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## COMMENTARIES

### EXPOSITION OF THE OLD AND NEW TESTAMENTS

#### **2 TIMOTHY**

*by John Gill*

*Thou hast given a standard to them that fear thee;  
that it may be displayed because of the truth  
— Psalm 60:4*

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## 2 TIMOTHY

### INTRODUCTION TO THE BOOK OF 2 TIMOTHY

That this epistle was written to Timothy, while he was at Ephesus, where the apostle in his former epistle had desired him to stay, is evident from his making mention of some persons in it, who were Ephesians; as Onesiphorus, whom he commends, and Alexander the coppersmith, of whom he complains: and that this epistle was written by the apostle, when he was at Rome, is no less evident; for he expressly calls himself a prisoner, (~~SC08~~ 2 Timothy 1:8) and speaks of being then in trouble, and in bonds, (~~SC09~~ 2 Timothy 2:9,10) and the persons that send their salutations in it to Timothy were Romans, (~~SC0E~~ 2 Timothy 4:21) but at what time it was written is not so certain: it seems by (~~SC0F~~ 2 Timothy 4:7) that it was but a little time before his martyrdom; though those words may only signify, that he was now very much on the decline of life, was now grown an old man, and in continual expectation of death, and was in a constant readiness for it, come when it would; having faithfully discharged his duty, and his warfare being as good as accomplished, and his race almost run out; for he afterwards presses Timothy to come to him, and that before winter; and desires him to bring with him his cloak, books, and parchments, which one would think he would have little occasion for, if just upon his martyrdom: besides, he says he was delivered out of the mouth of the lion, that by him the preaching of the Gospel might be fully known, and that all the Gentiles might hear it; and expresses his confidence, that he should be again delivered, (~~SC0D~~ 2 Timothy 4:9,13,17,18). And it looks as if this epistle was written before the epistles to the Philippians, Colossians, and Philemon, since it appears that Timothy did come to him at Rome; as here desired, and is joined with the apostle in those epistles. Some, therefore, have placed this epistle in the year 58, or 59, about the fourth or fifth of Nero's reign. The design of it is to stir up Timothy to the faithful and diligent discharge of his duty, as a minister of the Gospel; to abide constantly by the truths of it, and to animate him to suffer patiently, cheerfully, and courageously for the sake of it; and to warn him against false teachers, and their errors, who were already risen, and would afterwards arise, and be followed by such who had itching ears, and could not bear sound doctrine;

but this should be no discouragement to him in the prosecution of his work; and lastly to desire his presence with him at Rome, being now destitute of his several assistants.

# CHAPTER 1

## INTRODUCTION TO 2 TIMOTHY 1

In this chapter, after the inscription and salutation, the apostle expresses his great affection for Timothy, and highly commends him; exhorts him to various things relating to his office, as a preacher of the Gospel; and concludes with taking notice of the kindness shown him by Onesiphorus. The inscription and salutation are in ([§500](#)-2 Timothy 1:1,2) and then follows the preface to the epistle, in which the apostle testifies his great love to Timothy, and commends him; by declaring his thankfulness to God, that he had reason always to remember him in his prayers; by his desire to see him again, who had shed so many tears for him, that his joy might be filled; and by taking notice of his unfeigned faith, the same with that which had dwelt in his ancestors, ([§503](#)-2 Timothy 1:3-5). And then he proceeds to exhort him to the exercise and improvement of his ministerial gift; to show a fortitude of mind, and a manly spirit in the cause of Christ; and to suffer cheerfully for the sake of it, ([§506](#)-2 Timothy 1:6-8) and in order to animate and encourage him to the same, he gives a summary of the Gospel, as containing in it the great doctrines of salvation, and eternal life, according to the free grace of God through Jesus Christ, ([§509](#)-2 Timothy 1:9,10) and observes, that he himself was appointed a preacher of it to the Gentiles, ([§511](#)-2 Timothy 1:11) and instances in himself, as suffering for it, without being ashamed; and as having a strong confidence in Christ, as able to keep him, and what he had committed to him, ([§512](#)-2 Timothy 1:12) and then returns to his exhortation to Timothy to hold fast the Gospel of Christ; to which he urges him from the consideration of the nature and value of it, being a form of sound words, and that famous good thing, and of the means and manner in which he came to the knowledge of it; and chiefly from its being committed to him by the Holy Ghost, that dwelt in him; and also because of the general defection of the Asian professors from it, ([§513](#)-2 Timothy 1:13-15) but he excepts one person, Onesiphorus by name, whom he commends for his kindness to him both at Ephesus and at Rome; and therefore entreats of the Lord mercy, both for him and his house, at the great day, ([§516](#)-2 Timothy 1:16-18).

**Ver. 1.** *Paul an apostle of Jesus Christ*, etc.] Not of men, nor by men, but by Jesus Christ, from whom he was sent; by whom he was qualified; in whose name he came, and ministered; and whom he preached. Of his name Paul, and of his office, as an apostle, (see Gill on “~~ROM~~Romans 1:1”) into which office he came

*by the will of God*; not by the will of man, no, not of the best of men, of James, Cephas, or John, or any of the other apostles; nor by his own will, he did not thrust himself into this office, or take this honour upon himself; nor was it owing to any merits of his, which he always disclaims, but to the will and grace of God; it was by the secret determining will of God, that he was from all eternity separated unto the Gospel of Christ; and it was by the revealed will of God to the church, that he, with Barnabas, was set apart to the ministry of the word; (see ~~ROM~~Romans 1:1 ~~ACTS~~Acts 13:2).

*According to the promise of life which is in Christ Jesus*; or “with respect unto it”; this points at the sum and substance, or subject matter, and end of his apostleship, for which this grace was given to him, which was to publish the free promise of life and salvation by Jesus Christ. By “life” here is meant, not this corporeal life, which, and a continuation of it, were promised in the covenant of works, on condition of man's obedience to it; but eternal life, the promise of which is a free promise made by God, of his own free sovereign will and pleasure, in the covenant of grace, from everlasting; and is an absolute and unconditional one, not at all depending upon the works of the law, or obedience to it; (see Romans 14,16 ~~GAL~~Galatians 3:18) and this promise is “in Christ”, in whom all the promises are yea and arisen: for it was made before the world began, (~~TITUS~~Titus 1:2) when the persons on whose account it was made were not in actual being; but Christ, their head and representative, then existed; and to him it was given, and into his hands was it put for them, where it is sure to all the seed; and not only the promise, but the life itself is in him, and which is here intended. Christ, as Mediator, asked it of his Father for all his people, and he gave it to him, where it is hid safe and secure. Christ is the Prince or author of life; he is the procuring cause of it; he was sent, and came, that his sheep might have it; he gave his flesh, his human nature for it; and by his sufferings and death removed all obstructions which sin had thrown in the way, and opened the way for their enjoyment of it; and he is the giver of it to as many as the Father has given him; nor is it to be had in any other way, or of any other; but of him; and it lies in the knowledge of him, communion with him, and conformity to him. Now it is the business, of

Gospel ministers, not to direct persons to work for life, or to seek to obtain eternal life by their own works of righteousness, but to hold forth the word of life, or to show men the way of life and salvation by Christ alone.

**Ver. 2.** *To Timothy, my dearly beloved son*, etc.] Not in a natural, but in a spiritual sense; and not on account of his being an instrument of his conversion, but by reason of that instruction in the doctrines of the Gospel which he gave him, it being usual to call disciples children; and he calls him so, because as a son, he, being young in years, served with him, and under him, as a father, in the Gospel of Christ; for whom he had a very great affection, on account of his having been a companion with him in his travels, and very useful to him in the ministry, and because of his singular and eminent gifts, great grace, religion, and holiness: Grace, mercy, and peace, etc. (see Gill on “<sup>1</sup> Timothy 1:2”).

**Ver. 3.** *I thank God*, etc.] After the inscription and salutation follows the preface to the epistle; which contains a thanksgiving to God upon Timothy's account, and has a tendency to engage his attention to what he was about to write to him in the body of the epistle. God is the object of praise and thanksgiving, both as the God of nature and providence, and as the God of all grace; for every good thing comes from him, and therefore he ought to have the glory of it; nor should any glory, as though they had not received it: and he is here described, as follows,

*whom I serve from my forefathers with pure conscience*; the apostle served God in the precepts of the law, as in the hands of Christ, and as written upon his heart by the Spirit of God, in which he delighted after the inward man, and which he served with his regenerated mind; and also in the preaching of the Gospel of Christ, in which he was very diligent and laborious, faithful and successful: and this God, whom he served, was the God of his “forefathers”, of Abraham, Isaac, and Jacob, and of Benjamin, of whose tribe he was, and also of his more immediate ancestors. The Ethiopic version renders it, “from my original”; for though he preached the Gospel of Christ, and asserted the abrogation of the ceremonial law, yet he worshipped the one, true, and living God, the God of Israel, and was not an apostate from the true religion, as his enemies would insinuate: and this service of his was performed with a “pure conscience”: every man has a conscience, but the conscience of every natural man is defiled with sin; and that is only a pure one, which is sprinkled and purged with the blood of Christ; and whereby a person is only fitted to serve the living God, without

the incumbrance of dead works, and slavish fear, and with faith and cheerfulness; and such a conscience the apostle had, and with such an one he served God. For this refers not to his serving of God, and to his conscience, while a Pharisee and a persecutor; for however moral was his conduct and conversation then, and with what sincerity and uprightness soever he behaved, his conscience was not a pure one. He goes on to observe what he thanked God for,

*that without ceasing I have remembrance of thee in my prayers night and day*; that God had laid him upon his heart, and that he had such reason to remember him at the throne of grace continually. We learn from hence, that the apostle prayed constantly night and day; and if so great a man as he stood in need of continual prayer, much more we; and that in his prayers he was not unmindful of his friends, though at a distance from him; and in both these he is to be imitated: it becomes us to pray without ceasing: to pray always, and not faint and give out, to pray every day and night; and to pray for others as well as for ourselves, for all the saints, yea, for our enemies, as well as for our friends.

**Ver. 4.** *Greatly desiring to see thee*, etc.] In his former epistle he had desired him to stay at Ephesus, there being some work for him to do, which made it necessary he should continue; but now having answered the apostle's purpose, and he standing in need of him at Rome, being without any assistant there, some having left him, and others were left by him in other places, and others were sent by him elsewhere; and it having been some time since he saw Timothy, he longed for a sight of him:

*being mindful of thy tears*; shed either at the afflictions and sufferings of the apostle, of which Timothy, being his companion, was an eyewitness, and he being of a truly Christian sympathizing spirit, wept with those that wept; or at their parting from each other, as in (~~4487~~ Acts 20:37,38)

*that I may be filled with joy*; at the sight of him, and not at the remembrance of his tears; for the last clause is to be read in a parenthesis, and these words stand not connected with that, but with the preceding part of the text. The apostle intimates, that a sight of his dearly beloved son Timothy would fill him with joy amidst all his troubles and afflictions he endured for the Gospel: this is an instance of hearty, sincere, and strong affection.

**Ver. 5.** *When I call to remembrance the unfeigned faith that is in thee,* etc.] This caused him to give thanks to God for it, whose gift it is and made him the more desirous of seeing one, who was a true believer, and an Israelite indeed. This is to be understood of the grace of faith, which was implanted in the heart of Timothy by the Spirit of God, and was genuine and sincere; he believed with the heart unto righteousness; his faith worked by love to God, and Christ, and to his people, and was attended with good works;

*which dwelt first in thy grandmother Lois:* who was his grandmother, not by his father's side, who was a Greek, but by his mother's side; and so the Syriac version renders it, "thy mother's mother"; who, though she might not know that the Messiah was come in the flesh, and that Jesus of Nazareth was he, yet believed in the Messiah to come, and died in the faith of it, and in a dependence upon righteousness and salvation by him; and so her faith was of the same kind with Timothy's; and which dwelt in her, and continued with her to the last:

*and thy mother Eunice:* who was a Jewess, and a believer in Christ, (~~4461~~ Acts 16:1) though her name is a Greek one, and so is her mother's name; hers signifies "good victory", and is the name of one of the Nereides, the daughters of Oceanus<sup>fl</sup>; and her mother's signifies "better", or "more excellent". She lived, it seems, if her mother did not, to know that Christ was come, and that Jesus, the son of Mary, was he; and she believed in him for righteousness, life, and salvation; and in her this faith dwelt and abode to the end.

*And I am persuaded that in thee also;* not only that faith was in him, and that that was unfeigned, but that it also dwelt, remained, and would continue with him to the end of life; for true faith is an abiding grace, it is a gift of God, that is irrevocable, and without repentance; Christ is the author and finisher of it, and prays that it fail not, whose prayers are always heard; it is begun, carried on, and performed by the power of God, and has salvation inseparably connected with it. Now when the same faith is said to dwell, first in his grandmother, and in his mother, and in him, this is not to be understood as if this grace was conveyed from one to another by natural generation; for grace comes not that way, only sin; men are not born of blood, but of God; but the sense is, that the same like precious faith was obtained by one, as by another. This was a rich family mercy, and deserved special notice, as being a thing uncommon, and required a particular



thanksgiving; and is designed as a motive and encouragement to stir up Timothy to the exercise of that grace, and every other gift God had bestowed upon him, as in the following verse.

**Ver. 6.** *Wherefore I put thee in remembrance*, etc.] Because of the great affection the apostle had for Timothy, and because of that confidence he had of him, that unfeigned faith dwelt in him, as well as because this had had a place in his relations before him; he therefore acts the part of a kind monitor to him, and, upon these considerations, doubts not of succeeding in his following admonition:

*that thou stir up the gift of God which is in thee*; by “the gift” is meant his ministerial gift; for what qualifies men for the ministry, is not anything natural in them, nor acquired by them, but what is given unto them, and that of God: and this was “in” him; it continued with him; it was not lost by him, nor taken from him, as gifts may be, when they are not used; and yet it seems as if there was some decline, some backwardness and indifference as to the exercise of it: he might be too remiss, negligent, and forgetful of it; wherefore the apostle puts him in mind to “stir” it up: there is in the word used a metaphor taken from coals of fire covered with ashes, as if almost extinct, and need to be blown up into a flame, and a very apt one it is; since the gifts of the Spirit, especially his extraordinary ones, such as ministers in those times had, are compared to fire: (see <sup><40B1></sup>Matthew 3:11 <sup><40B2></sup>Acts 2:3) and these may be rekindled or increased, when they seem on the decline, by reading, meditation, prayer, and the frequent exercise of them. Agreeably to this the Arabic version renders it, “that thou kindle the fire of the gift of God which is in thee”; and the rather the apostle took this freedom with Timothy, not only because of his superior age and office, but because this gift was through his means;

*by the putting on of my hands*; though not alone, but with the rest of the presbytery; (see Gill on <sup><50A4></sup>1 Timothy 4:14”).

**Ver. 7.** *For God hath not given us the spirit of fear*, etc.] A pusillanimous, cowardly spirit, so as to be afraid of men or devils, of what they will say or do; and so as to be discouraged in, sink under, or be deterred from the work of the Lord, the preaching of the Gospel, opposing the errors of false teachers, and reproving men for their sins, and doing other parts of the ministerial function; such a spirit is not from God, and such a fear brings a snare:

*but of power*, and such is the Spirit of God, who is called “power from high”; (<sup><24></sup>Luke 24:49) by which the minds of Christ's servants are fortified against reproaches and persecutions for his sake, and are strengthened to resist Satan's temptations, to endure hardness as good soldiers of Christ, to quit themselves like men, in opposition to false teachers, and to do the will and work of God:

*and of love*; to God, and Christ, and his church, and which is a fruit of the Holy Spirit; and such who have it seek not their own ease and credit, but the glory of God, the interest of Christ, and the good of souls; and having such a spirit, and fired with such love, they are not easily intimidated by the adversary;

*and of a sound mind*: in the principles and doctrines of the Gospel; and which shows itself in a prudent conduct and behaviour; in sobriety, moderation, temperance, purity, and honesty; all which may be signified by the word here used: and these who have such dispositions and qualities from God, will not easily give way to the enemies of religion, or decline their duty for fear of them.

**Ver. 8.** *Be not then therefore ashamed of the testimony of our Lord*, etc.]

Either that testimony which Christ bore personally by his doctrine and miracles, and by his sufferings and death; or rather the Gospel so called, because it comes from Christ, and because it is a testimony concerning him; concerning his person, his offices, his righteousness, blood, sacrifice, and satisfaction; concerning his obedience, sufferings, death, resurrection, ascension, session at God's right hand, intercession for his people, and second coming to judgment; and concerning life and salvation by him: and which no preacher or professor of Christ has reason to be ashamed of, it being so true in itself, so great, so glorious, and so useful; and whoever is, Christ will be ashamed of him another day:

*nor of me his prisoner*; for Paul was now a prisoner at Rome, but not for any capital crime, or for any immorality, but for the sake of Christ, and for preaching his Gospel; wherefore none of his friends had any reason to be ashamed of him; he was suffering in a glorious cause, and setting a noble example to others; it looks as if Timothy was somewhat blameworthy in this respect.

*But be thou partaker of the afflictions of the Gospel*; the Gospel is here represented as a person suffering afflictions, and the apostle would have

Timothy suffer them as that did, and along with it; he means those afflictions which come upon men for preaching and professing the Gospel; for though the Gospel is a Gospel of peace, yet, through the corruption and depravity of men, it brings a sword, division, and trouble. Tribulation arises on account of it; and this should be endured patiently, and constantly, for the sake of it:

*according to the power of God*; which is only sufficient to enable persons to bear them; and is mentioned for the encouragement of Timothy and others, to endure them cheerfully.

**Ver. 9.** *Who hath saved us, and called us*, etc.] And therefore should not be ashamed of his Gospel, but should readily partake of the afflictions of it, depending on his power to support under them. There is a salvation previous to calling: there is a temporal salvation; a special providence attends the elect of God, as soon as born; God's visitation in a very special manner preserves their spirits; they are kept from many imminent dangers, and some of them from the grosser immoralities of life; and there is a chain of providences, as the fixing of their habitations, bringing to such a place, and under such a ministry, with various other things, ways and methods, which lead on to the effectual calling: and there is a preservation of them in Christ Jesus, antecedent to calling, (~~GENESIS~~ Jude 1:1). God had a mind to save some; he pitched on his own Son to be the Saviour of them; he put those persons into his hands, where they are safely preserved; so as not to be damned, and everlastingly perish, notwithstanding their fall in Adam, their original corruption, and actual transgressions, until called by grace: yea, that spiritual and eternal salvation, which is by Jesus Christ, is before calling; this was resolved upon from eternity; a council of peace was formed; a covenant of grace was made; a promise of life given; persons were fixed upon to be saved; a Saviour was appointed, and blessings of grace were put into his hands; and all according to an eternal purpose. Salvation was not only resolved upon, but the scheme of it was contrived from eternity, in a way agreeable to all the divine perfections, in which Satan is most mortified, the creature abased, and the elect effectually saved; nay, salvation is obtained before calling, Christ being called to this work, and having undertook it, was in the fulness of time sent to effect it, and is become the author of it: the thing is done, and all that remain are the application of it, which is in the effectual calling, and the full possession of it, which will be in heaven. The calling here spoken of is not to an office, nor a mere call by the external ministry of the word, but a call by special

grace, to special privileges, to grace and glory; and is an high and heavenly one, and is here called holy, for it follows,

*with an holy calling.* The Vulgate Latin and Ethiopic versions read, “with his holy calling”: the author of it is holy; it is a call to holiness, and the means of it are holy; and in it persons have principles of grace and holiness implanted in them; and are influenced to live holy lives and conversations:

*not according to our works;* neither salvation nor calling are according to the works of men: not salvation; works are not the moving cause of it, but the free love and favour of God; nor the procuring cause of it, but the Lord Jesus Christ; nor the adjuvant or helping cause of it, for his own arm brought salvation alone: nor calling; which must be either according to works before, or after; not according to works before calling, for such are not properly good works, being destitute of faith in Christ, and proceeding neither from a right principle, nor to a right end; not according to works after calling, as they are after it they are the fruits of calling grace, and cannot be the cause, or rule, and measure at it:

*but according to his own purpose and grace;* salvation is according to both: it is according to the purpose of God; God resolved upon the salvation of some; in pursuance of this resolution, he set up Christ as the Mediator; and it being necessary that he should be man, this was agreed to, and a body was prepared him; the time of his coming was fixed, called the fulness of time; and his sufferings and death, with all the circumstances of them, were determined by God. And it is according to grace; the resolution for it, and the contrivance of it, are owing to the grace of God; and which also appears in the making of a covenant; in setting up Christ as the Mediator of it; in the mission of him into this world; and in all the parts and branches of salvation: in the choice of persons to it; in the redemption of them by Christ; in their justification by his righteousness; in the pardon of their sins through his blood; in their adoption, regeneration, sanctification, and eternal glory; and the end of it is the glory of the grace of God.

Vocation is also according to both the purpose and grace of God: it is according to his purpose; the persons called are fixed upon by him; whom he predestinates he calls; none are called, but whom God purposed to call; and for their calling no other reason can be assigned but the sovereign will of God, nor can any other reason be given why others are not called; the time of their calling is fixed in the decrees of God; and the place where, and means whereby, and occasion whereof, all are predetermined by him: and

this is also according to grace; the author of it is the God of all grace; and in it is made the first discovery of grace to sinners; nothing out of God could move him to do it, and so it is sovereign grace; it is of some men, and not all, and so is distinguishing grace; it is of sinners, and so is free grace; and it is both to grace and glory, and so is rich grace: and it is according to grace

*which was given us in Christ Jesus before the world began*; it is a gift, and a free gift, not at all depending upon any conditions in the creature, and entirely proceeding from the sovereign will of God; and it was a gift from eternity; there was not only a purpose of grace in God's heart, and a promise of it so early, but there was a real donation of it in eternity: and though those to whom it was given did not then personally exist, yet Christ did, and he existed as a covenant head and representative of his people; and they were in him, as members of him, as represented by him, being united to him; and this grace was given to him for them, and to them in him; in whom they were chosen, and in whom they were blessed with all spiritual blessings. The Ethiopic version reads, "in Christ Jesus, who before the world [was]"; but without any foundation.

**Ver. 10.** *But is now made manifest by the appearing of our Saviour Jesus Christ*, etc.] The grace according to which the elect of God are saved and called; though it was given to them in Christ, before the world was, yet lay hid in the heart of God; in his thoughts, council and covenant; and in Jesus Christ; and in the types, shadows, sacrifices, prophecies, and promises of the Old Testament; but is now made manifest in the clearness, freeness, and abundance of it by the appearance of Christ, as a Saviour in human nature; who is come full of grace and truth, and through whom there is a plentiful exhibition of it to the sons of men:

*who hath abolished death*; the law of sin and death, which is the cause of death; and has destroyed him which has the power of it, the devil; he has abolished corporeal death with regard to his people, as a penal evil, he has took away its sting, and removed its curse, and made it a blessing to them; and he has utterly, with respect to them, abolished the second death, so as that it shall have no power over them, or they ever be hurt by it; all which he did by dying, and rising again: for though he died, yet he continued not under the power of death; but rose again and triumphed over it, as having got the victory of it; and the keys of it are in his hand:

*and hath brought life and immortality to light through the Gospel.* Christ was the first that rose again from the dead to an immortal life; the path of life was first shown to him, and brought to light by him; and though the doctrine of the resurrection of the dead was known by the Old Testament saints, yet not so clearly as it is now revealed in the Gospel; and in which is so fully attested the resurrection of Christ, and of many of the saints with him, as well as the general resurrection at the last day: and besides, eternal life, which is the free gift of God, lay hid in his purpose, promise, and covenant, and in his Son Jesus Christ, into whose hands it was put; and which he has brought to light in a more clear manner than ever it was before; by his appearance in human nature, by his personal ministry, by his death and resurrection from the dead, and through the Gospel, as preached by his ministers; which gives an account of the nature of it, shows the way unto it, and points out and describes the persons that shall enjoy it.

**Ver. 11.** *Whereunto I am appointed a preacher,* etc.] Both from eternity, in the counsel and purpose of God, (<sup>495</sup>Acts 9:15) and in time, by the church at Antioch, and the prophets in it, according to the express order of the Holy Ghost, (<sup>432</sup>Acts 13:2). And if ever there was a preacher of the Gospel, Paul was one; he preached purely, powerfully, publicly, constantly, boldly, and with all faithfulness and integrity:

*and an apostle;* that is, of the Gentiles, as follows, and as he elsewhere styles himself, (<sup>513</sup>Romans 11:13) for it does not run so smooth and easy to connect this with the word Gospel. In (<sup>500</sup>2 Timothy 1:1), he is called the apostle of Jesus Christ, because he was sent by him; and here the apostle of the Gentiles, because, he was sent to them; and this by the same appointment, by which he became a preacher:

*and a teacher of the Gentiles;* though all the apostles, by their commission, were sent to teach all nations, or the Gentiles in the several parts of the world, as well as Jews; yet the apostle was eminently a teacher of them; his work chiefly lay among them; the Gospel of the uncircumcision, or the ministration of the Gospel to the uncircumcised Gentiles, was committed to him; and he was a teacher of them in faith and verity, as in (<sup>517</sup>1 Timothy 2:7). The Alexandrian copy only reads, “and a teacher”.

**Ver. 12.** *For the which cause I also suffer these things,* etc.] The present imprisonment and bonds in which he now was; these, with all the indignities, reproaches, distresses, and persecutions, came upon him, for the sake of his being a preacher of the Gospel; and particularly for his being

a teacher of the Gentiles: the Jews hated him, and persecuted him, because he preached the Gospel, and the more because he preached it to the Gentiles, that they might be saved; and the unbelieving Gentiles were stirred up against him, for introducing a new religion among them, to the destruction of their idolatry and superstition; and the sufferings which he endured were many; and he was appointed to them, as well as to the Gospel, which he preached.

*Nevertheless I am not ashamed;* neither of the Gospel, and the truths and ordinances of it, for which he suffered; but he continued to own and confess it constantly, and to preach it boldly; none of these things moved him from it: nor of the sufferings he endured, for the sake of it; since they were not for murder, or theft, or sedition, or any enormity whatever, but in a good cause; wherefore he was so far from being ashamed of them, that he took pleasure in them, and gloried of them. Nor was he ashamed of Christ, whose Gospel he preached, and for whom he suffered; nor of his faith and hope in him. For it follows,

*for I know whom I have believed.* A spiritual knowledge of Christ is necessary to faith in him: an unknown Christ cannot be the object of faith, though an unseen Christ, as to bodily sight, may be, and is. Knowledge and faith go together: they that truly know Christ, believe in him, and the more they know him, the more strongly do they believe in him: such who spiritually and savingly know Christ, have seen the glories of his person, and the fulness of his grace; and they approve of him, as their Saviour, being every way suitable to them, and disapprove of all others; they love him above all others, and with all their hearts; and they put their trust in him, and trust him with all they have; and they know whom they trust, what an able, willing, suitable, and complete Saviour he is. This knowledge which they have of him, is not from themselves, but from the Father, who reveals him to them, and in them; and from himself, who gives them an understanding that they may know him; and from the spirit of wisdom and revelation in the knowledge of him: and be it more or less, it is practical, and leads to the discharge of duty, from a principle of love to Christ; and is of a soul humbling nature, and appropriates Christ to a man's self; and has always some degree of certainty in it; and though it is imperfect, it is progressive; and the least measure of it is saving, and has eternal life connected with it: and that faith which accompanies it, and terminates on the object known, is the grace, by which a man sees Christ in the riches of his grace; goes to him in a sense of need of him; lays hold upon him as a

Saviour; receives and embraces him; commits its all unto him; trusts him with all; leans and lives upon him, and walks on in him till it receives the end of faith, even eternal salvation.

*And I am persuaded that he is able to keep that which I have committed unto him against that day.* By that which he had committed to him is meant, not the great treasure of his labours and sufferings for Christ, as if he had deposited these in Christ's hands, in order to be brought forth at the great day of account to his advantage; for though his labours and sufferings were many, yet he always ascribed the strength by which he endured them to the grace of God; and he knew they were not worthy to be compared, nor made mention of, with the glory that was to be revealed in him. Rather this may be understood of the souls of those he had been instrumental in the converting of, whom he had commended to Christ, hoping to meet them as his joy and crown of rejoicing another day; though it seems best of all to interpret it either of his natural life, the care of which he had committed to Christ, and which he knew he was able to preserve, and would preserve for usefulness until the day appointed for his death; or rather his precious and immortal soul, and the eternal welfare and salvation of it: and the act of committing it to Christ, designs his giving himself to him, leaving himself with him, trusting in him for eternal life and salvation, believing he was able to save him to the uttermost; even unto the day of death, when he hoped to be with him, which is far better than to be in this world; and unto the day of the resurrection, when both soul and body will be glorified with him; and to the day of judgment, when the crown of righteousness will be received from his hands. And what might induce the apostle, and so any other believer, to conclude the ability of Christ to keep the souls of those that are committed to him, are, his proper deity, he having all the fulness of the Godhead, or the perfections of deity dwelling in him; his being the Creator and upholder of all things; his having accomplished the great work of redemption and salvation, by his own arm; his mediatorial fulness of grace and power; and his being trusted by his Father with all the persons, grace, and glory of the elect, to whom he has been faithful. And now the consideration of all this, as it was a support to the apostle, under all his afflictions, and sufferings for the Gospel, and in a view of death itself, so it may be, as it often has been, a relief to believers, under all the sorrows of this life, and in a prospect of death and eternity. Philo the Jew<sup>f2</sup> speaks in like manner as the apostle here of *παρακαταψηκη θυξης*, “the depositum of the soul”: though he knew not



where to commit it for safety, as the apostle did, and every true believer does.

**Ver. 13.** *Hold fast the form of sound words*, etc.] By “words” are meant, not mere words, but doctrines; for the servants of the Lord should not strive about words, to no profit, or be too tenacious of them. Indeed when words have long obtained, and have been very useful to convey just ideas of truth to the mind, they are not to be easily parted with, though they are not syllabically expressed in Scripture, unless other and better words can be substituted in their room; and especially they are to be tenaciously abode by, when the apparent design by dropping or changing them is to set aside the truths signified by them; such as trinity, unity, essence, person, imputed righteousness, satisfaction, etc. But here words design doctrines, the words of faith and good doctrine, the wholesome words of our Lord Jesus Christ; and which are said to be “sound”, in opposition to the words and doctrines of false teachers, which are corrupt and unsound, and are pernicious, and eat as do a canker; and because they are so in themselves; they are not only sweet and pleasant, but salutary and nourishing; they are milk for babes, and meat for strong men; they are food for faith, and nourish up to eternal life. The “form” of them either intends the manner of teaching them, which should be it, apt and acceptable words, plain and easy to be understood, and not with the enticing words of men's wisdom; or a brief summary, a compendium of Gospel truth. It was usual with both Jews and Christians to reduce the principles of their religion into a narrow compass, into a short form or breviary. The Jew had his “form of knowledge, and of the truth in the law”, (<sup>412</sup>Romans 2:20), which was a rule to himself, and an instruction to others; and such a form, or Jewish creed, may be seen in (<sup>301</sup>Hebrews 6:1,2). The Apostle Paul gives a summary of the Gospel, which he preached, and which he reduces to two heads; repentance towards God, and faith towards our Lord Jesus Christ, (<sup>400</sup>Acts 20:20) and an excellent compendium and abridgment of the Gospel, and a glorious form of sound words, we have in (<sup>412</sup>Romans 8:29,30) and such an one Timothy had heard and received from the apostle, as a “pattern” for him hereafter to preach by, as this word signifies; and as it is rendered in (<sup>5016</sup>1 Timothy 1:16). There seems to be an allusion to painters, who first make their outlines, and take a rough draught before they lay on their colours and beautiful strokes; and which rough draught and first lines are the rule and pattern of their after work; and which they never exceed, but keep within the compass of: so there is a set of Gospel

truths, which may be called the analogy or proportion of faith, which are a rule and pattern, as for hearers to judge by, so for ministers to preach according to, (<sup>SAUB</sup>1 Timothy 6:3 <sup>ROOS</sup>Galatians 1:8,9 <sup>GOOD</sup>2 John 1:9,10) And such a form or pattern was the apostle's doctrine to Timothy, and which he full well knew: and this form includes the doctrines concerning the trinity of persons in the Godhead, Father, Son, and Spirit, and the proper deity and distinct personality of each of them; concerning the everlasting love of the three Persons to the elect, the covenant of grace, and the transactions in it relating to them; their personal and eternal election in Christ, and his suretyship engagements for them; the state and condition of men by the fall, and through, sin, as that Adam's sin is imputed to all his posterity, and a corrupt nature propagated from him, and that man is altogether impure, and entirely impotent all that is spiritually good; as also such doctrines as concern particular redemption by Christ, satisfaction for sin by his sacrifice, free and full pardon by his blood, and justification by his imputed righteousness: regeneration and sanctification by the powerful and efficacious grace of the Spirit of God; and the final perseverance of the saints to eternal glory, as the free gift of God. And this is a form never to departed from, but to be held fast, as Timothy is exhorted; which supposes that he had it, as he had, not only in his head, but in his heart; and that there was danger of dropping it through the temptations that surrounded him, the reproach and persecution the Gospel lay under, and through the sleight of false teachers, who lay in wait to deceive, and to take every opportunity of wringing it out of his hands; and therefore it became him, as he had it, not only to hold it forth, and publish it, but to hold it fast, in opposition to any wavering about it, or cowardice in it, or departure from it in any degree. And the argument to hold it fast follows,

*which thou hast heard of me*; both in private conversation, and in the public ministry of the word; and which the apostle had not from men, but by the revelation of Christ; and therefore was to be depended upon, and to be abode by, or held fast, in the manner next directed to:

*in faith and love which is in Christ Jesus*; in the exercise of faith, and from a principle of love; which two graces always go together, and have Christ, as here, for their object: though this clause, may be connected with the word "heard", and the sense be, either that Timothy had heard Paul preach these sound doctrines with great faith and faithfulness, and with much fervency and affection to Christ, and the souls of men; or Timothy had heard them himself, and embraced and mixed them with faith, and received

them in love: or it may be read in connection with “the form of sound words”; the sum of which is faith in Christ, and love to him; the Gospel is the doctrine of faith; and it puts men on discharging their duty from love to Christ.

**Ver. 14.** *That good thing which was committed to thee*, etc.] By which he means either his ministerial work and office, which is a good work, the dispensation of which was committed to him, and which it became him so to observe, as that the ministry might not be blamed; or else the good and excellent gifts of the Spirit, which qualified him for the discharge of that work, and which were not to be neglected, but to be stirred up, exercised, and improved, lest they should be lost, or took away; or rather the Gospel, which was committed to his trust, to preach: and this may be called a good thing, from the author of it, who is good, whence it is named the Gospel of God, and the Gospel of Christ; and from the matter of it, it consists of good things come by Christ, the High priest, and which it publishes, such as peace, pardon, righteousness, and eternal salvation by him; and from the end and use of it, it being both for the glory of God, the magnifying the riches of his grace, and the exaltation of Christ; and also is the power of God in regeneration and sanctification unto salvation to everyone that believes. And it being said to be “committed to” Timothy, denotes the excellency of it; that it is a treasure, as indeed it is a rich one, it contains the riches of grace, even the unsearchable riches of Christ, is more valuable than thousands of gold and silver: and that it is a trust, and requires faithfulness in ministers, who are the stewards of it; and that it is to be accounted for. Wherefore great care should be had in dispensing and keeping it:

*keep by the Holy Ghost.* It should be kept pure and incorrupt, free from all the adulterations and mixtures of men; and safe and sound, that it be not snatched away from the churches by false teachers. And whereas the apostle knew, that neither Timothy, nor any other, were sufficient of themselves, for these things, he directs to the keeping of it by the Holy Ghost; who makes men overseers of churches, bestows gifts upon them, to fit them for their work, and leads them into all the truths of the Gospel; and under his influence and teachings, and by the assistance of his grace, are they enabled to discharge their trust, abide by the Gospel, and persevere in the ministration of it to the end.

*Which dwelleth in us*; in all believers, who are the temples of the Holy Ghost; and in all the churches, which are built up by him, an habitation for God; and in all the ministers of the word, to direct, instruct, support, and uphold them; and who dwells with them, and continues in them, and that for ever, (~~646~~John 14:16,17).

**Ver. 15.** *This thou knowest, that all they which are in Asia*, etc.] Either those that followed the apostle from Asia to Rome; or who came from thence thither, upon business, and were upon the spot when the apostle was in his greatest troubles, and yet all forsook him and no man stood by him; or else the churches and ministers in Asia, that is, a great number of them; for it cannot be said of every minister and church, and of all the members of churches there, what follows,

*be turned away from me*; were ashamed of him, because of his chain, and despised him under his afflictions, and had him in abhorrence and contempt, and revolted from his doctrine; though the defection was very general, and the apostle appeals to Timothy for the truth of it, as a fact well known to him: “this thou knowest”; Timothy being at Ephesus, which was in Asia; and since there was so great an apostasy in the country where he was, the above exhortations were very seasonable, to hold fast the form of sound words, and keep the good thing committed to him; seeing so many were falling off from the truth of the Gospel:

*of whom are Phygellus and Hermogenes*: who very likely were ministers of the word, and who had shone for a while, but were now stars fallen from heaven, had erred from the faith, and were become apostates, and proved men of corrupt minds, and deceivers of the people; and it may be that these were more open and infamous than some others, or might be more known to Timothy, and therefore are particularly mentioned. They are both of them said to have been of the seventy disciples; (see Gill on “~~200~~Luke 10:1”) and afterwards followers of Simon Magus. The name of the first of these signifies a “fugitive”, and such was he from the cause of Christ. Pliny <sup>f3</sup> makes mention of a town in Asia, called Phygella, from the fugitives which built it; and the latter signifies born of Mercury; there was one of the name in Tertullian's time, against whom he wrote.

**Ver. 16.** *The Lord give mercy to the house of Onesiphorus*, etc.] Who seems to have been one of Asia, and of Ephesus, and is an exception from the general apostasy, or from those that turned away from the apostle; and therefore he prays that the Lord would show mercy to his family; that he

would give regenerating grace and mercy to such of them as were without it, or pardoning grace and mercy, or the great mercy of eternal life and salvation by Christ; and this doubtless was a prayer in faith, upon the promises of God, and upon instances and examples, in which God has remarkably shown mercy to the families of good men, who have faithfully served him, and abode in his interest in times of trouble; thus the house of Obed Edom was blessed for the sake of the ark, that was taken care of by them; the reasons of this prayer and good wishes follow:

*for he oft refreshed me*; both with his Christian visits, and spiritual conversation, which to the apostle, in the heat of his affliction and persecution, were like a fan in hot weather, cooling and reviving, as the word signifies; and also by supplying him with the necessaries of life, as food and raiment, or money to purchase them with. He answered to his name, which signifies, “one that brings profit”: he is said to be one of the seventy disciples; (see Gill on “~~200~~ Luke 10:1”) and afterwards to be bishop of Corone:

*and was not ashamed of my chain*; the Syriac version adds, “with which I am bound”; in which he lay, or by which he was held, and led by a soldier; (see ~~436~~ Acts 28:16,20). Onesiphorus was not ashamed of the apostle, though he was bound with a chain; nor was he ashamed of the cause for which he suffered: and the apostle proposes him to Timothy, as an example worthy of imitation, in those times of defection. (see ~~508~~ 2 Timothy 1:8).

**Ver. 17.** *But when he was in Rome*, etc.] Upon some business or another, where the apostle was a prisoner:

*he sought me out very diligently*, and found me; as there might be many prisons in Rome, he went from one to another, till he found him; and was one of those to whom Christ will say hereafter, “I was in prison and ye came unto me”, (~~425~~ Matthew 25:36) or the reason of his going from place to place in quest of him was this; the apostle was not in any particular place of confinement, but had a lodging where he was kept by a soldier, and which with some difficulty Onesiphorus found out: the manner of his bonds was this; he had a long chain fastened at one end to his right arm, and at the other to the left arm of the soldier that kept him, who constantly attended him in this form, wherever he went; and it is possible that in this way he might have liberty to go about and visit his friends; and this might still make it more difficult for Onesiphorus to find him.

**Ver. 18.** *The Lord grant unto him that he may find mercy of the Lord in that day;* etc.] In return for his diligent seeking till he found the apostle. By “mercy”, he means the mercy of our Lord Jesus Christ unto eternal life; or that crown of righteousness and everlasting glory and happiness, which will be a grant from the Lord, or a free gift through Jesus Christ; the effect of pure grace and mercy, and not of merit. The apostle does not propose to requite him himself; he knew it was out of his power; but he had an interest in the Lord, and at the throne of grace; and he makes use of that in his favour, and prays the Lord that he might find mercy of him: and the meaning is either, that he prayed to God, that he might find mercy of him; or he prayed particularly to the Lord Jesus Christ to act the part of a Mediator for him with his Father, that he might enjoy eternal life through him; or he prayed to God the Father, that he would grant that he might find mercy at the hands of Jesus Christ his Son, the Judge of quick and dead, who, at the great and last day, will give the crown of righteousness to all that love him, and his appearance:

*and in how many things he ministered unto me at Ephesus, thou knowest very well:* or “better”. Timothy being at Ephesus, of which city Onesiphorus seems to have been, and that when the apostle was there, he very freely communicated to him, as Timothy, who was with him there, knew very well: the apostle does not forget, but remembers former kindnesses, as well as takes notice of present favours, and which shows a grateful mind. The phrase, “unto me”, is not in the Greek copies, though it is in the Vulgate Latin and in all the Oriental versions; wherefore the words may be understood of the things which Onesiphorus had ministered to Timothy, and to the church at Ephesus, and to the poor saints there; which Timothy was “better” acquainted with than the apostle could be, he being on the spot: and now since there were so many fallen off, and so few that remained hearty and faithful, but one Onesiphorus to all them that were in Asia; the apostle exhorts to firmness and constancy, in a dependence on the Spirit and grace of God, as follows.

# CHAPTER 2

## INTRODUCTION TO 2 TIMOTHY 2

In this chapter the apostle continues his exhortations to Timothy, with respect both to his office and his conversation, and closes with the character of a minister of the Gospel. The apostle having exhorted Timothy, in the former chapter, to abide by the Gospel, notwithstanding whatsoever he might suffer for it, here points out to him that grace and strength in Christ, which he would have him have recourse unto, to enable him to discharge his duty, [2 Timothy 2:1](#) and that the Gospel might continue, he advises him to take care of a succession, and to commit the Gospel preached by him to others, whose qualifications for it are faithfulness and aptitude to teach, [2 Timothy 2:2](#) and in order to animate him to labour diligently in the Gospel, and suffer cheerfully for it, he observes to him that he was a soldier, and must endure hardships, and not indulge to the ease and pleasures of life; was a runner in a race, and therefore must strive before he received the crown; and was as an husbandman that must first labour before he partakes of the fruit: which things he would have him seriously consider; and desires that the Lord would give him understanding in them, ([2 Timothy 2:3-7](#)), and then with the same view, to encourage him to suffer for the Gospel of Christ, he puts him in mind of the incarnation and resurrection of Christ, as a summary of the Gospel, and a specimen of what he had heard of him, ([2 Timothy 2:8](#)) and instances in his own sufferings for it, the nature, use, and end of them, by way of example and imitation, ([2 Timothy 2:9,10](#)), and for the same purpose mentions several useful sayings and pithy sentences, as true and, to be depended on, ([2 Timothy 2:11-13](#)) which he would have Timothy put his hearers in mind of, and especially those to whom he committed the Gospel to preach; charging them, in a solemn manner, not to strive about words, which is not only unprofitable, but hurtful, ([2 Timothy 2:14](#)) and with respect to himself, he exhorts him to diligence and study, in interpreting and explaining the word of God, that so he might be approved unto God, and not be ashamed before men, ([2 Timothy 2:15](#)) and on the contrary, to avoid false doctrines, as being profane, empty, and mere babble; and as tending to greater impiety; and as being dangerous and

threatening, like the spreading canker; of which he gives instances in Hymenaeus and Philetus, (<sup><5126></sup>2 Timothy 2:16,17) whose error was, that the resurrection was already past; and succeeded in the spreading of it, to the subversion of the faith of some, (<sup><5128></sup>2 Timothy 2:18). However, for the comfort of real believers, it is observed, that notwithstanding such errors, and the success of them, the foundation stands sure; God has a certain knowledge of his own people, and will keep them; and therefore it becomes such who either call on the name, or are called by the name of Christ, to depart from such evil doctrines, (<sup><5129></sup>2 Timothy 2:19) and that such things happening in the world, and in churches, should not be thought strange, the apostle illustrates the case by a simile of a great house, which has vessels of all sorts in it, and for different uses and purposes, (<sup><5122></sup>2 Timothy 2:21,22). Wherefore, to conclude his exhortations to Timothy, he advises him to flee those lusts which are incident to youth; to follow things that are good, and to avoid foolish and unlearned questions, which tend to strife, (<sup><5122></sup>2 Timothy 2:22,23) which leads him on to give the character of a servant of the Lord, or a preacher of the Gospel; that he must not strive, but be gentle, patient, and meek, in instructing adversaries; for which he should have an aptness; and is encouraged to act this part, from the consideration of success under a divine blessing; namely, bringing such persons to repentance, and to own the truth, and the recovery of them out of the snare of the devil, (<sup><5124></sup>2 Timothy 2:24,25)

**Ver. 1.** *Thou therefore, my son*, etc.] The illative particle, “therefore”, shows the connection between this and the preceding chapter; the appellation, “thou, my son”, expresses the apostle's tender affection for Timothy, and is the rather used to engage his attention to the advice he was about to give him; which is, that since he had received the true grace of God, and unfeigned faith dwelt in him; and since he had such gifts, qualifying him for the work of the ministry; and since so good a thing as the glorious Gospel of the blessed God was committed to his trust; and since there were so many who had departed from it, and so few that abode by it, he would have him

*be strong in the grace that is in Christ Jesus*; by which may be meant either the free favour and love of God in Christ, (<sup><5139></sup>Romans 8:39) which is in itself always strong, immovable, and unalterable; and is the strength and security of the saints, though they have not always the same strong believing views of it; and to be strong in it, is to be rooted and grounded in it, and to have a strong sense and firm persuasion of interest in it, and that



nothing can separate from it: or else the Gospel, which is a declaration of grace, and is in Christ, and comes by him; and to be strong in it, is to preach it boldly, to defend it bravely, and courageously oppose every error and heresy, and every abettor thereof; and it also becomes every private believer to hold it fast, stand fast in it, abide by it, and earnestly contend for it; and so the phrase may stand opposed to *atywab Pyqt*, or *rbg*, “one strong in the law”, which is so often used by the Jews<sup>f4</sup>: or rather by grace is meant the fulness of grace which is in Christ, for the supply of his people; for in that grace which is in him, and not in that which is in themselves, should their dependence be. It is very agreeable to be strong in grace received, in point of exercise, but not in point of contentment; so as to rest satisfied with the present measure of it, without growing in it, and going on to perfection; and much less in point of consolation, so as to derive peace and comfort from it; and still less in point of trust and confidence in it; for it is but a creature, though a very glorious one, being the workmanship of God, and very variable as to its exercise, and as yet imperfect; and not that, but the object of it, is to be trusted in: though indeed a person's enjoyment of everlasting glory and happiness may be strongly concluded from the work of grace which is begun in him; that being an immortal seed, and a well of living water springing up into eternal life; and with which glory is inseparably connected. But grace in Christ is what believers should always have recourse unto, and exercise faith on; and not only believe that there is such a fulness of grace in Christ, which they have both heard of and seen, and which they know is laid up for them, and given to them, and is sufficient for them; but they should go forth out of themselves unto it, and draw water with joy out of the full wells of salvation in Christ: and this grace is of a strengthening nature, both to ministers of the word, to enable them to fulfil their ministry, to bear reproaches, afflictions, and persecution for the Gospel, and the infirmities of weak brethren; and to private believers, to strengthen them against every corruption, temptation, and snare, to exercise every grace, and discharge every branch of duty.

**Ver. 2.** *And the things that thou hast heard of me*, etc.] Meaning the doctrines of the Gospel, the form of sound words. The Arabic version renders it, “the secrets, or mysteries that thou hast heard of me”; the mysteries of the grace of God, which he had often heard him discourse of, unfold and explain:

*among many witnesses*; or by them; which some understand of the testimonies out of Moses, and the prophets, with which the apostle confirmed what he delivered; for the doctrines of justification, pardon of sin, etc. by Christ, were bore witness to by the prophets; though rather the many persons, who, with Timothy, heard the apostle preach, and were and would be sufficient witnesses for Timothy, on occasion, that what he preached and committed to others were the same he had heard and received from the Apostle Paul; unless reference should be had here to the time of imposition of hands upon him, when he received some ministerial gifts, or an increase of them; at which time the apostle might deliver to him the form of doctrine he was to preach, and that in the presence of the presbytery, who joined in the action, and so were witnesses of what was said to him:

*the same commit thou to faithful men*; who not only have received the grace of God, and are true believers in Christ, but are men of great uprightness and integrity; who having the word of God, will speak it out boldly, and faithfully, and keep back nothing that is profitable, but declare the whole counsel of God, without any mixture or adulteration; for the Gospel being committed to their trust, they would become stewards, and of such it is required that they be faithful; and therefore this is mentioned as a necessary and requisite qualification in them; and not only so, but they must be such

*who shall be able* or sufficient

*to teach others also*. No man is sufficient for these things, of himself, but his sufficiency is of God; it is he who makes men able ministers of the word, by giving them gifts suitable for such work; so that they have a furniture in them, a treasure in their earthen vessels, an understanding of the sacred Scriptures, a gift of explaining them, and a faculty of speaking to edification; and so are apt to teach men, to their profit and advantage, The Ethiopic version renders it, “who are fit to teach the foolish”.

**Ver. 3.** *Thou therefore endure hardness*, etc.] “Or afflictions”; as in (5045-2 Timothy 4:5). The same word is used there as here, and properly signifies, “suffer evil”; and means the evil of afflictions, as persecutions of every kind, loss of name and goods, scourging, imprisonment, and death itself, for the sake of Christ and the Gospel:

*as a good soldier of Jesus Christ.* Christ is the Captain of salvation, the Leader and Commander of the people, who are made a willing people in the day of his power; or when he raises his forces, and musters his armies, these are volunteers, who willingly enlist themselves into his service, and under his banners fight his battles; and such who manfully behave against sin, Satan, and the world, are his good soldiers; such are all true believers in Christ, and particularly the ministers of the word, whose ministry is a warfare, and who fight the good fight of faith; and besides the above enemies, which they have in common with other saints, have to do with teachers, who are wolves in sheep's clothing.

**Ver. 4.** *No man that warreth,* etc.] Who is a soldier, and gives himself up to military service, in a literal sense: the Vulgate Latin version, without any authority, adds, “to God”; as if the apostle was speaking of a spiritual warfare; whereas he is illustrating a spiritual warfare by a corporeal one; and observes, that no one, that is in a military state,

*entangleth himself with the affairs of this life;* with civil affairs, in distinction from military ones. The Roman soldiers might not follow any trade or business of life, or be concerned in husbandry, or merchandise of any sort, but were wholly to attend to military exercises, and to the orders of their general; for to be employed in any secular business was reckoned an entangling of them, a taking of them off from, and an hindrance to their military discipline: and by this the apostle suggests that Christ's people, his soldiers, and especially his ministers, should not be involved and implicated in worldly affairs and cares; for no man can serve two masters, God and mammon; but should wholly give up themselves to the work and service to which they are called; and be ready to part with all worldly enjoyments, and cheerfully suffer the loss of all things, when called to it, for the sake of Christ and his Gospel:

*that he may please him who hath chosen him to be a soldier;* his captain, or general, who has enlisted him, enrolled and registered him among his soldiers; whom to please should be his chief concern; as it should be the principal thing attended to by a Christian soldier, or minister of the Gospel, not to please men, nor to please himself, by seeking his own ease and rest, his worldly emoluments and advantages, but to please the Lord Christ, in whose book his name is written.

**Ver. 5.** *And if a man also strive for masteries,* etc.] In the Olympic games, by running, wrestling, leaping, etc.

*yet is he not crowned*; with a corruptible, fading crown, a crown made of herbs and leaves of trees, as parsley, laurel, etc.

*except he strive lawfully*; according to the laws and rules fixed for those exercises; so no man that calls himself a Christian, minister, or any other, can expect the crown of life, the prize of the high calling of God, except he runs the race set before him, in the right way; looking to Christ, the mark, pressing through all difficulties, towards the prize, and holds on and out unto the end.

**Ver. 6.** *The husbandman that laboureth*, etc.] In manuring his ground, in ploughing, in sowing, in weeding, in reaping, etc.

*must be first partaker of the fruits*; of his labour, before others; and the design may be to observe that the ministers of the word ought first to be partakers of the grace of God, the fruits of the Spirit, and of the Gospel, and rightly and spiritually understand it, before they preach it to others; or that such who labour in the word and doctrine, ought in the first place to be taken care of, and have a sufficient maintenance provided for them, (~~400~~ 1 Corinthians 9:7,11) or that as they shall have in the first place some seals and fruits of their ministry, in the conversion of souls, so they shall shine in the kingdom of heaven as the brightness of the firmament, and as the stars for ever and ever. Though the words may be rendered, and which seems more agreeable to the context, and to the apostle's argument, "the husbandman must first labour before he partakes of the fruits"; so a minister of the Gospel must first labour, and endure hardships in this life, before he sits down in the kingdom of heaven, and takes his rest, and enjoys the crown of glory, which fades not away, which the chief Shepherd shall give unto him.

**Ver. 7.** *Consider what I say*, etc.] The advice given by the apostle to Timothy, to be strong in the grace of Christ; to commit the doctrines of the Gospel to faithful and able men; and to endure hardness for the sake of it: as also the characters which he bore as a soldier, a runner in a race, or a wrestler, and an husbandman; and therefore must not expect ease and rest, but war, difficulties, toil, and labour; and likewise under what titles Christ was to be regarded; as his General, and Captain of salvation, that commanded him; as the righteous Judge, that held the prize and crown for which he was running; and the chief Shepherd, who would reward all his labours; and moreover, the glorious reward of grace itself, he might expect, as eternal life, when he had fought the good fight the crown of

righteousness, when he had finished his course, or run his race; and a crown of glory that fades not away, when the chief Shepherd should appear: and by putting him upon the consideration of these things, he suggests, that they were matters of moment and importance, and would be of great use to him in assisting and encouraging his faith, amidst all trials and exercises; and whereas they were expressed in figurative terms, taken from the soldier, the runner in a race, and the husbandman, they might not at first view be so easy to be understood; and therefore he would have him think of them, and meditate upon them, and weigh them in his mind; as well as he would not have him take things upon trust from him, but examine them whether they were right or not; though he doubted not but that they would be found to be agreeable to the standard of truth: wherefore he prays as follows,

*and the Lord give thee understanding in all things*; in all the above things, and in all others; in all the doctrines and mysteries of grace, and in all the rules of conduct in life. No man has of himself an understanding in spiritual things; this is the gift of God; and where it is given there is need of an increase of it, and always of such a prayer for it. The Alexandrian copy, Vulgate Latin, and Arabic versions, read, “the Lord will give thee”, &c, and so the words are a promise, an encouragement to Timothy, to consider well of these things; for he might assure himself, that, in so doing, God would give him more understanding in them.

**Ver. 8.** *Remember that Jesus Christ of the seed of David*, etc.] This is said either as an encouragement to suffer hardness in the cause of Christ; since he, who though he was of the seed of David, of the blood royal, and heir to his crown, yet suffered and died; and whereas he rose again from the dead, those who suffer for his sake shall rise also, and live and reign with him for ever: or else as a specimen of the form of sound words, or of the things which Timothy had heard of the apostle; for this, with what follows, is a summary of them: Christ being of the seed of David, according to the flesh, or human nature, is expressive of his incarnation; shows that he was really come in the flesh, and was truly man; and that he assumed human nature with all its frailties and infirmities, excepting sin, and was, like David, a man of sorrows, and acquainted with griefs; and it includes his whole life, and his righteousness, and obedience to the law of works, and points him out as the true Messiah, who was well known to the Jews by the name of the son of David. And now the apostle puts Timothy in mind, that he

*was raised from the dead*; which implies that he died; and so includes all the doctrines relating to his death; as that he died to make reconciliation, atonement, and satisfaction for the sins of his people, and to procure peace for them, and the full remission of all their iniquities; and to obtain redemption for them, from sin, Satan, the law, and its curses; as well as it expresses his resurrection from the dead, for their justification: and this being his first step to glory, has connected with it his ascension to heaven, session at the right hand of God, intercession for the saints, and his second coming to judgment; and is therefore particularly mentioned, because it is an article so comprehensive, and is a fundamental one, and of the greatest importance to faith, and was what was struck at in those times: the apostle adds,

*according to my Gospel*; meaning not the Gospel of Luke, in which there is a clear account given of the resurrection of Christ, said to be written by him, at the instigation, and under the direction of the apostle, and published with his approbation, as some think; but the doctrine of the Gospel, and which he calls his, not because he was the author, or the subject of it; for in these respects it is the Gospel of God, and of Christ; but because it was committed to him, and he was intrusted with it, and fully and faithfully preached it; and in distinction from another Gospel, that of the false teachers; and agreeably to this doctrine, which the apostle everywhere taught, Christ was raised from the dead; so the Ethiopic version renders it, “as I have taught”.

**Ver. 9.** *Wherein I suffer trouble as an evildoer*, etc.] As a malefactor, as if guilty of some capital crime; an enemy to the law of Moses, a pestilent fellow, a mover of sedition everywhere, and a ringleader of the sect of the Nazarenes, (~~Acts~~ Acts 24:5). The Ethiopic version renders it, “as a thief”. The “trouble” he suffered were reproaches, persecutions, whipping, beating, stoning, imprisonment: for he adds,

*even unto bonds*; for he was now a prisoner, and in chains; nor was it the first time, he was in prisons frequent; and all this for the sake of the Gospel, which he preached, concerning the incarnation, death, and resurrection of Christ:

*but the word of God is not bound*; for the apostle, while a prisoner at Rome, had the liberty of dwelling by himself, in his own hired house, though held in chains, and guarded by a soldier, and of receiving his friends, and of preaching the Gospel to as many as would come to hear

him, (~~42816~~ Acts 28:16,17,23,30,31) as well as of sending letters to the churches; for several of his epistles were written by him when a prisoner, as those to the Ephesians, Philippians, and Colossians; and this to Timothy, and also that to Philemon: so that the Gospel was not restrained, or the apostle restrained from publishing it, both by word of mouth, and by writing; which was a great support to him under his troubles. Moreover, the Gospel was the more spread through the bonds of the apostle, and met with great success; it became known in Caesar's palace, and was the means of the conversion of some of his household; and many of the brethren, through his bonds, became bolder to preach the Gospel of Christ; so that it had a free course, and was glorified: and sometimes so it is, that persecution is a means of the greater spread of the Gospel; which was an effect that followed upon the persecution raised against the church at Jerusalem, upon the death of Stephen, (~~4481~~ Acts 8:1-4). And indeed, when God opens an effectual door, none can shut it, though there be many adversaries; and when he gives the word a commission, there is no stopping it; when it comes in power, it bears down all before it; it cannot be fettered and bound by men, though men may be fettered and bound for the sake of it.

**Ver. 10.** *Therefore I endure all things for the elects' sakes*, etc.] There is a certain number of persons whom God has chosen in Christ from everlasting unto salvation, who shall certainly be saved; for these Jesus Christ suffered and died; and on their account is the Gospel sent, preached, and published to the world; for their sakes are ministers fitted and qualified for their work, and have their mission and commission to perform it, and suffer what they do in the execution of it; and since it was for the sake of such, whom God had loved and chosen, that the apostle endured all his reproaches, afflictions, and persecutions, he was the more cheerful under them; and the consideration of it was a support unto him:

*that they may also obtain*; as well as himself, and other chosen vessels of salvation, who were called by grace already; for the apostle is speaking of such of the elect, who were, as yet, in a state of nature:

*the salvation which is in Christ Jesus* with eternal glory; salvation is only by Christ Jesus, and in him; and this is only for the elect of God; and it is published in the Gospel, that they might obtain it; and in all ages they do obtain it, or enjoy it: the thing itself is obtained by Christ for them, through his obedience, sufferings, and death; and it is published in the everlasting

Gospel, that they might come to the knowledge of it; and in the effectual calling it is brought near by the Spirit of God, and applied unto them; and they have now both a meetness for it, and a right unto it, and shall fully enjoy it in heaven; for it has “eternal glory”, or “heavenly glory”, as the Vulgate Latin and Ethiopic versions read, “annexed to it”; or rather the full enjoyment of it will consist in an eternal and heavenly glory, which will be put upon the saints, both in soul and body, and remain to all eternity.

**Ver. 11.** *It is a faithful saying*, etc.] This may refer either to what goes before, that all things, all reproaches and sufferings, through the ministration of the Gospel, are endured for the elects' sake; and that shall certainly obtain salvation in Christ, and eternal glory, to which they are predestinated: or to what follows, which being of moment and importance, and difficult to be believed, as that death led to life, and sufferings were the way to the kingdom; the apostle prefaces it in this manner, affirming the truth of it, that it was sure and certain, and to be believed, and depended on as such.

*For if we be dead with him*; with Christ, as all his people are, by virtue of union to him; they are dead with him, he and they being one, in a legal sense; when he died, they died with him; being crucified with him, as their head and representative, their old man, their sins, were also crucified with him, being imputed to him, and laid upon him; and through the efficacy of his death, they became dead to sin, both to its damning and governing power, and so are planted together in the likeness of his death; so that as he died unto sin once, and lives again to die no more, they die unto sin, and are alive to God, and shall live for ever. Moreover, this, agreeably to what follows, may be understood of the saints dying for Christ's sake, and the Gospel, whereby they are conformed unto him, and feel the fellowship of his sufferings, and so may be said to be dead with him: and such may assure themselves of the truth of what follows,

*we shall also live with him*; as many as were crucified with Christ, and buried with him, rose with him from the dead, and were justified in him, as their head and representative; the free gift came on them to justification of life; and they that are dead to sin, through the efficacy of his death, live a life of sanctification, which they have from him, and is maintained and supported by him, and is to his glory; and they live a life of communion with him, in whose favour is life; and though they die, and for his sake, they shall rise again; and because he lives, they shall live also, even a life of



glory, happiness, and endless pleasure. And this is part of the faithful saying, and to be believed, and is believed by the saints: (see ~~RB8~~ Romans 6:8). Moreover, since the word “him” is not in the original text, and the elect are spoken of in the preceding verse, what if the sense should be this, this is true doctrine, and a certain matter of fact, if we and the elect of God die together in the same cause, and for the sake of Christ, and the Gospel, we shall live together in everlasting bliss and glory?

**Ver. 12.** *If we suffer*, etc.] With him, with Christ, as in (~~RB7~~ Romans 8:17) all the elect suffered with Christ when he suffered; they suffered in him the whole penalty of the law, all the righteousness, strictness, and severity of it; and they are partakers of the benefits of his sufferings, as peace, pardon, righteousness, redemption, and everlasting salvation. And such being called by grace, and having made a profession of Christ, they suffer shame and reproach, loss of credit and reputation, and sometimes loss of goods, and corporeal punishment, and even death itself: but though they do, and if they should, they may be satisfied of the truth of this,

*we shall also reign with him*; they reign with him now in the kingdom of grace; grace reigns in their hearts, where Christ, the King of glory, has entered, and has set up his throne, and where he dwells by faith, they being made kings and priests unto God by him; and they shall reign with him in his kingdom here on earth, for the space of a thousand years; and they shall reign with him in glory to all eternity: this is certain, for this kingdom is prepared for them, it is given to them, they are called unto it, and have both a right unto, and meetness for it; (see ~~RB7~~ Romans 8:17),

*if we deny him, he also will deny us*: there is a denying of Christ in words; so it is denied by the Jews that Christ is come in the flesh, and that Jesus is the Messiah; and some that have bore the Christian name, though very unworthily, have denied his true deity, his real humanity, proper sonship, and the efficacy of his blood, righteousness, and sacrifice, for pardon, justification, and atonement: and there is a denying of him in works; so some that profess to know him, and do own him in his person and offices, yet in works deny him; their conversation is not becoming their profession of him; they have the form of godliness, but deny the power of it: there is a secret and silent denying of him, when men are ashamed of him, and do not confess him; and there is an open denying of him, by such who set their mouth against the heavens, and their tongue walketh throughout the earth; there is a partial denying of Christ, which was Peter's case, though his faith

in him, and love to him, were not lost; and there is a total denying of him, a thorough apostasy, and from which there is no recovery; and if there be any such apostates among those who have named the name of Christ, he will deny them, he will not own them for his another day; he will set them at his left hand; he will declare he knows them not, and will banish them from his presence for evermore. This is another branch of the faithful saying; this will certainly be the case; Christ himself has said it, (~~408B~~ Matthew 10:33).

**Ver. 13.** *If we believe not, yet he abideth faithful*, etc.] The Syriac and Ethiopic versions read, “if we believe not him”. This may be understood, either of such who are altogether destitute of faith, who do not believe in Christ at all; and particularly do not believe what was just now said concerning his denying such that deny him, but mock and scoff at his coming, and at a future judgment: this unbelief of theirs will not make void his faith or faithfulness; (see ~~418B~~ Romans 3:3), he will abide faithful to his word of threatening; and what he says in (~~416B~~ Mark 16:16) will be found to be an everlasting truth: or it may be understood of true believers, whose faith sometimes is very low, as to its exercise on Christ, and with reference to their future glory and happiness; but Christ is faithful to all his, covenant engagements for them, to bring them to glory, and to every word of promise concerning their happiness, and to every branch of the faithful saying above mentioned; and he is ever the same in his love to them, and in the efficacy of his blood, righteousness, and sacrifice; and his salvation is an everlasting and unchangeable one; nor do the saints' interest in it, and security by it, depend upon their acts of believing, or their frames, but upon the firmness and unchangeableness of Christ, the object of faith.

*He cannot deny himself*; he cannot go contrary to his word; that would be to act contrary to his nature and perfections, and would be a denying of himself, which is not possible; wherefore his faithfulness will never fail, even though, the faith of his people does, as to the exercise of it.

**Ver. 14.** *Of these things put them in remembrance*, etc.] Meaning either his hearers, or those to whom he was to commit the things he had heard of the apostle, and who must expect to suffer afflictions, and endure hardships, for the sake of Christ, and his Gospel; wherefore to remind them of the above sayings might be of use and comfort to them. This clause is wanting in the Arabic version.

*Charging them before the Lord*; the omniscient God, as in his sight, as they will answer it to him another day; (see <sup><S1E2></sup>1 Timothy 5:21 6:13),

*that they strive not about words*; it became them to strive and contend for the form of sound words, for the wholesome words or doctrines of our Lord Jesus, but not about mere words, and especially such as were

*to no profit*; to no advantage to truth, nor to themselves nor others; were not to edification, to spiritual edification, to godly edifying, which is in faith:

*but to the subverting of the hearers*; the confounding of their minds, misleading their judgments, and overthrowing their faith; and therefore were not only unprofitable, but hurtful and pernicious, and by all means to be avoided.

**Ver. 15.** *Study to show thyself approved unto God*, etc.] The Alexandrian copy reads, “to Christ”; (see <sup><S1E0></sup>Romans 16:10). Not unto men, as pleasing them; for such who study to please men, are not the servants of Christ; and sometimes those that are approved to and by men, are disapproved of by God and Christ: but unto God, showing all fidelity and uprightness; speaking out the Gospel openly, and freely, with all sincerity, as in the sight of God; commending themselves to him, and to every man's conscience, by manifestation of the truth; and such will hear, “Well done, good and faithful servant” another day.

*A workman that needeth not to be ashamed*; the ministry of the word is a work, and it is a good work; and those that perform it aright are worthy of honour and esteem; and it requires industry, diligence, and application, and for which no man is sufficient without the grace of God; and those who are employed in it are workmen, workers together with God, and labourers in his vineyard: and such who are faithful and diligent ones, “need not to be ashamed”; such do not cause shame, neither in themselves nor in others, as false teachers do, who foam out their own shame, and as negligent ministers of the word, and such whose lives are not agreeable to the doctrines they preach; nor have they any reason to be ashamed, neither of the Gospel, which they preach, nor of their sufferings, which they endure for the sake of it, nor of their upright ministrations of the word; and as they are not afraid to suffer shame for the sake of Christ now, they will not be ashamed before him at his coming.

*rightly dividing*, or “cutting”

*the word of truth*; that is, the Scriptures of truth, (<sup>2710b</sup>Daniel 10:21) which come from the God of truth, are concerning Christ, who is the truth, and are dictated and led into by the spirit of truth, and contain in them nothing but truth: to divide the word, is not merely to divide the text into its proper parts, though care should be taken that this be done aright; and some think that the allusion is to the verses of the Hebrew Bible, which are called **μyqws̄p**, “divisions”, sections, or cuttings, from the word **qsp**, “to cut” or “divide”, being cut or divided one from another; hence those that were employed in the law, and were conversant with the sacred writings, and exercised therein, were called **trwtb μyqws̄p**, “cutters”, or “dividers of the law”<sup>f5</sup>; and so **qws̄p l [b** is one that is well versed in the Bible, and knows every part of it, and readily uses it, in speaking or writing; and such an one was Timothy, (<sup>2815-2</sup>Timothy 3:15) though I rather think the apostle refers to a wrong way of dividing the Scriptures by the Jews, to which he opposes the right dividing of them. They had used not only to take away a letter out of one word, and add it to another, and so expound the text, but to remove words in it, and make that which went before to go behind, and that which was behind to go before; and this they call a sharp knife, which **bwtkh qyspmw Ætwj**, “cuts and divides the Scriptures”<sup>f6</sup>: but this way, which his countrymen used, the apostle would not have Timothy, and other Gospel ministers, make use of; for this is not rightly to divide, but to mangle and tear in pieces the word of truth. Moreover, to divide the word of truth, or to cut it, is to cut it open, and dissect its several parts, and search and look into the inside and bottom of it, for to find out every truth contained in it, and lay them open to others; and may be, as some have thought, an allusion to the cutting open the sacrifices, and laying the parts of them aright, and in a decent manner: to which may be added, that since ministers of the Gospel are stewards, and who, when wise and faithful, give to everyone of the household their portion of meat in due season; the metaphor may be taken from such, and from masters and governors of families, who cut up the food, and distribute it to each, according to their age and appetite; and so the ministers of the Gospel are to distribute the spiritual food of the word to babes in Christ, and to grown Christians, according to their capacities, and suitable to their cases and circumstances, dividing to everyone what is proper for him: in short, one that divides the word of truth rightly, is, as the Vulgate Latin version renders it, one that “rightly handles”; or, as the Syriac version, that “rightly preaches the word of truth”; who gives the true sense of Scripture, does not pervert and wrest

it, and take from it, or add to it; who points out the truth in it, and shows unto men the way of salvation, and plainly and faithfully preaches the Gospel contained in it, without keeping back anything that is profitable, but declares the whole counsel of God. This same Greek word is used by the Septuagint in (<sup>2186</sup>Proverbs 3:6 11:5) where it answers to the Hebrew word רָצָה, which signifies to direct the way, and make it plain; and may here design a plain and open interpretation of the word of God: and to answer these several characters in the text should be the studious concern of every Gospel minister; and study is necessary thereunto; it requires great care that a man take heed to himself, and to his doctrine; and great industry, diligence, and application, and much reading, meditation, and prayer.

**Ver. 16.** *But shun profane and vain babblings*, etc.] The ministry of false teachers is mere babbling; a voice, and nothing else, as the man said of his nightingale; a sound of words, but no solid matter in them; great swelling words of vanity, like large bubbles of water, look big, and make a great noise, but have nothing in them; contain nothing but vain, empty, idle, and trifling stuff; what is unprofitable and unedifying, yea, what is profane, contrary to the nature and perfections of God, and not agreeable to the doctrine which is according to godliness; and being palmed upon the Holy Scriptures, is a profanation of them. And all such wicked and empty prate, and babbling, is to be shunned, avoided, and discouraged, refused, and rejected; and, as much as can be, a stop should be put to it, both by ministers and hearers of the word.

*For they will increase unto more ungodliness* meaning either that such babblings, if used and encouraged, will grow more and more profane and wicked; or the persons that use them, the unruly and vain talkers, will grow more daring, bold; and impudent, will wax worse and worse, and from one error will proceed to another, for such seldom stop; and having abused one passage of Scripture, will go on to attack another, and will not cease, till they have wrested the whole Scripture to their own destruction, and that of others.

**Ver. 17.** *And their word will eat as doth a cancer*, etc.] Or “gangrene”, which gnaws and feeds upon the flesh, inflames and mortifies as it goes, and spreads swiftly, and endangers the whole body; and is therefore to be speedily taken notice of, and stopped. It is better rendered “gangrene”, as in the marginal reading, than “cancer”.

“The word “gangrene” is Greek <sup>f7</sup>, and is derived by some authors from the Paphlagonian “gangra”, a goat; it being the character of a goat to browse the grass all around without shifting. It is more correct, perhaps, to derive it from the Greek word *γρᾶω, γρᾶινω*, “manduco”, “consumo”, I eat, I consume. The “gangrene” is a disease in the flesh of the part which it corrupts, consumes, and turns black, spreading and seizing itself of the adjoining parts, and is rarely cured without amputation. By the microscope, a gangrene has been discovered to contain an infinite number of little worms engendered in the morbid flesh; and which continually producing new broods, they swarm, and overrun the adjacent parts: if the gangrene proceed to an utter sphacelation (or mortification), and be seated in any of the limbs, or extreme parts, recourse must be had to the operation of amputation”

And so the errors and heresies of false teachers worm and spread, and feed upon the souls of men, and eat up the vitals of religion, or what seemed to be such, and even destroy the very form of godliness; and bring destruction and death, wherever they come; and when they get into Christian churches, threaten the ruin of them; and therefore are to be opposed in time, and those infected with them to be cut off.

*Of whom is Hymenaeus and Philetus*; these were some of the principal among the false teachers, the chief authors and spreaders of error and heresy: the former of these is mentioned before in (<sup>5011</sup>1 Timothy 1:20) along with Alexander, as guilty of blasphemy, and as delivered up to Satan for it. Philetus is a Greek name as well as the other, though it is sometimes found in Roman inscriptions <sup>f8</sup>: it is very likely that these were both in Asia, and probably in Ephesus, or near to it, since the apostle mentions them by name to Timothy, that he might beware of them.

**Ver. 18.** *Who concerning the truth have erred*, etc.] That is, the two persons just mentioned; they fell from the truth, wandered and departed from it; they did not keep to the Scriptures of truth, but deviated from them; they missed that mark, and went astray into gross errors and mistakes; rejected the Gospel, the word of truth, in general, and particularly in

*saying, that the resurrection is past already*; and no other is to be expected; or that there was no future resurrection of the dead: their error was, as some think, that there is no other resurrection than that of parents

in their children, who, though they die, live in their posterity; or than the resurrection of Christ, and of the saints, that rose at the same time; or rather, that there is no other resurrection than the spiritual one, or regeneration, which is a quickening of dead sinners, or the resurrection of them from the death of sin, to a life of grace; which seems to be the truest account of their principle, seeing this is what has been received and propagated by others since; though some have thought that they gave into the Palingenesia of the Pythagoreans, who supposed that when men die, their souls go into other bodies; and that these men imagined, that this is all the resurrection that will be: and others have been of opinion, that their notion was, that whereas the deliverance of the Jews out of the Babylonish captivity is signified by a resurrection of them, in (~~2500~~ Ezekiel 37:1-28) that this is the resurrection they meant was past, and no other to be looked for; but that which has been fixed upon seems to be the truest account:

*and overthrow the faith of some*; the Ethiopic version reads, “of many”; that is, of nominal professors of religion; not of true believers, for true faith cannot be overthrown. Hence it follows,

**Ver. 19.** *Nevertheless, the foundation of God standeth sure*, etc.] That faith, which is the faith of God's elect, is of the operation of God, and is the gift of his grace, and of which Christ is the author and finisher, is firm and immovable as a foundation; it is solid and substantial; it is the substance of things hoped for; and it is permanent and abiding; it stands sure, being supported by the power of God, and prevalent mediation of Jesus Christ; and so cannot be overthrown by false teachers, when an historical faith, or the faith of temporary believers may: or the doctrine of the resurrection of the dead is here meant, which was said to be past by the above false teachers; which is a fundamental doctrine of the Gospel, without which the preaching of it is vain, and faith is vain; and which is a doctrine of God, of pure revelation; and this will be effected by his power: this stands sure upon the testimony of the patriarchs, prophets, and of Christ, and his apostles; upon the sure word and writings both of the Old and New Testament; and will stand its ground against all opposition, and will have its certain effect; for the Lord Jesus knows who are his distinctly and perfectly; nor will he lose them, nor anything that belongs to them; not their bodies, any more than their souls, nor any dust of theirs, but will raise it up at the last day. Or else the doctrine of eternal election may be here designed; which is the foundation of all spiritual blessings, of faith and of holiness, of joy and comfort here, and happiness hereafter, and even of

complete and everlasting salvation; and is of God's laying, and is owing to his sovereign pleasure and free rich grace; and stands sure, not on the foot of works, but upon the unchangeable and unfrustrable will of God; and this secures from a final and total deception by false teachers: and also into the account may be taken the persons of God's elect themselves; who are of God's founding, and are as immovable as the firmest foundation whatever, even as rocks and mountains, and stand sure upon the rock of ages, Christ Jesus, and shall never perish; nor can they be deceived by false Christs and false prophets, but will remain safe and sound, when the faith of ever so many is subverted by them.

*Having this seal, the Lord knoweth them that are his:* faith is sealed and insured to God's elect, by his foreknowledge and predestination of them; so that they certainly have it, and shall never lose it: and their election is according to God's foreknowledge of them; which designs not a foresight of their faith, holiness, and good works, as the motives of his choosing them; nor a bare prescience of their persons; but such a foreknowledge as includes special love to them, which is distinguishing, unchangeable, and everlasting; and this being a seal affixed to all the elect, shows the distinguishing grace of God in their election, the secrecy of it, and its firmness and irrevocableness, and also the safety of the chosen ones; things being sealed, to distinguish one thing from another, and to keep things secret, or to render them firm and authentic. So, among the Jews, seals were used in buying and selling, that it might be known what was bought, and to confirm the purchase<sup>19</sup>. The inference from this comfortable doctrine is,

*and let everyone that nameth the name of Christ;* “or of the Lord”, as the Alexandrian copy, and others, the Complutensian edition, the Vulgate Latin, Syriac, and Arabic versions read; that is, whoever either are called by the name of Christ, or Christians, or whoever call upon his name: let them

*depart from iniquity;* both from doctrinal iniquity, the errors and heresies of the above false teachers, which increased to ungodliness, and ate as a gangrene, and were the subversion of the faith of some; and from all practical iniquity, which those men, and their followers, especially the Gnostics, were guilty of; and, generally speaking, when men make shipwreck of faith, they put away a good conscience: and the apostle may also mean, that all such should depart from iniquitous men, from men



whether of bad principles or practices, or both, and have no fellowship with them, it being unworthy of the name by which they were called. Some reference seems to be had to (<sup>-0465</sup>Numbers 16:5,26) and so the false teachers, and their followers, may be compared to Korah, and his company, and the elect of God to Moses, and the Lord's people, who were bid to depart from the tents of those wicked men; and who stood firm, sure, and safe, when the earth opened, and swallowed up the others.

**Ver. 20.** *But in a great house,* etc.] This simile the apostle makes use of, to show that it need not seem strange, nor should it be distressing to anyone's mind, to hear that men of such wicked principles and practices should be in the church of God, who are before mentioned; since in every great house or palace, the house of a nobleman, or palace of a king, there is a variety of vessels of different matter, and for different uses, and some are mean, despicable, and dishonourable; and so it is in the church of God: for by this great house, in the application of the simile, is not meant the world, as some think; for though that is a house built by God, who built all things; and is a very large one, and full of inhabitants, comparable to vessels; and there are in it both good and bad, as always have been; yet it is no startling thing to any man, that there should be bad men in it; rather the wonder is, that there should be any good; but by this house is meant the church of the living God, the pillar and ground of truth, (<sup>-5485</sup>1 Timothy 3:15 (see Gill on "<sup>-5485</sup>1 Timothy 3:15"))).

*There are not only vessels of gold and of silver;* persons who are members of the visible church, who are comparable to gold and silver, for their worth and value, and preciousness in the sight of Christ, who accounts them his jewels, and peculiar treasure; and for their excellency and usefulness in the church, by reason of those differing gifts bestowed upon them; and for their lustre and purity, both of doctrine and of life; and for their solidity and duration:

*but also of wood, and of earth:* there are others in a visible church state, who are like to dry wood, destitute of the grace of God, and are fit matter for Satan to work upon, and by them raise and increase the flames of contention and division, and will be fit fuel for everlasting burnings; and there are others who are sensual, and carnal, and worldly, who mind earth, and earthly things, and have no spirituality, nor spiritual mindedness in them:

*and some to honour*; who are designed for honourable service, and behave honourably, and are worthy of honour in the church; are honourable officers, or members in it; and are to the honour of Christ, and the Gospel; and shall at last enjoy honour, glory, immortality, and eternal life.

*And some to dishonour*; who are to the disreputation of the church, the dishonour of religion, and scandal of the Gospel; by them God is dishonoured, his ways evil spoken of, his doctrines blasphemed, and his name reproached; and who are themselves dishonourable among men now, and will be covered with shame and everlasting contempt hereafter.

**Ver. 21.** *If a man therefore purge himself from these*, etc.] That is, if a man clears himself, and keeps himself clear from such men as Hymenaeus and Philetus, who are comparable to wooden and earthen vessels, and are dishonourable ones; if he shuns their defiling company, and polluting principles; if he keeps clear of their heresies, and is not carried away with the errors of these wicked men, and is not drawn aside by them into immoral practices, but stands fast in the faith, and departs from iniquity:

*he shall be a vessel unto honour*; he will be made manifest, and appear to be a vessel chosen to honour; and will be an honourable member of the church here, and will be honoured by Christ hereafter:

*sanctified*: he will appear to be one that is set apart by God the Father, and whose sins are purged away by the blood of Christ, and who is sanctified internally by the Spirit of God; for external holiness springs from internal holiness, and is, an evidence of it:

*and meet for the master's use*: the use and service of Christ, who is the master of the house; either for the ministry of the word, the administration of ordinances, or for some service or another, which he calls him to, and employs him in.

*And prepared unto every good work*; which an unregenerate man is not; he is to every good work reprobate; he is not capable of performing good works; he is not prepared for them, nor ready at them; but a true believer, one that is regenerated, and sanctified by the Spirit of God, he is created in Christ Jesus unto good works; and has in the performing of them right principles, aims, and ends, as well as a supply of grace, by which he is enabled to do them.

**Ver. 22.** *Flee also youthful lusts*, etc.] Meaning not lusts of uncleanness, lasciviousness, and filthiness; nor any of those follies and vanities which the youthful age usually lusts and desires after, to which Timothy was not inclined; but such lusts as are apt to prevail with young ministers of the Gospel, such as vain glory, popular applause, seeking to have the pre-eminence, contentions with, and contempt of others, and the like.

*But follow righteousness*; the righteousness of Christ; or doing that which is just between man and man, and as one man would choose another should do to him; or rather integrity and faithfulness, in the ministry of the word, without seeking honour from men:

*faith*; both as a doctrine and grace; or veracity and truth in preaching the Gospel, striving for that, and not through ambition, and for the pre-eminence:

*charity*; or love, to God and Christ, and to his people; without which all gifts and works are of no avail; and which will engage a man to bear much, and to hope and believe all things:

*peace with them that call on the Lord out of a pure heart*; peace is to be pursued and followed after with all men, as much as possible, but especially with the saints, the true worshippers of God; who draw nigh to him with true hearts, and call upon him in the sincerity of their souls: great care should be taken that peace be maintained with them; for they have great interest at the throne of grace; and God is nigh unto them, and hears their prayers. The Alexandrian copy reads, “with all that love the Lord”.

**Ver. 23.** *But foolish and unlearned questions avoid*, etc.] Such as have no solid wisdom in them, and are foreign from the Gospel, the wisdom of God in a mystery, and are not useful and unedifying; such ought to be avoided, publicly and privately; they should not be started in the public ministry, nor attended to in private conversation; as being unworthy of the notice of a minister of the Gospel wise and learned, and useless to the church, and to his hearers.

*Knowing that they do gender strife*; about words, and contentions, which break the peace of churches, and hinder the profit of souls, and the progress of the Gospel.

**Ver. 24.** *And the servant of the Lord must not strive*, etc.] By “the servant of the Lord” is not meant any believer in common, but a minister of the

word, as Timothy was; such an one ought not to strive about words to no profit, about mere words, and in a litigious, quarrelsome manner, and for mastery and not truth; though he may, and ought to strive for the faith of the Gospel; this is praiseworthy in him:

*but be gentle unto all men*; not only to troubled minds, and wounded consciences, by supplying them with the precious promises and truths of the Gospel; and to backsliders, by restoring them in a spirit of meekness; but even to those who contradict the truth, and themselves, by mild and kind instructions.

*Apt to teach*, showing a willingness to instruct the ignorant and obstinate, and making use of abilities given for that purpose, notwithstanding all discouragements; for it follows,

*patient*, or “bearing evil”; not only the infirmities of weak brethren in the church, and the reproaches and persecutions of profane men in the world; but also the contradictions and oppositions of the adversaries of truth, so as not to be irritated and provoked, or to be discouraged, and desist from the defence of the Gospel.

**Ver. 25.** *In meekness instructing those that oppose themselves*, etc.] To the truth; resist it and deny it; or contradict some other tenets and principles of theirs, or the Scriptures, which they themselves allowed to be the word of God, and the rule of faith and practice, and so are self-convinced and self-condemned. These are to be instructed, being ignorant, and in a tender and gentle manner, though very perverse and obstinate.

*If God peradventure will give them repentance to the acknowledging of the truth*: repentance here designs a repentance of errors in principle, a change of mind upon conviction, and such as issues in a free and ingenuous confession, and acknowledgment of the truth before opposed; and such a repentance is the gift of God: it is he that opens the eyes of the understanding, and works conviction in the mind, and leads into all truth, as it is in Jesus; and induces men to repent of their errors, confess their mistakes, and own the truth; even as repentance of evil practices is not owing to the power of men, nor to the bare influence of means, but to the efficacious grace of God, it being a grant from him. And though this is not certain, that God will give repentance to such contradictors and blasphemers of his Gospel; yet as it is his will, that all his chosen ones should come to repentance, and that some of all sorts should be saved, and

come to the knowledge of the truth; and seeing these things have been brought about under and by the ministry of the word, it is an encouragement to the ministers of the Gospel to continue their instructions in the manner here directed.

**Ver. 26.** *And that they may recover themselves*, etc.] Or “awake”, and come to themselves, and appear to be sober, and in their right mind: the metaphor is taken from drunken men, who are overcharged, and are not in their senses, and being stupified fall asleep; and like these are persons intoxicated with errors and heresies, who when their minds are enlightened, and they are convinced of their evil tenets, repent of them, come to themselves, and acknowledge the truth, and so escape

*out of the snare of the devil*; for as carnal lusts and pleasures are the snares and nets, in which Satan, who may be compared to a fowler, catches some; so errors and heresies are those with which he ensnares others: “who are taken captive”, or “alive”,

*by him at his will*; such are taken in his nets and snares, as creatures are taken alive, by fowlers, and huntsmen; and they are held fast, and become his captives, and his slaves, and do his will, being led by him to whatsoever he pleases; he works powerfully in them, and they readily comply with him, and obey his lusts. Though some understand this, not of the will of the devil, but of the will of God; and that the sense is, that such persons are held captive by Satan, as long as it is the pleasure of God, and no longer; when the prey is taken from the mighty, and the lawful captive is delivered; and so it is an encouragement to the ministers of the word to go on in instructing, hoping this may be the case. Others connect this phrase, “to his will” or “according to his will”, as they differently render it, with the word, “recover”: and then the meaning is, that such, repenting of their errors, might escape out of the snare of Satan, in which they were taken alive; that so they might do the will of God, by professing and holding fast his truths; or that their repentance, recovery, and escape out of Satan's snare and captivity, are according to the will of God, and his sovereign good pleasure.

# CHAPTER 3

## INTRODUCTION TO 2 TIMOTHY 3

In this chapter the apostle delivers out a prophecy of the last days, showing how perilous the times will be, describing the persons that will live in them, and what will be their end; and in opposition to these men, proposes himself an example in doctrine and sufferings; and encourages Timothy to persevere, and highly commends the sacred writings. The prophecy begins (~~scrip~~2 Timothy 3:1) the description it gives of hypocrites, formal professors, and false teachers, that should rise up in the last days, and perilous times spoken of, is in (~~scrip~~2 Timothy 3:2-7). And these are compared to the magicians of Egypt for the corruption of their minds, the badness of their principles, and their opposition to truth, and for their exit, and the issue of things; they will be stopped in their progress, and their folly exposed, (~~scrip~~2 Timothy 3:8,9) and as the reverse of these men, the apostle gives an account of his own doctrine, conversation, and sufferings; which he proposes to Timothy for imitation, as being well known to him, and as also the common state of all godly persons in this life, being a suffering one, (~~scrip~~2 Timothy 3:10-12) nor can it be expected that it should be otherwise, since false teachers, who are wicked and deceitful men, grow worse and worse, (~~scrip~~2 Timothy 3:13). And then the apostle exhorts Timothy to abide by, and continue in the doctrines of the Gospel, from the assurance he had of the truth of them, from the consideration of his having learned them of the apostle, and especially from their agreement with the holy Scriptures, which he had knowledge of from a child, (~~scrip~~2 Timothy 3:14,15) which Scriptures are commended, partly from the useful effect of them, making men wise unto salvation; and chiefly from the author of them, being by the inspiration of God; and also from the profitableness of them, both for doctrine and manners, and especially to furnish a Gospel minister for the work he is called unto, (~~scrip~~2 Timothy 3:15-17).

**Ver. 1.** *This know also*, etc.] That not only men of bad principles and practices are in the churches now, as before described in the preceding chapter, but that in succeeding ages there would be worse men, if possible, and the times would be still worse; this the apostle had, and delivered by a

spirit of prophecy, and informed Timothy, and others of it, that he and they might be prepared for such events, and fortified against them:

*that in the last days perilous times shall come*; “or hard” and difficult times to live in; not by reason of the outward calamities, as badness of trade, scarcity of provisions, the ravages of the sword, etc. but by reason of the wickedness of men, and that not of the profane world, but of professors of religion; for they are the persons afterwards described, who will make the times they live in difficult to others, to live soberly, righteously, and godly; the days will be evil, because of these evil men: or they will be “troublesome” times, very afflicting and distressing to pious minds; as the places and times, and men and customs of them were to Lot, David, Isaiah, and others: and also “dangerous” ones to the souls of men; who will be beguiled by their fair speeches, and specious pretences, to follow their pernicious ways, which will bring destruction upon them; their doctrines will eat as a gangrene, and their evil communications will corrupt good manners, before observed. And these times will be “in the last days” of the apostolic age, and onward to the end of the world: the Jews generally understand by this phrase, when used in the Old Testament, the days of the Messiah; and which are the last days of the world, in comparison of the times before the law, from Adam to Moses, and under the law, from thence to Christ; and even in the times of the apostles, at least towards the close of them, great numbers of men rose up under the Christian name, to whom the following characters well agree, as the Gnostics, and others; and who paved the way for the man of sin, the Romish antichrist, whose priests and votaries are here likewise described to the life: so that these last days may take in the general defection and apostasy of the church of Rome, as well as those times, which followed the apostles, and those which will usher in the second coming of Christ. The Ethiopic version renders it, “in the latter days will come an evil, or bad year”.

**Ver. 2.** *For men shall be lovers of their own selves*, etc.] Not in a good sense, as men may be, and as such are who love their neighbours as themselves, and do that to others they would have done to themselves; and who take all prudent and lawful care to preserve the life and health of their bodies, and seek in a right way the salvation of their immortal souls: but in a bad sense, as such may be said to be, who only love themselves; their love to God, and Christ, and to the saints, being only in pretence, not in reality; and who do all they do in a religious way, from a principle of self-love, and to selfish and mercenary ends; either to gain glory and applause

from men, or to merit something for themselves at the hands of God, without any view to the glory of God, the honour and interest of Christ, and the good of others; and ascribe all they have and do to themselves, to their industry, diligence, power, free will, worth, and merit, and not to the grace of God: and this character may be seen in the principles and practices of the church of Rome, in their doctrines of merit and free will, in works of supererogation etc. “Coveteous”; lovers of silver, greedy of filthy lucre, doing nothing but for money; everyone looking for his gain from his quarter; making merchandise of the souls of men; and which are reckoned among the wares of Babylon, the Romish antichrist, (~~61813~~ Revelation 18:13). “No penny, no pater noster”.

*Boasters*; of their wealth and riches, of their honour and grandeur; I sit a queen, etc. (~~61817~~ Revelation 18:7), of their numbers, of their holiness, of the infallibility of their popes, of their having the true knowledge, and certain sense of the Scriptures, and of having all power in heaven and in earth.

*Proud*; as have been the popes of Rome; exalting themselves above all that is called God, above all princes, kings, and emperors of the earth; deposing one, excommunicating another, treading upon their necks, obliging them to hold their stirrups while they mounted their horses; the pride of the popes, cardinals, priests, and the whole clergy of the church of Rome, is notorious.

*Blasphemers*; of God, and of his Son Jesus Christ; sitting in the temple as God, as antichrist does, showing himself that he is God; assuming that to himself which belongs to God only, which is to forgive sin; calling himself Christ's vicar on earth; taking upon him to enact new laws, and to dispense with the laws of God, and Christ; and has a mouth speaking great things, and blasphemies against God, his name, his tabernacle, and them that dwell in heaven, (~~5104~~ 2 Thessalonians 2:4 ~~61815~~ Revelation 13:5,6).

*Disobedient to parents*: as many of the votaries of the antichristian church have been; who have withdrew themselves from under the care of their parents, and their fortunes too out of their hands, when they have been in their power; and have shut themselves up in cloisters, monasteries, and nunneries, without the leave and consent, or knowledge of their parents.

*Unthankful*: to God, for what is enjoyed by them, ascribing all to themselves, and to their merit and good works; and to men, to the princes of the earth, by whom they were first raised to, and supported in their



dignity; as the popes of Rome were by the Roman emperors, and whom they in return tyrannized over, and dethroned at pleasure.

*Unholy*; notwithstanding his holiness the pope at the head of them their holy father, and holy mother church, and holy priests, and holy orders they talk of; yet are without the fear of God, or any regard to him, living most unholy lives and conversations, (<sup>27137</sup>Daniel 11:37).

**Ver. 3.** *Without natural affection*, etc.] To parents, or children, or wife; parents thrusting their children into religious houses, cloisters, etc. against their wills; children leaving their parents without their knowledge or consent; married bishops and priests being obliged to quit their wives, and declare their children spurious; with many other such unnatural actions.

*Trucebreakers*; or covenant breakers; stirring up princes to break through their treaties and covenants with one another; dissolving the allegiance of subjects to their sovereigns, and moving them to rebellion against them; loosing the marriage bond between husband and wife; making void all oaths, contracts, and agreements, among men, which stand in the way of their designs; teaching that no faith is to be kept with heretics.

*False accusers*; or devils, being like Satan, the accuser of the brethren, charging all that depart from their communion with schism and heresy.

*Incontinent*; though they pretend to the gift of continency, yet give themselves up to all lasciviousness, and work all uncleanness with greediness; or “intemperate” in eating and drinking, indulging themselves in rioting and drunkenness: “she hath lived deliciously”, (<sup>6687</sup>Revelation 18:7).

*Fierce*; like beasts of prey; such was Rome Pagan, in the times of the ten persecutions; and such has been Rome Papal, exercising the greatest cruelties and barbarities on the saints, being drunk with their blood.

*Despisers of those that are good*; or without love to good; both to good works, to which they are reprobate, notwithstanding all their pretensions to them, and bluster about them; and to good men, whom they hate.

**Ver. 4.** *Traitors*, etc.] To their princes and sovereigns, whose deaths they have contrived and compassed, and whom they have assassinated and murdered; and have been betrayers of the secrets of persons, which they have come at by auricular confession to them; and of their best and nearest friends, to preserve and secure themselves.

*Heady*; rash, daring, bold, and impudent, fit to say and do any thing, though ever so vile and wicked.

*High, minded*; puffed and swelled up with a vain conceit of themselves, and speaking great swelling words of vanity;

*lovers of pleasure more than lovers of God*; lovers of sinful pleasures, or the pleasures of sin, which are but for a season, and not God; serving divers lusts and pleasures, and not God; making a god of their belly; sensual idolaters, delighting themselves in their carnal lusts, and not in the service of God.

**Ver. 5.** *Having a form of godliness*, etc.] Either a mere external show of religion, pretending great piety and holiness, being outwardly righteous before men, having the mask and visor of godliness; or else a plan of doctrine, a form of sound words, a scheme of truths, which men may have without partaking of the grace of God; and which, with respect to the doctrine of the Trinity, the church of Rome has; or else the Scriptures of truth, which the members of that church have, and profess to hold to, maintain and preserve; and which contains doctrines according to godliness, and tend to a godly life and godly edification:

*but denying the power thereof*; though in words they profess religion and godliness, the fear of God, and the pure worship of him, yet in works they deny all; and though they may have a set of notions in their heads, yet they feel nothing of the power of them on their hearts; and are strangers to experimental religion, and powerful godliness: or though they profess the Scriptures to be the word of God, yet they deny the use, the power, and efficacy of them; they deny the use of them to the laity, and affirm that they are not a sufficient rule of faith and practice, without their unwritten traditions; and that they are not able to make men wise, or give them a true knowledge of what is to be believed and done, without them; and that the sense of them is not to be understood by private men, but depends upon the infallible judgment of the church or pope:

*from such turn away*; have no fellowship with them, depart from their communion, withdraw from them, and come out from among them: this passage sufficiently justifies the reformed churches in their separation from the church of Rome.

**Ver. 6.** *For of this sort are they which creep into houses*, etc.] Privily and unawares, in a clandestine manner, and insinuate themselves into families,

by fawning and flattering, and under specious pretences to knowledge and virtue. The Syriac version uses a word, from whence comes *adl wj* , “Chulda”, which signifies “a weasel”; suggesting, that their entrance into houses was like to the way of that creature, which is sometimes covered, and sometimes open: there was also a gate of the temple, which was called “Huldah”; whether there is any allusion in the word to that, may be inquired<sup>f10</sup>.

*And lead captive silly women*; the coming of antichrist is after the working of Satan; as Satan attacked the woman, and not the man, and beguiled Eve and not Adam, so these his instruments and emissaries, work themselves into the affections of the weaker vessel, and into the weaker sort of women, as the diminutive word here used signifies; and gain upon them, instil their principles into them, attach them to their interests, captivate them to them, and lead them as they please:

*laden with sins*; covered with them, full of them, and so ready to receive any set of principles that would encourage them to continue in them; or else were pressed down with a sense of them, their consciences being awakened, and they under some concern on account of them, and so fit persons for such deceivers to gain upon, by pretending to great sanctity and religion, and by providing them with pardons and indulgences, and putting them upon penance, etc. though the former sense seems most agreeable, and is confirmed by what follows,

*led away with divers lusts*. The Alexandrian copy adds, “and pleasures”; that is, sinful ones; though this may be understood, not of unclean lusts, but of the itch and desire after new teachers, and new doctrines, and practices, which prevail in weak women, and by which they are governed and led away.

**Ver. 7.** *Ever learning*, etc.] Some new notion and practice or another: and never able to come to the knowledge of the truth; partly because of the teachers, which they heap up to themselves, who are unapt to teach, are blind and ignorant guides, and know not the truth, but are enemies to it, and resist it; and partly because of themselves, the sins they are laden, and the lusts they are led away with, which hinder them from coming to the knowledge of the truth.

**Ver. 8.** *Now as Jannes and Jambres withstood Moses*, etc.] These were not Jews, who rose up and opposed Moses, as Dathan and Abiram did, as

some have thought; but Egyptian magicians, the chief of those that Pharaoh sent for, when Moses and Aaron came before him, and wrought miracles; and who did in like manner by their enchantments, (~~Exodus~~ Exodus 7:11) upon which place the Targum of Jonathan has these words:

“and Pharaoh called the wise men and the magicians; and Janis and Jambres, the magicians of the Egyptians, did so by the enchantments of their divinations.”

And the same paraphrase on (~~Exodus~~ Exodus 1:15) calls them by the same names; and this shows from whence the apostle had these names, which are not mentioned in any place in the Old Testament; namely, from the traditions and records of the Jews, with which he was well acquainted: there is no need to say he had this account by divine revelation, for some of the Heathens had knowledge of this story some such way. Numenius; the philosopher, speaks of Jannes and Jambres as Egyptian scribes, and famous for their skill in the magic art; and who opposed themselves to Moses when the Jews were driven out of Egypt<sup>f11</sup>. Pliny also makes mention of Janne and Jotape as magicians; though he wrongly calls them Jews, and places Moses with them<sup>f12</sup>, as Jannes likewise is by Apuleius<sup>f13</sup>. It is commonly said by the Jews<sup>f14</sup>, that these were the two sons of Balaam, and they are said to be the chief of the magicians of Egypt<sup>f15</sup>; the latter of these is called in the Vulgate Latin version Mambres; and in some Jewish writers his name is Mamre<sup>f16</sup> by whom also the former is called Jochane or John; and indeed Joannes, Jannes, and John, are the same name; and R. Gedaliah<sup>f17</sup> says, that their names in other languages are John and Ambrose, which is not unlikely. Mention is made of the sons of Jambri in the Apocrypha:

“But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.” (1 Maccabees 9:36)

these things are not to be depended on: however, certain it is, that they withstood Moses by their enchantments, and hardened Pharaoh's heart, so that, for a while, he would not let the children of Israel go. Now between these magicians, and the Papists before described, there is a very great agreement; as these men were Egyptians, so the Papists may be called, since Rome is spiritually called Sodom and Egypt, (~~Revelation~~ Revelation 11:8) as the one were, so the other are idolaters, who worshipped devils, idols of gold, silver, brass, stone, and wood, (~~Revelation~~ Revelation 9:20) and both sorcerers, using the magic art; (~~Revelation~~ Revelation 9:21) and they both pretended to miracles; though what they did were no other than lying

wonders, (<sup>s010</sup>2 Thessalonians 2:9 <sup>f013</sup>Revelation 13:13,14) and both agreed to keep the people of God in bondage, as much, and as long as they could: and particularly, as the magicians of Egypt withstood Moses, whom Josephus <sup>f18</sup> calls the sons of Amaraeus. These are said to be the persons that told Pharaoh, that a child should be born among the Israelites, by whom the whole land of Egypt should be destroyed, and which was the reason of Pharaoh's giving such a charge to the Hebrew midwives <sup>f19</sup>; also the making of the golden calf is ascribed to them <sup>f20</sup>; for, according to the Jews, they afterwards became proselytes; but

*so do these also resist the truth*; the truth of one God, by their worshipping of images; and of one Mediator, by making use of angels, and saints departed, to intercede with God for them; and of justification by the righteousness of Christ, by introducing the doctrine of works, of merit, and supererogation; and of pardon and cleansing by the blood of Christ, and atonement by his sacrifice, by their pardons, indulgences, penance, purgatory, and the sacrifice of the Mass; yea, they resist the Scriptures of truth, not allowing them to be a sufficient rule without their unwritten traditions, and even Christ, who is truth itself, in all his offices, prophetic, priestly, and kingly.

*Men of corrupt minds*, of bad principles, holding antichristian tenets, derogatory to the grace of God, and glory of Christ; giving heed to seducing spirits, and doctrines of devils; like Jannes and Jambres, who were given to magic arts, and were under the influence of Satan:

*reprobate concerning the faith*; men of no judgment in the doctrine of faith; who have not their senses exercised to discern good and evil, to try things that differ, and approve the more excellent, but call good evil, and evil good: or as those who are disobedient and wicked in their lives, are said to be to every good work reprobate, (<sup>s016</sup>Titus 1:16) so these are said to be reprobate to the faith; that is, to have no liking of it, or value for it, but despise it, hate it, and reject it; and upon that account, as they are like reprobate silver, whom God has rejected, they ought to be rejected by men.

**Ver. 9.** *But they shall proceed no further*, etc.] They may proceed to more ungodliness, and wax worse and worse in error; but they shall proceed no further than the magicians of Egypt, who did lying wonders, hardened Pharaoh's heart, and deceived him and the Egyptians; but could not destroy the Israelites, nor hinder their departure out of Egypt, when their time was come: so these wicked men do false miracles, harden the popes of Rome,

and deceive the nations subject to them; but they cannot deceive the elect of God, nor destroy the church of God, against which the gates of hell cannot prevail; nor could they hinder the reformation, or the departure of the Lord's people out of Babylon.

*For their folly should be manifest unto all [men], as theirs also was;* as the folly of Jannes and Jambres was, when Aaron's rod devoured theirs; and when they could not produce lice, but was obliged to own to Pharaoh, that that plague was the finger of God; and when they could not stand before Moses, because of the boils that were upon them, (<sup>(1712)</sup>Exodus 7:12 8:18,19 9:11). And so the Arabic version renders it, “as is manifest the folly, or madness of these two”; and it is notorious in how many instances the frauds, impostures, tricks, and villanies of the church of Rome, and its votaries, have been detected and exposed; which have been the means of hindering them from proceeding any further than they have. The Alexandrian copy reads, “their understanding”; that which they pretended to have of divine things.

**Ver. 10.** *But thou hast fully known my doctrine,* etc.] This, with what follows, is said in opposition to the characters, principles, and practices of the above wicked men, and for the imitation and encouragement of Timothy, and of others, whether ministers or private believers: the apostle calls the doctrine he delivered, “my doctrine”: not because he was the author of it, or that it was a scheme of principles formed and contrived by him; but because it was the doctrine which he had received from God, which was given him to preach, and which he did preach purely and faithfully; otherwise it was the doctrine of Christ, and the same with that which was preached by the rest of the apostles; and which was the doctrine of the Scriptures, and was according to godliness; and as preached by him, was all of a piece, and without any adulteration, or mixture, and was open and manifest, and well known to Timothy, and others; for he used no hidden things of dishonesty, nor did he conceal his principles, or keep back anything that was profitable. And as well known was his

*manner of life;* both his civil life, how he spent his time, not in ease and idleness, but oftentimes in labour with his own hands; nor did he live in a sensual and voluptuous manner, but frequently was in hunger, and thirst, and nakedness; and likewise his religious life, and conversation, not only in the church, which was spent in the ministry of the word, and ordinances; but in the world, which, by the grace of God, was in simplicity and godly

sincerity, in a very just, holy, and unblamable manner: his life was agreeable to his doctrine, and ornamental to his profession: and even the secrets of his mind, his views, his aims and ends in all he did, which are signified by his

*purpose*, were open and manifest; and which were not to obtain glory and applause from men, nor to gather wealth and riches for himself; but that God might be glorified in the salvation of men; that Christ might be magnified both in his life and death; that his Gospel might be spread, his kingdom be enlarged, and that many souls might be converted and brought to the knowledge of him; and hence he became all things to all, that he might gain some. And as the doctrine of

*faith*, embraced, professed, and preached by him, was well known, so no less conspicuous was the grace of faith in him, with respect to his interest in God's everlasting love, in salvation by Jesus Christ, and in eternal glory and happiness; of which he had a full assurance, and which remained constant and firm in him to the end. Unless rather his faithfulness in the discharge of his ministerial work should be here designed, for which he was very remarkable; as also for his

*longsuffering* both towards those that were without, the open enemies and persecutors of the Gospel, and towards them that were within, the brethren, whose infirmities he bore; and also for the success of the Gospel as the husbandman has long patience, and waits long for the former and latter rain to which is added

*charity*; which suffers long, and is kind; and may include his love to God, to Christ, and to the souls of men; which was very great, and particularly to his countrymen, the Jews, and also to the Gentiles; and especially to the churches he was more immediately concerned with, and even to all the saints: this is left out in the Alexandrian copy: it follows,

*patience*; in bearing all indignities, reproaches, afflictions, and persecutions, for the sake of Christ and his Gospel; by which he was not in the least moved, but persevered with, great courage and constancy to the end.

**Ver. 11.** *Persecutions, afflictions, which came unto me at Antioch*, etc.] In Pisidia; where the Jews that contradicted and blasphemed his doctrine, and envied his success, stirred up the chief of the city, both men and women, against him, and Barnabas; who persecuted them and expelled them out, of their coasts, (<sup><4135></sup>Acts 13:45,50) and also at Iconium; where both Jews and

Gentiles made an assault upon them, to use them ill, and stone them, (<sup><4445></sup>Acts 14:5) and likewise at Lystra; where the apostle was stoned, and drawn out of the city, and left for dead, (<sup><4449></sup>Acts 14:19). And these instances are the rather mentioned because they were done in those parts, where Timothy had lived, (<sup><4401></sup>Acts 16:1) and so knew the truth of these things, not only from the apostle's mouth, but from the testimonies of others; and perhaps he might have been a witness to some of them himself;

*what persecutions I endured:* not only in the above places, but elsewhere; see a detail of them in (<sup><47123></sup>2 Corinthians 11:23-28),

*but out of them all the Lord delivered me;* (see <sup><47010></sup>2 Corinthians 1:10) (<sup><5047></sup>2 Timothy 4:17,18), this he says to the glory of the grace and power of God, to whom he ascribes all his deliverances; and for the encouragement of Timothy, and other saints, under sufferings, who may hope and believe that the Lord will deliver them in his own time and way, (<sup><43419></sup>Psalms 34:19).

**Ver. 12.** *Yea, and all that will live godly in Christ Jesus,* etc.] All that live according to the will of God revealed in his word; and to the glory of God, as the end of all their actions; and which the grace of God in the Gospel, and in their own hearts, teaches them; and who have the principles of a godly life from Christ, and derive the fresh supplies of grace and life from him, to maintain it; in whom their life is hid, and who live by faith upon him; all such that live, and that will live so, are desirous of living after this manner; in whom God has wrought in them both to will and to do, and are concerned when it is otherwise with them: these

*shall suffer persecution;* it is the will of God, and the appointment of heaven; Christ has foretold it, that so it shall be; and he the head has suffered it himself, and it is necessary that his members should, that they may be conformed unto him; it is the way Christ himself went to glory, and through many tribulations his people must enter the kingdom; and this is the common lot and certain case of all the saints, in one shape or another; for though all do not suffer confiscation of goods, beating, scourging, imprisonment, or a violent death; yet all are more or less afflicted and distressed by wicked men, and are subject to their reproaches and revilings, which are a branch of persecution; and that for professing Christ, and living a godly life in him and under his influence: and since such suffer as Christians, and not as evildoers; and this is the common condition of the people of God, in this world, it should not be thought strange, but be



cheerfully endured; to encourage to which is the apostle's view in this passage.

**Ver. 13.** *But evil men and seducers shall wax worse and worse*, etc.] By “evil men” are meant, not sinful men in common, as all are by nature and practice; nor only open profane sinners but rather wicked men under a form of godliness, as before; and who are full of wickedness and malice against truly godly persons, even as the devil himself, of whom the same word is used, when he is called the wicked one; and this is a reason why true professors of religion must expect persecution, seeing as there ever were, so there ever will be such sort of men, who will not grow better, but worse and worse. The word for “seducers”, signifies sorcerers, enchanters, a sort of jugglers; and as the other, it well suits with the ecclesiastics of the church of Rome, who pretend to miracles, and do lying wonders, and by their sorceries deceive all nations, (~~1823~~ Revelation 18:23) and these “shall wax worse and worse”; in principle and in practice, in ungodliness, and in error, in wickedness and malice against the saints, and in the arts of deceiving; so the church of Rome is never to be expected to be better, but worse; at the time of the fall of Babylon she will be an habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird, (~~1822~~ Revelation 18:2)

*deceiving*: not God, but themselves and others even all nations, excepting the elect of God; which they do by their good words and fair speeches, and by their show of devotion and religion, and by their pretended miracles and lying wonders:

*and deceived* by the old serpent, the devil, under whose power and influence they are, in whose snare they are taken, and by whom they are led captive, and will at last share the same fate with himself, and be cast into the same lake of fire and brimstone.

**Ver. 14.** *But continue thou in the things*, etc.] That is, in the doctrines of the Gospel, and not be moved away from them, either through the malice or persecutions, or the cunning sleight of men that lie in wait to deceive; and which is an exhortation suitable to the godly in all ages: and what follow are so many reasons enforcing it:

*which thou hast learned*: not merely in a theoretical way, as arts and sciences are learned, but in a spiritual and experimental manner; a comfortable knowledge and experience of which he had attained unto; and

were not like those in (~~scrip~~2 Timothy 3:7), who had been ever learning, and yet could not come to the knowledge of the truth: and since therefore he had learned the truths of the Gospel, and had attained to a good understanding of them, it was his duty, as it is the duty of all such, to abide by them:

*and hast been assured of:* the doctrines of the Gospel are certain things; they are truths without controversy; there is a full assurance of understanding of them, which men may arrive unto, and which ministers should, since they are to affirm them with certainty. Scepticism is very unbecoming one that calls himself a minister of the Gospel; and when a man is assured of the truth and reality of Gospel doctrines, it would be shameful in him to drop them, or depart from them:

*knowing of whom thou hast learned them.* The apostle means himself, though he modestly forbears the mention of himself: and it is another argument why Timothy should continue steadfastly in the doctrines of the Gospel, seeing he had learned them of so great an apostle of Christ; whose mission, as such, was abundantly confirmed by miracles and success, and who had received these doctrines by immediate revelation from Christ; so that it was all one as if Timothy had learned them from Christ himself. The Alexandrian copy reads the word “whom”, in the plural number, as if the apostle referred to more teachers of Timothy than himself; however, he doubtless was the principal one.

**Ver. 15.** *And that from a child thou hast known the holy Scriptures,* etc.] And therefore must know that the doctrines he had learned were agreeable to them; and so is another reason why he should continue in them. The Jews very early learned their children the holy Scripture. Philo the Jew says <sup>f21</sup>, *ἐκ πρώτης ηλικίας* “from their very infancy”; a phrase pretty much the same with this here used. It is a maxim with the Jews <sup>f22</sup>, that when a child was five years of age, it was proper to teach him the Scriptures. Timothy's mother being a Jewess, trained him up early in the knowledge of these writings, with which he became very conversant, and under divine influence and assistance, arrived to a large understanding of them; and it is a practice that highly becomes Christian parents; it is one part of the nurture and admonition of the Lord they should bring up their children in: the wise man's advice in (~~scrip~~Proverbs 22:6) is very good. From hence the apostle takes occasion to enter into a commendation of the sacred writings; and here, from the nature and character of them, calls them the

*holy Scriptures*; to distinguish them from profane writings; and that because the author of them is the Holy Spirit of God; and even the amanuenses of him, and the penmen of them, were holy men of God; the matter of them is holy, both law and Gospel; and the end of writing them is to promote holiness; the precepts, promises, and doctrines contained in them are calculated for that purpose; and even the account they give of the sins and failings of others, are for the admonition of men: and next these Scriptures are commended from the efficacy of them:

*which are able to make thee wise unto salvation.* Men are not wise of themselves; they are naturally without an understanding of spiritual things; and the things of the Spirit of God cannot be known by natural men, because they are spiritually discerned; particularly they are not wise in the business of salvation, of which either they are insensible themselves, and negligent; or foolishly build their hopes of it upon their civility, morality, legal righteousness, or an outward profession of religion: but the Scriptures are able to make men wise and knowing in this respect; for the Gospel is one part of the Scriptures, which is the Gospel of salvation, and shows unto men the way of salvation. The Scriptures testify largely of Christ, the Saviour; and give an ample account both of him, who is the able, willing, suitable, complete, and only Saviour, and of the salvation which is wrought by him; and describe the persons who do, and shall enjoy it: not that the bare reading of the Scriptures, or the hearing of them expounded, are able to make men wise in this way; but these, when accompanied with the spirit of wisdom and revelation in the knowledge of Christ, are; when he who ended the Scriptures removes the veil from their eyes, opens their understandings, and gives them light and knowledge in them: and then may persons be said to be wise unto salvation, when they not only have a scheme of it in their heads, but are in their hearts sensible of their need of it, and know that there is salvation in no other but in Christ; and when they look to him for it, to his righteousness for justification, to his blood for peace, pardon, and cleansing, to his sacrifice for atonement, and to his fulness of grace for a continual supply, and to him for eternal life and glory; when they rejoice in him and his salvation, and give him all the glory of it: the apostle adds,

*through faith which is in Christ Jesus*: wisdom to salvation lies not in the knowledge of the law the Jew boasted of; nor in the works of it, at least not in a trust and confidence in them for salvation; for by them there is no justification before God, nor acceptance with him, nor salvation: but true

wisdom to salvation lies in faith, which is a spiritual knowledge of Christ, and a holy confidence in him; and that salvation which the Scriptures make men wise unto, is received and enjoyed through that faith, which has Christ for its author and object; which comes from him, and centres in him, and is a looking to him for eternal life.

**Ver. 16.** *All Scripture is given by inspiration of God*, etc.] That is, all holy Scripture; for of that only the apostle is speaking; and he means the whole of it; not only the books of the Old Testament, but of the New, the greatest part of which was now written; for this second epistle to Timothy is by some thought to be the last of Paul's epistles; and this also will hold good of what was to be written; for all is inspired by God, or breathed by him: the Scriptures are the breath of God, the word of God and not men; they are "written by the Spirit", as the Syriac version renders it; or "by the Spirit of God", as the Ethiopic version. The Scriptures are here commended, from the divine authority of them; and which is attested and confirmed by various arguments; as the majesty and loftiness of their style, which in many places is inimitable by men; the sublimity of the matter contained in them, which transcends all human understanding and capacity ever to have attained unto and discovered; as the trinity of persons in the Godhead, the incarnation of Christ, the resurrection of the dead, etc. The purity and holiness of them before observed, show them to be the word of him that is of purer eyes than to behold iniquity; as also their harmony and agreement, though wrote by different persons, in different places, and ages, and at sundry times, and in divers manners; what seeming inconsistencies are observed in them may, with labour and industry, by divine assistance, be reconciled. The predictions of future events in them, as particularly concerning Josiah and Cyrus, by name, long before they were born, and especially concerning Jesus Christ, and which have had their accomplishment, and many others in the New Testament both by Christ and his apostles, are a proof that they could not be the writings of men, but must have the omniscient God for their author; the impartiality of the writers of them, in not concealing the mean extract of some of them, the sins of others before conversion, and even their sins and failings afterwards, as well as those of their nearest relations and dearest friends, strengthens the proof of their divine authority; to which may be added, the wonderful preservation of them, through all the changes and declensions of the Jewish church and state, to whom the books of the Old Testament were committed; and notwithstanding the violence and malice of Heathen

persecutors, particularly Dioclesian, who sought to destroy every copy of the Scriptures, and published an edict for that purpose, and notwithstanding the numbers of heretics, and who have been in power, as also the apostasy of the church of Rome; and yet these writings have been preserved, and kept pure and incorrupt, which is not the case of other writings; nor are there any of such antiquity as the oldest of these: to which may be subjoined the testimony of God himself; his outward testimony by miracles, wrought by Moses and the prophets, concerned in the writings of the Old Testament, and by the apostles in the New; and his internal testimony, which is the efficacy of these Scriptures on the hearts of men; the reading and hearing of which, having been owned for the conversion, comfort and edification of thousands and thousands, and ten thousand times ten thousand: and

*is profitable for doctrine*; for the discovering, illustrating, and confirming any doctrine concerning God, the being, persons, and perfections of God; concerning the creation and fall of man; concerning the person and offices of Christ, redemption by him, justification by his righteousness, pardon by his blood, reconciliation and atonement by his sacrifice, and eternal life through him, with many others. The Scripture is profitable for ministers to fetch doctrine from, and establish it by; and for hearers to try and prove it by:

*for reproof*; of errors and heresies; this is the sword of the Spirit, which cuts all down. There never was, nor is, nor can be any error or heresy broached in the world, but there is a sufficient refutation of it in the Scriptures; which may be profitably used for that purpose, as it often has been by Christ and his apostles, and others since in all ages:

*for correction*; of vice; there being no sin, but the evil nature of it is shown, its wicked tendency is exposed, and the sad effects and consequences of it are pointed out in these writings: for instruction in righteousness; in every branch of duty incumbent upon men; whether with respect to God, or one another; for there is no duty men are obliged unto, but the nature, use, and excellency of it, are here shown: the Scriptures are a perfect rule of faith and practice; and thus they are commended from the usefulness and profitableness of them.

**Ver. 17.** *That the man of God may be perfect*, etc.] By the man of God may be meant everyone that in a special relation belongs to God; who is chosen by God the Father, redeemed by the Son, and called by the Spirit;

but more especially a minister of the Gospel; for as it was usual to call a prophet under the Old Testament by this name, it seems to be transferred from thence to a minister of the New Testament, (see <sup><small>1 Tim</small></sup>1 Timothy 6:11) and the design of the Scriptures and the end of writing them are, that both preachers of the word, and hearers of it, might have a perfect knowledge of the will of God; that the former might be a complete minister of the Gospel, and that nothing might be wanting for the information of the latter:

*thoroughly furnished unto all good works*, or “every good work”; particularly to the work of the ministry, which is a good one; and to every part and branch of it, a thorough furniture for which lies in the holy Scriptures; from whence, as scribes well instructed in the kingdom of heaven, do Gospel ministers bring forth things new and old, both for delight and profit: though this may be also applied to all good works in common, which the Scriptures point unto, give directions about, as well as show where strength is to be had to perform them.

# CHAPTER 4

## INTRODUCTION TO 2 TIMOTHY 4

In this chapter the apostle charges Timothy to perform his office as an evangelist with great diligence, constancy, and faithfulness, with reasons for it; gives some hints of several particular persons mentioned, which made him very desirous that Timothy would come quickly to him; relates how things were with him when he made his first defence at Rome; and concludes the epistle with salutations, and his usual blessing. The charge is made in the most solemn manner in the sight of God; and of Christ, as Judge of quick and dead; and directs to the several parts of the ministerial work, and the manner in which they should be performed, (<sup>5045</sup>2 Timothy 4:1,2). The reason of which charge is, because the time was hastening on that sound doctrine would not be endured, and men would depart from the truth to fables and false teachers, (<sup>5046</sup>2 Timothy 4:3,4). Wherefore the apostle repeats his charge and exhortation to Timothy, though in other words, to be vigilant, patient, courageous, and faithful in the discharge of his office, (<sup>5046</sup>2 Timothy 4:5) adding a fresh reason moving to it, taken from the apostle's death being at hand; which is expressed by a sacrifice, and by a departure out of the world, (<sup>5046</sup>2 Timothy 4:6) which leads him to give an account of his past conduct in fighting the good fight, finishing his course, and keeping the faith, (<sup>5047</sup>2 Timothy 4:7) and of his firm belief of eternal glory and happiness, (<sup>5048</sup>2 Timothy 4:8) and next he desires Timothy to use all diligence to come quickly to him, (<sup>5049</sup>2 Timothy 4:9) his reasons for which were, because he had scarce anybody with him: one had forsook him through love of the world; another was gone to Thessalonica; a third to Galatia, and a fourth to Dalmatia; only Luke the evangelist was with him; and as for Tychicus, he had sent him to Ephesus: he therefore desires he would bring Mark with him, and his cloak, books, and parchments he had left at Troas, (<sup>5049</sup>2 Timothy 4:10-13) and then takes notice of persons that had used him ill, particularly Alexander the coppersmith; he wishes justice might be done him; and advises Timothy to beware of him, because of his opposition to the doctrines of the Gospel, (<sup>5044</sup>2 Timothy 4:14,15) and also of others that neglected him, who forsook him when he defended himself: however, he prays that this might not be

charged upon them; and observes the goodness of God in standing by him and delivering him; and expresses his faith and confidence that he should be delivered and preserved safe to eternal glory, (<sup>SYR46</sup>2 Timothy 4:16-18) and next follow the apostle's salutations of some persons at Ephesus, and an account of two others, one at Corinth, and another at Miletum; and a repetition of his request to Timothy, to come quickly to him, and before winter; and then some salutations of persons at Rome, sent by Timothy; and the whole is concluded with the apostle's usual benediction, (<sup>SYR49</sup>2 Timothy 4:19-22).

**Ver. 1.** *I charge thee therefore before God*, etc.] Whose word the Scriptures are, and by whom they are inspired; who had made Timothy an able minister of the New Testament, and to whom he was accountable for his ministry:

*and the Lord Jesus Christ*; who is equal with God, and bestows ministerial gifts on men, and from whom Timothy had his; whose Gospel he preached; in whose cause he was embarked; and before whom he must appear, to give an account of his ministry, talents, and souls under his care:

*who shall judge the quick and the dead at his appearing and his kingdom*; it is certain there will be a general judgment; the day is appointed, and Christ is ordained the Judge of all men; all judgment is committed to him, and he is ready to exercise it; for which he is abundantly qualified, being God omniscient and omnipotent; and which he will execute in the most righteous and impartial manner. The persons that will be judged by him are, “the quick and the dead”; by which are meant, not the different parts of men, their souls which are living and immortal, and their bodies which die and will be raised from the dead, though they will be judged in their whole persons; nor the different sorts of men, as good men, who are made alive by the Spirit and grace of God, and evil men, who are dead in trespasses and sins, and die in their sins; though this is a truth that God will judge both the righteous and the wicked: but rather by the “quick”, are meant, such as will be found alive at Christ's coming; and by the “dead”, such as having been dead, will be raised by him; and in short, the characters include all mentioned; who must all stand before the judgment seat of Christ. The time when this will be, is,

*at his appearing, and his kingdom*; which may be considered as an hendyadis, expressive of one and the same thing; and so the Syriac version renders it, “at the revelation of his kingdom”; or as two things, the one as



antecedent and preparatory to the other; the former refers to the appearance of Christ at the last day. He appeared frequently to the Old Testament saints in an human form; and he really appeared in human nature in the fulness of time; and after his resurrection to his apostles and others, and even after his ascension to some; and he appears in a spiritual manner to believers in all ages; but to them that look for him, he will appear a second time in person, in a most glorious manner: for the present he is received up into heaven, where he is as it were hid, and is unseen to corporeal eyes; but in his due time he will be manifested in his own and his Father's glory, and in the glory of his angels; and this appearance will be greatly to the advantage of the saints, who will then appear in glory, and be like him, and see him as he is, and hence they look for it, and love it; and at this time will be the judgment, and then will the kingdom of Christ take place. Christ has a kingdom now, and ever had, which is not of this world, but is of a spiritual nature; and which will be more manifest in that latter day, by the spread of the Gospel, the numerous instances of conversion, and the revival of powerful religion and godliness, which we commonly call the spiritual reign of Christ; but the kingdom here designed, is the personal reign of Christ, for a thousand years: at the beginning of which will be the judgment of the saints, who having the crown of righteousness given them by the Judge, will reign with him as kings and priests; and at the end of this period will be the judgment of the wicked. The charge made before these two divine Persons, God and his Son Jesus Christ, follows.

**Ver. 2.** *Preach the word*, etc.] Either Christ the essential Word, who is the sum and substance of the Gospel ministry; or the word of truth and faith, the Gospel of salvation, the word of righteousness, peace, and reconciliation by Christ; which is to be preached, or published, in like manner as heralds proclaim the will of their princes; openly, publicly, and with a loud voice, without adding to it, or taking from speaking out the whole, and keeping back no part of it; and that with all courage and boldness: some copies read, “the word of God”; and the Ethiopic version, “his word”; that is, the word of Christ:

*be instant in season, out of season*; that is, be constant and assiduous in the work of the ministry; be always and wholly in it, either preparing for it, or performing it; or doing those things which are annexed to it, or follow upon it; redeem time, and take every opportunity of dispensing the mysteries of grace, as a faithful steward of them; not only make use of the common and stated seasons for the ministration of the word and

ordinances, but embrace every other that offers; make use not only of those seasons which may seem commodious and advantageous both to preacher and hearer, and promise usefulness and success, but even such as may seem incommodious and disadvantageous to flesh and blood; such as times of persecution and opposition; but none of these things should deter and move from the preaching of the Gospel. Several parts of the ministerial function to be insisted on and attended to are next mentioned, as being within the solemn charge given before God and Christ:

*reprove*; errors, and men for their errors and heresies; make use of convincing arguments taken out of the Scriptures, which are profitable for reproof of this kind; and which reproof sometimes is to be given with sharpness, as the case requires, that men may be sound in the faith.

*Rebuke*; or chide for sin; some privately, others more publicly, according to the nature and circumstances of the offence; some more gently, others more roughly, as is needful.

*Exhort*; to all the duties of religion respecting God and man; to show love, and to do good works; to hold fast the profession of faith, and walk as becomes the Gospel of Christ; and to persevere in faith and holiness: or “comfort”, as the word may be rendered; for as the ministers of the Gospel are in some cases to be “Boanergeses”, sons of thunder, so other cases they should be Barnabases, sons of consolation; and comfort distressed minds, by preaching the comfortable doctrines of peace, pardon, righteousness and salvation by Jesus Christ:

*with all longsuffering*: or patience. The success of the Gospel ministry should be patiently waited for as husbandmen do for the fruits of the earth. Those that give into error, and oppose themselves to the truth, should be instructed in meekness; and those who are overtaken in a fault should be gently rebuked, and restored in such a spirit; and every exhortation should be pressed as persons are able to bear it:

*and doctrine*; in a way that is instructive and teaching, and in agreement with the doctrine of the Scriptures, which are profitable for that purpose.

**Ver. 3.** *For the time will come*, etc.] This is a reason of the solemn charge above given: the time referred to was future, when the apostle wrote, but quickly came on; and the characters of it have appeared more or less in all ages since; and in none more than in ours:

*when they will not endure sound doctrine*; the Gospel which contains the wholesome words of Christ, and is sound itself, having no corruption in it, and salutary in its effects to the souls of men; and yet such is the depravity of some men, both in principles and practice, that they cannot receive it, nor bear to hear it, turn their backs on it, express their indignation at it, and treat it not only with neglect, but with ridicule and contempt:

*but after their own lusts shall they heap to themselves teachers*; not being content with the ministry of one man only, or of a few, though of their own sort; but must follow many, and have heaps of them; which seems to express not only the number of false teachers which they accumulate to themselves, but the confused and indiscreet choice they make of them; and that after their own lusts; choosing to hear such as either indulge them in their sinful lusts and pleasures; or are agreeable to their private corrupt sentiments, in opposition to the generally received doctrine of faith. It is a blessing to have pastors and teachers after God's heart, and who preach according to the word of God; these feed men with knowledge and understanding, (<sup>2485</sup>Jeremiah 3:15) but it is a curse upon a people, when they are left to choose teachers after their hearts' lusts:

*having itching ears*; always desirous of new things, as the Athenians of old; or loving to have their ears scratched and tickled with smooth things; that are pleasing and agreeable to natural men, and carnal minds; as the purity of human nature, the power of man's free will, the excellency of his righteousness, and the merit of his works, and the like; (see <sup>2310</sup>Isaiah 30:9,10). Now, this being the case, should not discourage, but rather animate the ministers of the Gospel to preach it; for should they desist, in all likelihood the Gospel would soon be gone.

**Ver. 4.** *And they shall turn away their ears from the truth*, etc.] The solid truths of the Gospel, not being able to bear the hearing of them:

*and shall be turned unto fables*; things idle, trifling, useless, and, unprofitable; and which are no better than old wives' fables; some respect may be had either to Jewish fables, or to the miraculous mythologies of the Gentiles, or of the Gnostics, and others: but in general, it includes everything that is vain, empty, and senseless; and this is to be considered as a just judgment upon them; that since they like not to retain the knowledge of the truth, but turn away their ears from it, God gives them up to a reprobate mind, a mind void of sense and judgment, to attend to things idle and fabulous.

**Ver. 5.** *But watch thou in all things*, etc.] Relating to himself, his doctrine, and conversation; and to others, to feed the flock of God under his care, to know the state of them, and care for them; to give the time of night, and notice of approaching danger, and see the laws of Christ put in execution; either in allusion to shepherds, who watch over their flocks night and day; or to watchmen that are upon the walls of cities, or go about them; or to the priests and Levites in the temple:

*endure afflictions*; the Alexandrian copy adds, “as a good soldier of Jesus Christ”, as in (<sup>STR</sup>2 Timothy 2:3) meaning reproaches and persecutions for the sake of the Gospel, from without, and all trials and exercises from within, through the infirmities and ill conduct of the saints themselves; all which are to be endured patiently, cheerfully, and courageously; so as not to be moved by them to desist from the work of the ministry:

*do the work of an evangelist*; which may design either an officer, then in the church, distinct from apostles and prophets on the one hand, and pastors and teachers on the other; and was below the former, and above the latter; and was aiding and assisting to the apostles, and such an one Timothy may be thought to be: or it may intend a preacher of the Gospel in common; and to do the work of such an one is not to read lectures of morality, or to preach up justification and salvation by the works of the law; or to mix law and Gospel together, and confound them both; but to preach peace, pardon, righteousness, life, and salvation alone by Jesus Christ, and through the free grace of God:

*make full proof of thy ministry*: the work of the ministry, which lies in preaching the Gospel, and administering ordinances, and doing all the duties belonging to it, which is to fulfil it, or discharge it; and which gives full proof of a man's being a true and faithful minister of the word; particularly when he diligently and constantly attends to his work; seeks not his own things, but the things of Christ; cheerfully and patiently suffers for Christ and his Gospel, and lives an agreeable life and conversation.

**Ver. 6.** *For I am now ready to be offered*, etc.] Or poured out, as a libation, or a drink offering; or as the blood was poured out at the bottom of the altar; which is expressive of martyrdom, and shows that the apostle knew what death he should die; for which he was habitually ready; and this sacrifice of himself was not to atone for sin, his own, or others; Christ's death was the only sacrifice for sin, and that is a complete one, and needs no other to be added to it; but this was in the cause of Christ, and for the

confirmation of the Gospel, and the faith of the saints in it: so covenants have been confirmed by libations or drink offerings of wine; and this was an offering acceptable unto God, in whose sight the death of his saints is precious; as the wine in the drink offering is said to cheer God, that is, to be acceptable to him:

*and the time of my departure is at hand*; death is not an annihilation of man, neither of his body, nor of his soul; the one at death returns to dust, and the other to God that gave it; death is a dissolution of soul and body, or a dissolving of the union that is between them, and a resolution of the body into its first principles; hence the Syriac version renders it, “the time in which I shall be dissolved”; and the Vulgate Latin version, “the time of my resolution”. Death analyzes men, and reduces them to their first original earth; it is a removing of persons from one place and state to another; from an house of clay, from this earthly house of our tabernacle, to an house not made with hands, eternal in the heavens, to everlasting habitations, and mansions in Christ's Father's house. This phrase, “a departure”, is an easy representation of death, and supposes an existence after it; (see Gill on <sup><-50123></sup>Philippians 1:23”). Now there is a “time” for this; saints are not to continue here always; this is a state of pilgrimage, and a time of sojourning, and which is fixed and settled; the time for going out of this world, as well as for coming into it, is determined by God, beyond which there is no passing; the number of men's days, months, and years, is with him; and the apostle knew partly from his age, and partly from his situation, being in bonds at Rome, and it may be by divine revelation, that his time of removing out of this world was very near; and which he mentions, to stir up Timothy to diligence, since he would not have him long with him, to give him counsel and advice, to admonish him, or set him an example.

**Ver. 7.** *I have fought a good fight*, etc.] The fight of faith; the same as in (<sup><-5160></sup>1 Timothy 6:10 (see Gill on <sup><-5160></sup>1 Timothy 6:10”)):

*I have finished my course*, or race; the race of life set before him, his course of years; his days were extinct, the grave was ready for him, and he for that; his last sands were dropping, and he was just going the way of all flesh; or else he means the course of his ministry, which he desired to finish with joy, and was now finishing; (<sup><-4125></sup>Acts 13:25 20:24) he was now got to the end of his line, to Rome, where he was to be a martyr for Christ, (<sup><-4231></sup>Acts 23:11) so that he now concluded his work was done, and his warfare accomplished:

*I have kept the faith*; by which he means, not so much the grace of faith, that was kept by Christ, the object, author, and finisher of it, and through his effectual grace and powerful intercession; but rather the profession of faith, which he had held fast without wavering; and chiefly the doctrine of faith, which was committed to his trust, which he had kept pure and incorrupt against all opposition; unless his faithfulness and integrity in the ministerial work should be thought rather to be intended; and which sense is favoured by the Syriac and Ethiopic versions, which render it, “I have kept my faith”; or have been faithful to my trust, as a good steward of the mysteries of God; not concealing and keeping back any thing that was profitable, but declaring the whole counsel of God; and now what remained for him was the crown of righteousness; and this he says for the comfort and encouragement and imitation of Timothy and others. The phrase seems to be Jewish; it is said <sup>f23</sup> by the Jews, that he that does not keep the feast of unleavened bread, is as he who does not *atwnmyhm ryj n*, “keep the faith of the holy blessed God”.

**Ver. 8.** *Henceforth there is laid up for me a crown of righteousness*, etc.] The happiness of the future state of the saints is signified by a crown, on account of the glory and excellency of it; and in perfect agreement with the character of the saints, as kings; and who are raised to sit among princes, and to inherit the throne of glory, and have a kingdom prepared for them; and this is called a crown “of righteousness”, because it comes through the righteousness of Christ; it is that which gives a right unto it, and without which it cannot be enjoyed; and because it is obtained and possessed in a righteous way, and not by force and usurpation, as crowns sometimes are: it is God the Father's free gift unto his children, what they are born heirs unto, and have a meetness for, through regenerating and sanctifying grace, and have a legal title to it through the righteousness of Christ. Moreover, this may be expressive of the perfect holiness and righteousness of the heavenly state, and of the saints in it, wherein will dwell none but righteous persons, and who will be entirely without sin. And this happiness, signified by a crown, is “laid up”; in the covenant of grace for the saints, which is ordered in all things and sure; and in Christ, in whose hands their persons are, and their grace is, and with him also is their life of glory hid and secured: and this also is laid up in heaven, and reserved there, and that

*for me*, and thee; for particular persons, for all the vessels of mercy, for all that are chosen in Christ Jesus, and redeemed by his blood, and sanctified by his Spirit;

*which the Lord, the righteous Judge, shall give me at that day.* By the Lord is meant the Lord Jesus Christ; as is evident from his character, as a Judge, for the Father judgeth no man; and from mention being made hereafter of his appearing: Christ is ordained Judge of quick and dead, for which he is abundantly qualified, and a “righteous” one he will be; he is righteous as God, and as man, and as Mediator, in the discharge of all his offices, and so he will be as a Judge, in the administration of that office; righteousness will be the girdle of his loins, and faithfulness the girdle of his reins; and from Christ, under this character, the apostle expected to receive all his future glory and happiness; and that both in a way of gift, as a free grace gift from him, and through him, and in a way of righteousness; and this seems to be a Jewish way of speaking. One of the Septuagint interpreters, whom Ptolomy king of Egypt sent for from Judea, to translate the law of Moses into Greek, in answer to a question put to him by the king, uses this phrase of **στεφανος δικαιοσυνης**, “a crown of righteousness”; and which he represents as the gift of God <sup>f24</sup>:

*at that day*; either at the day of death, the time of his dissolution, which was at hand; or at the day of the resurrection, and of the last judgment, when Christ will appear under the above character: and the apostle further observes, to the comfort and encouragement of Timothy, and others, that this happiness was not intended and prepared for himself only, but for others:

*and not to me only, but unto all them also that love his appearing*; that is, his appearing at his second coming; which is to be loved, and so looked for by the saints, not only because it will be glorious in itself, in its attendants and consequences, but will be of great advantage to the saints; Christ will appear unto salvation to them, and so to their joy; they will appear with him in glory, and be like him, and enjoy the everlasting vision of him. The devils believe this appearance of Christ, but tremble at it; wicked men will behold him, and fear; saints know, believe, and love both Christ and his appearing; and such will wear that crown: the Ethiopic version renders it, “who love him at his coming”; all that love him now, will love him then.

**Ver. 9.** *Do thy diligence to come shortly unto me.*] From Ephesus, where Timothy was, to Rome, where the apostle was; and this request did not

arise purely from a desire of seeing Timothy, as in (~~S006~~2 Timothy 1:4) but rather because he had some things to say to him, relating to the care of the churches and the good of the interest of Christ, which he chose not to write with ink and paper; and he desires the rather that he would use diligence, and hasten his coming to him; partly because winter was coming on, when travelling would not be so safe and comfortable, (~~S021~~2 Timothy 4:21) and partly because the time of his death was at hand, (~~S007~~2 Timothy 4:7) and also because he was almost alone.

**Ver. 10.** *For Demas hath forsaken me*, etc.] Of this person, (see Gill on ~~S004~~Colossians 4:14"). It does not appear by what is said in this clause, and in the following, that he entirely apostatized; he might forsake the apostle, and yet not forsake Christ and his interest, or make shipwreck of faith and a good conscience: his faith might be right, though low, and his love sincere, though not fervent; and through a fear of persecution, and loss of life, he might be tempted to leave the apostle, and withdraw from Rome, for his own safety; which though it was far from being commendable in him, yet may be accounted for in this state of frailty and imperfection, consistent with the grace of God; and it should seem that he afterwards was delivered from this temptation, and returned to the apostle, (~~S004~~Colossians 4:14 ~~S002~~Philemon 1:24) for when those epistles were written, both Timothy and Mark, who are here wrote for, (~~S009~~2 Timothy 4:9,11) were with the apostle, (~~S000~~Colossians 1:1) and (~~S000~~Philemon 1:1) and especially he ought to be thought very well of after all this, if Demas is only a contraction of Demetrius, and he is the same who is so much commended many years after this, in (~~G012~~3 John 1:12),

*having loved this present world*, not the sins and corruptions of the world, the lust of the flesh, the lust of the eyes, and the pride of life; such a love is inconsistent with the love of the Father and the grace of God; nor an immoderate love of worldly substance, or of money, which is the root of all evil; but a love of life, or of a longer life in this present world; he was desirous of living longer in this world, and chose not to hazard his life by staying with the apostle, a prisoner at Rome; and therefore left him, and provided for his own safety and security: and is departed unto Thessalonica: which perhaps was his native country; and however he was at a sufficient distance from Rome, where he might judge himself safe; and if he was a worldly and earthly minded man, this was a fit place for him, being a place of trade and business: and this doubtless gave rise to a tradition, that he afterwards became a priest of the idol gods among the



Thessalonians. Epiphanius <sup>f25</sup> places him among the heretics Ebion and Cerinthus, as if he was one of them.

*Crescens to Galatia*; he might not depart on the same account as Demas, but might be sent by the apostle to Galatia, to visit the churches there, to set things in order, and establish them in the faith, and bring an account of their state. Epiphanius <sup>f26</sup>, instead of Galatia, reads Gallia, or France; and so does Eusebius <sup>f27</sup> and the Ethiopic version; and Jerom asserts, <sup>f28</sup>, that Crescens preached in France, and was there buried; though others say he was bishop of Chalcedon in Galatia, and put him among the seventy disciples; (see Gill on “~~<200>~~Luke 10:1”). The Syriac version calls him “Crispus”, and the Arabic version “Priscus”.

*Titus to Dalmatia*; who Titus was is well known; the place he went to, Dalmatia, is a country in Europe, a part of Illyricum, where the apostle had preached, (see Gill on “~~<515>~~Romans 15:19”). Pliny says <sup>f29</sup>, that part of Pannonia, which lies to the Adriatic sea, was called Dalmatia; it had its name from Dalmius, a city in it. The Alexandrian copy reads “Dermatia”. Here the apostle had doubtless been useful for the conversion of souls, and planting of churches, and therefore sent Titus thither, to assist them in their state and condition, and bring him an account of them. For in the “second” and “third” centuries we read of churches in Dalmatia; and likewise in the “fourth” century; for there were bishops from Dalmatia in the synod at Sardica; and in the “fifth” century, Glycerius was bishop of Salo, a city in this country; and in the “sixth” century, one Malchus was bishop of the Dalmatian church <sup>f30</sup>.

**Ver. 11.** *Only Luke is with me*, etc.] The beloved physician, who wrote the Gospel that bears his name, and “the Acts of the Apostles”, and was a constant companion of Paul's in his travels and sufferings:

*take Mark, and bring him with thee*; who might be at Ephesus, or somewhere in Timothy's way as he came to Rome. This seems to be the same with John Mark of Jerusalem, the son of Mary, the sister of Barnabas, and who was with Paul and Barnabas in their travels, and who parted from them at Pamphylia; on whose account, and for that reason, there was so great a difference between Paul and Barnabas, as to separate upon it; but now the apostle had entertained a better opinion of him, and was reconciled unto him, and was very desirous of his company and assistance; and which he had, (~~<510>~~Colossians 4:10 ~~<502>~~Philemon 1:24).

*For he is profitable to me for the ministry;* that is, of the Gospel, to assist in preaching it.

**Ver. 12.** *And Tychicus have I sent to Ephesus.*] To supply the place of Timothy, while he came to Rome, and continued there: so careful was the apostle of the church there, that they might not be without the ministry of the word during his absence; (see <sup><406></sup>Ephesians 6:20,21).

**Ver. 13.** *The cloak that I left at Troas with Carpus,* etc.] About the word here rendered a “cloak”, interpreters are not agreed: some take it for a garment, and about this they differ; some would have it to be a dignified robe, such as the Roman consuls and senators of Rome wore; which is not likely, this being not suitable to the apostle's character, state, and circumstances. Others take it to be a courser and meaner garment, wore in cold and rainy weather, to preserve from the inclementencies of it; and winter now coming on, (<sup><502></sup>2 Timothy 4:21) the apostle sends for it; which he perhaps had left at Troas in the summer season, as he came: but others take it to be a kind of desk or scrutoire, to put papers in, or a chest for books, a book press; and so the Syriac version renders it; and which agrees with what follows. Jerom understands it of a book itself, of the Hebrew volume of the Pentateuch <sup>f31</sup>. Troas, where this cloak, or book press, or book was, was a city in Asia Minor, that stood upon, or near the same place where old Troy stood, and from whence it seems to have had its name, and lay in Timothy's way from Ephesus to Rome; (see Gill on <sup><408></sup>Acts 16:8”) (see Gill on <sup><407></sup>Acts 20:7”) and as for Carpus, he was Paul's host when he was at Troas. Some make him to be first bishop of Laodicea, and then of Crete; he is reckoned among the seventy disciples, and is said to be bishop of Berytus in Thrace; (see Gill on <sup><200></sup>Luke 10:1”).

*When thou comest, bring with thee;* he would have him call for it at Troas as he came by, and bring it with him:

*and the books;* that were in it, or were there, besides the Hebrew Pentateuch: the apostle was a great reader of books, of various sorts, both Gentile and Jewish, as appears by his citations out of the Heathen poets, and his acquaintance with Jewish records, (<sup><478></sup>Acts 17:28 <sup><653></sup>1 Corinthians 15:33 <sup><302></sup>Titus 1:12 <sup><513></sup>2 Timothy 3:13). And though he was now grown old, and near his exit, yet was mindful and careful of his books, and desirous of having them to read; and herein set an example to Timothy and others, and enforced the exhortation he gave him, (<sup><503></sup>1 Timothy 4:13).

*But especially the parchments:* which might contain his own writings he had a mind to revise before his death, and commit into the hands of proper persons; or some observations which he had made in his travels, concerning persons and things; though it is most likely that these were the books of the Old Testament, which were written on parchments, and rolled up together; and hence they are called the volume of the book; and these the apostle had a special regard for, that whatever was neglected, he desired that these might not, but be carefully brought unto him.

**Ver. 14.** *Alexander the coppersmith did me much evil,* etc.] This seems to be the same person that was at Ephesus in the tumult, when the apostle was there, (<sup>408</sup>Acts 20:33,34) and whom he afterwards delivered to Satan, along with Hymenaeus, for blasphemy, (<sup>502</sup>1 Timothy 1:20). It was very likely he had lately been at Rome, though now returned to Ephesus, and had done great injury to the apostle's character, and had reproached and reviled him as a man of bad principles and practices; his business is mentioned, to distinguish him from any other of that name, and to show the insolence of the man, that though he was an illiterate person, and in such a mean station of life, yet took upon him to resist the apostle and his doctrine.

*The Lord reward him according to his works;* which may be considered either as an imprecation upon him, as knowing him to be a wicked blasphemer, and a reprobate person; and which arose, not from private resentment, and on account of the private injury he had done to him; but from a pure zeal for the glory of God, and the honour of his name, without mingling his own spirit and passions with it: or as a prophecy, or declaration of what would be; and so the Alexandrian copy, and the Vulgate Latin and Syriac versions, read, “the Lord will render to him”, etc.

**Ver. 15.** *Of whom be thou ware also,* etc.] For he was now at Ephesus; and since he was such a malicious, ill natured, and troublesome person, as well as a blasphemer, an heretic, and had been delivered up to Satan, it was very advisable to shun his company, and have no conversation with him, and be upon the guard against him, that he might have no opportunity of doing hurt to him, or to the church at Ephesus:

*for he hath greatly withstood our words:* or doctrines; the truths of the Gospel preached by Paul and Timothy, which he opposed himself to, and resisted with all his might, and endeavoured to confute and overthrow; and wherein he was deficient in argument, he made up with railing and

blasphemy; and this was the true reason of the apostle's imprecations on him, and why he would have Timothy beware of him, and avoid him, and not the personal injury he had done him.

**Ver. 16.** *At my first answer no man stood with me*, etc.] Meaning, that when he made his first defence against the charges laid unto him in one of the courts of judicature in Rome, no man appeared in his cause, to speak to his character, to be a witness for him, or plead his cause:

*but all men forsook me*; all his friends, all that came with him from Judea, or from Asia; (see <sup><4015></sup>2 Timothy 1:15) being timorous of coming into danger, and of the loss of their lives; as the disciples of Christ were, when he was apprehended, who all at that time forsook him and fled:

[*I pray God*] *that it may not be laid to their charge*; that this sin may not be imputed to them, or they be punished for it, but that it might be pardoned; so differently does he express himself on the account of these, than on the account of the coppersmith; he sinning through malice, wilfully and obstinately, these through surprise, temptation, and weakness.

**Ver. 17.** *Notwithstanding the Lord stood with me*, etc.] Either personally appearing to him, as in (<sup><4421></sup>Acts 23:11) or by the ministry of an angel, (<sup><4473></sup>Acts 27:23,24) or else by granting him his gracious presence, which was what Christ had not when he was forsaken by his disciples: the presence of God or Christ is more than all friends whatever, and is often enjoyed by the believer, when they drop him; and is a bulwark against all enemies and fears of them; if God is with him, and on his side, though friends fail, and enemies rage, he has nothing to fear:

*and strengthened me*; inwardly with strength in his soul, with might in his inward man, unto all longsuffering with joyfulness: he was weak in himself, and could do nothing without Christ; Christ was his strength, in him it lay, and to him he looked for it; of which he often had experience, and now afresh; he strengthened him to plead his own cause, to make his defence without fear; he gave him presence of mind, boldness, courage, and intrepidity, freedom of thought and expression; and put it into his heart what he should say, and gave him a mouth and wisdom, which his adversaries could not resist. All which he takes notice of with thankfulness, admiring the divine goodness to him, and taking nothing to himself: and the end of this was,

*that by me the preaching might be fully known*; that is, that the doctrine of the Gospel, preached by him, might be made fully known by him; as to the author and original of it, to be of God, and not of men; and as to the matter of it, to be spiritual, and not concerning the things of the world; and as to the effects and consequences of it, to have no tendency to raise sedition and disturbances in commonwealths, but, on the contrary, promote peace and love:

*and that all the Gentiles might hear*; in Caesar's palace, or in the courts of judicature at Rome, and all over Rome, and from thence in other parts of the empire, what a Gospel it was that was preached by the apostle; and if not by his personal ministry, at least by his epistles he afterwards wrote in prison: however, the effect of his defence, the Lord being with him, and strengthening him, was his deliverance:

*and I was delivered out of the mouth of the lion*; from death he was threatened with, which, like a lion, gaped upon him to devour him; or from Satan the roaring lion, who desired to have had him, and sought to have intimidated him, and brought him to have denied his Lord, to have deserted his cause, and blasphemed his name; or else from Nero the Roman emperor, so called from his power and fierceness. So Tiberius is called by Marsyas, Agrippa's freeman, when he brought the news of his death to his master<sup>f32</sup>; and Ahasuerus by Esther<sup>f33</sup>; and Nero himself is called a civil beast by Apollonius Tyanaeus<sup>f34</sup>; though some think that not Nero, but Helius, whom he had appointed governor in his room, he being at this time in Greece, is here meant, before whom Paul was tried, and out of whose hands he was delivered.

“Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:” (Esther 14:13)

**Ver. 18.** *And the Lord shall deliver me from every evil work*, etc.] From wicked and unreasonable men, and all their attempts upon him, and from all afflictions by them; not but that he expected afflictions as long as he was in the world, but he knew that God would support him under them; and in his own time and way deliver out of them; and at last entirely by death, when he should be no more attended with them; and from all the temptations of Satan, and his evil designs upon him, and from sin and iniquity; not that he expected to live free of Satan's temptations, or without sin, but he believed that he should be kept from sinking under the former,

and from being under the dominion of the latter; and should not be left to deny his Lord, desert his cause, blaspheme his name, and apostatize from him:

*and will preserve [me] unto his heavenly kingdom*, the ultimate glory and happiness of the saints in heaven; so called, both because of its nature and place, and to distinguish it from the church, which is Christ's kingdom in this world, though it is not of it; and from his personal reign with his saints on earth, for the space of a thousand years; whereas this will be for ever: and unto this the apostle believed he should be preserved, as all the saints will be, notwithstanding the persecutions of the world, the temptations of Satan, and their own corruptions; for they are secured in an everlasting covenant, and in the hands of Christ; and have not only angels to encamp about them, and salvation, as walls and bulwarks to them, but God himself is a wall of fire around them, and they are kept by his power unto salvation: and besides, this heavenly kingdom is prepared for them, and given to them; they are chosen to be heirs and possessors of it; they are called unto it, and Christ is gone to receive it in their name, to prepare it for them, and will come again and introduce them into it:

*to whom be glory for ever and ever, Amen:* of the present deliverance, and of all others he had, or should receive, as well as of the provision of the heavenly kingdom for him, and of his preservation to it.

**Ver. 19.** *Salute Prisca and Aquila*, etc.] The same with Priscilla and Aquila: and so the Complutensian edition, and some copies, read here; who were of the same occupation with the apostle, and with whom he wrought at Corinth, and whom he left at Ephesus; and who seem by this salutation to have continued there, (<sup><448D></sup>Acts 18:2,3,18,19).

*And the household of Onesiphorus:* who also lived at Ephesus, and whose kindness to the apostle, when he was at Rome, is before mentioned, (<sup><5016></sup>2 Timothy 1:16-18).

**Ver. 20.** *Erastus abode at Corinth*, etc.] He was chamberlain of that city, (<sup><5162></sup>Romans 16:23) who being sent along with Timothy into Macedonia, (<sup><448D></sup>Acts 19:22) very probably went from thence into Achaia, to Corinth, his native place, where he stayed.

*But Trophimus have I left at Miletum sick.* Trophimus was an Asian, of the city of Ephesus, the same that is spoken of in (<sup><448D></sup>Acts 20:4 21:29). Some say he suffered martyrdom the same day the Apostle Paul did; but others

say, that after that time he was bishop of Arles in France. This man went with the apostle into Asia, and from thence to Jerusalem, and came along with him in his voyage to Rome, but falling sick by the way, was left at Miletum. Some, instead of Miletum, would read Melita, that being the island Paul, and the ship's company, escaped to, when they were shipwrecked, (~~430~~Acts 28:1) here it is supposed Trophimus was left sick. Others have observed, that there was a city called Miletus in the island of Crete, under which Paul sailed, (~~420~~Acts 27:7), see footnote <sup>f35</sup>, and is the place intended; but there is no need to suppose either of these; no doubt Miletum, near to Ephesus, is meant; and as the apostle sailed by the coast of Asia, (~~420~~Acts 27:7), on which shore Miletum was, there is no difficulty in supposing him put ashore there. The Alexandrian copy reads "Melotus".

**Ver. 21.** *Do thy diligence to come before winter*, etc.] When travelling would not be so safe and comfortable: the apostle consults Timothy's good, as well as his own advantage.

*Eubulus greeteth thee.* Eusebius <sup>f36</sup> makes mention of one of this name of Manganæa, who suffered martyrdom with one Adrian at Caesarea; but he cannot be thought to be the same with this, since he suffered in the times of Dioclesian.

*And Pudens, and Linus, and Claudia;* the first of these is said to be a person of note at Rome, and of the senatorial order, and the father of two pious virgins, Praxis and Pudentiana. He is put among the seventy disciples; (see Gill on "~~420~~Luke 10:1"). Mention is made by Pliny the younger <sup>f37</sup>, of Servilius Pudens, a Roman; and Martial, a poet of those times, speaks <sup>f38</sup> of the marriage of Pudens and Claudia, and of Aulus Pudens. Linus is said to be the first bishop of Rome after the martyrdom of Peter and Paul <sup>f39</sup>. Though some will have it, that he was bishop of Rome in the time of Peter, and that he and one Cletus were co-pastors with Peter; and Platina, who wrote the "Lives of the Popes", first makes Peter to consecrate Clement his successor, and to commend the chair, and the church of God, to him, and yet afterwards places Linus, and not Clement, as his immediate successor; yea, puts Cletus also before Clement; so much are the Papists at a loss about, and so little account can they give of the boasted succession of their popes from Peter, that they are not agreed about his immediate successor. This Linus is said to be born at Volterra in Tuscany, and to be of the family of the Moors, whose father was one Herculanus, who sent him at twenty two years of age to Rome, for the

sake of his studies; at which time, as is pretended, Peter came thither, by whom he was converted, and with whom he continued as a fellow helper in the Gospel. He is moreover said to be bishop of Rome ten years, (Platina says eleven,) three months, and twelve days, and to have suffered martyrdom under Saturninus the consul, whose daughter he had delivered from a diabolical possession, and was buried in the Vatican. He is reckoned among the seventy disciples of Christ, but very wrongly; (see Gill on <sup><200></sup>Luke 10:1”). The name is a Latin one, and is often mentioned by Martial the poet. And Claudia is the name of a woman, very likely of considerable note. Some think she was the wife of Pudens, the same Martial speaks of, and is said to be a Briton.

*And all the brethren:* that is, of the church of Rome, these all sent greeting to Timothy.

**Ver. 22.** *The Lord Jesus Christ be with thy spirit,* etc.] To counsel and advise in every difficult matter; to comfort under every distress; to supply with all grace in every time of need; and to strengthen and fit for every part and branch of duty.

*Grace be with you, Amen:* which is the apostle's common salutation in all epistles. The Syriac version renders it, “grace be with thee”; but the Greek copies read in the plural, “with you”; which shows that the epistle was designed for the use of the whole church, as well as of Timothy. The subscription follows, which is not in many ancient copies, and is not to be depended on.

*The second epistle unto Timotheus;* so far is right; this is certainly the second epistle to Timothy:

*ordained the first bishop of the church of the Ephesians:* this is omitted in the Syriac version; nor is it likely, much less certain, that he ever was bishop of Ephesus, or ordained as a bishop of any place, but was rather an evangelist, (<sup><500></sup>2 Timothy 4:5),

*was written from Rome:* this is evident from his being a prisoner when he wrote it, (<sup><500></sup>2 Timothy 1:8). And yet in the Alexandrian copy it is said to be written from Laodicea:

*when Paul was brought before Nero the second time;* but whether he was before Nero at all is a question, or only before a Roman governor or judge.



# FOOTNOTES

- Ft1** -- Hesiod. Theogonia, Apollodorus de Deor. Orig. 50:1. p. 5. Vid. Theocrit. Idyll. 13.
- Ft2** -- Quis rer. Divin. Haeres. p. 498, 499.
- Ft3** -- Nat. Hist. 50:5. c. 29.
- Ft4** -- Targum in <sup><0011></sup>Ruth 2:1. & in Psal. lxxxii. 1. & cxii. 2. & in Eccl. 10:17. & in Cant. 8:10, vid. T. Bab. Sota, fol. 14. 1. & Tzeror Hammor, fol. 9. 3.
- Ft5** -- Vid. Fuller Miscell. Saora, 50:3. c. 16.
- Ft6** -- Halichot Olim, port. 4. c. 3. p. 192.
- Ft7** -- See Chambers's Cyclopeda in the word "Gangrene".
- Ft8** -- Vid. Kirchman. de Funer. Roman. 50:3. c. 10. p. 390.
- Ft9** -- Maimon. Hilchot Mechira, c. 7. sect. 6, 7, 8.
- Ft10** -- Vid. L. Empercur in Misn. Middot, c. 1. sect. 3.
- Ft11** -- Apud Euseb. Praeparat. Evangel. 50:9. p. 411.
- Ft12** -- Nat. Hist. 50:30. c. 1.
- Ft13** -- Apolog. p. 248.
- Ft14** -- Targum Jon. in <sup><0022></sup>Numbers 22:22. & Zohar in Numbers fol. 78. 3. & Chronicon Mosis, fol. 6. 2.
- Ft15** -- Targum Jon. in <sup><0015></sup>Exodus 1:15. & 7:11. & Zohar in Exodus fol. 75. 1.
- Ft16** -- T. Bab. Menachot, fol. 85. 1. Midrash Shemot Rabba, sect. 9. fol. 97. 3. & Aruch. in voce.
- Ft17** -- Shalsheth Hakabala, fol. 7. 1.
- Ft18** -- Antiqu. 50:13. c. 1. sect. 2.
- Ft19** -- Targum Jon. in <sup><0015></sup>Exodus 1:15.

- Ft20** -- Zohar in Exodus fol. 75. 1. & in Numbers fol. 78. 3. Shalshleth, ib.
- Ft21** -- De Legat. ad Caium, p. 1022.
- Ft22** -- Pirke Abot, c. 5. sect. 21.
- Ft23** -- Zohar in Exodus fol. 51. 2.
- Ft24** -- Aristee Hist. 72. Interpr. p. 91, Ed. Oxon.
- Ft25** -- Contra Haeres, Haeres. 51.
- Ft26** -- Ibid.
- Ft27** -- Hist. Eccl 50:3. c. 4.
- Ft28** -- Catalog. Script. Ecclesiastes sect. 13. p. 90.
- Ft29** -- Nat. Hist. 50:3. c. 25.
- Ft30** -- Hist. Eccl. Magdeburg, cent. 2. c. 2. p. 4. cent. 3. c. 2. p. 4. cent. 4. c. 2. p. 6. c. 9. p. 425. cent. 5. c. 2. p. 7. cent 6. c. 2. p. 8.
- Ft31** -- Epist. ad Damas. qu. 2. p. 12. Tom. 3.
- Ft32** -- Joseph. Antiqu. 50:18. c. 7. sect. 10.
- Ft33** -- Apocryph.
- Ft34** -- Philostrat. Vit. Apollon. 50:4. c. 12.
- Ft35** -- Plin. 50:4. c. 12.
- Ft36** -- Eccl. Hist. 50:8. de Martyr. Palestin. c. 11.
- Ft37** -- L. 10. ep. 10.
- Ft38** -- Epigram. 50:4. ep. 10. 23. 1. 6. ep. 45. 50:7. ep. 10.
- Ft39** -- Iren. adv. Haeres. 50:3. c. 3. Euseb. Ec. Hist. 50:3. c. 2, 4. & 50:5. c. 6.