so **σφραγίς**, *seal*, is frequently understood; and this is evidently an allusion to the ancient temples. Above the door of the temple of Delphi there was the Greek word **εἶ** *thou art*, on which Plutarch has written an express treatise. In many of the Mohammedan mosques the *walls are covered with inscriptions*, which are ordinarily sentences taken from the *Koran*, relative to the majesty of God, or the nature of his worship. And we know that there was an inscription on the mitre of the high priest among the Jews, viz: **הוֹיִל וְדָק קֹדֶשׁ לַיהוָה**, “Holiness to the Lord;” ^{<1236>} **Exodus 28:36; 39:30**. See also **Zecariah 14:20**. And this inscription may here be represented as being made with the *seal* of God, for he stamps this on all things belonging to himself and his worship.

But some suppose **θεμελιος** here to signify a *contract* or *covenant* by which two parties are bound to fulfil certain conditions and duties, the obligation to which, each takes on him by *sealing* the instrument with his seal. Among the Asiatics, these seals have scarcely ever any *image* or *figure* on them, but always some very *expressive inscription*. I have seen many of these, and several of them are now before me. The *twofold* inscription, i.e. one on the seal of each party, may be here alluded to; that on God’s seal is, **εγὼ κύριος τοὺς ὄντας αὐτοῦ**. *The Lord approveth of them that are his*. That on the seal of his followers is, **ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομαζὼν τὸ ὄνομα κυρίου**. *Let every one who nameth the name of the Lord (every Christian) depart from iniquity*. Thus each has his peculiar inscription.

Κυρίου, *Lord*, instead of **χριστοῦ**, *Christ*, is the reading of almost all the MSS. of importance, and the principal versions.

The Lord knoweth] i.e. Approves, watches over, and *provides for, them that are his* true followers. To this his followers most cheerfully subscribe, and say: *Let every one that nameth this Lord avoid every appearance of evil*.

Verse 20. But in a great house] Here the apostle carries on the allusion introduced in the preceding verse. As the *foundation of God* refers to God’s *building*, i.e. the whole system of Christianity, so here the *great house* is to be understood of the same; and the different kinds of vessels mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus there were *vessels of gold and silver*-eminent,

holy, sincere, and useful teachers and members, and also *vessels of wood and of earth*-false and heretical teachers, such as Hymeneus and Philetus, and their followers. There are also in such houses vessels employed, some in a more *honourable*, others in a *less honourable*, office. To these he seems also to compare the same persons.

Verse 21. If a man therefore purge himself from these] He that takes heed to his ways and to his doctrines, and walks with God, will separate himself, not only from all *false doctrine*, but from all *wicked men*, and thus be sanctified and proper to be employed by the Master in every good word and work. The apostle has not made the application of these different similes, and it is very difficult to tell what he means.

Verse 22. Flee also youthful lusts] Not only all irregular and sensual desires, but *pride*, *ambition*, and, above all, *the lust of power*, to which most men will sacrifice all other propensities, their ease, pleasure, health, &c. This is the most bewitching passion in the human heart. Both in *Church* and *state* it is ruinous; but particularly so in the former. Timothy was now between thirty and forty years of age, the very age in which *ambition* and the *love of power* most generally prevail. *Carnal pleasures* are the sins of *youth*; *ambition* and the *love of power* the sins of *middle age*; *covetousness* and *carking cares* the crimes of old age.

Follow righteousness] Flee from sin, pursue goodness. *Righteousness*-whatever is just, holy, and innocent. *Faith*-fidelity both to God and man, improving that grace by which thy soul may be saved, and faithfully discharging the duties of thy office, that thou mayest save the souls of others. *Charity*-love to God and man. *Peace* among all the members of the Church, and as far as possible with all men; but especially among those who invoke the Lord out of a pure desire to glorify his name.

Verse 23. Foolish and unlearned questions] See Clarke's notes on "~~5400~~ 1 Timothy 1:4"; "~~5407~~ 1 Timothy 4:7", and "~~5410~~ Titus 3:9".

Verse 24. The servant of the Lord must not strive] See on ~~5412~~ 1 Timothy 3:2, 3.

Verse 25. Those that oppose] *αντιδιατιθεμενους*. This seems to refer to those who opposed the apostle's *authority*; and hence the propriety of the allusion to the *rebellion* of Korah and his company. See observations at the end of the chapter.

If God peradventure] He was to use every means which he had reason to believe God might bless; and the apostle intimates that, bad as they were, they were not out of the reach of God's mercy.

Verse 26. And that they may recover themselves] The construction of this verse is extremely difficult, though the sense given by our translation is plain enough. I shall set down the original, and the principal English translations:—

Και ανανηψωσιν εκ της του διαβολου παγιδος,
εζωγηρημενοι υἱ αυτου εις εκεινου θελημα.

And thei rise agein fRomans snaaris of the debyl, of whome thei ben holde captyffis at his wille.-WICLIF. First translation into English, 1378.

And to turne agayne from the snare of devell, which are holden in prison of him at his will.-COVERDALE. First printed English Bible, 1535

That they may come to themselves agayne out of the snare of the devyll, which are now taken of him at hys will.-EDWARD Vith's Bible, by Becke, 1549.

And they may recover their senses to perform his will, after being rescued alive by the servant of the Lord out of the snare of the devil.-WAKEFIELD; who refers αυτου, *him*, to *the servant of the Lord*, ~~2 Timothy 2:24~~ **2 Timothy 2:24**.

And being caught alive by him out of the snare of the devil, they may awake to do his will.-MACKNIGHT; who remarks that αυτου, the relative, means the servant of the Lord; and εκεινου, the demonstrative, refers to God, mentioned ~~2 Timothy 2:15~~ **2 Timothy 2:15**.

I leave these different translations with the reader.

I HAVE referred, in the preceding notes, to *inscriptions* which appear on the buildings and coins of the Asiatics; such inscriptions are, in general, very curious, and carry with them a considerable show of piety to God, in the acknowledgment of his providence and mercy. I shall quote one merely as a curiosity, without supposing it to be immediately applicable to the illustration of the text.

There is extant a gold circular coin of the Great Mogul *Shah Jehan*, struck at Delhi, A. H. 1062, A. D. 1651, five inches and a half in diameter; on each side of this coin is a square, the angles of which touch the periphery;

within this square, and in the segments, there are the following inscriptions:—

1. Within the square, on one side,

The bright star of religion, Mohammed (a second Sahib Kiran) Shah Jehan, the victorious emperor.

2. In the segment on the upper side of the square,

The impression upon this coin of 200 mohurs, was struck through the favour of God.

3. On the lateral segment to the left,

By the second Sahib Kiran, Shah Jehan, the defender of the faith.

4. On the bottom segment,

May the golden countenance from the sculpture of this coin enlighten the world.

5. On the lateral segment to the right,

As long as the splendid face of the moon is illuminated by the rays of the sun!

1. On the reverse, within the square,

There is no god but God; and Mohammed is the prophet of God. Struck in the capital of Shah Jehanabad, A.H. 1062.

2. On the top of the square,

Religion was illuminated by the truth of Abu Beker.

3. On the left hand compartment,

The faith was strengthened by the justice of Omar.

4. On the bottom compartment,

Piety was refreshed by the modesty and mildness of Othman.

5. On the right hand compartment,

The world was enlightened by the learning of Aly.

On these inscriptions it may be just necessary to observe that Abu Beker, Omar, Othman, and Aly, were the four *khalifs* who succeeded Mohammed. Abu Beker was the father of *Ayesha*, one of Mohammed's wives. *Othman* was son-in-law of Mohammed, having married his two daughters, *Rakiah*, and *Omal-Calthoom*. And *Aly*, son of *Abi Taleb*, Mohammed's uncle, was also one of the sons-in-law of Mohammed, having married *Fatima*, the daughter of his favourite wife, *Ayesha*. The Ottoman empire was not so called from *Othman*, the third khalif, but from Ottoman, the successful chief, who conquered a small part of the Grecian empire in Asia, and thus laid the foundation for the Turkish.

Grotius and others have supposed that the apostle alludes to the custom of putting an inscription on the foundation stone of a city or other building, giving an account of the time in which it was founded, built, &c. Sometimes engraved stones were placed over the principal gates of cities and fortresses, particularly in the east, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran. But I do not think it likely that the apostle refers to any thing of this kind. There appears to be an allusion here to the *rebellion* of Korah and his company against the *authority* of Moses, ^{<04165>}**Numbers 16:5**, where, it is said: *The Lord will show who are his*: here the words of the Septuagint are nearly the same that the apostle uses in this verse, *εγνων ο θεος τους οντας αυτου*. *God knoweth or approveth of them that are his*. And the words in ^{<04165>}**Numbers 16:26**, *Depart from the tents of these wicked men*, are similar to those of the apostle, *Let every one that nameth the name of the Lord depart from iniquity*. We may therefore take it for granted that those false teachers, the chief of whom were *Hymeneus* and *Philetus*, had risen up against the *authority* of St. Paul; and he, in effect, informs Timothy here that God will deal with *them* as he did with Korah, Dathan, and Abiram, and their company. And as the true Israelites were to *separate themselves from the tents of those wicked men*, so he and the believers at Ephesus were to hold no sort of communion with those workers of iniquity. This subject he farther illustrates by a contract between two parties, each of which sets his seal to the instrument, the seal bearing the motto peculiar to the party. This I conceive to be the meaning; but the common mode of interpretation will, it is probable, be most commonly followed.

II TIMOTHY

CHAPTER 3.

Dangerous times in the latter days, from the apostasy and wickedness of men, of whom an affecting description is given, 1-7. It shall happen to them as to Jannes and Jambres, who withstood Moses, 8, 9. The apostle speaks of his persecutions and sufferings, and shows that all those who will live a godly life must suffer persecution, 10-12, because evil men and seducers will wax worse and worse, 13. Timothy is exhorted to continue in the truths he had received, having known the Scriptures from a child, 14, 15. All Scripture is given by Divine inspiration, 16, 17.

NOTES ON CHAP. 3.

Verse 1. In the last days] This often means the days of the Messiah, and is sometimes extended in its signification to the destruction of Jerusalem, as this was properly the *last days* of the Jewish state. But the phrase may mean any *future* time, whether *near* or *distant*.

Verse 2. For men shall be] The description in this and the following verses the Papists apply to the Protestants; the Protestants in their turn apply it to the Papists; *Schoettgen* to the *Jews*; and others to *heretics* in general. There have been both teachers and people in every age of the Church, and in every age of the world, to whom these words may be most legitimately applied. Both Catholics and Protestants have been lovers of their own selves, &c.; but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.

Lovers of their own selves] φιλαυτοι. *Selfish*, studious of their own interest, and regardless of the welfare of all mankind.

Covetous] φιλαργυροι. *Lovers of money*, because of the influence which riches can procure.

Boasters] αλαζονες. *Vain glorious: self-assuming; valuing themselves beyond all others.*

Proud] ὑπερηφανοί. Airy, light, trifling persons; those who love to make a show—who are all *outside*; from **υπερ**, *above*, and **φαινω**, *to show*.

Blasphemers] βλασφημοί. Those who speak *impiously* of God and sacred things, and *injuriously* of men.

Disobedient to parents] γονευσιν απειθεις. Headstrong children, whom their parents cannot *persuade*.

Unthankful] αχαριστοι. Persons without grace, or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude.

Unholy] ανοσοιοι. Without piety; having no heart reverence for God.

Verse 3. Without natural affection] αστοργοι. Without that affection which *parents* bear to their *young*, and which the *young* bear to their *parents*. An affection which is common to every class of *animals*; consequently, men without it are worse than brutes.

Truce-breakers] ασπονδοι. From **α**, *negative*, and **σπονδη**, a *libation*, because in making treaties *libations* both of *blood* and *wine* were poured out. The word means those who are bound by no promise, held by no engagement, obliged by no oath; persons who readily promise any thing, because they never intend to perform.

False accusers] διαβολοι. *Devils*; but properly enough rendered *false accusers*, for this is a principal work of the devil. Slanderers; striving ever to ruin the characters of others.

Incontinent] ακρατεις. From **α**, *negative*, and **κρατος**, *power*. Those who, having sinned away their power of self-government, want strength to govern their appetites; especially those who are slaves to uncleanness.

Fierce] ανημεροι. From **α**, *negative*, and **ημερος**, *mild* or *gentle*. Wild, impetuous, whatever is contrary to *pliability* and gentleness.

Despisers of those that are good] αφιλαγαθοι. *Not lovers of good men*. Here is a remarkable advantage of the *Greek* over the *English* tongue, *one word* of the former expressing five or six of the latter. Those who *do not love the good* must be radically bad themselves.

Verse 4. Traitors] **προδοται.** From **προ**, *before*, and **διδωμι**, *to deliver up*. Those who deliver up to an enemy the person who has put his life in their hands; such as the Scots of 1648, who *delivered up* into the hands of his enemies their unfortunate *countryman* and *king*, Charles the First; a stain which no lapse of ages can wipe out.

Heady] **προπετεις.** From **προ**, *forwards*, and **πιπτω**, *to fall*; headstrong, precipitate, rash, inconsiderate.

High-minded] **τετυφωμενοι.** From **τοφος**, *smoke*; the frivolously aspiring; those who are full of themselves, and empty of all good.

Lovers of pleasures more than lovers of God] This is nervously and beautifully expressed in the Greek, **φιληδονοι μαλλον η φιλοθεοι** lovers of pleasure rather than lovers of God; i.e. pleasure, sensual gratification, is their god; and this they love and serve; God they do not.

Verse 5. Having a form of godliness] The original word **μορφωσις** signifies a *draught*, *sketch*, or *summary*, and will apply well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls; and are not only destitute of this life, but deny that such life or power is *here* to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their *summary* they add a decent round of religious observances. *From* such *turn away*-not only do not imitate them, but have no kind of fellowship with them; they are a dangerous people, and but seldom suspected, because their outside is fair.

Verse 6. For of this sort are they] He here refers to *false teachers* and their *insinuating manners*, practising upon weak women, who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities. Among the Jews there are remarkable cases of this kind on record, and not a few of them among the full fed monks of the Romish Church. But in what sect or party have not such teachers been occasionally found? yet neither *Judaism*, *Protestantism*, nor *Roman Catholicism* makes any provision for such men.

Verse 7. Ever learning] From their false teachers, *and never able to come to the knowledge of the truth*, because that teaching never leads to the *truth*; for, although there was a *form of godliness*, which gave them a sort of *authority* to teach, yet, as they denied the *power of godliness*, they never

could bring their votaries to the knowledge of the saving power of Christianity.

There are many professors of Christianity still who answer the above description. They hear, repeatedly hear, it may be, good sermons; but, as they seldom meditate on what they hear, they derive little profit from the ordinances of God. They have no more grace *now* than they had *several years ago*, though hearing all the while, and perhaps not wickedly departing from the Lord. They do not meditate, they do not think, they do not reduce what they hear to practice; therefore, even under the preaching of an apostle, they could not become wise to salvation.

Verse 8. Now as Jannes and Jambres withstood Moses] This refers to the history of the Egyptian magicians, given in Exodus 7, where see the notes, and particularly the concluding observations at the end of that chapter, {^{<B725>}Exodus 7:25} where several things are said concerning these two men.

Men of corrupt minds] It appears as if the apostle were referring still to some Judaizing teachers who were perverting the Church with their doctrines, and loudly calling in question the authority and doctrine of the apostle.

Reprobate concerning the faith.] ἀδοκιμοί. *Undiscerning or untried*; they are base metal, unstamped; and should not pass current, because not standard. This metaphor is frequent in the sacred writings.

Verse 9. But they shall proceed no farther] Such teaching and teachers shall never be able *ultimately* to prevail against the truth; for the foundation of God standeth sure.

Their folly shall be manifest] As the Scriptures, which are the only rule of morals and doctrine, shall ever be preserved; so, sooner or later, all false doctrines shall be tried by *them*: and the folly of men, setting up their wisdom against the wisdom of God, must become manifest to all. False doctrine cannot prevail long where the sacred Scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God. Is *Popery* or *Protestantism* this religion?

Verse 10. Thou hast fully known my doctrine] And having long had the opportunity of knowing me, the *doctrine* I preached, my *conduct* founded

on these doctrines, the *object* I have in view by my preaching, my *fidelity* to God and to my trust, my *long-suffering* with those who walked disorderly, and opposed themselves to the truth, and did what they could to lessen my authority and render it suspected, my *love* to them and to the world in general, and my *patience* in all my adversities; thou art capable of judging between me and the false teachers, and canst easily discern the difference between their doctrines, conduct, motives, temper, spirit, &c., and mine.

Verse 11. Persecutions-which came unto me at Antioch] The *Antioch* mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered that memorable discourse which is preserved in the 13th chapter of Acts, ^{<41316>}**Acts 13:16-43.** In this city, it is said, *the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts; but they shook of the dust of their feet against them, and came to Iconium,* ^{<41351>}**Acts 13:50, 51.** Here *there was an assault made both of the Gentiles and also of the Jews with their rulers, to treat them despitefully, and to stone them,* and they fled unto *Lystra* and *Derbe*; and *there came thither certain Jews, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.* The historian informs us that his life was miraculously restored, and that he departed thence, and came to *Derbe*, and afterwards returned to *Lystra, Iconium,* and *Antioch*, where they had lately been so grievously persecuted. See ^{<41416>}**Acts 14:5, 6, 19-21.** These are the persecutions, &c., to which the apostle alludes; and we find that he mentions them here precisely in the same *order* in which, according to the relation of St. Luke, they occurred. Now it is said here that Timothy *fully knew all these things*; and we may naturally suppose they could not be unknown to him, when it is evident he was either a native of, or resided in, those parts; for when the apostle, sometime after the above, visited *Derbe* and *Lystra*, *behold, a certain disciple was there named Timotheus, well reported of by the brethren that were at Lystra and Iconium;* ^{<4161>}**Acts 16:1, 2.** As these things happened in his own neighbourhood, Timothy must have known them; for a person who had such a religious education as he had could not be unacquainted with these persecutions, especially as we may believe that his mother and grandmother had been converts to Christianity at that time. See several

useful remarks in Dr. Paley's *Horæ Paulinæ*, on these circumstances, page 312.

Verse 12. All that will live godly] So opposite to the spirit and practice of the world is the whole of Christianity, that he who gives himself entirely up to God, making the Holy Scriptures the rule of his words and actions, will be less or more reviled and persecuted. "If religion gives no quarter to vice, the vicious will give no quarter to religion and its professors."

Verse 13. Evil men and seducers shall wax worse] They will yet get on for a season, deceiving themselves and deceiving others; but, by and by, *their folly will become manifest to all*, ~~see~~ **2 Timothy 3:9**. The word **γοητες**, which we render *seducers*, signifies *jugglers, pretenders to magical arts*; probably persons dealing in *false miracles*, with whom the Church in all ages has been not a little disgraced.

Verse 14. But continue thou] No man, however well instructed in the things of God, or grounded in Divine grace, is out of the reach of temptation, apostasy, and final ruin; hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.

Verse 15. From a child thou hast known the Holy Scriptures] The early religious education of Timothy has been already sufficiently noticed; see ~~see~~ **2 Timothy 1:5**, and the *preface* to the first epistle. St. Paul introduces this circumstance again here for the confirmation of Timothy's faith. He had learned the doctrines of Christianity from a genuine apostle; and, as Christianity is founded on the law and the prophets, Timothy was able to compare its doctrines with all that had been *typified* and *predicted*, and consequently was *assured* that the Christian religion was true.

Able to make thee wise unto salvation] The apostle is here evidently speaking of the Jewish Scriptures; and he tells us that *they are able to make us wise unto salvation* provided we have *faith in Jesus Christ*. This is the simple use of the *Old Testament*. No soul of man can be made wise unto salvation by it, but as he refers all to Christ Jesus. The Jews are unsaved though they know these Scriptures, because they believe not in Christ; for Christ is the end of the law for the justification of all that believe.

Verse 16. All Scripture is given by inspiration of God] This sentence is not well translated; the original *πασα γραφη θεοκνευστος ωφιλιμος προς διδασκαλιαν, κ. τ. λ.* should be rendered: *Every writing Divinely inspired is profitable for doctrine, &c.* The particle *και, and*, is omitted by almost all the *versions* and many of the *fathers*, and certainly does not agree well with the text. The apostle is here, beyond all controversy, speaking of the writings of the *Old Testament*, which, because they came by Divine inspiration, he terms the *Holy Scriptures*, <sup><SUB></sup>**2 Timothy 3:15**; and it is of *them alone* that this passage is to be understood; and although all the New Testament came by as direct an inspiration as the Old, yet, as it was not collected at that time, not indeed complete, the apostle could have no reference to it.

The doctrine of the *inspiration of the sacred writings* has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject: 1. That *every thought and word* were inspired by God, and that the writer did nothing but merely write as the Spirit dictated. 2. That God gave the whole *matter*, leaving the inspired writers to their *own language*; and hence the great variety of style and different modes of expression. But as I have treated this subject at large in my *Introduction to the Four Gospels and Acts of the Apostles*, I must refer the reader to that work.

Is profitable for doctrine] To teach the *will of God*, and to point out Jesus Christ till he should come.

For reproof] To *convince* men of the truth; and to *confound* those who should deny it, particularly the *Jews*.

For correction] *προς επανορθωσιν.* For *restoring things* to their proper *uses* and *places*, correcting false notions and mistaken views.

Instruction in righteousness] *προς παιδειαν την εν δικαιοσυνη.* For communicating all *initiatory* religious knowledge; for *schooling mankind*. All this is perfectly true of the Jewish Scriptures; and let faith in Christ Jesus be *added*, see <sup><SUB></sup>**2 Timothy 3:15**, and then all that is spoken in the following verse will be literally accomplished.

Verse 17. That the man of God] The preacher of righteousness, the minister of the Gospel, the person who derives his commission from God, and always appears as *his* herald and servant.

May be perfect] ἀρτιος. From ἀρω, to *fit* or *adapt*. It properly signifies an *integer* or *whole number* in arithmetic, to which nothing needs to be added to make it complete.

Thoroughly furnished] ἐξηρτισμενος. From ἐξ, *intensive*, and ἀρτιος, *complete*; see above. Not only *complete in himself* as to *his integrity*, *religious knowledge*, *faith in Jesus*, and *love to God and man*, but that he should have *all those qualifications* which are necessary to *complete the character*, and insure the success of a *preacher*, of the Gospel. Timothy was to teach, reprove, correct, and instruct others; and was to be to them a pattern of good works.

From what the apostle says here concerning the qualifications of a Christian minister, we may well exclaim: Who is capable of these things? Is it such a person as has not intellect sufficient for a common trade or calling? No. A preacher of the Gospel should be a man of the soundest sense, the most cultivated mind, the most extensive experience, one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against him. No minister formed by *man* can ever be such as is required here. The *school of Christ*, and that alone, can ever form such a preacher.

II TIMOTHY

CHAPTER 4.

The apostle charges Timothy to be diligent, incessant, and faithful in his preaching; to watch, suffer patiently, and give full proof of his ministry, 1-5. He predicts his own approaching death, and expresses the strongest confidence of being eternally happy, 6-8. Desires Timothy to come and see him; shows that several had forsaken him, that others were gone to different districts, and that he had only Luke with him, 9-12. Desires him to bring the cloak, book, and parchments, which he had left at Troas, 13. Of Alexander the coppersmith's opposition, 14, 15. Tells Timothy how he was deserted by all when obliged to make his first defence before Nero; how God supported him, and the confidence with which he was inspired, 16-18. Salutations to different persons at Ephesus, and from different persons at Rome, 19-21. The apostolical benediction, 22.

NOTES ON CHAP. 4.

Verse 1. I charge thee therefore before God] Whose *herald* thou art; and before the Lord Jesus Christ, whose salvation thou art to proclaim, and who is coming to *judge the world*-all that shall be found then *alive*, and all that have *died* from the foundation of the world.

Verse 2. Preach the word] κηρυξον λογον. *Proclaim the doctrine*, the doctrine of Christ crucified, for the sins of the whole world; the doctrine, that the Gentiles are invited to be fellow heirs with the Jews, and that for Jews and Gentiles there is no salvation but by faith in Christ.

Be instant in season, out of season] επιστηθι ευκαιρωσ, ακαιρωσ. Be urgent whether the times be *prosperous* or *adverse*, whenever there is an *opportunity*; and when there is *none*, strive to make *one*. The Judge is at the door, and to every man eternity is at hand! Wherever thou meetest a sinner, speak to him the word of reconciliation. Do not be contented with *stated times* and *accustomed places* merely; all *time* and *place* belong to God, and are proper for his work. Wherever it can be done, there it should

be done. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any.

Reprove] ελεγχσον. *Confute*, the false teacher.

Rebuke] επιτιμησον. Reprove *cuttingly* and *severely* those who will not abandon their sins.

Exhort] παρακαλεσον. *Comfort* the feeble-minded, the diffident and the tempted.

With all long-suffering] In reference to *each* and *all* of these cases.

And doctrine.] The *different modes of teaching* suited to each.

Verse 3. For the time will come] There is a time coming to the Church when men will not hear the *practical* truths of the Gospel, when they will prefer speculative opinions, which either do no good to the soul, or corrupt and destroy it, to that wholesome doctrine of “deny thyself, take up thy cross and follow me,” which Jesus Christ has left in his Church.

But after their own lusts] For *these* they will follow, and hate those *preachers* and that doctrine by which they are opposed.

Shall they heap to themselves teachers] They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition interested men often find their account; they set up for teachers, “and widen and strew with flowers the way, down to eternal ruin,” taking care to soothe the passions and flatter the vices of a trifling, superficial people.

Having itching ears] Endless curiosity, an insatiable desire of *variety*; and they get their ears tickled with the *language* and *accent* of the person, abandoning the *good* and *faithful preacher* for the *fine speaker*.

Verse 4. And they shall turn away their ears from the truth] The truth strips them of their vices, sacrifices their idols, darts its lightnings against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore *they turn their ears away from it*.

And shall be turned unto fables.] Believe any kind of stuff and nonsense; for, as one has justly observed, “Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense.” This

is remarkably the case with most deists; their creed often exhibits what is grossly absurd.

Verse 5. But watch thou in all things] It is possible to be overtaken in a fault, to neglect one's duty, and to lose one's soul. Watching unto prayer prevents all these evils.

Endure afflictions] Let no sufferings affright thee; nor let the dread of them either cause thee to abandon the truth, or relax in thy zeal for the salvation of men.

Do the work of an evangelist] That is: Preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. An angel from God was first sent to do the work of an evangelist, and how did *he* do it? *Behold*, said he, *I bring you good tidings of great joy; ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἐστὶν παντὶ τῷ λαῷ. Behold, I evangelize unto you great joy, which shall be to all people; to you is born a Saviour.* Those who do not proclaim Christ as having tasted death for every man, and who do not implicitly show that every human soul may be saved, do not perform the work of *evangelists*; they, God help them! limit the Holy One of Israel. Yet, *as far* as they preach the truth in sincerity, *so far* God acknowledges and blesses them and their labours; they do a *part* of the work, but not the *whole*.

Make full proof of thy ministry.] Push all thy principles to their utmost power of activity; carry them on to all their consequences; and try what God will do for thee, and by thee. Neglect no part of thy sacred function; perform faithfully all the duties of which it is composed; and do God's work in his own way and in his own spirit.

Verse 6. For I am now ready to be offered] *ἤδη ἀπενδομαι. I am already poured out as a libation. See Clarke's note on "Php 2:17".* He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. He could not have spoken thus positively had not the sentence of death been already passed upon him.

Verse 7. I have fought a good fight] Every reader will perceive that the apostle, as was his very frequent custom, alludes to the contests at the Grecian games: *τὸν ἀγῶνα τὸν κάλον ἠγωνίσμαι. I have wrestled that*

good wrestling-I have struggled hard, and have overcome, in a most honourable cause.

I have finished my course] I have started for the prize, and have come up to the goal, outstripping all my competitors, and have gained this prize also.

I have kept the faith] As the *laws* of these games must be most *diligently observed and kept*, (for though a man overcome, *yet is he not crowned, except he strive lawfully*;) so I have *kept the rules of the spiritual combat and race*; and thus, having contended *lawfully*, and conquered in each exercise, I have a right to expect the prize.

Verse 8. Henceforth there is laid up for me a crown] This I can claim as my due; but the crown I expect is not one of *fading leaves*, but a *crown of righteousness*; the reward which God, in his kindness, has promised to them who are faithful to the grace he has bestowed upon them.

The Lord, the righteous Judge] He alludes here to the *brabeus*, or umpire in the Grecian games, whose office it was to declare the victor, and to give the crown.

At that day] The day of judgment; the morning of the resurrection from the dead.

Unto all them also that love his appearing.] All who live in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above. Here is a *reward*, but it is a reward not of *debt* but of *grace*; for it is by the *grace* of God that even an *apostle* is *fitted* for glory. And this reward is *common to the faithful*; it is given, not only to apostles, but *to all them that love his appearing*. This crown is *laid up*-it is *in view*, but not *in possession*. We must die first.

I have several times noted the allusions of St. Paul to the Greek poets, and such as seemed to argue that he quoted immediately from them. There is a passage in the *Alcestis* of *Euripides*, in which the very expressions used here by the apostle are found, and spoken on the occasion of a wife laying down her life for her husband, when both his parents had refused to do it.

ουκ ηθελησας ουδ ετολμησας θανειν
του σου προμανσ παιδος. αλλα την δ ειασατε
γυναικ θνητιαν, ην εγω και μητερα
πατερα τε ἴ ενδικως αν ηγοιμην μονην.

και τοι καλον γ' αν τανδ αγων ηγωνισω,
 θου σου προμανσ παιδος κατθανων.

Alcest. v. 644.

“Thou wouldst not, neither darest thou to die for thy son; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother: thou wouldst *have fought a good fight* hadst thou died for thy son.”

See *Sophocles* and *Æschylus*, quoted ^{<50615>} **1 Timothy 6:15**.

The **καλος αγων**, *good fight*, was used among the Greeks to express a contest of the *most honourable kind*, and in this sense the apostle uses it.

Verse 9. Do thy diligence to come shortly unto me] He appears to have wished Timothy to be present at his death, that he might have his faith confirmed by seeing how a Christian could die; and, as he had but a short time to live, he begs Timothy to *hasten his visit*, and particularly so as he had scarcely now any companions.

Verse 10. Demas hath forsaken me] This is another proof of the posteriority of this epistle: for Demas was with the apostle in his first imprisonment, and joins in the salutations, see ^{<51044>} **Colossians 4:14**, which were written when Paul was a prisoner at Rome for the first time.

Having loved this present world] **αγαπησας τον νυν αιωνα** Having preferred Judaism to Christianity; or having loved the Jews, and having sought their welfare in preference to that of the Gentiles.

The **hzh ml w** [words *olam hazzeh*, which answer to the Greek **τον νυν αιωνα**, are generally to be understood as signifying, either the Jewish people, or the system of Judaism. It was now become doubly dangerous to be a Christian; and those who had not religion enough to enable them to burn, or in any other way to expose life for it, took refuge in that religion which was exposed to no persecution. This is a light in which the conduct of Demas may be viewed. It could not have been the love of *secular gain* which had induced Demas to abandon St. Paul; he must have counted this cost before he became a Christian. See below.

Crescens to Galatia] Whether the departure of *Crescens* was similar to that of *Demas*, as intimated above, or whether he went on an *evangelical embassy*, we know not. Charity would hope the latter; for we can hardly

suppose that *Titus*, who is here said to have *departed to Dalmatia*, had abandoned his Cretan Churches, his apostolical office, and especially his *aged father and friend*, now about to seal the truth with his blood! It is probable that both these persons had gone on sacred missions, and perhaps had been gone some time before the apostle was brought into such imminent danger. Even for *Demas*, as standing in this connection, something might be said. It is not intimated that he had denied the faith, but simply that he *had left the apostle and gone into Thessalonica*; for which this reason is given, that *he loved the present world*. Now, if **αγαπησας**, *having loved*, can be applied to a *desire to save the souls of the Jews*, and that he went *into Thessalonica*, where they abounded, for this very purpose, then we shall find all three—*Demas*, *Crescens*, and *Titus*, one at *Thessalonica*, another at *Galatia*, and the third at *Dalmatia*, doing the work of evangelists, visiting the Churches, and converting both Jews and Gentiles. This interpretation I leave to the *charitable reader*, and must own that, with all the presumptive evidences against it, it has some fair show of probability. *Demas* has received little justice from interpreters and preachers in general. It is even fashionable to hunt him down.

Verse 11. Only Luke is with me.] This was *Luke* the evangelist, and writer of the Acts of the Apostles, who was always much attached to St. Paul, and it is supposed continued with him even to his martyrdom.

Take Mark, and bring him with thee] This was *John Mark*, the sister's son of *Barnabas*, who, after having wavered a little at first, became a steady, zealous, and useful man; his name and conduct have been often before the reader. See the parallel passages.

For he is profitable to me for the ministry.] **εις διακονιαν.** *For service*; that is, he would be very useful to the apostle, to minister to him in his present close confinement. Some think that the apostle means his *preaching the Gospel*; but at this time, I should suppose, there was very little, if any, public preaching at Rome.

Verse 12. Tychicus have I sent to Ephesus.] For this person, see **Acts 20:4;** **Ephesians 6:21;** **Colossians 4:7.** It is rather strange that the apostle should say, *I have sent Tychicus to Ephesus*, if Timothy was at Ephesus at this time; but it is probable that Tychicus had been sent to Ephesus some time before this, and therefore the apostle might say, though writing now to Ephesus, *Tychicus have I sent, &c.*

Verse 13. The cloak that I left at Troas] **τον φελωνην** is by several translated *bag* or *portmanteau*; and it is most likely that it was something of this kind, in which he might carry his clothes, books, and travelling necessaries. What the *books* were we cannot tell, it is most likely they were *his own writings*; and as to the *parchments*, they were probably the *Jewish Scriptures* and a copy of the *Septuagint*. These he must have had at hand at all times. The books and parchments now sent for could not be for the apostle's own use, as he was now on the eve of his martyrdom. He had probably intended to bequeath them to the faithful, that they might be preserved for the use of the Church.

Verse 14. Alexander the coppersmith] We are not to understand this of any *tradesman*, but of some *rabbin*; for it was not unusual for the Jews to apply the name of some *trade* as an epithet to their rabbins and literary men. He is, in all probability, the very same mentioned ^{<4193>}**Acts 19:33**, where see the note; and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate, ^{<4013>}**1 Timothy 1:20**.

The Lord reward him] **αποδωη αυτω ο κυριος**. But instead of **αποδωη**, which has here the power of a solemn *imprecation*, **αποδωσει**, *he will reward*, is the reading of the very best MSS., several of the *versions*, and some of the chief Greek *fathers*. This makes the sentence *declaratory*: *The Lord WILL reward him according to his works*. This reading is most like the spirit and temper of this heavenly man. See ^{<5046>}**2 Timothy 4:16**.

Verse 15. Of whom be thou ware also] It seems that this rabbin travelled about from place to place for the purpose of opposing the Gospel, *the Jews putting him forward*, as it is said, ^{<4193>}**Acts 19:33**.

He hath greatly withstood our words.] Has been a constant opposer of the Christian doctrines.

Verse 16. At my first answer] **εν τη πρωτη μου απολογια**. *At my first apology*; this word properly signifies a *defence* or *vindication*. To his is the meaning of what we call the *apologies of the primitive fathers*; they were *vindications* or *defences* of Christianity. It is generally allowed that, when St. Paul had been taken this second time by the Romans, he was examined immediately, and required to account for his conduct; and that, so odious was Christianity through the tyranny of Nero, he could procure no person to plead for him. Nero, who had himself set fire to Rome, charged it on the

Christians, and they were in consequence persecuted in the most cruel manner; he caused them to be wrapped up in *pitched* clothes, and then, chaining them to a stake, he ordered them to be set on fire to give light in the streets after night! *Tormenti genus!* To this *Juvenal* appears to allude. Sat. i. v. 155.

*Pone Tigellinum, tæda lucebis in illa,
Qua stantes ardent, qui fixo gulture fumant.*

*“If into rogues omnipotent you rake,
Death is your doom, impaled upon a stake;
Smear’d o’er with wax, and set on blaze to light
The streets, and make a dreadful fire by night.”*

DRYDEN.

I pray God **that it may not be laid to their charge.**] How much more simple, elegant, and expressive are the apostle’s own words: *μη αυτοις λογισθειη.* *let it not be placed to their account!* Let them not have to reckon for it with the supreme Judge at the great day!

Verse 17. The Lord stood with me] When all human help failed, God, in a more remarkable manner, interposed; and thus the excellency plainly appeared to be of God, and not of man.

That by me the preaching might be fully known] When called on to make his defence he took occasion to *preach the Gospel*, and to show that the great God of heaven and earth had designed to illuminate the Gentile world with the rays of his light and glory. This must have endeared him to some, while others might consider him an opposer of their gods, and be the more incensed against him.

I was delivered out of the mouth of the lion.] I escaped the imminent danger at that time. Probably he was seized in a tumultuous manner, and expected to be torn to pieces. The words *εκ στοματος* or *εκ θρυγμου λεοντος ρυεσθαι*, *to be rescued from the mouth or jaws of the lion*, are a proverbial form of speech for deliverance from the most imminent danger. Several writers think *Nero*. to be intended by the *lion*, because of his rage and oppressive cruelty. But *Helius Cæsarinus* was at this time prefect of the city; *Nero*. being in Greece. He was a bloody tyrant, and *Nero*. had given him the power of life and death in his absence. The apostle may mean him, if the words be not proverbial.

Verse 18. And the Lord shall deliver me from every evil work] None of the evil designs formed against me to make me unfaithful or unsteady, to cause me to save my life at the expense of faith and a good conscience, shall succeed; my life may go, but he will preserve me *unto his heavenly kingdom*. A continuance on earth the apostle expects not; but he has *glory* full in view, and therefore he gives God glory for what he had done, and for what he had promised to do.

Verse 19. Salute Prisca and Aquila] Several MSS., *versions*, and *fathers* have *Priscilla* instead of Prisca: they are probably the same as those mentioned ^{<41818>} **Acts 18:18, 26**.

The household of Onesiphorus.] See ^{<50116>} **2 Timothy 1:16**. Onesiphorus was probably at this time dead: his *family* still remained at Ephesus.

Verse 20. Erastus abode at Corinth] He was *treasurer* of that city, as we learn from ^{<45163>} **Romans 16:23**. See the note there. The apostle had sent him and Timothy on a mission to Macedonia, ^{<44192>} **Acts 19:22**, whence it is probable he returned to Corinth, and there became finally settled.

Trophimus have I left at Miletum sick.] Even the apostles could not work miracles *when they pleased*; that power was but rarely given, and that for very special purposes. *Trophimus* was an Ephesian. See ^{<44204>} **Acts 20:4**, and the note there.

Miletus was a maritime town of Ionia, not far from Ephesus; but there was another Miletus, in Crete, which some learned men think to be intended here. It appears that St. Paul went from Macedonia to Corinth, where he left Erastus; from Corinth he proceeded to Troas, where he lodged with Carpus: from Troas he went to Ephesus, where he visited Timothy; from Ephesus he went to Miletus, where he left Trophimus sick; and having embarked at Miletus, he went by sea to Rome. See *Calmet*. It is most likely, therefore, that the *Miletus* of Ionia is the place intended.

Verse 21. Come before winter.] 1. Because the apostle's time was short and uncertain. 2. Because sailing in those seas was very dangerous in winter. Whether Timothy saw the apostle before he was martyred is not known.

Eubulus] This person is nowhere else mentioned in the New Testament.

Pudens] Of this person we have traditions and legends, but nothing certain. The Catholics make him bishop of Rome.

Linus] He also is made, by the same persons, bishop of Rome; but there is no sufficient ground for these pretensions.

Claudia] Supposed to be the wife of Pudens. Some think she was a British lady, converted by St. Paul; and that she was the first that brought the Gospel to Britain.

All the brethren.] All the Christians, of whom there were many at Rome; though of Paul's *companions* in travel, only Luke remained there.

Verse 22. The Lord Jesus Christ be with thy spirit.] This is a prayer addressed to Christ by one of the most eminent of his apostles; another proof of the untruth of the assertion, that prayer is never offered to Christ in the New Testament. He prays that Christ may be *with his spirit*, enlightening, strengthening, and confirming it to the end.

Grace be with you.] These words show that the epistle was addressed to the *whole Church*, and that it is not to be considered of a *private* nature.

Amen.] Omitted by ACFG and some others. See the note on this word at the end of the preceding epistle. The principal subscriptions, both in the *versions* and MSS., are the following:-

The Second Epistle to Timothy was written from Rome.-SYRIAC.

To the man Timothy.-ÆTHIOPIC,

Nothing in the VULGATE.

End of the epistle; it was written from the city of Rome when Timothy had been constituted bishop over Ephesus; and when Paul had stood the second time in the presence of Nero. Cæsar, the Roman emperor. Praise to the Lord of glory, perpetual, perennial, and eternal! Amen, Amen, Amen.-ARABIC.

The Second Epistle to Timothy is ended, who was the first bishop of the Church of Ephesus. It was written from Rome when Paul had stood the second time before Nero, the Roman emperor. -PHILOXENIAN SYRIAC.

Written from Rome, and sent by Onesimus.-COPTIC.

The MSS. are also various:-

The Second Epistle to Timothy is finished; that to Titus begins.

The second to Timothy, written from Laodicea.-CODEX ALEXANDRINUS.

The Second Epistle of Paul the Apostle to Timothy, ordained the first bishop of the Church of the Ephesians, was written from Rome when Paul was brought the second time before Nero. Cæsar.-COMMON GREEK TEXT.

There are other slighter differences in the MSS., but they are unworthy of note.

That the epistle was written from *Rome*, about the year 65 or 66, and a little before St. Paul's martyrdom, is the general opinion of learned men. See the *preface*.

The reader has already been apprized that this is most probably the last epistle the apostle ever wrote; and it is impossible to see him in a more advantageous point of view than he now appears, standing on the verge of eternity, full of God, and strongly anticipating an eternity of glory. For farther observations, see the conclusion of the first epistle.

ON ^{<small>30416}**2 Timothy 4:16** I have mentioned the *apologies* of the *primitive fathers*, or their *vindications* of Christianity against the aspersions and calumnies of the *Gentiles*. Several of these writings are still extant; of the whole I shall here give a short account in chronological order.

1. QUADRATUS. St. Jerome relates that this man was contemporary with the apostles, and one also of their disciples. There is only a fragment of his *apology* extant; it is preserved by *Eusebius*, in *Hist. Eccles*, lib. iv. c. 3, and was addressed to the Emperor *Adrian* about A. D. 126, on whom it is said to have had a good effect.

2. ARISTIDES, according to *Eusebius*, was an Athenian philosopher, and contemporary with Quadratus; he wrote his *apology* for the Christians about the same time, (A. D. 126,) and addressed it to the same emperor. St. Jerome gives some remarkable particulars of him in his book *Of Illustrious Men*. "He was," says he, "a most eloquent philosopher, and after his conversion he continued to wear his former habit." His *apology* was extant in the days of St. Jerome, but is now utterly lost.

3. JUSTIN MARTYR flourished about A. D. 140, and presented his first *apology* for Christianity to the Emperor *Antoninus Pius* and the Roman senate, about A. D. 150; and his second *apology* was presented to *Marcus*

Antoninus about A. D. 162 or 166. These two very important *apologies* are come down to us nearly entire, and are exceedingly useful and important.

4. ATHENAGORAS wrote his *apology* for the Christians about the year 178. He is said to have sat down to write AGAINST the Christians; and that he might the better confute them he read over the Scriptures, and was so thoroughly converted by what he read, that he immediately wrote an *apology* FOR them, instead of an *invective against* them. This piece is still extant.

5. TERTULLIAN, who flourished about A. D. 200, was the earliest, and one of the chief of the Latin fathers: he was born in Carthage, and was a presbyter of the Church in that city. His *apology* was written about A. D. 198, or, according to some, 200. It appears to have been addressed to the *governors of provinces*, and is allowed to be a work of extraordinary eminence, and a master piece of its kind. It is still extant.

6. MARCUS MINUCIUS FELIX flourished towards the end of the reign of *Septimius Severus*, about A. D. 210. His *apology* for the Christian religion is written in the form of a *dialogue* between *Cæcilius Natalis*, a heathen, and *Octavius Januarius*, a Christian, in which *Minucius* sits as judge. "This work," says Dr. Lardner, "is a monument of the author's ingenuity, learning, and eloquence; and the conversion of a man of his great natural and acquired abilities to the Christian religion, and his public and courageous defence of it, notwithstanding the many worldly temptations to the contrary, which he must have met with at that time, as they give an advantageous idea of his virtue, so they likewise afford a very agreeable argument in favour of the truth of our religion." WORKS, vol. ii., p. 367.

To the above, who are properly the Christian *apologists* for the first 200 years, several add *Tatian's* book against the Gentiles; *Clemens Alexandrinus's* Exhortation to the Gentiles; *Origen's* eight books against *Celsus*; *Cyprian's* Of the Vanity of Idols; *Arnobius's* seven books against the Gentiles; the Institutions of *Lactantius*, and *Julius Firmicus Maturnus's* Of the Errors of Profane Religion. All these works contain much important information, and are well worthy the attention of the studious reader. The principal part of these writings I have *analyzed* in my *Succession of Sacred Literature*, and to this they who cannot conveniently consult the originals may refer.

As the word *apology* generally signifies now an *excuse for a fault*, or “something spoken rather in *extenuation of guilt* than to *prove innocence*,” it is seldom used in its primitive sense; and for some hundreds of years no *defence* of Christianity has borne this title till that by the late bishop of Llandaff, entitled, *An Apology for the BIBLE, in a Series of Letters addressed to THOMAS PAINE*. This is a very masterly work, and a complete refutation of *Paine’s* “Age of Reason,” and of any thing that has yet appeared, or can appear, under the same form. Ever since the days of St. Paul, God has raised up able *apologists* for the truth of Christianity, when it has been attacked by the most powerful partisans of the kingdom of darkness; and each *attack* and *apology* has been a new *triumph* for the religion of Christ.

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