**manifested now** (see Col. i. 26; Tit. i. 3)  
**by the appearing** (in the flesh. The original word, *epiphaneia*, is here only used  
thus: still it does not refer to the birth  
only, but to the whole manifestation) **of  
our Saviour Jesus Christ, who abolished**  
[indeed] **death** (compare especially 1 Cor.  
xv. 26. By the death of Christ, Death has  
lost his sting, and is henceforth of no more  
account: consequently the mere act of  
natural death is evermore treated by the  
Lord Himself and His Apostles as of no  
account: see John xi. 26; Rom. viii. 2,  
38; 1 Cor. xv. 55; Heb. ii. 14: and its  
actual and total abolition foretold, Rev.  
xxi. 4. **Death** must be kept here to its  
literal sense, and its spiritual only so far  
understood, as involved. in the other. The  
delivering from the *fear of death* is manifestly not to the purpose), **but** (contrast  
to the gloom involved in *death*) **brought to  
light** (threw light upon, and thus made  
visible what was before hidden) **life** (i. e.  
the new and glorious life of the Spirit,  
begun here below and enduring for ever:  
the only life worthy of being so called),  
a**nd incorruptibility** (immortality—of the  
new life, not merely of the risen body : that  
is not in question here, but is, though a  
glorious yet only a secondary consequence  
of this *incorruptibility* ; see Rom. viii. 11)  
**hy means of the** (preaching of the) **Gospel**  
(which makes these glorious things known  
to men. These words are better taken as  
belonging only to “*brought life and incorruption to light*,” not to “*abolished death*.”  
For this former, the abolition of death, is an  
absolute act of Christ, the latter a manifestation to those who see it): **for which** (viz.  
the *Gospel*, the publication of this good  
news to men) **I was appointed an herald,  
and an apostle, and a teacher of the Gentiles** (see the same expression, and note, in 1 Tim. ii. 7. The connexion in which he  
here introduces himself is noticed above, on  
ver. 8. It is to bring in his own example  
and endurance in sufferings, and grounds  
of trust, for a pattern to Timothy): **on  
which account** (viz. because I *was appointed*,  
as above) **I also** (besides doing the active  
work of such a mission) **am suffering  
these things** (viz. the things implied in the  
term “*His prisoner*,” ver. 8, and further  
specified by way of explanation and encouragement to Timothy below, ver. 15):  
**but I am not ashamed** (compare the command “*Be not ashamed*,” ver. 8): **for I  
know whom I have trusted** (hardly to be  
formally expressed so strongly as De Wette,  
‘*in whom I have put my trust*,’ though  
the meaning, in the spiritual explanation,  
is virtually the same: the metaphor here  
is that of a pledge deposited, and the depositor *trusting* the depositary: and it is  
best to keep to the figure. The reference  
is to God, as Tit. iii. 8; Acts xxvii. 25?),  
**and am persuaded that He is able to keep  
my deposit** (so literally. But how are the  
words to be taken,—and what is meant by  
them? Does **my** import, the deposit which  
*He* has entrusted to *me*, or the deposit  
which *I* have entrusted to *Him*? Let us  
consider the latter first. What is there  
which the Apostle can be said to have  
entrusted to God? Some say, (a) his  
*eternal reward*, the crown laid up for him,  
ch. iv, 8: but then we should have this  
reward represented as a matter not of God’s  
free grace, but of his own, delivered to  
God to keep: (b) his *soul*, as in 1 Pet. iv.  
19: Luke xxiii, 46 [see this treated  
below]: (c) his *salvation* [see below]: (d)  
the believers who had been converted by  
his means, which hardly needs refutation,  
as altogether unsupported by the context.  
Then, under the *former* head, which would