from me because I was a prisoner, but made  
that very fact his reason for seeking me  
out more diligently), **and found me**.

**18.**] **May the Lord grant to him to find  
mercy from the Lord** (the account to be  
given of the double “*the Lord*”—“*the  
Lord*,” here is simply this—that “*may  
the Lord grant*” had become so completely a formula, that the recurrence was  
not noticed. This is far better than to  
suppose the second “*Lord*” merely to  
mean “*Himself*,” or to enter into theological distinctions between “*the Lord*”  
as the Father, and “*from the Lord*” as  
from the Son, the Judge) in **that day**  
(see on ver. 12): **and how many services  
he did** (to me: or, to the saints: the  
general expression will admit of either) **in  
Ephesus** (being probably an Ephesian,  
compare ch. ix. 19), **thou knowest better  
than I** (because Timothy was at Ephesus,  
and was more conversant with matters  
there).

Ch. **II. 1—26**.] *Exhortations to Timo-  
thy, founded on the foregoing examples  
and warnings.*

**1**.] **Thou therefore**  
(the command follows, primarily on his  
own example just propounded, and secondarily on that of Onesiphorus, in contrast to those who had been ashamed  
of and deserted him), **my child, be  
strengthened** (the original indicates an  
abiding state, not a mere insulated act,  
*go on gaining strength*) **in the grace which  
is in Christ Jesus** (more than “*by* the  
grace *of* Christ Jesus:” the grace which  
is laid up in Christ, the empowering influence in the Christian life, being necessary for its whole course and progress, is  
regarded as the *element in* which it is  
lived: to *grow*, 2 Pet. ult. **Grace** must  
not be taken, with some Commentators,  
for his *ministerial office*). **And the things  
which thou heardest from me with many  
witnesses** (i.e. with the intervention or  
attestation of many witnesses. These witnesses are not, as Chrysostom and others  
hold, the congregations whom Timothy  
had heard the Apostle teaching, nor are  
they testimonies from the law and prophets: nor the other Apostles: much less  
the Christian martyrs: but *the presbyters  
and others present at his ordination*, compare 1 Tim. iv. 14; vi. 12; and ch. i. 6),  
**these deliver in trust** (see above ch. i. 14)  
**to faithful men** (i.e. not merely ‘believers,’ but ‘trustworthy men,’ men who  
will “*keep the goodly trust committed to  
them*”), **such as shall be** (not merely  
‘are,’ but ‘shall be’—give every hope of  
turning out) **able to teach them to  
others also** (also carries the mind on to a  
further step of the same process—imply-  
ing ‘in their turn.’ These “*others*” would  
be *other trustworthy men* like themselves).  
—The connexion of this verse with the  
foregoing and the following has been questioned. I believe it to be this: ‘The  
true keeping of the deposit entrusted to  
thee will involve thy handing it on unimpaired to others, who may in their turn  
hand it on again. But in order to this,  
thou must be strong in grace—thou must  
be a fellow-sufferer with me in hardships