CHAP. I. **1, 2.**] ADDRESS AND GREETING.

**1. according to the commandment**]

See Rom. xvi. 26, Tit.i. 3: a usual  
expression of St. Paul, and remarkably  
enough occurring in the doxology at the  
end of the Epistle to the Romans, which  
there is every reason to think was written  
long after the Epistle itself. It is a more  
direct predication of divine command than  
“*by the will of God*” in the earlier Epistles.

**and Christ Jesus**] The Apostle  
loves these repetitions in his more solemn  
and formal passages—and the whole style  
of these Epistles partakes more of this  
character, as was natural in the decline of  
life.

**our hope**] It is not easy to point  
out the exact reference of this word here,  
any further than we may say that it gives  
utterance to the fulness of an old man’s  
heart in the near prospect of that on which  
it naturally was ever dwelling. It is the  
ripening and familiarization of “ *Christ in  
us the hope of glory*,” Col. i. 27. See also  
Tit. i. 2. I am persuaded that in many  
such expressions in these Epistles, we are  
to seek rather a psychological than a pragmatical

explanation. Theodoret notices  
the similar occurrence of words in Ps. lxv.  
5, “*O God our Saviour, who art the hope  
of all the ends of the earth*”—which is  
interesting, as it might have suggested the  
expression here, familiar as the Apostle was  
with Old Test. diction.

**2. my true  
child**] my genuine offspring, begotten by me  
unto the faith of Christ. Compare Acts  
xvi. l: 1 Cor. iv. 14—17 ; and see Introd.  
to this Epistle, § i.1 ff.

**mercy** and  
**peace** are found joined in Gal. vi. 16, in  
which Epistle are so many similarities to  
these (see Introd. to these Epistles, § i. 32,  
note).—The expression **God the Father**,  
absolute, is found in St. Paul, in Gal. i. 1, 3:  
Eph. vi. 23: Phil. ii. 11: Col. iii.17 : 1 Thess.  
i. 1: (2 Thess i. 2, various reading :) 2 Tim. i.  
2: Tit. i.4. So that it belongs to all periods  
of his writing, but chiefly to the later.

**3—20.**] *From specifying the object for  
which Timothy was left at Ephesus* (vv. 3,  
4), *and characterizing the false teachers*(5—7), *he digresses to the true use of the  
law which they pretended to teach* (8—10),  
*and its agreement with the gospel with  
which he was entrusted* (11): *thence to his  
own conversion, for the mercies of which  
he expresses his thankfulness in glowing  
terms* (12—17). *Thence he returns to his*