

which only breed strifes unworthy of the gentle, enduring meekness of a slave of the Lord, whose aim it should be to train opponents with all mildness, in the hope that God may grant them repentance, so that they may come to full knowledge of the truth, and "awake to soberness out of the snare of the devil, after having been taken alive by him—to do God's will."

The third chapter continues to speak of these evil teachers and their future developments in the hard times to come. A stern sad picture is drawn of what men shall then be in their selfishness, greed, conceit, ingratitude, lovelessness, treachery, besotted atheism, and reckless love of pleasure. He bids Timothy turn away from such teachers with their sham religion, their creeping intrigues, their prurient influence, their feminine conquests, resisting the truth just as the old Egyptian sorcerers, Jannes and Jambres, did, and destined to have their emptiness equally exposed. But Timothy—who has followed all that Paul has been in the teaching, the purpose, and the sufferings of his life, and well knows how the Lord saved him out of many trials and persecutions in his first journey—must expect persecution, and be brave and faithful, making his life a contrast to that of these deceived deceivers, in accordance with that training which from a babe he had received in the Holy Scriptures, which were able to make him wise unto salvation through faith in Jesus Christ: since "every Scripture inspired by God is also profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be perfect, thoroughly equipped for every good work."

The fourth chapter begins with a solemn appeal to him to do his duty as a pastor "in season, out of season," because the time would soon come when men would turn away from truth to the fantastic doctrines of teachers who would answer them according to their own lusts.

"Do thou then be sober in all things, endure sufferings. Do the work of an evangelist, fulfil thy ministry. For I am being already poured in libation, and the time of my departure is close at hand. I have striven the good strife, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all who have loved His appearing."

That is practically St. Paul's last word. The remainder of the letter is occupied with personal information, given in the natural, loose, accidental order of a letter, mingled with earnest entreaty to him that he would come at once. "Do your best to come to me quickly." Demas, Crescens, Titus, are all absent from him; Erastus did not come with him farther than Corinth; Trophimus was taken ill at Miletus; Luke only is left. Mark is useful to him for service—perhaps because he knew Latin—and therefore Timothy is to take him up somewhere on the way, and bring him. Tychicus is already on the way to Ephesus, so that he can take Timothy's place when he arrives. Timothy is to be on his guard against the pronounced hostility of Alexander the copper-smith. Then follows the touching allusion to his first trial and deliverance, on which we have already dwelt. Greetings are sent to Prisca, Aquila, and the house of Onesiph-