

ing or giving to others is to "give to him that needeth" (Ephesians 4: 28). Further than that they are permitted to use their wealth in promoting such "good works" as will be beneficial to mankind in general. Of course if the rich men are Christians, they should use their wealth in advancing the cause of Christ in such situations that require financial support.

Verse 19. If a rich disciple will use his wealth as described in the preceding two verses, he will be "laying up for himself treasures in heaven" (Matthew 6: 20), in that by such use of his earthly possessions he will gain the friendship of God and Christ, who will admit him into their home at the judgment (Luke 16: 9). Such a preparation for the future is figuratively called a *good foundation*, and it promises an actual reward of *eternal life*.

Verse 20. Timothy had been entrusted with the Gospel, and he is exhorted to *keep* (guard) it by avoiding *profane and vain* (empty and useless) *babblings*. Science is from the same word as "knowledge," hence there is no such thing as false science, but error is often falsely called science.

Verse 21. If a man professes to believe this falsely-called science, it logically will lead him from the faith, which is based on the truth from the Lord.

2 Timothy 1

Verse 1. Paul began his first epistle to Timothy by saying his apostleship was by the commandment of God and Christ. This one begins by saying it is by the will of God; hence a command of God is an expression of His will. In the other he says Christ is our hope, and in this he says it is according to the promise of life in Christ. The general thought in each place is the same as in the other.

Verse 2. *My dearly beloved son*. The last word is from *huios*, and it is explained in detail at 1 Timothy 1: 2. The salutation or good wishes expressed here are virtually repeated in all of Paul's epistles, and are commented upon at 1 Corinthians 1: 3.

Verse 3. *Serve from my forefathers* means he had been a servant of God all his life, and that he had served Him according to what they had taught him. *Pure conscience* denotes that Paul had always done what he thought was right. Since we know that he did grievous wrong when he was persecuting Christians, we should under-

stand that it is not enough just to be conscientious, but the conscience must act in harmony with faith which is produced by the word of God. (See Romans 10: 17 and 1 Timothy 1: 19.) Paul *thanked God* for his favorable remembrance of Timothy, so that he offered daily prayers concerning him.

Verse 4. *Mindful of thy tears* refers to some occasion when they had to separate. Since no definite information is available as to when it was, we must be satisfied with the thought that Timothy had a tender feeling for Paul as his father in the Gospel. The memory of those tears made Paul likewise to have a longing to see again his own "beloved son."

Verse 5. *Unfeigned faith* means one that is sincere and not merely a pretended one. Faith cannot be inherited, but it can be induced by righteous parents or other relatives. Paul attributes the faith of Timothy (at least in part) to the influence of his mother and grandmother. There is a lesson in the case for all parents, to encourage them in training up their children in the way they should go.

Verse 6. Timothy is here told to *stir up the gift*, and in 1 Timothy 4: 14 it is "neglect not" the gift. Both phrases mean the same, for if a man stirs up a gift, he certainly will not neglect it. This was not the gift of inspiration, for such a gift could not be stirred up. An inspired man speaks or writes "as the Spirit gives him utterance" (Acts 2: 4). This gift, whatever it was, came to Timothy by the laying on of the hands of Paul, with endorsement of elders. (See Comments at 1 Timothy 4: 14.)

Verse 7. The word *fear* is from an original here that is always used in a bad sense, meaning "timidity, fearfulness, cowardice."—Thayer. Christians do not need to have such feelings, for God wishes them to be "strong in the Lord and the power of his might" (Ephesians 6: 10). The *love* considered in this passage is a sincere desire to do that which will be beneficial for others, even though it might require some unpleasant reproof. Such service would call for good judgment or discretion, which is the meaning of *a sound mind*.

Verse 8. Timothy was still at Ephesus where there had been much encountering with false teachers. Under such conditions it was appropriate that Paul exhort him not to be ashamed to bear *testimony* (declare

the evidences in favor of) for Christ. *Nor of me his prisoner.* Paul was in Rome when he wrote this epistle, having been arrested and brought into the jurisdiction of Nero Caesar the second time. Timothy was urged not to be backward about pressing the claims of the Gospel upon the people, even though the great apostle was at the time a prisoner for that very Cause. *His prisoner* means that Paul was being held in chains because of his devotion to Christ. To be a *partaker* denotes that he should be willing to endure similar persecutions for the sake of Christ, and in so doing he would be having fellowship with the apostle. *According to the power of God.* Romans 1: 16 says that the Gospel is the "power" of God unto salvation, and it is from the same Greek word as the one in our verse. Hence a sincere belief in the Gospel will enable one to meet and overcome all persecutions for His sake.

Verse 9. *Who hath saved us* refers to God, because he is the source of all good things, and who arranged this salvation through his Son. *Before the world began.* The Englishman's Greek New Testament renders this phrase, "before the ages of time." Moffatt renders it, "ages ago." The idea could well be expressed by saying that God had the plan of salvation decided upon before anyone else even heard about it. The plan did not predestinate any certain persons to salvation, but God did determine to save all who would accept the *holy calling* when it was given to them. And while all who accept the call on its divine terms will be saved, it will not be on the merit of works performed, for man cannot do anything to "earn" salvation. The whole arrangement is based on the grace (unmerited favor) of God, and made possible through the sacrifice of Christ upon the cross.

Verse 10. The plan of salvation through Christ was not fully revealed to man for ages, even after some of its preliminaries were being arranged with certain special servants (Matthew 13: 17; Ephesians 3: 5; 1 Peter 1: 12). But when Jesus came to the earth he opened up the complete plan, which began with His death and resurrection. These are the facts of the Gospel (1 Corinthians 15: 1-4), and when they occurred, the hope of *life and immortality* was brought to light—was revealed to the world.

Verse 11. After the facts of the Gospel had taken place, they had to be

made known to mankind, in order that they might be heard of and believed (Romans 10: 14). For this purpose Paul was appointed as one of the preachers as stated in the passage just cited. But a mere preacher could not spread the good news without being sent with power to speak with inspiration, as Romans 10: 15 declares, hence Paul now states that he was appointed to be an *apostle*, which is defined in the lexicon as, "a delegate, messenger, one sent forth with orders." *Teacher of the Gentiles.* All nations were to be offered the blessings of the Gospel, but Paul was chosen by the Lord to be sent especially to the Gentiles (Acts 9: 15; Ephesians 3: 8; 1 Timothy 2: 7).

Verse 12. *For the which cause I also suffer.* It might seem strange that a man would be persecuted for preaching the good news of salvation. The mere fact of offering salvation was not what brought persecution to Paul, but it was because he claimed that it was obtained through Christ. The Jews were the ones who caused the persecutions, because they had rejected Christ and disliked all men who professed faith in Him. In Acts 4: 2 the Jews did not all object to the preaching of a resurrection (some of them professed to believe in it themselves), but it was because it was being preached "through Jesus." *I am not ashamed.* Paul's confidence amidst persecutions is because of the knowledge he has of Christ in whom he believes. Paul had committed his entire interests of soul and body into the care and keeping of Christ, and he firmly believes that it is all in good hands. *Against (or until) that day* means the day of judgment. It is often referred to in such indefinite language because of the unequalled importance of it, for which reason it needs no other specification.

Verse 13. *Form* means pattern or example, and *sound* denotes a condition of good health. The verse means for Timothy to adhere to the pattern of (spiritually) healthy words which he had received from Paul. He was to maintain such a course in *faith* and *love*. He should do so because he believed them and because he had *love* (interest in the welfare of all) in his heart. All of these motives were desirable and possible *in Christ Jesus*.

Verse 14. *That good thing* refers to the "faith" that is mentioned in the preceding verse. Timothy was to *keep* it by *holding fast* to it and exposing any false teaching that might be attempted against it. The Holy Ghost

(or Spirit) is in the church or body of Christ, and all faithful members of that body are made strong by the comforting influence of the divine Guest.

Verse 15. Regardless of whether this refers to residents of Asia, or former professed friends of Paul, the significant fact is that he was deserted in the midst of his persecutions for the cause of Christ. Such treatment was to be expected, for Jesus taught his disciples while he was with them that they would be hated for His sake (Matthew 10: 22; 24: 9), and Paul teaches the same thing in chapter 3: 12 of this epistle. Nothing more is known of Phygellus and Hermogenes than is stated here. Paul's specifying them among the large number who had turned against him, indicates that they had been especially active in opposing the apostle's work.

Verse 16. According to Funk and Wagnalls New Standard Bible Dictionary, Onesiphorus was a former resident of Ephesus, but his household only is mentioned directly in this verse, also in chapter 4: 19. This indicates that he was dead at the time this epistle was written, but his memory was to be honored by well-wishing for his family. While he was living he often *refreshed* the apostle. That word is from *ANAPSUCHO*, which Thayer defines, "to refresh," then he explains it to mean, "one's spirit, by fellowship, consolation, kindnesses." Robinson defines it, "to refresh, to cheer." Such ministrations could be accomplished by either the bestowal of bodily needs, or by words of cheer, or both. *Not ashamed of my chain.* Paul was literally fastened by a chain and was under sentence of death. But Onesiphorus did not let that keep him from showing friendship for the apostle, as some others might do according to Mark 8: 38; being ashamed of a disciple of Christ is counted as being against Him (Matthew 25: 45).

Verse 17. Onesiphorus "proved his faith by his works" in that his interest in Paul was not profession only. He could have contributed material refreshment to him while absent, by sending necessities of life to him. Such a service would not have exposed him to danger for his life or to shame of being a friend to a prisoner in chains, had he been unwilling to suffer any inconvenience to himself. But his interest in and devotion to Paul was more intense than that as we shall see. When he had occasion to be in

Rome, he made diligent inquiry until he contacted the apostle, so as to give him the comfort of his presence.

Verse 18. *That day* is commented upon at verse 12. The reward prayed for on behalf of the faithful brother was to be given at the day of judgment. This is especially significant if he was dead at the time of this epistle according to verse 16. Paul refers to some kindnesses that he bestowed upon him while he yet lived and the apostle was at Ephesus, Timothy also being in that city at the same time.

2 Timothy 2

Verse 1. See comments at 1 Timothy 1: 2 for explanation of *son*. Being a pupil of Paul, his teacher was desirous that he do the good work that was entrusted to him (1 Timothy 1: 3, 4). Grace is the unmerited favor of the Lord, but it may be obtained by faithfulness to His cause. Timothy is directed to be strong in that favor, and that can be accomplished by properly handling the inspired truths that His apostle has communicated to his "son."

Verse 2. Timothy was not an inspired man, but had to receive instructions from Paul or others who were inspired. The *witnesses* evidently included those referred to in 1 Timothy 4: 14 and 6: 12. It is true also that the truths about the divinity and authority of Jesus that Paul had declared to Timothy, had been attested by many who could speak from personal knowledge. With such an array of basic support, Timothy should be fully persuaded of their genuineness, and of their right to be transmitted to others. Hence Paul instructs him to commit them to *faithful* or trustworthy men, not to men of ambition for prominence but perhaps lacking in sincere interest. These faithful men thus equipped with the truths coming to them from Paul through Timothy, would be able to teach others in the principles of the Gospel.

Verse 3. A good soldier is one who is willing to endure *hardness* or hardships on behalf of his country. He cannot always be resting in the comfort of his own camp, but must be out on the firing line before the enemy. Likewise the soldier of the cross must face the many persecutions as he battles against the enemies of the Lord.

Verse 4. There are two applications of this verse, a specific and a general

one. The former is concerning a person like Timothy who has gone into the special "work of an evangelist" (chapter 4: 5). Such a person must give his entire attention to that work, not being involved in temporal affairs. The latter is applied to all Christians, and pertains to matters that would interfere with the kind of personal conduct a true disciple of Christ should practice. Specifications would be too numerous to mention in this space, but any kind of occupation, whether it is right or wrong of itself, that will prevent a disciple from doing his duty, would constitute the entangling affairs mentioned in this verse.

Verse 5. The apostle takes up another subject for the purpose of illustration, and that is the athletic performances that were popular in those days. *Strive for masteries* is rendered "contend in the games" by the Englishman's Greek New Testament. It is the same exercise mentioned in 1 Corinthians 9: 25 and commented upon in that place. In those games there were certain rules that the contestants were required to observe, and if they did not *strive* according to the rules, they were denied the prize even though they appeared to have outdone their rivals. The lesson is that in the great contest where the crown of eternal life is the goal, no one will receive that prize unless he complies with the rules. Of course those regulations have been laid down by the Lord, and they are recorded in the New Testament (John 12: 48; Matthew 7: 21). As in the case of the temporal contests, no matter how earnestly a professed contestant labors for the prize of salvation, his earnestness will not count unless it is guided by the law of Christ. Such "zeal" will be unavailing because it is "not according to knowledge" of the authorized rules prescribed by the "righteousness of God" (Romans 10: 1-3).

Verse 6. According to the Greek text, the words of this verse should be arranged as follows: "The husbandman must labor before partaking of the fruits." This is both scriptural and logical, for no man can expect to partake of the fruits of the ground, until after he has labored to produce them. Likewise no one may expect to reap eternal life unless he first sows the proper seed for such a harvest (Galatians 6: 7, 8).

Verse 7. The Lord gives things in various ways; sometimes direct and sometimes through the agency of an-

other. In the present case, He will give Timothy understanding of the proper application of his duties by considering what Paul says to him. *Consider* is defined by Thayer, "to think upon, heed, ponder, consider." The simplest statement may convey no proper meaning to one if he treats it with indifference. For this reason Timothy was also told to "give attendance" to reading, etc. (1 Timothy 4: 13). The ancient Israelites failed to know what they could have known, because they did not "consider" what the Lord said unto them. "Israel doth not know, my people doth not consider" (Isaiah 1: 3). Furthermore, Paul named a large number of important subjects, then exhorted the brethren to "think on these things" (Philippians 4: 8).

Verse 8. Among the things Timothy was to *consider* and *remember* was the great fact of the story of Christ. He was of the seed of David—was a lineal descendant of the ancient patriarch, yet that relationship did not keep Him from dying. In truth, He was predestined to die in harmony with the aims of that lineage. His death was not permanent, however, for his resurrection was accomplished which was the final fact of the Gospel. Paul calls it *my Gospel* with the meaning of saying "the Gospel which I preach." He words it in that very way at 1 Corinthians 15: 1.

Verse 9. *Wherein* means for which cause Paul was in trouble, being falsely accused as an evildoer. *Even unto bonds* is literal, for he was fastened to a real chain as a prisoner held for execution. *Word of God is not bound*. The exact date set for the slaying of Paul is not stated, and we do not know whether he was informed of it. However, he was still able to tell the story of Jesus to those who came within the sound of his voice, and to write it as he is doing in this epistle, which is the reason he said the word was not bound. That is not the only sense in which the word of the Lord cannot be bound. Others who received it, and especially those who learned that Paul was being persecuted because of his devotion to it, would be thereby roused to speak out boldly on its behalf (Philippians 1: 12-14).

Verse 10. The over-all meaning of *elect* is given in Thayer's lexicon as, "picked out, chosen." All special meanings, such as who does the choosing and on what condition the choice is

made, must be determined in each case by the connection in which it is used. In the present passage it means those whom God has chosen as heirs of salvation, because they have complied with the terms that He has made known to man. Each disciple must work out his own salvation (Philippians 2: 12), but he can be greatly assisted in that conflict by the co-operation of others who likewise are engaged in the struggle. Such encouragement is especially helpful when it comes from one who has "borne the brunt of battle" as Paul has been doing. Hence he says he is enduring his sufferings for their sakes, to the end they may win the reward of salvation made possible only through Christ. *Eternal glory* signifies that which will be enjoyed by the residents of Heaven, in contrast with the glitter and tinsel of this world which will soon fade away.

Verse 11. *A faithful saying* is one that is based on the truth. An example of such a saying is that now expressed, namely, that the dead in Christ shall also live with him. Of course this means in a figurative or spiritual sense, for all mankind whether good or bad will live bodily at the resurrection (John 5: 28, 29). But those who die to sin by obedience (Romans 6: 7, 11, 17, 18), will enjoy the life referred to.

Verse 12. *Reign with* is from *SUMBASILEUO*, which Thayer defines, "to reign together." Since Christ is the sole king in the realm of religious government (Matthew 28: 18; Ephesians 1: 22, 23), we know this reigning is not in the sense of sharing in His authoritative rule. Thayer explains his definition as follows: "Figuratively to possess supreme honor, liberty, blessedness, with one in the kingdom of God." But Christians are expected to "take the bitter with the sweet." Christ had to suffer to establish his kingdom, hence the citizens must be willing to share in the persecutions heaped upon the kingdom by the enemy. To refuse to endure sufferings for the sake of Christ, is equivalent to denying or disowning Him. Those who do such an unworthy thing will be disowned by the Lord; not only in this world but in that to come (Mark 8: 38).

Verse 13. Unbelief on the part of man is here put as a contrast with the faithfulness of God. This is hardly a clear presentation of the subject, for it is inappropriate to speak of God either as believing or disbelieving; He

knows everything. When the faithfulness of God is mentioned it means that He is always true to his word. This verse means, then, that regardless of whether man believes on the Lord or not, he will maintain his divinity and will make all divine declarations come true. Since God cannot lie (Titus 1: 2), it would be impossible for Him to deny or disown his personal divinity and eternal existence.

Verse 14. Timothy was left in Ephesus to guard the truth against false teachers (1 Timothy 1: 3). He is still there and the same kind of instruction is repeated in this verse. *These things* are the facts and truths in the preceding verses. *Charging them* means he is to insist earnestly and religiously *before the Lord*. Let them know that all they do and say is known to Him. *Strive not* denotes they should not spend their time disputing over unprofitable words. Such contentions do no one any good, but rather result in *subverting* the hearers. The italicized word is from the Greek word *KATASTROPHE* which Thayer defines, "overthrow, destruction." We know how serious a catastrophe is considered as the English word terms it, and Paul considers the result of heeding unprofitable words as a happening amounting to a calamity.

Verse 15. *Study* is from *SPOUDAZO*, and Thayer's definition at this place is as follows: "To exert one's self, endeavor, give diligence." Robinson defines it, "To give diligence, to be in earnest, to be forward." Hence the word does not especially apply to the mental process of investigating a literary subject, although it includes that. The general meaning is to be diligent in trying to show one's self approved unto God, whether in the actions of the body or the mind. If one's work is the kind that God will approve, the workman will have nothing of which to be ashamed. One important task for a workman employed in the service of God, is to make the proper application of *the word of truth*. *Rightly dividing* is from *ORTHOROMEO*, and Thayer's definition at this place is as follows: "To make straight and smooth; to handle aright." The familiar use of this passage, that it means to divide rightly between the Old and New Testament is correct as a human comment, but it is not what the original word means, for the New Testament had not been composed when this epistle was written. Hence the word covers all phases of one's

treatment of the word of God, and requires the teacher to give it the respect due a document coming from the Lord.

Verse 16. *Shun profane and vain babblings* is the same instruction that is stated in 1 Timothy 6: 20, and refers to empty and foolish talk that has no good use. But any kind of activities on the part of human beings is bound to produce some kind of results. Paul says these vain babblings will advance along the wrong lines, namely, *more ungodliness*. Thayer defines the last word, "want of reverence towards God." That is logical, for everything pertaining to God and the speech originating with Him, is full of helpful principles. Hence if one is concerned with such foolish lines of thought as are here described, it can be only from lack of respect for God.

Verse 17. *Canker* is from GAGGRAINA which Thayer defines, "a gangrene." He explains the word as follows: "A disease by which any part of the body suffering from inflammation becomes so corrupted that unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones." An evil influence, whether it is in the form of false teaching or sinful conduct, is sure to spread and increase. This truth is illustrated by various figures in the Bible. The spread of bad leaven is used in 1 Corinthians 5: 6, and the eating of a gangrenous infection is the illustration in our verse. Hence it should be attacked and destroyed as soon as it is discovered. Hymenaeus is mentioned in 1 Timothy 1: 19, 20 as one who had given up the faith, but nothing is specified. In our chapter (verse 18) his false doctrine is revealed. Philetus is called a heretic by Thayer.

Verse 18. *Concerning the truth have erred*. The last word means to wander from the path, and the men just named had departed from the truth concerning the resurrection. They taught that no resurrection was to come in addition to what had already occurred. That same heresy was taught at Corinth, and the fifteenth chapter of Paul's first epistle to that church deals with the subject. *Overthrow the faith of some*. The most cherished item of a Christian's faith, is that of the resurrection from the dead at the day of judgment. This heresy of the false teachers, that no future resurrection was to occur, naturally destroyed

the faith of all who received the false doctrine.

Verse 19. *Nevertheless*. The preceding verse states that the faith of some men was being overthrown by false teaching. A man's faith must be resting upon some foundation or base, and the faith in God is based on the facts of the Gospel. If a man is seduced by false teaching to forsake that divine foundation, it will be the ruination of his faith, yet he cannot take the foundation along with him into ruin. In spite of the desertion of some professing believers, the foundation remains unmoved. Because of these precious truths, the ones who remain faithful need not be discouraged, for the Lord *knoweth* (recognizes and cares for) his own. That is, amid the turmoil and confusion of the backsliders, the Lord will not lose sight of those who are remaining on the unmoveable foundation. A *seal* is an inscription attached to a book or other document or any other important article, that signifies the approval of an authority concerned. This is used figuratively to denote the surety of acceptance for all who will remain true to God. However, to receive and keep such a seal, each man must keep himself apart from *iniquity*. The last word is from ADIKIA, which Thayer defines, "unrighteousness of heart and life." But in order to be free from it, the professors of faith (those who *nameth the name of Christ*) must *depart from* such a life, and not expect God to perform a special miracle to rid them of sin.

Verse 20. *A great house* literally refers to the material structures made by men, but it is used to illustrate the church which is also called a house (1 Timothy 3: 15). In the material buildings there are various kinds of *vessels* (defined "house-hold utensils" in Thayer's lexicon). These vessels will be made of different kinds of material, depending on the service expected to get from them. *Honor and dishonor* in a material building means only that the use of some utensils is more special or particular than that of others. When such a service is wanted, the householder will use the utensils that are made of the best materials, and those most in keeping with the dignity or importance of the occasion. A utensil made of gold or silver could be used on occasions when those of wood or clay would not serve the purpose.

Verse 21. In the illustration, a ves-

sel is whatever kind its owner decrees for it. But in the house of God every man may be an "honorable" vessel if he will. Hence *if a man therefore purge himself from these*, meaning the objectionable principles referred to in the preceding verses, he can be the kind of vessel that is desirable. *Sanctified* means he is cleansed from *iniquity* by obedience to the truth, and set apart for a righteous use, namely, that of the Master's. Such a reformation in his life prepares him for the work that is designed by his Owner. Note that nothing is said about doing great or highminded work, but *every good work*.

Verse 22. *Youthful lusts*. Thayer defines the first word, "peculiar to the age of youth, youthful." The phrase means those desires that are more common in one who is young. The Lord will not overlook a misdeed of one on the ground of his "early years." Joseph was scarcely out of his "teens" when his mistress tried to seduce him, yet he was able to resist her advances by the faith he had in God. In 1 Timothy 4: 12 the evangelist is told not to let anyone despise or belittle his youth. Our present passage is similar in its purpose, and he is to maintain the respect of others by practicing the things that both young and old should do in order to please God, and be an example to others. *Righteousness* is a general term and always means the practice of that which is right. To *follow* after it requires that one make it his daily conduct, not merely when it is convenient. *Faith*, when used with reference to one's manner of life, means the conduct of one who is true or faithful to the will of the Lord. *Charity* in this passage denotes a sincere interest in the welfare of others. *Peace* must be in accord with *the wisdom that is from above* (James 3: 17). Such a peace is not always agreeable to others, hence Paul specifies that Timothy may have it with those who are pure in heart in the sight of the Lord.

Verse 23. *Unlearned questions* means subjects that are not instructive. Many times we hear brethren worrying and laboring over matters that are not set forth in the scriptures, and often it is concerning inquiries that would not be of any profit even if they could be solved. Such conversations are foolish, and Timothy is directed to avoid them. They not only are without any lawful result, but rather will they *gender* (beget) *strifes*. The last word

is from *MACHE* which Thayer defines, "A fight, combat; quarrel." Sincere contention on behalf of a revealed principle is right and is commanded (Jude 3), but an argument over useless words is always wrong.

Verse 24. The Bible does not contradict itself, and when there seems to be a disagreement there is always a proper explanation. This verse says a servant of the Lord must *not strive*, while other passages show he may (verse 5). But it is from a different original in the present verse which Thayer defines, "to quarrel, wrangle, dispute." The connection shows Paul is writing about Timothy's work among those who are out of the way because of being uninformed; he should be gentle and patient toward such. *Apt to teach*. This phrase is from *DIDAKTIKOS*, which occurs only twice in the Greek New Testament. Thayer's definition is, "apt and skilful in teaching." The other place where the word is used is 1 Timothy 3: 2 where it is applied to the elders, while in our verse it is applied to anyone who is a *servant of the Lord*, which might not always be an evangelist even. In one place it is applied to a man with authority in the church, in the other the connection does not indicate authority. Since the definition does not state *how* skilful he must be in teaching, we must consult some other passage for that. Titus 1: 9 is considering the qualifications and work of a bishop (or elder), and it shows he must be able by "sound doctrine" (teaching) to convince the gainsayers. Unless a man is able to do that kind of teaching, he is not qualified for the eldership, while a man without that degree of teaching ability might be an acceptable servant of the Lord.

Verse 25. *Meekness* means humbleness and is about the same in effect as gentleness in the preceding verse. *Oppose themselves* refers to those who place themselves in opposition to the truth that Timothy was teaching. *Peradventure*. God wishes every person in sin to repent (2 Peter 3: 9), and never prevents him from so doing if he becomes penitent in mind. Hence the uncertainty expressed by the word is on the question of whether these people in error will be persuaded by the means that God will be using through the services of Timothy. Such repentance or reformation must begin by *the acknowledging of the truth* that was offered to them.

Verse 26. These people engaged in opposition to the truth are compared to a victim caught in a snare or trap. The trap has been set by the *devil* (from *DIABOLOS*), who uses various means to capture the people of the Lord. Sometimes he is overt and vicious after the manner of a roaring lion (1 Peter 5: 8), at other times he captures them with his wiles or snares. *Taken captive* is from *ZOGREO* which Thayer defines, "to take alive." The last clause is a very interesting use of an illustration. It pictures a scene where the Lord finds a human being who had once been His servant, but was caught in the trap of the devil. The victim is released and taken captive by the Lord, who originally had possession of him anyway, and who now will again be turned into the kind of service that is in harmony with His will.

2 Timothy 3

Verse 1. *Last days*. I shall explain these words separately, then comment on the phrase as a whole. The first is from *ESCHATOS*, and Thayer's general definition is, "Extreme, last in time or in place," and some variation in shades of meaning must be determined by the connection in which it is used. The second is from *HEMERA*, and Thayer uses two pages of his lexicon in defining its various meanings. I here give his three outstanding definitions (the words in italics), followed by his explanations of the definitions. "Of the natural day," then explains, "the interval between sunrise and sunset, as distinguished from and contrasted with night." "The civil day," and explains, "the space of twenty-four hours (thus including the night)." "The last day of the present age," and he explains this to mean, "the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom." By the last three words is meant the completion of Christ's personal reign and his delivering it up to his Father (1 Corinthians 15: 24). We should conclude from the various meanings of the separate words, that when combined into a phrase, no absolute date or dates can be affirmed as the necessary application. The term *shall come* indicates that Paul is making a prediction and that he is writing of things then in the future. (How far into the future is not shown.) Since about all of the evils named in the chapter have always been committed, we must conclude that they

were to become worse, and therein lies the prediction phase of the passage. (See verse 13.) *Perilous* is from *CHALEPOS*, and Thayer defines it as follows: "Hard to do, to take, to approach; hard to bear, troublesome, dangerous; fierce, harsh, savage." Of course these *times* means certain periods then in the future when the conditions about to be named were to increase upon the world. They were not to come by any decree of God, but would be caused by the actions of men according to the items now to be listed.

Verse 2. *Lovers of their own selves*. They will be selfish and interested chiefly in that which gives themselves the enjoyments of life. Such characters will often insist on such gratification even when it causes discomfort to others. *Covetous* is from *PHILARGUROS*, which Thayer defines, "loving money, avaricious." It is easy to understand how such characters would make it hard for others to get along. *Boasters* is from *ALAZON* and Thayer defines it, "an empty pretender, a boaster." It is unbecoming for a man to manifest the spirit of a boaster, even when he has accomplished something worth while. It is more so when one boasts of some merit that he does not actually have. *Proud* includes much of the same spirit as the word just explained, and goes further to include an exalting of one's self above others. It means a person who is overbearing and shows a "holier-than-thou" attitude toward others. *Blasphemers*. I can do no better at explaining this word than to quote the definition of the original given by Thayer as follows: "Speaking evil, slanderous, reproachful, railing, abusive;" and that of Robinson, "Hurtful to the good name of any one, detractive." *Disobedient to parents*. The simple fact of disobedient children was nothing new when Paul wrote this epistle, as may be seen by reading Deuteronomy 21: 18; Proverbs 19: 18; Hebrews 12: 9-11. Hence it is well to consider again the comment at verse 1, that it was the increase of the evils that was predicted. We do not know how soon after Paul's day this predicted increase began, but we do know that disobedience and other forms of disrespect to parents are rampant today. However, the children are not the only ones who are responsible for this condition; parents also are to blame. They will throw up their hands in a gesture of despair, and wonder

what is to be done about the "problem of the young people," as if a radical change had come into the natural relation between parents and their offspring. Nothing of that kind has happened, for the children have always been just as they are now, except that their natural tendency toward disobedience has become worse according to the prediction. The change has come on the part of parents, in that they are too indolent to exercise the discipline they should. This situation is made worse by the modern teaching of public schools, where it is said that the youth should be left to form their own conclusions regarding their personal conduct. They have always wanted to do that, hence it is no new idea. Another thing that encourages this increased rebellion is the daily public press. Many of the "columns" in the papers advocate such notions as "proper handling" of our children. In some instances, this "advice" comes from persons who never had any children of their own, and may even never have been married. The world would be better off if these features were ruled out of the papers. *Unthankful*. Ingratitude is one of the worst characteristics manifested by humanity. Many people will grasp the favors that come within reach, and act as if such things were to be taken for granted, and that the obligations all traveled in one direction. *Unholy*. This is a general term, and applies to all forms of evil conduct considered in this passage. Any form of unrighteousness may truly be described as unholy.

Verse 3. *Without natural affection*. These words all come from the Greek word *ASTORGES*, and the only other place it is used is in Romans 1: 31, and in each place the translation is the same, which is also according to Thayer's lexicon. The word is derived by inflection from the Greek word *STORGE* which means "love of kindred," the inflection giving it a negative meaning. The thought is that children should be inclined to obey their parents from the motive of the close kindred if from no other. But if they do not have such love, that will help to explain their disobedience to parents mentioned in the preceding verse. *Trucebreakers* is from the same word as "implacable" in Romans 1: 31, and Thayer defines it. "without a treaty or covenant; that cannot be persuaded to enter into a covenant." Such people are so unwilling to be at peace with

others that they will not even talk about "terms" of agreement. *False accusers* is from *DIABOLOS* which is one of the names of Satan, and is elsewhere translated "devil." This is an appropriate name since he is the father of lies (John 8: 44). *Incontinent* means "without self-control, intemperate." *Fierce* is from a Greek word that is defined "savage" in the lexicon of Thayer. Such a characteristic does not necessarily mean bodily attacks, but is a vicious attitude toward those who oppose their unrighteous ways. *Despisers of those that are good*. There is no personal pronoun in the original, but the statement means they despise or belittle anything that is good. Not being good themselves, they pretend to have no respect for anything that is good.

Verse 4. *Traitors* are those who will turn against their best friends if they oppose their evil ways, using underhanded means to overcome them. *Heady* means to be rash, inclined to plunge forward without "thinking twice before the leap." *Highminded* is another word for "proud," and it is used for those who are puffed up over some imaginary personal merit. *Lovers of pleasures*. The last word does not occur here as a separate term, hence we cannot give a specified definition of it as we can in other passages. It is also true that the simple word "pleasure" is not definite as to whether lawful or unlawful enjoyment is meant; the context in each case must determine that. But regardless of this distinction, the sin in our passage consists in loving pleasure *more than loving God*. Even things that are right in themselves will become evil if they are preferred above God. (See Matthew 10: 37.)

Verse 5. *Having a form of godliness*. They make a profession of some form of religion that is supposed to cause a man to do right. *Denying the power thereof*. These people claim that they have a system of religious conduct that is adapted to the right kind of life, yet they will not let that system have any effect upon their own lives. They *deny* the system the chance to have the said good effects upon their own conduct. Timothy not only must not join with these empty pretenders in their inconsistent course, but he must *turn away* from them.

Verse 6. *This sort* refers to the characters described in the preceding verses. Such persons might be expected to accomplish their unrighteous

schemes by means of this kind. *Creep into houses*. According to the Greek sense of the words, they mean men who manage to get inside the houses after the manner of an insistent salesman. They make their approach to the *silly women* ("little women"—Thayer) who are already in a state of uncertainty on account of their many sins. Since they are already *led away* with their various lusts, they would be easy prey for these intruding men who will capture their attention for evil purposes.

Verse 7. *Ever learning* means these silly women are always curious to hear something different, hence they eagerly listen to these corrupt men. But while they are thus *ever learning*—are always seeking to hear something—it is not the truth they obtain.

Verse 8. Jannes and Jambres were the magicians who stood against Moses and Aaron in Exodus 7: 11, 12. According to Thayer, their names were given in the Jewish commentaries. Paul is making the comparison of the simple fact that both sets of evil workers resisted the principles of truth that would have been accepted of the Lord. Out of the heart the mouth speaks (Matthew 12: 34), and since these were *men of corrupt minds*, it was in line for them to act against the principles of righteousness. *Reprobate* (unfit or useless) *concerning the faith*. There was nothing in the character of these men that was of any use for the faith.

Verse 9. The first two pronouns (*they* and *their*) refer to the men being considered in this chapter, the third one (*theirs*) means Jannes and Jambres. The magicians finally were exposed as frauds, and likewise these evil men in Paul's case were destined to be brought to shame.

Verse 10. *Hast fully known* all comes from PARAKOLOUTHEO which Thayer defines as follows: "To follow faithfully, namely, a standard or rule, to conform one's self to." Robinson defines it, "To follow, to conform unto." I have consulted four translations which also render the word according to these lexicon definitions. So that Timothy not only learned the truth from his father in the Gospel, but he imitated the example of faithfulness that was shown amidst various trials. *Doctrine* refers to the teaching, and *manner of life* is the putting of that teaching into practice. (See 1 Timothy 4: 16.) *Purpose*. Timothy had heard

and seen enough from Paul to learn his sincere motive in life; that it harmonized with his conduct. It also was a practical demonstration of his *faith* which was according to the Gospel. *Longsuffering* means a submissive spirit under persecutions, and *patience* denotes that submission to his lot was enduring or followed with perseverance. *Charity* in this passage means sincere interest in the welfare of others.

Verse 11. *Persecutions and afflictions* denote the same experiences referred to in the preceding verse, but are repeated in connection with the places where the apostle had the experiences. At *Antioch* (Acts 13: 14, 50), at *Iconium* (Acts 14: 2), at *Lystra* (Acts 14: 6, 19). Paul does not mention these things out of a desire to "feel sorry for himself," but to give force to his next declaration that *out of them all the Lord delivered me*, which is added for the encouragement of Timothy and others.

Verse 12. This verse is Paul's comment on the preceding two verses, to the effect that his experience was no exception to the rule of the faithful in Christ. Persecutions are caused by people who are enemies of the Lord. They generally do not make much ado over the mere fact that a man is not a bad character in his personal life, hence to *live godly* means more than merely abstaining from evil practices; it includes activity against the things that are evil. A Christian must not only "have no fellowship" with the sinful conduct of others, but he must "rather reprove it" (Ephesians 5: 11). When this is done it will arouse the anger of evil workers, and their usual procedure is to persecute the one who opposes them. It is no real compliment to say of a man that "he never had an enemy," as we frequently hear. Jesus said, "Woe unto you, when all men shall speak well of you" (Luke 6: 26). This is why the apostles in Acts 5: 41 could rejoice over the shame they were enduring for His name.

Verse 13. *Evil men* is general and could apply to all persons who are not righteous, while *seducers* specifies one of the evil things such men will do. The word is from GOES, a Greek term which originally meant "a wizard, juggler," according to Robinson, and a "juggler, enchanter," according to Thayer. Such a word is appropriate, because in verse 8 the apostle makes reference to the magi-

clians in Egypt. Both lexicons give the word also the meaning of "impostor," which would apply to any of the means these evil men might use to mislead the people. *Deceiving and being deceived*. It is possible for a man to formulate and utter false doctrines so persistently, that he will come to believe in them himself and thus be deceived. The magicians in Egypt evidently were devoted to their witchcraft until a shameful defeat convinced them that they had been misled, for they admitted that "this [the work of Moses and Aaron] is the finger of God" (Exodus 8: 19). Paul says that all of this *shall wax worse and worse*, which is really the prophetic phase of this chapter.

Verse 14. This verse is an exhortation for Timothy not to be swerved from the course of truth that had influenced him all his life. The assurance of being right is based on the reliable source of his information, of which he was fully aware. His mother and grandmother had taught him the scriptures, which is the subject of the rest of this chapter. (See chapter 1: 5.)

Verse 15. *From a child* has the same meaning as "from my forefathers" (chapter 1: 3). The thought is that he had been reared in the spiritual surroundings that are mentioned here and in chapter 1: 5. *Holy scriptures* refers to the Old Testament, for the New had not been written when Timothy was growing up. *Able to make thee wise*. The Old Testament was the law for salvation with the Jews, it being the one that was in force during that age. And its use as a source of wisdom or information was still available for the evangelist, even though he had become a disciple of Christ; and that is one reason that volume was preserved unto the Christian Dispensation (Romans 15: 4). However, the wisdom that was possible through the Old Testament would not alone bring salvation, now that Christ has put an end to that law "for righteousness" (Romans 10: 4). Hence Paul adds what is necessary for Timothy (and all others) to do that he might be saved, namely, accept the faith (the New Testament system) *which is in Christ Jesus*.

Verse 16. *All scripture*. Having proceeded to include the faith in Christ in the general subject of divine law, the term *scripture* here means both the Old and New Testaments as to their divine source. *Given by inspiration of God*. All of these words are

from the Greek term *THEOPNEUSTOS*, which Thayer defines, "inspired by God," and which Robinson defines, "God-inspired, inbreathed of God." When an author puts his ideas in a book, the volume is said to be inspired by the said author. That is true whether he does the writing bodily himself, or dictates it and has some other person to do the writing. Likewise, God dictated (by means of the Holy Spirit) to the writers of the Bible what He wished to go into the Sacred Text, and for that reason it is said to be a volume inspired of God. *Profitable* means it is useful or serviceable for the following purposes. *Doctrine* is the same as teaching, stating what is the truth about the whole system of "the faith," and *instruction in righteousness* is the information that shows how to put the above *doctrine* into practice. All *reproof* is *correction*, but not all correction is reproof; the difference is mainly in the degree of intensity. If a man is in error through weakness or lack of information, he needs correction only. But if he is wrong when he knows better or could have known better, then he deserves to be reproved. (See Jude 22, 23.)

Verse 17. *Man of God*. This phrase is used of the evangelist in 1 Timothy 6: 11, and I wish the reader would turn back and see the comments at that place, for they include a reference to our present passage. *Man* is from *ANTHROPOS*, and the universal meaning as given in Thayer's lexicon is, "A human being, whether male or female." Any human being, therefore, who has given himself to God may truly take the phrase underscored. It is expected that a servant of God will work for Him, and to do so he needs the kind of equipment that is adapted to the work that his Master will approve. The inspired scriptures will provide such an equipment, making him *perfect* which is another word for "complete." With the word of God, a Christian has the complete outfit necessary in his service for the Lord. The rest of the verse is along the line of emphasis, specifying what Paul means by being perfect. *Thoroughly furnished* means completely prepared unto all good works. It is evident, then, that if a man attempts or desires to do something in his religious life for which the scriptures do not furnish the authority and instruction, he is seeking to be active in something that is not a good work.

2 Timothy 4

Verse 1. To *charge* means to make an earnest plea to the evangelist; and to do so *before God*, etc., signifies that He is a witness to the charge, and that to Him the preacher will have to give an account. The name of Christ is connected with the charge because He is the one who will have direct handling of the judgment, at which all men will receive the final sentence that will announce their eternal state. The *quick* and the *dead* mean the living and dead when Jesus comes. *At his appearing* tells when the final judgment is to take place. This completely sets aside the notion that Christ is first to appear, and that the judgment will be a thousand years later. *And his kingdom*. Not that the kingdom will then begin, for 1 Corinthians 15: 24-26 shows that Christ is now reigning in his kingdom, but will cease to do so after the judgment. The phrase means that the authority of Christ as head of the kingdom will fully appear, when He is shown executing final judgment on the world.

Verse 2. *Preach the word*. This is consistent with the declarations in the closing verses of the preceding chapter. Since the word is inspired and complete, it is logical that it should be preached. *Be instant* means to be at hand and ready for the work when any opportunity occurs. *In season, out of season*. There are times when the prospect is apparently more favorable than at others, but the true preacher of the word should not wait until he finds it more convenient (for himself) to press the claims of the Gospel. *Reprove* and *rebuke* are virtually the same in effect, and means to disapprove of the wrongs committed by professed disciples of Christ. *Exhort* means to insist on one's doing what he has learned to be his duty, and in order that men may be ready for exhortation, the preacher must first deliver the *doctrine* (teaching) that is applicable in the case. He will need to be *longsuffering* or patient in all this work, because of the conditions to be described next.

Verse 3. Among the things predicted to get worse (chapter 3: 13), was the growing dislike for the teaching of the word, especially that part of it that condemns a sinful life. When the term *sound* is used with reference to the physical body, it means to be in good health. When used of doctrine or teaching, it signifies the kind of in-

struction that will result in good moral and spiritual health. But evil men are not interested in that kind of health, hence they will not *endure* or put up with such teaching. They want the kind that will allow them to feel comfortable in the midst of their corrupt practices. To do so, they seek to obtain men who will give them that kind of teaching. A faithful proclaimer of the word will not try to tickle the *itching ears* of these lustful pretenders, hence they seek for the kind of teachers who are as bad as they—men whose lives are also fashioned after the lusts like those of the hearers with itching ears. This verse might seem clearer if the construction would be arranged as follows: "They will not endure sound doctrine; but, having itching ears, they will heap to themselves teachers who practice their own lusts."

Verse 4. These teachers with lusts like the people who employed them, would naturally be disposed to furnish the kind of speeches that were acceptable. Hence *they* (the lustful teachers) *will turn away their* (the people with itching ears) *ears* from the truth. In place of the truth, they will entertain them with *fables* or fictions.

Verse 5. *Watch thou* is a kindly warning for Timothy to maintain his composure under all circumstances, for many tests of his perseverance were likely to come. Encouraged by the example of Paul, he should be equal to the occasion even when persecutions come. *Do the work of an evangelist*. We may learn two important items of information by this statement. One is that Timothy was an evangelist, which has sometimes been questioned. Paul certainly would not tell anyone to do a work that did not belong to his position in life. The other is that an evangelist has a work to perform that is peculiar to his office. By consulting 1 Timothy 3 and Titus 1, we will learn that an evangelist is the one to appoint elders and deacons, and in 2 Timothy 5 it is shown that an evangelist is the one to discipline an elder when charges are preferred against him. It is also taught in Titus 1: 5 that an evangelist is to take charge of churches that have not been established, and hold that charge until matters are set in order and elders are appointed to take oversight of the congregation, at which time the evangelist is to go to other fields of labor.

Make full proof of thy ministry is rendered "fully carry out thy service" by the Englishman's Greek New Testament.

Verse 6. *For I am now ready to be offered.* The Englishman's Greek New Testament renders this as follows: "For I already am being poured out," and the Greek text justifies the translation. The word for *offered* is defined "poured out" by Thayer, and Paul used it because he knew he was actually to have his blood poured out of his body on the executioner's block. Of course the execution was not actually started, and was not to start at once, for Paul still expected to do some writing (verse 13). But he was a captive in chains, condemned to die for the Gospel's sake, and he regarded his sacrifice as having been started. One item in the Mosaic system consisted of pouring blood out about the altar of sacrifice (Exodus 29: 12; Leviticus 4: 7), and Paul compares the pouring out of his blood, to those sacrifices. In other words, here is one instance where an act (pouring out) is used in both a literal and a spiritual sense, since his death was to be occasioned by his religious devotion to God. *Departure* is from ANALYSIS, which Thayer defines, "An unloosing, a dissolving, departure." The unloosing refers to the separation of the soul from the body, and departure pertains to the flight of the soul to the intermediate region after it leaves the body. *At hand* denotes it is comparatively near only, for the apostle expected still to do some more work for the Lord as the chapter will later show.

Verse 7. A *good fight* is one that is waged on behalf of a good cause and against a bad one. A *course* means one's career or race of life, and *finish* means to complete or make full. Paul's active work was over because of his chains, and in that sense his race was run. But the teaching of the scripture is that Christians must be faithful until death in order to gain the crown (James 1: 12; 1 Peter 5: 4; Revelation 2: 10). That is true, but a man can be faithful even when prevented by unavoidable circumstances from further activity in the work. Paul's activities were stopped by the enemy, and in that sense his course was *finished*. *Kept the faith.* The law of God, which is the basis of the faith, will live until it has accomplished its divine purpose, hence it is not left for man to "keep" the faith in the sense of pre-

serving its existence. So the phrase means that Paul had kept himself true to the law of divine faith, always advocating it whenever he had the opportunity.

Verse 8. *Henceforth* means "hereafter" or "from now on." It is equivalent to the preceding thought that the prospect of a crown is held out only to those who complete a life of *righteousness*. The last word denotes that the crown is a "medal of honor" to be bestowed upon a person who has lived a righteous life. *Lord, the righteous judge* is significant, because in earthly contests the judges are sometimes influenced to decide with partiality, while He will decide strictly on the basis of faithfulness. *That day* refers to the day of judgment, and it is often referred to in such indefinite language because of its unequalled importance, for which reason it needs no other specification. *Love his appearing.* The first word is defined by Thayer, "To welcome with desire, long for." If a man has not been living a righteous life, he will dread to see the Lord come. But a faithful servant (Luke 12: 41-46) will be glad to look forward to the coming of Christ (Revelation 22: 20).

Verse 9. Though he was an apostle, Paul had the same craving for companionship that any Christian will have for another. He knew he was not to live much longer (how much longer is not stated), and he wished to have his son (in the Gospel) with him again before he left this world.

Verse 10. According to Colossians 4: 14 and Philemon 24, Demas had been associated with Paul in his travels, and for a while even after the apostle was taken to Rome in chains. But he failed to stand the test when persecution threatened, being more interested in the pleasures of this world than in the cause of Christ. No unfavorable comment is made about the departure of Cresens and Titus, hence we may conclude they left with Paul's consent. Such a conclusion is reasonable since verse 12 expressly says that the apostle sent another disciple away for some purpose (not stated).

Verse 11. *Only Luke is with me* means of the ones who had traveled with Paul, for verse 21 shows that several brethren were still associated with him in his trials and labors for the Lord. *Mark* is the disciple who deserted Paul, recorded in Acts 13: 13; 15: 36-41. But he seems to have

reclaimed himself in Paul's confidence, for he calls for him that he might be of use in the *ministry* or service.

Verse 12. This is referred to and commented upon at verse 10.

Verse 13. A *cloak* is a loose outer garment, especially needed in winter. *Books* means the documents already composed and the *parchments* are writing materials. His calling for all these articles indicates that while death was "at hand," yet he expected to be able to do some more reading and writing, and as a faithful servant (even "unto death"), he determined to "die fighting."

Verse 14. *Alexander the coppersmith*. The last word is given merely to identify the one Paul means, as there were several men with the same name. We have very little information about him except what is given here, that he did the apostle much harm. The last sentence denotes that Paul expects Alexander to receive punishment from God.

Verse 15. Alexander evidently was going about since Paul warns Timothy about him. This verse indicates that the "evil" he was doing against Paul was to oppose his teaching; he was doubtless a Judaizer.

Verse 16. *First answer* means Paul's first defense before Caesar's court. It may be learned by history as well as by Acts 28: 30, that when Paul arrived in Rome from Caesarea, he was turned over to the Roman authorities who placed him in chains, but permitted him to live in a house which he rented. After this two-year period he was released, and traveled out among the churches a short while, then came back to Rome and was again arrested and brought before the court and made his own defense (called his *first answer* in our verse), but was not further punished as yet. (See next verse.) He was still held in chains and was soon to be condemned to die. It was at this *first answer* that all his associates deserted him or failed to stand by him. He was unresentful over it, though, and prayed God not to hold it against them.

Verse 17. The Lord stood by Paul as he faced the Roman court, and for the time being prevented him from being slain. The purpose was that the apostle might round out his work of preaching to the Gentiles of that city, thus making *fully known* the Gospel for which cause he was there in chains.

Christians were sometimes thrown to the lions, literally, to die for their faith. That fact is used figuratively of Nero, who threatened to have Paul executed immediately. But he was given a temporary respite, and in that sense he was *delivered out of the mouth of the lion*.

Verse 18. *Shall deliver me*. Not that he was to be prevented from being slain at last, but that his death would not keep him from enjoying the *heavenly kingdom*, which is the same as the "everlasting kingdom" of 2 Peter 1: 11.

Verse 19. *Prisca* is another form for Priscilla. She and her husband Aquila had been faithful friends of Paul, and he is here "speaking a good word" for them. See chapter 1: 16 for comments on the *household of Onesiphorus*.

Verse 20. Erastus had been with Paul (Acts 19: 22), but later came to Corinth to reside (Romans 16: 23). On his way back to Rome, Paul left Trophimus at Miletum because of his being sick. Not that the apostle was unable to heal him miraculously, but neither Christ nor his disciples were to perform miracles when there was no question of testimony at stake.

Verse 21. *Come before winter*. (See the comments at verse 9.) It might have been an additional reason for this instruction in the fact that sailing was difficult in the winter season. The other persons named were friends and disciples who joined with Paul in sending their greetings to the evangelist.

Verse 22. This verse is Paul's affectionate benediction to his "son in the Gospel."

Titus 1

Verse 1. Paul mentions his relation to God as *servant* before that of apostle, which is a mark of humbleness. *Faith of God's elect*. God elects or chooses as His own, all men who fully embrace *the faith* or New Testament system of religion. This service of Paul was *according to that faith* which embraced *acknowledging of the truth*. The *truth* meant here is that which is *after godliness* or piety.

Verse 2. The motive for such service as the preceding verse describes, is the hope of eternal life; nothing pertaining to the world. *God cannot lie*. These words are from the Greek term *APSEUDES*, which does not occur in any other place in the New Testament. Thayer and Robinson define it just as it is rendered in the King James ver-