

THE PULPIT COMMENTARY

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II. TIMOTHY

Exposition and Homiletics
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Homilies by Various Authors
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THE SECOND EPISTLE OF PAUL TO TIMOTHY.

EXPOSITION.

CHAPTER I.

Ver. 1.—*Christ Jesus for Jesus Christ*, A.V. and T.R.; *the life for life*, A.V. The life is a little clearer than *life*, as showing that "life" (not "promise") is the antecedent to "which." According to the promise denotes the subject-matter with which, as an apostle, he had to deal, viz. the promise of eternal life in Christ Jesus, and the end for which he was called, viz. to preach that promise (comp. Titus i. 2).

Ver. 2.—*Beloved child for dearly beloved son*, A.V.; *peace for and peace*, A.V. My beloved child. In 1 Tim. i. 2 (as in Titus i. 4) it is "my true child," or "my own son," A.V. The idea broached by some commentators, that this variation in expression marks some change in St. Paul's confidence in Timothy, seems utterly unfounded. The exhortations to boldness and courage which follow were the natural results of the danger in which St. Paul's own life was, and the depression of spirits caused by the desertion of many friends (ch. iv. 10—16). St. Paul, too, knew that the time was close at hand when Timothy, still young, would no longer have him to lean upon and look up to; and therefore would prepare him for it; and possibly he may have seen some symptoms of weakness in Timothy's character, which made him anxious, as appears, indeed, in the course of this Epistle. Grace, etc. (so 1 Tim. i. 2; Titus i. 4, A.V.; 2 John 3). Jude has "mercy, peace, and love." The salutation in Eph. i. 2 is "grace and peace," as also in Rom. i. 7; 1 Cor. i. 3, and elsewhere in St. Paul's Epistles, and in Rev. i. 4.

Ver. 3.—*In a pure for with pure*, A.V.; *how unceasing for that without ceasing*, A.V.; *is my remembrance for I have remembrance*, A.V.; *supplications for prayers*, A.V. For whom I serve from my fathers in a pure conscience, comp. Acts xxiii. 1. How un-

ceasing, etc. The construction of the sentence which follows is difficult and ambiguous. For what does the apostle give thanks to God? The answer to this question will give the clue to the explanation. The only thing mentioned in the context which seems a proper subject of thanksgiving is that which is named in ver. 5, viz. the "unfeigned faith" that was in Timothy. That this was a proper subject of thanksgiving we learn from Eph. i. 15, where St. Paul writes that, having heard of their faith in the Lord Jesus, he ceased not to give thanks for them, making mention of them in his prayers (see, too, 1 Thess. i. 2). Assuming, then, that this was the subject of his thanksgiving, we notice especially the reading of the R.T., λαβών, "having received," and the note of Bengel that ὑπόμνησιν λαμβάνειν means to be reminded of any one by another, as distinguished from ἀνάμνησιν, which is used when any one comes to your recollection without external prompting; both which fall in with our previous conclusion. And we get for the main sentence the satisfactory meaning: "I give thanks to God that I have received (or, because I have received) a most pleasant reminder (from some letter or visitor to which he does not further allude) of your unfeigned faith," etc. The main sentence clearly is: "I thank God . . . having been reminded of the unfeigned faith that is in thee." The intermediate words are, in Paul's manner, parenthetical and explanatory. Being about to say that it was at some special remembrance of Timothy's faith that he gave thanks, the thought arose in his mind that there was a continual remembrance of him day and night in his prayers; that he was ever thinking of him, longing to see him, and to have the tears shed at their parting turned into joy at their meeting again. And so he interposes this thought, and prefaces it with ἐς—not

surely, "how," as in the R.V., but in the sense of *καθώς*, "as," "just as." And so the whole passage comes out: "Just as I have an unceasing remembrance of you in my prayers, day and night, longing to see you, that the tears which I remember you shed at our parting may be turned into joy, so do I give special thanks to God on the remembrance of your faith."

Ver. 4.—*Longing for greatly desiring*, A.V.; *remembering for being mindful of*, A.V.

Ver. 5.—*Having been reminded of for when I call to remembrance*, A.V.; *in thee for that in thee*, A.V. *Unfeigned* (*ἀνυπόκρίτου*); as 1 Tim. i. 5 (see also Rom. xii. 9; 2 Cor. vi. 6; 1 Pet. i. 22; Jas. iii. 17). *Having been reminded*, etc. (see preceding note). Thy grandmother *Lois*. *Μάμμη* properly corresponds exactly to our word "mamma." In 4 Macc. xvi. 9, *Οὐ μᾶμμη κληθεῖσα μακαρισθῆσομαι*, "I shall never be called a happy grandmother," and here (the only place where it is found in the New Testament) it has the sense of "grandmother." It is hardly a real word, and has no place in Stephens' *Thes.*, except incidentally by comparison with *πάτρα*. It has, however, a classical usage. The proper word for a "grandmother" is *τῆθη*. *Lois*; a name not found elsewhere, possibly meaning "good," or "excellent," from the same root as *λαίτερος* and *λαίστιος*. This and the following Eunice are examples of the frequent use of Greek or Latin names by Jews. Eunice, we know from Acts xvi. 1, was a Jewess and a Christian, as it would seem her mother *Lois* was before her.

Ver. 6.—*For the which cause for wherefore*, A.V.; *through the laying for by the putting*, A.V. *For which cause* (*δι' ἣν αἰτίαν*); so ver. 12 and Titus i. 13, but nowhere else in St. Paul's Epistles, though common elsewhere. The clause seems to depend upon the words immediately preceding, "I am persuaded in thee also; for which cause," etc. *Stir up* (*ἀνασχευεῖν*); here only in the New Testament, but found in the LXX. of Gen. xlv. 27 and 1 Macc. xiii. 7, in an intransitive sense, "to revive." In both passages it is contrasted with a previous state of despondency (Gen. xlv. 26) or fear (1 Macc. xiii. 2). We must, therefore, conclude that St. Paul knew Timothy to be cast down and depressed by his own imprisonment and imminent danger, and therefore exhorted him to revive "the spirit of power, and of love, and of a sound mind," which was given him at his ordination. The metaphor is taken from kindling slumbering ashes into a flame by the bellows, and the force of *ἀνα* is to show that the embers had gone down from a previous state of candescence or flame—"to rekindle, light up again." It is a favourite metaphor in classical Greek. The gift of

God (*τὸ χάρισμα τοῦ Θεοῦ*); as 1 Tim. iv. 14 (where see note). The laying on of my hands, together with those of the presbytery (1 Tim. iv. 14; comp. Acts xiii. 2, 8). The laying on of hands was also the medium through which the Holy Ghost was given in Confirmation (Acts viii. 17), and in healing (Mark xvi. 18; comp. Numb. xxvii. 18, 23).

Ver. 7.—*Gave us not for hath not given us*, A.V.; *a spirit of fearfulness for the spirit of fear*, A.V.; and *for of*, A.V.; *discipline for of a sound mind*, A.V. A spirit of fearfulness; or, cowardice, as the word *δειλία* exactly means in classical Greek, where it is very common, though it only occurs here in the New Testament. *Δειλός* also has a reproachful sense, both in classical Greek, and also in the LXX., and in the New Testament (see Matt. viii. 26; Mark iv. 40; Rev. xxi. 8). It seems certain, therefore, that St. Paul thought that Timothy's gentle spirit was in danger of being cowed by the adversaries of the gospel. The whole tenor of his exhortation, combined as it was with words of warm affection, is in harmony with this thought. Compare with the phrase, *πνεῦμα δειλίας*, the *πνεῦμα δουλείας εἰς φόβον* of Rom. viii. 15. Of power and love. Power (*δύναμις*) is emphatically the attribute of the Holy Spirit (Luke iv. 14; Acts x. 38; Rom. xv. 13; 1 Cor. ii. 4, etc.), and that which he specially imparts to the servants of Christ (Acts i. 8; vi. 8; Eph. iii. 16, etc.). Love is added, as showing that the servant of Christ always uses power in conjunction with love, and only as the means of executing what love requires. Discipline (*σωφρονισμός*); only here in the New Testament; *σωφρονισμὸς* is found in Titus ii. 4, "to teach," A.V.; "to train," R.V. "Discipline" is not a very happy rendering, though it gives the meaning; "correction," or "sound instruction," is perhaps nearer. It would seem that Timothy had shown some signs of weakness, and had not boldly reproved and instructed in their duty certain offenders, as true love for souls required him to do. The phrase from Plutarch's 'Life of Cato,' quoted by Alford, exactly gives the force of *σωφρονισμός*: *Ἐπὶ διορθώσει καὶ σωφρονισμῷ τῶν ἄλλων*, "For the amendment and correction of the rest."

Ver. 8.—*Be not ashamed therefore for be not thou therefore ashamed*, A.V.; *suffer hardship with the gospel for be thou partaker of the afflictions of the gospel*, A.V. *Be not ashamed*, etc. The exhortation based upon the previous statement. The spirit of power and love must show itself in a brave, unflinching acceptance of all the hardships and afflictions incident to a faithful execution of his episcopal office (comp. Rom. i. 16). *Suffer hardship with the gospel*. This, of course, is a possible rendering, but an un-

natural one, and not at all in harmony with the context. The force of *σὺν συγκακοπόησιν* (only found here in the New Testament and in the R.T. of ch. ii. 8) is manifestly to associate Timothy with St. Paul in the afflictions of the gospel. "Be a fellow-partaker with me of the afflictions," which is in obvious contrast with being ashamed of the testimony of the Lord and of the apostle his prisoner. The gospel (*τῷ εὐαγγελίῳ*); i.e. for the gospel, as Phil. i. 27, "striving for the faith of the gospel" (*τῇ πίστει*), and as Chrysostom explains it: "τῆς τοῦ εὐαγγελίου" (Huther). According to the power of God; either "according to that spirit of power which God gave you at your ordination," or "according to the mighty power of God manifested in our salvation and in the resurrection of our Lord Jesus Christ." The latter seems to be what St. Paul had in his mind. Timothy ought to feel that this power was on his side.

Ver. 9.—*Saved for hath saved, A.V.; a for an, A.V.; times eternal for the world began, A.V.* Who saved us, and called us. The saving was in the gift of his only begotten Son to be our Saviour; the calling is the work of the Holy Spirit drawing individual souls to Christ to be saved by him. (For the power of God displayed in man's salvation, comp. Eph. i. 19, 20.) With a holy calling (comp. Rom. i. 7; 1 Cor. i. 2). Not according to our works (see Titus iii. 5; Eph. ii. 4—10). His own purpose and grace. If our calling were of works, it would not be by grace (Rom. iv. 4, 5; xi. 6), but it is "according to the riches of his grace . . . according to his good pleasure which he purposed in himself" (Eph. i. 9, 11). Before times eternal (*πρὸ χρόνων αἰώνων*). The phrase seems to have the same general meaning as *πρὸ καταβολῆς κόσμου*, "before the foundation of the world" (Eph. i. 4), where the general context is the same. The phrase itself occurs in Rom. xvi. 25 (*χρόνοις αἰώνοις*) and Titus i. 2, in which last place time is indicated posterior to the creation of men. In 1 Cor. ii. 7 we have simply *πρὸ τῶν αἰώνων*, "before the world," where *αἰών* is equivalent to *αἰῶνες* *χρόνοι*, and in Eph. iii. 11, *πρόθεσιν τῶν αἰώνων*, "the eternal purpose." In Luke i. 70 the phrase, *ἀπ' αἰῶνος*, is rendered "since the world began," and *eis τοὺς αἰῶνας* (Matt. vi. 13), "for ever." So frequently *eis τὸν αἰῶνα*, "for ever" (Matt. xxi. 19; John vi. 51, etc.), and *eis τοὺς αἰῶνας τῶν αἰώνων* (Gal. i. 5; Eph. iii. 21; 1 Tim. i. 17, etc.), "for ever and ever." The usage of the LXX. is very similar, where *ἀπ' αἰῶνος*, *eis τὸν αἰῶνα*, *πρὸ τῶν αἰώνων*, *ἀπὸ τῶν αἰώνων*, etc., are frequent, as well as the adjective *αἰώνιος*. Putting all these passages together, and adverting to the classical meaning of *αἰών*, and its Latin

equivalent, *seculum*, a "lifetime," we seem to arrive at the primary meaning of *αἰών* as being a "generation," and then any long period of time analogous to a man's lifetime. Hence *χρόνοι αἰῶνες* would be times made up of successive generations, and *πρὸ χρόνων αἰώνων* would mean at the very beginning of the times which consisted of human generations. *Αἰὼν τῶν αἰώνων* would be one great generation, consisting of all the successive generations of mankind. The whole duration of mankind in this present world would be in this sense one vast *αἰών*, to be followed by we know not what succeeding ones. Thus Eph. i. 21, *ἐν τῷ αἰῶνι τούτῳ* is contrasted with *ἐν τῷ μέλλοντι*, the idea being that the world has its lifetime analogous to the lifetime of a man. The same period may also be considered as made up of several shorter *αἰῶνες*, the prediluvial, the patriarchal, the Mosaic, the Christian, and such like (see note to 1 Tim. i. 17).

Ver. 10.—*Hath now been manifested for is now made manifest, A.V.; Christ Jesus for Jesus Christ, A.V.; abolished for hath abolished, A.V.; brought for hath brought, A.V.; incorruption for immortality, A.V.* Hath now been manifested (*φανερωθεῖσαν*); a word of very frequent use by St. Paul. The same contrast between the long time during which God's gracious purpose lay hidden, and the present time when it was brought to light by the gospel, which is contained in this passage, is forcibly dwelt upon in Eph. iii. 1—12. The appearing (*τῆς ἐπιφάνειας*), applied here, as in the name of the Festival of the Epiphany, to the first advent, but in ch. iv. 1 and Titus ii. 13 and elsewhere applied to the second advent, "the glorious appearing of our Saviour Jesus Christ" (Titus ii. 13). Abolished (*καταργήσαντος*); i.e. "destroyed," or "done away," or "made of none effect," as the word is variously rendered (1 Cor. xv. 26; 2 Cor. iii. 11; Gal. iii. 17; comp. Heb. ii. 14). Brought . . . to light (*φωτίσαντος*); as in 1 Cor. iv. 15. Elsewhere rather "to give light," or "to enlighten" (see Luke xi. 36; Heb. vi. 4; x. 32, etc.). For a full description of the abolition of death and the introduction of eternal life in its stead, through the death and resurrection of Jesus Christ, see Rom. v. and vi., and especially vi. 8—11. Through the gospel; because the gospel both declares the death and resurrection of Christ, and calls us to share in them. These mighty glories of the gospel were good reasons why Timothy should not be ashamed of the testimony of his Lord, nor shrink from the afflictions of the gospel. They were signal evidences of the power of God.

Ver. 11.—*Was for am, A.V.; teacher for teacher of the Gentiles, A.V. and T.R.* Was appointed (*ἐτέθη*); comp. 1 Tim. i. 12, *ὁ-*

μερὸς εἰς διακονίαν, "appointing me to the ministry;" and ii. 7. A preacher, and an apostle, and a teacher (so also 1 Tim. ii. 7). Teacher (διδάσκαλος) is one of the spiritual offices enumerated in 1 Cor. xii. 28 and Eph. iv. 11. It is surely remarkable that neither here nor elsewhere does St. Paul speak of any call to the priesthood in a sacerdotal sense (see Rom. i. 1, 5; xv. 16; 1 Cor. i. 1, etc.).

Ver. 12.—*Suffer also for also suffer, A.V.; yet for nevertheless, A.V.; him whom for whom, A.V.; guard for keep, A.V.* For the which cause (ver. 6, note) I suffer also. The apostle adds the weight of his own example to the preceding exhortation. What he was exhorting Timothy to do he was actually doing himself, without any wavering or hesitation or misgiving as to the result. I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him. The ground of the apostle's confidence, even in the hour of extreme peril, was his perfect trust in the faithfulness of God. This he expresses in a metaphor drawn from the common action of one person entrusting another with some precious deposit, to be kept for a time and restored whole and uninjured. All the words in the sentence are part of this metaphor. The verb *πεπίστευκα* must be taken in the sense of "entrusting" (*curs ac fidei aliojuius committo*), as Luke xvi. 11. So *πιστευθῆναι τὸ εὐαγγέλιον*, "to be entrusted with the gospel" (1 Thess. ii. 4); *οἰκονομίαν πεπίστευμαι*, "I am entrusted with a dispensation" (1 Cor. ix. 17; see Wiesd. xiv. 5, etc.). And so in classical Greek, *πιστεύειν τι* means "to entrust something to another" to take care of for you. Here, then, St. Paul says (not as in the R.V., "I know him whom I have believed," which is quite inadmissible, but), "I know whom I have trusted [i.e. in whom I have placed confidence, and to whom I have committed the keeping of my deposit], and I am persuaded that he is able to keep that which I have entrusted to him (*τὴν παραθήκην μου*) unto that day." The *παραθήκη* is the thing which Paul entrusted to his faithful guardian, one who he knew would never betray the trust, but would restore it to him safe and sound at the day of Christ. What the *παραθήκη* was may be difficult to express in any one word, but it comprised himself, his life, his whole treasure, his salvation, his joy, his eternal happiness—all for the sake of which he risked life and limb in this world, content to lose sight of them for a while, knowing that he should receive them all from the hands of God in the day of Christ. All thus hangs perfectly together. There can be no reasonable doubt that *παραθήκην μου* means "my deposit"—that

which I have deposited with him. Neither is there the slightest difficulty in the different applications of the same metaphor in ver. 14 and in 1 Tim. vi. 20. For it is as true that God entrusts to his faithful servants the deposit of the faith, to be kept by them with jealous fidelity, as it is that his servants entrust to him the keeping of their souls, as knowing him to be faithful.

Ver. 13.—*Hold for hold fast, A.V.; pattern for form, A.V.; from for of, A.V.* Hold (*ἔχε*). This use of *ἔχειν* in the pastoral Epistles is somewhat peculiar. In 1 Tim. i. 19, *ἔχων πίστιν*, "holding faith;" in iii. 6, *ἔχοντας τὰ μυστήρια*, "holding the mystery of the faith;" and here, "hold the pattern," etc. It seems to have a more active sense than merely "have," and yet not to have the very active sense of "hold fast." It may, however, well be doubted whether *ἔχε* here is used in even as strong a sense as in the other two passages, inasmuch as here it follows instead of preceding the substantive (see Alford, *in loc.*). The pattern (*ὑποτύπωσις*); only here and 1 Tim. i. 16 (where see note), where it manifestly means a "pattern," not a "form." The word signifies a "sketch," or "outline." St. Paul's meaning, therefore, seems to be: "For your own guidance in teaching the flock committed to you, and for a pattern which you will try and always copy, have before you the pattern or outline of sound words which you have heard of me, in faith and love which is in Christ Jesus." Sound words (*ὑγιαίνοντων λόγων*); see 1 Tim. i. 10, note. In faith and love; either *hold the pattern in faith and love, or which you have heard in faith and love.*

Ver. 14.—*Guard for keep, A.V.; through for by, A.V.* That good thing (*τὴν καλὴν παραθήκην*, R.T., for *παρακαταθήκην*); see 1 Tim. vi. 20, and note. This naturally follows the preceding verse. Faithfulness in maintaining the faith was closely connected with the maintenance of sound words.

Ver. 15.—*That are for they which are, A.V.; turned for be turned, A.V.; Phygelus for Phygellus, A.V. and T.R.* Turned away from (*ἀπεστρέφουσιν με*). This verb is used, as here, governing an accusative of the person or thing turned away from, in Titus i. 14; Heb. xii. 25, as frequently in classical Greek. The use of the aorist here is important, as St. Paul does not mean to say that the Churches of Asia had all forsaken him, which was not true, and which it would be absurd to inform Timothy of if it were true, living as he was at Ephesus, the central city of Asia, but adverts to some occasion, probably connected with his trial before Nero, when they shrank from him in a cowardly way. *Πάντες οἱ ἐν τῇ Ἀσίᾳ* means "the whole party in Asia" connected with the

particular transaction to which St. Paul is alluding, and which was known to Timothy though it is not known to us. Perhaps he had applied to certain Asintics, whether Christians or Jews or Græco-Romans, for a testimony to his orderly conduct in Asia, and they had refused it; or they may have been at Rome at the time, and avoided St. Paul; and among them Phygelus and Hermogenes, whose conduct may have been particularly ungrateful and unexpected. Nothing is known of either of them.

Ver. 16.—*Grant for give, A.V. Grant mercy* (δὲνέειν ἔλεος). This connection of the words is only found here. The house of Onesiphorus. It is inferred from this expression, coupled with that in ch. iv. 19, that Onesiphorus himself was no longer living; and hence ver. 18 (where see note) is thought by some to be an argument for prayers for the dead. The inference, further strengthened by the peculiar language of ver. 18, though not absolutely certain, is undoubtedly probable. The connection between this and the preceding verse is the contrast between the conduct of Phygelus and Hermogenes and that of Onesiphorus. They repudiated all acquaintance with the apostle in his day of trial; he, when he was in Rome, diligently sought him and with difficulty found him, and oft refreshed him with Christian sympathy and communion, acting with no less courage than love. He was no longer on earth to receive a prophet's reward (Matt. x. 41), but St. Paul prays that he may receive it in the day of Christ, and that meanwhile God may requite to his family the mercy he had showed to St. Paul. Refreshed me (ἀνέψυξεν); literally, *revived me*. Only here in the New Testament, but comp. Acts iii. 19. Chain (ἀλυσω); in the singular, as Eph. vi. 20; Acts xxviii. 20 (where see note).

Ver. 17.—*Sought for sought out, A.V.; diligently for very diligently, A.V. and T.R.*

Ver. 18.—*To find for that he may find, A.V.; ministered for ministered unto me, A.V. (The Lord grant unto him).* The parenthesis seems only to be required on the supposition that the words δὲνέειν αὐτῷ ὁ Κύριος εὐερίν ἔλεος, κ.τ.λ., are a kind of play on the εὐερίν of the preceding verse. Otherwise it is better to take the words as a new sentence. The repetition of "the Lord" is remarkable, but nothing seems to hang upon it. The second παρὰ Κυρίου seems to suppose the Lord sitting on the judgment-throne. As regards the amount of encouragement given by this passage to prayers for the dead (supposing Onesiphorus to have been dead), the mere expression of a pious wish or hope that he may find mercy is a very slender foundation on which to build the superstructure of prayer and Masses for the deliverance of souls from purgatory. In how many things, etc. St. Paul does not say, as the A.V. makes him say, that Onesiphorus "ministered unto him" at Ephesus. It may have been so, but the words do not necessarily mean this. "What good service he did at Ephesus" would faithfully represent the Greek words; and this might describe great exertions made by Onesiphorus after his return from Rome to procure the apostle's acquittal and release by the intercession of the principal persons at Ephesus.¹ This would, of course, be known to Timothy. It may, however, describe the ministerial labours and services of Onesiphorus at Ephesus after his return from Rome, or it may refer to former ministrations when Paul and Timothy were at Ephesus together (see Introduction). There seem to be no materials for arriving at absolute certainty on the point.

¹ An almost identical explanation is suggested by Hofmann, as quoted by Huther in a note to this passage.

HOMILETICS.

Vers. 1—7.—*Reminiscences.* A ring once given to an old and loved friend, who in later life had been cut off from the former loving intercourse by the inevitable course of events, bore this touching inscription, "Cara memoria dei primieri anni" (dear memory of old times). The memories of a happy unclouded youth, of youthful friendships, of joyous days, of pursuits lit up by sanguine hopes and bright expectations, are indeed often among the most precious treasures of the heart. And in like manner the recollection of former triumphs of faith in days of dark doubt and difficulty, of temptations overcome, of victories gained, of grace received, of work done for God, of Christian intercourse with God's saints, and happy hours of prayer, and treading underfoot all the powers of darkness, are not only bright lights illuminating the past journey of life, but are often among our strongest incentives to perseverance, and our best encouragements to hold fast the profession of our faith without wavering. St. Paul, that great master in the knowledge of human nature, knew this well. And so with inimitable skill—a skill heightened and set off by the warm affections of a tender heart—he calls back

Timothy's recollections to the days of his early faith. That there had been anything like a falling away from the faith in Timothy, any real declension in his religious life, there is no reason to believe. But the quick eye of the apostle had detected some symptoms of weakness. The pulse of firm resolution, as dangers thickened around him, had not beaten so steadily as he would have wished. He did not see the symptoms of Christian courage rising with the rising flood of difficulty quite so marked as to set his mind at ease as to what might happen if, after his own death, which he felt was near, Timothy were left alone to confront the perils of a fierce persecution, or to guide the wavering purpose of timid and fainting disciples. And so he calls back his dearly beloved son in the faith to the old days of his first conversion. The lessons of faith and obedience learnt on his mother's knee in the dear home at Lystra, whose blessed fruit had attracted St. Paul's notice; the first appearance of the apostle in those regions in the noonday of his apostolic zeal; the bold front with which he had met the storm of affliction and persecution; Timothy's own warm surrender of himself to the companionship of the great teacher, and his exchange of a happy, peaceful home for the wandering life and incessant peril of an evangelist; then the solemn time of his ordination—the time when, with prayer and fasting, he had knelt to receive the laying on of hands, and had exulted in the new gift of God with which he might go forth fearlessly and lovingly, and in a strength not his own, to emulate his father in the faith in preaching the gospel of God's saving grace,—Oh, let Timothy cherish those dear memories of former times! And there were later memories still. Their last meeting, and their last adieu. They had parted, under what circumstances we do not know; St. Paul hastening on to his crown of martyrdom, Timothy remaining at his post of work and of danger. And Timothy had wept. Were they tears of bitterness, tears of compunction, tears of a heart broken and melting under a gentle loving reproof, or were they only tears of sorrow at parting? We cannot say for certain; but St. Paul remembered them, and he recalls them to Timothy's memory too. He adds the hope that, as they had sown in tears, they would reap in joy—the joy, perhaps, of a healed wound and renovated spiritual strength, or, at all events, the joy of meeting once more before the fall of the curtain of death to close the drama of Paul's eventful life. The lesson left for us by these heart-stirring words is the value of the memory of the past when brought to bear upon the work of the future. "Bless the Lord, O my soul, and forget not all his benefits," is a sentiment which continually comes up in the varied experiences of the psalmist. He quickened hope in the land of banishment by remembering the days of happy worship in the house of God (Ps. xlii.); he added depth to his sorrow for sin by recalling the memory of that joy of salvation which he had forfeited by his fall (Ps. li.). And so we shall do well in times of weakness to remember our former strength; in days of darkness to call to mind the days of light that were of old; in days of slackness and indolence to call back the memory of the time when we were all on fire to do God's work; in days of depression to think of old mercies shown and old graces given to us of God; to quench the fear of defeat by the recollection of ancient victories; and, in a word, to make the past supply the present with incentives to an undying zeal, and a steadfast courage in facing all the afflictions of the gospel according to the unchanging power of God.

Vers. 8—18.—*Constancy in the hour of danger.* There are great differences of natural temperament in different men. There are those whose courage is naturally high. Their instinct is to brave danger, and to be confident of overcoming it. They do not know what nervousness, or sinking of heart, or the devices of timidity, mean. Others are of a wholly different temperament. The approach of danger unnerves them. Their instinct is to avoid, not to overcome, danger; to shrink from suffering, not to confront it. There are ever in the Church the bold and dauntless Gideons, and the wavering and timid Peters. But the grace of God is able to strengthen the weak hands and to confirm the feeble knees. He can say to them that are of fearful heart, "Be strong; fear not." He can give power to the faint, and increase strength to them that have no might. And there is perhaps no more edifying sight than that of the quiet unboasting courage of those whose natural timidity has been overcome by an overpowering sense of duty and of love to Christ, and who have learnt, in the exercises of prayer and meditation on the cross of Christ, to endure hardness without flinching, as

good soldiers of Jesus Christ. But to yield to fear, and, under its influence, to be ashamed to confess the Name of Jesus Christ, and to repudiate fellowship with those who are suffering for Christ's sake and the gospel's, lest we should fall into the same reproach with them, is sin, and sin most unworthy of those for whom Christ died, and who have been made partakers of so great salvation. No plea of natural timidity can excuse such unworthy conduct. It behoves, therefore, men of a timid and gentle spirit to fortify their faith by frequent contemplation of the cross of Christ, and habitually to take up that cross, and by it crucify the flesh with its affections and lusts. Let them think often of their holy calling, remember that they are the servants of him who "endured the cross, despising the shame," and look forward to the recompense of reward. Let them contrast the base, unmanly conduct of the men of Asia, who turned away from the noble Paul in his hour of danger, with the faithful, generous conduct of Onesiphorus, who sought him out in his prison and was not ashamed of his chain. And surely they will come to the conclusion that affliction with the people of God is better than immunity from suffering purchased by shame and sin.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—*The apostle's address and greeting.* This Epistle, which has been well described as "the last will and testament" of the apostle, written as it was under the very shadow of death, opens with a touching evidence of personal interest in Timothy.

I. THE ORIGIN AND DESIGN OF THE APOSTLESHIP. "Paul, an apostle of Jesus Christ by the will of God." 1. *He was an apostle.* (1) Not by the will of man, even of other apostles. (2) Nor by his own will; for he did not take this honour upon himself. (3) Nor was it owing to his personal merits; for he always speaks of it as "the grace of apostleship." (4) He was an apostle by the will of God, whose "chosen vessel" he was for this purpose. 2. *The design of his apostleship was "according to the promise of life which is in Christ Jesus."* Its design was to make known this promise. (1) It was life eternal; (2) promised in Christ Jesus, because (a) it was "promised before the world began" (Titus i. 2); (b) in Christ, who is the Prince of life, who procured it, who applies it by his Spirit.

II. THE PERSON ADDRESSED. "To Timothy, my beloved son." Not, as in the former Epistle, "my true son," but a son specially dear to him in view of the approaching severance of the earthly tie that bound them together.

III. THE GREETING. "Grace, mercy, and peace." (See homiletical hints on 1 Tim. i. 2).—T. O.

Vers. 3—5.—*Thankful declaration of love and remembrance of Timothy's faith.*

I. THE APOSTLE'S AFFECTIONATE INTEREST IN HIS YOUNG DISCIPLE. "I give thanks to God, whom I serve from my forefathers in a pure conscience, as unceasing is the remembrance I have of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." 1. *The apostle begins all Epistles with the language of thanksgiving.* God is the Object of thanksgiving, both as God of nature and as God of grace, and there is no blessing we have received that ought not to be thankfully acknowledged. 2. *It is allowable for a good man to take pleasure in the thought of a consistently conscientious career.* His service of God was according to the principles and feelings he inherited from his ancestors "in a pure conscience" (Acts xxiii. 1; xxiv. 14). 3. *Ministers ought to be much engaged in prayer for one another so as to strengthen each other's hands.* 4. *The thought of approaching death makes us long to see the friends who have been most endeared to us in life.* (1) The apostle remembered Timothy's sorrow at their last parting. (2) Though he had commanded him before to stay at Ephesus, he now desired to see him, because he was alone in prison, with Luke as his only companion. (3) The sight of Timothy in Rome would fill him with joy beyond that imparted by all the other friends and companions of his apostolic life.

II. THE APOSTLE'S THANKSGIVING FOR TIMOTHY'S FAITH. "Being put in remembrance of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that also in thee." 1. *The quality of this*

faith. "Unfeigned." Timothy was "an Israelite indeed," who believed with the heart unto righteousness, his faith working by love to God and man, and accompanied by good works. 2. *Its permanent character.* "It dwelt in him." Faith is an abiding grace; Christ, who is its Author, is also its Finisher; and salvation is inseparably connected with it. 3. *The subjects of this faith.* "First in thy grandmother Lois, and in thy mother Eunice." (1) Lois was his grandmother by the mother's side, for his father was a Greek; and Eunice, his mother, was probably converted at Lystra, at no great distance from Tarsus, the native city of the apostle (Acts xvi. 1; xiv. 6). (a) It is pleasant to see faith transmitted through three generations. It is sin, and not grace, that is easily transmitted by blood. But when we are "born, not of blood, but of God," we have reason to be thankful, like the apostle, for such a display of rich family mercy. (b) We see here the advantages of a pious education, for it was from the persons named he obtained in his youth that knowledge of the Scriptures which made him wise unto salvation (ch. iii. 15). (c) How often Christian mothers have given remarkable sons to the ministry of God's Church! (Augustine and Monica.) (2) Timothy was himself a subject of this faith. He did not break off the happy continuity of grace in his family, but worthily perpetuated the best type of ancestral piety.—T. O.

Ver. 6.—*The apostle's admonition to Timothy to stir up the gift of God within him.* It was because of his persuasion of Timothy's faith, and perhaps of the apprehension that the young disciple had been depressed by his own long imprisonment, that he addressed him in this manner.

I. THE SPIRITUAL GIFTS POSSESSED BY TIMOTHY. "Wherefore I put thee in remembrance to stir up the gift of God which is in thee by means of the laying on of my hands."

1. *He refers to the special gift received by Timothy with a view to his office as an evangelist.* It was not anything either natural or acquired, but something bestowed by the Spirit of God which would fit him for teaching and ruling the Church of God. 2. *It was conferred by the hands of the apostle along with the presbytery* (1 Tim. iv. 14).

II. THE NECESSITY OF STIRRING UP THIS SPIRITUAL GIFT. 1. *It is possible there may have been some slackness or decline of power* on Timothy's part, arising from various causes of discouragement, to make this injunction necessary. 2. *The gift was to be stirred up by reading, meditation, and prayer*, so that he might be enabled, with fresh zeal, to reform the abuses of the Church and endure hardship as a good soldier of Jesus Christ.—T. C.

Ver. 7.—*The Divine equipment for arduous service in the Church.* The apostle here adds a reason for the injunction just given.

I. NEGATIVELY. "For God did not give us the spirit of cowardice." 1. *This refers to the time of the ordination of Timothy and of the apostle.* Courage is an essential qualification for ministers of the gospel. 2. *Cowardice is unworthy of those who have received the gospel in trust.* The fear of man has a very wide dominion, but those who fear God ought to know no other fear. (1) This fear tends to unworthy compliances. (2) Trust in God is a preservation from fear (Ps. xxvii. 1). (3) Our Lord exhorts us strongly against such fear (John xiv. 27).

II. POSITIVELY. "But of power, and of love, and of self-control." 1. *The spirit of power*, as opposed to the weakness of cowardice; for the servants of Christ are fortified against persecutions and reproaches, are enabled to endure hardness as good soldiers of Christ, and to quit themselves like men. 2. *The spirit of love.* This will make them earnest in their care for souls, indefatigable in labours, fearless in the midst of trying exigencies, and self-sacrificing in love. 3. *The spirit of self-control.* This will enable the servant of Christ to keep his whole being in subjection to the Lord, apart from all the solicitations of the world, and to regulate life with a due regard to its duties, its labours, and its cares.—T. C.

Ver. 8.—*Warning to Timothy not to be ashamed of the gospel, nor to shrink from afflictions.* This exhortation is dependent upon the previous counsel.

I. THE MINISTER OF GOD MUST NOT BE ASHAMED OF THE GOSPEL. "Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner." 1. *The testimony of the Lord is that borne concerning his doctrine, sufferings, and death; in a word, the*

gospel itself. 2. *No Christian can be ashamed of a gospel of such power, so true, so gracious, so useful.* 3. *No Christian can be ashamed of its confessors.* The apostle was a prisoner at Rome for its sake, not for crime of any sort. The gospel then laboured under an immense load of pagan prejudice, and Timothy needed to be reminded of his obligations to sympathize with its greatest expounder.

II. THE MINISTER OF GOD MUST SHARE IN THE AFFLICTIONS OF THE GOSPEL. "But be thou partaker of the afflictions of the gospel according to the power of God." 1. *Though it is a gospel of peace, it brings a sword wherever it goes,* and involves its preachers in tribulations arising out of the perverseness of men who thwart and despise it. 2. *We ought to suffer hardship for the gospel,* by the consideration that the God who has saved us with such a strong hand is able to succour us under all our afflictions. —T. C.

Vers. 9—11.—*The power of God in the salvation manifested by Jesus Christ to the world.* He now proceeds to expound in a glorious sentence the origin, conditions, manifestations of the salvation provided in the gospel.

I. THE MANNER IN WHICH THE POWER OF GOD HAS BEEN DISPLAYED TOWARD US. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 1. *The power of God has been displayed toward us in salvation.* God is the Author of salvation in its most comprehensive sense, as including both its imputation and its application. The salvation may be said to precede the calling, as (1) it has its origin in the "purpose of God," (2) as Christ has procured it by his death. 2. *It has been displayed in our calling.* (1) The call is the act of the Father (Gal. i. 6). (2) It is a "holy calling," (a) as its Author is holy; (b) it is a call to holiness; (c) the called are enabled to live holy lives. 3. *The principle or condition of our salvation.* "Not according to our works." (1) *Negatively.* Works are not (a) the moving cause of it, which is the love and favour of God (John iii. 16); (b) nor are they the procuring cause, which is the obedience and death of Christ (Rom. iii. 21—26); (c) nor do they help in the application of salvation; for works done before our calling are not good, being without faith; and works done after it are the fruits of our calling, and therefore not the cause of it. (2) *Positively.* "But according to his own purpose and grace, which was given us in Christ before the world began." Salvation has thus a double aspect. (a) It is "according to the purpose of God." It is a gift from eternity; for it was "before the world began," and therefore it was not dependent upon man's works. (b) It is according to "his grace, which was given us in Christ Jesus before the world began." Though those to whom it was given were not in existence, they existed in Christ as the covenant Head and Representative of his people. They were chosen in him (Eph. i. 4).

II. THE MANIFESTATION OF THIS PURPOSE AND GRACE IN THE INCARNATION AND WORK OF CHRIST. "But manifested now by the appearing of our Saviour Jesus Christ." 1. *The nature of this manifestation.* It included (1) the Incarnation; for the Son of God appeared in the fulness of time to make known the "mystery hid from ages," even himself—"the Hope of glory"—to both Jew and Gentile; (2) the work of Christ, in the obedience of his life and the suffering of his death—in a word, the whole work of redemption. 2. *The effects of this manifestation.* "Who abolished death, and brought to light life and incorruptibility by means of the gospel." (1) Its action upon death. It has abolished or made it of none effect. Death is regarded both in its physical and its ethical aspects. (a) In its physical aspects, Christ has (a) deprived it of its sting, and made it a blessing to believers (Heb. ii. 14; 1 Cor. xv. 55), and (b) secured its ultimate abolition (Rev. xxi. 4). (b) In its ethical aspects, as working through a law of sin and death, Christ has caused us "to pass from death unto life" in regeneration (1 John iii. 14), and secured us from "the second death" (Rev. ii. 11). (2) Its revelation of life and incorruptibility. (a) Life here is the true life, over which death has no power—the new and blessed life of the Spirit. This was, in a sense, known to the Old Testament saints; but Christ exhibited it, in its resurrection-aspect, after he rose from the dead. It was in virtue of his resurrection, indeed, that the saints of the old economy had life at all. But they did not see it as we see it. (b) Incorruptibility. Not in reference to the risen body, but to the life of the soul, in its imperishable qualities, in its perfect

exemption from death (1 Pet. i. 4; Rev. xxi. 4). (d) The means of this revelation is the gospel, which makes this life perfectly known to men, as to its nature, as to the way into it, as to the persons for whom it is prepared or designed.

III. THE CONNECTION OF THE APOSTLE WITH THIS REVELATION OF LIFE. "For which I was appointed a herald and an apostle, and a teacher of the Gentiles." He rehearses his titles of dignity at the very time that he points to them as entailing suffering upon him.—T. C.

Ver. 12.—*The grounds of his joyful confidence under all his sufferings.* I. HIS APOSTLESHIP WAS THE CAUSE OF HIS SUFFERINGS. "For which cause I also am suffering these things"—imprisonment, solitude, the hatred of Jew and Gentile. He estranged the Jews by preaching the gospel to the Gentiles, and he offended the Gentiles by denouncing their idolatries and undermining their lucrative superstitions.

II. HE OWNS NO SHAME IN THE GOSPEL. It may be an offence to the Greek and a stumbling-block to the Jew; but he is not ashamed of it, because he is not ashamed: 1. *Of its Author.* 2. *Of its truths and ordinances.* 3. *Of his own faith in it.* 4. *Of his sufferings for it.*

III. THE REASON WHY HE IS NOT ASHAMED OF THE GOSPEL. "For I know whom I have trusted, and am persuaded that he is able to keep my deposit till that day." 1. *He knows his Redeemer through faith and love and experience.* It is "eternal life" to know him (John xvii. 3). It is not that he merely knows of him, but he *knows* him—what he is, what he can do, what he has promised to do—and therefore he can trust him. 2. *His trust is in a known Person.* (1) The apostle would have been very foolish to trust an unknown person. We distrust strangers. We will only entrust that which is dear to us—our children or our money—to those known to us. (2) There are foolish people who think it a wiser, as well as a more meritorious thing, to believe without knowledge; like the Spanish Jesuit who said, "I believe in this doctrine, not in spite of its impossibility, but because it is impossible." The apostle held a very different view. (3) There are some people of whom we may say that the more they are known the less are they trusted. A fuller experience discovers flaws in their character forbidding confidence. But our Saviour is One who is trusted the more he is known, in all the various circumstances of human life. 3. *The apostle has placed his soul, as a precious deposit, in the hands of Christ,* with the assurance of its perfect safety. "I am persuaded that he is able to keep my deposit till that day." Several circumstances enhance the significance of this act of the apostle. (1) The value of the deposit. What can be more precious than the soul? (Mark viii. 37). (2) The danger of its loss. The soul is a lost thing, and but for grace eternally so. (3) The sinner feels the deposit is not safe with himself. Man cannot, any more than man's brother, save his own soul. (4) Who will take charge of this deposit? Many shrink from responsibility in cases of a difficult and delicate nature. But Jesus Christ has undertaken for us; he will take us completely in charge; he will keep our deposit till the day of judgment. (5) Mark the limit of time as to the safety of the deposit—"till that day." No day short of that—not even the day of death; for the completed glory is reserved for the day of judgment. That will be the day for the bestowal of the crown of life. 4. *Mark the assurance of the apostle as to the safety of his deposit.* "I am persuaded that he is able to keep my deposit." This shows (1) that assurance is a possible attainment (1 John v. 13); (2) that it is a cheering and sustaining experience.—T. C.

Ver. 13.—*Importance of the form of sound words.* "Hold the pattern of sound words."

I. THIS INJUNCTION IMPLIES THAT THE DOCTRINES OF THE GOSPEL HAD BEEN ALREADY MOULDED INTO A CERTAIN SHAPE OR SYSTEM WHICH WAS EASILY GRASPED BY THE POPULAR MIND. As necessity arose, there was a restatement, in a new form, of the faith once professed so as to neutralize false theories. Thus the Apostle John recast the doctrine of Christ's manifestation in the world in his Epistles. There are other examples of such restatement. As errorists often seduce by an adroit use of words, it becomes necessary to have "a pattern of sound words," not merely as a witness for the truth, but as a protest against error. Timothy was in this case to adhere to the form of what he had heard from the apostle, and received with such "faith and love which is in Christ Jesus."

II. THE USE OF SUCH A FORM. 1. *It was a centre of doctrinal unity to the Church.* 2. *It exhibited the truth in a consistent light to the world.* 3. *It afforded a rallying-point in the conflict with systems of error.* 4. *It tended to spiritual stability.*—T. C.

Ver. 14.—*The importance of preserving the precious deposit of doctrine.* I. THERE IS A SYSTEM OF TRUTH DEPOSITED IN THE HANDS OF THE CHURCH. "That good deposit keep through the Holy Ghost who dwelleth in us." 1. *The truth is not discovered by the Church, but deposited in its keeping.* This is the significance of the words of Jude, when he speaks of "the faith once delivered to the saints." That is (1) "the faith"—a system of gospel doctrines recognized by the Church at large; (2) "delivered," not discovered or elaborated out of the Christian consciousness; (3) "once" delivered, in reference to the point of time when the revelation was made by inspired men; (4) deposited in the hands of men—"to the saints"—as trustees, for its safe keeping. It is "a good deposit;" good in its Author, its matter, its results, its end.

II. IT IS THE DUTY OF MINISTERS AND MEMBERS OF THE CHURCH TO KEEP THIS DEPOSIT. 1. *They ought to do it, because it is a commanded duty.* 2. *Because it is for the Church's edification, safety, and stability.* 3. *Because it is for the glory of God.* 4. *They cannot do it except in the power of "the Holy Ghost who dwelleth in us."* (1) Because he leads us into all truth; (2) because he by the truth builds up the Church as "a habitation of God;" (3) because he gives the insight and the courage by which believers are enabled to reject the adulterations and mixtures of false systems.—T. C.

Ver. 15.—*The Asiatic desertion of the apostle.* He reminds Timothy of a fact well known to him already, that he had suffered from a melancholy desertion of friends.

I. THE NATURE AND EXTENT OF HIS LOSS. "All who are in Asia turned away from me." 1. *As to its nature.* It was not a repudiation of Christianity. It was a desertion of the apostle himself, either through fear of persecution, or through a repudiation of his catholic ideas on behalf of the Gentiles. The Christian Jews seem everywhere to have forsaken him. In one of his prison-letters he can only name two or three Jews who were a comfort to him in the gospel (Col. iv. 11). 2. *As to its extent.* The Asiatic desertion may have probably taken place in Rome itself, probably at a time when his life, and that of all Christians, was threatened by Nero; probably at the time referred to in the end of this Epistle, when he could say, "No man stood by me; all men forsook me." Those who would identify themselves with the apostle of the Gentiles at such a time would probably be Gentiles rather than Jews. Thus the number of the deserters might not be great. If the desertion took place in Asia Minor, it would only suggest a widespread falling away from the aged prisoner at Rome, but not from the gospel. The apostle singles out two persons quite unknown to us—"Phygelus and Hermogenes"—as the ringleaders of this movement. The fact that so few names are mentioned tends to reduce the extent of the sad misfortune.

II. THE EFFECT OF THIS DESERTION. The apostle does not dwell upon it, but rather dismisses the deserters in a single sentence. Yet: 1. *It would be a severe trial to the faith of the aged apostle in his dying days.* The desertion of friends is always a sore trial, but when the friendship is cemented by religion, its intensity is peculiarly enhanced. 2. The apostle refers to it with the view of stimulating Timothy to still greater courage in the cause of the gospel.—T. C.

Vers. 16—18.—*The praiseworthy conduct of Onesiphorus.* In contrast with the Asiatic deserters, he dwells upon the kindly sympathy of one Asiatic Christian whom he had long known at Ephesus.

I. THE KINDNESS OF ONESIPHORUS. "He oft refreshed me, and was not ashamed of my chain: but, when he was at Rome, he sought me out very diligently, and found me." 1. *The apostle, as well as Timothy, had had an earlier experience of this good man,* who was probably an Ephesian merchant, who went from time to time to Rome to do business, for he says, "In how many things he ministered at Ephesus, thou knowest very well." 2. *He did not probably come to Rome from Ephesus for the special purpose of visiting the apostle,* but, having found himself there, he made it his business to visit the apostle. (1) He took pains to find out the apostle. "He sought me out very diligently." Why was it so difficult to discover the prison in which the apostle was

confined? There were many prisons in Rome, and he may have been transferred from prison to prison. But where were the Roman Christians who met the apostle on his first visit to the city, that they could not inform Onesiphorus of the place of the imprisonment? Had they too turned away from him? Or had Nero struck an unworthy terror into their hearts? Onesiphorus persevered, however, in his search, and found him in his prison. (2) He "oft refreshed the apostle, and was not ashamed of his chain." This implies (a) that he visited him more than once; (b) that the imprisonment, though severe, did not quite debar all access to the outside world; (c) that the Christians at Rome were impliedly ashamed of the apostles' chain, else such prominence would not have been given to the kindness and courage of this noble Ephesian saint.

II. THE RETURN WHICH THE APOSTLE MAKES FOR THE KINDNESS OF ONESIPHORUS. "The Lord give mercy to the house of Onesiphorus . . . the Lord grant unto him that he may find mercy of the Lord in that day." He cannot make any other return for kindness than a fervent prayer for Onesiphorus and for his family. 1. *The prayer suggests that though the apostle is shut up from the world, the way to heaven is still open.* He cannot pay his visitor the compliment of seeing him to the door, but he can remember him at a throne of grace. 2. *He remembers the household of this good man.* What blessings descend upon householders who are blessed with such a head! The apostle prays for "mercy" on this happy household. Every blessing is included in the term. 3. *The prayer for Onesiphorus himself is likewise a prayer for mercy.* Some have inferred that he was now dead, and that we have here an example of prayer for a dead man. The supposition is entirely gratuitous. Onesiphorus may have been absent from Ephesus, as he necessarily was on his visit to the apostle. Besides, his visit to the apostle must have occurred only a very short time previously, for it is admitted on all hands that the apostle's last imprisonment was very brief, and it is rather improbable that Onesiphorus should have died immediately after his visit to Rome, or that the apostle should have heard of it. Onesiphorus would have the blessing promised by our Lord in the memorable saying, "I was in prison, and ye visited me."—T. C.

Ver. 1.—*"The promise of life."* It was an age of death when St. Paul wrote this Epistle. Beneath all the gaieties of Roman civilization there was decay of morals, and corruption of the inner life. Suicide, as we have seen, was common in Rome, and men, tired of themselves, and disbelieving alike in present or in future joy, put an end to their earthly existence. St. Paul was now enduring his second imprisonment at Rome. In the year A.D. 63 the great conflagration, for which that master of crime, Nero, was responsible, took place, burning half the city. He falsely charged his own crime on the Christians, some of whom were covered with the skins of beasts and thrown to the dogs; some were covered with inflammable materials, and burnt as human torches, which illuminated the gardens; while the bestial Nero drove abroad in his chariot, and indulged his base delight in the carnival of fire and blood. St. Paul, knowing his own end to be near at hand, in a city where his second imprisonment had become much more severe than the first one had been, had now no opportunity of preaching, as he did under the milder treatment he was subjected to before, and gives this second charge to Timothy, whom he exhorts to be courageous and earnest in the defence and proclamation of a faith which the imprisoned apostle could proclaim no more.

I. THE PROMISE OF LIFE IS SPOKEN OF AS THE REVELATION OF CHRIST. It is *in* Christ Jesus. That is to say, we as believers have in vital union with him, the pledge and promise of immortality. No power of earth or hell could touch *that* life. St. Paul feared not those who could kill the body, and *after that had no more that they could do.* He knew that the *life within* no sword or flame could slay, and he rejoices in the triumph of faith in Christ.

II. THE PROMISE OF LIFE IS SPOKEN OF AS A DEVELOPING POWER. It was a *promise*, an earnest, of the inheritance. He was yet to have life more abundantly. He looked forward to a time when his environment would be heavenly in its atmosphere, and ever without the blight of sin or the blastings of temptation, he should enjoy the fruition of life at God's right hand for evermore.—W. M. S.

Ver. 3.—*The inner self.* "With pure conscience." There is no music in the world comparable to this. It is "the voice of melody," and it enabled Paul and Silas to sing

in prison. The conscience, "that sole monarchy in man," was supreme in his nature under the Lordship of Christ.

I. IT WAS A CLEANSED CONSCIENCE, AND SO PURE. St. Paul is never weary of preaching the great doctrine of the atonement—that we are redeemed and renewed through the precious blood of Christ; and he rejoices to know that the blood of Jesus Christ, God's Son, *cleanseth* from all sin.

II. IT WAS AN OBEYED CONSCIENCE, AND SO PURE. We have to consider that the conscience may speak truly and authoritatively, and be enlightened by the truth, and yet we may not obey the truth; for duty may be recognized as duty, and yet not discharged as such. Conscience may not be pure as regards the question of accountability.

III. IT WAS FILLED WITH THE SPIRIT, AND SO PURE. "The Holy Ghost which dwelleth in us" is an expression of St. Paul's; and only so far as we have the "indwelling of the Spirit" in thought, imagination, conscience, and desire, can we be said to be pure within.—W. M. S.

Ver. 5.—*A holy ancestry.* "Thy grandmother Lois, and thy mother Eunice." We were constituted to be influenced through the family relationship, and it is sad indeed when the young break away from a religious ancestry, and forsake their fathers' God.

I. HERE IS ALREADY AN HISTORIC PEDIGREE OF CHRISTIAN PEOPLE. The gospel had been long enough in the world to have a history in families. We find *three generations* here. The grandmother Lois, the mother Eunice, and "thee also."

II. HERE IS THE TRUE SPIRIT OF THE GOSPEL MANIFESTED. Unfeigned faith, or undissembled faith. No mere creed. No mere appearance of piety. In that age men of education despised the pagan faiths which they yet professed to believe. They kept up their actual adherence to heathen worship because of custom or family tradition, or because they believed religion in some sort to be the protective police of society, without which there would be revolution. This unfeigned faith was the faith of conviction—the faith that so believed in the risen Christ that it could endure persecution and suffer loss, and live or die for the sake of Christ, with the sure *hope of eternal life*.—W. M. S.

Ver. 6.—*Quickening the memory.* "I put thee in remembrance." Timothy was not to *create* a gospel, but to *preach* one. The facts and doctrines were matters of revelation, and Timothy had the humbler task of expanding and applying them. All through his gospel was to be that of the faith once delivered to the saints.

I. REMEMBRANCE IS NEEDED. Why? Memory is liable to slumber and to sleep. Do we mourn over this fact, and ask why this precious faculty was not stronger? Consider! Could you live in peace or joy at all, if all your sorrows and bereavements kept their clear details before your mind? No; their harrowing spectacles would deaden all the springs of life, and crush the heart. If those past griefs preserved their fullness life would be unendurable. There is a beautiful side, therefore, even to forgetfulness. Memory may slumber, but it does not die. It may be awakened and quickened for high and noble ends. Thus all Christians need to be "put in remembrance," that they may hold fast the Word of life.

II. REMEMBRANCE IS COMPREHENSIVE. There are many springs to be touched. We become proud, and need to remember, as the Hebrews did, that we "were slaves." We become self-dependent, and need to be reminded that "without Christ we can do nothing." We become so interested in life that we try to make "home" here, and forget that we are pilgrims and strangers. We become negligent, and forget that responsibility is great and time is short.—W. M. S.

Ver. 6.—*Stirring the fire.* "Stir up the gift that is in thee." Literally, "stir up (*ἀνακαμψαίνε*) the fire!" There may be fuel—even of God's Word—but all fires *die out* unless from time to time they are stirred up.

I. THE FIRE WAS THERE. His heart's altar fire had been lighted. It had descended as a Divine flame from on high. But in the best of men there is danger of absence of watchfulness, for, like the light on the Jewish altar, the fire is not to die out night nor day.

II. THERE WERE MANY ENEMIES WHO WOULD QUENCH THE FIRE. The Judaizing teachers would have put out the true gospel light, by turning the gospel into a merely refined Judaism. The world would quench it, as it did the faith of Demas. And there is in us all the danger of spiritual slumber, which leaves the fire to die out by indolence and sloth. Therefore by meditation, by prayer, and by earnest endeavour, by admiration and emulation of heroic lives, we must "*stir up the fire*" that is in us.—W. M. S.

Vers. 1—14.—*Address and salutation.* "Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord." The language is similar to what is found in other of Paul's Epistles. The peculiarity is that his apostleship is here associated with *the promise* of the gospel, which like a rainbow spans our sky in this dark world. It is the promise by pre-eminence; for its object is *life*, which is a name for all that can be needed here, or manifested under better conditions. It is a promise which has actually secured sure footing in *Christ Jesus*, being the realization of the sure mercies of David. But, in order that this promise may become the means of life to men, it must be proclaimed; and this points to the employment of an instrumentality by God. It was according to the promise in this view that Paul was employed as an apostle. It is further to be observed that his *true child* in the First Epistle is here his *beloved child*. If the one points to the possession of his spirit, the other points to the love that is properly founded on it. *Good past to be followed by a good future.*

I. THANKSGIVING. 1. *Personal association in giving thanks.* "I thank God, whom I serve from my forefathers in a pure conscience." He implies that Judaism was the forerunner of Christianity, and lays claim to the possession of a godly ancestry. The pure conscience (notwithstanding Acts xxiii. 1) is not to be absolutely applied to his whole life. He did turn aside from the godly direction in an unenlightened and culpable resistance to Christianity as seeming to threaten the existence of his inherited and beloved Judaism. But in the Christian position which he had so long maintained, as he had been indebted to godly forefathers, so he had preserved the godly continuity in his family. It is in view of what he has to say about Timothy that he makes this pleasing and interesting reference to his forefathers. 2. *Feelings toward Timothy in giving thanks for him.* "How unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy." Always in the underground of the apostle's consciousness, the thought of his beloved Timothy came up uninterruptedly at his times of devotion. Every night and morning he felt the spell—so tender was this strong man's heart—of the tears shed by Timothy at their parting; and the desire rose within him that he might be filled with the joy of another meeting. 3. *Matter for thanksgiving in Timothy's faith which was hereditary.* "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." Something had come to the apostle's knowledge which reminded him of the reality of Timothy's faith. It was not feigned faith, that fails under trial. The apostle thinks of it as a kind of *heirloom* in the family. He could go back himself to two ancestresses of his in whom it dwelt. There was first Lois, his grandmother, who, we can believe, besides being godly according to the Jewish type, was before her end a Christian believer. She had to do with her daughter Eunice becoming a Christian believer. We are told of Eunice, in Acts xvi. 1, that she was a Jewess who believed, while her husband was a Gentile. She in turn had to do with her son becoming a Christian believer. The apostle had all the greater confidence in the reality, and also vitality, of Timothy's faith that (apart from Jewish influences of a godly nature) he was a Christian believer of the third generation. We have the promise that God will keep covenant and mercy with them that love him and keep his commandments to a *thousand* generations. God's intention is that godly and Christian influence should be transmitted. He made one generation to follow another, proceeded on a principle of succession and not of contemporaneousness, that he might thereby have a *godly seed* (Mal. ii. 15). The best established Christians are among those who are of a godly stock. Therefore let the godly upbringing of the young be attended to. At the same time, let those

who have had the advantage of a godly upbringing see that they are not left behind by those who have been reclaimed from ungodly society.

II. EXHORTATION. 1. *Timothy is to stir up his gift.* "For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." Paul is an adept at exhortation. Timothy, from the memory of Lois and Eunice, must catch fire. Nay, he had a personal association with Timothy, in having laid hands on him at his ordination. On that ground he can call upon him to stir up the gift then received, viz. the ministerial gift. Let him be true to his duties as a minister of Christ. 2. *Confirmatory reason pointing to special exhortation.* "For God gave us not a spirit of fearfulness; but of power and love and discipline." Let him stir himself up against cowardice to which, as persecuted, he was exposed, and by this consideration that the imparted spirit in its amplitude excludes cowardice. It is a spirit of power. God has no jealousy of us; he wishes to be served with our strength and not with our weakness. It is a spirit of love; warmth of feeling, and not coldness, God would put into our service. It is a spirit of discipline. So far as this is to be distinguished from the other two words, it points to the guidance of reason. God wishes to be served, not with our ignorance, but with our well-disciplined thoughts. With more power in our wills, with more glow in our affections, with more reason in our thoughts, we shall not cower before opposition. 3. *Timothy is called upon to be specially on his guard against false shame.* "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel." "Shame attends fear; when fear is conquered false shame takes flight" (Bengel). He had no reason for being ashamed on account of his association with the Lord to whom he testified. Neither had he reason for being ashamed on account of his association with Paul, who was not the Lord's servant, but, more honourably (Gal. vi. 17), the Lord's prisoner, i.e. by the will of Christ, more than by the will of Cæsar—a prisoner, the disposal of him extending to the time, and all the circumstances, of his imprisonment. To suffer hardship with the gospel involves an unusual collocation of person and thing. It is usual to interpret the hardship as being suffered with Paul for the gospel. But as the thought requires the fixing of the attention, not on the second, but on both of the preceding clauses, it is better to leave indefinite with whom he is associated in suffering hardship. 4. *Reason against false shame in the power of God.* "According to the power of God." The idea is that we should be free from shame in suffering for the gospel, according to the power on which we have to rely. (1) *It is a saving power.* "Who saved us, and called us with a holy calling." Power has already been displayed toward us in salvation, which we can think of as completed outside of us. It has also been operative within us, in our being called. When our unwillingness to accept of salvation was broken down, then we were called of God. It was with a holy calling that we were called, and it belongs to it as holy that we should be above shame in connection with Christ's cause. The power that has already been displayed toward us is all in the direction of our being saved from this shame. (2) *It is a free power.* "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." It is a power that is not determined in its exercise by our works or deservings. It was according to his own purpose, i.e. not from outward occasion, but arising in the depths of his own being. It was according to a purpose of grace, i.e. in which sinners, or the undeserving, were contemplated as in need. It was according to a purpose of grace in Christ Jesus, i.e. in which there was a looking to human merit only as in Christ. It was according to a purpose of grace before times eternal, i.e. long before man could have to do with it. Being a power so entirely pending on God, we can have confidence that it will go out, in the freest, most gracious manner, toward us. (3) *It is a glorious power.* "But hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought light and incorruption to light through the gospel." Hidden in God in eternity, it was for a time partially manifested. The time of its full manifestation corresponded with the appearing of Christ, which was also the medium of the manifestation. This is the only place in the New Testament in which the appearing is to be identified with the Incarnation, or the whole of Christ's appearance in flesh. That appearing was as one of the weak things of the world. Especially did Christ seem to be the very impersonation of weakness when he was on the cross. And yet this was the grandest

display of power, confounding the mighty; for it is here said that by this appearing he abolished death. He appeared in flesh, and endured death in all its reality, and, by doing so, he has made it no longer a reality to his people. He has made it of none effect. He has made it so that it cannot tyrannize over them. And, though they have to endure death, it is not as a token of God's displeasure, but as his wise and good arrangement, and introduction into a state from which death is for ever excluded. The positive side of the benefit derived from the appearing is presented under a slightly different aspect. It is regarded as presented in the gospel. And as death is a dark power, so the gospel is a light-giving power. What it has brought to light is of the utmost consequence. It is life, and life with the superlative quality of imperishableness. Under heathenism men had no right conception of life. Even with all the help that philosophy could give them, the meaning of life was dark to them. The gospel has shown it to consist in the favour of God, and the quickening of all our faculties under the breath of his Spirit. But specially are we to think of life in its imperishableness. We know that, to the heathen generally, the future was an absolute blank. A few of them had glimmerings, not of a resurrection, but of the survival of the thinking part, with some reward for the good. The gospel has brought immortality into the full clear light. It has given us the certainty of our existence after death. It, moreover, holds out before us the prospect of a life that is to be spent, without intermission or end, in the sunshine of God's love, with ever increased quickening of all our powers—a life in which there will be a reunion of soul and body, of which already we have the earnest in the resurrection of Christ. It is our great privilege that we live under this light of the gospel. It is the imperishableness of the life of God that is here begun that has power to nerve the soul, even to martyrdom.

5. *Reason against false shame in the example of the apostle.* (1) *Suffering connected with his office.* "Whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things." As in 1 Tim. ii. 8, he takes a threefold designation of office. As preacher or herald, it was his duty to cry aloud. As apostle, he was specially invested with authority. As teacher, he had to go among the Gentiles. It was a glad message in relation to which he exercised his office, and it should have brought him many a welcome. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" But it brought him many a rebuff, and much outward disgrace; for at this time he was suffering his second imprisonment in Rome, and was nearing his martyrdom. (2) *Triumph over shame.* "Yet I am not ashamed." The apostle does not exhort Timothy without setting him an example. It was no small matter to him to be counted by men only worthy of imprisonment, and, very soon, of death. But he was so much impressed with the supreme importance of the gospel, that he heeded not the shame. (3) *His personal assurance. Its strength.* "For I know him whom I have believed." As he is here speaking of his being a prisoner, we naturally take the reference to be to him whose prisoner in the eighth verse he declared himself to be, viz. the Lord. He had lived a life of faith on Christ; and he could speak confidently, from his own experience of him. Not I think I know him, but, as one would speak of a friend whom he has long and intimately lived with, I know him. Without experience we cannot have the assurance that excludes doubt. Only when we have tried Christ, and found him sufficient for us in all positions of life, can we rise above the language of hesitation. *Its well-supported nature.* "And I am persuaded that he is able to guard that which I have committed unto him against that day." What is guarded is literally *my deposit*, and, as in the thirteenth verse "deposit" is something committed to Timothy, so some would think here of something committed to Paul, viz. his stewardship. But, as the guardian is also naturally the holder, we naturally think of something committed by Paul to Christ; and what was that but his interest, his stake in the future world, dependent on his faithfulness in this? How did Paul know that it would not turn out a blank, or be much diminished by future failure? The explanation was that he had put it into Christ's hands, and he trusted in him being able to guard it for him against that day, viz. the day of judgment, when it would become irreversibly, gloriously his, being as it were handed back to him by Christ. One who has this well-grounded assurance can meet death even triumphantly.

6. *Timothy is further called upon to attend specially to his orthodoxy.* (1) *The pattern.* "Hold the pattern of sound words which thou hast heard from me, in faith and love

which is in Christ Jesus." There is a form of sound words, *i.e.* there is a correct expression of truth which is to be coveted, because on this depends the healthfulness of the life. To this form Paul had shaped his preaching. He had not indulged in logomachies, or private speculations, or adaptations to other systems, but he had kept himself, as a well-disciplined thinker, to a plain, rational, forcible statement, and urging of what he believed to be necessary for the salvation of souls. Timothy was familiar with his truthful and healthful style; let it be the pattern to which he disciplined his thoughts and his preaching. He could only hold the pattern in the Christian element of faith and love. (2) *The good deposit.* "That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us." This is the same thing under a different aspect, *viz.* the *talent of the catholic faith*, which a preacher has to guard. It is good, has vast blessings connected with it; therefore it is not to be neglected, it is to be kept from all mischances. The preacher must pray, think, use the help of the rule of faith, practise himself. But all his keeping, to be of any avail, must be allowing the Holy Ghost to keep, who is not far to seek, but is an Indweller in our souls. "So he giveth his beloved sleep," delivers him from the consuming restlessness which would haunt him, if the keeping simply depended on himself.—R. F.

Vers. 15—18.—*Contrasts.* I. PHYGELUS AND HERMOGENES. "This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes." The defection here referred to was from Paul and his interests. It extended to all that were in Asia, *i.e.* all Asiatics who at one time had been attached to the apostle, and whose attachment was put to the test when in Rome during his imprisonment. It was to have been expected of them that they would have found their way to his dungeon; but, as if they had put it to themselves whether they would go or not, they chose the latter alternative. They turned away from him. They probably found some excuse in the pressure of business; but in the real character of their action it was turning their back on the imprisoned apostle. In this not very numerous class Phygelus and Hermogenes are singled out for notice, probably because they had showed the greatest unbrotherliness. We know nothing more of them than is mentioned here. It has been their destiny to be handed down to posterity as men who acted an unworthy part toward a noble man in his extremity. They did not know that such an evil immortality was to attach to their action; but their action was on that account only the more free. Let all our actions be upright and generous; for we do not know by which of them we shall be known among men. This defection is referred to Timothy as being within his knowledge; for by their example he was to be deterred from cowardice, and his bravery was to be all the greater that these men were cowards.

II. ONESIPHORUS. There is a distinction observed between the house of Onesiphorus and Onesiphorus himself. With regard to the house of Onesiphorus they are objects of present interest. Blessings are invoked upon them in the sixteenth verse, to the manifest exclusion of Onesiphorus himself. At the close of the Epistle the same thing is observable: "Salute the house of Onesiphorus." With regard to Onesiphorus himself, nothing is said about his present: the past tense is used of him, and a wish is expressed about his future. It may, therefore, be regarded as certain that Onesiphorus was dead. 1. *Interest in departed friends shown in kindness to beloved ones left behind.* "The Lord grant mercy unto the house of Onesiphorus." There are around us the three circles of lovers, friends, acquaintances (Ps. lxxxviii. 18). Our love to the innermost circle is to be most intense, which it can be without interfering with our love to the second circle of friends. The proper cultivation of our affections in our homes will the better qualify us for loving our friends. There is an absence of reserve, and openness to influence, in friendship, which makes it, when properly based, a great blessing. There are duties which we owe to our friends when they are with us, and our duties do not end with their death. Onesiphorus had been the friend of Paul, and, now that he is gone, the large-hearted apostle, in writing to Timothy from his dungeon, breathes a prayer on behalf of the house of Onesiphorus. The Lord, *i.e.* Jesus Christ, the great Overseer of the Churches, and Appointer for the several households of which the Churches are composed, grant them mercy. They were objects of sympathy, in being deprived

of their earthly head on whom it devolved to provide for them, to assist and counsel especially the beginners in life. The Lord mercifully make up for them what they had lost. Would this prayer return from heaven unanswered? Would not this kindly remembrance of them, read in their desolate home, bring good cheer to their hearts, and be an influence for good in all their future life? Would it not also be the means of raising up friends for them? 2. *Interest in the living founded on the past kindness of the dead.* "For he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me." This was after his first answer, apparently during his second imprisonment, when awaiting his second answer. Paul leaned very much on human sympathy. On one occasion he said, "The Lord that comforteth them that are cast down, comforted me by the coming of Titus." So the Lord refreshed him by those visits of Onesiphorus. This friend was true to his name; he was a real *help-bringer*—bringer of comfort and strength to the great warrior whose battles were nearly over. He was a helper in presence of difficulties. He was not ashamed of his chain, *i.e.* braved all the dangers connected with his being regarded as the prisoner's friend. There was difficulty of access to him, such as there had not been during the first imprisonment, when he had his own hired house, and received all that came to him; but Onesiphorus sought him all the more diligently that he knew of his unhelped condition, and overcame all official hindrances. In the strange working of providence, Onesiphorus came to his end before Paul, but his good deeds lived after him, and caused him to be remembered by Paul, and in that form which, had he been conscious of what was taking place on earth, would have been most pleasing to Onesiphorus. And this was not to be wondered at. Onesiphorus loved his home circle—this is an element in the case; but it did not absorb all his attention. He had a place in his heart for friends, and was ready to render them services. And this was acting more truly for the interests of his loved ones than if he had selfishly confined his attention to them. For when he was gone—taken away at a time when he was greatly needed by his children—there were those who were their well-wishers for the father's sake. There was the missionary, by whom there had been so much benefit, invoking his blessing on them. The psalmist says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And this can be explained without bringing in a special miracle. Indeed, the psalmist so explains it in the following verse: "He is ever merciful, and lendeth; and his seed is blessed." That is to say, by his good deeds when he is alive, he raises up friends for his children when he is dead.

3. *Interest in departed friends shown in pious wishes with respect to their future.* "The Lord grant unto him to find mercy of the Lord in that day." The following is to be noted as the teaching of Luther: "We have no command from God to pray for the dead, and therefore no one can sin who does not pray for them. For in what God has neither commanded nor forbidden, no man can sin. Yet because God has not granted us to know the state of the soul, and we must be uncertain about it, thou dost not sin that thou prayest for the dead, but in such wise that thou leave it in doubt and say thus, 'If this soul be in that state that thou mayest yet help it, I pray thee to be gracious unto it.' Therefore if thou hast prayed once or thrice, thou shouldest believe that thou art heard, and pray no more, lest thou tempt God." Beyond that Paul does not go. He follows Onesiphorus into the next world, and, when he thinks of him coming to the settling for what his earthly life had been, he devoutly breathes the wish that he may be mercifully dealt with. Such an expression of feeling is not to be forbidden us as we think of departed friends going forward to judgment; it is to be found in inscriptions in the catacombs. But it has no connection with a belief in purgatory, and is very different from the formal inculcation of prayers for the dead.

4. *Reference to Timothy as to services rendered by Onesiphorus at Ephesus.* "And in how many things he ministered at Ephesus, thou knowest very well." This was additional to services rendered by Onesiphorus to the apostle at Rome. He had not mentioned it before, because it had been within the sphere of Timothy's own observation. But he brings it in now, as what was fitted to support the charge of constancy he is laying on Timothy.—R. F.

EXPOSITION.

CHAPTER II.

Ver. 1.—*Child for son, A.V.; strengthened for strong, A.V. Be strengthened* (ἐνδυναμοῦ); more exactly (as I Luther), *become strong, or, which is the same thing, strengthen thyself*; implying, perhaps, though gently expressed, some previous weakness, as in Heb. xi. 34, "From weakness were made strong;" where the image seems to be that of recovery from sickness. In Eph. vi. 10, however (ἐνδυναμοῦσθε ἐν Κυρίῳ), there is no evidence of preceding weakness, but only a call to use the strength they had; and it may be so here too. The strength, Timothy is reminded, by which he was to fight the good fight, was not his own, but that which would come to him from the grace and love of Jesus Christ (comp. 1 Cor. xv. 10; Phil. iv. 13).

Ver. 2.—*Which for that, A.V.; from for of, A.V. The things which thou hast heard, etc. Here we have distinctly enunciated the succession of apostolical doctrine through apostolical men. We have also set before us the partnership of the presbyterate, and, in a secondary degree, of the whole Church, with the apostles and bishops their successors, in preserving pure and unadulterated the faith once delivered to the saints. There can be little doubt that St. Paul is here alluding to Timothy's ordination, as in 1 Tim. iv. 14; vi. 12; ch. i. 6, 7, 13, 14. Timothy had then heard from the apostle's lips a certain "form of sound words"—something in the nature of a creed, some summary of gospel truth, which was the deposit placed in his charge; and in committing it to him, he and the presbyters present had laid their hands on him, and the whole Church had assented, and confirmed the same. "Thus through many witnesses," whose presence and assent, like that of witnesses to the execution of a deed of transfer of land (Gen. xxiii. 10, 16, 18), was necessary to make the transaction valid and complete, had Timothy received his commission to preach the Word of God; and what he had received he was to hand on in like manner to faithful men, who should be able to teach the same to others also. Commit (παράδου); identifying the doctrine committed to be handed on with the deposit (παράθεσις) of 1 Tim. vi. 20 and ch. i. 14. It is important to note here both the concurrence of the presbyters and the assent of the Church. The Church has ever been averse to private ordinations, and has ever associated the people as consentient parties in ordination (Thirty-first Canon; Preface to "Form and Manner of Making of Deacons," and rubric at close—"in the face of the Church;"*

"Form and Manner of Ordering of Priests"—"Good people," etc.).

Ver. 3.—*Suffer hardness with me for thou therefore endure hardness, A.V. and T.R.; Christ Jesus for Jesus Christ, A.V. and T.R. Suffer hardness with me* (συγκαταθήσῃ), which is the reading "supported by the weightiest authorities" (Huther), as in ch. i. 8. The simple form κακοπάθησον, which is the reading of the T.R., occurs also in ver. 9 of this chapter, in ch. iv. 5, and in Jas. v. 13, and κακοπαθεία in Jas. v. 10. Both these simple forms are classical. But the context favours the compound form, and is supported by ch. i. 8, 12. (For the sentiment, see the "Ministration of Public Baptism"—"We receive this child," etc.)

Ver. 4.—*Soldier on service for man that warreth, A.V.; in for with, A.V.; enrolled him as for hath chosen him to be, A.V. Soldier on service* (στρατεύμενος); as 1 Cor. ix. 7 (see, too, 1 Tim. i. 18). In Luke iii. 14 στρατεύμενος is rendered simply "soldiers," with margin, "Greek, soldiers on service." There is no difference in meaning between the "man that warreth" in the A.V., and the "soldier on service" of the R.V. Affairs (πραγματείας); only here in the New Testament, but common in the LXX., and in classical Greek, where it means, as here, "business," "affairs," "occupation," "trade," and the like, with the accessory idea of its being an "absorbing, engrossing pursuit." Enrolled him, etc. (στρατολογήσαντι); only here in the New Testament, not found in the LXX., but common in classical Greek for "to levy an army," "to enlist soldiers." The great lesson here taught is that the warfare of the Christian soldier requires the same concentration of purpose as that of the earthly warrior, if he would win the victory.

Ver. 5.—*Also a man for a man also, A.V.; contend in the games for strive for masteries, A.V.; he is not for yet is he not, A.V.; have contended for strive, A.V. Contend in the games* (ἀθλῇ); only here in the New Testament, and not found in the LXX., but common in classical Greek. It means "to contend for ἀθλον" the prize, to be an "athlete." This is also the meaning of the A.V. "strive for masteries." "To strive," means properly to contend with an antagonist, and "mastery" is an old English word for "superiority," "victory," or the like. Dryden has "mastership" in the same sense—

"When noble youths for mastership should strive,
To quit, to run, and steeds and chariots drive."

(Ovid, 'Met,' bk. I.)

Lawfully (*voulweis*, as 1 Tim. i. 8); according to the laws and usage of the games. So Timothy must conform to the laws of the Christian warfare, and not shrink from afflictions, if he would gain the great Christian prize.

Ver. 6.—*The first to partake for first partaker*, A.V. That labourereth (*τὸν κομιῶντα*). Let not Timothy think to shirk labour and yet enjoy its fruits. (For *κομιῶντα*, see note on 1 Tim. v. 17.)

Ver. 7.—*For the Lord shall give for and the Lord give*, A.V. Consider what I say. The apostle's lessons had been given in parables or similitudes. He therefore begs Timothy to note them well, lest the application to himself should escape him, suggesting further that he should seek the necessary wisdom and understanding from God. So our Lord, at the end of the parables recorded in Matt. xiii., says to his disciples in ver. 51, "Have ye understood all these things?" and elsewhere, "He that hath ears to hear, let him hear." Understanding (*σύνεσθαι*); one of the special gifts of the Spirit (Isa. xi. 2, LXX.; see Col. i. 9; ii. 2).

Ver. 8.—*Jesus Christ, risen from the dead for that Jesus Christ . . . was raised from the dead*, A.V.; *of the seed of David for Jesus Christ of the seed of David*, A.V. Remember Jesus Christ. The A.V. seems to give the sense more correctly than the R.V. The point of the exhortation is to remember that Jesus Christ was raised from the dead, and by that remembrance to be encouraged to face even death courageously. The verb *μνημονεύω*, in the New Testament, usually governs the genitive case as e.g. Acts xx. 35; Gal. ii. 10. But in 1 Thess. ii. 9; Matt. xvi. 9; Rev. xviii. 5, it has an accusative, as here, and commonly in classical Greek. There seems to be hardly sufficient ground for the distinction mentioned by Bishop Ellicott, that with a genitive it means simply "remember," with the accusative "keep in remembrance." It is more difficult to determine the exact force and intent of the clause, "of the seed of David." It seems, however, to point to Christ's human nature, so as to make the example of Christ's resurrection apposite as an encouragement to Timothy. And this view is much strengthened by Rom. i. 3, where the addition, "according to the flesh," as contrasted with "the Son of God according to the Spirit of holiness," marks the clause, "of the seed of David," as specially pointing to the human nature of Christ. The particular form which the reference takes probably arises from the form to which the apostle refers us as "my gospel." In that creed, which was the epitome of the gospel as preached by St. Paul, there was no doubt mention made of Christ's Davidic descent.

Others, as Huther, think the clause points to the Messianic dignity of David. Others, that it is inserted in refutation of the Docetæ, and to show the reality of the death and resurrection of Christ; or that it is meant to mark especially the fulfilment of prophecy. But the first explanation is quite satisfactory, and the general purpose of the reference to our Lord as intended to encourage Timothy to endure hardness as a good soldier of Jesus Christ, is fully borne out by the "faithful saying" in vers. 11 and 12, "If we died with him, we shall also live with him; if we endure, we shall also reign with him."

Ver. 9.—*Hardship for trouble*, A.V.; *unto for even unto*, A.V.; *as a malefactor for as an evil-doer*, A.V.; transposition of clause, *unto bonds*. Wherein (*ἐν ᾧ*); i.e. in which gospel, in the preaching of which. Suffer hardship (*κακοπαθεῖν*); as ver. 3, T.R. Unto bonds (*μέχρι δεσμῶν*). So *μέχρι θανάτου*, Phil. ii. 8; *μέχρι αἵματος*, Heb. xii. 4; but most frequently of time, "until," as Matt. xi. 23; xiii. 30; Acts x. 30, etc. A malefactor (*κακοῦργος*); as Luke xxiii. 32, 33, 39; common in classical Greek. Bonds (*δεσμῶν*); as Acts xvi. 29; Phil. i. 7, 13, etc.; Col. iv. 18. So St. Paul calls himself *δεσμιος*, in respect of these bonds (Eph. iii. 1; iv. 1; ch. i. 8; Philem. 1, 9). The Word of God is not bound. A beautiful reflection of an utterly unselfish mind! The thought of his own bonds, likely soon to be exchanged for the bonds of a martyr's death, awakens the comforting thought, "Though they bind me with an iron chain, they cannot bind the gospel. While I am here, shut up in prison, the Word of God, preached by a thousand tongues, is giving life and liberty to myriads of my brethren of the human race. The tyrant can silence my voice and confine it within the walls of my dungeon; but all the while the sound of the gospel is going through all the earth, its saving words to the ends of the world; and I therein rejoice, yea, and will rejoice; and not all the legions of Rome can take this joy from me."

Ver. 10.—*Sake for sakes*, A.V.; *also may for may also*, A.V. Therefore (*διὰ τοῦτο*); *for this cause*. Some (Wiesinger, Alford, etc.) refer this to what follows, viz. "that the elect may obtain the salvation," etc., after the model of 1 Tim. i. 16 and Philem. 15, where *διὰ τοῦτο* clearly refers to the words which follow. But the interposition of the words, *διὰ τοῦτο ἐκλεκτοῖς*, is strongly adverse to this view. It seems, therefore, rather to refer collectively to all the considerations which he had just been urging upon Timothy, perhaps especially the last, of the resurrection of Christ, which he now again enforces by his own example of willing suffering in order that the elect may obtain

the eternal salvation which is in Jesus Christ—adding, in vers. 11 and 12, the encouragement to suffering derived from the “faithful saying.” I endure (*ὀνομέω*); the exact force of which is seen in the substantive *ὀνομοσύνη*, patience, so frequently attributed to the suffering saints of God.

Ver. 11.—*Faithful is the saying for it is a faithful saying, A.V.; died for be dead, A.V. Died; f.e. in baptism (Rom. vi. 8), as denoted by the aorist. But the death with Christ in baptism is conceived of as carrying with it, as a consequence, the daily death of which St. Paul speaks so often (Gal. ii. 20; 1 Cor. xv. 31; 2 Cor. iv. 10), as well as the death to sin.*

Ver. 12.—*Endure for suffer, A.V.; shall deny for deny, A.V. and T.R. Endure; as ver. 10. Mark the present tense as distinguished from the aorist in ἀπεθάνομεν, betokening patient continuance in suffering. If we shall deny him (ἀρνησόμεθα); comp. Matt. x. 30; Luke xii. 9; Acts iii. 13, 14, etc.*

Ver. 13.—*Are faithless for believe not, A.V.; he for yet he, A.V.; for he for he, A.V. and T.R. Are faithless (ἀπιστοῦμεν); meaning the same as the A.V. believe not, which is everywhere in the New Testament the sense of ἀπιστία (Mark xvi. 11; Luke xxiv. 11; Rom. iii. 3, etc.). (For the contrast between man's unbelief and God's faithfulness, see Rom. iii. 3.) He cannot deny himself, by coming short of any promise once made by him (comp. Titus i. 2; Heb. vi. 18; x. 23, etc.). This and the two preceding couplets in vers. 11 and 12 make up “the faithful saying” spoken of in ver. 11 (see 1 Tim. i. 15, note).*

Ver. 14.—*In the sight of for before, A.V.; to for but to, A.V.; them that hear for the hearers, A.V. Put them in remembrance (ὁμιλοῦμιν); John xiv. 26; Titus iii. 1; 2 Pet. i. 12). St. Paul skilfully strengthens his preceding exhortations to Timothy by now charging him to impress upon others—referring, perhaps, especially to “the faithful men” spoken of in ver. 2, but generally to the whole flock committed to him—the truths which he had just been urging upon Timothy. Charging (διαμαρτύρομενος); as 1 Tim. v. 21 and oh. iv. 1. Strive . . . about words (λογομαχεῖν); only here in the New Testament or elsewhere. But λογομαχία occurs in 1 Tim. vi. 4 and in late Greek. Another reading is λογομάχει, as if addressed to Timothy himself, but λογομαχεῖν is supported by the best authorities, and agrees best with the context. To no profit; literally, useful for nothing; serving no good purpose. Χρήσιμον, which occurs nowhere else in the New Testament, is found repeatedly in the LXX., and is very common in classical Greek, where it is followed by eis, ἐπὶ, and πρὸς. The*

construction is “not to strive about words, a thing useful for nothing, but, on the contrary, tending to subvert those who hear such strife.” To the subverting (ἐπὶ καταστροφῇ); elsewhere only in 2 Pet. ii. 6, where it is used of a material overthrow, as it is in the LXX. of Gen. xix. 29, to which St. Peter is referring. The history of its use here of a moral overthrow, which is not borne out by its classical use, seems to be that the apostle had in his mind the very common metaphor of οἰκοδομή, edification, as the proper result of speaking and teaching, and so uses the contrary to “building up,” viz. an “overthrowing” or “destruction,” to describe the effect of the teaching of those vain talkers and deceivers (comp. ver. 18).

Ver. 15.—*Give diligence to present for study to show, A.V.; handling aright for rightly dividing, A.V. Give diligence. The A.V. “study,” if we give it its proper force, as in the Latin studeo, studium, studiosus, expresses the sense of σπουδασον exactly. Zeal, earnest desire, effort, and haste, are all implied in it (comp. ch. iv. 9, 21; Titus iii. 12; 2 Pet. i. 10, 15; iii. 14). To present thyself (παραστήσαι, to present); as in Luke ii. 22; Acts i. 3; ix. 41. In 1 Cor. viii. 8 it has the sense of “to commend,” nearly the same as δόκιμον παραστήσαι. The rendering, to show thyself, of the A.V. is a very good one, and is preserved in the R.V. of Acts i. 3. Approved (δόκιμον; Rom. xvi. 10; 1 Cor. xi. 19, etc.); one that has been tried and tested and found to be sterling; properly of metals. This, with the two following qualifications, “a workman that needeth not to be ashamed,” and “one that rightly handles the Word of truth,” is the character which Timothy is exhorted to appear in before God. The dative τῷ Θεῷ is governed by παραστήσαι, not by δόκιμον. A workman (ἐργάτην). How natural is such a figure in the mouth of Paul, who wrought at his trade with Aquila and Priscilla (Acts xviii. 3), and was working night and day at Thessalonica, that he might earn his own living! That needeth not to be ashamed (ἀνεπαίσχυτον); not found anywhere else, either in the New Testament or in the LXX., or in classical Greek. Bengel hits the right force of the word when he renders it “non pudendum,” only that by the common use of the passive participial form (compare ἀνεπαίσχυτος, ἀνεπεύνητος, ἀναριθμητος, etc.), it means further “that cannot be put to shame.” The workman whose work is skimped is put to shame when, upon its being tested, it is found to be bad, dishonest work; the workman whose work, like himself, is δόκιμος, honest, conscientious, good work, and moreover sound and skilful work, never has been, and never can be, put to shame. St. Paul shows how to secure its being good work,*

viz. by its being done for the eye of God. Handling aright the Word of truth (ὁρθοτατοῦντα τὸν λόγον τῆς ἀληθείας). The verb ὁρθοτατοῦν occurs only here in the New Testament. In the LXX., in Prov. iii. 6, it stands for "he shall direct [or, 'make straight'] thy paths;" and so in Prov. xi. 5. The idea is the same as that in Heb. xii. 13, "Make straight paths for your feet (τροχὰς ὁρθὰς ποίησατε)." But this does not at all suit the context. We must look, therefore, at the etymology of the word. Ὀρθοτατοῦν must mean "to cut straight," and, as the apostle is speaking of a good workman, he must be thinking of some work in which the workman's skill consists in cutting straight: why not his own trade, in which it was all-important to cut the pieces straight that were afterwards to be joined to each other (see ὁρθότομος and ὁρθοταύλα)? Hence, by an easy metaphor, "divide rightly," or "handle rightly, the Word of truth," preserving the true measure of the different portions of Divine truth.

Ver. 16.—*Profane for profane and vain, A.V.; proceed further in ungodliness for increase unto more ungodliness, A.V.* *Shun* (ἡρεῖσθαι, as in Titus iii. 9); literally, *step out of the way of, or stand away from*—an unusual use of the word, found also in Josephus, 'Ant. Jud.' iv. vi. 12. *Profane babblings* (see 1 Tim. iv. 7; vi. 20). They will proceed (προκόψουσιν); see note on προκοπή in 1 Tim. iv. 15. *Further in ungodliness* (ἐν πλείον ἀσεβείας); surely better rendered in the A.V. to *more ungodliness*. It may be questioned whether "they" refers to the babblers or to the false teachers. It makes very good sense to say, "Avoid these profane babblings, for they won't stop there—they will grow into open impiety and blasphemy." But ver. 17, as Alford observes, is in favour of the "teachers" being the subject of "will proceed;" but it is not conclusive. If a full stop be put after "ungodliness," as in the A.V., ver. 17 comes in quite naturally with the further statement that "their word will eat as doth a gangrene."

Ver. 17.—*Gangrene for canker, A.V.* Their word; as opposed to "the Word of truth" in ver. 15. Will eat (νομῆς ἐξεί); i.e. spread, like a gangrene, which gradually enlarges its area, corrupting the flesh that was sound before. So these heretical opinions spread in the body of the Church which is affected by them. Νομή is literally "pasture" (John x. 9), "grazing of flocks," and hence is applied to fire (Polybius), which as it were feeds upon all around it, and, in medical language (Hippocrates), to sores and gangrenes, which grow larger and depasture the flesh. Of whom; of the number of those pointed at in the phrase,

"their word." *Hymeneus*; probably the same person as is mentioned as a blasphemer in 1 Tim. i. 20. *Philetus*. Nothing is known of him.

Ver. 18.—*Men who for who, A.V.* Have erred (ἡσάδωσαν); see 1 Tim. i. 6 (note) and vi. 21. In Matt. xxii. 29 and in Mark xii. 24 our Lord's word for "erring" is πλανᾶσθε. It is remarkable that it was the subject of the resurrection which was so misunderstood in both cases. The heretics to whom St. Paul here alludes probably explained away the resurrection, as the Gnostics in the time of Irenæus and Tertullian did (Huther), by spiritualizing it in the sense of Rom. vi. 4; Eph. ii. 1; Col. ii. 12; iii. 1, etc. It is the usual way with heresy to corrupt and destroy the gospel, under pretence of improving it. And there are always some weak brethren ready to be deceived and misled. *Overthrow* (ἀνατρέπουσι); elsewhere in the New Testament only in Titus i. 11; but common in LXX. and in classical Greek.

Ver. 19.—*Humbleit for nevertheless, A.V.; firm foundation of God standeth for foundation of God standeth sure, A.V.; this for the* (1611 copy), *A.V.; the Lord for Christ, A.V.* and T.R.; *unrighteousness for iniquity, A.V.* The firm foundation of God standeth; i.e., though the faith of some is thrown down like a wall built with untempered mortar, the foundation which God has laid fast and firm stands unmoved and unmovable. This is equally true of individual souls (the αἰσθητὰ ψυχὰν of Chrysostom), and of the Church, against which the gates of hell shall not prevail. Compare our Lord's saying, when the Pharisees were offended at him, "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. xv. 13); and those in John x. 28, 29; and 1 John ii. 19. *Θεμέλιος* in classical Greek is always an adjective agreeing with λίθος expressed or understood. In the New Testament it is used only as a substantive (Luke vi. 48; 1 Cor. iii. 10; 1 Tim. vi. 19, etc.). Here the word seems to be employed, not so much to denote a foundation on which a house was to be built, as to denote strength and solidity. The elect of God are like foundation-stones, which may not be moved. *Having this seal.* In Rev. xii. 14 the twelve foundation-stones of the new Jerusalem were each inscribed with the name of an apostle. In like manner there are inscriptions, of the nature of seals, on God's strong foundations, showing their immutable condition. One is, "THE LORD KNOWETH THEM THAT ARE HIS," taken *verbatim* from the LXX. of Numb. xvi. 5; the other is, "LET EVERY ONE THAT NAMED THE NAME OF THE LORD DEPART FROM UNRIGHTEOUSNESS." This is nowhere to be found in the Old Testament.

The first part of the verse is indeed equivalent to *Kúpie . . . τὸ δνομα σου δνομαζομεν* in Isa. xvi. 13, but there is nothing to answer to the second part. The passages quoted by commentators from Numb. xvi. 26 and Isa. lii. 11 are far too general to indicate any particular reference. Possibly the motto is one of those "faithful sayings" before referred to. The two inscriptions, taken together, show the two sides of the Christian standing—God's election, and man's holiness (comp. 1 John i. 6; iii. 7, 8).

Ver. 20.—*Now for but, A.V.; unto for to, A.V. (twice). Now in a great house, etc.* "Now" is hardly the right conjunction. It should rather be "howbeit." The object of the figure of the various vessels in the "great house" is to show that, though every one that names the Name of the Lord ought to depart from unrighteousness, yet we must not be surprised if it is not so, and if there are found in the Church some professing Christians whose practice is quite inconsistent with their profession. Perhaps even the vilest members of the visible Church perform some useful function, howbeit they do not mean it. With this mention of the vessels, compare the enumeration in 1 Cor. iii. 12. *Of earth (ὀστράκινα)*; only here and 2 Cor. iv. 7, where it is also applied to *σκεύη*, "earthen vessels;" as it is in the LXX., e.g. Lev. vi. 28; and to *ἀργός* (Numb. v. 17). *ὀστράκον* is "a tile." (For the same figure, see Rom. ix. 22, 23.)

Ver. 21.—*Meet for and meet, A.V. and T.B.; prepared for and prepared, A.V. Purge himself from these (ἐκκαθάρῃ); stronger than the simple καθάρῃ, "thoroughly purge himself," as in 1 Cor. v. 7 (the only other place in the New Testament where it occurs) and as in classical Greek. It is used also by the LXX. in Judg. vii. 4, as the rendering of קָרַץ, to try metals. The idea, therefore, seems to be that of separation, and, if so, "from these" may certainly mean from the false teachers described under the image of the vessels unto dishonour, as usually explained. At the same time, the image is better sustained if we understand "from these" to mean the babblings, and ungodliness, and eating words of the heretics denounced. It is hardly natural to imply that one vessel in the house will become a golden vessel by purging itself from the wooden and earthen vessels. Neither is separation from the false teachers the point which St. Paul is here pressing, but avoidance of false doctrines. Meet for . . . use (εὐχρηστος); only here and ch. iv. 11 and Philem. 11. Also Prov. xxix. (xxxi.) 13, LXX. Common in classical Greek. The master (τῷ δεσπότῃ); the master of the house, the οἰκοδεσπότης.*

Ver. 22.—*But flee for flee also, A.V.; and follow after for but follow, A.V.; love for*

charity, A.V. Youthful (νεωτερίκας); of or belonging to νεώτεροι, young men; "cupiditates adolescentiæ" (Tacit., 'Hist.' i. 15). The word only occurs here in the New Testament, never in the LXX., but is found in Josephus, who speaks of αἰθαβέλα νεωτερίκη, "youthful arrogance," and is common in classical Greek. Lusts (ἐπιθυμίας) include, besides the σαρκικαὶ ἐπιθυμίας of 1 Pet. ii. 11, all those ill-regulated passions to which youth is peculiarly liable, such as intemperance, love of company, arrogance, petulance, ambition, love of display, levity, vehemence of action, wilfulness, and the like. Timothy at this time was probably under forty (see note on 1 Tim. iv. 12, and Ellicott on ditto). Follow after (δίωκε); as 1 Tim. vi. 11, where, as here, it is in contrast with φέρε. Eagerness in pursuit, and difficulty in attainment, seem to be indicated by the word. With them, etc. (μετὰ τῶν ἐπικαλουμένων, κ.τ.λ.). "With them" may mean either pursue righteousness, etc., in partnership with all who call upon the Lord; i.e. make the pursuit of righteousness, etc., your pursuit, as it is that of all who call upon the Lord; or it may be construed with εἰρήνην, so as to limit the exhortation to peace to those who call upon the Lord, εἰρήνην μετὰ τῶν ἐπικαλουμένων, "peace with those that call," etc., which is the construction in Heb. xii. 14 and Rom. xii. 18. It is, however, remarkable that in both these passages, which are referred to for the grammar, the inference from the doctrine goes rather the other way, as they teach "peace with all men." So does the balance of the sentence here.

Ver. 23.—*Ignorant questionings for unlearned questions, A.V.; refuse for avoid, A.V.; gender for do gender, A.V. Ignorant (ἀπαιδεύτους); only here in the New Testament, but not uncommon in the LXX., applied to persons, and in classical Greek. Unlearned is quite as good a rendering as ignorant. It is a term applied properly to ill-educated, ill-disciplined people, and thence, by an easy metonymy, to the questions such persons delight in. Questionings (ζητήσεις); see 1 Tim. i. 4, note, and Titus iii. 9. Refuse (παράιτου); "have nothing to do with" (see 1 Tim. iv. 7; Titus iii. 10). Gender (γεννώσι). This is the only place in the New Testament where γεννώ is used in this metaphorical sense, unless Gal. iv. 24 is included. (For the sentiment, see 1 Tim. vi. 4, "Whereof cometh envy, strife," etc.) Strifes (μάχας); compare μάχας νομικάς, "fightings about the Law" (Titus iii. 9); and "wars and fightings" (Jas. i. 2). Compare, too, the verb λογαμαχείν, in ver. 14. Nothing can be more emphatic than St. Paul's warnings against foolish and angry controversies about words, and yet nothing*

has been more neglected in the Church, in all ages.

Ver. 24.—*The Lord's servant for the servant of the Lord, A.V.; towards all for unto all men, A.V.; forbearing for patient, A.V.* The Lord's servant (δούλον Κυρίου). So St. Paul repeatedly describes himself (Rom. i. 1; Gal. i. 10; Phil. i. 1; Titus i. 1), as do also the apostles James, Peter, Jude, and John (Jas. i. 1; 2 Pet. i. 1; Jude 1; Rev. i. 1). The term seems, therefore, especially (though not exclusively, Eph. vi. 6; 1 Pet. ii. 16; Rev. xix. 2, 5; xxii. 3) to describe those whose office it is to preach the gospel, either as apostles or as ministers (Col. iv. 12). Must not strive (μάχεσθαι); a conclusive reason against engaging in those foolish and ignorant questionings which necessarily engender strife. Gentle (ἥπιον); only here and in 1 Thessa. ii. 7, where we see how St. Paul carried this precept into practice. A nurse does not meet the child's waywardness by blows or threats, but by gentleness and love. It is a classical word. Apt to teach (see 1 Tim. iii. 2, note). Forbearing (ἀνεξικακίαν); only here in the New Testament, not found in the LXX., and only in late Greek. It means literally "bearing up against ill treatment," patiently enduring it.

Ver. 25.—*Correcting them for instructing those, A.V.; peradventure God for God peradventure, A.V.; may for will, A.V.; unto the knowledge for to the acknowledging, A.V.* Correcting (παιδεύοντα), παιδεύειν means properly to "educate," "bring up," or "train" a child. Hence sometimes the idea of teaching predominates, sometimes that of correcting or chastising. Here the context shows that the idea of teaching is predominant—partly because the word suggests something contrary to the ἀπαίδευτοι (πῆσις of ver. 23, and partly because the end of this παιδεία is to bring them to the knowledge of God's truth. The A.V. "instructing" is therefore the right word here. Them that oppose themselves (τοὺς ἀντιδιαθεμένους); only here in the New Testament or the LXX., or in classical Greek. Literally, those who arrange or set themselves in opposition; or, in one word, "opponents," referring, no doubt, chiefly to such ἀντιλέγοντες as are mentioned in the very similar passage, Titus i. 9 (see too Titus ii. 8). If peradventure (μήποτε). "Μήποτε, in later Greek, loses its aversive meaning ('lest at any time'), and is almost equivalent to εἴποτε" (Alford, *in loc.*)—equivalent to "in case God should," etc. Repentance (μετάνοια); such a change of mind as shall lead them to embrace the truth. Knowledge (ἐπίγνωσις); almost invariably used of the knowledge of God or of God's truth (eb. iii. 7; Rom. i. 28; Eph. i. 17; iv. 18; Col. i. 9, 10;

iii. 10; Titus i. 1; Heb. x. 26, etc.). The truth; that truth which before they set themselves to oppose, disputing against it and resisting it. The servant of the Lord must never despair of any one, never throw an additional obstacle in any one's way by roughness or harsh speech, and never allow unkind feelings to be roused in his own breast by the perverseness or unreasonableness of them that oppose themselves to him.

Ver. 26.—*They for that they, A.V.; having been taken captive by the Lord's servant unto the will of God for who are taken captive by him at his will, A.V.* Having been taken captive, etc. This is undoubtedly a difficult passage. We will first take the individual words, and then turn to the general meaning. Recover themselves (ἀναρῆψασιν); only found here in the New Testament, and never in the LXX. In classical Greek, where it is, however, uncommon, it means literally "to recover from drunkenness," hence, "to come to one's self," "to come to a right mind" (see Steph., 'Thes.'). Snare (παγίς); as 1 Tim. iii. 7; vi. 9. Compare the use of παγιδεύω (Matt. xxii. 15). Having been taken captive (ἐζωγράφμενοι); only found in the New Testament in Luke v. 10 besides this place, but common in the LXX. and in classical Greek, in the sense of "to take alive," of prisoners of war, who, if not ransomed, always became slaves of the conqueror. Here, therefore, the meaning is "having been captured and enslaved." By him (margin), (ὅν αὐτοῦ); i.e. of course the devil, who had just been named as having ensnared them. Unto the will of him (margin), (ἐκείνου θέλημα). The difficulty of the passage lies in the word ἐκείνου, which at first sight seems to indicate a different antecedent from the antecedent of αὐτοῦ. This grammatical difficulty has led to the strange rendering of the R.V., and to the wholly unjustifiable intrusion into the text of the words, "the Lord's servant" and of "God," producing altogether a sentence of unparalleled awkwardness and grotesqueness, and utter improbability. But there is no real difficulty in referring ἐκείνου to the same person as αὐτοῦ (meaning in both cases the devil), as in the passage from Plato's 'Cratylus,' cited by Huther, after De Wette, the cause of the use of ἐκείνου being that St. Paul was at the moment emphasizing the fact of these captives being deprived of their own will, and made subservient to the will of another. The passage may be paraphrased: "If peradventure God may give them repentance unto the knowledge of the truth, so as to recover themselves out of the snare of the devil, after they had been led captive by him, so as to be no longer their own masters, but obliged to do his will."

The implied contrast is *ὅτι τὰ ταυτῶν ἀλλ' ἐκείνου θέλημα*, just as in the *παραβολή* from the 'Cratylus,' p. 430 (vol. iv. p. 306, Bekker's edit.), *ἐκείνου* is contrasted with *γυναικός*. The full passage is *Δεῖται αὐτῷ ἂν μὲν τύχη ἐκείνου εἰκόνα, ἂν δὲ τύχη, γυναικός*. Another example of the transition from *αὐτός* to *ἐκείνος* is in John i. 7, 8, *Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ οὐκ ἦν ἐκείνος τὸ φῶς, κ.τ.λ.*, where there is a contrast between John as the witness and Christ as the true Light (compare, too, John iv. 25, where *ἐκείνος* has the force of "not you, but he"). For the general turn of phrase, comp. 2 Cor.

x. 5, "Bringing into captivity every thought to the obedience of Christ," where *αἰχμαλωτίζοντες* (see ch. iii. 6) corresponds to *ἐζωγραμένοι*, and *εἰς τὴν ὑπακοήν τοῦ Χριστοῦ* to *εἰς τὸ ἐκείνου θέλημα*. It should be noted further that the sentence is certainly rather a peculiar one, from the use of such uncommon words as *ἀνανήφω* and *ζωγρέω*, and the mixture of metaphors. But the sense of the A.V. is fully borne out. The interpretation preferred by Bishop Ellicott is "they may recover themselves from the snare of the devil unto his will (viz. God's), having (previously) been led captive by him (viz. the devil)."

HOMILETICS.

Vers. 1—14.—*Endurance the lot of Christ's ministers.* Continual endurance of evil, whether directed specially against himself, or generally thwarting the cause which he has most at heart, is the ordinary lot of the minister of Jesus Christ exercising his ministry in an evil world. And in order to be ready to encounter this evil, actively or passively, as the case may require, a complete concentration of purpose on the fulfilment of his ministry is absolutely required. If the heart is divided between the ministry of God's Word and the enjoyment of an easy life, there will be a constant temptation to avoid those various forms of "hardship" which properly belong to the campaign of the soldiers of Christ. Troubles will be shirked rather than endured; and ministerial duties will be made to stand on one side when they interfere with the inclinations of the moment. Labour will be evaded when the soul calls for ease. The determined struggle, and the sturdy stand against evil, whether in his own heart or in the world around him, will be postponed to a more convenient season, while weak compromises and sinful compliances take their place in the immediate present. At the same time, contradiction and opposition, crooks and crosses of various kinds, untoward events, troubles, disappointments, and difficulties of all sorts, will be met, not in the spirit of Christian fortitude, not in the spirit of Christian meekness and patience, but with petulant complaints, or with roughness and ill temper, as running against the current of the love of ease in the soul. It is, therefore, incumbent upon the servant of God to be wholly given up to the ministry which he has received. He must resolutely shake off the entanglements of the affairs of this life, that he may please him who called him to be a soldier. He must feel, "My work in life, my mission, the dispensation committed to me, is to advance the kingdom of Christ in the world. I am set by my Lord and Master for the defence of the gospel—to preach it, to vindicate it, to uphold it against all gainsayers, to adorn it with my own life, to use my utmost endeavour for its maintenance, its propagation, its triumphs. I must no more shrink from obloquy, from labour, from suffering, from troubles, or, if need be, from bonds and death, in the fulfilment of this work and ministry, than the soldier shrinks from fatigue and exposure, from hunger and hardship, from wounds and from death, in bravely discharging the duties of his warfare." For his encouragement in carrying out this resolve, he has the example of his Lord who suffered unto death and was raised again from the dead. He has the example of the apostles who endured troubles and bonds and imprisonment, and yet saw the gospel which they preached triumphing over all opposition. He has the promises of God assuring life, and a kingdom, to those who suffer and die with Christ. And so, accepting endurance as the portion of Christ's servants, he pursues his ministry diligently, joyfully, and steadfastly, throws his whole strength into it, and looks forward with an unwavering hope to obtain the salvation which is in Christ Jesus with eternal glory.

Vers. 15—26.—*The skilful workman.* Besides the concentration of purpose, and the willingness to endure, which are necessary to the faithful minister of Christ, two

other qualifications are no less needed. The one is skill in his work; the other is gentleness and patience in dealing with those that oppose themselves. By skill in his work we mean both the knowing what to avoid and shun, and the effective handling of the Word of truth. The minister of Christ who wastes his time, and spends his strength in foolish and unlearned questions and profane babblings; who strives about words to no profit; who dabbles with philosophy and vain deceit, after the traditions of men, and not after Christ; who intrudes into things which he hath not seen, bringing in strange doctrines and carnal ordinances, and laying burdens upon the consciences of his hearers, which God has not laid;—however earnest he may be, and however willing he may be to endure trouble in defence of his teaching, is not a workman approved unto God, or one that needeth not to be ashamed of his work. He builds upon the foundation hay and stubble, instead of gold and costly stones. But the skillful workman shuns this. He will not allow himself to be enticed into unprofitable controversies, or fritter away his zeal upon things of no moment. But he bends all the powers of his mind to divide rightly the Word of truth. Holy Scripture is his model. What is made much of in Scripture he makes much of in his teaching. He endeavours to preserve the relative proportion of doctrines which he finds in the inspired pages; to treat of doctrine and of practice in the same way that they are treated of in the Word—to speak as do the oracles of God. His aim is neither to exaggerate nor to attenuate; to speak soberly, but not to speak coldly; to say nothing that ought not to be said, and to leave unsaid nothing that ought to be said. Thus will he be a workman that needeth not to be ashamed, “rightly dividing the Word of truth.” The other qualification is scarcely less important. “The Lord’s servant must not strive.” He must meet contradiction, opposition, gainsaying, with gentleness, meekness, and love. The voice of his Master was not heard in the street, lifted up in anger, or crying out in wrangling and disputes. He neither reviled his revilers nor threatened his persecutors. His servant must be like him. Loving, forbearing, patient, apt to teach, with a burning desire to save his opponents, he must go on his work, despairing of none, wearied out by none, praying for all, if God peradventure will give them repentance to the acknowledging of the truth, and bring them out of the captivity of sin into the glorious liberty of the children of God.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*Exhortation to Timothy to be strong.* The apostle founds upon the foregoing examples and warnings an admonition to Christian firmness and courage.

I. THE NEED OF SPIRITUAL STRENGTH. “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” 1. *Strength was necessary to meet the difficulties and dangers of his official life at Ephesus.* 2. *The admonition was probably needed on account of the discouragements which Timothy himself must have felt at the conduct of the Asiatic deserters.* 3. *Strength is the spring of happy activity in any sphere.* “The joy of the Lord shall be your strength.”

II. THE SOURCE OF THIS SPIRITUAL STRENGTH. “The grace that is in Christ Jesus.” It seems strange to say, “Be strong,” to a spiritually discouraged man, as it would be strange to say the same thing to a physically weak man. The injunction is reasonable, however, when we consider that the source of our renewed power is at hand. The grace of Christ is the inward power which enables us “to will and to do of his good pleasure.” “Be strong in the Lord, and in the power of his might” (Eph. vi. 10). Here lies the true source of our strength. The apostle declared he could do all things through Christ who strengthened him.—T. C.

Ver. 2.—*Admonition to Timothy respecting the appointment of faithful preachers.* At such a period of unfaithfulness and timidity, it was necessary to provide for the continuous wants of the Church.

I. THE TRUST TIMOTHY IS TO DELIVER TO FAITHFUL MEN. “The things which thou heardest from me among many witnesses.” 1. *Timothy heard these things from the apostle at his ordination, but oftener still during his long missionary travels,* when he would hear the apostle discourse to large and varied congregations of both Jews

and Gentiles. 2. *The substance of his preaching would be the grand outlines of Pauline theology*, as they are exhibited in the Epistles, Jesus Christ being the central theme. 3. *There is nothing here to countenance the Roman idea of tradition*, as if Timothy was to transmit a body of oral instruction to the latest generations, through successive generations of teachers. The instructions in question are actually contained in the Scriptures, and are no longer committed to the doubtful custody of human memory.

II. THE PERSONS TO WHOM THE TRUST WAS TO BE COMMITTED. "The same commit thou to faithful men, who shall be able to teach others also." 1. *Timothy was to judge of their qualifications*. They were not to judge of their own fitness; they were not to find their place as teachers by self-appointment. 2. *Their ordination in itself was to be no qualification*; for they might possibly have been wholly destitute of teaching gifts. There is nothing in the passage to justify the idea of apostolic succession. 3. *Their qualifications were to be twofold*. (1) Faithfulness; for "a steward of the mysteries of God" must be faithful, not betraying the charge committed to him, declaring the whole counsel of God, and keeping back nothing that is profitable. (2) Teaching power. "Who shall be able to teach others also." The bishop must be "apt to teach," with a true understanding of the Scriptures, a gift of explication, and a faculty of edifying speech.—T. C.

Vers. 3—7.—*The apostle bespeaks from Timothy a copartnership in affliction, which would have its due reward*. I. THE DUTY OF SUFFERING HARDSHIP IN THE GOSPEL. "Suffer hardship with me, as a good soldier of Christ." 1. *The minister is a soldier of Christ, enrolled by him, trained by him, armed by him, supported by him, as the Captain of our salvation*. The ministry is a warfare, involving, not only the "good fight of faith," but an increasing struggle against false teachers. 2. *As a good soldier, he must be prepared to suffer hardships*. Like the soldier, he must often leave home and friends, expose himself to cold and hunger and fatigue; he must fearlessly meet the enemies of his Lord, and die, if need be, in the arms of victory. 3. *The apostle strengthens his admonition by an appeal to his own hardships and sufferings*. Timothy took a sympathetic interest in the career of the greatest of the apostles. The tried veteran appeals to the young soldier.

II. ENCOURAGEMENTS TO BE DRAWN FROM THE DUTIES AND REWARDS OF THE CHRISTIAN LIFE. There are three pictures presented to our view—one military, another agonistical, and another agricultural. 1. *The supreme unembarrassed devotion of the soldier to his commander*. "No one that serveth as a soldier entangleth himself with the affairs of this life; that he may please him who enrolled him to be a soldier." The Roman soldier was isolated by express law from all trades and interests and agencies that would interfere with the discipline of his profession. (1) The minister who is supremely concerned about the affairs of the next life must stand free from the entanglements of human occupation, so as to devote his whole energies without distraction or dispersion of thought to the business of his Master. The apostle had himself occasionally to resort to industry for his own support, under circumstances of a purely exceptional nature; but he demands an extrication of the ministry from all secular engagements in his elaborate plea to the Corinthians (1 Cor. ix.). (2) His sole motive is to please the Master who enrolled him in this service. It is not to please himself, or to please men by seeking ease, or emolument, or social position, but to please the Lord Jesus Christ, in whose book of life his name is written. 2. *The severe training and lawful striving of the athlete in the games*. "But if any one also strive in the games, he is not crowned unless he have striven lawfully." The figure was a familiar one to the people of that age who dwelt in cities. (1) It is implied that ministers, in striving for the crown of life, must strip off all encumbrances—"laying aside every weight"—that they may the more easily press to the mark, looking unto Jesus, the Author and Finisher of our faith. (2) It implies that they must undergo the discipline of severe training to fit themselves for the work of ministry, and carry on their service according to the high laws of the kingdom of Christ. 3. *The reward of the labouring husbandman*. "The labouring husbandman must needs first partake of the fruits of his labour." (1) This does not mean that the husbandman would be the first to partake of the fruits, but that he must first labour before he obtained the reward. There is evidently an emphasis on the fact that a laborious

husbandman was the most fully entitled to reward. (2) The minister of Christ must plough and sow before he can reap; he must use all laborious diligence in his calling, not discouraged because he does not at once see the fruits of his labour, for the seed may not sprout up quickly, but ever looking upward for the dews of Heaven's grace to descend upon the wide field of his ministry.

III. THE DUTY OF GIVING CONSIDERATION TO ALL THESE FACTS. "Consider what I say, and the Lord will give thee understanding in all things." 1. *It is the Lord only who can give us a true insight into both doctrine and duty.* 2. *Those who enjoy this Divine help are under the greatest obligation to use their understandings upon the highest of all themes.*—T. C.

Ver. 8.—*The contemplation of Christ an incentive to comfort and constancy.* Timothy was to think of Christ's victory for himself and for us as a ground of encouragement.

I. CHRIST THE PERPETUAL OBJECT OF CHRISTIAN REMEMBRANCE. "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel." The two great facts that were to be ever present to Timothy's mind were the Incarnation and the Resurrection—the two miracles that stood, respectively, at the beginning and the end of his earthly history. The one would speak of the hopes of the race of man springing from the Saviour's assumption of our nature in the royal line of David; the other of the completeness of the redemption sealed by the resurrection from the dead. Timothy would be encouraged to bear his trials by the thought of Christ's victory over death.

II. CHRIST THE PERPETUAL THEME OF THE GOSPEL. "According to my gospel." 1. *These two facts are fundamental in the gospel.* Take them away, there is no hope for man, no atonement, no blessed life hereafter. 2. *These two facts needed to be taught in an age when false teachers denied a real incarnation, saying that the Saviour had a phantom-body, and a real resurrection, because a bodily resurrection was not to be thought of, as matter, being essentially evil, could not attach to a Divine being.*—T. C.

Vers. 9, 10.—*The example of the apostle's own sufferings—their spiritual motive and design.* 1. TIMOTHY WAS TO BE ENCOURAGED BY THIS EXAMPLE. "Wherein I suffer hardship unto bonds as a malefactor." He was now a prisoner at Rome, because he preached the gospel of Jesus and the resurrection, and suffered as much as if he had been a breaker of all laws, human and Divine.

II. THE APOSTLE'S IMPRISONMENT DID NOT IMPOSE FETTERS UPON THE GOSPEL. "But the Word of God is not bound." This was said for the encouragement of Timothy, who may have feared that the Roman imprisonment would be fatal to the progress of the gospel. *The apostle, though a prisoner, had liberty to add many pages to that Word of God which Nero could not bind, for we have no less than three or four prison-Epistles in the canon of inspiration.* The imprisonment of John Huss in a fortress on the Rhine gave him leisure to write the truth he could no longer proclaim with fiery lips to the Bohemians. The Wartburg seclusion of a year gave Luther the leisure to translate the Scriptures for his German countrymen. Verily the Word of God is not bound.

III. THE MOTIVE OR DESIGN OF THE APOSTLE'S SUFFERINGS. "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." 1. *The zealous minister of Christ thinks no sufferings too great that are needed for the sake of God's elect.* The apostle's life was one long career of labour and affliction on their behalf. 2. *Ministers must labour for the salvation of the elect.* Human instrumentality is clearly recognized and honoured in this great work. Paul, Apollos, and Cephas were "ministers by whom the Corinthians believed." 3. *There is a salvation provided for the elect.* They are "chosen in Christ" before the foundation of the world "unto holiness" (Eph. i. 4). 4. *The salvation is only to be obtained in and through Jesus Christ.* 5. *It is a salvation that finds its true termination in "eternal glory."*—T. C.

Vers. 11—13.—*A faithful saying for consolation and for warning.* The apostle

introduces the familiar formula, "This is a faithful saying," with its rhythmical significance and arrangement, to emphasize the importance of what is to follow.

I. FAMILIAR TRUTHS WITH A CONSOLATORY ASPECT. "If we died with him, we shall also live with him; if we endure, we shall also reign with him." There is here an expressive climax, setting forth two different aspects of the union between Christ and his people. 1. *Identification with Christ in his death.* All believers died with him, as their Head and Representative, and thus died to sin, through the efficacy of his death, so as to be planted together in the likeness of his death; and thus, being made conformable to his death, they have fellowship with him in his sufferings. 2. *But identification with Christ in his life follows as a consequence of this identification in death,* because we rose with him from the dead, to be planted in the likeness of his resurrection, that we should walk in newness of life; and thus, being made alive unto God, we live a life of holiness and sanctification with him (Rom. vi. 5—8). 3. *Identification with Christ in endurance involves identification in his reigning glory.* Believers who suffer shame and loss and outrage for Christ's sake shall reign with him in glory hereafter, as they reign in the kingdom of grace with him now; for they are "a kingdom of priests," destined for everlasting glory (Rev. i. 6).

II. FAMILIAR TRUTHS WITH A THREATENING ASPECT. "If we deny him, he also will deny us; if we believe not, yet he abideth faithful; for he cannot deny himself." 1. *The denial of Christ is fatal.* It is to reject the only Saviour. Some deny his Messiahship; some deny his Divinity; some deny him by their works, being ashamed of him and refusing to confess him; some deny him by open apostasy. In all these cases the denial involves our Lord's denial of them (Matt. vii. 23; x. 23). 2. *Our unbelief does not affect the essential faithfulness of Christ.* "If we believe not, yet he abideth faithful." 1. *This does not mean that he will save us whether we believe in him or not;* for he has just said that if we deny him he will also deny us, and faith is always an essential condition of salvation. 3. *It means that he will abide faithful to his word of threatening,* as well as to his nature and perfections; for he cannot falsify his declarations that "he that believeth not shall be condemned" (Mark xvi. 16). He will say to apostates in the last day, "I never knew you." It would be to deny himself to act otherwise. He cannot consistently with his character regard faith and unbelief as the same thing. Thus the apostle stimulates Timothy to fidelity by an exhibition at once of the bright and the dark sides of Divine truth.—T. C.

Ver. 14.—*An injunction to put Ephesian believers in remembrance of these truths.* This begins a new portion of the Epistle.

I. CHRISTIAN PEOPLE NEED TO BE REMINDED OF THE TRUTH IN ALL ITS ASPECTS. "Put them in remembrance of these things." 1. *We are apt to forget the consolatory aspect of truth under the pressure of present trial,* as worldly men are apt to forget its threatening aspect under the absorbing worldliness of their lives. 2. *The Lord has made provision, to "put us in remembrance,"* through the ministry and through the Word of God, to which we do well to take heed as to a light shining in a dark place.

II. CHRISTIAN PEOPLE NEED TO BE WARNED AGAINST RUINOUS STRIFES ABOUT WORDS. "Solemnly charging them in the sight of the Lord, not to contend about words, to no profit, to the subverting of them that hear." 1. *There are many religious controversies which turn rather upon words than upon things,* and thus involve a waste of intellectual energy. These "strifes of words" were characteristic of the false teachers (1 Tim. vi. 4). 2. *There is nothing in the passage to warrant a disregard for "the form of sound words,"* for the "wholesome words" of the Lord Jesus, which cover things as well as thoughts. 3. *The apostle condemns a wrangling about terms which brings no advantage to truth,* but rather tends to the subversion of the hearers, misleading their judgments and overturning their faith. Simple-minded people might begin to doubt the truth of a gospel about which contending controversialists were so much at variance. Unsettling of mind is dangerous, while it lays an arrest on all earnest work.—T. C.

Ver. 15.—*The qualifications of the gospel-preacher.* "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."

I. HE MUST BE LABORIOUS. The term "workman" implies this fact as well as the direct admonition to "give diligence" to his ministry. The ministry is a good work, demanding

industry, study, and care, and no man is sufficient for it without the grace of God. It is a comfort as well as an honour to think that ministers are "workers with God" (1 Cor. iii. 9).

II. **THEY MUST SEEK GOD'S APPROVAL IN THEIR WORK.** They must not study to please men, else they will not be the servants of Christ; but they must approve themselves to God, showing all good fidelity, and commend themselves to every man's conscience in the sight of God.

III. **THEY MUST WORK WITH A SINCERITY AND EFFICIENCY THAT WILL NOT BRING SHAME UPON THEMSELVES.** The negligent, or unskilled, or ignorant workman will produce work which may well put him to shame. But the true workman loves to produce good and abiding work, such as will stand the fiery test of the last day (1 Cor. iii. 13). He may often feel his insufficiency; but he will never be ashamed of the gospel, nor of his sufferings, nor of his faithful ministrations of the Word.

IV. **HE MUST HAVE SKILL IN THE USE OF THE WORD OF GOD.** "Handling aright the Word of truth." 1. *His one book, his one weapon, his one interest, is the Divine Word.* His mind, his heart, his will, must be concentrated upon this Word. It must form the matter of his preaching, the mould of his thoughts, the inspiration of his imagination. 2. *He must be able to handle it aright, with due regard for the authority of God, to its own intrinsic claims, and to the welfare of the souls of men.* He must be able to "divide it aright," distributing to babes in Christ and to full-grown men according to their capacities and their circumstances; he must not pervert it or wrest it from its true sense; he must not keep back anything that is profitable, but declare the whole counsel of God. He must not wander to the right or left, but keep a straight course forward in the path of truth.—T. C.

Vers. 16—18.—*A warning against vain babblings, with their tendency to heresy and impiety.* "But shun profane babblings."

I. **THE DUTY OF THE MINISTER TOWARD SUCH BABBLINGS.** He is to shun them, because they are profitless—a mere sound of words, without solid meaning; great swelling words of vanity, not only unprofitable, but contrary to the doctrine that is according to godliness. The minister must shun, discourage, and repudiate them in the interests of truth and piety.

II. **THE TENDENCY OF SUCH BABBLINGS.** "They will proceed further in ungodliness." The allusion is not to the babblings, but to the false teachers. 1. *There is a close connection between lax doctrine and a loose life.* The error of the false teachers had not yet appeared in its fully developed form, but its true moral tendency was clearly foreseen from the first. 2. *There is a tendency in false teachers to carry their principles to their last logical results.* They have thrown off the checks of authority and conscience; they have been emboldened, perhaps, by a temporary success; and so they insist on wresting the whole Scripture to their own destruction as well as that of others.

III. **THE EFFECTS OF SUCH FALSE TEACHING.** "And their word will eat as doth a gangrene." 1. *It will spread further and further.* (1) Through the subtlety of seducers; (2) through the unwary simplicity of Christian professors; (3) and as a judicial infliction upon such as, possessing no love of the truth, receive delusion to believe a lie. 2. *It will have corrupting and destroying effects.* The strong figure of the apostle sets the matter in an impressive light.

IV. **THE RING-LEADERS OF HERESY.** "Of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." 1. *The leading apostles of error.* (1) It is a solemn thought that the Spirit of inspiration has given an immortality of infamy to these two names. If they were ambitious of notoriety, they have gained it far beyond the extent of their expectations. (2) Hymenæus is evidently the person referred to already (1 Tim. i. 25), whom the apostle had "delivered unto Satan;" but he seems to have profited in no way in the interval by the severe discipline applied to him. Of Philetus nothing is known. It is a Greek name, but it occurs in Roman inscriptions. 2. *The nature of their error.* Their principal error, which is mentioned, was a denial of the resurrection in its true sense. (1) They probably perverted the words of the apostle himself when he spoke of a spiritual resurrection (Rom. vi. 4, etc.; Col. ii. 12), of which they could say truly enough that "it was past already;" but they denied a resurrection of the body,

which was just as expressly taught by the same apostle. (2) The error had its origin in the Greek philosophy, which regarded matter as essentially evil, and as therefore unworthy to share in the ultimate glorification of the redeemed. 3. *The injurious effects of their error.* "And overthrow the faith of some." (1) The doctrine of the resurrection is founded on the resurrection of Christ, which is the foundation-doctrine of Christianity. Those errorists seem to have touched with unholy hands this corner-stone of Christian hope. (2) The influence of the errorists, evil as it was, was only partial. It only affected "some;" but even this thought was a sad one to the apostle.—T. C.

Ver. 19.—*The comfort amidst abounding apostasy.* Though some turn away from the truth, God's Church stands firm in its grand integrity.

I. THE CHURCH OF GOD IN ITS EVER-DURING STABILITY. "Howbeit the firm foundation of God standeth." 1. *The Church is very properly called a foundation*, because it is placed in the world as the platform on which the whole future household of faith is to rest (Eph. ii. 20). Christ is the Corner-stone of the foundation. 2. *It stands firm from age to age on its unshaken foundation*, notwithstanding all the efforts made to destroy it. It was to be the constant witness to the truth amidst all error and apostasy.

II. THE CHURCH OF GOD WITH ITS TWOFOLD INSCRIPTION. "Having this seal, The Lord knoweth them that are his; and, Let every one that nameth the Name of the Lord depart from unrighteousness." It was an ancient custom to engrave upon a building an inscription which told of its origin and purpose. The names of the apostles were written in the twelve foundations of the apocalyptic city of God (Rev. xxi. 14). The Church has a seal with a double inscription, which displays the true character of the edifice. 1. *One inscription is the legend of comfort and hope.* "The Lord knoweth them that are his." What a comfort there is in the thought of this individualizing knowledge! What a hope there is in the thought that the saints are God's "purchased possession"! 2. *Another inscription is the legend of duty.* "Let every one that nameth the Name of the Lord depart from unrighteousness." There is no place for unrighteousness in the Church of God. Therefore believers must separate themselves from all evil.—T. C.

Vers. 20, 21.—*The Church in its visible aspect before the world.* The apostle seems to be answering the question why there are such unworthy members in the visible communion of the Church.

I. THE CHURCH IS LIKE A GREAT HOUSE WITH VARIOUS SORTS OF VESSELS. "Now in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some unto honour, and some unto dishonour." 1. *It is contended that the great house here is not the Church, but Christendom, that is, all that calls itself Christian, because the Church consists only of saints.* 2. *It is the Church, however, of which the apostle is speaking in the context*, and not the world; but whereas in the last verse it was the invisible Church, it is here the Church visible—that is, the Church in the aspect it presents to the world. The distinction between the Church visible and the Church invisible is clearly recognized in Scripture. The one represents the Church as it is seen by God; the other, as it is seen by man. The one represents the Church as to its true idea and constitution; the other, as it has appeared in the world as a mixed communion. The Church visible appears like a great house with two distinct kinds of vessels—some very precious and durable, others comparatively valueless, easily and soon broken. There are vessels for honour and vessels for dishonour. The idea is much the same as that of the drag-net in the parable (Matt. xiii. 47—49).

II. THE DUTY OF SEPARATION FROM THE VESSELS OF DISHONOUR. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work." The thought of separation from the false teachers was, no doubt, uppermost in the apostle's mind, but it has a wider scope. 1. *It is our duty to withdraw from error.* This withdrawal may be effected in several ways. The apostle says to Timothy, "From such withdraw thyself" (1 Tim. vi. 5); he says to Titus, "A man that is a heretic avoid" (Titus iii. 10). The separation may take place by the heretic being cast out of communion; or avoided in the intercourse of life; or, in the last resort, the believer may withdraw himself from the society

which falls to cast him out. Or the believer may be called upon to "purge himself"—terms which seem to imply personal defilement in a separate walk of holiness and purity. He must purge himself from heresy and impurity. 2. *The right dedication and destination of the vessel for honour.* (1) He will become "sanctified," in its double sense—consecrated to God and walking in the purity of a separated life. (2) He will be serviceable to the Master of the house in all the various ministries to which he may be called. (3) He will be prepared unto every good work. Unlike the unwise and the evil man, who is to all good works reprobate, he is, as created in Christ Jesus unto good works, enabled to run in the way of the Lord's commandments.—T. C.

Ver. 22.—*The importance of a pure and circumspect walk.* I. **NEGATIVELY.** "Flee youthful lusts." 1. *These refer to those passions and desires which are so tempting to youth.* They "war against the soul," and are most inimical to holiness and salvation. The indulgence of corrupt passions would also lead to serious scandals. 2. *They refer likewise to those vehement and headstrong passions which often lead young men into foolish courses,* or to the rage for novelty and the egotistic vanity which so often lead to religious errors like those of Hymenæus and Philetus.

II. **POSITIVELY.** "Follow after righteousness, love, peace, with them that call on the Lord out of a pure heart." 1. *Righteousness.* Fidelity in all human relations especially, but a right manner of life. Believers are: (1) To yield their members as instruments of righteousness (Rom. vi. 13). (2) To be armed with righteousness as a breastplate (Eph. vi. 14). (3) Righteousness tends to life (Prov. xi. 19). (4) It brings its own reward (Prov. xi. 18). (5) Its effect is quietness and assurance for ever (Isa. xxxii. 17). 2. *Love.* Love to all men. (1) It is of God (1 John iv. 7). (2) It is taught by God (1 Thess. iv. 9). (3) It is a fruit of the Spirit (Gal. v. 22). (4) It ought to be an active and abiding principle (Heb. vi. 10; 1 Cor. viii. 13). (5) The greatest sacrifices are nothing without it (1 Cor. xiii. 3). 3. *Peace.* (1) Its nature and advantages (a) It springs from heavenly wisdom (Jas. iii. 17). (b) It is necessary to the enjoyment of life (1 Pet. iii. 10, 11). (c) There is a blessing for the peacemaker (Matt. v. 9). (2) Its objects. "Them that call upon the Lord out of a pure heart." That is, believers. We are to endeavour to have peace with all men (Rom. xii. 18). But we are to seek the peace of the Church (Ps. cxxii. 6—8)—of those who worship Christ with all purity of heart, as contrasted with those "whose mind and conscience are defiled" (Titus i. 15).—T. C.

Ver. 23.—*A warning against contentious questionings.* I. **THE MINISTER OF CHRIST MUST AVOID INAPT DISCUSSIONS.** "But foolish and ignorant questions avoid." The false teachers wasted their energies upon questions of this class, because they had no just idea of the relative importance of truth, taking small things for great and great things for small. The matters in dispute were useless and unedifying, being foreign to the true wisdom of the gospel. Four times in these two Epistles does the apostle repeat this grave warning.

II. **THE TENDENCY OF SUCH DISCUSSIONS.** "Knowing that they do gender strifes." They break the peace of Churches, alienate the hearts of ministers, and impede the progress of the gospel.—T. C.

Vers. 24—26.—*The importance of ministers cultivating a peaceful and forbearing spirit.* I. **THE TRUE TEMPER OF THE MINISTER OF CHRIST.** 1. *Negatively.* "The servant of the Lord must not strive." This does not mean that (1) he is not to contend earnestly for the faith (Jude 4); but (2) that he is not to fight about trifles, nor to argue with acerbity of temper, nor for mere victory. The "bond of peace" must be maintained in controversy. 2. *Positively.* (1) "But be gentle unto all men;" cultivating a spirit of habitual conciliation, while using arguments of the greatest cogency. (2) "Apt to teach;" showing capacity and disposition to instruct the ignorant and the obstinate. (3) "Patient;" bearing with the infirmities of weak brethren, with the irritating oppositions of adversaries, and with the reproaches of evil men generally. (4) "In meekness instructing those that oppose themselves" to the truth as it is in Jesus, thwarting or perverting the gospel. The minister must be ready to instruct such persons in a meek

and humble spirit, because they may be ignorant, or ill-informed, or deeply prejudiced from the circumstances of their early training.

II. THE BENEFITS THAT WILL ACCRUE FROM SUCH METHODS OF INSTRUCTION. "If God peradventure will give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." 1. *A meek and gentle address may bring such errorists to repent of their sin and accept the true doctrine of faith.* It is possible to repel them by our harsh reproaches. We ought rather to show them the truth without passion, and enforce it with all the kindly urgency of true affection. The necessity of repentance in such a case marks the essentially sinful character of opposition to the truth. 2. *The servant of the Lord may be the means of recovering out of error as well as sin.* (1) Error is the devil's snare as well as sin, for it leads downwards to sin. It acts like a stupefying drink. (2) Some errorists awake out of their intellectual intoxication, if they are wisely dealt with, and open their eyes to the blessed truth of the gospel. (3) The will of God once established in such hearts, as the guiding principle of life, completes the recovery from error.—T. C.

Ver. 3.—*Culture of strength.* "Endure hardness." We are all endangered by ease and self-indulgence. The soft south wind of worldly comfort enfeebles us. Dangerous, for to the soldier nerveless strength is death; and the great campaign requires on our part energy and courage all through.

I. IT IS HARD TO SUBJUGATE THE PRESENT WORLD. In the fourth verse Paul speaks of the "affairs of this life," in which Timothy, like the rest of us, was in danger of "being entangled;" and unquestionably, apart from evil, the innocent side of the present life is most attractive to us, in all its forms of pleasure-seeking and outward prosperity and honour.

II. IT IS HARD TO SUFFER REPROACH AND SHAME. How hard only those know who have felt the constant irritant of a relentless persecution for righteousness' sake. "I suffer trouble," says Paul, "as an *evil-doer*." And this was the great trial of the early Christians—not merely "bonds and imprisonments, but the calumnies which made them the scorn of men. The grace of God can sustain us in all our tribulations; but it requires "hardness" to "endure as seeing him who is invisible" when the character is subjected to human scorn and hatred.—W. M. S.

Ver. 21.—*Fitness for service.* "Meet for the Master's use." Christ is our Lord as well as our Saviour. We are under a Master, and must bring our thought in captivity unto him.

I. MEETNESS. For in man there is a power that grows by culture. Not so with the inferior animals. Take the bee: the first cell it makes is as geometrically perfect as the last. So take the bird: the first nest it makes is as soft and complete as the last. But man can grow in meetness. *Self-discipline* meetens. *Sorrow* meetens. *Suffering* meetens.

II. MINISTRATIONS. *Use.* This characterizes all the works of God. The river is not only a silver thread running through the landscape; it brings freshness and verdure, and the cattle come to the banks to drink, and there is emerald verdure by the river-side. Ships, too, float on its waters. We are to be of use to the Master. He deigns to use us. "Son, go work to-day in my vineyard." Many in this age dislike the word "Master;" but we are always under some master, consciously or unconsciously. We serve God or Mammon, and we cannot serve both. We are to attend to spiritual means of grace, and to seek out modes of service, so as to be of use to the Master.—W. M. S.

Vers. 1—13.—*Hardship in connection with the Christian ministry.* I. PRELIMINARY EXHORTATION. 1. *As to personal strength.* "Thou therefore, my child, be strengthened in the grace that is in Christ Jesus." As the apostle's power of working was already much crippled by close imprisonment, he naturally felt anxious regarding the future of Christ's cause. In calling Timothy his son, he does not formally name him as his successor. At the same time, he may be regarded as looking to him as one like-minded, who had youth on his side, to continue the work which he felt was passing out of his hands. While Phygelus and Hermogenes were untrue to him, and Onesiphorus was

dead, Timothy must stand forward. For this he would require a liberal supply of strength. With paternal anxiety, then, he points him to the great Source of strength, viz. the grace that is in Christ Jesus and obtained by him for us, or the lordly power to bless without respect to the merit of the recipient. In John i. 14 he is said to be full of grace, and, in the sixteenth verse following, it is said that it is out of his fulness that all his people receive. As the Fountain, he supplies all that depend upon him with all that is necessary for the proper discharge of their duties. To whom else, then, could he point Timothy? In spiritual work there is a giving-out of strength, for which there is needed renewal. There are also occasions for which there are needed special supplies of strength. At all times there is a tendency to a culpable and enfeebling supineness, against which there is needed a gracious supply. Let the Christian minister, then, find his empowering for his work in the grace that is centred in Christ. 2. *As to the regular transmission of the truth.* "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul himself heard directly from Christ, who is as full of truth as of grace. But he points to a definite and solemn occasion, when he was the speaker and Timothy the hearer, viz. the occasion, repeatedly referred to, of Timothy's ordination. What he heard then was by the mediation of many witnesses, i.e. the presbyters who were present at his ordination, and laid their hands on him, and who, by the part they took in it, gave their attestation to the charge. What Timothy received then has repeatedly been called his deposit, or talent of the catholic faith. This, in turn, he was to commit to trusty men, i.e. men who could be entrusted with the keeping of the deposit. They, in their turn, were to teach others, so that they also could be entrusted with the deposit. Thus there was to be a regular succession of teachers for the handing-down of the truth. There is a place assigned to tradition here; but, as it is made to depend on the trustworthiness of each individual in the chain of succession, we must think of a tradition that is to be tested by Scripture. At the same time, there is a handing-down of Scripture truth with traditional associations embodying the Church's thinking out of the truth, and, if this is what it ought to be, then it is important that it should be handed down by means of a regular succession of teachers. All encouragement, then, is to be given to the proper education of young men for the ministry; and yet a theological institution will fail of its end unless there is the proper keeping up of the Church's life, which is needed to influence the right class of young men to devote themselves to the ministry.

II. THE CHRISTIAN MINISTER IS TO BE PREPARED FOR HARDSHIP. *Three figures suggestive of hard service.* 1. *The soldier.* "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." The soldier, above others, has to have his mind made up to experiencing hardship. He has to leave home and friends. He may have to encounter hardships on the march. He has especially to face the hardships and dangers of the battle-field, "seeking the bubble reputation, even in the cannon's mouth." So the Christian minister is, in a special manner, a soldier of Christ Jesus. He is one whom Christ has in a solemn way bound to himself. He has to fight under Christ and for Christ in an unfriendly world; and he need not be surprised if he is called upon to experience the hardships of a soldier. Let Timothy, then, willingly, nobly, take his part along with Paul and other soldiers of Christ. But the apostle draws attention to a special condition of excellence in a soldier. He does not entangle himself in the affairs and businesses of this life. In choosing to be enrolled under a commander, he leaves his former employment behind. He is henceforth at the will of his commander for whatever hard service he may need him. Especially does this condition apply to a soldier on service. Before entering on a campaign, he would need even to have family affairs arranged, that he may give himself up undistractedly to the service required of him. Only thus can he expect to approve himself to his commander. The Christian minister is in the same way to be unentangled with businesses, which he leaves to others. Paul was not always able to free himself from the necessity of making his own bread; but it is advisable that a minister should be left free in this respect, and it is wrong for him unnecessarily to divide his energies, or to mix himself up with what can be better done by others. For it is only when his mind is thoroughly undistracted and absorbed in service that he can approve

himself to the great Commander. 2. *The athlete.* "And if also a man contend in the games, he is not crowned, except he have contended lawfully." The Greeks were great admirers of physical perfection. Even their men of genius, like Plato, engaged in athletic contests on public occasions. Great encouragement was given to the athletic art. The successful athlete was crowned under very inspiring circumstances. There were many subordinate rules to be observed by the athlete, but the great rule was to go through a course of very hard preparation. Only thus could he expect to be crowned when the occasion of the games came round. The minister is, in the same way, to aim at efficiency in his art. He has many examples of this placed before him. And there is great encouragement given by that royal Personage who is to preside on the occasion of award. The successful minister is to be crowned. There are many subordinate rules to be observed by him, but the great rule is that he is to subject himself to severe discipline. Only thus can he expect to have a fadeless crown for efficiency in the ministerial art. 3. *The husbandman.* "The husbandman that laboureth must be the first to partake of the fruits." The husbandman has to extract bread from the unwilling ground; and he may have to do this under unfavouring conditions of weather. He has need, then, for hard and persistent labour, especially in the season of spring. In the sweat of his face he has to prepare the soil and put in the seed. It is only the husbandman that thus exerts himself that comes to the front in the time of fruit. He is eating of the new corn, when the husbandman who has not exerted himself is far behind. In the same way the minister has to extract good products from unwilling hearts, and not always under favouring conditions from without. Hard work is needed to prepare the soil and to put in the seed. If he engages in hard work, he has the prospect of the farmer, viz. the fruit of his own labour. He will have joy in those for whom he has laboured—partly in this world, chiefly in the next world. It is the minister who does not grudge hard service that comes to the front in the enjoyment of fruit, while he who gives grudging service lags behind in the reward. *Appended call to attention.* "Consider what I say; for the Lord shall give thee understanding in all things." What Paul said was easily understood; but it needed to be thoroughly weighed so as to become spiritual strengthening to Timothy. It plainly meant that he was to set himself to hard work, and that he need not expect easy outward conditions of working; when the mind is made up to it, the hardest work is often felt to be light. This was a lesson which he wished Timothy to learn, with the Lord's promised and all-sufficient assistance.

III. ENCOURAGEMENTS UNDER HARDSHIP. 1. *Example of Christ.* (1) *Victorious aspect of Christ's resurrection.* "Remember Jesus Christ, risen from the dead." Paul's principal encouragement is to go back in memory upon the historical Jesus at the victorious point of his history. He seemed to be utterly defeated in death. His body was laid in the tomb, a stone rolled against the mouth of it and sealed, and a watch set; and the rulers thought they had conquered. Could he be released from the power of death and the grave? Let not the most distressed, the most maltreated of men, despair; for it was when Christ seemed to be utterly defeated that he victoriously got for his people victory over sin and over death and the grave. (2) *His resurrection culminating in his present mediatorial dignity.* "Of the seed of David, according to my gospel." As of the seed royal, he was raised, and raised to sit upon the throne of his father David. That is the high position he has won for himself. The government of the universe is at this moment upon his shoulders. Under all outward defeat, then, let us enter into the spirit of the victorious termination of our Lord's career of suffering. 2. *Example of Paul.* (1) *Appearance of defeat.* "Wherein I suffer hardship unto bonds, as a malefactor." He had not yet resisted unto blood. But though he had not gone the length of the Master, he had gone the length of bonds, and, with his Master, was numbered with the transgressors. (2) *Promise of victory.* "But the Word of God is not bound." Not only was his conviction strong that the Word proceeding from God could not be bound by any tyrant, but he had the fact to lay hold of that much freedom was enjoyed in the preaching of the Word. (3) *Victorious for the sake of the elect.* "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." God has appointed for the elect the salvation which is in Christ Jesus. It is a salvation which is to blossom forth under a sunnier sky into glory. This glory will be ample com-

pensation for present sufferings, not only in its quality, but in its being eternal. How, then, was he to help forward the destiny of the elect, and at the same time his own destiny? He could not preach in his dungeon; but he could follow up the preaching of others by a brave bearing. He could show that he could act what he had preached. And did not much depend on his going forward bravely to martyrdom? 3. *A saying of the martyr-times.* "Faithful is the saying." (1) *How the Christians encouraged one another to constancy! Past act.* "For if we died with him, we shall also live with him." They first went back to a definite act in the past, viz. the profession of faith with which they commenced their Christian career. They thus in *obligation* came up to the martyr-point. They said they were willing, should the Master call them to it, to share death with him. If this was the true reading of their act, the bright side of it was that they would also be called to share life with Christ. *Abiding state.* "If we endure, we shall also reign with him." They next thought of their present suffering calling for an abiding spirit of endurance, and they used to say to one another, that, if they did not flinch, their future would be brightened to them by their being called to sit with Christ on his throne. (2) *How the Christians discouraged one another against apostasy! Future act.* "If we shall deny him, he also will deny us." They next thought of their being put to a severe test in the future. The time might come when their choice would be between Christ and life. Far be it from them, for the sake of life, to deny Christ; for that act of denial on their part would carry with it an act of denial on his part. *Abiding state.* "If we are faithless, he abideth faithful; for he cannot deny himself." They next thought of an act of denial followed by no penitence, and they said to one another, that if that was their permanent state, their future would be darkened, even by reason of the unchanging character of their Saviour. It was impossible for him to contradict himself, and, as surely as he shows his approval of faith, must he show his disapproval of unbelief. The martyr-times had already commenced. The first persecution was under Nero in the year 64, the last under Diocletian in the year 303. The first persecution had not yet ceased. The Christians, charged with setting fire to Rome, were subjected to the most inhuman treatment. As the historian Tacitus informs us, they were sewn in sacks made of the skins of wild beasts, and thrown to be torn by dogs. They were smeared with pitch, and set on fire as torches to illuminate the imperial gardens at night. "This persecution extended beyond the walls of Rome, and continued with more or less severity to the end of Nero's reign, four years afterwards." It was in the last year of Nero's reign that Paul was now awaiting his martyrdom. This martyr-saying may be viewed as the fruit of those years of persecution. As here incorporated by Paul into this Epistle, it would be a precious legacy to the Church in the many years of persecution to come.—R. F.

Vers. 14—26.—Conduct in view of heresy appearing in the Church. I. **METHOD OF THE HERETICS.** "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear." The method of the heretics called for solemn warning from Timothy. Its essential character was *word-fighting*. It dealt with the form, and not with the reality; and so it came to be controversial. The word is not unimportant, but it has no importance apart from its being the vehicle of the truth. The moral defect of the method was its want of regard to edification. The disputants only used it for dialectic display. There was, therefore, no good result to be laid to their account. The only result to be expected was the subversion of any who, by hearing, placed themselves within their influence.

II. **THE TRUE METHOD.** "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth." The heretics sought to be approved unto them that heard them, for their skill in word-fighting. Timothy was to follow another course, and to display his zeal in quitting himself so as to be approved unto God. The way in which he was to do this was by answering to the idea of a workman. He was not to amuse himself with profitless disputation, but he was to give profitable work. He was to work with such rigorous regard to the Divine rule that, whether he met with approval or disapproval from men, he did not need to be ashamed. Especially was he to show the better way of dealing with the Word. He was to cut rightly, or cut straight, the Word of truth. Whatever

the metaphor is, there can be no doubt that the idea is that, instead of trifling with the Word, he was to go right into and lay open the Divine truth it contained.

III. WHY THE METHOD OF THE HERETICS WAS TO BE AVOIDED. "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene." The method of the heretics is characterized in keeping with what has been already said. It was using empty speech, or speech without reference to reality. That, applied to Divine things, was necessarily profane. Its natural association was God-dishonouring representations, operating against devout feelings and corresponding practice. This ungodly tendency had not taken its worst form. The heretics would yet say worse things. Their word was of the nature of a gangrene, that eats into the life, and, always in an aggravated form, spreads over the spiritual body.

IV. TWO HERETICS NAMED. "Of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." The way in which these men were heretics, or darted aside from the truth as the mark, was by applying the method described to the doctrine of the resurrection. Under the influence of an incipient Gnosticism, in which the body was regarded as evil, they got rid of the reference of the resurrection to the body by quibbling about the word. The word was simply "rising again," and its meaning was sufficiently met by what had already taken place in a Christian believer, viz. the rising of the soul to newness of life. With their verbal skill, they were succeeding in the case of some. But what was success to these dialecticians was to those with whom they succeeded nothing less than the subversion of their faith, so essential is the resurrection of the body to Christianity.

V. THE STABILITY OF THE CHURCH. "Howbeit the firm foundation of God standeth." Though the faith of some is overturned, the Church standeth. The Church is not thought of as a *completed structure*, which it will not be till ages still have passed. But it is thought of as a *substructure* in a satisfactory state, as having, indeed, been laid by God. It had that firmness which is essential for the commencement of a building. As firm, it was standing, notwithstanding the strain to which it had been subjected. As firm, it promised to stand a long time, and the promise has not been belied. For upon the foundation part of the building much has been laid since, and we have no reason to fear its overthrow, but rather increased reason to anticipate its completion. *The Church is a structure in connection with which there is solemn engagement.* "Having this seal." *The seal on the substructure has two sides.* 1. *The obverse, or Divine side.* "The Lord knoweth them that are his." The language from this point to the close of the twenty-first verse seems to have been suggested by a memorable passage in Jewish history, recorded in the sixteenth of Numbers, viz. the rebellion of Korah, Dathan, and Abiram. These men charged Moses and Aaron with taking too much upon them in acting, the one as prophet by pre-eminence and the other as priest by pre-eminence. The reply of Moses, as given in the Septuagint, was that God knew them that were his, i.e. would maintain their cause against opposers, as he did signally in that case, in causing the earth to open and swallow up these men and their company. 2. *The reverse, or human side.* "And, Let every one that nameth the Name of the Lord depart from unrighteousness." The Jewish congregation was composed of them that named the Name of God, i.e. that professed to worship him as the Most Holy One, and to obey his commands. In the case referred to, the Divine call to the whole congregation was, "Depart from the tents of those wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The application is the following: Let Timothy be comforted by the thought that the Lord would judge between him and such opposers as Hymenæus and Philetus, who would not be able to move the substructure that had been laid. On the other hand, let Christian congregations be warned. They are composed of those who name the Name of the Lord, i.e. profess faith in Christ as their Saviour, and promise obedience to his laws. In the Christian religion, even more than in the Jewish religion, unrighteousness appears as receiving terrible condemnation. Let not, then, a Christian have anything to do with departure from the truth and fellowship with ungodliness.

VI. MIXED SOCIETY. "Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour." In the Jewish Church (which is called the house of God) there were faithful and unfaithful, with degrees of faithfulness and degrees of unfaithfulness, compared here,

the one class to vessels of gold and of silver, and the other class to vessels of wood and of earth—vessels put to honourable uses and vessels put to dishonourable uses. In the former class were Moses and Aaron, and in the latter class Korah, Dathan, and Abiram, as shown in the day of trial. The Christian Church is also a great house, presided over, as we are told, not by a servant, but a Son. "And Moses indeed was faithful in all God's house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son, over God's house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." The Church is meant to be a *pure society*, but it is impossible under present conditions to have this realized to the fullest extent. In the apostolic circle around Christ there were vessels of gold and vessels of silver—of superior use and of inferior use in the service of the Master; but there was also shown to be a vessel of more than ordinary baseness of material put to the most dishonourable use. In the Church as it was forming there were men and women with gold and silver in their natures, "who having lands or houses sold them and laid the prices down at the apostles' feet;" but there were also Ananias and Sapphira, whose earthliness moved them to keep back part of the price. So while Paul was of gold use, we may say, at that period of the Church's history, and Timothy comparatively of silver use, Hymenæus and Philetus belonged to the other category, having nothing better than wood in them, and put to no honourable use.

VII. PURGATION. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work." There was a purgation of the congregation of Israel in connection with the rebellion that has been referred to. Every Israelite was to get up from the tabernacle of Korah, Dathan, and Abiram; that was the condition of his being classed among the pure—of his being, according to the language formerly used, a vessel unto honour. We may think of the censers used by the two hundred and fifty of Korah's company; their sacredness was recognized by their being taken out of the fire, and put to another sacred use. "The censers of those sinners against their own souls, let them make them broad plates for a covering of the altar." The same thing has to take place in the Christian Church. A member of a Christian congregation is not to have fellowship with such subverters as Hymenæus and Philetus were, or with those, whether subverted or not as to creed, who engage in ungodly practices. He is not even to throw himself into the society of the merely indifferent. Thus only can he be a vessel unto honour. *Three things are said about him who is a vessel unto honour.* They turn upon the idea of usefulness; for that is essential to a vessel. The *first* has reference to an act of consecration. The *second* has reference to a use the Master has for the vessel. The *third* has reference to a course of preparation for the use. Christians are *set apart* to holy uses. This is partly their own act, in the dedication of themselves to God; and partly the Divine act in the sprinkling of the blood of Christ and anointing of the Holy Ghost. There is a *use* the Master has for every Christian. This use may be said to be (distributively) *every good work*. A Christian can be turned to more uses than a particular kind of vessel. It rather needs all kinds of sacred vessels to express his usefulness. His *preparation*, then, is no simple matter; it cannot be carried through in a day or a year. In and through experience, embracing our own exercise of soul and the Divine blessing, we acquire habitudes for various kinds of service, which are not always in actual requisition, but may at any time be in requisition. Let us, then, be in such a state of preparation that the Master of the house can, as it were, take us up, and use us for whatever work he has to be done.

VIII. PURE FELLOWSHIP. "But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." In this punctuation peace is not specially connected with what follows. The idea is certainly, even from the context, pure fellowship. Timothy was to act his part well in the Christian society with which he was connected. He had yet youth on his side, and, while that had its large possibilities of service, it had also its risks. It had fiery impulses, from which even a youthful minister was not exempt, and by giving way to which the Christian society would be seriously injured. Let him flee to a distance from his peculiar temptations; on the other hand, let him be in close pursuit of the virtues on which pure fellowship depends. There is that universal virtue, *righteousness*, which may be thought of as the observance of the Divine rules. Then there is *faith*, or reliance

on promised strength. Then there is *love*, or proper regard for the common or individual good. There is, lastly, *peace*, or the keeping up of cordial intercourse and co-operation with brethren. The society by which he has to do his duty is regarded as composed of "them that call on the Lord out of a pure heart." All the more that some called on the Lord without the pure heart must be faithful to the terms of communion with all who, in good faith, were servants of the Lord.

IX. TREATMENT OF OPPOSERS. 1. *Avoidance of controversy with them.* "But foolish and ignorant questionings refuse, knowing that they gender strifes." The apostle does not say all questionings; for some might arise from honest difficulties, and these deserved to be met. But he says such questionings as were *foolish*, i.e. betrayed no honest struggle after the truth, and such as were *ignorant*, i.e. betrayed ignorance of the position questioned. Such questionings as, arising from *egoism*, did not deserve to be met, and the proper course was to have nothing to do with them. For they could not gender conviction, but petty strifes, in which the contest is not for the truth, but for personal or party victory. 2. *The arts of gentleness with them.* "And the Lord's servants must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." The Lord's servant, such as Timothy was in a special sense, was not to strive. For how in that way could he be the servant of him who did not strive, nor cry, nor let his voice be heard in the streets? What became the Lord's servant was to practise the arts of gentleness towards all. His part was, not to fight but to teach, not to be fiery under opposition, but to be patient. In accordance with his being a teacher and not a mere disputant, he was to communicate knowledge of the truth, by way of correcting false impressions to those who opposed themselves; and, in doing so, he might expect provocation, but in the character of the Lord's servant he was to exhibit meekness. 3. *Object aimed at.* "If peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." The interpretation which is introduced into the Revised Translation in the concluding words is not likely to find acceptance. There is a strong characterization of the opposers. They are in the snare of the devil, having been taken captive by him at the will of that person whose will, it is hinted, is decided enough for evil. The grammatical objection holds no more in Greek than in English; the thought is the badness of their case, for whom notwithstanding he asks efforts to be made. In connection with these efforts it was not impossible for God to grant them repentance, that change of moral disposition which was necessary to the right appreciation of the truth, and thus to recover them as from a state of spiritual intoxication, and to bring them out of the devil's snare. The Lord's servant is not soon to give up, but is to hope on, even with those who seem to be the devil's willing tools.—R. F.

EXPOSITION.

CHAPTER III.

Ver. 1.—*But know this for this know also*, A.V.; *grievous for perilous*, A.V. Grievous times (καποὶ χαιρεῖς). "Grievous" is not a very good rendering. "Perilous," though in some contexts it is a right rendering, is a little too restricted here. "Difficult," "trying," "uneasy," or the like, is nearer the sense. They are times when a Christian hardly knows which way to turn or what to do. He has to live under a constant sense of hindrance and difficulty of one sort or another.

Ver. 2.—*Self for their own selves*, A.V.; *lovers of money for covetous*, A.V.; *boastful for boasters*, A.V.; *haughty for proud*, A.V.; *rattlers for blasphemers*, A.V. Μὲν οἱ

ἄνθρωποι); men in general, the bulk of men in the Church; for he is speaking, not of the world at large, but of professing Christians. Lovers of self (φιλαυτοὶ); only here in the New Testament, and not found in the LXX.; but used by Aristotle in a striking passage (quoted by Alford), where he distinguishes those who are φιλαυτοὶ in a good sense, and those who are justly blamed for being φιλαυτοὶ, i.e. selfish and greedy. The Christian character is exactly the opposite (see 1 Cor. x. 24; xiii. 5). Lovers of money (φιλάργυροι); elsewhere in the New Testament only in Luke xvi. 14, though not uncommon in classical Greek; φιλαργυρία is found in 1 Tim. vi. 10. Boastful (ἀλαζονες); as Rom. i. 30, and in classical Greek. If the derivation of the word is ἀλγν, wander-

ing, we may compare the περιερχόμενοι of Acts ix. 13, "vagabond Jews." Such vagabonds were usually boasters. Hence ἀλαζών came to mean "a boaster." Haughty, railers. Τπερηφάνια and βλασφημία are coupled together in Mark vii. 22; and υπερσώδους and ἀλάζους in Rom. i. 30. In the New Testament βλάσφημος and βλασφημία are most commonly used of evil-speaking against God and holy things; but not always (see Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4). Here apparently it means generally "evil-speakers." Unthankful (ἀχάριστοι); as Luke vi. 35. Found occasionally in the LXX., and common in classical Greek. The ingratitude which they showed to their parents was a part of their general character. We ought to take special note of this passive sin—the not being thankful for good received from God and man. Unholy (ἀνόσιοι); as 1 Tim. i. 9 (where see note).

Ver. 3.—*Implacable for true-breakers, A.V.; slanderers for false accusers, A.V.; without self-control for incontinent, A.V.; no lovers of good for despisers of those that are good, A.V.* Without natural affection (κατοργή); as in Rom. i. 31, where in the T.R. it is coupled with ἀσπονδοί, as here. The verb στέργω is "to love," used primarily of the natural affection of parents to their children and children to their parents. And κατοργή is that natural love. These persons were without this κατοργή, of which Plato says, "A child loves his parents, and is loved by them;" and so, according to St. Paul's judgment in 1 Tim. v. 8, were "worse than infidels." Implacable (ἀσπονδοί); only here according to the R.T., not at all in the LXX., but frequent in classical Greek. Σπονδή was a solemn truce made over a libation to the gods. Ἀσπονδος at first merely expresses that anything was done, or any person was left, without such a truce. But, in a secondary sense, applied to a war, it meant an internecine war admitting of no truce; and thence, as here, applied to a person, it means "implacable," one who will make no truce or treaty with his enemy. The sense "true-breakers" is not justified by any example. Slanderers (διδόλοιοι); as 1 Tim. iii. 11 and Titus ii. 3. The arch-slanderer is ὁ διάβολος, the devil, "the accuser of the brethren (ὁ κατηγορὸς τῶν ἀδελφῶν)" (Heb. xii. 10; see John vi. 70). Without self-control (ἀκρατεῖς); here only in the New Testament, not in the LXX., but frequent in classical Greek, in the sense of *intemperate* in the pursuit or use of anything, e.g. money, the tongue, pleasure, the appetite, etc., which are put in the genitive case. Used absolutely it means generally "without self-control," as here rendered in the R.V. The A.V. "incontinent" (comp. 1 Cor. vii. 5) expresses only one part of the

meaning (see ἀκρασία, Matt. xxiii. 25) *Fierce* (from *ferus*, wild, savage); ἀνήμεροι; only here in the New Testament, and not found in the LXX., but frequent in the Greek tragedians and others, of persons, countries, plants, etc.; e.g. "Beware of the Chalubes, for they are savage (ἀνήμεροι), and cannot be approached by strangers" (Æschylus, *Prom. Vinot.*, 734, edit. Scholef.). It corresponds with ἀνελεήμονες, unmerciful (Rom. i. 31). No lovers of good (ἀφιλάγαθοι); only here in the New Testament, and not at all in the LXX. or in classical Greek. But φιλάγαθος is found in Wisd. vii. 22, and in Aristotle, in the sense of "lovers of that which is good;" and in Titus i. 8. The R.V. seems therefore to be right in rendering here "no lovers of good," rather than as the A.V. "despisers of those which are good," after the Vulgate and the new version of Sanctes Pagninus.

Ver. 4.—*Headstrong for heady, A.V.; puffed up for high-minded, A.V.; pleasure for pleasures, A.V.; rather for more, A.V.* Traitors (προδοταί); Luke vi. 16; Acts vii. 52. It does not mean traitors to their king or country, but generally betrayers of the persons who trust in them, and of the cause of the trust committed to them; perhaps specially, as Bishop Ellicott suggests, of their brethren in times of persecution. Headstrong (προπετεῖς); as in Acts xix. 36. Neither "heady" nor "headstrong" gives the exact meaning of προπετής, which is "rash," "hasty," "headlong." "Headstrong" rather denotes obstinacy which will not be influenced by wise advice, but προπετής is the person who acts from impulse, without considering consequences, or weighing principles. Puffed up (τετυφωμένοι); see 1 Tim. iii. 6, note. Lovers of pleasure (φιλήδονοι); only here in the New Testament, and not found in the LXX., but occasionally in classical Greek. "Fond of pleasure" (Liddell and Scott). It is used here as an antithesis to lovers of God (φιλόθεοι), which also occurs only here either in the New Testament or the LXX., but is used by Aristotle. Philo, quoted by Bishop Ellicott (from Wetstein), has exactly the same contrast: φιλήδονον . . . μάλλον ἢ . . . φιλόθεον. It looks as if the men spoken of claimed to be φιλόθεοι. A somewhat similar paronomasia occurs in Isa. v. 7, where ηἴβη is opposed to οἴβη, and ἡβη to ἡβη.

Ver. 5.—*Holding for having, A.V.; having denied for denyiny, A.V.; these also for such, A.V.* Holding (ἔχοντες). There is no reason to change "having." Perhaps "indeed" after "having" would give the emphasis conveyed by ἔχοντες preceding the object. A form (μόρφωσιν). It should be *the form*; i.e. "the outward semblance," i.e. μόρφωμα, form, shape, figure (Liddell and

Scott), here in contrast with *δύναμις*, the reality. In Rom. ii. 20, the only other place in the New Testament where *μόρφωσις* occurs, there is no contrast, and so it has the sense of a "true sketch" or "delineation." Having denied (*ἡρνημένοι*); possibly more correct than the A.V. "denying," though the difference, if any, is very slight. The meaning is that by their life and character and conversation they gave the lie to their Christian profession. Christianity with them was an outward form, not an inward living power of godliness. From these also does not give the sense at all clearly. The A.V. does, though it omits the *καί*, which is not wanted in English. In the Greek it marks an additional circumstance in the case of those of whom he is speaking, viz. that they are to be turned away from as hopeless. Turn away (*ἀποτρέπου*); only here in the New Testament, or, at least in the middle voice, in the LXX.; but frequent in classical Greek in different senses. St. Paul uses *ἐκτρέπομενος* in the same sense in 1 Tim. vi. 20. "This command shows that the apostle treats the symptoms of the last times as in some respects present" (Alford). With this catena of epithets comp. Rom. i. 29-31; and, though of an opposite character, the string of adjectives in Wisd. vii. 22, 23.

Ver. 6.—*These for this sort, A.V.; that for which, A.V.; take for lead, A.V.; by for with, A.V.* Creep into (*ἐνδύνοντες*); here only in the New Testament. It has the sense of "sneaking into," "insinuating themselves into," as in Xenophon, 'Cyrop.' 2. 1. 13. Take captive (*αἰχμαλωτεύοντες*); as in Eph. iv. 3. The other form, *αἰχμαλωτίζοντες*, which is that of the R.T., is in Luke xxi. 24; Rom. vii. 23; 2 Cor. x. 5. The word well describes the blind surrender of the will and conscience to such crafty teachers. Silly women (*τὰ γυναῖκες*, diminutive of *γυνή*); nowhere else in the New Testament or LXX., but is used by some late Greek authors. It is a term of contempt—he will not call them *γυναῖκες*—they are only *γυναῖκες*. In the passages quoted by Alford from Irenæus and Epiphanius, the women made use of by the later Gnostics are called *γυναῖκες*. See, too, the striking quotation in the same note from Jerome, specifying by name the women whom Nicolas of Antioch, Marion, Montanus, and others employed as their instruments in spreading their abominable heresies. So true is St. Paul's forecast in the text. Laden with sins (*συνωρευμένα ἁμαρτίας*); elsewhere only in Rom. xii. 20, "heap coals of fire." It occurs in Aristotle and other Greek writers in the sense of heaping one thing upon another, and heaping up anything with something else. The last is the sense

in which it is here used. It seems to convey the idea of passive helplessness. Led away (*ἀγόμενα*); with a strong intimation of unresisting weakness (comp. 1 Cor. xii. 2; Acts viii. 32; Luke xxiii. 32). Lusts (*ἐπιθυμίας*); all kinds of carnal and selfish desires (see Matt. iv. 19; John viii. 44; Rom. i. 24; vi. 12; vii. 7, 8; Gal. v. 24; Eph. ii. 3; iv. 22; Col. iii. 5; 1 Tim. vi. 9; ch. ii. 22; iv. 3; Titus ii. 12; iii. 3; 1 Pet. i. 14, etc.; 2 Pet. ii. 18; 1 John ii. 16, etc.).

Ver. 7.—*Ever learning, etc.* This is the crowning feature of this powerful sketch of those "silly women," whose thoughts are busied about religion without their affections being reached or their principles being influenced by it. They are always beating about the bush, but they never get possession of the blessed and saving truth of the gospel of God. Their own selfish inclinations, and not the grace of God, continue to be the motive power with them.

Ver. 8.—*And like for now, A.V.; withstand for resist, A.V.; corrupted in mind for of corrupt minds, A.V.* And; but would be better. Jannes and Jambres; the traditional names of the magicians who opposed Moses; and, if Origen can be trusted, there was an apocryphal book called by their names. But Theodoret ascribes their names to an unwritten Jewish tradition. Their names are found in the Targum of Jonathan on Exod. vii. 11; xxii. 22; and are also mentioned, in conjunction with Moses, with some variation in the name of Jambres, by Pliny ('Hist. Nat.,' xxxi. 2), who probably got his information from a work of Sergius Paulus on magic, of which the materials were furnished by Elymas the sorcerer (Acts xiii. 6-8). Withstood (*ἀντίστησαν*); the same word as is used of Elymas in Acts xiii. 8 (so ch. iv. 15 and elsewhere). Corrupted in mind (*κατεφθαρμένα τὸν νοῦν*); elsewhere only in 2 Pet. ii. 12, in the sense of "perishing," being "utterly destroyed," which is the proper meaning of *καταφθείρωμαι*. Here in a moral sense *κατεφθαρμένοι τὸν νοῦν* means men whose understanding is gone, and perished, as *διεφθαρμένος τὴν ἀκοήν* means one whose hearing has perished—who is deaf. In 1 Tim. vi. 5 St. Paul uses the more common *διεφθαρμένον*. Reprobate (*ἀδόκιμα*); as Titus i. 16, and elsewhere frequently in St. Paul's Epistles. It is just the contrary to *δοκιμος* (ch. ii. 15, note).

Ver. 9.—*Evident for manifest, A.V.; came to be for was, A.V.* Shall proceed (*προκόψουσιν*); as ch. ii. 16 (where see note) and ver. 13. The apostle's meaning here is, as explained by the example of the magicians, that heresies shall not prevail against the truth. *Ἐπὶ πλεῖον* means beyond the point indicated in his description of their future

progressive evil. They would "proceed further in ungodliness," as he said in ch. ii. 16, but not up to the point of destroying the gospel, as history has shown. The various forms of Gnosticism have perished. The gospel remains. As theirs also came to be (Exod. viii. 18, 19). Surely the A.V. "was" is better.

Ver. 10.—*Didst follow my teaching for hast fully known my doctrine, A.V. and T.R.; conduct for manner of life, A.V.; love for charity, A.V. Didst follow (παρηκολούθησας, which is the R.T. for παρακολούθησας, in the perfect, which is the T.R.). The evidence for the two readings is nicely balanced. But St. Paul uses the perfect in 1 Tim. iv. 6 (where see note), and it seems highly improbable that he here used the aorist in order to convey a rebuff to Timothy by insinuating that he had once followed, but that he was doing so no longer. The sentence, "thou didst follow," etc., is singularly insipid. The A.V. "thou hast fully known" gives the sense fully and clearly. Timothy had fully known St. Paul's whole career, partly from what he had heard, and partly from what he had been an eye-witness of. My teaching. How different from that of those impostors! Conduct (ἀγωγή); here only in the New Testament, but found in the LXX. in Esth. ii. 20 (τὴν ἀγωγὴν αὐτῆς, "her manner of life"—her behaviour towards Mordecai, where there is nothing to answer to it in the Hebrew text); 2 Macc. iv. 16 (τὰς ἀγωγὰς); vi. 8; xi. 24. Aristotle uses ἀγωγή for "conduct," or "mode of life" ("Ethics"), and Polybius (iv. 74, 14), quoted by Alford, has ἀγωγή and ἀγωγή τοῦ βίου, "way" or "manner of life." The A.V. "manner of life" is a very good rendering. Purpose (πρόθεσις); that which a person sets before him as the end to be attained (Acts xi. 23; xxvii. 13; 2 Macc. iii. 8; and in Aristotle, Polybius, and others). Used often of God's eternal purpose, as e.g. ch. i. 9; Eph. i. 11, etc. In enumerating these and the following, "faith, long-suffering, charity, and patience," St. Paul doubtless had in view, not self-glorification, which was wholly alien to his earnest, self-denying character, but the mention of those qualities which he saw were most needed by Timothy. Long-suffering (τῇ μακροθυμίᾳ); as 1 Tim. i. 16, of the long-suffering of Jesus Christ towards himself, and elsewhere frequently of human patience and forbearance towards others. Patience (τῇ ὑπομονῇ). This is exercised in the patient endurance of afflictions for Christ's sake. It is coupled, as here, with μακροθυμία, long-suffering, in Col. i. 11.*

Ver. 11.—*Suffering for afflictions, A.V.; what things befall me for which came unto me, A.V.; and for but, A.V. Persecutions*

(διώγουσι); as Matt. xiii. 21; Acts viii. 1; xiii. 50; 2 Cor. xii. 10, etc. Sufferings (τοῖς παθήμασιν); usually so rendered in the A.V. (Rom. viii. 18; 2 Cor. i. 5; Col. i. 24, etc.); rendered "afflictions" in Heb. x. 32; 1 Pet. v. 9. At Antioch; in Pisidia (Acts xiii. 14). For an account of the persecutions encountered by St. Paul at Antioch, Iconium, and Lystra, see Acts xiii. xiv. It was at St. Paul's second, or rather third, visit to Lystra that he chose Timothy for his companion (Acts xvi. 1—3). I endured (ὑπένεγκα); not simply "suffered," but "underwent," willingly and firmly suffered (see 1 Pet. ii. 19). As regards the construction, the antecedent to οὗ is παθήμασιν, and the difference between αὐ and οὗ is that αὐ would limit the reference to the actual παθήματα at Antioch, Iconium, and Lystra, but οὗ extends the reference to all similar sufferings. The proper English rendering is "such as befell me." But the clause at the end of the sentence should be rendered "what great persecutions I endured." As Bengel notes, "οὗς demonstrat rei gravitatem," and οὗς preceding the substantive with which it agrees (διώγουσι), cannot be construed the same as οὗ the relative. The sentence, οὗς διώγουσι ὑπένεγκα, is an amplification of the preceding διώγουσι: "Thou hast fully known my persecutions . . . viz. what great persecutions I endured." And out of them all, etc. This is added for Timothy's encouragement, that he might stand fast in the face of persecutions and sufferings. Delivered me (με ἐξέβυσσας). Had the apostle in his mind the clause in the Lord's Prayer, "Deliver us from evil" (Matt. vi. 13)? Comp. ch. iv. 18, where the resemblance is still more striking. Observe the testimony to Christ's omnipotence in this ascription to him, in both passages, of St. Paul's deliverance (comp. Acts xviii. 10).

Ver. 12.—*Would for will, A.V. Yea and all (καὶ πάντες δέ). As though he had said, "Mine is not a solitary example of a servant of God being persecuted; it is the common lot of all who will live godly in Christ Jesus" (comp. John xv. 20 and 1 Pet. iv. 1, 12, 13).*

Ver. 13.—*Impostors for seducers, A.V. Evil men (πονηροί). In ch. iv. 18 it is πονηρὸς ἔργου πονηροῦ. The adjective is applied indifferently to persons and things—evil men, evil servants, evil persons, evil generation, evil spirits, etc., and evil deeds, evil fruits, evil eye, evil works, etc. Satan, the embodiment of evil, is ὁ πονηρός. Impostors (γόητες); only here in the New Testament. In classical Greek γόης is a juggler, a cheat, an enchanter. St. Paul still had the Egyptian magicians in his mind. Shall wax worse and worse (προκόψουσιν ἐν τῷ χεῖρον); see above, ver. 9, note.*

Ver. 14.—*Abide for continue, A.V. Abide*

thou, etc. Do not like these juggling heretics, blown about by every wind of doctrine, and always seeking some new thing, but abide in the old truths which thou hast learnt from thy childhood. **Hast been assured of** (*ἐπιστάτης*); only here in the New Testament, but found in 2 Macc. vii. 24 and 1 Kings i. 36. In classical Greek it has the same sense as here (among others), "to be made sure of a thing." **Of whom thou hast learned them** (*παρὰ τίνος ἔμαθες*, or, according to another reading of nearly equal authority, *παρὰ τίνων*). If *τίνος* is the right reading, it must refer either to God or to St. Paul. In favour of its referring to God is the expression in the Prophet Isaiah commented upon by our Lord in John vi. 45, where *παρὰ τοῦ Πατρὸς* answers to *παρὰ τίνος*; the promise concerning the Comforter, "He shall teach you all things" (John xiv. 26, etc.); and the very similar reasoning of St. John, when he is exhorting his "little children" to stand fast in the faith, in spite of those that seduced them: "Let that therefore abide in you which ye have heard from the beginning;" for "the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, . . . and even as it hath taught you, abide in him" (1 John ii. 24—28); and other similar passages. There would obviously be great force in reminding Timothy that he had received the gospel under the immediate teaching of the Holy Spirit, and that it would be a shameful thing for him to turn aside under the influence of those impostors. If *τίνος* does not refer to God, it must refer to St. Paul. If, on the other hand, *τίνων* is the true reading (which is less probable), it must refer to Lois and Eunice, which seems rather feeble.

Ver. 15.—*Babe for child*, A.V.; *sacred writings for Holy Scriptures*, A.V. And that from a babe, etc. Another consideration urged as a reason for standing fast. He was no novice in the Scriptures. His mother and grandmother had been careful to imbue him with that sacred literature which should make him wise unto salvation through faith in Jesus Christ, from his very earliest years. Surely he would not throw away such a precious advantage. The sacred writings (*τὰ ἱερὰ γράμματα*); literally, *the holy letters, or learning*. An ordinarily educated child learns *γράμματα* (John vii. 15), in contradistinction to the uneducated, who are *ἀγράμματοι* (Acts iv. 13). But Timothy had learnt *τὰ ἱερὰ γράμματα*, whose excellence is described in the next verse.

Ver. 16.—*Every Scripture inspired of God is also profitable for all Scripture is given by inspiration of God, and is profitable*, A.V.; *teaching for doctrine*, A.V.; *which is in for*

in, A.V. **Every Scripture**, etc. There are two ways of construing this important passage: (A) As in the A.V., in which *θεόπνευστος* is part of the predicate coupled by *καὶ* with the following *ὠφέλιμος*; (B) as in the R.V., where *θεόπνευστος* is part of the subject (as *πάν ἔργον ἀγαθόν*, "every good work," 2 Cor. ix. 8, and elsewhere); and the following *καὶ* is ascensive, and to be rendered "is also." Commentators are pretty equally divided, though the older ones (as Origen, Jerome (Vulgate), the versions) mostly adopt (B). In favour of (A), however, it may be said (1) that such a sentence as that which arises from (B) necessarily implies that there are some *γραφὰι* which are not *θεόπνευστοι*, just as *πάν ἔργον ἀγαθόν* implies that there are some works which are not good; *πάσα εὐλογία πνευματικὴ* (Eph. i. 3), that there are some blessings which are not spiritual; *πάν ἔργον ποτηρόν* (2 Tim. iv. 18), that there are some works which are not evil; and so on. But as *γραφὴ* is invariably used in the New Testament for "Scripture," and not for any profane writing; it is not in accordance with biblical language to say, "every inspired Scripture," because every *Scripture* is inspired. (2) The sentence, taken according to (B), is an extremely awkward, and, as Alford admits, harsh construction, not supported in its entirety by one single parallel usage in the whole New Testament. (3) The sentence, taken according to (A), is a perfectly simple one, and is exactly parallel with 1 Tim. iv. 4, *πάν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον*, "Every creature of God is good, and nothing to be refused." (4) It is in perfect harmony with the context. Having in the preceding verse stated the excellence of the sacred writings, he accounts for that excellence by referring to their origin and source. They are inspired of God, and hence their wide use and great power. (5) This interpretation is supported by high authority: Chrysostom, Gregory of Nyssa, etc., among the ancients (Alford); and Bengel, Wiesinger, De Wette, etc., among moderns. The advocates of (B), as Bishop Ellicott, Dean Alford, etc., speak very doubtfully. With regard to the rendering of *πάσα γραφή*, no doubt, strict grammar, in the absence of the article, favours the rendering in the R.V., "every Scripture," rather than that of the A.V., "all Scripture." But Alford's remark on Matt. i. 20 applies with full force here: "When a word or an expression came to bear a technical conventional meaning, it was also common to use it without the article, as if it were a proper name, e.g. *Θεός, νόμος, υἱὸς Θεοῦ*," etc. Therefore, just as *πάσα ἱεροσόλυμα* (Matt. ii. 3) means "all Jerusalem," not "every Jerusalem," so here *πάσα γραφή* means "all

Scripture.”¹ What follows of the various uses of Holy Scripture is not true of “every Scripture.” One Scripture is profitable for doctrine, another for reproof, and so on. Examples of *γραφῆ* without the article are 2 Pet. i. 20 and Rom. i. 2; and of *πᾶς* not followed by the article, and yet meaning “all,” are in Eph. ii. 21 and iii. 15. Inspired of God, etc. (*θεοπνευστος*); here only in the New Testament or LXX., but occasionally in classical Greek, as Plutarch. For teaching, etc. The particular uses for which Scripture is said to be profitable present no difficulty. Teaching, of which Holy Scripture is the only infallible source. Reproof (*ἐλεγχον* or *ἐλεγμὸν*); only here and Heb. xi. 1; but in classical Greek it means “a proof,” specially for the purpose of “refutation” of a false statement or argument. Here in the same sense for the “conviction” or “refutation” of false teachers (comp. Titus i. 9, 13), but probably including errors in living (compare in the ‘Ordering of Priests,’ “That there be no place left among you, either for error in religion or for viciousness in life”). Correction (*ἐνανθρωπῶσιν*); only here in the New Testament, but occasionally in the LXX., and frequently in classical Greek, as Aristotle, Plato, etc., in the sense of “correction,” i.e. setting a person or thing straight, “revisal,” “improvement,” “amendment,” or the like. It may be applied equally to opinions and to morals, or way of life. Instruction which is in righteousness. There is no advantage in this awkward phraseology. “Instruction in righteousness” exactly expresses the

meaning. The Greek, *τὴν ἐν δικαιοσύνῃ*, merely limits the *παῖδα* to the sphere of righteousness or Christian virtue. By the use of Holy Scripture the Christian is being continually more perfectly instructed in holy living.

Ver. 17.—*Complete for perfect, A.V.; furnished completely for thoroughly furnished, A.V.; every good work for all good works, A.V.* Complete (*ἄριος*); only here in the New Testament, but common in classical Greek. “Complete, perfect of its kind” (Liddell and Scott). Furnished completely (*ἐξηρτισμένος*, containing the same root as *ἄριος*); elsewhere in the New Testament only in Acts xxi. 5 in the sense of “completing” a term of days. It is nearly synonymous with *καταρτίσω* (Matt. xxi. 16; Luke vi. 40; 2 Cor. xiii. 11; Heb. xiii. 21; 1 Pet. v. 10). In late classical Greek *ἐξαρτίσω* means, as here, “to equip fully.” As regards the question whether the man of God is restricted in its meaning to the minister of Christ, or comprehends all Christians, two things seem to decide in favour of the former: the one that “the man of God” is in the Old Testament invariably applied to prophets in the immediate service of God (see 1 Tim. vi. 11, note); the other that in 1 Tim. vi. 11 it undoubtedly refers to Timothy in his character of chief pastor of the Church, and that here too the whole force of the description of the uses and excellence of Holy Scripture is brought to bear upon the exhortations in ver. 14, “Continue *thou* in the things which thou hast heard,” addressed to Timothy as the Bishop of the Ephesian Church (see, too, ch. iv. 1—5, where it is abundantly clear that all that precedes was intended to bear directly upon Timothy’s faithful and vigorous discharge of his office as an evangelist).

¹ Compare, too, *πᾶσα σὰρξ*, “all flesh” (Luke iii. 6); *πᾶς οἶκος Ἰσραὴλ*, “all the house of Israel” (Acts ii. 36); *ἐν πάσῃ ἐπιστολῇ*, “in his whole Epistle” (Ignat., ‘Ad Ephes.’ xii.).

HOMILETICS.

Vers. 1—17.—*Holy Scripture the strength of the man of God.* There is marvellous force in the application to the Christian bishop and evangelist of the title **THE MAN OF GOD**. When we remember the course of faithful and untiring labour, and patient unflinching suffering, which was run by those to whom alone this title was given in the Old Testament—Moses and Samuel and Elijah, and other prophets of God—we feel at once that the application of this title to the ministers of Christ under the New Testament teaches them with incisive power that the like spirit must be found in them if they are worthy to be classed with the men of God. Evidently the “man of God” must not be afraid of a man that shall die, or a son of man which shall be made as grass; he must not shrink from bearing witness for God before an unbelieving and gainsaying world; he must not be a lover of ease or pleasure, or of the praise of men; he must not be greedy of gain or covetous of reward; he must not be a man of strife and brawls, but a man of love and peace; he must be zealous for God’s honour and glory; he must be a staunch upholder of God’s truth against errors and false doctrines; and he must be a man of prayer, and very devout towards God; for otherwise how shall he be called a “man of God”? But how shall this unearthly character be main-

tained? When those perilous times are at their height in which all the natural affections of men seem to be blighted, and all the natural safeguards against the growth of evil seem to be overborne by the floods of ungodliness, when a proud boasting spirit, as empty as it is pretentious, carries men into all kinds of unseemly action, and when religion itself, far from guiding men in holy paths, degenerates into hypocrisy and faction and opposition to that which is good, how shall the man of God maintain his integrity, abide in the true doctrine of God, and hold his own against the teachers of lies, and the seducers of weak and silly souls? God has provided him with an all-sufficient weapon of attack and of defence. In those holy Scriptures which were given by inspiration of God, the man of God finds a spiritual furniture suitable for every need. By the study of it he acquires fresh wisdom for his task, and by its spirit his own spirit is nourished and refreshed. In the light of its bright truth the pernicious errors of seducers are exposed; by its counsels waverers are established, the weak are strengthened, the crooked are set straight again. Conversant with its heavenly doctrine, the man of God is never at a loss for a word of rebuke, of comfort, or exhortation. And while, on the one hand, he is able to refute every new heresy that arises, by reference to the unchanging Word of God, on the other he daily acquires some new insight into the depths of revelation for his own edification and that of others. He finds that the manifold and many-sided wisdom of the Scriptures is as able to cope with the intellectual difficulties of the nineteenth century as it was with the Gnosticism of the East in the first centuries of Christianity. And so, while some turn away their ears from the truth, and turn aside unto fables, the man of God finds his faith daily strengthening and increased, and looks forward fearlessly to the time when the folly of the sceptic shall be evident to all men, and the truth of God's Word shall be vindicated before the whole creation at the appearing of Jesus Christ in the glory of his kingdom.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*The perilous times of the apostasy.* The apostle next proceeds to predict a further progress in error, with the view of putting Timothy on his guard and sharpening his diligence.

I. THE PERIOD OF THIS APOSTASY. "This know also, that in the last days perilous times shall come." 1. *The language does not point to the closing days of the Christian dispensation*, for it resembles the language of the Apostle John—"It is the last time"—where the present is undoubtedly referred to, and not the future. 2. *The contextual injunction, "from such turn away," applies to the present rather than to a far-distant future.* The Christian Church has in all ages shown a condition of things only too closely represented by the moral picture in the context. The apostle implies that there were "vessels of dishonour" in the "large house" in his own day, such as Hymenæus and Philetus, as well as "vessels unto honour." 3. *The language has a wide latitude, covering the whole space of the Christian dispensation.* The evil had begun to work in the age of Timothy, but the worst development of anti-Christian apostasy will be in the closing days of the dispensation. The "days of the Messiah" are often alluded to in the Hebrew prophets as "in the last days;" literally, "the end of days" (Isa. ii. 2; Hos. iii. 5; Micah iv. 1).

II. THE DANGEROUS CHARACTER OF THIS APOSTASY. "Perilous times shall come." 1. *It will be a time of danger to the faith of God's people.* 2. *It will be a time of peril to their lives.* 3. *It will be a time of abounding wickedness as well as error.*—T. C.

Vers. 2—5.—*Characteristics of the apostasy.* The doctrinal degeneracy is marked by a widespread moral decay. The apostle, after his usual manner, groups the characters into classes for more distinct consideration.

I. THE SELFISH CLASS. "For men shall be lovers of self, lovers of money." Selfishness heads the dreary list. It is regarded by many theologians as the root-principle of all sin. As the opposite of love, however, is not selfishness, but hatred, this position cannot be maintained. Yet selfishness is, above all things, the hard represser of love. The "love of money" has been called "the daughter of selfishness."

II. THE CLASS OF ARROGANT BOASTERS. "Boasters, arrogant, railers." The first are

ostentatious in speech; the second, full of pride and contempt for others; the third are full of insults to men.

III. THE CLASS WHICH IS DEFIANTLY REGARDLESS OF HUMAN RELATIONSHIPS. "Disobedient to parents, unthankful, unholy, without natural affection, implacable." He who is regardless of filial duty will be ungrateful to others, and he that is ungrateful will have no regard for holiness of character; for he will keep covenant with no one who disregards his parent or his benefactor.

IV. THE CLASS DISTINGUISHED BY RECKLESS AND PASSIONATE DEFIANCE OF GOOD. "Slanderers, without self-control, fierce, no lovers of good, traitors." The first term points to the disposition to bring the good down to the level of the base; the second, to the absence of all restraint from law, human or Divine; the third, to the savage temper that delights in cruelty; the fourth, to the spirit that "loves darkness rather than light;" the fifth, to the class of men who could betray their Christian brethren to their persecutors, or behave falsely in any of their existing relationships.

V. THE CLASS OF HEADY AND CONCEITED ACTORS. "Headstrong, puffed up." Rashness and conceit are often allied.

VI. THE CLASS OF PLEASURE-SEEKERS. "Lovers of pleasure rather than lovers of God." It represents a dissipated class under a Christian profession, who have no serious pursuits, and prefer the friendship of the world to the friendship of God.

Thus, the long catalogue of moral enormity developed by the apostasy began with "the love of self," and ends with "the love of pleasure," to the utter exclusion, first and last, of the "love of God."—T. C.

Ver. 5.—*The relation of the apostasy to the Christian profession.* I. THE EXTERNAL FORM OF PIETY IS TO EXIST UNDER THE APOSTASY. "Having a form of godliness." The picture is that of a Christianized paganism in the Church. There was to be a scrupulous regard for all ritualistic regularity; an outward show of devoutness under strict forms, and the mask of godliness over all to cover a heart in secret enslaved by sin.

II. THERE WILL BE A REPUDIATION OF REAL GODLINESS. "But denying the power thereof." 1. *The power of godliness consists in love to God and love to our neighbour.* These were both repudiated. The class referred to were strangers to experimental religion, which they dishonoured by saying one thing with their lips and another thing with their lives. 2. *Such a repudiation involves graver sin and deeper condemnation than if they had never known the truth or heard of the way of life.*

III. THE DUTY OF BELIEVERS IN THE APOSTASY. "From such turn away." We ought to withdraw from their fellowship, avoid all familiarity with them, hold no terms with the enemies of Christ and his kingdom.—T. C.

Vers. 6, 7.—*The insidiously proselytizing habits of these apostates.* I. THE ARTS OF THE SEDUCERS. "For of this sort are they who creep into houses, and lead captive silly women." 1. *They were of a most proselytizing spirit.* Like the Pharisees, they would compass sea and land to make one proselyte. 2. *They practised unworthy arts.* They wormed their way insidiously into the confidence of families. There was a deceitful and tricky method of gaining access to their victims. 3. *They used their stratagems to snare women rather than men.* They knew that women, as the weaker vessels, were more accessible to soft blandishments and specious pretences of piety. They counted upon an accession of female converts as, above all things, most contributing to the success of their propaganda.

II. THE CHARACTER OF THEIR VICTIMS. "Silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth." These victims of their specious arts were morally and intellectually prepared for them. 1. *They were, morally, under the sway of evil passions and desires,* full, no doubt, of "the lust of the flesh, the lust of the eye, and the pride of life." Such women would welcome a short cut to peace, or any reconciliation between religion and worldliness that could be devised by the arts of apostasy. The words seem to point to the weight of former sins burdening the conscience, from which they hoped to be released under easier conditions than those prescribed by the gospel. 2. *They were incapable, through their sinful life, of attaining a true knowledge of the truth.* They were "silly women,"

with light, frivolous, unbalanced judgments; "ever learning"—with a morbid love of novelties in religion, an insatiable curiosity for the mysteries promised by their false guides, and a constant craving for an adaptation of doctrinal views to their evil desires—"and never able to come to the knowledge of the truth." Because their hearts had become indurated through an evil life, and so made inaccessible to the truth.—T. C.

Vers. 8, 9.—*The character and aims of the false teachers.* The apostle vividly depicts their attitude toward the truth.

I. **THEY HAVE THEIR HISTORICAL PROTOTYPES.** "As Jannes and Jambres withstood Moses, so do these also withstand the truth." 1. *These were two Egyptian magicians, called "wise men and sorcerers"* (Exod. vii. 11—22), who appeared at the court of Pharaoh to resist the wonder-working power of Moses. Their names do not occur in the Old Testament, but they are found in the Targum of Jonathan, and are also quoted by heathen writers. What was more natural than that the apostle should quote to Timothy one of the two traditions of his country? 2. *These magicians, reported to have been sons of Balaam, were thwarted in their arts by the superior power that worked through Moses.* The parallel was therefore in a double sense apt.

II. **THE FALSE TEACHERS DIRECTLY WITHSTOOD THE TRUTH OF THE GOSPEL.** 1. *They may have used occult arts like their Egyptian prototypes to attract disciples;* for the word "seducers," applied to them in the context (ver. 13), has this signification. The claim to possess such powers was not unusual in that day (Acts viii. 9—24; xiii. 6—12; xix. 18—20). 2. *But, like Elymas, they withstood the truth of the gospel, by representing themselves as possessing as much authority as the apostle himself,* and thus neutralizing its exclusive claims. They subverted the hopes of the gospel.

III. **THE EXPLANATION OF THEIR ANTI-CHRISTIAN ATTITUDE.** "Men of corrupt minds, reprobate concerning the faith." 1. *Corrupt affections depraved their mental judgments.* Even that mind, which is the medium through which the Holy Spirit makes his communications to man, had become darkened. "A corrupt head, a corrupt heart, and a vicious life, usually accompany each other." 2. *The doctrines of these teachers had been tested and discovered to be worthless,* like silver which was to be rejected by man. They had nothing but the name in common with the Christian faith.

IV. **THE CHECK THAT WOULD BE GIVEN TO THEIR PROGRESS.** "But they shall proceed no further; for their folly shall be evident to all men, as theirs also came to be." This passage seems opposed to ch. ii. 16, where it is said that "they shall advance to more ungodliness;" but in that place (1) the apostle is speaking of an immediate diffusion of error, in this of its ultimate extinction; (2) in that place the advance toward ungodliness is asserted, here there is a denial of its successful advance without exposure. The evil would advance, but only to a certain point, and the true character of its promoters—"their folly"—would be made as manifest as was that of the Egyptian magicians.—T. C.

Vers. 10—12.—*The career of the apostle commended as an example to his youthful disciple.* The apostle recalls to Timothy's mind the facts of his own checkered career, partly to mark the contrast between his life and that of the false teachers, partly to stimulate Timothy to like faithfulness and endurance.

I. **IT IS GOOD FOR YOUNG MINISTERS TO OBSERVE AND FOLLOW THE WAYS OF THEIR ELDER BRETHREN.** "But thou didst follow my teaching, conduct, purpose, faith." 1. *They will thus be stimulated to greater effort.* 2. *They will be guided by wiser counsels.* 3. *They will be guarded against many mistakes.* 4. *They will be better able to endure persecutions and trials.*

II. **IT IS ALLOWABLE FOR A CHRISTIAN MINISTER TO SPEAK OF WHAT GOD'S GRACE HAS ENABLED HIM TO DO AND TO SUFFER FOR THE GOSPEL.** 1. *It glorifies God's grace.* The apostle always made this grace the supreme factor in his success. "By the grace of God I am what I am;" "Yet not I, but the grace of God which was in me" (1 Cor. xv. 10). 2. *It is an encouragement to other ministers to labour with equal self-denial.*

III. **THE METHOD OF THE APOSTLE'S MINISTRY AND LIFE.** "My teaching," in allusion less to his doctrine than to his manner of giving instruction; "conduct," or manner of life, in allusion to "my ways which be in Christ" (1 Cor. iv. 17); "purpose," for he remained true to the spiritual objects of his life, and, above all, to his mission to the

Gentiles; "faith," in allusion to his belief in the fundamental doctrines of the gospel, linked with "long-suffering" toward his bitter adversaries, whom he longed to lead into truth—"the faith and the patience" being necessary to the inheritance of the promises (Heb. vi. 12); "love," which seemed never to fail, "believing all things, bearing all things, hoping all things;" linked with "endurance," as before (1 Tim. vi. 11; Titus ii. 2), because it is the sustaining element of this endurance; "persecutions, afflictions, which came to me at Antioch," in Pisidia, whence he was expelled by the Jews; "at Iconium," where both Jews and Gentiles made an assault upon him; "at Lystra," where he was stoned and left for dead—the three cities being named because of Timothy's intimate acquaintance with them, the apostle's sufferings there being the earliest in his missionary life. He gratefully records his deliverance out of all his persecutions by the good hand of the Lord.

IV. THE ATTITUDE OF THE WORLD TOWARD GODLINESS. "Yea, and all that would live godly in Christ Jesus shall suffer persecution." 1. *The persons thus described.* (1) "Those who aim at a godly life—who 'wish to live godly.'" This is the highest aim of man in a world with many lofty ideals. (2) They are not merely godly, but live in all the outward amenities of gospel-godliness. "As ye have received Christ Jesus the Lord, so walk ye in him." (3) This life of godliness finds its source and spring in Jesus Christ. It is "in Christ Jesus." 2. *Their lot in this life.* "Shall suffer persecution." (1) This was Christ's prediction. "If they persecuted me, they will also persecute you" (John xv. 20). (2) The world is essentially at war with the kingdom of God. "Because ye are not of the world, therefore the world hateth you" (John xv. 19). (3) Better to suffer as Christians than as evil-doers.—T. C.

Ver. 13.—*The downward course of seducers.* The apostle connects the persecution with the ways of evil men, while he warns Timothy against them.

I. THEIR DEGENERATE COURSE. "But evil men and seducers shall wax worse and worse." 1. *The persons here described.* (1) Evil men. (a) They are those in contrast with the men who "would live godly in Christ Jesus." (b) They are not simply sinners as all men are by nature and practice, but rather wicked men who wear a mask of godliness, yet are full of malice against the saints of God. (2) Seducers, literally magicians, in allusion to those of Egypt; men who are full of sorceries to captivate and betray the unwary into error. 2. *They shall go from bad to worse*—both in principle and in practice, in the use of their seductive arts and in the gradual depravation of their character. There is nothing to arrest their downward course; there is no grace in the heart; the principles of evil will work with unchecked energy in their natures.

II. THE EXPLANATION OF THIS DEGENERACY. "Deceiving and being deceived." 1. *The method of mental and moral debasement.* Let men repeat falsities with sufficient frequency and deliberateness, and they will come by-and-by to believe them themselves. They begin by deceiving others. They cannot deceive God nor the elect, but by their good words and fair speeches, their lying wonders and their specious arts, they may seduce the simple into error. 2. *The retribution that follows upon deception is self-deception.* Such deceivers have become sincere in their error, because they have blinded their spiritual eyesight; but now they see truth as error, and error as truth.—T. C.

Vers. 14, 15.—*An admonition to Timothy to abide in the ways of truth.* Amidst all the seductions of the false teachers, the apostle urges Timothy to hold fast the doctrines which he had received in his early training.

I. THE DUTY AND NECESSITY OF HOLDING FAST BY THE DIVINE VERITIES. "But do thou continue in the things which thou hast learned and hast been assured of." 1. *The strength and comfort of an undoubting persuasion.* Timothy was not to be moved away from the doctrines of the gospel either by persecutions or seductive arts. He found his strength and peace in them. 2. *He had really learned them, unlike those ever learning and never able to come to the knowledge of the truth;* for he had an experimental knowledge of them. He was, besides, fully assured of them, with "the full assurance of understanding." It is a very unbecoming attitude for a teacher of others to be sceptical in his opinions. He ought to affirm with certainty, and if he is fully assured, he has no right to surrender the truth.

II. THE GROUNDS OF HIS CERTAINTY AND ASSURANCE. "Knowing of whom thou hast learned them; and that from a babe thou hast known the Holy Scriptures, which are able to make thee wise to salvation through faith which is in Christ Jesus." 1. *He had been taught sound doctrine by Lois and Eunice.* It is, therefore, proper for parents to instruct children in doctrine from their earliest days. 2. *He had been trained from his very infancy in the Holy Scriptures.* It was, therefore, a right thing for him to be instructed in the Old Testament, since it was all the Scripture he could have had in his childhood. 3. *The Scripture he studied was sufficient to lead him to Christ.* "Through faith which is in Christ Jesus." (1) This marks the means by which the salvation can be attained; for Christ is "the end of the Law for righteousness to every one that believeth" (Rom. x. 4). (2) The effect of the salvation is not merely to instruct, but to make wise in the highest sense—giving spiritual wisdom and understanding in the knowledge of God's will; for men are naturally without spiritual discernment. (3) The salvation cannot be enjoyed without faith, resting upon the person of the Redeemer.—T. C.

Vers. 16, 17.—The authority and utility of the Scriptures. The apostle is led to emphasize the value of the Scriptures generally for the purposes of spiritual life.

I. THE AUTHORITY OF SCRIPTURE. "Every Scripture inspired of God is also profitable." 1. *This does not signify that there may be Scripture not divinely inspired,* but merely asserts that the Scripture being thus inspired is profitable. 2. *The words "inspired by God" point to the entire agency of God in producing that Divine element which makes the Bible differ from every other book.* The inspired person was the organ of God in what he said, so that his words were the words of God. 3. *Scripture says nothing concerning the mode of inspiration.* The process is supernatural, and it cannot be explained. It is not with the mode but with the result we are concerned. 4. *Inspiration differs from revelation*—this being that through which apostles and prophets came into possession of Divine information, inspiration being that through which they were able infallibly to communicate it to others. 5. *There is nothing in the doctrine of inspiration inconsistent with the idea that the inspired penmen used their own peculiarities of verbal expression or personal idiosyncrasies.* 6. *The inspiration extends to words as well as thoughts*—to the form as well as the substance of Scripture. So far as the record is inspired at all, infallible thought must be definite thought, and definite thought implies words. The apostle claimed that the Holy Spirit guaranteed his words as well as his thoughts (1 Cor. ii. 13, "Not in the didactic words of man's wisdom, but in the didactic words of the Holy Ghost"). Besides, Christ and the apostles argue from the very words of Scripture (Matt. xxii. 45; Gal. iii. 16). 7. The term "every Scripture" in the text seems to include *the Old Testament and the New Testament* so far as it had been written; else there would have been no necessity for a different term from that used in the fifteenth verse, "Holy Scriptures."

II. THE UTILITY OF THE SCRIPTURE "Is also profitable for teaching, for reproof, for correction, for discipline in righteousness." 1. *It is useful for teaching*—as a medium for communicating instruction, that we may know and believe what is necessary to salvation. 2. *It is useful for reproof*—for the refutation of error, for convincing a man of his error. 3. *It is useful for correction*—as to what is practically wrong in life. 4. *It is useful for "discipline in righteousness"*—righteousness being the element in which this discipline is to take effect, through the agency of Scripture.

III. THE RESULT OR DESIGN OF THE SCRIPTURE. "That the man of God may be complete, furnished completely unto every good work." 1. *The design is the perfection of the believer in life and service.* The description supplies the man of God with all due appliances for this end. They help to make us perfect in knowledge, faith, and holiness, as well as to furnish us with wisdom and guidance in all holy service. 2. *Inference to be drawn from the design of Scripture.* It is a perfect, a plain, a sufficient rule of faith and life, in answer to Roman Catholicism. If it can make wise to salvation, perfect the man of God, and furnish him for all holy work, then there is no need for tradition to supplement its imaginary defects.—T. C.

Ver. 4.—The love of pleasure. "Lovers of pleasure more than lovers of God." "Pleasure" is a word used in Scripture to denote, not lawful and wise enjoyment,

but a carnal sensuousness which often leads to sensuality. We see what an absorbing power pleasure is, and how by degrees it destroys the sense of duty and ignores the voice of conscience.

I. HERE IS A GREAT FORCE. "*Lovers!*" Love will surely be exercised in some form. Sin is *perversion*. We are so constituted as to love something. There is an enthusiasm of evil. Men delight in sin; and so the forces of the soul run to weeds.

II. HERE IS A WRONG OBJECT. Pleasure—instead of God. What a contrast! We find that there is sometimes an æsthetic sensuousness that finds pleasure in immoral "art"—where God is not, where there is no reverence, no righteousness, no purity, no goodness. And men worship before the shrine of pleasure till they become idolaters, worshipping worldly applause, fleshly satisfaction, and carnal joy. There is a pleasure that is lawful and healthful; without it brain and body, mind and heart, suffer; but it must ever be subordinated to an earnest life and a godly devotion, or we become "lovers of pleasure more than lovers of God."—W. M. S.

Ver. 5.—*The hypocrite's garb*. "Having a form of godliness, but denying the power thereof." There may be conscious and unconscious hypocrisy. Either way godliness is "feigned." There is no pulsing heart of life in it. Its appearance is only like phosphorus on the face of the dead; its activity is only the galvanized motion of a corpse.

I. WE MAY DISCOVER THE SIGNS OF MERE FORMALISM. What are they? See vers. 2, 3, and 4, in which men who are "covetous, and lovers of their own selves," are associated with blasphemers and false accusers, unthankful and unholy. All alike find their hypocrisy is detected by the Divine insight. We may well search and examine ourselves; for do not men think lightly sometimes of covetousness and selfishness, or of being unthankful or high-minded? Often, indeed, we look to great vices only as our destroyers, and we forget that hypocrisy may be seen in masked ingratitude. Yet here it is discovered, not under the cloak which hides evil enormities, but under the veil which hides from our eyes the presence of the more respectable sins.

II. WE MAY STUDY THE SECRET OF THIS FORMALISM. 1. Prayerless habit which leaves the spirit unsupplied with the nutriment of communion with God. 2. Conscientiousness of the fact that in the world appearances are enough, and that religion is so respected and so respectable that it will not do to live without its *appearance*. 3. Fellowship with the world, which denudes us of all earnest endeavours after the Divine life.—W. M. S.

Ver. 8.—*Corruption within*. "Men of corrupt minds." It is here that evil begins, though it does not end here. "As a man thinketh in his heart, so is he." But he does not show in himself the development of evil at once. The hour of revelation, however, will surely come; for "they that be otherwise [than good] cannot be hid."

I. THEY RESIST THE TRUTH. For this reason the truth will not let them alone. It is an active searching power. It is "a discerner of the thoughts and intents of the heart," and men resent the intrusion of this all-discovering, all-judging power. Impurity hates purity. Falsehood hates truth. Worldly minds resist the claim of God's Word to supremacy over their hearts and lives. They resist its right to reign, and its claim to dominate thought and action too.

II. THEY BECOME REPROBATE. Reprobation is no hard decree of God's; it is man's own act and deed, and it is the result of the "corrupt mind." This breeding corruption spreads. The seeds of evil are scattered here and there till the soul is like a wilderness, and the mind which was made to be a garden of holiness becomes a graveyard of sin. Moral death ensues, and with death always comes corruption.

III. THEY BECOME REVEALED. "Their folly shall be made manifest" (ver. 9). The secret sin becomes a public shame. The thought incarnates itself in deed, and retribution takes the form of disgrace.—W. M. S.

Vers. 1—17.—*Grievous times*. "But know this, that in the last days grievous times shall come." They were in the first days of the Christian era; the times foretold were to be in the last days of that era. There is an intended indefiniteness about the days; nothing is said about their commencement, or about the period over which they are to

extend. They are to embrace distinct times, but all characterized by grievousness. From what follows we may infer that the grievousness of the times will consist in the prevalence of moral evil, and in the strange coexistence of moral evil with Christian forms. There will be difficulty in knowing how to act, and also in acting according to knowledge in the face of strong, quasi-Christian solidarities of evil. From a source of revelation open to him, the apostle was able to write with certainty regarding the coming of grievous times in the last days. There is not excluded the ultimate triumph of religion in this world which is taught elsewhere.

I. CHARACTERISTICS OF THE MEN IN THE GRIEVOUS TIMES. "For men shall be lovers of self" "Such men as the apostle here describes there have been at all times, and the apostle does not say that they will be then such for the first time, nor that all men without exception shall be such, but he describes the moral-spiritual physiognomy of the times which he beholds approaching." We are not to include in this first part of the description all who are influenced by self-love; for it is only right before God that we should be influenced by an intelligent regard to our interest. The persons intended are the *selfish*—a word which was only brought in by the Puritan divines toward the middle of the seventeenth century. They are those who exclude God from the central place to which he is entitled in their life. They are those who exclude others from the place of interest to which they are entitled. They thus put self in a false position—make it the beginning and end of all their thoughts and actions. They properly take the place of pre-eminence in the apostle's list; for all classes of sinners are after the selfish type, i.e. put forward self in some way or other that does not accord with eternal truth. In the grievous times will be large developments of selfishness. "Lovers of money." From similarity of composition in the Greek words, the apostle passes on from lovers of self to lovers of money. Under this head are not to be included all seekers of money; for it is right to seek money for good ends. Neither are there to be included all who seek money for selfish ends. But we are to think rather of the *avaricious*, i.e. those who seek to retain money in a selfish way. They look upon it as that which will make them self-sufficient in the future; and therefore they grudge to spend it even on present necessity. The times will be grievous when the avaricious increase. "Boastful." Derived from a word signifying "a wandering about," this word designated first the vagabond mountebanks, conjurors, quacksalvers, or exorcists, "full of empty and boastful professions of cures and other feats which they could accomplish." Men do not need to go about crying up, advertising, that which is of great value. What men generally boast of is some external advantage which is of little consequence in comparison with the moral worth which should be associated with it. The times will be grievous when the gift is exalted above the moral use to which it is put. "Haughty." The haughty are literally, in the Greek, those who *show themselves above their fellows*. In the glass of their own minds, they behold themselves standing along with others; and the comparison they make is in their own favour. Their estimate is false in respect of the importance attached to that in which they pride themselves, and in respect of the importance attached to that for which they despise others. Birth is an advantage, but not the only advantage, nor the greatest advantage, and must be taken along with service and character. In the grievous times there will be a great amount of pride. "Railers." The word is "blasphemers," but it would be inconsistent with holding the form of godliness to think of blasphemers in the usual sense in English. It is better, therefore, to think of those who use evil words to each other, i.e. words of contempt, or words of bitterness. There is to be a large development of evil-speaking in the grievous times. "Disobedient to parents." Selfishness is early to show itself in the form of self-will. The young generation are to show impatience of being ruled by their parents, which is sure to grow into impatience in respect of all rightful rule. In the grievous times there is to be a large development of lawlessness, beginning in the family circle. "Unthankful." Those who are allowed to have their own way in early life are not likely to grow up to show gratitude to parents for what they have sacrificed for them, nor are they likely to show gratitude in the ordinary intercourse of life, nor can we think of them showing gratitude to God for his mercies. Ingratitude is to be a striking feature of the grievous times. "Unholy." There are certain sanctities which are everlasting, which are anterior to all law and custom, which belong to the Divine constitution of things, e.g. the sanctities of the marriage bond. The

unholy are those who have no reverence or love in their hearts for these everlasting sanctities. In the grievous times the most sacred bonds are to be disregarded. "Without natural affection." Affection is that which sweetens life. In the grievous times affection is to die out, even for those for whom nature specially claims affection. Parents will act unnaturally toward their children. "Implacable." The word supposes a state of variance. In the grievous times men are not to come to terms with those who have given them offence, but are to pursue them with all the might of their vengeance. "Slanderers." They are not to be content with pouring contempt and bitterness on one another in ordinary evil-speaking, but they are to attack one another with falsehoods. Thus the diabolic character is to be developed in the grievous times. "Without self-control." With self-will uncurbed in early life, it is not to be wondered at that the men of the grievous times are to be men who have lost self-control. "Fierce." In the grievous times there will be loss of self-control, proceeding to deeds of violence. "No lovers of good." In keeping with the personal reference before and after, we prefer to translate, "no lovers of good men." With evil so active in them, the presence of good men will be burdensome to them. They are therefore likely to make the times grievous to the good, by unjustly treating them. "Traitors." Fidelity is the sacred bond that joins friend to friend. In the grievous times friend will be often found betraying friend. "Headstrong." In the grievous times men will go to daring lengths. "Puffed up." The explanation of their daringness is, that they have no right sense of their own position before God—their insignificance, impotence, and responsibility. "Lovers of pleasure rather than lovers of God." Men will be daring especially in sensual gratification. Pleasure will be preferred to God. "Holding a form of godliness, but having denied the power thereof." The remarkable thing is that the men who have been described (we do not need to think of the characteristics being all combined) should hold a form of godliness. The relation of the form of godliness to the men who make the grievous times, is that it conceals their true character. It is self throughout, in a more or less hateful form, and therefore the real power of godliness is denied. But it does not appear so nakedly and hatefully to be self where there is a form of acknowledging God. The relation of the form of godliness to the grievous times is, that it allows evil to work more insidiously. It is not so difficult to meet pure heathenism as it is to meet a Christianity that has become heathenish. *Advice.* "From these also turn away." Paul would have things put on a basis of reality. Between Timothy and such men there could be no sympathy. Why keep up a semblance of fellowship? Both for them and for him it was better that the line of demarcation should be drawn, and that all further intercourse should proceed on the footing that they did not belong to the same Christian society.

II. THE MEN OF THE GRIEVOUS TIMES ANTICIPATED. "For of these." The apostle follows up his description of the men of the evil times by the advice to turn away from them, as though they were already present. The explanation he gives is that there were forerunners of them, men of the same spiritual kith. *Characteristics.* 1. *Influence with women.* (1) *Manner of their influence.* "Are they that creep into houses, and take captive silly women." Their converts were among women, which was not matter of reproach to them. But it was matter of reproach that it was women so habitually that they sought to influence, and that they did not go openly about the work of influencing them. They crept into houses, as though they did not wish to be seen. And that mode of entrance suggested the employment of other methods than the direct force of truth. By the methods employed they got the women completely into their power. It was matter of reproach to the women that they gave themselves up to such teachers, and therefore they are called silly women. (2) *Explanation of their influence.* "Laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth." They were not women of the right stamp. In relation to their past they were laden with sins. In relation to their present they were led away by divers lusts—led away to divers, and even conflicting, sources of gratification. They needed a salve for their conscience, and yet a salve that allowed continued gratification. This salve was supplied by the false teachers. They were always getting some new point from them, which gave satisfaction for the time, but they never came any nearer resting in the truth. The reason was that they had not the right moral conditions. Their object was, not to get such truth (to be found in the gospel) as would have delivered them from the guilt of their sins and the power of their lusts, but to have

lengthened out to them a mingling of sensual and intellectual gratification. 2. *Withstanding the truth.* (1) *Type of their opposition.* "And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith." The apostle here makes use of Hebrew tradition. Jannes and Jambres are not mentioned in the Old Testament, but Hebrew tradition identifies them with the chief of the magicians who withstood Moses. Aaron cast down his rod before Pharaoh, and it became a serpent; and the magicians "they also did in like manner with their enchantments." It is also recorded that they succeeded in imitating the first two plagues. They thus withstood Moses—stood between him and the effect which his miracles were intended to produce on Pharaoh. So the false teachers produced a spurious imitation of the truth, teaching what resembled the gospel without being the gospel. As the gospel teachers had also to a late period (Gal. iii. 5) the power of working miracles, so we can understand that these teachers made use of magical arts in confirmation of their quasi-gospel teaching. They thus withstood the truth—came between the gospel and the effect it was fitted to produce. In thus acting they were corrupted in mind; their motives were not good. Their object was not to advance the truth, or to benefit those whom they taught, but to advance themselves and to obtain their own ends with their female converts. They were also reprobate concerning the faith; they were making it abundantly clear that their adherence to the faith was a complete failure. (2) *Type of their defeat.* "But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be." So Luther used to say of the priests by whom he was opposed. The false teachers used secret and spurious methods with success; but, though they might wax worse and worse themselves (ver. 13), the time of their exposure was come. So was it with Jannes and Jambres. They were in undisturbed possession of power till Moses appeared on the scene. They seemed to be succeeding when they turned their own rods into serpents; but they suffered defeat when Aaron's rod swallowed up their rods. They seemed to be recovering their success when they imitated the first plague, and again when they imitated the second plague; but they were baffled in their attempt to imitate the third plague. They were in connection with another plague shown to be defeated, when they could not stand before Moses because of the boils. Moses succeeded in getting the children of Israel out of Egypt; and Hebrew tradition tells that Jannes and Jambres perished in the Red Sea. This is the history of all false teaching, of all spiritual trickery. It may succeed for a time, but its very success often works its ruin. The time comes when its impostures are found out, and it can proceed no further. So we can believe that the great development of evil in the last days will end in complete exposure, and in the brilliant triumph of good.

III. CONTRAST IN TIMOTHY. 1. *Timothy reminded of his conduct at a former period, which was a following of Paul as his guiding star.* (1) *A leading up to sufferings.* "But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings." The period referred to is Timothy's *early ministry*. He then acted as assistant to Paul, and what Paul gratefully calls to mind was his close following of him as a disciple. He not only followed him so as to be familiar with details, but followed him so as to direct his course by what he saw in him. The great lines of his teaching, the great lines of his conduct, Timothy made his own. The special purpose of his life (ruling so many details), which was to spread the gospel of Christ, was also after Paul. So, too, was his disposition towards Christ, viz. faith, especially in his power to make his gospel to tell upon men. So, too, was his disposition toward opponents, viz. his long-suffering with their bitter opposition. So, too, was his disposition toward those in whose interest he laboured, viz. love for their souls. So, too, was his disposition under all the adverse conditions of his ministry, as appointed for him, viz. patience. This forms a point of transition to past troublous times when Paul was persecuted, and persecuted so as to be a sufferer in many ways. Even to the apostle's persecutions and sufferings Timothy's following extended; i.e. he thoroughly appreciated the fidelity which led to them and brave bearing under them. They may have had to do with his joining the apostle, and determined his own relation to persecutions and sufferings. (2) *Sufferings specified.* "What things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured." At Antioch he suffered expulsion. At Iconium he had to flee from maltreatment, particularly stoning. At Lystra,

under Jewish instigation, the mob stoned Paul and dragged him out of the city, supposing that he was dead. Such were the persecutions, the last especially sharp and extreme, under which Paul bore up, of which Timothy had a distinct impression, and which were fitted to embolden him still. (3) *Comfortable issue of the sufferings.* "And out of them all the Lord delivered me." He was cared for by the great Head of the Church, to whom all power in earth had been committed, to whom it belonged to order the earthly destiny of his servants. The Lord, who had more work for him to do, delivered him out of all the machinations of his enemies—gave him up to sorrowing friends when he was left for dead by his enemies. 2. *Timothy forewarned.* (1) *Regarding persecutions.* "Yea, and all that would live godly in Christ Jesus shall suffer persecution." To live godly is to take the rule of our life from God. This can only be carried out in communion with Christ Jesus. Were all living according to the Divine rule around us, we should be abundantly encouraged. But seeing we live in the midst of so many who hate goodness and do not like to be reminded of God, we must expect to suffer persecution, i.e. to be misjudged, to be opposed, to be assailed, if our godliness is active and aggressive against evil, as it should be. We must have a mind to live godly, whatever consequences it entails. It was because he lived according to the Divine rule that Paul was stoned. As the principle involved was universal, Timothy, in proportion to the vitality of his godliness, must expect to suffer persecution. (2) *Regarding evil men, and especially one class of them.* "But evil men and impostors shall wax worse and worse, deceiving and being deceived." Of the evil men that make persecutions, the worst specimens had not yet been seen. The rule is that good men wax better and better, the good men of one generation outstripping the good men of former generations. This may not apply to particular specimens, for we do not find any to outstrip Paul. But it is true of good men as a class that, with better helps, more experience to go by, better education, better books, better methods, better organization, they are of more value to the society to which they belong. We have laymen in our Churches now whose Christian enlightenment and activity is above what any previous generation has seen. While the good are better, the bad are worse. This applies especially to the class specified, who, with reference to what has before been said, are called impostors, or tricksters in religion. The original reference of the word is to those who chanted their spells in a sort of howl. We have worse specimens of withstanders of the truth than Jannes and Jambres were, or their successors in the early times of Christianity. Infidels are a worse class of men now than they were half a century ago. The incantations used in the free-thinking press are of a more dangerous nature than any potions or howlings that were resorted to by magicians of old. Our free-thinkers are deceivers; they habitually subject Scripture to the most unfair treatment. And deceiving, they are also deceived; conscious of their own trickery, they do not subject the statements of their friends to examination, but are known for their amazing credulity. 3. *Timothy incited to present duty founded on past early training.* (1) *Early teaching.* "But abide thou in the things which thou hast learned." Timothy was no longer in the position of the child taught, but in the position of a teacher of others. To one in that position it might have been thought that the appropriate thing would have been advice about his reading—and he does appear to have had books and parchments from the apostles—but the advice which he gives him here is to continue in the things which he had learned, i.e. as a child. And there was really nothing better for him; nothing except this, that the Messiah whom Lois and Eunice taught him to look forward to was now come, and that there had been done to him and by him all that the Old Testament Scriptures had said of him. And so to those who are grown up, and have power to think and to read and to grasp things with a firm grasp, there is never anything better than the old story of Jesus and his love, learned at a mother's knee. (2) *Early teaching along with early convictions.* "And hast been assured of." We should read, "Thou didst learn, and wast assured of." It is Timothy's early convictions that we are to think of. He not only got the teaching from Lois and Eunice, but it became matter of personal conviction to him. He could set to his own seal to what he had been taught. He knew the worth of a mother's religion in the peace, restraint, hope, it brought into his own soul. It was a legitimate argument for Paul to use with Timothy, not to turn his back on his early convictions, to hold to the God of his childhood. When life was lived according to God's ideas, such as Timothy's was, he was not

to be inconsistent and to make the latter part disagree with the former. "There is but one way of making all our days one, because one love, one hope, one joy, one aim, binds them all together; and that is by taking the abiding Christ for ours, and abiding in him all our days. Our true progress consists, not in growing away from Jesus, but in growing up into him; not in passing through and leaving behind the first convictions of him as Saviour, but in having these verified by the experience of years, deepened and cleared, unfolded and ordered into a larger though still incomplete whole." (3) *Personal element in teaching.* "Knowing of whom [what persons] thou hast learned them." "Timothy was supposed to have a complete set of recollections from his mother woven into his very feeling of the truth itself. It was more true, because it had been taught by her. There was even a sense of her loving personality in it, by which it had always been, and was always to be endeared. On the other hand, it will be always found that every kind of teaching in religion which adds no personal interest or attraction to the truth, sheds no light upon it from a good and beautiful life, is nearly or quite worthless. And here is the privilege of a genuinely Christian father and mother in their teaching, that they pass into the heart's feeling of their child, side by side with God's truth, to be for ever identified with it, and to be, themselves, lived on and over with it, in the dear eternity it gives him." (4) *When teaching begins.* "And that from a babe thou hast known." Those who carry the idea of individual responsibility through everything have a difficulty here in the dating of religious instruction from the very earliest age. James Mill, the author of the 'History of India,' taking the education of his more remarkable son, John Stuart Mill, into his own hands, proceeded on the principle that a religious upbringing would be an interference with free development, and systematically kept all religious ideas out of his mind till he considered him able to form an independent and unbiassed judgment upon the subject of religion. Our objection to that course is that it is a virtual selling of the child to the devil. If God and truth are not presented to the mind till a matured judgment can be formed, it is not as though there had not been experience, but the mind is already warped and religion is placed at a fearful disadvantage. Eunice proceeded on the right principle when she seized the earliest opportunity of influencing the mind of Timothy in favour of religion. (5) *Scriptural teaching.* (a) *Name.* "The sacred writings." The name is suggestive, in the first place, of a written revelation, which has the advantage over oral tradition (the form of revelation which obtained for the first two or three thousand years) in that it does not lie so open to the action of prejudice. Men may come with all manner of prejudices to it, but it is there to witness for itself to every unprejudiced mind. The name is suggestive, in the second place, of many writers being employed in the communication of Divine truth, which is much better than one with his particular idiosyncrasy entering into his writings, inasmuch as all classes of minds can be thus suited, and if they are not attracted by one mode of stating the truth, they may be attracted by another. The name is suggestive, in the third place, of writings connected with religion, such as there do not seem to have been in connection with the religions of Greece and Rome. The Bible can be employed for the instruction of children, inasmuch as it is truly a child's book as well as a man's book. What is needed, at the first stage at least, is truth in the concrete form; and this is to be found in the Bible, which, with some things hard to be understood, has yet many a simple statement and story that is fitted to fill the child's imagination and to touch the child's heart. Eunice had only the Old Testament Scriptures to draw upon: the Christian parent has now an immense advantage, in the addition of the New Testament, and especially of the four Gospels, and in the greater facilities which a printed Bible gives him for getting Bible images and lessons into the mind of the child. (b) *Property.* "Which are able to make thee wise unto salvation." They form a directory to salvation, containing all the information and pleading with the soul which are necessary. To one inexperienced in the ways of the world it is a great advantage to have a friend at hand, able on every occasion to give a sound advice, to expose fallacies, to put forward weighty considerations. Inexperienced in the ways of the world we certainly are, liable to be deceived by appearances, to be buoyed up with false hopes. In giving us the Scriptures, God acts the part of a friend, giving us the best advice, opening our eyes to reality, so that, with all our inexperience, it is as though we possessed boundless stores of wisdom. They are able to make wise unto salvation, but they may not; for

there are some who make themselves wiser than God's Word, and think they know better about things than God does, and so perish by being wise in their own conceits and refusing to be guided. (c) *Condition of efficiency.* "Through faith which is in Christ Jesus." The Scriptures cannot do more than make us wise unto salvation; they are not to be put in the place of Christ, whose connection with salvation is more than that of a directory—is of the most intimate nature, who is really the efficient Cause of salvation, the Receptacle of salvation; and they only do their work when they bring us up to Christ, and also induce in us that state of mind which is here called faith, which *instrumentally* appropriates the salvation which is in him.

IV. SUFFICIENCY OF SCRIPTURE. 1. *Ground of sufficiency.* "Every Scripture inspired of God." According to this translation the inspiration of Scripture is taught, not explicitly but implicitly. We are to regard it as taken for granted that Scripture is *God-breathed*. Inspiration extends to every part of Scripture. This is a doctrine of vital importance to the Church. Its bearing is that there is not only the absence of error, but the presence of positive perfection in relation to the whole want of man under the present order of things. The Divine influence, however operating, is guarantee that in Scripture, in its manifoldness, we have all fundamentally that needs to be said to man on the subject of religion, and in the form that is best fitted to have deep and lasting effect upon his spiritual nature as a whole. The difference is very perceptible in the post-apostolic literature. "Even where we recognize a lofty flight of the spirit as in the Ignatian Epistles, the inspiration repeatedly is merely a religious enthusiasm, a subjective romance, showing itself in an almost revelling desire for martyrdom, moving and even infectious; so that many who read an Ignatian Epistle for the first time feel themselves doubtless more excited and stirred than by a Pauline one; but this very feature proves that it is not really inspired; for the Spirit who founded the Church does not tolerate the extolling of one isolated tendency in the soul, and cannot bear such subjective partiality of view, be it ever so strong, ever so apparently admirable." 2. *Fourfold use.* "Is also profitable." In reading the Scriptures what we are to seek above all things is that the truth contained in them may be brought into contact with our minds for our profit. "For teaching." There is first a *revealing* power in the Bible. It teaches us much that we could not otherwise have known. It supplies us with what is necessary not only for a correct, but a lofty, conception of God. It acquaints us with our fallen state, and with God's dealings with us for our salvation. "For reproof." The *reproving* power of the Bible results from its great revealing power, along with the state in which it finds us. The light it sheds is not for our justification, but for our being convicted of departures both from truth and righteousness. "For correction." The *corrective* power of the Bible starts from our being convicted as out of the straight path. By proper directions, admonitions, warnings, encouragements, it brings us back into the straight path. "For instruction which is in righteousness." The *disciplinary* power of the Bible is specified as being within the sphere of righteousness. In the lofty demands it makes—the loftier the further we advance—it gives us the spiritual drill which makes for right habits. 3. *Completeness aimed at.* "That the man of God may be complete, furnished completely unto every good work." The man of God is man according to the Divine idea. Many excellences go to make the complete man, intellectual, emotional, practical. God desires to see the complete man; and he has given the Bible for that end. The completeness thought of is that of man as a worker, producing good thoughts, good words, good actions. God desires to see the completely furnished worker, and he has given the Bible for that end. It is true that we come very far short of the Divine ideal of our humanity; the reason will be found to be that we neglect the help provided for us. We do not consult God, but our own prejudiced thoughts. Let us go back to the Bible, to be convicted of our error, and corrected, and severely exercised toward the complete man.—H. F.

EXPOSITION.

CHAPTER IV.

Ver. 1.—*In the sight of God, and of Christ Jesus for therefore before God and the Lord Jesus Christ, A.V. and T.R.; and by for at, A.V. and T.R. I charge thee (διαμαρτύρομαι);* as ch. ii. 14 and 1 Tim. v. 21 (where see note). The words *οὖν ἐγώ*, wanting in some of the best manuscripts, are "rejected by Griesbach, Tischendorf, Lachmann," and by Huther, Alford, Ellicott, and others. The chapter opens rather abruptly without the connecting "therefore." And by his appearing and his kingdom. The reading of the T.R., *κατὰ τὴν ἐπιφάνειαν, κ.τ.λ.*, "at his appearing and kingdom," makes such excellent sense, and is in such perfect accordance with the usual grammar, and with the usual connection of events, that it is difficult not to believe that it is the right reading (see Matt. xxvii. 15, *κατὰ ἑορτήν*, "at the feast;" *κατὰ πᾶν σάββατον*, "on every sabbath;" Acts xiii. 27, *κατὰ τὴν ἡμέραν*, "in the day;" Heb. iii. 8 for the grammar; and the universal language of Scripture and the Creeds connecting the judgment with the Lord's appearing and kingdom). On the other hand, the reading *καὶ* is almost impossible to construe. No two commentators scarcely are agreed how to do so. Some take *τὴν ἐπιφάνειαν καὶ τὴν βασιλείαν* as the object governed by *διαμαρτύρομαι*, as in the LXX. of Deut. iv. 26, "I call to witness . . . Christ's epiphany and kingdom," taking *διαμαρτύρομαι* in two senses or two constructions. Others take them as the accusatives of the things sworn by, "I charge thee before God and Jesus Christ, and by his epiphany and kingdom," as Mark v. 7, *τὸν Θεόν*, "by God;" Acts xix. 13, *τὸν Ἰησοῦν*, "by Jesus;" 1 Thess. v. 27, *τὸν Κύριον*, "by the Lord." But how awkward such a separation of the thing sworn by from the verb is, and how unnatural it is to couple with *καὶ* the two ideas, "before God" and "by Christ's epiphany," and how absolutely without example such a swearing by Christ's epiphany and kingdom is, nobody needs to be told. Others, as Huther, try to get over part at least of this awkwardness by taking the two *καὶ*'s as "both:" "by both his epiphany and his kingdom." Ellicott explains it by saying that as you could not put "the epiphany and the kingdom" in dependence upon *ἐνώπιον* (as if they were persons like God and Christ), they "naturally pass into the accusative." But surely this is all thoroughly unsatisfactory. The T.R. is perfectly easy and simple. *Appearing (ἐπιφάνεια)*; ver. 8; ch. i. 10; 2 Thess. ii. 8; 1 Tim. vi. 14; Titus ii. 13. *His king-*

dom. So in the Nicene Creed: "He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end" (comp. Matt. xxv. 31, followed by the judgment).

Ver. 2.—*Teaching for doctrine, A.V. Preach the Word (κηρύξον τὸν λόγον).* It is impossible to exaggerate the dignity and importance here given to preaching by its being made the subject of so solemn and awful an adjuration as that in ver. 1 (compare the designation of *κήρυξις* which St. Paul gives to himself in 1 Tim. ii. 7; ch. i. 11). Be instant (*ἐπιστήθι*). The force of the exhortation must be found, not in the verb itself taken alone, but by coupling *εὐκαίρως ἀκαίρως* closely with it. Be at your work, attend to it always, in and out of season; let nothing stop you; be always ready, always at hand. Reprove (*ἐλεγξον*); see ch. iii. 16, note (comp. Matt. xviii. 15; Eph. v. 11; 1 Tim. v. 20). Generally with the idea of bringing the fault home to the offender. Rebuke (*ἐπιτίμησον*); a stronger word than *ἐλεγξον*, implying more of authority and less of argument (Matt. viii. 26; xvii. 18; Luke xix. 39; Jude 9, etc.). Exhort (*παρακάλεισον*). Sometimes the sense of "exhort," and sometimes that of "comfort," predominates (see 1 Tim. ii. 1; vi. 2, etc.). Every way of strengthening and establishing souls in the fear and love of God is to be tried, and that with all long-suffering and teaching. (For *μακροθυμία*, see ch. iii. 10, note.) For "teaching" or "doctrine" (*διδασχῆ*), St. Paul more frequently uses *διδασκαλία* in the pastoral Epistles (1 Tim. i. 10; iv. 6, 13, 16; v. 17; ch. iii. 10, 16, etc.); but there does not seem to be any great difference of meaning. Possibly *διδασχῆ* points more to the act of teaching. The use of it here, coupled with "long-suffering," directs that the man of God, whether he preaches, reproveth, rebukes, or exhorts, is always to be a patient teacher of God's Word and truth.

Ver. 3.—*The sound for sound, A.V.; having itching ears, will heap to themselves teachers after their own lusts for after their own lusts shall they heap to themselves teachers, having itching ears, A.V. The sound (τῆς ὑγιαίνουσας).* Nothing is gained by the addition of the article in English. The phrase, *ἡ ὑγιαίνουσα διδασκαλία*, is characteristic of the pastoral Epistles, having arisen, no doubt, from the growth of heresy (see 1 Tim. i. 10; vi. 3, ch. i. 13; Titus i. 9, 13; ii. 1; also Titus ii. 8). In classical Greek, *ὕγις* is frequently applied to words, sentiments, advice, etc., in the sense of "sound," "wise;" and *ὕγιαίνω* is also applied to the mind and

character. Endure (*ἀνέχονται*); usually, as Bishop Ellicott observes, applied by St. Paul to persons as the object, as elsewhere in the New Testament (Matt. xvii. 17; Acts xviii. 14; Eph. iv. 2, etc.); but not invariably (see 2 Thess. i. 4; so too Heb. xiii. 22). In classical Greek, *ἀνέχεσθαι*, followed by persons or things, usually governs an accusative case, if any, but a genitive frequently in Plato. Having itching ears (*κνηθόμενοι τὴν ἀκοήν*); only here in the New Testament. The phrase, *κνησέως ὤτων*, is ascribed by Plutarch to Plato (Alford), "scratching the (itching) ear;" *κνᾶσθαι τὰ ὤτα*, "to tickle the ears" (Lucian); *ἀποκνῶουσιν ἡμῶν τὰ ὤτα* (Philo, ap. Ellicott). The verb *κνηθῶ* (i.e. *κνᾶω*) means "to scratch;" "to tickle," and in the passive "to itch." Will heap to themselves (*ἐπισωρεύουσιν*); a contemptuous word (found only here in the New Testament, and nowhere in early classical Greek), implying the indiscriminate multiplication of teachers (compare our use of "exaggerate"). The simple *σωρεύειν* occurs in ch. iii. 6. After their own lusts. The measure of the number or the quality of their self-chosen teachers will be their own insatiable and ever-varying fancies and mental appetites, not the desire to be taught God's truth by teachers sent from God. Compare Jeroboam's conduct in ordaining a feast "in the month which he had devised of his own heart" (1 Kings xii. 33).

Ver. 4.—Will turn for they shall turn, A.V.; turn aside for shall be turned, A.V. Will turn away, etc. The sober, sound doctrine of the Word of God, teaching self-discipline, humility, and purity of heart and life, will not assuage their itching ears, and therefore they will turn away from it, and go after more congenial fables—those taught by the heretics. Turn aside (*ἐκτραπήσονται*); as 1 Tim. i. 6, note. Fables (*μύθους*); see 1 Tim. i. 4; iv. 7; Titus i. 14; 2 Pet. i. 16 (on the Jewish origin of these fables, see Bishop Ellicott's note on 1 Tim. i. 4).

Ver. 5.—Be thou sober for watch thou, A.V.; suffer hardship for endure afflictions, A.V.; fulfil for make full proof of, A.V. Be thou sober (*νήφει*); as 1 Thess. v. 6, 8; 1 Pet. i. 13; iv. 7; v. 8. The adjective *νηφάλιος* occurs in 1 Tim. iii. 2 (where see note), 11; Titus ii. 2. Here "Be sober in all things" clearly does not refer to literal sobriety, which Timothy was in little danger of transgressing (1 Tim. v. 23), but comprehends clearness, calmness, steadiness, and moderation in all things. Suffer hardship (*κακοπάθειν*); as ch. ii. 3 (T.R.) and 9. An evangelist (*εὐαγγελιστοῦ*); one whose business it is to preach the gospel, according to Matt. xi. 5. The verb *εὐαγγελίζειν*, "to preach the gospel," and *εὐαγγέλιον*, "the gospel," are of very frequent use in the New

Testament. But *εὐαγγελιστής*, an evangelist, occurs elsewhere only in Acts xxi. 8 and Eph. iv. 11. Fulfil thy ministry. This is rather a weak rendering of the Greek *πληροφόρησον*, adopted also in the R.V. of Luke i. 1. The verb occurs elsewhere in Luke i. 1; Rom. iv. 21; xiv. 5, and ver. 17 of this chapter. The phrase is metaphorical, but it is uncertain whether the metaphor is that of a ship borne along by full sails, or of full measure given. If the former is the metaphor, then the derived meaning, when applied to persons, is that of full persuasion, entire and implicit faith, which carries men forward in a bold and unwavering course; or, when applied to things, that of being undoubtedly believed. But if the metaphor is taken from "bringing full measure," then the sense in the passive voice when applied to persons will be "to be fully satisfied," i.e. to have full assurance, and, when applied to things, "to be fully believed" (Liddell and Scott). Applying the last metaphor to the passage before us, the sense will be "discharge thy ministry to the full." Let there be no stint of ministerial labour, but carry it out in its completeness, and to the end.

Ver. 6.—Already being offered for now ready to be offered, A.V.; come for at hand, A.V. I am already being offered. The *ἐγώ* is emphatic, in contrast with the *σύ* of ver. 5: "Thou, who hast still life before thee, suffer hardship, do the work of an evangelist, make full proof of thy ministry. I can do so no longer, for my martyrdom has already commenced, and my end is close at hand. Thou must take my place in the great conflict." Am . . . being offered (*σπένδομαι*); am being poured out, as the drink offering, or libation, is poured out. St. Paul uses the same figure in Phil. ii. 17, where he couples it with the sacrifice and service (or offering up) of the faith of the Philippians by himself as the priest, and looks upon the pouring out of his own life as the completion of that sacrifice (see Ellicott on Phil.). "The libation always formed the conclusion of the sacrifice, and so the apostle's martyrdom closed his apostolic service" (Huther), which had been a continual sacrifice, in which he had been the ministering priest (Rom. xv. 16). So that the use of *σπένδομαι* here exactly agrees with that in Phil. ii. 17. "My sacrificial work," St. Paul says, "being now finished and ended, I am performing the last solemn act, the pouring out of my own life in martyrdom, to which I shall pass out of the prison where I now am." The time of my departure (*τῆς ἐμῆς ἀναλύσεως*). The word is found nowhere else in the New Testament, but St. Paul uses the verb *ἀναλῦσαι*, "to depart," in Phil. i. 23, where, the verb being in the active voice, the metaphor clearly is from weighing anchor, as in com-

mon use in classical Greek; hence simply "to depart." The classical use of ἀνάλυσις rather favours the sense, either of "release" or of "dissolution." But St. Paul's use of ἀναλῶ in Phil. i. 23. and the frequent use of the same verb in the LXX. and by Josephus, in the sense of "to depart," favours the rendering of ἀνάλυσις by "departure," as in the A.V. and R.V. Is come; rather, *is at hand* (ἐφάστηκε); the same verb as ἐπιστήθι in ver. 2. (On the difference between ἐνέστηκε ("is come") and ἐφάστηκε ("is at hand"), see Alford on 2 Thess. ii. 2, and comp. Acts xxii. 20.)

Ver. 7.—*The for a, A.V. : the for my, A.V.* I have fought the good fight; as 1 Tim. vi. 12 (τὸν ἀγῶνα τὸν καλόν), meaning that, however honourable the contests of the games were deemed, the Christian contest was far more honourable than them all. The word "fight" does not adequately express τὸν ἀγῶνα, which embraces all kinds of contests—chariot-race, foot-race, wrestling, etc. "I have played out the honourable game" would give the sense, though inelegantly. The course (τὸν δρόμον); Acts xiii. 25; xx. 24. The runner in the race had a definite δρόμος, or course to run, marked out for him. St. Paul's life was that course, and he knew that he had run it out. I have kept the faith. St. Paul here quits metaphor and explains the foregoing figures. Through his long eventful course, in spite of all difficulties, conflicts, dangers, and temptations, he had kept the faith of Jesus Christ committed to him, inviolable, unadulterated, whole, and complete. He had not shrunk from confessing it when death stared him in the face; he had not corrupted it to meet the views of Jews or Gentiles; with courage and resolution and perseverance he had kept it to the end. Oh! let Timothy do the same.

Ver. 8.—*The for a, A.V. : to me for me, A.V. ; only to me for to me only, A.V. ; also to all them for unto all them also, A.V. ; have loved for love.* Henceforth (λοιπόν); as Heb. x. 13. The work of conflict being over, it only remains to receive the crown. The crown of righteousness means that crown the possession of which marks the wearer as righteous before God. The analogous phrases are, "the crown of glory" (1 Pet. v. 4) and "the crown of life" (Jas. i. 12; Rev. ii. 10). The righteousness, the glory, and the life of the saints are conceived as displayed in crowns, as the kingly dignity is in the crown of royalty. The righteous Judge (κριτής). In Acts x. 42 the Lord Jesus is said to be ordained of God Κριτὴς ζώντων καὶ νεκρῶν, "the Judge of quick and dead;" and in Heb. xii. 23 we read, Κριτὴ θεῶ πάντων, "God the Judge of all." But nowhere else, either in the Old Testament

or the New Testament, is this term applied directly either to God or to Christ. Surely its use here is influenced by the preceding metaphor of the ἀγῶν and the δρόμος and the στέφανος; and "the righteous Judge" is the impartial βραβεύς, or "judge," who assigned the prizes at the games to those who had fairly won them. And this is the proper meaning of κριτής, "the umpire," applied, especially at Athens, to the "judges" at the poetic contests (Liddell and Scott). Thucydides contrasts the κριτής and the ἀγωνιστής; Aristophanes the κριταὶ and the θεαταί, the "spectators;" and the word "critic" is derived from this meaning of κριτής and κριτικός. The whole picture is that of the apostle running his noble race of righteousness to the very end, and of the Lord himself assigning to him the well-earned crown of victory in the presence of heaven and earth assembled for the solemnity of that great day. *That have loved his appearing.* It will be a characteristic of those who will be crowned at that day that all the time they were fighting the good fight they were looking forward with hope and desire for their Lord's appearing and kingdom. "Thy kingdom come" was their desire and their petition. They will be able to say at that day, "Yea, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. xxv. 9). *His appearing;* as in ver. 2.

Ver. 9.—*Do thy diligence (σπουδασον);* see ch. ii. 15, note. St. Paul's affectionate longing for Timothy's company in present danger and desertion is very touching. (For the chronological bearing of this passage, see Introduction.)

Ver. 10.—*Forsook for hath forsaken, A.V. ; went for is departed, A.V. ; to for unto, A.V. (twice).* Demas. Nothing more is known of Demas than what is gathered from the mention of him in Col. iv. 14 and Philem. 24. We learn from those passages that he was a fellow-labourer of the apostle, and it is remarkable that in them both he is coupled, as here, with Luke and Mark (Col. iv. 10). (See Introduction.) *Having loved this present world.* It would appear from this that Demas had not the faith or the courage to run the risk of sharing St. Paul's imminent martyrdom at Rome, but left him, while he was free to do so, under pretence of an urgent call to Thessalonica; just as Mark left Paul and Barnabas (Acts xiii. 13). But there is no ground to believe that he was an apostate from the faith. The coupling together of Demas and Aristarchus in Philem. 24 suggests that Demas may have been a Thessalonian, as we know that Aristarchus was (Acts xx. 4). *Demas*

is thought to be a shortened form of *Demarchus*. If so, we have a slight additional indication of his being a Thessalonian, as compounds with *archos* or *arches* would seem to have been common in Thessalonica (compare *Aristarchus* and *πολιτάρχης*, Acts xvii. 6, 8). *Crescens* (Κρέσκης): only mentioned here. It is a Latin name, like Πούδης, *Pudens*, in ver. 21. There was a cynic philosopher of this name in the second century, a great enemy of the Christians. The tradition ('Apost. Constit.' vii. 46) that he preached the gospel in Galatia is probably derived from this passage. Titus, etc. The last mention of Titus, not reckoning the Epistle to Titus, is that in 2 Cor. xii. 18, from which it appears that St. Paul had sent him to Corinth just before his own last visit to that city. How the interval was filled up, and where Titus passed the time, we know not. He is not once named in the Acts of the Apostles, nor in any of St. Paul's Epistles written during his first imprisonment. But we gather from Titus i. 5 that he accompanied St. Paul to Crete, presumably after the apostle's return from Spain; that he was left there for a time to organize the Church; that later he joined the apostle at Nicopolis (Titus iii. 12), and, doubtless by St. Paul's desire, went to Dalmatia, as mentioned in this tenth verse. And here our knowledge of him ends. Tradition pretty consistently makes him Bishop of Gortyna, in Crete, where are the ruins of a very ancient church dedicated to St. Titus, in which service is occasionally performed by priests from the neighbourhood (Dean Howson, in 'Dict. of Bible:' art. "Titus").

Ver. 11.—*Useful for profitable, A.V.; ministering for the ministry, A.V.* Luke; probably a shortened form of *Lucanus*. Luke was with St. Paul in his voyage to Rome (Acts xxvii. 1; xxviii. 11, 16), and when he wrote the Epistles to the Colossians and Philemon (Col. iv. 14; Philem. 4), having doubtless composed the Acts of the Apostles during St. Paul's two years' imprisonment (Acts xxviii. 30). How he spent his time between that date and the mention of him here as still with St. Paul, we have no knowledge. But it looks as if he may have been in close personal attendance upon him all the time. If he had been permitted to write a supplement to the Acts, perhaps the repeated "we" would have shown this. Take Mark. Mark had apparently been recently reconciled to St. Paul when he wrote Col. iv. 10, and was with him when he wrote Philem. 21. We know nothing more of him till we learn from this passage that he was with or near to Timothy, and likely to accompany him to Rome in his last visit to St. Paul. He is mentioned again in 1 Pet. v. 14, as being with St.

Peter at Babylon. The expression, "take" (ἀναλαβών), seems to imply that Timothy was to pick him up on the way, as the word is used in Acts xx. 13, 14; and, though less certainly, in Acts xxiii. 31. He is useful to me, etc. (εὐχρηστος); as ch. ii. 21 (where see note). This testimony to Mark's ministerial usefulness, at a time when his faithfulness and courage would be put to a severe test, is very satisfactory. For ministering (eis diakoniam). It may be doubted whether *diakonia* here means "the ministry," as in the A.V. and 1 Tim. i. 12, or, as in the R.V., more generally "for ministering," i.e. for acting as an assistant to me in my apostolic labours. The words, "to me," favour the latter rendering. The sense would then be the same as that of the verb in Acts xix. 22, where we read that Timothy and Erastus "ministered unto him," i.e. to St. Paul, and that of ὑπηρέτης applied to Mark in Acts xiii. 5.

Ver. 12.—*But for and, A.V.; sent for have sent, A.V.* Tychicus was with St. Paul when he wrote the Epistle to the Colossians (Col. iv. 7), as was also Timothy (Col. i. 1). The presence of Luke, Timothy, Tychicus, Mark, with Paul now, as then, is remarkable (see ver. 10, note). I sent to Ephesus. Theodoret (quoted by Alford, 'Proleg. to 2 Tim.' ch. ix. sect. 1) says, "It is plain from this that St. Timothy was not at this time living at Ephesus, but somewhere else." And that certainly is the natural inference at first sight. But Bishop Ellicott suggests the possibility of Tychicus being the bearer of the First Epistle to Timothy, written not very long before, and this being merely an allusion to that well-known fact. Another and more probable idea is that he was the bearer of this Epistle, that the object of his mission, like that of Artemas (Titus iii. 12), was to take Timothy's place at Ephesus during Timothy's absence at Rome, and that he is thus mentioned in the Epistle in order to commend him to the reverent regard of the Ephesian Church (Wordsworth). It is argued against this that πρὸς σε would have been the more natural expression after the analogy of Col. iv. 7 and Titus iii. 12. But this objection would be removed if we suppose that the Epistle was sent by another hand, and that it was very possible that Timothy might have started for Rome before Tychicus could arrive at Ephesus. He might have orders to visit Corinth or Macedonia on his way. (For the arguments for and against Timothy being at Ephesus at this time, see Alford's 'Proleg.' as above.)

Ver. 13.—*Bring when thou comest for when thou comest bring with thee, A.V.; especially for but especially, A.V.* The cloak (τὸν φερόντην, more properly written φαιδότην);

the Latin *pænula*, the thick overcoat or cloak. Only here in the New Testament. Some think it was the bag in which the books and parchments were packed. The *parhomena* (τὰς μεμβράνας). This, again, is a Latin word. It occurs only here in the New Testament. They would probably be for the apostle to write his Epistles on. Or they may have been valuable manuscripts of some kind. In ver. 20 we learn that St. Paul had lately been at Miletus; and in 1 Tim. i. 3 that he was then going to Macedonia. Troas would be on his way to Macedonia, Greece, and Rome (Acts xvi. 8, 9, 11), as it was on the return journey from Macedonia to Miletus (Acts xx. 5, 15). It should further be observed that the journey here indicated is the same as that referred to in 1 Tim. i. 3. which confirms the inevitable inference from this chapter that St. Paul, on his way to Rome from Miletus, whither he had come from Crete (Titus i. 5), passed through Troas, Macedonia, and Coriuth (ver. 20), leaving Timothy at Ephesus. (See Introduction.)

Ver. 14.—*Will render to him for reward him, A.V. and T.R.* Alexander; apparently an Ephesian, as appears by the words, "of whom be thou ware also." It seems probable, though it is necessarily uncertain, that this Alexander is the same person as that mentioned in 1 Tim. i. 20 as "a blasphemer," which agrees exactly with what is here said of him, "he greatly withstood our words" (comp. Acts xiii. 45, "contradicted the things which were spoken by Paul, and blasphemed"). He may or may not be the same as the Alexander named in Acts xix. 33. Supposing the Alexander of 1 Tim. i. 20 and this place to be the same, the points of resemblance with the Alexander of Acts xix. 33 are that both resided at Ephesus, that both seem to have been Christians (see note on 1 Tim. i. 20), and both probably Jews, inasmuch as 1 Tim. i. relates entirely to Jewish heresies (vers. 4, 7, 8), and Acts xix. 33 expressly states that he was a Jew. The coppersmith (ὁ χαλκεὺς; only here in the New Testament); properly, a coppersmith, but used generally of any smith—silversmith, or goldsmith, or blacksmith. Did me much evil (πολλὰ μοι κακὰ ἐνεδείξατο). This is a purely Hellenistic idiom, and is found in the LXX. of Gen. i. 15, 17; Song of the Three Children, 19; 2 Macc. xiii. 9. In classical Greek the verb ἐνδείκνυμαι, in the middle voice, "to display," can only be followed by a subjective quality, as "good will," "virtue," "long-suffering," an "opinion," and the like (see Alford, *in loc.*). And so it is used in 1 Tim. i. 16; Titus ii. 10; iii. 2. The question naturally arises—When and where did Alexander thus injure St. Paul?—at

Ephesus or at Rome? Bengel suggests Rome, and with great probability. Perhaps he did him evil by stirring up the Jews at Rome against the apostle at the time of "his first defence;" or by giving adverse testimony before the Roman tribunal, possibly accusing him of being seditious, and bringing up the riot at Ephesus as a proof of it; or in some other way, of which the memory has perished. Will render. The R.T. has the future, ἀποδώσει for the optative ἀποδότην, "a late and incorrect form for ἀποδοῖν" (Ellicott, *in loc.*).

Ver. 15.—*Withstood for hath withstood, A.V. Of whom be thou ware (ὅν φυλάσσω).* This is the proper construction in classical Greek, the accusative of the person or thing, after φυλάσσωμαι. But it is only found in Acts xxi. 25. In Luke xii. 15 the equally correct phrase, φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, is used. The inference from this caution to Timothy is that Alexander had left Rome and returned to his native Ephesus. The Jews were always on the move. He greatly withstood our words (ἀντίστη). For an exactly similar use, see Acts xiii. 8, where Elymas "withstood" Paul and Barnabas; and ch. iii. 8, where Jannes and Jambres "withstood" Moses. In this case we may be sure that Paul, in pleading for his life, did not omit to preach the gospel to his Gentile audience. Alexander tried to refute his words, not without effect. The apostle says "our words" (not "my words"), perhaps to associate with himself those other Christians who were with him. It certainly cannot mean "yours and mine," as Timothy was not with him when the "words" were spoken.

Ver. 16.—*Defence for answer, A.V.; no one took my part for no man stood with me, A.V.; all for all men, A.V.; may it not for I pray God it may not, A.V.; account for charge, A.V. Defence (ἀπολογία).* "The technical word in classical Greek for a defence in answer to an accusation;" as Acts xxiii. 1 (where see note for further illustration), and Phil i. 7. Took my part; παρεγένετο R.T., for συμπαρεγένετο T.R., which occurs elsewhere in the New Testament only in Luke xxiii. 48, in a somewhat different sense. The simple παραινόμεαι is very common in the New Testament, but nowhere in the technical sense in which it is used here. In classical Greek both forms are common in the sense of "coming to aid," "standing by any one," "assisting." Here it represents the Latin *assistere* or *adesse* in its technical sense of "standing by" an accused person as friend or assistant, to aid and abet them in their defence. Powerful men sometimes brought such a multitude of assistants as to overawe the magistrate, as Orgetorix the Helvetian, when summoned to trial, appeared

with ten thousand followers, and so there was no trial. Paul, like his Lord and Master, of whom it is written, "All his disciples forsook him and fled," had no one to stand with him in his hour of need.

Ver. 17.—*But for notwithstanding, A.V.; by for with, A.V.; through for by, A.V.; message for preaching, A.V.; proclaimed for known, A.V. Stood by me (μοι παρέστη); as in Acts xxvii. 23; Rom. xvi. 2 (where see also the use of προστάτης, a helper). Παρόσταμαι means simply to stand by the side of a person—to be present. But, like παραινέωμαι, it acquires the meaning of standing by for the purpose of helping. The contrast between the timid faithless friends who failed him like a deceitful brook (Job vi. 15), and the faithfulness of the Lord who was a very present Help in trouble, is very striking. Strengthened me (ἐνεδυνάμωσέ με); see 1 Tim. i. 12, note, and Acts vi. 8. The message (κήρυγμα). The A.V. preaching is far better. St. Paul means that gospel which he was commissioned to preach, and which he did preach openly in full court when he was on his trial (see ver. 15, note). Might be fully proclaimed (κληρονομήσῃ); see ch. iv. 5, note; and comp. Rom. xv. 19. All the Gentiles might hear (comp. Phil. i. 12—14). The brave, unselfish spirit of the apostle thinking more of the proclamation of the gospel than of his own life, is truly admirable. I was delivered out of the mouth of the lion. Surely there can be no doubt that, as Bengel says, this is a quotation from Ps. xxii. 20, 21. The verb ἐρρύσθην, "I was delivered," comes from the twentieth verse, "Deliver my soul from the sword," and the phrase, ἐκ στόματος λέοντος, is found *verbatim* in ver. 21. The apostle means his deliverance from the executioner's sword. In the next verse we find both the words *ρύσεται* and *σώσει*, and the whole tone of the psalm breathes the same spirit as the saying, "The Lord stood by me." Dean Alford's suggestion that the lion here is Satan, as in 1 Pet. v. 8, and the danger which the apostle escaped was not death, which he did not fear, but betraying the gospel under the fear of death, is ingenious, but rather far-fetched, though not impossible. It may possibly have been part of what was in St. Paul's mind.*

Ver. 18.—*The Lord for and the Lord, A.V. and T.R.; will for shall, A.V.; save for preserve, A.V.; the glory for glory, A.V. Deliver me . . . save me (see preceding note). The language here is also very like that of the Lord's Prayer: 'Ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ: σοῦ γὰρ ἐστὶν ἡ βασιλεία . . . καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν (Matt. vi. 13). Every evil work.* Alford goes altogether astray in his remarks on this passage. Interpreted by the Lord's Prayer, and by its own internal evidence, the meaning clearly

is, "The Lord, who stood by me at my trial, will continue to be my Saviour. He will deliver me from every evil design of mine enemies, and from all the wiles and assaults of the devil, in short, from the whole power of evil, and will bring me safe into his own kingdom of light and righteousness." There is a strong contrast, as Bengel pithily observes, between "the evil work" and "his heavenly kingdom." A triumphant martyrdom is as true a deliverance as escape from death. Compare our Lord's promise, "There shall not an hair of your head perish" (Luke xxi. 18 compared with ver. 16). St. Paul's confidence simply is that the Lord would, in his own good time and way, transfer him from this present evil world, and from the powers of darkness, into his eternal kingdom of light and righteousness.

Ver. 19.—*House for household, A.V. Prisca and Aquila.* Prisca is elsewhere always called *Priscilla* (Acts xviii. 2, 18, 26; Rom. xvi. 3; 1 Cor. xvi. 19). A similar variation of names is seen in *Drusa* and *Drusilla*, *Livia* and *Livella*, etc. She is named before her husband, as here in Acts xviii. 18; Rom. xvi. 3. The mention of them here is in favour of Timothy being at Ephesus at this time, as Ephesus is one of the places where they were wont to sojourn (Acts xviii. 19, 26). The house (as in A.V. ch. i. 16) of Onesiphorus (see ch. i. 16, 18, note). This repetition of the "house of Onesiphorus" is almost conclusive as to the recent death of Onesiphorus himself.

Ver. 20.—*I left for have I left, A.V.; Miletus for Miletum, A.V.* Erastus abode at Corinth. We learn from Rom. xvi. 3 that Erastus was the chamberlain of Corinth, which accounts for his abiding there. He was one of St. Paul's companions in his missionary journey, and we learn from Acts xix. 22 that he was sent by St. Paul with Timothy into Macedonia just before the great riot at Ephesus. The mention of him here clearly indicates that St. Paul had gone from Troas, where he left his cloak, to Corinth on his way to Rome. Trophimus is first mentioned in Acts xx. 4, where we learn that he was an Asiatic, and more definitely in Acts xxi. 29, that he was an Ephesian. He had travelled with St. Paul's party from Macedonia to Troas, and thence to Miletum and Jerusalem, where we lose sight of him, till we find him again in this passage journeying towards Rome with St. Paul and others, but stopped at Miletum by sickness. *Miletus*, not *Miletum*, is the correct form.

Ver. 21.—*Saluteth for greeteth, A.V. Do thy diligence (σπουδασον); see ver. 9 and ch. ii. 15, note. Before winter; lest, when winter storms come, it be impossible to do so. St. Paul's longing to have Timothy with him is apparent throughout. Eubulus; mentioned*

nowhere else. The name is not uncommon as a Greek name, and appears also in the patronymic *Eubulides*, and the female name *Eubule*. And *Pudens*, and *Linus*, and *Claudia*. Of these persons *Linus* is probably the same as is mentioned by *Irenæus* and *Eusebius* as the first Bishop of Rome. *Irenæus* (iii. 111, 3) says, "When the apostles, therefore, had founded the Church (of Rome) they entrusted the office (*λειτουργίαν*) of the episcopate to *Linus*, of whom Paul makes mention in his Epistles to Timothy." *Eusebius* ('Ecc. Hist.,' iii. 2) says, "*Linus* was ordained the first Bishop of Rome (*πρῶτος κληροῦται τὴν ἐπισκοπὴν*) after the martyrdom of Paul and Peter" (see, too, § 4 of the same book). Some identify him with a certain *Llin* in Welsh hagiography, said to be the son of *Caractacus*. As regards *Pudens* and *Claudia*, nothing is known about them unless the very ingenious and interesting theory of *Archdeacon Williams* is true, which is necessarily very uncertain. According to this theory, *Claudia* is the foreign lady, a *Briton*, whose marriage with *Pudens* is spoken of by *Martial* in two epigrams, and who also bore the cognomen of *Rufina*. It is supposed that she was the daughter of the British king *Cogidubnus*, the ally of the Romans and of the Roman governor, *Aulus Plautius*, whose wife *Pomponia* is said by *Tacitus* to have been impeached of the crime of embracing a "foreign superstition," which was probably Christianity. *Cogidubnus* appears by an ancient inscription now at Goodwood to have taken the name of the Emperor *Claudius*, being called *Tiberius Claudius Cogidubnus*, which would naturally lead to his daughter being called *Claudia*. And if further she was adopted by the wife of her father's ally, the name *Rufina* would be accounted for, as a distinguished branch of the gens *Pomponia* bore the name of *Rufus*. And *Martial's* epigram is addressed to "*Rufus*," as one interested in the marriage.

Claudia may either have learnt Christianity from *Pomponia*, or may have conveyed the knowledge of the gospel to her. On the other hand, the name of *Pudens* appears on the Goodwood inscription as having given, while still a heathen, a site for a temple of *Neptune* and *Minerva*, which was built "pro salute" of the imperial family under the authority of King *Cogidubnus*—curiously connecting him with the British king. It is probable that *Pudens* and *Claudia* were not yet married. Thus it will be seen that, while this theory is borne out by many coincidences, it cannot by any means be adopted as certain (see *Dean Alford's ex-cussus* in the 'Proleg. to 2 Tim. ;' and *Conybeare* and *Howson's* 'Life of St. Paul,' vol. ii. p. 501). *Lewin* ('Life and Epist. of St. Paul,' vol. ii. p. 392) warmly espouses the theory, but hesitates between *Caractacus* and *Cogidubnus* as the father of *Claudia*. *Farrar* rejects the whole theory "as an elaborate rope of sand" ('Life of St. Paul,' vol. ii. p. 569). If *Linus* was the son, and *Claudia* the daughter, of *Caractacus*, they would be brother and sister.

Ver. 22.—*The Lord for the Lord Jesus Christ*, A.V. and T.R. The Lord be with thy spirit, etc. The manuscripts vary. The salutation as it stands in the R.T. is like the versicles, "The Lord be with you. A. And with thy spirit." It is a peculiarity of the salutation here that it is double—one to *Timothy* personally, *μετὰ τοῦ πνεύματος σου*; the other to the Church, *ἡ χάρις μετ' ὑμῶν*. 1 Cor. xvi. 24 exhibits another variety. Grace (see 1 Tim. vi. 21, note). The R.T. omits the "amen" at the end, as in 1 Tim. vi. 21. Thus closes our last authentic account of this great apostle; these are, perhaps, the last words of him who wrought a greater change in the condition of mankind by his speech than any man that ever lived. All honour be to his blessed memory!

HOMILETICS.

Vers. 1—8.—*The last charge*. The words of this chapter have the peculiar interest which attaches to the last words of one who was prominent above his fellow-men, and they have this striking character, that the apostle, knowing that the time of his departure was at hand, when the great work of his life must cease as far as he was concerned, was intensely solicitous that the work should go on after his death with uninterrupted course and with undiminished force. It is one of the features of the holy unselfishness of St. Paul's character that he was not anxious for the success of the gospel only as far as that success was connected with his own labours, and was the fruit of his own apostolic energy; but that the growth of Christ's kingdom, and the increase of Christ's Church, and the salvation of souls, were things that he intensely longed for for their own sake, and without the slightest reference to himself. Accordingly, in the words before us, he throws his whole soul into the task of urging Timothy to carry on the work of the ministry with a vigour equal to his own. By the most solemn motives.

speaking as in the immediate presence of the great Judge of the quick and the dead, with the expectation of the great epiphany in full view, with all the glories of the mediatorial kingdom spread out before his mind's eye, he urges him to the work—the ministerial work; the evangelistic work; the work in which Paul had spent his strength, and ungrudgingly used his splendid faculties; the work which is described in three words, "Preach the Word." For these words do really comprehend all the details which are added. Go as God's herald, and deliver to the people God's message—his message of abounding grace, his Word of pardon and forgiveness, his Word of love and reconciliation. Preach the Word which tells of Jesus Christ, of death to sin by his death upon the cross, of life to God by his resurrection from the dead. Preach the Word of holy obedience, of charity, and purity, and patience, and gentleness, and peace; the Word of like-mindedness with Christ, of conformity to the will of God; the Word of truth and righteousness; the unerring Word, which is like God, and cannot lie. Preach the Word as one who knows its worth and its power; as one who knows that the issues of life and death are bound up with it; as one who will brook no delay in preaching it. Preach it with special application to the varying needs of those who hear it. Reprove sin by its searching light. Rebuke offenders by its sharp two-edged blade. Exhort the weak and sluggish by its comforting and animating truths. Exemplify its excellence by the spirit in which you teach it. And be prepared for hardships and opposition and contradiction in your work. You may have to stand alone. You may see popular preachers all around you, leading astray silly souls by hundreds and thousands; tickling their ears with foolish fancies; ministering to their idle lusts; leading them away from the truth. But do thou "preach the Word." Flinch not, shrink not, wince not. Do the work of an evangelist, faithfully, steadfastly, boldly. Fill my place; take up my work; witness for Christ as I have witnessed; suffer for Christ as I have suffered; and then join me in the kingdom of glory. Such is the tenor of the last apostolic charge. The Lord grant to his Church an unfailing succession of men to carry out its directions, and to fulfil it in its spirit and in its letter!

Vers. 9—22.—"*Orpah kissed her mother-in-law; but Ruth clave unto her.*" In this little social incident of some three thousand years ago, which may have passed at the time with little observation, we have a pithy and pregnant example set before us, with the usual searching wisdom of Holy Scripture, of the difference between friendship and friendship, religion and religion, according as they lie deep in the roots of the heart or merely lie on the surface. The contrast between Demas and Luke affords another example of this important difference. We may believe that Demas had faith in Christ, and also that he had a measure of friendship for St. Paul. We need not suppose that, when he was a "fellow-worker" with St. Paul in the good work of evangelizing the world, when he was his companion with Luke and others during his first imprisonment at Rome, and travelled with him again Romewards, he was playing the hypocrite, and that he was either false in his profession of faith to the Lord Jesus or of attachment to his apostle. But neither his faith nor his friendship had been put to a severe test. The force of St. Paul's character had hitherto borne him along like an impetuous torrent. He had confidence in his star; he felt sure, perhaps, that the cause which Paul espoused would triumph; and no difficulties had arisen sufficient to make him waver in his purpose. But suddenly all was changed. This second imprisonment, with its ominous trial, with the defection of the Asiatic Christians, and the desertion of friends, had altered the whole aspect of affairs. Instead of the triumphs of the faith and the supremacy of the great apostle, he saw the probability of a cruel death for St. Paul and his nearest companions. The trial was too great for his weak faith and his superficial friendship. Without denying Christ, and without withdrawing from his outward attachment to St. Paul, we can fancy him, perhaps, with protestations of undiminished love, and regrets at the necessity which called him away, hurrying off to Thessalonica, his native place. But Paul felt it to be, what it was, a desertion. "*Orpah kissed her mother-in-law; but Ruth clave unto her.*" In the words, "Only Luke is with me," we see the different stamp both of his faith and of his friendship. Luke the physician was as loving as he was loved. With admirable fidelity and unshaken constancy, he had followed his great master from Philippi to Troas, and from

Troas to Jerusalem. In the graphic narratives of St. Paul's trials before the Sanhedrim, before Felix, before Festus and Agrippa; in his account of the shipwreck and of the arrival at Rome,—we trace his presence at all those eventful scenes. Through the two whole years of imprisonment he had never left him. And now that the end of that great career was drawing nigh, and the clouds were gathering up and darkening the evening of that glorious life, and various sorrows were thickening around that noble spirit, we read still, not in the inferences of Luke's modest narratives, but in the testimony of St. Paul himself, "Only Luke is with me." "Ruth clave unto her." "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. . . . The Lord do so to me, and more also, if aught but death part me and thee." We see, too, how he who had recorded in such graphic words "all that Jesus began both to do and teach, until the day in which he was taken up," had imbibed the spirit of his Divine Master. He had not taught others to know Jesus Christ, without coming to the knowledge of him himself. And so his faith was firm in that day of shaking. He was ready to lose his life that he might gain it; and he stands before us, not only as the evangelist who teaches and delights us, but as the strong believer and the faithful friend, whose example is as persuasive as his words.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1, 2.—A solemn charge to Timothy to make full proof of his ministry. The prospect of his approaching death led the apostle to address his young disciple with deep and earnest feeling.

I. THE SOLEMN ADJURATION. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom." The object of the apostle is to impart to Timothy a solemn sense of responsibility in the discharge of his ministry. 1. *All preachers must one day give an account of their stewardship.* Such a thought ought to stimulate them to greater faithfulness. 2. *Their responsibility is to God and Jesus Christ,* who are Witnesses of their work, as they have made them good ministers of the New Testament. 3. *Jesus Christ is the Judge of the two classes of living and dead saints,* who in the last day shall appear before his judgment-seat. All judgment is committed to him, and he will exercise it righteously. 4. *The judgment will take place at "his appearing and his kingdom;"* that is, at his second coming. 5. *The reward of fidelity is also held out to faithful servants in connection with the glory of "his kingdom."*

II. THE DUTIES OF THE FAITHFUL MINISTER. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." 1. *His first and pre-eminent duty is to preach the gospel,* because it is the power of God to salvation. There is no injunction to administer the sacraments, though that would be included in his duties. There is nothing, therefore, to justify the higher place which Tractarians assign to the sacraments beside the Word. It is a significant fact that the success of the apostles, as recorded in the Acts, is never once attributed to the sacraments, but always to the Word. 2. *The minister must have an earnest urgency in every part of his work.* He must create opportunities where he cannot find them; he must work at times both convenient and inconvenient to himself; he must approach the willing opportunely and the unwilling inopportunely. 3. *He must reprove, or convince, those in error as to doctrine.* 4. *He must rebuke the unruly, or immoral in life.* 5. *He must "exhort with all long-suffering and teaching"*—exercising due patience, and using all the resources of a sanctified understanding, to encourage men to keep to the ways of good doctrine and holiness.—T. C.

Vers. 3, 4.—The waywardness and restiveness of so-called Christians a fresh incentive to fidelity in ministers. This is an argument from the future to tell upon present duty.

I. THE REASON OF THE APOSTASY. "For the time will come when they will not endure the sound doctrine." 1. *The gospel-doctrine is sound, because it necessitates a holy life, and holds the gratification of sinful passions to be inconsistent with the hopes of salvation.* 2. *Evil men cannot endure it,* because it is so opposed to the corruption of human nature, and therefore treat it with neglect, if not with contempt. 3. *The*

apostle foresees the growth of evil in the Church, and therefore seeks to prepare ministers to war against it.

II. **THE EFFECT OF THIS MORAL DISGUST AT THE GOSPEL.** "But, having itching ears, will heap to themselves teachers after their own lusts." 1. *They will not discard the ministry absolutely.* They will only exchange one class of ministers for another. But they will vastly multiply the number of their religious guides. 2. *The itch for novelty led to the multiplication of teachers.* They were fickle, unsettled, and uneasy. They wanted to hear new things or smooth things, such as would reflect the caprices of a corrupt nature. 3. *The reason for the whole rabble of teachers that they gathered to themselves is to be found in their wish to have their fancies gratified—"after their own lusts."* They wanted indulgent guides, who would flatter the pride of human nature, and not lay too great a stress upon the importance of a holy life. The sound doctrine was necessarily allied to a pure morality.

III. **THE RETRIBUTION THAT AWAITS ON SUCH A PERVERSION OF JUDGMENT.** "And will turn away their ears from the truth, and turn aside unto fables." 1. *It is a solemn fact in Divine providence, that when men do not like to return to the knowledge of the truth, God gives them up to a reprobate mind, so that they lose all relish for sound doctrine.* 2. *It is an equally solemn fact that, if the truth is repudiated, the heart will not therefore cease to exercise itself about religious concerns.* The heart cannot long remain empty. Fables rush in to occupy the place which denies a footing to truth, just as infidelity has a vacuum-creating power, which superstition immediately rushes in to fill up. What a waste of soul!—profitless fables taken in exchange for soul-saving truth!—T. C.

Vers. 5.—*The duty of Timothy in trying times.* I. "BUT BE THOU SOBER IN ALL THINGS." 1. *The presence of false teachers necessitated a wakeful attitude, a constant presence of mind, a quick discernment of opportunities for advancing the truth.* 2. *There ought to be a consistently sober and watchful care extending through the whole life of the minister, who has to "give account of souls."*

II. "SUFFER HARDSHIP." 1. *If the minister fears the anger of men, he will not be faithful to God.* 2. *There is a reward for brave suffering.* (1 Tim. ii. 3—12.) 3. *The example of the apostle's life was ever before Timothy as a powerful incentive to endurance.* (1 Tim. iii. 10—12.)

III. "DO THE WORK OF AN EVANGELIST." 1. *There was a separate class of officers called evangelists in the apostolic Church* (Eph. iv. 11), whose special business was to break new ground in the open fields of heathenism or the narrower confines of Judaism. They preached the gospel, while pastors shepherded the flocks. But we are not to suppose that pastors did not also "do the work of an evangelist." They had saints and sinners under their care in all places. 2. *As Timothy had been lately occupied in organizing the Church-life of Ephesus, the admonition was not needless that he should henceforth devote himself to the direct work of evangelization, as the best antidote to heresy and impiety.*

IV. "MAKE FULL PROOF OF THY MINISTRY." This was to be done: 1. *By constant labours.* 2. *By unswerving faithfulness to God and man.* 3. *By efforts to save sinners and edify saints, which were seen to be successful.* Such a man fulfils his ministry, for he seeks not his own things, but the things of Christ.—T. C.

Vers. 6—8.—*The nearness of the apostle's death, and his prospects in connection with it.* He urges Timothy to increased zeal on account of his own approaching departure.

I. **THE IMMINENCE OF HIS DEATH.** "For I am already being offered, and the time of my departure is at hand." 1. *Mark the calmness with which the apostle contemplates a violent death.* There is no tremor, or hurry, or impatience in his last days. The language is singularly composed. He knew that Nero would soon put an end to his life, for that monster of cruelty and crime was even then striking out wildly against the Christians. Nothing but an assured hope and a living faith could maintain the spirit in such trying circumstances. 2. *The apostle is not too preoccupied with his own approaching sufferings to forget the cause for which he is now about to surrender his life.* He is now more urgent than ever in his instructions to Timothy.

II. **THE HAPPY RETROSPECT OF A USEFUL LIFE.** "I have fought the good fight,

I have finished the course, I have kept the faith." 1. *The good fight ended.* (1) Every Christian is a soldier. (2) He has to fight against the threefold enmity of the world, the flesh, and the devil. (3) He overcomes through faith as his sole weapon (1 John v. 4, 5). (4) There is a limit to the duration of the fight. Death ends it. 2. *The race ended.* (1) It is a long race; (2) a wearying race; (3) yet a glorious race, because it has a happy ending. 3. *The faith preserved.* (1) It is a precious deposit placed in our hands (ch. i. 14). (2) Errorists of all sorts are continually striving to wrest it out of our hands by their specious sophistries. (3) Believers keep it safest who treasure it in their hearts as well as their minds.

III. *THE BLESSED PROSPECTS IN STORE FOR HIM.* "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing." 1. *The reward.* "The crown of righteousness." (1) It was the symbol of excellence and glory. (2) It was a recognition of the righteousness of the wearer. It was not a crown of ambition. It was not won by inflicting miseries on the human race. 2. *The certainty and manner of its bestowal.* (1) It is laid up in reserve securely for its wearers. (2) It is conferred (a) as matter of grace, for the Judge "awards" it of grace; and (b) as matter of righteousness, for, as righteous Judge, he will not allow the works of believers to go unrewarded (Rev. xiv. 13). 3. *The character of those receiving the reward.* "Them that have loved his appearing." (1) *Believers do not dread Christ's appearance in judgment.* (2) *They look forward with hope, satisfaction, and joy, to the day of final account.* (3) *All who love him now will love him at his appearing, when they shall see him in his glory.* (4) *The day of reward; the day of judgment.*—T. C.

Vers. 9—12.—*The apostle's loneliness and need of assistance and comfort.* The longing for sympathy and help in his hour of trial was natural. "Do thy diligence to come shortly unto me." There were several reasons for his desire to see Timothy, apart from the natural anxiety to see the most attached of his faithful disciples.

I. *THE APOSTLE HAD BEEN DESERTED BY DEMAS.* "Demas hath forsaken me." 1. *This brought great distress to the apostle:* (1) Because Demas had been a fellow-labourer and friend (Col. iv. 14). (2) Because he forsook him at a critical time in his personal history, when he was already disheartened by the Asiatic deserters and in the near prospect of death. (3) Because there was a special need for such as Demas to stand by the gospel in the city which was the heart of paganism, and to show courage and constancy in persecution. 2. *The cause of the desertion was more distressing.* "Having loved this present world." It may have been love of life or love of ease, or the desire to get back to old associations at Thessalonica (probably his native place), or the desire for pleasure or wealth. But it was a fatal passion. The love of this world is inconsistent with the true life, for all that is in the world is evil—"the lust of the flesh, the lust of the eye, and the pride of life." It is all, in the present order of things, opposed to God and destructive to man. Nothing but Christ can deliver us from the power of this present evil world (Gal. i. 4).

II. *THE APOSTLE WAS NOW ALMOST ALONE.* Other fellow-labourers had gone on their errands of usefulness to various quarters—no doubt with his heart's consent: Crescens to Galatia; Titus to Dalmatia, on the Adriatic; Tychicus, an old friend, and once before sent to Ephesus, goes back there by the apostle's directions. Luke alone of all the ministers of Christ keeps the aged apostle company; for though such brethren as Eubulus, Pudens, Linus, and Claudia now dutifully attend upon him, yet the apostle is anxious to see Timothy, and begs that Mark may accompany him, for "he is useful to me for ministering," both in evangelistic and in personal service.—T. C.

Ver. 13.—*The apostle's directions concerning his cloke.* It has been considered beneath the dignity of inspiration that there should be such a trivial record. But the criticism is singularly superficial.

I. *THE APOSTLE'S DIRECTIONS.* "The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments." 1. *There is no evidence that the cloke was an ecclesiastical vestment;* for there is no evidence of vestments being

worn at all in the primitive Church. It was a thick cloke or mantle which the apostle needed in view of the approaching winter. His death might be near at hand, but, as its day was uncertain, it was natural he should provide against the winter cold. 2. *It was a precious consignment that was left with Carpus, the Christian disciple, at Troas.* It included, besides his cloke, books and parchments. (1) Even an apostle could not do without books for his ministry. (2) The parchments were more valuable than the books, containing, as they did probably, some of his own writings, if not the Holy Scriptures.

II. THE SIGNIFICANCE OF THE APOSTLE'S DIRECTIONS. 1. *The request concerning his cloke implied that he was a poor man, as well as exposed to hardship and cold.* 2. *It suggests that he was partially deserted by the Roman Christians.* Why could they not give him or lend him a cloke? What had become of the Roman Christians who met him, so many years before, fifty miles from the city, and gave him such a hearty welcome? 3. *It proves his personal independence.* He will not ask a cloke from any one.—T. C.

Vers. 14, 15.—*The warning against Alexander the coppersmith.* I. THE CHARACTER OF THIS MAN. "Alexander the coppersmith did me much evil . . . for he greatly withstood our words." This implies that he had been at Rome, and was still an enemy to the gospel (1 Tim. i. 20), as in the day when the apostle delivered him and Hymenæus over to Satan at Ephesus. Probably trade-interests may have inspired the fierceness of his hatred to the apostle, for he may have been an idol-maker. He was insulting and spiteful and obstinate in his gainsaying.

II. THE RETRIBUTION THAT WOULD OVERTAKE HIM. "The Lord will render to him according to his works." 1. *This is to state a fact in Divine providence, quite irrespective of the apostle's wishes or feelings.* 2. *Transgressors against the cause of God have to reckon in the last resort, not with humble apostles, but with God himself.*

III. WARNING AGAINST HIS WAYS. "Of whom be thou ware also." He was a heretic and a blasphemer, and as such had been delivered to Satan, and was still perversely opposed to the truth. Timothy was warned to be watchful against his devices. It was no personal injury, but resistance to the gospel, that dictated this counsel.—T. C.

Vers. 16—18.—*The apostle's trial before Nero, with its memorable incidents.* I. HIS DESERTION BY MAN. "At my first defence no one took my part, but all forsook me; may it not be laid to their account." 1. *The apostle had to make his defence before the emperor.* There is no record of the nature of the charge. It was probably a charge of sedition or disobedience to the pagan authorities, which, on account of the close complication of civil and religious duties in the state, could not be explained to the satisfaction of a ruler jealous of civil obedience. 2. *The saints at Rome deserted the apostle through fear.* They failed to support him either by their presence, their sympathy, or their witness in his favour. Their weakness and timidity must have been a sore trial to the apostle. Yet he could remember that his Divine Master had been similarly deserted in his last hours. 3. *The apostle's prayer for these timorous saints.* "May it not be laid to their account." This implies: (1) That they had been guilty of a grave trespass in forsaking the apostle. (2) That a single sin, unpardoned, would be destructive to the saints. (3) That the apostle had a deep interest in their welfare. (a) He would be concerned for the great weakness of their faith, with its accompanying depression and discomfort; (b) for the effects of their weakness on the high repute of the gospel; (c) and he would seek their restoration in the very spirit of his Divine Master.

II. IF MAN FORSOOK HIM, HE WAS NOT FORSAKEN BY GOD. "But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear." Like his Divine Master, he might say, "Yet I am not alone, because the Father is with me." 1. *The Divine support accorded to him.* The secret but gracious presence of the Lord delivered him from all unworthy fears of man. He would feel, "If God be for us, who can be against us?" He was strengthened inwardly unto all long-suffering with joyfulness; so that he could make his defence with all clearness and courage, with all presence of mind, and with all

freedom of thought and expression. 2. *The end of this Divine support was that the gospel might be still more fully known at Rome and elsewhere by all Gentiles.*

III. THE EFFECT OF HIS DEFENCE. "And I was delivered out of the mouth of the lion." He had, for a time, escaped condemnation. Nero was the cruel lion out of whose power the Lord had delivered him.

IV. THE APOSTLE'S ANTICIPATION OF A STILL HIGHER DELIVERANCE. "And the Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." 1. *This is no declaration that the apostle shall escape death, for he had already spoken of himself as "already being offered."* (Ver. 6.) 2. *It is a declaration that he shall be carried beyond the sphere of evil in every form, and translated securely into the heavenly kingdom.* All the evil influences at work around him would not affect him. There is not a note of fear in his last days.

V. ASCRIPTION OF GLORY TO HIS DIVINE DELIVERER. "To whom be the glory for ever and ever." 1. *The glory is here ascribed to the Son of God, an express evidence of his Divinity.* 2. *There is no time more appropriate for such an ascription of glory as after deliverance from death and evil.*—T. C.

Vers. 19—22.—*Salutations and personal notices.* I. SALUTATIONS. "Salute Prisca and Aquila, and the house of Onesiphorus." 1. *The apostle remembers his absent friends in his solitude, but especially those who gave him such hearty co-operation at Corinth or Ephesus.* 2. *He likewise transmits to Timothy the Christian salutations of Eubulus, Pudens, Linus, and Claudia, Roman saints, of eminence and grace in the Church, yet who failed to stand by him on his memorable trial.*

II. NOTICES. "Erastus abode at Corinth." Probably the chamberlain of that city (Rom. xvi. 22), who once showed much kindness to the apostle, and afterwards accompanied Timothy on a journey into Macedonia (Acts xix. 22). "Trophimus I left at Miletus sick." This was a Gentile Christian of Ephesus, whose presence with the apostle at Jerusalem caused such an uproar (Acts xxi. 29). Miletus was a seaport of Caria, thirty miles from Ephesus. Trophimus would have been with the apostle at Rome, probably, but for his sickness. The apostle left him at Miletus, probably, shortly before his present imprisonment.

III. FINAL WORDS FOR TIMOTHY. "Do thy diligence to come before winter." We see here the tender anxiety of the apostle to see his young friend before death. If he did not come at once, the severities of the winter might prevent his journey altogether. "The Lord Jesus Christ be with thy spirit. Grace be with you." We have here a double benediction—one addressed singly to Timothy, the other to Timothy and the Ephesian Church. The presence of Christ would be his comfort and stay in every difficulty, and strengthen him for every duty.—T. C.

Ver. 2.—*The apostolic injunction.* "Preach the Word." Timothy had not to *create* a gospel, but to preach one; and the "Word" is broad and vast enough for any preacher. The cross has for its circumference all truth, and is to be carried into all spheres of life.

I. PREACH IT WITH INSTANCY. It is not a mere philosophy to interest students as an esoteric study; nor is it a mere elaborate theological thesis to be proven true. It has to do with "the present salvation" and the future well-being of man. Instancy; for: 1. The season may be only *now*. To-morrow preacher or hearer, or both, may be gone. 2. The truth can never be out of season. We need it always—in all places, in all our duties, temptations, and trials.

II. PREACH IT WITH AUTHORITY. That is, with the authority of truth, not your own *ex-cathedra* authority. "Meekly;" but not as though your congregations were patrons to be pleased, or Sanhedrims to try your opinions. Modestly; but with authority; not, as I said, your own authority, but the authority of truth, which has its own witness within. So you will reprove men fearlessly, never hiding them from themselves by cunning words of flattery. And you will "rebuke"—for evil soon spreads if it be not exposed and condemned at once—just as Nathan boldly faced David, and said, "Thou art the man."

III. PREACH IT WITH EXHORTATION. The teacher is not to be merely a scornful satirist of immorality—a sort of Juvenal. Nor is he to be a lightning-conductor of Divine wrath; he is to seek to save men. He has not done his work when he has

revealed the Law of God against evil. He is to remember that the Christ he preaches is the Son of man who is come, "not to condemn the world, but that the world through him might be saved." 1. *Long-suffering is to be the spirit of his method.* Remembering that humanity is frail and fallen, the preacher must be sympathetic, as himself needing mercy. 2. *Doctrine is to be his remedy.* The great revelation of a Divine Saviour and the promised Spirit, the Comforter.—W. M. S.

Ver. 6.—*Life's evening hour.* "For I am now ready to be offered, and the time of my departure is at hand." St. Paul felt sure that the enemies of the gospel would be successful in their designs upon his life. Sooner or later he knew that the lions or the flames, the executioner's axe or the cruel cross, would complete his earthly course. But as he had made an "offering" of his life to Christ, so he was ready in death to be offered up for the Master's sake.

I. THE APOSTOLIC READINESS. Although a prisoner, he had been permitted to be a preacher in the neighbouring camp of Cæsar's palace during his first imprisonment at Rome. But not so now. Amid the Prætorian Guard alone could he testify now; and as the soldier to whom he was chained by the wrist would often be changed, he had the opportunity of speaking to each one in turn the good word of the kingdom of God. His imprisonments had been preceded by missionary journeys, in which he had planted Churches of Christ everywhere—Churches which had become centres of evangelization and edification. He was "ready;" for his character had been moulded by "great tribulation;" so that his soul was purified by the grace of God working there the self-conquests of his nature. The righteous indignation of a strong nature—which we know full well once in his apostolate would have been aroused at his adversaries—had been softened into a calm submission to the Divine will, and he was conscious that God would take care of his own Church in the perilous times which had come. Moreover, Timothy was there to take up the great work and to preach the Word. Paul was ready for the "rest;" and the "rest" was ready for him.

II. THE APOSTLE'S TIME. "The time of my departure." All our times are in God's hand: "the time to be born and the time to die." This was with Paul no fatalistic creed; he did not forget that there was a divinely wise will ordering all. 1. *Death was a departure.* It was not the habit of St. Paul to dwell on death in itself, but rather on its glorious issues to the Christian. The faith was strong in him. The motto—*Mors janua vitæ*—"Death is the gate of life," was the spirit of his creed. 2. *But death was not the departure of the Christ.* He was here. By his Spirit he was still working in the hearts of all who believed. The Christ in him was the Christ in Timothy too; and St. Paul well knew that the triumphant chariot of the Redeemer stops at no man's grave.—W. M. S.

Ver. 7.—*The battle finished.* "I have fought a good fight." Nothing in nature is more beautiful than the all-glorious sunset; even the storm-clouds make it a more magnificent scene. So it was with St. Paul. Amid the threatening clouds of persecution the Saviour's glory shone all around and about him, and lighted up the dark firmament of the martyr-experiences.

I. THE PAST FIGHT. He was a man of war in the best sense, and had fought a good fight. He had conflicts in himself—"fightings without, and fears within." He had opposition from the Jews of the ancient Church, and from the Judaistic Christians, who were trying to pervert the gospel! Rome, that dreaded sedition, looked upon him as a stirrer-up of strife, and though St. Paul was not an enemy of Cæsar, this gave Cæsar's enemies an opportunity for casting opprobrium on him. He had, too, as we all have, invisible enemies, so that he did not war only "against flesh and blood." The past fight was a lifelong one with him, for he had at first to withstand even his Christian coadjutors in his determination to proclaim and to preserve the universality and spirituality of the gospel kingdom; he boldly and triumphantly withstood even Peter to the face, and so gave to the Church of all ages the Magna Charta of its Divine freedom.

II. THE FINISHED COURSE. He could look back upon the racecourse now, and he varies his imagery. Now he introduces the idea of the Grecian games. We can see the eager athlete girding his loins for the race—a race which taxed all his energies. In heat and cold, amidst enemies and friends, St. Paul "pressed toward the mark." There

is no tone of finality, however, about his language in the strictest sense. The end was only a post which he had to pass, not a grave in which he had to sleep. For to him to live was Christ, and to die was gain.—W. M. S.

Ver. 8.—*The great reward.* "Henceforth there is laid up for me a crown of righteousness." This is the key-note. Many successful Roman generals and some of the philosophers of the old world committed suicide in weariness and disgust of life. To live was *ennui*, and worse; for all was "vanity and vexation of spirit."

I. THE FUTURE IS PROVIDED FOR. "Henceforth [or, 'as to the rest'] there is laid up for me." Christ will not let any one of his faithful servants go uncrowned; all receive the prize—only their crown will be the perfecting of character, as the flower blossoms in its summer beauty. Heaven is the everlasting summer of the saints; and there "the crown of righteousness," which never was fully attained upon earth, will be given to all those who endure unto the end. Sometimes it is called "the crown of glory," sometimes "the crown of righteousness," and sometimes "the crown of life;" for the crowns of God are not the tinsel of earth's corruptible gold, but crowns of conscience, mind, and character—in one word, crowns of *life*.

II. THE RIGHTEOUS JUDGE WILL BE THERE. He before whom all hearts are open, he whose judgment is according to knowledge, and who understands all the unknown and unnoticed conflicts of every earnest soul. He is the righteous Judge. Human judgment at its best cannot be perfectly righteous—it may approach to it, but "What man knoweth the things of a man, save the spirit of man which is in him?" None, indeed, but himself and God.

III. THE UNIVERSAL CHURCH WILL SHARE IN THE CORONATION. "And not to me only, but unto all them also that love his appearing." Some men dread that appearing. They never have liked thoughts of God, and how shall they like the presence of God? Those who have lived in pleasure, and said to God, "Depart from us!" may well tremble at his appearing. But the true Christian, who has walked by faith, loves Christ's appearing. 1. We long to see equity or righteous judgment triumphant in the universe. So much judgment seems to miscarry now. 2. We long to see the Saviour, whom not having seen, we love; for at his appearing "we shall be like him, for we shall see him as he is." St. Paul was no rhapsodist, but he desired to depart and be *with Christ*, which was far better.—W. M. S.

Ver. 21.—*Timothy's presence desired.* "Do thy diligence to come before winter." Travelling would be difficult then, if not impossible, and perhaps the white snow would be the shroud of the apostle. Anyway, he has been delivered once for a brief space out of the mouth of that lion—Nero. But it is not easy to believe that this ferocious lion, satiated for the time with blood, should seek to devour him no more. But a Roman prison in winter is a very desolate place, and he who has been hurried from place to place by his keepers has left even his warm cloke behind him, and hopes to cover himself with that black goat's-hair skin when winter comes. Bring the cloke, Timothy, and the papyrus books—old vellum manuscripts, perhaps the roll of Isaiah and the prophets; let not Timothy forget *them*, for there are songs of prisoners in those inspired prophetic rolls. And let Timothy remember that St. Paul wants to see his face again.

I. HERE IS ABSENCE OF MURMURING. We may and ought to learn what the gospel can achieve. Here is Paul prevented from preaching, with arrest laid on all his missionary work. In a dreary Roman dungeon he is "persecuted, but not forsaken;" "struck down, but not destroyed." Yet mark this—he never suffered one murmuring word to pass his lips.

II. HERE IS PRESENCE OF GREETING. He would cheer Timothy, and sends him various greetings, from the Roman saints, as we may see by their names—Eubulus, Pudens, Linus, and Claudia, and all the brethren—send greeting. What sublime self-abnegation there was in St. Paul! Forgetful always of himself! How like the Master! In the hour of expected dissolution he is thinking only of others.—W. M. S.

Vers. 1—8.—*Solemn charge to Timothy.* I. CHARGED TO BE FAITHFUL IN THE PERFORMANCE OF HIS OFFICIAL DUTIES. 1. *Witnessing the charge.* (1) *Christ associated*

with God. "I charge thee in the sight of God, and of Jesus Christ." Unseen by Timothy, they were really present as Witnesses of the charge now to be laid on him. The first Witness, who is the First Person of the Godhead, is simply designated *God*. It is the highest, most comprehensive, of names. With God is associated the historical Jesus with the Divine commission. While the apostle is very careful to place himself and other ministers at a distance from Christ (1 Cor. iii.), he does not hesitate to bring him into the closest association with God. The spirits of the departed cannot communicate with us; but Jesus, who died thirty-eight years before the writing of this Epistle, is thought of as present with Paul in his dungeon, witnessing to the charge in all its particulars that is to be sent on to Timothy. (2) *Christ at the time of greatest solemnity for Timothy*. "Who shall judge the quick and the dead." Timothy is not mentioned; but, as the quick and the dead are all-inclusive, he was to regard himself as included. The time was to come when Christ was to return to earth. Before his judgment-seat were to be gathered the quick (suddenly changed) and the dead (raised from their graves). Timothy (changed or awakened) would have to take his place along with others, to give an account to the Judge especially of his official work. (3) *Christ at the time of greatest joy to his people*. "And by his appearing and his kingdom." Christ is now concealed from human view, and men may dispute his being the Son of God, may dispute the fact that he died. At his appearing, his relation to the Father and to human salvation will be made clear beyond all possibility of doubt. Christ is now reigning, but there is not a full acknowledgment of his power. Many never think of his reigning at all. The time is to come when his kingdom is to be established as it is not established now—established in the full acknowledgment of his power—established to know neither modification nor end. On his return to heaven he is to come into a certain subordination to the Father, and yet is the order of things that is to last through eternity called his kingdom. To his people the time of his appearing, and from which his kingdom dates, will be full of joy as the time when their Master shall be publicly honoured, and when their own sharing with him shall stand out in its full meaning. Timothy must not, by unfaithfulness, take from the joy of the future disclosure of Christ to him. 2. *Particulars of the charge*. These are given in rapid succession, without connecting words, by which there is gain in force. (1) *Duty of preaching*. "Preach the Word." The Word, *i.e.* of God, was what he was to preach; but the stress is more on the preaching. That was his work; let him preach, *preach*; let him utter Divine truth; let him utter it loudly as a herald, so that men may hear. (2) *Season for preaching*. "Be instant in season, out of season." He was to be ready for every opportunity of preaching. He was to have his *stated* season for preaching, so that men might know when they could hear the Word; but he was also to preach beyond the stated season. His season was to be every season, *i.e.* within natural and moral limits. He was to preach, strength permitting, whenever an opportunity of doing good thereby was presented to him. (3) *Parts of preaching*. "Reprove, rebuke, exhort, with all long-suffering and teaching." He was to reprove, *i.e.* to expose the real nature of sin. He was to rebuke, *i.e.* to impute blame for sin. He was to exhort, *i.e.* to use persuasion against continuing in sin, and toward leading a better life. He was to execute the three offices of a reprover, rebuker, exhorter, with all long-suffering—not vehemently, but, as with all proper restraint on himself, so with all proper consideration for others; and with all teaching—not unintelligently, but with repeated instruction, and not out of his own thoughts, but out of the Word.

II. ARGUMENT DRAWN FROM A DISTURBED FUTURE. 1. *The intolerableness of sound doctrine*. "For the time will come when they will not endure the sound doctrine." The sound or healthful teaching, according to 1 Tim. iii. 16, is that which, founded on the facts of redemption, leads to godliness. Men find it intolerable, because it binds them down to thoughts and courses which are contrary to "their own lusts." 2. *The teachers that spring up for those who find sound doctrine intolerable*. "But, having itching ears, will heap to themselves teachers after their own lusts." Their relief is not to get rid of all teachers (which would be too drastic), but to get teachers after their own lusts. These teachers are the birth and reflection of their own depraved sentiments. Those who strive to have their desires regulated by the Word of God are satisfied with the gospel teachers; those who have their desires unregulated (*i.e.* in the state of *lusts*) are not easily satisfied. "Having itching ears, they heap to themselves

teachers." They have a constant uneasy feeling which seeks to be gratified with new teachers, both many and indiscriminate. 3. *The abandonment of those who have itching ears to myths.* "And will turn away their ears from the truth, and turn aside unto fables." Their duty is to turn their ears to the truth, but, as they have itching ears, they turn aside to listen to fables—not truth, but inventions. When men do not find the truth agreeable to the ear, they may take the wildest fancies, the most childish beliefs. There were anticipations of these myths of the future with which Timothy had to do.

III. CHARGE RESUMED. 1. *Sobriety.* "But be thou sober in all things." Those who had to do with myths had not clearness and caution of mind, but were intoxicated with their own wisdom. Timothy was to avoid their fault. There is a sobriety which is germane to the truth. It does not flatter a man, but keeps him to the humility of fact. It may deeply move him, but does not take away his clearness and caution. It does not, like many myths of the false teachers, morbidly excite the imagination, or leave room for morbid gratification, but acts as a principle of self-restraint. Timothy, in seeking to influence others, was to exercise all self-restraint in manner and matter of preaching and in personal dealing. 2. *Hardihood.* "Suffer hardship." This is not the first time that he has been thus exhorted. In ch. ii. 3 there was the added idea of association with Paul. The exhortation is reintroduced in this comprehensive charge, again and more impressively to remind him of hardships that he might expect in his future ministry. 3. *His evangelistic office.* "Do the work of an evangelist." There was need to remind Timothy of this, inasmuch as for the time he was settled in Ephesus. Paul had been very much of an evangelist, i.e. an itinerant preacher, himself. However important the establishing of congregations, he was not to overlook the importance of circulating the gospel, with a view to new congregations being formed. 4. *All the parts of his ministry to be attended to.* "Fulfil thy ministry." He has mentioned one part; in the concluding direction he includes all. His ministry was partly determined by his talents and circumstances. He was rightly to proportion between the various parts of his ministry, giving each the attention to which it was entitled, though one might be attended with greater hardship than another. He was to fill up the Divine measure in all, and to the end of his life.

IV. CONSIDERATION DRAWN FROM THE APOSTLE'S END. 1. *His end approaching.* *First mode of conceiving of his end.* "For I am already being offered." The force of the connection is that Timothy was to be faithful, because Paul was no longer to remain to carry on Christ's work. Upon him the mantle of his master was to fall. The language in which Paul describes his end is Jewish, and sacrificial, in its colouring. The conclusion of the sacrifice was the *libation*, or pouring out of the drink offering of wine around the altar. His service of Christ had been all of the nature of sacrifice. He "counted not his life dear unto himself." He was among those who, for Christ's sake, were killed all the day long, who were accounted as sheep for the slaughter. There was now only the concluding libation, viz. the pouring out of his blood as a martyr around Christ's altar. The concluding ceremony was already commenced, in what he was suffering in his dungeon. It had a painful significance, and a rich significance too; for it was as the pouring out of strong wine (Numb. xxviii. 7). *Second mode of conceiving of his end.* "And the time of my departure is come." The word translated "departure" has a common nautical application, viz. the loosening of the cable that binds the vessel to land, that it may speed on to its destination. By his martyrdom the connection between Paul and earth was to be let loose, that he might speed, as with the quickness of lightning, to the haven where he was for ever to rest. The time of the loosening was all but come; there on the pier was the man appointed to let slip the fastenings. 2. *Feelings with which he regarded his approaching end.* (1) *Consciousness of faithfulness in view of the past.* *First mode of conceiving of his faithfulness.* "I have fought the good fight." The language is taken from the games. The fight is to be interpreted as the fight of faith. It is the good fight, being on behalf of Christ, on behalf of souls. He had the testimony of his conscience that he had "fought the good fight." By faithful preaching, by holy example, by fervent prayers, by patient sufferings, he had sought to advance Christ's cause, he had sought to save souls. Now the end of the conflict was come, little being left but its effects, these effects partly shown in his own wearied frame. *Second mode of con-*

ceiving of his faithfulness. "I have finished the course." The language is taken specially from the racecourse. At one point we find him nobly anxious to finish his course (Acts xx. 24). At another point we find him conscious of the space that lay between him and the goal (Phil. iii.). Here he is conscious of his standing at the goal. He had finished his course, not in the sense of having done with it, but in the sense of having done what properly belonged to it. He had followed on (after the Master), without stopping, without abating zeal, till he now had come up to the goal. *Third mode of conceiving of his faithfulness.* "I have kept the faith." He had been specially entrusted with the talent of the Catholic faith. It had been his, to let it be known that Christ was the Friend of man, that as Incarnate God he had made infinite satisfaction for sin, that he was longing to embrace all in his saving love. Amid all temptations to lose it, to substitute something else for it, he had kept it inviolate. He had not allowed the truth to suffer in his hands; nor must Timothy allow it to suffer in his hands now that more depended on him. (2) *Full assurance of hope in view of the future.* (a) *Present laying up.* "Henceforth there is laid up for me the crown of righteousness." There is the idea of laying up, as for future use or enjoyment. What was laid up was the crown of righteousness, i.e. the reward of him who conquers, and of him who rightfully conquers. In the Christian view this is he who does the work which is appointed for him by Christ. From that time forth the crown of righteousness was laid up for him. To such a height the assurance of the apostle rose. There was no self-exalting element in his assurance, as though he had been working in his own strength, or as though he had the deciding of what, comparatively, his reward was to be. But that, from his experience of assisting grace in the doing of his work, he was among those who were to be crowned, he had no more doubt than he had of his own existence. (b) *Future bestowal.* "Which the Lord, the righteous Judge, shall give to me at that day." The Rewarder is the Lord—whose prerogative is indisputable. He is to reward at that day—the day of the future by pre-eminence. He is then to act as the righteous Judge—whose judgments are all to be founded on righteousness. From his reserved treasures he is to bring forth the crown due to faithful service, and place it on his head. (c) *General occasion.* "And not only to me, but also to all them that have loved his appearing." He expressly excludes the thought of his being exceptionally crowned. His being crowned would not prevent others, such as Timothy, from being crowned. All would be crowned who continued to love Christ's appearing. This event is to be affectionately regarded, because it is the time when his loveliness is to be fully displayed, when also his love for his people is to be fully displayed. It is an event which is fitted to purify and elevate our spiritual life. Let it be the test by which we try our being included in the number of the faithful. Does it occupy our thoughts? does it inflame our affections?—B. F.

VERS. 9—22.—Personal. I. TIMOTHY. 1. Requested to come to Rome. "Do thy diligence to come shortly unto me." His formerly expressed longing to see him (ch. i. 4) is now turned into a formal request to come, and to come shortly, unto him. In the diligence he was to show in this there is not the idea of pure haste, but of the utmost haste that was compatible with the interests of Christ at Ephesus. Certain arrangements would require to be made, not merely for his journey, but for the carrying on of the work after his departure. But as soon as these arrangements could be made he was to hasten to him at Rome. **2. Special reason in Paul's isolation.** "For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me." The fundamental reason for the request was the apostle's approaching martyrdom; but there was an additional and special reason in his isolation at Rome. This should not have been the case; for Demas, who had been his trusted assistant, had been there, and if he had done his duty would still have been with him. But he forsook him in his hour of distress, which may probably be associated with his *first defence* (ver. 16). The reason for desertion was that he loved the *present world*. We are not to understand *world* in the ethical sense in which it is sometimes used; the world as it has become by the entrance of sin, in opposition to the world as it was intended to be. He loved the good things of the world—absence from the scene of peril, ease in his own home—in preference to what would have advantaged him in the future world—bravely standing by Paul and

lovingly ministering to his sufferings. The conduct of Demas was dastardly and cruel, calculated to destroy his influence as a Christian teacher. We are not warranted in saying that it excluded after-penitence and wrecked his destiny. It has been his earthly destiny to be associated with a black act done to one of the noblest of men at a time when his nobility shone forth most clearly. In explanation of his isolation, Paul mentions without comment the departure of Crescens to Galatia, and of Titus to Dalmatia. In their case we may understand that there was not desertion of Paul, but pressure of Christian work and a mission from Paul. The only one of Paul's assistants who was with him was Luke, so often mentioned in connection with Paul. In connection with the mention of his name here, it is remarkable that he who was with Paul during his second imprisonment in Rome only brings down the apostolic history to the period of the first imprisonment there. With the exception of Luke there were no Christian workers with Paul who could enter intelligently and sympathetically into his plans and render assistance on the spot. 3. *Requested to take Mark, and bring him with him.* "Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus." After what had happened, the honourable mention of Mark in Col. iv. 16 and again here is honourable to Paul. His opinion of him had undergone great change. He had made a firm stand against him as an unsuitable companion in labour; now he bases his request for the presence of the evangelist at Rome on his being useful for ministering. Tychicus, who is warmly commended in Eph. vi. 21, had been thus useful; but he had been under the necessity of sending him on a mission to Ephesus. The ministering to be thought of was not so much to Paul the prisoner as to Paul in his imprisonment planning for the future of Christianity. These, then, we are to think of as the three workers who surrounded the apostle in Rome as he neared his martyrdom—Timothy, Mark, Luke. They were men of like spirit, to whom he could freely communicate his plans and also the enthusiasm necessary for carrying them out. All three had the *evangelistic* faculty. If Timothy had more of the *administrative* faculty, marking him out as, more than the other two, the *successor* of Paul, they had more of the *literary* faculty, marking them out for service to future generations. 4. *Requested to bring belongings of the apostle with him from Troas.* "The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments." The apostle had not lived to accumulate property; and none would be much the richer by what he left behind. He possessed a *cloke*, which some friend may have gifted to him—a large warm cloke for winter, when lately at Troas—since the previous winter, we may suppose—he had not been able to bring it with him, but had left it with Carpus. As Timothy would pass Troas on his way to Rome, he is requested to bring it with him. Paul did not, in the spirit of modern monasticism, court suffering; he provides against the coming winter, even when that winter was to bring his martyrdom. He also possessed *books*, which are a necessity for the preacher. He who has influenced so many by his books was himself influenced by the books of others. He also possessed *parchments*, on which he laid greater stress as his own compositions, containing records and statements of truth in which he was deeply interested, as fitted to keep the current of Christianity clear and pure. Timothy, who in the First Epistle is charged to attend to reading, would find in these books and parchments good pabulum and companionship on his journey from Troas to Rome.

II. ALEXANDER. 1. *His injurious conduct.* "Alexander the coppersmith did me much evil." The fact of his being styled the coppersmith seems to point to his being distinguished from others of the same name. We would not, therefore, identify him with the Alexander of the First Epistle, or the Alexander of the Acts of the Apostles. We may conclude, from the language, that he bore personal animosity to Paul. 2. *The Righter in heaven.* "The Lord will render to him according to his works." This is very different from invoking a curse on Alexander. He found it in his heart to make matters much worse for Paul. The Lord would judge between them. This would issue in evil to Alexander, unless his present spiteful works were followed by repentance. 3. *No confidence to be placed in him.* "Of whom be thou ware also; for he greatly withstood our words." Paul had good reason to be on his guard against him. We can understand his having a certain connection with Christianity, which would give him all the more power to injure Paul. But he had not the spirit of

Christianity, when on the occasion, we may suppose, of the *first defence*, he made injurious statements against the great champion of Christianity. If he still professed to be a friend of Christianity at a distance from Rome, he was to be regarded with suspicion.

III. PAUL. 1. First defence. "At my first defence." This first defence was in connection with a second imprisonment, of which there can be no doubt. The account of Eusebius is that "after defending himself successfully, it is currently reported that the apostle again went forth to proclaim the gospel, and afterwards came to Rome a second time, and was martyred under Nero." Some would place an interval of five years between the first and second imprisonments. We have not the means of knowing the precise charge against which he had to defend himself on this second occasion. There is apparently this fact to go upon, that, after the conflagration of Rome which was attributed by Nero to the Christians, Paul as their leader was liable at any moment to be arrested. The supposition is adopted by some that on this ground he was arrested at Nicopolis, where Titus was to join him (Titus iii. 12), and taken across the Adriatic to Rome. His trial, which does not seem this time to have been long delayed, was yet recent; for Timothy had not been informed of it. The trial would probably take place, not before Nero, as on the previous occasion, but before the city prefect, who, as more the emperor's creation, was supplanting the regular judges. The scene of the trial would probably be in one of the basilicas in the Roman forum, where a large audience could be accommodated. "A dense ring," says Pliny, "many circles deep, surrounded the scene of trial. They crowded close to the judgment-seat itself, and even in the upper part of the basilica both men and women pressed close in the eager desire to see (which was easy) and to hear (which was difficult)." We may conclude, from the language here (first defence), and also from his being still in bonds as a malefactor (ch. ii. 9), that the trial resulted neither in his *condemnation* nor in his *full acquittal*. Some imagine that he was acquitted on a first charge; but that there was a second charge on which he was yet to be tried. The more probable supposition is that there was a *postponement* in consequence of the case not being clear, and that the apostle was looking forward to a second trial when, on the whole case, he would have to make a second defence. **2. Assistance at his trial.** "No one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear." He had not the assistance which was usually enjoyed by the accused on his trial. No stress need be laid on the absence of a professional advocate; for Paul was well able to defend himself. But there was no one beside him to give him countenance. There was no one—which would have rendered great assistance—to come forward and testify that his relation to the Roman law, in his conduct and teaching, had been all that Romans could have desired. It was his fortune to be put in the position in which his Master had been put before him. "All," he says, "forsook me." The resemblance extended not merely to his position, but to his gentleness of spirit. The Master had said on the cross, "Father, forgive them; for they know not what they do." The servant echoes this sentiment when he says, "May it not be laid to their account." The absence of earthly friends was, however, more than made up by the presence of a heavenly Friend. This was the Lord Jesus Christ, who stood by him, not merely as his Friend, but as his Advocate, and strengthened him as such. That is to say, he supplied him, in matter and spirit, with all that was necessary for his defence. This was according to the Master's own promise, "And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say." We learn that the defence of himself was adroitly turned into a defence of the gospel. If there was a charge of *arson*, it would be open to him to show that the gospel did not encourage crime or resistance to the powers that be. It would also fall naturally to him to give a statement of the points on which he laid greatest stress in his teaching. The assistance he received was of the highest avail; for it brought his life-work to its culmination. He had been proclaiming the gospel in many places, and in many places the Gentiles had heard. Now, when his opportunity had come before Roman officials and before a Roman multitude, as apparently it had not come before, he could say that, as far as his instrumentality was concerned, his

proclamation had reached its climax, and the last of the Gentiles had heard. 3. *His description of the result of the trial.* "And I was delivered out of the mouth of the lion." The ancient opinion, that the lion here was Nero, may be taken as substantially correct. We are not to understand that Paul had become personally obnoxious to Nero since his acquittal by him. Away from Rome, he may not have attracted the attention of the tyrant. But it suited Nero, according to the testimony of Tacitus, to avert the rage of the populace from himself to the Christians. As the result of that rage, Paul, as the ringleader of the Christians, was apprehended, and put on his trial. In the state of feeling which prevailed, it would be very difficult for Paul to get a calm hearing. He was more likely to meet with fierceness than with justice. The Roman power, of which Nero was the fit embodiment, was like a lion opening its mouth to devour him. That he was not instantly devoured was nothing less than a miracle. The Lord standing by him, he was delivered out of the mouth of the lion. We must not put more meaning into this than it will bear. It simply means that he got a respite. Roman fierceness was not then gratified; the lion did not get him then between its teeth. But Roman fierceness, consequent on the conflagration, had not died out; the lion might again open its mouth on him. 4. *Confident hope of future and everlasting deliverance.* "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." His respite gave him this confidence. It did not make him self-confident; but, mindful of the source whence his respite had come, his confidence was in the Lord, that he would deliver him still. It was not a deliverance from death that he expected, as appears from the second clause. But it was deliverance from all that would intimidate him or unfit him for bearing a worthy testimony on the occasion of his second trial. A wicked attempt might be made to damage Christianity in him, as may have been made by Alexander on the occasion of the first trial. The Lord would not allow that attempt to succeed. Christianity would come forth out of the trial untarnished. The issue, so far as he was concerned, would be his being placed safely in Christ's heavenly kingdom. This would be his receptacle after and through death. For Christ's kingdom is already commenced in heaven. The safe placing of Paul in it meant, on the one side, removal from the sphere of all evil, and, on the other side, the coming under the highest conditions of happiness in the enjoyment of Christ—barring what is associated with the completing of the number of the elect and the reunion of soul and body. 5. *Doxology.* "To whom be the glory for ever and ever. Amen." Doxology is an accompaniment of the highest spiritual mood. It is offered here to the Son, as elsewhere to the Father. For it was the Lord's assistance that he had enjoyed, and still expected, and into whose kingdom in heaven he was, by the same assistance, to be safely brought. It would take the ages of ages to declare all that Christ had been and was still to be to him.

IV. SALUTATIONS. 1. *The distant to whom salutations are sent.* "Salute Prisca and Aquila, and the house of Onesiphorus." Prisca and Aquila were workers with Paul, who for his life had laid down their own necks. Prisca being mentioned before her husband would seem to point to her characteristics being more remarkable. The *house* of Onesiphorus is saluted, apparently for the reason that Onesiphorus himself was dead. *Appended notices.* "Erastus abode at Corinth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter." Erastus and Trophimus, who were associated with Ephesus, he did not salute, because they were not at the time there, as far as he knew. His feeling with regard to Timothy himself was to have his immediate fellowship. Let not winter come on and prevent his coming; for his martyrdom was imminent. 2. *The near who send their salutations.* "Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren." The brethren in Rome *all* sent their salutations. They were numerous enough to be known as Christians by Nero. The members of the Roman Church whose names are given would be specially interested in Timothy.

V. BENEDICTION. "The Lord be with thy spirit. Grace be with you." The peculiarity of the benediction is that it is twofold—first to Timothy separately, and then to Timothy and those with him. What Timothy is to have separately is the presence of the Lord with his nobler part; what he is to have along with others is undeserved favour.—R. F.

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