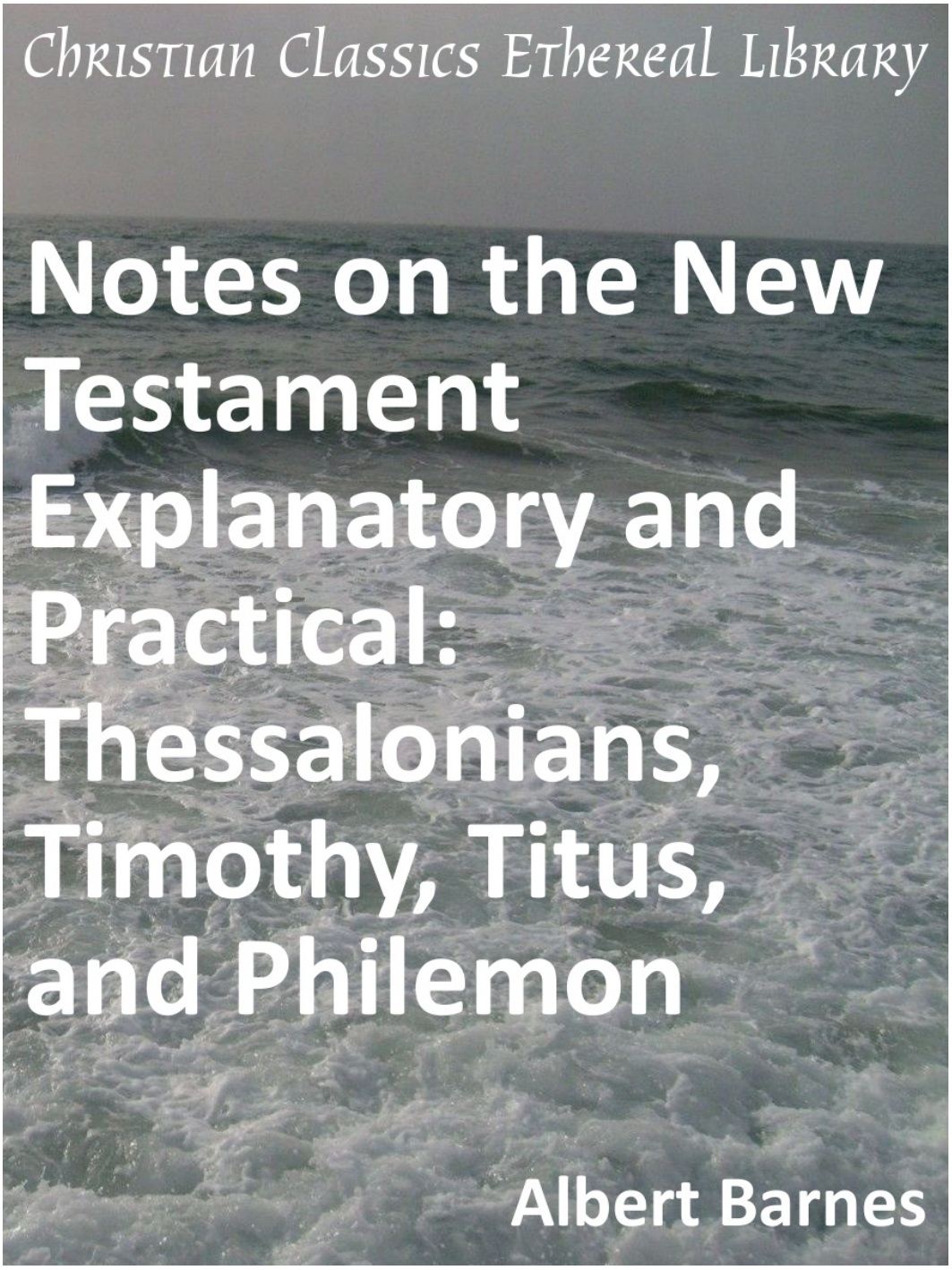

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Albert Barnes

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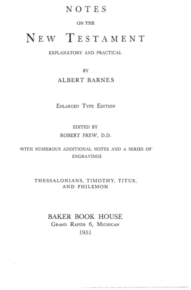
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NOTES

ON THE

NEW TESTAMENT

EXPLANATORY AND PRACTICAL

BY

ALBERT BARNES

ENLARGED TYPE EDITION

EDITED BY

ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF ENGRAVINGS

THESSALONIANS, TIMOTHY, TITUS, AND PHILEMON

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THE FIRST

EPISTLE TO THE THESSALONIANS.

INTRODUCTION.

§ 1. *The situation of Thessalonica.*

THESSALONICA was a city and seaport of Macedonia. It was at the head of the Thermaic gulf, 40 miles S.W. of Pella, the ancient capital of the kingdom of Macedonia, at the point where the great road from Rome to the east could most conveniently be used for commerce. It was on the great Egnatian Way, was connected at once with Dyrrachium on the Adriatic, and was in communication with Rome, Italy, Hellespont, and with Asia Minor and the adjacent countries. It was twenty-one miles from Amphipolis, and a short distance north-east of Pydna, where the battle was fought which gave the empire of the world to the Romans. The occasion of the war which led to its conquest by the Romans was an alliance which was formed by Philip II. with Carthage, during the second Punic war. This alliance was discovered by the Romans, and, after they had, having laid siege to Athens, the Athenians called the Romans to their aid, and they declared war against the Macedonians. Philip was compelled to sue for peace, and was required by the Romans to pay a large sum to defray the expenses of the war. Perseus, the successor of Philip, took up arms against the Romans, and was totally defeated at Pydna by Paulus Æmilius, B.C. 168. He was carried captive to Rome, and, with many of their opponents, the Macedonian nobility and the whole native royalty house, perished. But after a long struggle they were overcome by Quintus Cæcilius Metellus, B.C. 148, and Macedonia was reduced to the form of a province of the Roman province, B.C. 146. It was divided into four districts, and the city of Thessalonica was made the capital of the second division, and was the seat of the Roman prætor and quæstor. From the time when the whole country was compelled there, this whole country was subject to Roman authority.

The city called, when Paul visited it, Thessalonica, was anciently called Therma, Gulf. We are informed by Strabo that Cassander changed the name of Therma to Thessalonica, in honour of his wife, who was a daughter of Philip, and sister of Alexander the Great. Pliny says that it was called Therma in memory of a victory which he obtained over the armies of Persia[1]. It was probably called Therma because it was a place of warm springs, and for the purpose of being permitted to plunder the city, as the reward of victory, for the soldiers of the conqueror.

The city was inhabited by Greeks, Romans, and Jews. It adored many gods, but particularly Jupiter, as the father of Hercules, the alleged founder of the Macedonian race. In the time of the Romans games in honour of Hercules were established for the amusement of the citizens, and a theatre for public games. The Roman part of the population was, of course, intermixed with the Greeks, and the Jews had a synagogue there. The relative number of the Greeks and the Romans in the time when the gospel was preached there. By contrast with most of the other cities of Greece, a considerable number of the Jews resided there. It was a populous city when it was visited by Paul, Acts xvii. 1. Little is known of the society of the place, but there is reason to believe that it was somewhat distinguished



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THE SECOND
EPISTLE TO THE THESSALONIANS.

INTRODUCTION.

For a general view of Thessalonica, of the establishment of the church there, of the character of the church, and of the design for which the apostle addressed these letters to it, see the Introduction to the First Epistle.

This epistle appears to have been written soon after the first, and from the same place—Corinth. See Intro. to the First Epistle, § 3. The proof that it was written from Corinth is found in the fact that Silas and Timothy are spoken of in the salutation, as being with the writer when this epistle and the first were written. (1 Thes. i. 1; 2 Thes. i. 1.) But as there is reason to believe that they did not continue long together, it is to be presumed that the epistle was written not long after the first. The occasion of it was, that a false report had been circulated, and had gained credence to an error which had grown up, apparently in consequence of a misunderstanding of his first epistle (chap. ii. 1, 2), an error which he regarded as of so much importance as to require him to write immediately (chap. ii. 2, 3, 15), and it was natural that he should hasten to correct that error as soon as possible. (2) There is some probability, as Benson has remarked, that the persecution which the Thessalonians endured (chap. i. 4) was during the administration of Gallio (Acts xviii. 12–16), and yet that he saw that the storm was approaching, and hints at it in chap. ii. 7, "And what we may be permitted to conjecture concerning it, is, that it was not to break out within but a few months at farthest after the first. We may regard the evidence, therefore, as sufficiently clear, that this epistle was written at no very long time during the latter part of the year A. D. 52, or the early part of A. D. 53.

There is little doubt as to the design for which it was written. Either from the report which had been circulated, that the apostle forgot in his absence and said to them, the opinion had become prevalent that the end of the world was at hand; see chap. ii. 1; comp. Hugh Jones, § 14, and Stuart's Introduction, p. 14, or from the fact that he had spoken of it in his first epistle, the design of this epistle, from had become alarmed, and were suffering from unnecessary apprehension (chap. ii. 2), and were, under the natural belief that the end was near, neglecting their ordinary duties, and were giving up all attention to their worldly concerns (chap. iii. 10, 11); and it was of the utmost importance that the error should be corrected. This was done in the manner which is usual with the apostle, by connecting with the correction other topics of importance, adapted to the condition of those to whom he wrote.

This epistle, though short, has great permanent value, and is indispensable to a proper understanding of the great doctrine of the Second Advent of the Redeemer. It was written, indeed, to correct an error in a single church, but the error was one which has existed in all ages, and which has been the same cruel to all ages, and that there was need of some permanent inspired



statement to check it. It was inferred from the First Epistle of Paul to the Thessalonians, that he meant to teach that the day of judgment was not distant. This error he had corrected in his second epistle, and had shown, by interpretation, and to show what was his belief, it would have been charged on him that he had taught that the end of the world was near. Others had made that all the prophecies respecting that event were false. The distinct object of this epistle was to correct that error, and to show that it was false by its own explanation, avowed that danger, and showed that he intended to teach no such doctrine as had been drawn from his first letter to them. See Intro. to the First Epistle, § 3. (3) The error which he corrects did not believe, or mean to teach, that the end of the world was near. There are many expressions, indeed, which, like those in First Thessalonians, would lead to that belief, and which, if they were not the language of an inspired apostle of his own statement at the time, settled that matter. No one has now a right to charge that belief on him, or on others who then said that expressions in his first epistle would lead to the belief that the end of the world was near. There is no stronger language in that subject in any of their writings than occurs in the First Epistle to the Thessalonians, and no one has a right to charge more than that upon the apostle. He believed and meant to teach no such thing. (4) This epistle is a startling rebuke of the kind of interpretation which attempts to determine the time when the end of the world will be, or when the predictions respecting the coming of Christ are at hand. The declarations in the Scriptures are positive and unambiguous that no man can know the time when the end will be. (Notes on Acts i. 7), and it is not possible now to make out a stronger argument than Paul himself had made out when he wrote the Second Epistle to the Thessalonians, and yet Paul deemed it necessary to write them a second letter, expressly to show them that the interpretation which they had put on his former letter was not correct, and that the day of the coming of God to make known to man his exact time when the Lord Jesus will return to judgment; and all attempts since the time of Paul to do this have been futile, and all will doubtless continue to fail, as they always have done.



THE SECOND
EPISTLE TO THE THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 Exhortation not to be troubled by false reports concerning the coming of Christ.

3 The coming of Christ shall not be before the falling away and revelation of antichrist.

5 Paul's former doctrine concerning these things.

8 The power of antichrist.

13 Thanksgiving for the calling of the Thessalonians.

15 Exhortation to stedfastness.

16 Prayer for their consolation and establishment.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to thank God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.



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THE FIRST
EPISTLE OF PAUL TO TIMOTHY.

INTRODUCTION.

§ 1. *Notices of the life of Timothy.*

Nearly all that can now be known of Timothy is to be learned from the New Testament. He was a native of either Derbe or Lystra, but it is not certain which of these places. Acts xvi. 1, 2. His father was a Greek, of one of these places, and does not appear to have been acquainted with him before. His mother, whose name was Eunice, was a Jewess, and was given as was also her mother Lois, 2 Tim. i. 5. Like her son, she was a believer in Christ. Her nationality and authority in the Jewish religion, for Timothy had been carefully trained in the Scriptures, 2 Tim. iii. 15. Paul came to Derbe and Lystra, and became acquainted with him about a.d. 45 or 46, but there is no notice of Timothy's conversion. It is probable, however, that this took place at an earlier date than that on which Paul, 2 Tim. i. 6. It may be remarked, also, that he was a youth of uncommon hope and promise, and that there had been some special indications that he would rise to distinction as a religious teacher. Acts xvi. 2; 1 Tim. i. 18; iv. 14; 2 Tim. i. 6. Acts xiii. 1; xiv. 6, 20; 1 Tim. iv. 12. At the time when Paul first met with him, he was a "disciple," or a Christian convert, but the names which had been used for his conversion are unknown. Acts xvi. 1. That he was converted by means of Paul, 1 Cor. iv. 15; Philem. 19, and Timothy was well known to the Christians in the neighboring towns of Lystra and Iconium. The gospel had been preached by Paul and Barnabas, in Iconium, Derbe, and Lystra, some six or seven years before it is said that Paul met with Timothy (Acts xvi. 1), and it is not improbable that he was one of the fruits of their labors.

Several things appear to have combined to induce the apostle to introduce him into the ministry, and to make him a travelling companion. His youthful piety and promise, Acts xvi. 2, "a good report of the brethren that were at Lystra and Iconium," his talents, his general reputation in the church, and, it would seem also, his amiableness of manners, fitting him to be an agreeable companion, and his attachment to Paul, Phil. ii. 20–22, all led the apostle to desire him to follow labourer with him. To satisfy the prejudices of the Jews, and to prevent any possible objection which might be made against his qualifications for the ministerial office, Paul circumcised him (Acts xvi. 3), and he was ordained to the office of the ministry by "the laying on of the hands of the presbytery." 1 Tim. iv. 14; 2 Tim. i. 6. The precise time when this was not known, but it is most probable that it was before he went on his travels with Paul, as it is known that Paul was present on the occasion, and took a part in the solemn transaction. 1 Tim. i. 18.

Timothy having joined Paul and Silas, accompanied them on a visit to the churches of Pisrydia and Galatia, in which they delivered them the decrees



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to keep which had been ordained at Jerusalem, Acts xvi. 4, etc. Having done this, they endeavoured to go together into Bithynia, a province of Asia Minor, on the north-west, but were prevented; and they then went into Troas, on the shore of the Ægean Sea. Acts xvi. 5–8. Here Timothy and Luke joined them, and from this place, in obedience to a vision which appeared to Paul, they went into Macedonia, and preached the gospel first at Philippi, where Luke remained behind, Acts xvi. 9–40, and then at Thessalonica, Acts xvii. 1–9. It is remarkable that nothing is said of Timothy and Luke, and it is not known whether they shared in the sufferings of the persecution there or not. Every-thing, however, seems to indicate that they were with Paul at Thessalonica, as he is mentioned as having started with them to go on this tour at Berea, Acts xvii. 5, etc.; and as we find him at Berea, after the apostle had been released from prison, and had preached at Thessalonica and Berea, Acts xvii. 14. From this place Paul was conducted to Athens, but left an injunction for Silas and Timothy to follow him with all speed. Acts xvii. 15. After Silas and Timothy had come to Athens, Paul felt it to be important that the church at Thessalonica should be visited and comforted in its afflictions, and being prevented from going himself, he sent Timothy, his own son in the gospel, to discharge that duty there, and to return, bearing encouraging intelligence to the apostle at Corinth (Acts xviii. 5), from which place the first epistle to the Thessalonians was written. 1 Thess. i. 1; ii. 17; iii. 2, 6. Notes on 1 Thess. i. 1, and iii. 1. These transactions occurred about a.d. 52.

Paul remained at Corinth a year and a half (Acts xviii. 11), and it is probable that Timothy was with him during the whole of this time. From Corinth he sailed for Syria, accompanied by Priscilla and Aquila, but appears to have left on his way at Ephesus, Acts xviii. 18, 19, 26. Whether Timothy and Silas accompanied him is not mentioned, but we find Timothy again with him at Ephesus, after he had been to Cæsarea and Antioch, and had visited the churches in Galatia and Phrygia, Acts xix. 1, 22, and Timothy and Erastus to Macedonia (Acts xix. 22), but for what purpose, or how long they remained, is unknown. From 1 Cor. iv. 17, it appears that Paul had sent Timothy to Corinth, with the intention that he should there give the church those instructions adapted to its situation. Paul continued in Ephesus until he was compelled to depart by the tumult caused by Demetrius, Acts xix. 23–41, and proceeded to Troas, where Titus, who had during the interval, had returned to Ephesus from Macedonia, is not expressly mentioned in the history, but such a supposition is not improbable. Acts xx. 1. From Troas he went into Macedonia, where Timothy appears to have laboured quietly (Acts xx. 3, 4), and Timothy was not away before the disturbances caused by Demetrius, Acts xix. 22. Paul designed to follow him as soon as he had visited Jerusalem, and then to Rome, Acts xix. 21. Paul (Acts xx. 31) was at Ephesus about three years, and it is not unreasonable to suppose that he remained there after Timothy left, for a sufficiently long enough for him to go and to return to this again. If so, it is possible that what he himself went away, he left Timothy there in his place, 1 Tim. i. 3, and that it was to him that the apostle wrote the first epistle to Timothy was written at this time, either when the apostle was on his way to Macedonia, or while in Macedonia. But this opinion has not been unquestioned. The departure of Paul for Macedonia occurred about a.d. 59



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or 60. In Acts xx. 4, Timothy is again mentioned as accompanying Paul, and he appears to have left Ephesus before the apostle, and to have gone to Macedonia. He went with him, in company with many others, into Asia. Going before Paul, they waited for him at Troas (Acts xx. 5), and three-fold-ten accompanied him on his way to Jerusalem. It was on this occasion that Paul delivered his farewell charge to the elders of the church of Ephesus, at Miletus, Acts xx. 17–38. Paul, in 1 Cor. xvi. 10, 11, had sent Timothy with his Epistle to the Corinthians, and Timothy was then with him, for he unites in the salutations, 2 Cor. i. 1. Timothy was also with the apostle at this time at Corinth, when from thine city he wrote his epistle to the Romans, Rom. xvi. 21.

The subsequent events of the life of Timothy are less known. It does not appear from the Acts of the Apostles, that he was with Paul during his two years' imprisonment at Cæsarea, nor during his voyage to Rome. It is supposed, however, that he was with him during his imprisonment at Rome, his Epistles to the Philippians, to the Colossians, and to Philemon, Phil. i. 1; Col. i. 1; Philem. 1. From Heb. xiii. 23 it appears, also, that Timothy had been imprisoned, and had been released, and that Paul was about to visit him at some important embassy, and that Paul was expecting his speedy return; see Notes on that verse. Between the first and second imprisonment of Paul, Timothy was left at Ephesus, and Paul wrote to him whether he was, or whether he accompanied him in his travels or not. When he was imprisoned there the second time, he wrote the Second Epistle to Timothy, in which he desires him to come to Rome, and bring with him several things which he had left at Troas, 2 Tim. iv. 9–13, 21. If Timothy went to Rome, and was with Paul at the apostle, it is probable that he was a witness there of his martyrdom.

In regard to the latter part of the life of Timothy, there is nothing which can be relied on. He is said by Eusebius, Jerome, and others, to have been that he was "bishop" of Ephesus; that he died and was buried there; and that his bones were subsequently removed to Constantinople. The belief that he was "bishop" of Ephesus is founded on the inscription to him in the Second Epistle to Timothy—which is no authority whatever; see Notes on that subscription. On the question whether he was an episcopal prelate at Ephesus, the reader may consult my *Enquiry into the Organization and Government of the Apostolic Church*, pp. 99–107. The supposition that he died at Ephesus, and was subsequently removed to Constantinople, rests on no certain historical basis.

Timothy was long the companion and the friend of the apostle Paul, and was associated with him in the ministry for many years. He appears to have been no one of his fellow-labourers to whom he was so warmly attached; see 1 Tim. i. 2, 18; 2 Tim. i. 2; ii. 1; 1 Cor. iv. 17, where he calls him his "son in the faith," his "beloved son," and 1 Thess. iii. 2, where he expresses thanks to our him, and makes a reference to the tears which Timothy shed at parting from him;—1 Cor. xvi. 10, 11, where he bespeaks for him a kind reception among the Corinthians;—1 Cor. xvi. 10; Rom. xvi. 21; 1 Tim. iv. 12, and especially, Phil. ii. 19–23, where he speaks of his kindly, of his usefulness to him in his labours, and of the interest which he took in the churches which the apostle had established.

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THE FIRST

EPISTLE OF PAUL TO TIMOTHY.

CHAPTER 1.

PAUL, an apostle of Jesus Christ, etc. Timothy commissioned.

CHAPTER 1.

ANALYSIS OF THE CHAPTER.

This chapter comprises the following subjects:—

I. The salutation to Timothy, in which Paul styles himself the apostle, etc. (v. 1).

II. The reason why Paul had left him at Ephesus, etc. (v. 3, 4). He had left him there to counteract the efforts of the teachers there, and especially, as it would seem, to put a stop to their fables. That gave undue importance to certain things in the laws of Moses; they did not understand the true nature and design of his laws; and they mingled in their instructions much that was unprofitable.

III. The true use and design of the law, vv. 5-11. It was to prevent sin, and to show that it could not make to bitter the consciences by vain and troublesome scrupulosities and observances. It was made for sinners, and for all the wicked. The use of the law, according to those teachers, and according to the views of many Christians, was to promote a good conscience, and to secure the favor of God; embodied in a great variety of commandments and ceremonies. But Paul says that the end of the law, out of a pure heart and a good conscience, and faith unfeigned. In other words, and that the "law" was primarily designed to restrain, and that the gospel was designed to bring sinners to the duties of religion, and that the gospel brought to light and enforced this important truth.

IV. The manner in which Paul had been called to the office of an apostle, vv. 12-17. He had been appointed to it by the Lord Jesus Christ, who had manifested to him the greatest mercy, and he was permitted to be a pattern to others, who should be led afterward to believe on the Lord Jesus Christ to life everlasting. He had been entrusted with the message of salvation, vv. 15-17. Once he had the character of a blasphemer, but he obtained mercy, and he was permitted to be a pattern to others, who should be led afterward to believe on the Lord Jesus Christ to life everlasting.

V. He charges Timothy with the solemn duty of guarding the gospel he committed to him (vv. 18, 19). He says that he had delivered to Hymenæus and Alexander, with the prophecies which had been uttered of him in anticipation of his appointment to the ministry, with the expectation that he would not, like some others, make shipwreck of the faith.

1. *Paul, an apostle of Jesus Christ.* See Notes on Rom. i. 1. ¶ *By the commandment of God our Saviour.* See Notes, Titus i. 3. ¶ *Our Saviour.* The name Saviour is as applicable to God the Father as to the Lord Jesus Christ, since God is the great Author of salvation, and Christ is the minister. Comp. 1 Tim. iv. 10; Tit. ii. 10; iii. 4. The name is here applied to God, because Paul received his commission directly from him; see Notes on Rom. xvi. 26. ¶ *And Lord Jesus Christ, which is our hope.* See Notes, Col. i. 27.

2. *Unto Timothy.* For an account of Timothy, see Notes, Acts xvi. 1. ¶ *Mine own son in the faith.* Converted to the Christian faith by my instrumen-

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in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide

ANALYSIS.

tality, and regarded by me with the affection of a father; see Notes, 1 Cor. iv. 15. Paul had no children of his own, and unmarried, and hence was sufficiently expected and manifested a peculiar affection and tenderness for Timothy. See Notes, Tit. i. 4; 1 Cor. iv. 17; Phil. ii. 22; 1 Thess. iii. 2, 6; and Philem. 10. ¶ *Grace, mercy, and peace, &c.* See Notes, Rom. i. 7.

3. *As I besought thee to abide still at Ephesus.* It is clear from this, that Paul had left Timothy there, having together at Ephesus, and the language accords with the supposition that he had accompanied him thither before he had completed what he had designed to do there. See the Introduction, § I. 3. ¶ *Having been driven away.* Having been driven away by the circumstances caused by Demetrius and his associates; see Notes, Acts xix. 23-41. ¶ *That thou mightest charge some that they teach no other doctrine.* The word rendered *charge*—παραγγείλῃς—seems to mean more than simply to request, or to advise, or to exhort. It is used in the sense of a command, or a charge, as of a military officer, or of a king. See the word used in Acts iv. 18; v. 28, 40; xvi. 24; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. It does not, however, necessarily imply that Paul had left, but it seems rather to refer to that continuous instruction which he was accustomed to give to Timothy, and had given to inculcate only the true doctrine. As they may have been disposed to do, Paul had enjoined various duties of piety, and had given instructions in regard to the way of their belief, that was evidently a matter of great importance. The duty was left, to whom this is taken. It would seem that the truth which Paul had communicated to him, he enjoined Timothy, but that he was particularly solicited to remain and labor without delay, and to charge those in Ephesus who those teachers were, but they appear to have been of Jewish origin, and to have had some of the peculiar sentiments of the Jews respecting the law. ¶ *That they teach no other doctrine than that taught by the apostles.* The word here rendered *doctrine* is the classic written, and does not occur except in chap. vi. 3 of this epistle, and in Titus i. 9; ii. 1, 10. ¶ *Neither give heed.* We may have here what was the design for which Timothy was left at Ephesus. It was for a temporary purpose, and not as a permanent arrangement. It was to correct the errors which had arisen, and which Paul would have been able himself soon to correct if he had been permitted to return. He hoped soon to return to this region, and then they would proceed unitedly with their plans; see Notes, 1 Tim. iii. 14. It was not that he might be the "pastor" of Ephesus. There is no evidence that he ever sustained that office, or that he was the author of all, as the subscription to the second epistle would seem to imply. That subscription, nor were the functions of a pastor, or bishop, or elder, the ordinary bishop. He was not to take the charge of a "church," or to preach, or to baptize, or to ordain, or to administer the rite of confirmation, or to perform acts of discipline, or to do any of the things which a pastor is accustomed, and that is as far as possible from what are now regarded as the duties of a bishop, or pastor, or clergyman. Perhaps no charge which has been brought against the Bible has been a cause of argument than that which has been brought against the epistles of Ephesus." See the views examined at large in my *Inquiry into the Object, Nature, and Evidences of the Apostolic Church*, pp. 94-107.

4. *Neither give heed to fables.* That is, to the fables which were then in circulation or fables, or legend, such as of importance. The "fables" to which Paul refers were probably Jewish fables and puerile superstitions and con-

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THE SECOND
EPISTLE OF PAUL TO TIMOTHY.

INTRODUCTION.

§ 1. *Time and place of writing the Epistle.*

There has been much diversity of sentiment as the question when this epistle was written. That it was written at Rome, and when the apostle was a prisoner there, is the concurrent opinion of all. The internal evidence of the epistle, and indeed is apparent on the face of it, see chap. i. 8, 17; iv. 6. But whether it was written during his first imprisonment there, or during a subsequent imprisonment, is a question on which there is not entire unanimity. The most respectable names may be found on each side of this question, though the common opinion has been that it was during a second imprisonment. Of this opinion are Hemlein, Michaelis, Benson, Mill, Macknight, Le Clerc, Pabri, Stuart, Clarke, and Doddridge. The reasons for this opinion may be found in Michaelis, Introduction, iv. 2, 3; Macknight, and in Paley's *Horæ Paulinæ*. Dr. Lardner, Barrowby, Wetstein, Lightfoot, Hammond, Hug, Benson, and others, maintain that it was written during the first imprisonment at Rome, and that it was written at the same time the epistles to the Ephesians, Colossians, Philippians, and Philemon. The reasons for this opinion may be found in Hug's *Introduction*, pp. 535–553, and in Lardner, vol. ii. pp. 91–74. It is not consistent with the design of these Notes to go at length into an examination of this question, and it is sufficient merely to state the reasons for the opinion.

After considering the remarks of Lardner and Hug to prove that this epistle was written during Paul's first imprisonment at Rome—that is, as Hug supposes, that it was written immediately after the first, and that the epistle was written—it seems to me still that there are insuperable difficulties to such a view, and that the evidence is clear that it was during a second imprisonment. The reasons for this opinion are these:

(1) In the epistles to the Philippians and to Philemon, written during his first imprisonment, Paul confidently looked forward to a release, and to a visit to Philippi and to Colosse. Thus, in Phil. ii. 24, he says, "Him therefore I hope to send presently, so soon as I shall see how it will go with me." To the Philippians (i. 25), "I trust in the Lord that I myself shall come shortly;" see also chap. i. 26. In the Epistle to Philemon (ver. 22), he says, "But without prepare me also a lodging: for I trust that through your prayers I shall be given unto you." In this epistle, however, the author has no confidence of release. Thus, in chap. iv. 6, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

(2) In chap. iv. 16, the apostle uses the following language: "At my first answer, no man stood with me, but all forsook me." It is true that this may





refer to a hearing which he had had before Nero during the same imprisonment at Rome to which this second epistle was written; but the most natural interpretation is to suppose that he had had one hearing, and had been delivered out of the mouth of the lion, and was looking forward confidently to a second one. This seems to me to be confirmed by what he says in the next verse: "Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." Here it appears (a) that he had been delivered, on that occasion, from death—"I was delivered out of the mouth of the lion," which is equivalent to saying that he was discharged; (b) that after that discharge he was permitted to preach the gospel fully, and that all the Gentiles might hear it; (c) that he had been permitted after that to travel and preach—"and that all the Gentiles might hear," which is just such an expression as he would use on the supposition that he had been permitted to travel and preach the gospel extensively, and is not such an expression as he would have used if he had been imprisoned but once.

(3) In the second epistle, chap. iv. 10, Paul states at Corinth," implies that he had made a second journey to Rome. The word rendered "abode"—decem—is such as would be used when two were travelling together, and when, arriving at a certain point, it was proper that one should give that, at the time referred to, the two were together, and that one chose to go on, and the other to remain. But it is capable of very clear proof that, when Paul was sent to Rome by Festus (Acts xxvi. xxviii.), he did not stop at Corinth; and if Erastus had been with him then, he would have passed by that city, and left him there. But it is clear that Erastus was, at the time referred to, Acts xix., on his way to Jerusalem, Timothy was with him. This is the last time that Paul is mentioned as having been at Corinth before his arrival at Rome. It is clear, moreover, that Paul refers to some period of the last that Erastus remained there, if this were so, because that fact would be known to Timothy as well as Paul. Besides, that departure from Corinth was a matter of such importance as to be well remembered by both Timothy; and what would be the use of his reminding Timothy of this after so long an interval? It is clear, moreover, that Paul refers to some recent event (Erastus abode at Corinth, not Erastus has abode at Corinth, as before written); that is, as soon as possible, chap. iv. 21. But how could it be a reason for this urgency to say that, *some few years before*, he had been forsaken by one fellow-laborer, and had been obliged to have another one sick on the way?

(4) The remarks of Lardner may be made respecting what Paul says in the close of the same verse (chap. iv. 20), "Trophimus have I left at Miletus sick." Paul, when sent by Festus to Rome, did not stop at Miletus; for the course of the ship was by Sidon, Myra, and the island of Crete, Acts xxvii. 4–13. But there is every certainty that there was he that it did not put in at that place. The time, then, to which Paul must refer here, unless he made a second journey to Rome, is that when he was returning from Greece (a second time before) certainly so far back as when he took leave of the elders of the church of Ephesus, as recorded in Acts xx. But this was about five years before; and what would have been the pertinency of informing



Timothy that, some five years before, he had left a fellow-laborer sick there, as a reason why he should thus hasten to Rome as soon as possible? It was evidently a recent occurrence to which the apostle refers here; and the only reasonable supposition is, that he had left Trophimus sick there, as he had parted with both those friends and now needed, in consequence, especially the presence of Timothy. Of course, if this be so, Paul must have made a second journey to Rome, and must have been after the time of the Apostles given to us in several, and which must have been after the close of Acts.

It is true that Hug suggests that the word rendered "I have left"—*reliqui*—may be in the third person plural, and may be rendered "they have left." But, who left him there? We are not told; and as "nothing" is mentioned in the context as to any one having left him there, and as this is the *third person plural*, we are not naturally to examine it of the *first person singular*, and, consequently, to apply it to Paul? (Prof. Stuart, in loc.)

(5) With this supposition of a second and recent journey, agree the passage in 2 Tim. iv. 13, "The cloak which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." This evidently refers to some recent affair. Can it be believed that these things were left there when he was sent to Rome, and remained there for years? He was two years at Cæsarea. He had abundant opportunity of sending for them. An article of wearing apparel, or books to study, or his parchments, would be of no use to him in prison. It is not to be supposable that he should have suffered them to remain during this long period without sending for them.

(6) In the epistles which were written during Paul's first imprisonment, certain persons are referred to as being then with him, who are in the epistles written during his second. Thus, Mark is mentioned as with him in the Epistles to the Ephesians, Philippians, Colossians, and to Philemon, none written during Paul's first imprisonment at Rome; see the Introduction to those epistles. In the same epistles, Aristarchus is mentioned as a companion of Paul and of the apostle. When this was written, of course he was absent. In the same epistle, Mark is mentioned as with Paul, and unites with him in the salutation. But he was absent when 2 Tim. iv. 11 was written, for Paul says, "Only Luke is with me. Take Mark, and bring him with thee, (chap. iv.) Demas was then with him (Col. iv. 14); now he was absent, for Paul says, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica," chap. iv. 10. These circumstances make it quite clear that the epistle to the Colossians, to Philemon, &c., were written from Rome to which the epistles to the Colossians, to Philemon, &c., were written, unless a change had taken place in the circumstances of the apostle, which is not to be supposed, and which is not intimated. The evidence is to be strong, that the apostle was imprisoned there a second time, and that the things referred to in this epistle occurred then.

(7) The concurrent testimony of all is to the fact, that many of the Fathers say that Paul was liberated from his first imprisonment, and afterwards travelled extensively in preaching the gospel. This testimony is borne by Eusebius, Chrysostom, Theodoret, and others; see Caldwell's *Dictionary*, and *Acts of the Apostles*, by D. F. Bacon, New Haven, pp. 410–





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THE SECOND

EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, according

CHAPTER I.

ANALYSIS OF THE CHAPTER.

The apostle, after the usual salutation, exhorts Timothy to steadfastness and fidelity as a Christian and a minister, to adhere to the truth, and live as a Christian, in the midst of persecution, to which he himself was now succumbing, and while so many were turning away from the Christian faith, and from those who had enjoyed, like others, to bishop; but we could not be unaware that not a few of the Christians who had been led before to Christ was in bonds, and he was liable to become disheartened, and to be ashamed of the bonds. In these circumstances, the apostle seems to have resolved to place before him the motives which should lead him to devote himself steadfastly to the cause of religion, and to encourage him to the discharge of his duties. After some thanksgiving, he lays such motives before him, in the form of consolations, therefore (vss. 1, 2), he reminds him of the relation in which he stood to the mind of Timothy; (2) He commences this chapter with a thanksgiving to God for his mercies—one of the most happy methods of inducing him to persevere in the discharge of his duty. (vss. 3-5). We naturally desire to perform that in which we are successful, and we are encouraged by little efforts to a cause in which we have already been successful. (3) He reminds him of the fidelity of the manner in which he had

to "the promise of life which is in Christ Jesus."

PAUL

have been tested; of the piety of his mother and grandmother, and of the belief that their efforts to train him up in the ways of religion had been successful. (4) He uses various considerations to induce him not to turn away from that holy profession which he had made his own. The considerations which he urges, are these: (a) he had been soberly and deliberately set apart to the office he had now sustained, vs. 6; (b) the grace of God had called him to his great work, and he should not be ashamed of it, vs. 8; (c) he and immortality are brought to light, vs. 9-11; (d) Paul urges his own example, as one who, though he had been very timid, he had never been ashamed to be ashamed of the gospel, vss. 12-14; (e) the example of Onesiphorus and the other friends in Asia had formed a bright contrast with the conduct of those, and urges him, therefore, to maintain a similar consistency, vss. 15-18. (5) The chapter closes with a prayer for the mercy of the Lord, that the Lord would bless the family of Onesiphorus, and with a grateful recollection of his kindness to him, vss. 16-18.

1. Paul, an apostle of *Jesus Christ*, by the will of God, according to the promise of life which is in Christ Jesus,



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THE

EPISTLE OF PAUL TO TITUS.

INTRODUCTION.

§ 1. *The history of Titus.*

Of Titus nothing more is certainly known than what we find in the epistles of Paul. It is somewhat remarkable that there is no mention of him in the Acts of the Apostles, nor does his name occur in the New Testament anywhere except in the epistles of Paul and in 2 Tim. iv. 10. From the incidental allusions to him, we learn the following particulars respecting him.

(1) He was by birth a Gentile. In Gal. ii. 3, he is called a Greek, and it is probable that he was born in Syrian Antioch, the metropolis of Syria, and the capital, in the time of his ancestors he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek, Acts xvi. 1. Indeed, as far as we can learn, Titus was never circumcised, the Jewish faith, it is to be presumed that he would have been circumcised.

(2) He had been converted to Christianity by the instrumentality of Paul, and hence Paul calls him "my own son after the common faith," or "my own son, after the common faith," see Notes on 1 Tim. i. 2. This is language which the apostle would not have used of one who had been converted by any other instrumentality. At what time he was converted, or where he was converted, is wholly unknown. As to the time when he was converted, it is known only that this occurred before the fourteenth year after the conversion of Paul, for at that time Titus, a Christian, was with Paul at Jerusalem, Gal. ii. 1. As to the place where he lived, there seems some reason to suppose that it was in Antioch, for there he was when Paul first abrogated there. Paul labored much there, and there were numerous converts made there to the Christian faith. Still this is not by any means certain.

(3) Titus went with Paul to Jerusalem, when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in relation to the subject of circumcision, Gal. ii. 1. The reason why Titus was selected to go with Paul on that occasion, is not known; why he took Titus with him on that occasion, and the reasons can be only conjectured; see Notes on Gal. ii. 1. It is probable that he was taken with him to Jerusalem because he was a case in point in regard to the question which was to come before the apostles and elders there. Paul had labored much among the Gentiles, and in the controversy he was about to have with the Judaizing Christians, it was important that Titus should be circumcised; and if he was not circumcised, it would be a case in point to show that circumcision was not necessary to salvation. Whether Titus was compelled to be circumcised or not, is not certainly known. It is probable that he was not. The question was then settled in the case of Titus, that he was not circumcised. Paul and Barnabas, however, so managed the case that the principle was

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settled that it was not necessary that converts from the heathen should be circumcised, Acts xv. 1-29.

(4) After the council at Jerusalem, it seems probable that Titus returned with Paul and Barnabas, accompanied by Silas and Judas (Acts xv. 22), to Antioch, and that he labored there for a time in connection with Paul in his travels and labours. This appears from a remark in 2 Cor. viii. 23, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you." This implies that Titus was well known to the Corinthians, as he was at all well known; and that the fact that he had been seen with him had led to inquiry who he was, and what was the office which he occupied. That he was well known to the church at Corinth, and had labored there in his work, is apparent from the following allusions to him in the same epistle—2 Cor. vii. 6, "God, that comforteth those who are cast down, comforted us by the coming of Titus;" ii. 13, "I had no rest in my spirit because I found not Titus my brother;" vii. 13, "Yea and exceedingly we the more joyed we for the joy of Titus;" comp. 2 Tim. iv. 10; 1 Cor. xvi. 12.

(5) There is reason to believe that Titus spent some time with the apostle Paul at Ephesus, and that he was employed in important business there, and was sent by the hand of Titus; Intro to 1 Cor. §§ 3, 5. It is to be presumed, also, that he would in such an occasion until some one with the apostle who could be entrusted with his views, and who would be prepared to become familiar with his views. For Titus, on this occasion, was sent not only to hear the epistle, but to endeavour to heal the divisions and disorders which had arisen in the church there (see Intro to 1 Cor. §§ 3, 5), and which the apostle had himself witnessed; comp. Notes on 2 Cor. ii. 13, vii. 6, vii. 7. After this he met Paul in Macedonia (2 Cor. vii. 6, 6), but whether he was with him when he went with the collection to Jerusalem, and during his imprisonment in Cæsarea, or on his voyage to Rome, we have no information.

(6) We next hear of him as being left by the apostle in the island of Crete, that he might "set in order the things that were wanting, and ordain elders in every city," Tit. i. 5. This was after the first imprisonment of Paul (the year 61, and after the first imprisonment of the apostle at Rome. It is evidently implied that the apostle had been himself there with him, and that he had left him there to complete the work which he had begun, but that something had prevented his completing it, and that he had left Titus to finish it. This was clearly a temporary arrangement, for there is no evidence that Titus ever left Crete, or that he was ever expected to leave it, or that he remained there long. That he did not design that he should be a permanent bishop of that island, is clear from chap. iii. 12, where the apostle says that he was about to send Artemas or Tychicus, and that he was to hasten to him to Nicopolis. If Titus was a prelatical bishop, the apostle would not in this summary manner have superseded him, or removed him from his diocese.

(7) He was with Paul in Rome during his second imprisonment there, and left him there, with a charge to bring his cloak, his book, and his parchments, 2 Tim. iv. 13. For the probable reason why he had gone there, see Notes on that place. What became of him afterward, we are not

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THE

EPISTLE OF PAUL TO TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

CHAPTER I.

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2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in

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order the things that are wanting, and ordain elders in every city as I had appointed thee:

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THE

EPISTLE OF PAUL TO PHILEMON.

INTRODUCTION.

§ 1. *The history of Philemon.*

Of Philemon, to whom this epistle was addressed, almost nothing more is known than can be ascertained from the epistle itself. It is short, and of a private character; but it is a bright and beautiful gem in the volume of inspiration.

From Col. iv. 9, it may be inferred that the person to whom it was addressed was an inhabitant of Colosse, since Onesimus, answering whom this epistle was written, is there mentioned as "one of them." See Notes on that verse; comp. the ingenious remarks of Paley, *Hor. Paul.*, on Colossians, No IV. He is said by Calmet and Michaelis to have been wealthy; but this cannot be determined with certainty, though it is not improbable. The only circumstances which seem to indicate this, are, that Onesimus had been his "servant," from which it has been inferred that he was wealthy; and that he appears to have been accustomed to show hospitality to strangers, or, as Michaelis expresses it, "travelling Christians;" see ver. 22 of the epistle. But these circumstances are not sufficient to determine that he was a man of property. There is no evidence, as we shall see, that he was a slave-holder; and Christians in moderate circumstances were accustomed to show hospitality to their brethren. Besides, it is not said in ver. 22 that he was accustomed to show general hospitality; but Paul merely asks him to provide him a home when he was in Colosse.

It is quite clear that he had been converted under the ministry of the apostle himself. This appears from what is said in ver. 19, "thou owest unto me even thine own self." This cannot be understood how there could have been any other way in which he had been converted under the ministry of the apostle, or some former scenario, had been the means of saving his life, of which there is no evidence. Indeed, it is manifest, from the general tone of the epistle, that Philemon had been converted by the labours of the author. It is just such a letter as it would be natural and proper to write to such a supposition; it is not one which the apostle would have been likely to write to anyone who did not sustain such a relation to him. But where and when he was converted, is unknown. It is possible that Paul may have met with him at Ephesus; but it is much more probable that he had been converted at Rome, where the apostle was one of his converts there. See Intro. to the Epistle to the Colossians.

It is evident from the epistle that Paul regarded him as a sincere Christian; as a man of whom integrity; as one who could be depended on to do right. Thus (ver. 5-7), he says that he had heard of his "love and faith



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EPISTLE OF PAUL TO PHILEMON.

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toward the Lord Jesus, and toward all saints;" thus he confidently asks him to receive his servant, and to forgive his offence. Thus (ver. 21), he expresses the assured belief that he would do what was right towards one who had been his servant, who, having been formerly unfaithful, was now confessedly, in the judgment of the apostle, was worthy of the confidence and affection of his former master.

In regard to his rank in the Christian church, nothing whatever is known. Paul calls him (ver. 1) his "fellow-labourer;" but this is a term so general in its use that it determines nothing in regard to the manner in which he accompanied with him in promoting religion. It is a term which might be applied to any active Christian, whether a preacher, or elder, a deacon, or a private member of the church. It would seem clear, however, that he was not a preacher of the gospel, or he would have been called by that name; and the presumption is, that he was an active and benevolent member of the church, who did not sustain any office. There are many private members of the church now, to whom the term "fellow-labourer" in the gospel would apply. Yet there have been various conjectures in regard to the office which he held. Hoffmann (*Journ. ad Justitiæ. Ep. ad Philemonem, Lips.* 1752) supposes that he was a bishop of Colosse; Grotius, that he was a deacon in the church; but of either of these, there is no evidence whatever.

Nothing is known of his age, his profession, or of the time and circumstances of his death. Baldwin is certainly known what effect this epistle had on him, or whether he again received Onesimus into his service. It may be presumed, however, that such a letter, addressed to such a man, would not fail of its object.

§ 2. *The occasion on which the Epistle was written.*

This can be learned only from the epistle itself, and there the circumstances are not stated with entire clearness. The facts are:

(1) Philemon had had a servant of the name of Onesimus. Of the character of this servant, before Paul becomes acquainted with him, nothing is known. His name (see Notes on Col. iv. 9) would indicate that he was a slave, and that he had probably been born some where within Phrygia (see Col. iv. 9), or by the fact that he had escaped from him, ver. 15. It is not necessary to suppose that he was a *slave*; for all that is implied of some duty to which he is employed to designate his condition in ver. 16 (comp. Notes on Col. iii. 22), and the obligation to obey, in ver. 21, is the supposition that he was bound to Philemon, either by his parents or guardians, or that he had bound himself to render voluntary service; see Notes on Col. iii. 22.

(2) For some cause, this servant had fled from his master, and had gone to Rome. The cause of his escaping is unknown. It may be that he had been unfaithful to his trust, and had fled to escape punishment; or that he had by his base conduct in some other way, exposed himself to punishment; or that he merely desired freedom from oppression; or that he disregarded the duty which he owed to his master, and had fled to escape from service. He had therefore escaped. Nothing can be inferred about his condition, or his relation to Philemon, from the fact that he ran away. It is perhaps quite



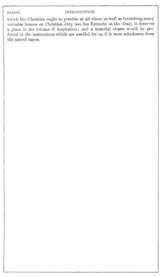
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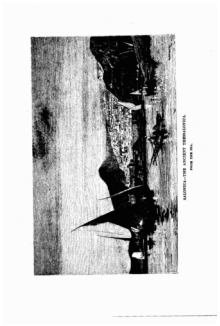
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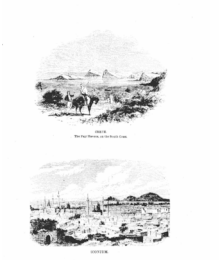
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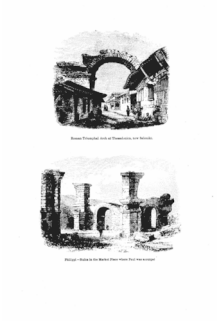
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