beyond the word itself, nor to find in  
the *thrusting from them* allusions to a rudder,  
anchor, &c.) **concerning the faith** (objective:   
the things believed): **among whom is  
Hymenzus** (there is a Hymenæus mentioned  
2 Tim. ii. 17, in conjunction with Philetus,  
as an heretical teacher. There is no reason  
to distinguish him from this one: nor any  
difficulty occasioned by the fact of his  
being here *delivered over to Satan*, and  
there mentioned as overthrowing the faith  
of many. He would probably go on with  
his evil teaching in spite of the Apostle’s  
sentence, which could carry weight with  
those only who were sound in the faith)  
**and Alexander** (in all probability identical   
with “*Alexander the coppersmith,*”  
2 Tim. iv. 14. There is nothing against it  
in what is there said of him. He appears  
there to have been an adversary of the  
Apostle, who had withstood and injured  
him at his late visit to Ephesus: but there  
is no reason why he should not have been  
still under this sentence at that time);  
**whom I delivered over to Satan** (there  
does not seem to be, as almost always  
taken for granted, any necessary assertion   
of excommunication, properly so called.  
The delivering to Satan, as in 1 Cor. v. 5,  
seems to have been an apostolic act, for  
the purpose of active punishment, in order  
to correction. It might or might not be  
accompanied by extrusion from the church:  
it appears to have been thus accompanied  
in 1 Cor. v. 5:—but the two must not be  
supposed identical. The upholders of such  
identity allege the fact of Satan’s empire  
being conceived as including all outside the  
church [Acts xxvi. 18 al.]: but such expressions   
are too vague to be adduced as  
applying to a direct assertion like this.  
Satan, the adversary, is evidently regarded  
as the buffeter and tormentor, compare  
2 Cor. xii. 7—ever ready, unless his hand  
were held, to distress and afflict God’s  
people,—and ready therefore, when thus let  
loose by one having power over him, to  
execute punishment with all his malignity.  
—Observe that the verb is not perfect,  
“*I have delivered,*” as A. V. wrongly, but  
past [**I delivered**]. He did this when he  
was last at Ephesus), **that they may be  
disciplined** (taught by chastisement: “*may  
be,*” because the effect of what was done still  
abides; the sentence was not yet taken  
off, nor the chastisement at an end) **not to  
blaspheme** (God, or Christ, whose holy name  
was brought to shame by these men associating   
it with unholy and unclean doctrines).

**CH. II. 1–15.**] *General regulations  
respecting public intercessory prayers for  
all men* (1–4); *from which he digresses  
into a proof of the universality of the  
gospel* (4–7)—*then returns to the part  
to be taken by the male sex in public  
prayer* (8): *which leads him to treat of  
the proper place and subjection of women*  
(8–15).—**I exhort then** (**then** takes up  
the general subject of the Epistle: ‘what  
I have then to say to thee by way of  
command and regulation, is this:’ see  
2 Tim, ii. 1) **first of all** (is to be joined  
with **I exhort**, not, as in A. V., with “*be  
made*” below. This is, in order and importance,   
his first exhortation), **that supplications,   
prayers, intercessions** (the two  
former words are perhaps best distinguished   
as in Eph. vi. 18, by taking *the  
first* for *prayer* in general, *the second* for  
*supplication* or *petition*, the special content   
of any particular prayer. The third  
word should be marked with a reference  
to ‘request concerning others,’ i.e. *intercessory*   
prayer), **thanksgivings, be made**  
(literally, in the Greek, ‘I exhort... to  
make prayers, &c.;’ but our idiom requires  
the passive construction, as in the text)  
**for all men** (this gives the intercessory  
character to all that have preceded. On  
the wideness of Christian benevolence  
here inculcated, see the argument below,  
and Tit. iii, 2); **for** (i.e. ‘especially for’