

2 Timothy 1:1

THE ARGUMENT

This Second Epistle to Timothy was most certainly written from Rome, when Paul was a prisoner there, 2Ti 1:8, and, as most judge, a very little while before his death, for he tells us, 2Ti 4:7,8, that he was ready to be offered, he had *finished his course, the time of his departure was at hand*. He is said to have died Anno Christi 68, and in the five and thirtieth after his conversion; so this Epistle was written about sixteen years after the writing of the former. The scope of it is much the same as of the former: to exhort and encourage him to faithfulness in his ministry, to keep stedfast in the faith, to be diligent in his work; to avoid all strifes of words, perverse disputings, &c. He also in it admonisheth him, that the latter times were like to be yet more dangerous, and therefore adviseth him to prepare for hardship and persecutions, propounding his own example to him, both as to doctrine and as to suffering.

Chapter Summary

2Ti 1:1,2 Paul affectionately saluteth Timothy,
2Ti 1:3-5 assuring him of his constant prayers for him, and remembrance of that sincere faith which had been derived to Timothy from his mother and grandmother.

2Ti 1:6,7 He exhorteth him to stir up the gift of God which was in him,

2Ti 1:8-12 and not to be ashamed of the testimony of the gospel, but to be ready to suffer for it, according to his example,

2Ti 1:13,14 and to hold fast the form of sound words which he had learned.

2Ti 1:15 He putteth him in mind of the general defection of the converts in Asia,

2Ti 1:16-18 and commendeth Onesiphorus for his repeated kindness toward him.

Ver. 1. *Paul, an apostle of Jesus Christ by the will of God:* See Poole on "1Ti 1:1".

According to the promise of life: it is much the same with Ro 1:1,2, according to *the gospel, which he had promised afore by his prophets*. These words either signify the end of his apostleship, to declare the gospel in which is *the promise of life*, or the matter of his preaching.

Which is in Christ Jesus; which eternal life was promised of old, but is not to be had but in Christ Jesus, and in him is the promise fulfilled.

2 Timothy 1:2

Ver. 2. See Poole on "1Ti 1:2"; there he calls him his *own son*, testifying his relation, here his *beloved son*, to testify his affection to him. The salutation is the same with that in 1Ti 1:2.

2 Timothy 1:3

Ver. 3. Paul here by his *forefathers* either intends his immediate parents, or Abraham, Isaac, and Jacob; for he served the same God whom they served.

But how did Paul from his forefathers serve God *with pure conscience*, who was a native Jew, and zealous in that religion, in opposition to the faith of the gospel, which alone purifieth the heart? Ac 15:9.

Solution. A pure conscience seemeth here to signify the same with Php 3:6, *touching the righteousness which is in the law, blameless*. Paul was strict to the rules of that religion which he professed, though that religion was not that which universally purifieth the heart. Or else his meaning is, that he at this time served that God who was the God of his forefathers, with a pure conscience.

That without ceasing I have remembrance of thee in my prayers night and day: he either thanketh God on the behalf of Timothy for his gifts and graces, or else he blesseth God, that had put it into his heart daily to remember Timothy in his prayers, Phm 1:4; by which expression he both lets us know the mutual duty of Christians to pray one for another, and also that when we find any inclinations to do our duty, we ought to acknowledge them to God, being not of ourselves sufficient to one good

thought.

2 Timothy 1:4

Ver. 4. There was a great brotherly love amongst primitive Christians, so as the apostle often expresseth his desire to see such Christians as were at a distance from him, Ro 1:11 1Th 2:17; but he expresseth a particular reason of his desire to see Timothy, remembering the *tears* he shed at his parting from him and the rest, Ac 20:37,38; besides the desire he had by his presence to satisfy him, and give him occasion of *joy*, with which he also should be *filled*; unless he speaketh of the joy he promised himself when he saw Timothy, upon his seeing the improvement he had made both of his graces and gifts in the ministerial office.

2 Timothy 1:5

Ver. 5. The apostle expresseth another cause of his affection to Timothy, viz. his sincere owning and adhering to the profession of the gospel; as his *grandmother Lois* and his *mother Eunice* had done before him (he saith nothing of his father, for he was a Jew proselyted, or a heathen, Ac 16:1); and though he could not infallibly determine, yet he was verily persuaded of his sincerity also.

2 Timothy 1:6

Ver. 6. *Wherefore I put thee in remembrance:* Paul's affection to Timothy was so far from abating his faithfulness to him, that it quickened him to admonish him to be faithful in his ministry.

That thou stir up the gift of God which is in thee; and to that end, he adviseth him to put new life unto that holy fire (the word signifies the recovering of fire choked with ashes or decaying) which God had kindled in him, by daily prayer, and meditating on the things of God and use of his gifts, improving those spiritual abilities which God had given him.

By the putting on of my hands; upon the prayers of Paul and the

presbytery, when he was by them set apart to the work of an evangelist, for the end for which God had given them to him.

2 Timothy 1:7

Ver. 7. *For God hath not given us the spirit of fear: fear* in this place signifieth fearfulness, or cowardice, or poorhess of spirit, in opposition to that holy fortitude which becomes ministers; this, he saith, is none of the gifts of the Holy Spirit, and proceedeth not from God.

But of power: by *power* he means Christian courage and fortitude, not declining duty because of danger threatening us in the performance, but enabling us to encounter the greatest dangers and difficulties.

And of love; love to God, and to the souls of his people; love so strong as to constrain us to be willing to lay down our lives for Christ, and for his church and people.

And of a sound mind; σωφρονισμου we translate it *a sound mind;* others, sobriety; others, a calm and quiet mind. A sound mind, in the ordinary notion of it, for a judgment sound in the faith, is requisite to it minister of the gospel. Sobriety is the gift of the Spirit: sobriety is a very general term, and signifies the moderation and government of our passions; that which seems to be here meant is such a government, and composure of spirit, that nothing shall deter us from the discharge of our duty; and the term sound mind, opposed to a meak and sickly mind, staggering at every danger, may well enough express the apostle's sense.

2 Timothy 1:8

Ver. 8. *Be not thou therefore ashamed of the testimony of our Lord;* either the testimony of Christ himself; *who before Pontius Pilate witnessed a good confession;* or that testimony which thou art obliged to give, for the ministers of Christ are to be witnesses unto him, Ac 1:8.

Nor of me his prisoner: by this it appears that Paul was a prisoner at Rome when he wrote this; he would not have Timothy ashamed to own him, and

the doctrine he had taught, because of that circumstance.

But be thou partaker of the afflictions of the gospel; that is, be thou content, if God calls thee to it, to take a share with me in those afflictions which I suffer for preaching and professing the gospel, or those afflictions which are inseparable from the gospel.

According to the power of God; through the power of God, for it is given to us on the behalf of Christ, as to believe, so to suffer for Christ's sake, Php 1:29.

2 Timothy 1:9

Ver. 9. *Who hath saved us;* that is, brought us into a state of salvation, and given us a right to it.

And called us with an holy calling; and, in order to our obtaining it, hath effectually called, renewed, and sanctified us.

Not according to our works; not for any merits of ours.

But according to his own purpose and grace; but from his own free love purposing and decreeing eternal salvation to us, with the means adequate to it.

Which was given us in Christ Jesus; to be obtained through the merits and mediation of Jesus Christ.

Before the world began; which purpose of his was before the foundation of the world was laid, and therefore could not be according to our works, but must be of his own grace, Eph 1:4 Tit 3:5.

2 Timothy 1:10

Ver. 10. But is now made manifest by the appearing of our Saviour *Jesus Christ;* which purpose of God in Christ Jesus was in a great measure hidden under the Old Testament, but by the coming of Christ is made

evident.

Who hath abolished death; by his death he hath taken away the sting and power of death, delivering us from that which is the second death.

And hath brought life and immortality to light through the gospel; and through the doctrine of the gospel he hath made the promises of eternal life plain and clear; which though existent under the law, yet were very obscurely revealed, so as they lay out of the sight of most men and women, but are now brought to light, so as he who runneth may read them.

2 Timothy 1:11

Ver. 11. *Whereunto I am appointed a preacher; for the publication of which gracious counsel and purpose of God thus made manifest by Christ's coming, and of that life and immortality thus by the gospel brought to light, God hath appointed me as his crier; and an apostle; and sent me immediately as his messenger to make publication of it; and a teacher of the Gentiles; and hath made the instructing of the heathen my peculiar province, 1Ti 2:7.*

2 Timothy 1:12

Ver. 12. *For the which cause I also suffer these things; for the preaching and publishing of which gospel, or for the teaching of the Gentiles, I suffer these things, being accused by the Jews as a seditious person stirring up the people, and by them delivered to the Romans, and by them imprisoned.*

Nevertheless I am not ashamed; yet I am not ashamed of my chains.

For I know whom I have believed, I have committed myself to God, and am persuaded that he is able to keep that which I have committed unto him against that day; and I am out of doubt concerning God's ability to keep until the day of judgment my soul, or my whole concerns both for this life and another, which I have by faith committed to him. Some, by that which I have committed unto him, in this text, understand the church or body of believers; others understand the fruit and reward of his labours and

suffering. Mr. Calvin would have life eternal here meant; our eternal salvation is in Christ's keeping. I rather incline to the first notion; so it agreeth with 1Pe 4:19. God commits his gospel to our trust who are ministers, 1Ti 6:20; we, according to the phrase of Scripture, are said to commit our souls to him, Lu 23:46 Ac 7:59. I am, saith Paul, unconcerned as to my sufferings, I have intrusted God with all my concerns in order to this life and that which is to come, and I know he is able to secure them.

2 Timothy 1:13

Ver. 13. By *sound words* which he had heard from Paul, can be meant nothing but the doctrine of the gospel, which, as it is itself pure, and consistent with itself, not rotten, one piece of which will not hold with the other, so it tends to make souls sound as to their spiritual health: this doctrine Timothy had been instructed in by Paul; whether he had given him a written form of them or no is not much material, for this (if he did) was not that which he would have him *hold fast*, but to keep the idea or pattern of that doctrine in his mind, written in his heart, making his discourses conform to it. The sum of which form of sound words he declareth to be faith and love, for all that the gospel teacheth is either believing in the Lord Jesus Christ, or keeping his commandments, which is the demonstration of love, Joh 14:15: or else the sense may be this: Keep thyself sound in the principles of religion, which thou hast learned of me.

Which is in Christ Jesus; but do not think this enough without exercising a faith in Christ as thy Redeemer, and living in obedience to his commandments. Many an orthodox man may go to hell, notwithstanding his orthodoxy.

2 Timothy 1:14

Ver. 14. *That good thing which was committed unto thee keep*: this is expounded by 1Ti 6:20; he means the doctrine of the gospel, or his office in the publication of it; Be faithful in the ministerial work.

By the Holy Ghost which dwelleth in us; to which purpose beg the assistance and operation of the Holy Spirit, which dwelleth both in all

believers, and more particularly assisteth the ministers of the gospel. We can neither keep our minds sound in the faith, as to the doctrine of it, nor our souls steady in the exercises of faith or love, without the assistance of the Holy Spirit; which yet the Lord giveth to them that ask him, and it abides in them who do not vex, quench, grieve, or resist it.

2 Timothy 1:15

Ver. 15. *This thou knowest:* probably as to some he had a personal knowledge of their apostacy, as to others he knew it by information, which Paul confirmeth.

That all they which are in Asia be turned away from me: it seemeth unreasonable to interpret *all* here of every individual, but many, as all oft signifieth in holy writ. Some interpret it of all the Jewish proselytes; others, of those of Asia who accompanied Paul to Rome, and there, seeing his sufferings, apostatized; others, of many who still abode in Asia, where Timothy now was: these all, or many of them, deserted Paul, either wholly casting off the Christian profession, or withdrawing themselves from communion with Paul, when they saw him a prisoner.

Of whom are Phygellus and Hermogenes; of these two we have no more said in holy writ, and therefore can assert nothing of them with any certainty.

2 Timothy 1:16

Ver. 16. *The Lord give mercy unto the house of Onesiphorus;* whether Onesiphorus was at this time alive, or not, is very doubtful, for he only prays for his family in this text, and saluteth them only, 2Ti 4:19.

For he oft refreshed me; either when he was in Asia, or (which is more probable by reason of what followeth) at Rome, whither he might attend him, or follow him.

And was not ashamed of my chain; and showed kindness to him when he was a prisoner; for which Paul prayeth mercy for his whole family.

2 Timothy 1:17

Ver. 17. *But when he was in Rome, whither he might go upon his private occasions, and, being there, he sought me out very diligently and found me; he made it his business to find out Paul, and rested not until he found him, either at his inn, or in the prison where he was put.*

2 Timothy 1:18

Ver. 18. This would incline us to think that Onesiphorus was yet alive. The term *mercy* he here prays that he may *find of the Lord*, is comprehensive of all good, both corporal and spiritual, which he prays God the Father to grant to this good man, to find from the Lord Jesus Christ in that day when he shall come to judge the quick and the dead; for he had not only ministered to the apostle while he was a prisoner at Rome, but many ways at Ephesus, (where probably this Onesiphorus lived), which Timothy, being there, well knew.

2 Timothy 2:1

Chapter Summary

2Ti 2:1-14 Timothy is exhorted to constancy and perseverance in the discharge of his duty, as a good soldier of Christ, looking for a certain reward of his fatigues and sufferings.

2Ti 2:15,16 to divide the word of truth rightly, and to shun profane and vain babblings.

2Ti 2:17,18 The dangerous error of Hymenaeus and Philetus.

2Ti 2:19 The foundation of God standeth sure.

2Ti 2:20,21 Of vessels honourable and dishonourable.

2Ti 2:22-26 Timothy is taught what to flee, and what to follow, and how the servant of Christ must behave toward all men.

Ver. 1. The sense is either: Show thyself a stout and valiant man, not being affrighted at the dangers that threaten thee in the publishing and defence of the gospel which brings the glad tidings of the grace of Jesus Christ: or: Be thou strong through the gracious influence of Christ Jesus, without which thou canst do nothing.

2 Timothy 2:2

Ver. 2. *And the things that thou hast heard of me among many witnesses;* the doctrine of the gospel which thou hast heard from me, confirmed by the testimony of many of the prophets of old, or, which thou heardest from me committed to thy trust, there being many witnesses present, when thou wert ordained. or set apart to thy office.

The same commit thou to faithful men, who shall be able to teach others also; commit unto others that shall be set apart for the ministry; but let them be such as have an ability to communicate their knowledge to others, and such as thou shalt judge will be faithful to their trust.

2 Timothy 2:3

Ver. 3. *Endure hardness;* in the Greek it is, suffer evils, that is evils of affliction, expect them, and encounter and patiently endure them.

As a good soldier of Jesus Christ; remembering that the life of a minister is not a life of ease and pleasure, but the life of a soldier, whose life is a life of hardship, exposed to numberless hazards and dangers.

2 Timothy 2:4

Ver. 4. Having told Timothy that his life was to be the life of a soldier, in which he would be exposed to many difficulties, and dangers, and hazards, he here mindeth him of the law and custom of soldiers, who being once entered in the muster-roll, use to sequester themselves from other employments in trading, husbandry, or the like, that thereby they might be at the command of their general, or captain, to be called out upon what

service he pleaseth. So he who is a minister of the gospel ought not voluntarily and of choice engage himself in secular employments, but give up himself wholly to the ministerial work, that so he might please the Lord Jesus Christ, who hath chosen him to be his soldier.

2 Timothy 2:5

Ver. 5. And look as it is in the public games in use amongst you, where divers strive by wrestling, fighting, racing, where there is a crown proposed as the prize for those who are the conquerors in the game; they have not that crown set upon their heads, unless they keep to the laws of that game wherein they are exercised. So it is in the spiritual warfare, or contest; there is a far greater reward, even a crown of glory, proposed for such as overcome; but none shall have it, unless those who keep to the laws which God hath made for those who exercise themselves in that spiritual combat.

2 Timothy 2:6

Ver. 6. As the apostle had before compared the minister of the gospel to a soldier, and from thence concluded his duty not to entangle himself unnecessarily in secular employments; and to those that exercised themselves in their public games, and from thence concluded the obligation upon him to keep to the Divine rule in the management of his office, and of himself under the opposition he should meet with; so here he compares him to a husbandman, (as Christ himself had done, Mt 13:1, &c.), either to mind him of his duty, first to look to save his own soul, then the souls of others, or of his advantage, it being the privilege of a husbandman, being the proprietor of the fruits, (if he will), first to eat thereof, thereby intimating the privilege of those who turn many to righteousness, Da 12:3.

2 Timothy 2:7

Ver. 7. *Consider what I say;* weigh these things with thyself in thy own thoughts.

And the Lord give thee understanding in all things; but thou wilt not effectually understand them without a Divine influence, opening thy mind to a comprehension of them, and thy heart to a reception of all these things, and all other things which it is reasonable for thee to know and understand.

2 Timothy 2:8

Ver. 8. The apostle passeth from his former discourse, wherein he had armed Timothy against the afflictions of the gospel, to a discourse about the doctrine of the gospel; and here mentioneth two principal heads of that doctrine, the incarnation of Christ, and his resurrection, which he instanceth in, as more particularly to be remembered and pressed upon Christians, in regard they were those two points of the gospel which were either at that time denied, as that of the incarnation was by the Jews, or he knew would first be opposed; and the latter that which *declared Christ to be the Son of God with power*, Ro 1:4, and upon a faith in which Christians' salvation and consolation much depended, Ro 4:25 8:34; he therefore calls to him especially to *remember that Jesus Christ was of the seed of David*, truly man, and the true Messiah, who was to be the seed of David, (as the Jews themselves confessed): the manhood of Christ, soon after the apostle's times, was denied by the Marcionites and Manichees, &c. And that he *was raised from the dead* deserved Timothy's remembrance, both because upon that depended the great evidence of Christ's Divine nature, and the salvation and consolation of believers.

According to my gospel; this, he saith, was suitable to the doctrine of the gospel which he had preached to them: he calls it his gospel, because committed to his trust to publish; so Ro 2:16, and Ro 16:25, which he expoundeth, Ga 1:11, *the gospel preached of me*: he speaks in the plural number, 1Th 1:5 2Th 2:14; declaring that the gospel was no more his than others' also who were ministers of it.

2 Timothy 2:9

Ver. 9. *Wherein I suffer trouble, as an evil-doer, even unto bonds;* that is,

for which I suffer affliction, as if I were an evil-doer, to that degree that I am put in chains.

But the word of God is not bound; but yet I preach the gospel, or the gospel is preached; though they have restrained me, they are not able to restrain that.

2 Timothy 2:10

Ver. 10. *Therefore I endure all things;* that is, all things which I do endure, reproach, imprisonment, &c., for he had not yet resisted to blood.

For the elect's sakes; as for Christ's sake, to imitate his example, and testify my love to him; so for the sake of those whom God hath chosen to eternal life, that they, seeing my patience and constancy, may be confirmed in the faith of the gospel, and by that means may obtain eternal life, *salvation, with eternal glory, which is to be had in Christ.*

2 Timothy 2:11

Ver. 11. *It is a faithful saying:* see the notes on 1Ti 1:15, and 1Ti 4:9, where we had the same phrase.

For if we be dead with him: we are said to be dead with Christ two ways:

1. By our dying to sin, as he died for sin, Ro 6:5.
2. By our suffering in testimony of the truth, 2Co 4:10, which is that being dead with him which is here mentioned.

We shall also live with him: there is also a twofold living with him, by a rising again to a *newness of life*, Ro 6:5, and hereafter in glory, which latter is here intended.

2 Timothy 2:12

Ver. 12. *If we suffer, we shall also reign with him;* that is, if we suffer for his name's sake, for a constant owning and adherence to his doctrine of faith, or discharge of any trust he hath reposed in us, we shall reign with him in glory.

If we deny him, he also will deny us; but if we, upon prospect of danger, deny his truth, or desert the profession of him, he in the day of judgment will not own us before his Father and the holy angels, Mt 10:33 Mr 8:38 Ro 8:17.

2 Timothy 2:13

Ver. 13. *If we believe not, yet he abideth faithful;* whether we believe or believe not, or whether we be faithful to our trust or be not, yet God will show himself faithful, either to his promises made to them that believe, or to his threatenings denounced against those that believe not.

He cannot deny himself; for it is impossible that he who is truth itself should be otherwise, that were for him to deny himself.

2 Timothy 2:14

Ver. 14. *Of these things put them in remembrance;* that is, put other teachers in remembrance of all these things which I have given thee in charge.

Charging them before the Lord; charging them as in the sight of God, who most certainly observeth and taketh notice of them, and will call them to an account.

That they strive not about words to no profit; that they spend not their time in their pulpits in contests about words which tend to no solid advantage of their hearers.

But to the subverting of the hearers; but may tend to the subversion of them, and the destroying their steadiness in the faith, drawing them into parties and factions, the fruit of which is nothing but envy, and

contentions, and different opinions in matters of faith; as to which it hath been always observed, that the affectation of new phrases hath been introductive of a novelty in opinion.

2 Timothy 2:15

Ver. 15. *Study to show thyself approved unto God;* let it be thy study, not to please men, to get their hum and applause for speaking quaintly, learnedly, or smoothly, but to approve thyself to God, who is thy Master in this work, and whom thou oughtest to serve.

A workman that needeth not to be ashamed; a workman that doth his work so well, and faithfully, that he need not be ashamed, whoever looketh and judgeth upon it.

Rightly dividing the word of truth; ορθοτομουντα, rightly cutting out; we translate it *rightly dividing*: it is not material whether the metaphor be drawn from the priests right cutting out their sacrifices, so as all had their shares in them; or from carpenters cutting out their timber, cutting off the sappy part, and by a right line dividing the other parts; or from cooks, or carvers, or parents rightly dividing a dish of meat among several guests or children; or from those that use to cut out ways; or from husbandmen cutting out furrows, &c. The sense is, rightly handling the word of God, and giving to all their portion. For their notion who would make the sense of it, cutting out a right way for others by thy example, because the word ορθοτομειν sometimes signifies to cut a right way, it no way agreeth to the text, for whatever the verb signifies alone, he is meanly skilled in the Greek that knows not it cannot have that sense, being joined (as here) with τον λογον της αληθειας, the word of truth.

2 Timothy 2:16

Ver. 16. *But shun profane and vain babblings;* by these dishonourable terms the apostle defameth all impertinent discourses in discharge of the ministerial office, such as he had called *fables and endless genealogies, which minister questions, 1Ti 1:4; profane and old wives' fables, 1Ti 4:7*: here he calls them κενοφωνιας, empty, vain, and unprofitable discourses,

which though possibly not profane in themselves, yet were profane as used in the discharge of the ministerial office, where nothing ought to be discoursed but the solid, useful truths of the gospel.

For they will increase unto more ungodliness; these, he saith, will issue at last in errors and ungodliness of life.

2 Timothy 2:17

Ver. 17. *And their word will eat as doth a canker;* in the Greek it is: And their word will have pasture (or place to feed upon) as a gangrene: we have ill translated the word *a canker*, for it signifieth a gangrene; both our English word gangrene and the Latin word are derived from the Greek. There is a great difference between a canker and a gangrene, in the causes of those two diseases, and the nature of them, and the time in which they destroy the body of a man; only they both agree in their infecting the parts contiguous, the canker eating them, the gangrene mortifying them; and for this, the words of erroneous persons are here compared to this disease, because either of them will have something to feed upon; so νομην signifieth, Joh 10:9. Most errors in matters of faith are contagious and infectious; the reason is, because ordinarily an error is broached by some, and entertained by others, in satisfaction to some lust, as favouring some evil desire and inclination of our minds, and so naturally pleaseth those who have the same evil propensions.

Of whom is Hymenaeus and Philetus: of *Hymenaeus* we read before, 1Ti 1:20, there he is joined with Alexander; but not of *Philetus*, nor do we find him further mentioned in holy writ.

2 Timothy 2:18

Ver. 18. *Who concerning the truth have erred;* these two he saith had already erred as to the doctrine of faith, giving heed to profane and vain babblings.

Saying that the resurrection is past already; their particular error was in the business of the resurrection, which they said was past. That there shall

be no resurrection is a very pleasing doctrine to men that have lived sensual lives; those whose lives have been nothing but eating and drinking, do very unwillingly think of dying, but seeing they cannot avoid that, they would gladly there should be no resurrection: so that it was no wonder if such an error as this did spread and mortify like a gangrene. Upon what pretence these men denied the resurrection, we are neither told in holy writ, nor with any certainty by any other authors. Some say, that they held that it was past in the resurrection of Christ, and those mentioned Mt 27:52. Others think they confounded the resurrection with regeneration, and glorification, which they allowed only as to the souls of believers. Others say they maintained no other resurrection than what men have in the procreation of children. Others, that they denied any resurrection but that in baptism. The resurrection of the body was denied by the Sadducees, by these in Paul's time, and afterwards by those that followed, Marcion, Basilides, Valentinus and Apelles, and others. Some in our times also have trodden in their steps, and are still treading (unless they think God will be more kind to those infinite numbers of heathens in the country of the Great Mogul than to Christians; for as to them, they tell us they cannot believe any such thing). Two sorts of men have been guilty of this:

1. The philosophers of the world, that think they must be able with their reason to span all articles of faith.
2. Men of sensual and sottish lives, who having lived like beasts, are willing to believe they shall also die like brutes.

And overthrow the faith of some; those who are tainted with this error do both themselves deny the faith, divers principal articles of which depend upon it, such as the resurrection of Christ, 1Co 15:1-58, and eternal life, &c., and also subvert the faith of others; for whoso can persuade another that there shall be no resurrection, makes him an infidel. Such heretics therefore were never endured to keep any station in the Christian church, it being always judged reasonable, that those who were turned infidels should be turned out of the flock of Christ to their proper herd.

2 Timothy 2:19

Ver. 19. *Nevertheless the foundation of God standeth sure;*

notwithstanding that these two men (possibly of some note in the church of Ephesus) have fallen from the faith, and have been ill instruments to subvert the faith of others, yet God hath a number in the world, who are built upon the rock Christ Jesus, Mt 7:25; these are founded surely,

having this seal, The Lord knoweth them that are his; sealed, and confirmed in their state by the eternal decree and counsel of God, who hath foreknown his elect, both as to their number and perseverance; but God hath from eternity known who are his, and therefore such as truly are so must be kept through faith by his power to salvation, and it is not possible that these should be totally and finally deceived.

And, Let every one that nameth the name of Christ depart from iniquity; and every one that nameth the name of the Lord must depart from the tents of wicked men, who have made shipwreck both of faith and a good conscience. Therefore let not the apostacy of these men be a temptation to thee to think that the church of God may or shall fail; that cannot be, there can be no more lost than the sons of perdition, such as God never knew as his, though they put on a mark of Christianity and godliness, and deceived many. Those who have God's seal upon them, and are of his foundation, shall stand and keep themselves from those damnable errors. Only, to let us know that neither the certainty of God's decree or promise doth excuse our endeavours and using means for obtaining the thing decreed or promised, the apostle puts the verb in the imperative mood: Let him depart, &c.

2 Timothy 2:20

Ver. 20. Look as it is in a great house, there are several vessels, made of several materials, and for several ends and uses; some are made of gold, some of silver, some of wood, some of earth; some made and bought for more noble and honourable uses, others for more vile, base, and dishonourable uses: so it is in the church of God, which is large, and like a great house. In it are many members; some have obtained like precious faith with us, who are as gold tried in the fire, or like silver purified seven times, by the word of God, and his Spirit sitting as a refiner upon their hearts. But all they are not gold or silver who glitter in an outward profession; some of them have earthy, wooden souls, savouring only

sensual things, having nothing of precious faith in them, and are not yet purged from their filthiness, wanting all truth of grace, or sincerity of love. Some, whose work is to honour God, being created to good works, and whose reward will be to be honoured and glorified by him: others, who, by their apostacy from their faith and profession, and by their wicked lives, will dishonour him, and will be eternally rejected by him, as reprobate silver, and sons of perdition.

2 Timothy 2:21

Ver. 21. *If a man therefore purge himself from these;* from these wicked men that subvert the faith of others, or from their wicked opinions and courses.

He shall be a vessel unto honour, sanctified, and meet for the master's use; God will honour him; and he will by it be set apart, and made fit for Christ's use in his church.

And prepared unto every good work; and made fit for every good work; which men are not, while they are either tainted with pernicious, damnable errors relating to the doctrine of faith, or the companions of those fools.

2 Timothy 2:22

Ver. 22. *Flee also youthful lusts:* by *youthful* lusts he means such sinful desires, propensities, and inclinations of mind as are most incident to youth, whether they be lusts of the flesh, or spiritual lusts, such as are the vices of the mind ambition, ostentation, pride, vain-glory, contempt of others, &c.

But follow righteousness; follow justice, or innocency, which wrongeth none, but rendereth to every one his due; or, the righteousness of a holy life.

Faith, which teacheth a soul to receive Divine revelations steadily, without perverse disputings.

Charity, which is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, 1Co 13:4-6.

Peace, with them that call on the Lord out of a pure heart; a union, not with men of corrupt minds and practices, but with all such as serve and worship God purely and sincerely.

2 Timothy 2:23

Ver. 23. It is a precept or caution of the same nature with those, 1Ti 1:4 4:7; and 2Ti 2:16. The repetition of this precept of the apostle four times in these two short Epistles, lets us know how important a thing he judged it, that ministers of the gospel should not spend their time in their discourses to their congregations, in things that tend nothing to the building up of their hearers in faith or holiness, being either old wives' fables, like the stories in the popish legends, or the apocryphal stories of Bel and the Dragon, Tobit and his dog, and the swallows dunging in his eye, &c.; or sifting out genealogies, or vain and impertinent discourses, or idle, fruitless questions, which tend not to edifying, but to satisfy curiosity, and increase strife and ungodliness; which kind of preaching the apostle also had defamed, 1Ti 6:4, as the issue of pride, and ignorance, and dotage, and here he calls such questions *unlearned* in the same sense, because impertinent to the end of preaching. The vanity of human nature, and their non-subjection to the will of God, appeareth much in this, that notwithstanding the unreasonableness of such preaching, and the direct opposition of it to the so often repeated precepts of the apostle, and to Titus, Tit 3:9, and Paul's proposing of his own example to the contrary, 1Co 2:1-4; yet for many years in the times of popery the people were fed with little besides these husks; and too many yet, either out of pride, to show their parts and reading, or ignorance of the mysteries of godliness, and the true end of preaching, or dotage about unprofitable speculations and niceties, can find little better food than these husks for poor people's souls.

2 Timothy 2:24

Ver. 24. He that is *the servant of the Lord* in the work of the ministry, *must*

not μαχεσθαι, fight or strive; he must neither be a striker nor a brawler, neither fight with his hands nor his tongue.

But be gentle unto all men; but show himself to all courteous, of a soft temper, meek and gentle.

Apt to teach, patient: see the notes on 1Ti 3:2,3.

2 Timothy 2:25

Ver. 25. *In meekness instructing those that oppose themselves; without passion better informing such as have sucked in an error, not reviling them, but gently instructing them, and labouring to convince them of their mistake; for all those who for a time may oppose the truth, are not such as never repent, nor do it out of malice or hatred, they may do it out of ignorance and weakness.*

*If God peradventure will give them repentance to the acknowledging of the truth; and God may give them a power, and a heart to repent, and to acknowledge that truth, which they at present oppose; and although this must be God's work, yet he doth it by ministers as his means and instruments, who are to use probable means in order to it; such are not railing and reviling, but meek instructions, and a kind and gentle behaviour to them. A foul-mouthed minister is seldom an instrument to cleanse another's heart. Ver. 25. *And that they may recover themselves;* the Greek word *ανανηψωσιν* properly signifieth to awake out of a drunken sleep. A state of sin is a kind of drunkenness, in which men have lost the use of their reason.*

Out of the snare of the devil; by the snare of the devil he means his temptations, which like snares are set covertly to catch souls.

Who are taken captive by him; εζωγρημενοι signifies persons taken captive in war; in such a miserable captivity are sinners.

At his will; εις το εκεινου θελημα, which we translate at his will, may be as well translated to his will; and so the will of God may be meant, and the whole referred to the first sentence thus, may recover themselves out of

the snare of the devil to the will of God, that is, to embrace and do the will of God; and this is the sense some make of it: but it seems more proper to refer it to the participle, *taken captive*, for that is next it; and so it signifieth the miserable state of sinners, who are captives at the devil's command and will, that if he saith to them, Go, they go; if he saith, Come, they come; if he saith, Do this, they do it.

2 Timothy 3:1

Chapter Summary

2Ti 3:1-5 The apostle foretelleth the evil characters that should appear in the last days.

2Ti 3:6-9 He describeth the enemies of the truth,

2Ti 3:10-13 propoundeth unto Timothy his own example,

2Ti 3:14-17 and exhorteth him to abide in the doctrine he had learned, commending unto him the manifold use of the Holy Scriptures.

Ver. 1. We met with this term, *last days*, 1Ti 4:1, and there said that the Scripture by that term understands all the time

from Christ's ascension to the end of the world. We meet with the

term, Ge 49:1 Isa 2:2 Mic 4:1 Ac 2:17 Heb 1:2 Jas 5:3 2Pe 3:3.

Of these days some are later than others, but it appears by Ac 2:17

Heb 1:2, that that whole period of time is so called.

Perilous times shall come; in the Greek it is, difficult times,

that is, times when it will be difficult for Christians to keep their

lives or estates, or any happy station in the world, with a good

conscience, by reason of the plenty of ill men that should live in

those times, and make them so difficult.

2 Timothy 3:2

Ver. 2. *For men shall be lovers of their own selves;* that is, the generality of men shall be persons that will neither love God nor men, in comparison with themselves; charity, which seeketh not her own, shall wax cold, men shall be wholly for themselves.

Covetous; lovers of silver immoderately, so as they will get it any way, and when they have it will be as sordidly tenacious of it.

Boasters; vaunting of themselves, vain-glorious, boasting of what they have not.

Proud; lifted up in an opinion of themselves.

Blasphemers; speaking evil of God and men.

Disobedient to parents; stubborn and rebellious against those that bare them.

Unthankful, both to God and men, for kindnesses received from either.

Unholy; profane and impure.

2 Timothy 3:3

Ver. 3. *Without natural affection;* having no kindness for such as nature obligeth them to love and honour.

Truce-breakers; men that will be held by no bonds or leagues. Or rather, implacable; so we translate the same Greek word, Ro 1:31; men so full of malice that they will admit no terms or covenants of peace.

False accusers; Greek, devils, venting their malice by informing against and accusing others, without any regard to truth.

Incontinent; intemperate, drunkards, gluttons, unclean persons, &c.

Fierce; men without any gentleness, cruel.

Despisers of those that are good; men that have no kindness for any good men, haters of them.

2 Timothy 3:4

Ver. 4. Traitors; προδοται signifies the betraying of any trust, or a falsehood to any person to whom we are obliged. It is in Scripture applied to Judas, Lu 6:16, and to the Jews that crucified Christ, Ac 7:52. The verb whence it derives is by authors applied to persons, places, and causes: it signifies that in the latter times there should be a general falsehood amongst men; see Mt 10:21; falsehood towards their superiors, their relation, profession, &c.

Heady; rash, inconsiderate.

High-minded; blown up as bladders with an opinion of their own deserts.

Lovers of pleasures more than lovers of God; voluptuous men, not using what God hath given them with a moderate satisfaction and delight in them, but contrary to God's commandments, and thereby showing that they have more love for the gratification of their sensitive appetite than the pleasing of God.

2 Timothy 3:5

Ver. 5. Having a form of godliness: a form here is the same with a mask, or vizard, or appearance, an accidental form, opposed to substance and reality. It signifieth that in the latter times there should be many such as owned themselves Christians, and pretended to a right way of worshipping God, to be the church, the only church of God.

But denying the power thereof; but in practice, though not in words, denying all substantial godliness, which lieth not in assuming the empty name of Christians, and making a profession, but lies in truth, righteousness, love and peace, self-denial, mortifying our members; it being a thing attended with life and power, a man being no more a Christian than he acts and lives like a Christian.

From such turn away; from such kind of professors as were before described, the apostle willeth Timothy to *turn away*, both as to having any church fellowship or communion, or any intimacy of converse with them.

2 Timothy 3:6

Ver. 6. *For of this sort are they which creep into houses;* who do not only privily enter in at the doors of houses, but pierce into the secrets of them, making it their business to pry into all families, *and lead captive silly women,* and take their advantages upon women, (the weaker sex), and not the wisest of them, but *γυναικαρια*, the diminutive word, is used to vilify; the little despicable women, of no judgment in sound religion, whom they by their tongues and pleasing errors make their captives.

Laden with sins; nor do they deal with the most pious and honest women, but such as are laden with the guilt of much sin; *led away with divers lusts;* and who, being possessed of divers sinful inclinations, not only lusts of the flesh, but any other, such as pride, &c., are easily led away; lust always smoothing the way for such errors as will be principles to justify it against the reflections of conscience. Their vices, rather than sex, made them easily seduced.

2 Timothy 3:7

Ver. 7. Women that pretend to be *ever learning* the truth, but cannot obtain of their lusts a leave to acknowledge the truth in their practice. The word is *επιγνωσιν*, which rather signifies a practical acknowledgment than a notional knowledge.

2 Timothy 3:8

Ver. 8. Concerning this resistance of Moses by *Jannes and Jambres*, the Holy Scripture saith nothing but in this text. It is said by interpreters, that they were two brethren, the chief of Pharaoh's magicians, who opposed Moses in the miracles he wrought, Ex 7:11, whose names might be known in Paul's time by tradition, or the public writings of the Jews.

So do these also resist the truth; so will corrupt teachers under the gospel resist the truth of the gospel published by Christ's ministers.

Men of corrupt minds; men whose hearts are corrupted with sordid lusts.

Reprobate concerning the faith; αδοκιμοι of no sound judgment as to the doctrine of faith, or not approved of God, or good men, as to their sentiments about our faith.

2 Timothy 3:9

Ver. 9. *But they shall proceed no further;* God will preserve those in his church that are sincere; though they may captivate a few poor, ignorant women, they shall have no great success.

For their folly shall be made manifest unto all men; for God will in his providence so order it, that their folly or madness shall appear to all, and their party shall decline. The Divine Providence, that governs all things by the invincible light of truth, discovers and confounds the most specious and subtle seducers in his own time. And this prediction of the apostle was exactly fulfilled with respect to those primitive seducers. As theirs also was; as God by his providence laid open Jannes and Jambres.

2 Timothy 3:10

Ver. 10. *But thou hast fully known my doctrine:* our translation here seemeth a little strange, for the Greek is: Thou hast diligently followed me in doctrine, εὐ δε παρηκολουθηδας μου τη διδασκαλια that is: Thou wert in my company, thou wert a follower of me, and so must know what doctrine I preached; what *manner of life I lived;* what my *purpose,* whole scope and design, was; what *faith* I taught and professed; what *long-suffering* I used, both towards my malicious adversaries and my weaker brethren; what *charity* or love I showed towards all men, whether friends or foes; what *patience* I showed in bearing injuries.

2 Timothy 3:11

Ver. 11. What *persecutions* for the preaching of the gospel I was under; what *afflictions* I met with at *Antioch* in Pisidia, Ac 13:14,45,50; at *Iconium*, whither he went from Pisidia; of the afflictions he met with there also, read Ac 14:1-28.

At Lystra; what persecutions I endured: the apostle went from Iconium to Lystra,

Ac 14:6, there also he was persecuted, Ac 14:19. Now it seemeth that in all these motions Timothy was in Paul's company and a follower of him, so as he was a witness to all; which assureth us that though we first read of Timothy. Ac 16:3, when he was circumcised, yet Paul knew him before.

But out of them all the Lord delivered me; yet God delivered Paul from all these, and that Timothy, being all that time in company with Paul, knew; from whence the apostle would have him take courage, exercise patience under suffering for such preaching and such living, being assured that God would deliver him also, preaching the same truth, and living the same holy life, though he met with the same troubles, persecutions, and afflictions.

2 Timothy 3:12

Ver. 12. Such is the disposal of Divine Providence, such the malice of the men in the world, that though not every individual person, yet it is the usual lot of them who will keep a pure faith and a good conscience, to suffer persecution in some kind or other, either in their persons, or reputation, or estates. Men may live profanely, or may be morally honest men, and be safe enough; but if they will profess faith in Christ, or love to him in keeping his commandments, they will be exposed to troubles: the world will not endure men to live in peace, that will not live as they live, and believe as they believe.

2 Timothy 3:13

Ver. 13. Neither do thou expect that the times should mend, for men that are given up to their lusts and γοητες, such as go about to deceive others, will grow worse and worse, as the world groweth older, both in their endeavours to deceive, and in their malice and hatred to those that oppose them.

Deceiving, and being deceived; deceiving others, and being left by the just judgment of God to deceive and ruin their own souls.

2 Timothy 3:14

Ver. 14. *But continue thou in the things which thou hast learned;* in the doctrines relating to faith, and the precepts relating to thy life as a minister, or as a Christian.

And hast been assured of; and hast assented to steadily, hitherto believing them.

Knowing of whom thou hast learned them; remembering that thou hast learned them of me the apostle of our Lord Jesus Christ, which is the same as from Christ himself.

2 Timothy 3:15

Ver. 15. *And that from a child;* from thy infancy, by the instruction of thy mother Eunice, and thy grandmother Lois, 2Ti 1:5.

Thou hast known the Holy Scriptures; thou hast had a notion of the writings of Moses and the prophets, the Holy Scriptures of the Old Testament, for at this time no others were written.

Which are able to make thee wise unto salvation; which Holy Scriptures (without the help of the writings of Plato or Pythagoras, or any other pagan philosophers) have in them a sufficiency of doctrine to make thee, or any other, wise enough to get to heaven.

Through faith which is in Christ Jesus; but not without a faith in Christ Jesus, receiving him as thy and their Saviour, besides a faith assenting and agreeing to those holy writings as the revelation of the Divine will.

2 Timothy 3:16

Ver. 16. *All Scripture is given by inspiration of God:* Scripture signifies no more than writing; some therefore translate this text thus: All Scripture which is inspired of God; not all writings, but all the books of the Old Testament, is θεοπνευστος. This is expounded by Peter, 2Pe 1:21: *For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. And is profitable for doctrine;* and it is profitable to instruct us in all propositions of truth which we need believe in order to salvation.

For reproof; ελεγχον, to convince us either of any truth, that we may believe it without any hesitation, or of any sin, that we may be humbled for it, without any extenuation.

For correction; for reproof, or correction, or reformation, to reprove us in what we are to be reprov'd, to correct us in any error, to show us the way to bring us to rights and to reform us.

For instruction in righteousness; to instruct us in the true righteousness, in which we must appear before God; for in it the righteousness of God is revealed from faith to faith, Ro 1:17.

2 Timothy 3:17

Ver. 17. *That the man of God may be perfect; that both ministers and all godly men may be as perfect as they can be in the state of mortality, fitted for the duties of their several callings and places.*

Thoroughly furnished unto all good works; and be prepared to every work which is good, acceptable and well-pleasing unto God, whether it be a work of piety, or justice and charity. The Scripture, as to all, is so full a direction, that Christians need not go down to the Philistines to whet their tools, nor be beholden to unwritten traditions, or to the writings of pagan philosophers, for directions what to do, how to worship God, or manage any part of their conversation, either as to their general calling, or as to their particular relations.

2 Timothy 4:1

Chapter Summary

2Ti 4:1-5 Paul giveth Timothy a solemn charge to do his duty with all care and diligence,
2Ti 4:6-8 certifieth him of his approaching end, and of the glorious prospect he had in view.
2Ti 4:9-13 He desireth him to hasten his coming, and to bring Mark with him, and certain other things,
2Ti 4:14,15 warneth him to beware of Alexander,
2Ti 4:16-18 informeth him what had befallen him at his first apology,
2Ti 4:19-22 and concludeth with salutations, and a benediction.

Ver. 1. *I charge thee therefore before God,* who seeth and observeth what thou doest, and will one day call thee to account for thy discharge of thy ministry.

And the Lord Jesus Christ, who shall judge the quick and the dead; and before the Son of God, the Lord Jesus Christ, whom thou hast more reason to regard, not only because he is thy Master, and thou his servant, in a special sense, but because he is to be thy Judge also, for he shall be the Judge, as of those that are dead before his coming, so of those also who shall be alive at his coming, 1Co 15:52 1Th 4:15,17.

At his appearing and his kingdom; when he shall appear the second time, and set up his kingdom of glory, delivering up his mediatory kingdom to this Father. I charge thee, as in the presence of God and this Christ, or as thou hast a regard to God and to this Christ, and fearest the angry face of this Judge, or believest his second coming, or expectest a share in his kingdom of glory: a most severe obtestation, charge, or adjuration. What is that duty which is ushered in in so solemn a manner? It followeth. (See Poole on "2Ti 4:2").

2 Timothy 4:2

Ver. 2. *Preach;* proclaim like a herald, cry like a common crier in the hearing of a multitude. Thus God to Isaiah, Isa 58:1: *Cry aloud, spare not, lift up thy voice like a trumpet. The word; the word of truth, Isa 2:15, or the gospel, called *the word* by way of emphasis: see Mt 4:23 24:14 Mr 1:14 13:10 16:15. The word of God, not old wives' fables, endless genealogies, perverse disputings, unedifying questions, &c. This precept reflects upon unpreaching ministers, and impertinent, vain preachers.*

Be instant; be earnest and diligent. This reflects upon a cold and perfunctory preaching. God bid Isaiah *cry aloud, lift up his voice like a trumpet*. Sinners are like deaf adders.

In season, out of season; that is, at all times, not on the Lord's days only, but any other time when thou hast opportunity; not in times when thou mayst do it with safety, but when the wisdom of the flesh tells thee it is *out*

of season. This reflects upon such as preach rarely, and consult their flesh, whether they should perform it at all, or no.

Reprove; ἐλεγζον, convince such as gainsay the truth.

Rebuke all sinners, all that live an ill life. This reflects upon those effeminate preachers, against whom Ezekiel denounced the *woe*, Eze 13:18, *that sew pillows to all armholes;* that prophesy smooth things instead of the right things of the word.

Exhort; persuade or comfort, (the word signifies both), as thou seest occasion.

With all longsuffering; but do what thou doest prudently, with meekness. God needeth not thy passion, though he makes use of thy art in instruction.

And doctrine; do it so as to join instruction with thy reproof. This reflects upon flattering, fawning, unfaithful preachers, and such as vent their own passion, rather than pursue their due end for instruction and reformation of souls.

2 Timothy 4:3

Ver. 3. *For the time will come;* this time always was, (as appears by the writings of the prophets), but it will come more and more; as the world grows older, it will grow more mad.

When they, very many that shall live in the world, yea, in the bosom of the church, *will not endure sound doctrine,* will not endure that preaching which hath any soundness in it, or is of any tendency, life, power, or efficacy, to recover their souls from the diseases of sin and lusts.

But after their own lusts, but in favour of their own lusts, and to secure their satisfaction in them, *shall they heap to themselves teachers,* will be finding out teachers, not according to God's, but to their own hearts; and there will be plenty of them to be found, they shall *heap* them up, choosing them without any judgment, regarding nothing but whether they will not be smart upon their lusts.

Having itching ears; for their ears itch, and they must have those that will scratch them. The disease of lust in their souls brings forth an itch in their ears, that they will have a mind to hear only such as will by scratching please them.

2 Timothy 4:4

Ver. 4. *And they shall turn away their ears from the truth;* either in contempt, or scorn of it, as being delivered in too plain notions or style; or through impatience, not enduring their lusts should be touched, and the evil of their ways showed them.

And shall be turned unto fables; delighting to hear fables, any idle stories, or impertinent discourses, provided they touch not their lusts. *Missa non mordet,* The mass will not bite, was an old saying of the popish faction.

2 Timothy 4:5

Ver. 5. *But watch thou in all things, endure afflictions:* watching implieth:

1. A negation of sleep.
2. An industrious keeping ourselves awake for some end.

Keep thyself from all sin, and from all idleness and laziness, and do this industriously, that thou mayst honour God in thy work.

Do the work of an evangelist; for thy work is a great work, the work of one who is to publish the gospel; or of one who is left by me the apostle of Christ to settle the church which I have laid the foundation of, Ac 21:8 Eph 4:11.

Make full proof of thy ministry; make a full proof unto others of thy faithfulness in thy ministerial office and employment.

2 Timothy 4:6

Ver. 6. *For I am now ready to be offered;* σπενδομαι, the word properly signifieth to be offered as a drink-offering, which was offered by being poured out. Some say that σπενδομαι is only used to signify such offerings whereby some covenant was confirmed; so as it not only signifieth that Paul was sensible that he should die a violent death, but that his death should be an establishment and confirmation of the doctrine of the gospel which he had preached, that he should be *offered upon the sacrifice and service of their faith*, as he speaketh, Php 2:17, where the same word is used. A learned author thinks it is there used in a little different sense, there as an accession to the sacrifice, here as a preparation to it, they being wont to prepare their sacrifice by pouring wine upon it; which possibly guided our translators to translate it here, *I am ready to be offered. And the time of my departure is at hand;* αναλυσεως we translate it *departure*, it properly signifieth resolution, because in death we are resolved into dust, from whence we are. If any ask how Paul knew that the time of his death was so near; *Answer:* He might know it by revelation from God, or from his observation of Nero's temper, malice, or behaviour toward him.

2 Timothy 4:7

Ver. 7. *I have fought a good fight;* my life hath been a military life, but I have not fought the evil fights of ambitious or quarrelsome men: my fighting hath been the good and noble fight of faith, a fight with the world, the flesh, and the devil, a contending for the faith delivered to the saints, a maintaining the lustings of the Spirit against the flesh, a warring with spiritual wickednesses in high places.

I have finished my course; God appointed me a race to run, as a Christian, as an apostle and minister of Christ; I have now finished it.

I have kept the faith; I have kept the doctrine of faith, upholding and maintaining it in and by my ministry; and I have lived in the exercise of the grace of faith.

2 Timothy 4:8

Ver. 8. *Henceforth there is laid up for me;* as to what remains for me, (so the word *λοιπον* signifies, not *henceforth*, as we translate it), there is prepared, and in safe keeping for me, Col 1:5; or, there is appointed for me: see Heb 9:27.

A crown; another kind of crown than what the conquerors used to have in the Grecian games; a high and great reward, a glory with which my whole man shall be encompassed, as a man's head is with a crown.

Of righteousness; the purchase of Christ's righteousness, and an ample reward of mine also, the giving out of which also will be the effect of God's truth and justice, 1Jo 1:9.

Which the Lord, the righteous judge; and Jesus Christ, who in this shall show himself a righteous judge, *shall give it me* of his free mercy, for all I have done hath not merited it, *at that day*, at the day of judgment; my soul shall have it at my dissolution, my whole man in the resurrection.

And not to me only, but unto all them also that love his appearing; nor is this crown my particular reward, but if any persons so lead their lives in this world, as that they can desire and be pleased with the thoughts and hopes of the second coming of Christ to judgment, Christ will give them also the same reward.

2 Timothy 4:9

Ver. 9. To Rome, where Paul was at this time a prisoner. It appears from Php 2:19, that Timothy did go to Paul at Rome, according to this desire of his, and was with him while a prisoner there.

2 Timothy 4:10

Ver. 10. He showeth the reason why he desired Timothy to come to him, because most of those who were with him were gone.

For Demas hath forsaken me; some think this Demas is Demetrius, mentioned 3Jo 1:12, the name being only shortened. He was at Rome with Paul some time, Col 4:14. Some make a question, whether Demas