—**I adjure thee** (literally, **I earnestly call  
thee to witness**) **before God, and Christ  
Jesus, who is about to** (or if this seems to  
imply too near a coming to judgment, who  
shall one day) **judge living and dead, and  
by** (i.e. ‘and I call thee to witness,’ as  
in Deut. iv. 26, the construction being  
changed from that in the first clause) **his  
appearing and his kingdom** (each has its  
place in the adjuration:—His coming, at  
which we shall stand before him ;—His  
*kingdom*, in which we hope to reign with  
Him);

**2**.] **proclaim the word** (of  
God); **be urgent** (this is generally referred  
to the last clause—‘be diligent in preaching?’ but the commandment most probably  
refers, not to preaching only, but in the  
whole work of the ministry) **in season, out  
of season** (“have no defined season, let all  
time be thy season ; not only in peace ; not  
only in security; nor yet when sitting in the  
church only; even if thou be in perils, even  
if in prison, even if bound with a chain,  
even if being led out to die, at every such  
opportunity, convict, and shrink not from  
rebuking: for then it is that rebuke is in  
season, when the conviction goes forward,  
and the fact is demonstrated.” Chrysostom.  
I cannot forbear also transcribing a very  
beautiful passage from the same Father:  
“But if men continue in the same courses  
—even after our exhortation, not even then  
must we abstain from counselling them.  
For fountains flow, even if no one draw  
from them: and rivers run, though no one  
drinks. So too the preacher ought, even  
if no one attend to him, to fulfil all his  
own duty; for our rule, who have taken in hand the ministry of the word, is laid down  
by God the lover of men, that his part is  
never to slacken, nor to be silent, whether  
men hear, or pass by.” This latter passage  
gives the more correct reference,—not so  
much to *his* opportunities, as the former,  
but to theirs); **convict, rebuke, exhort; in**  
(not *‘with*,’ it is not the *accompaniment*  
of the actions, but the clement, the temper  
in which they are to be performed) **all**  
(possible) **longsuffering and doctrine** (not  
subjective ‘*perseverance in teaching*,’ as  
Conybeare ; but *‘doctrine’* itself: it [objective] is to be the clement in which these  
acts take place, as well as *longsuffering*  
[subjective]. The junction is harsh, but  
not therefore to be avoided).

3, 4.) *Reason why all these will  
be wanted.*—**For there shall be a time  
when they** (men, i.e. professing Christians,  
as the context shews) **will not endure**(not bear—as being offensive to them) **the  
healthy doctrine** (viz. of the Gospel); **but  
according to** (after the course of) **their own  
desires** (instead of, in subjection to God's  
providence) **will to themselves** (emphatic)  
**heap up** (one upon another) **teachers, having  
itching ears** (i.e. seeking to hear for their  
own pleasure; wanting their vices and infirmities to be tickled); **and shall avert  
their ears from the truth, and be turned  
aside to fables.**

**5 ff**] He enforces on  
Timothy the duty of worthily fulfilling his  
office, *in consideration of his own approaching end.* For this being introduced,  
various reasons have been given:—(1) he  
himself would be no longer able to make  
head against these adverse influences, and