therefore must leave Timothy and others  
to replace hin: (2) Timothy had had his  
assistance hitherto: but it is now time  
that he became his own master, and not be  
changed for the worse by losing St. Paul:  
so Calvin and Grotius: (3) the death and  
blessedness of St. Paul is set before him  
as a motive to incite him to his duty: so  
Bengel; and Chrysostom, in a very beautiful  
passage, too long for transcription: (4) to  
stir up Timothy to imitation of him. There  
seems no reason why any one of these should  
be chosen to the exclusion of the rest: we  
may well combine (1) and (4), at the same  
time bearing (2) and (3) in mind:—‘I am  
no longer here to withstand these things:  
be thou a worthy successor of me, no longer  
depending on, but carrying out for thyself  
my directions: follow my steps, inherit  
their result, and the honour of their end.’

**5**.] **But** (as contrasted with the  
description preceding) **do thou** (emphatic)  
**be sober** (or, **watch**: it is difficult to give  
the full meaning of the word in a version.  
The reference is especially to the clearness  
and wakefulness of attention and observance which attends on sobriety, as distinguished from the lack of these qualities in  
intoxication. ‘Keep thy coolness and presence of mind, that thou be not entrapped  
into forgetfulness, but discern and use  
every opportunity of speaking and acting  
for the truth’) **in all things, suffer hard-  
ship, do the work of an Evangelist** (here  
probably in a wide sense, including all that  
belongs to a preacher and teacher of the  
Gospel), **fill up the measure of** (fill up, in  
every point; leave nothing undone in) **thy  
ministry.**

**6**.] For the connexion, see  
above. **For I am already being poured  
out** (as a drink-offering : i.e. the process is begun, which shall shed my blood. ‘*Ready  
to be offered*’ [as A. V., &e.] misses the  
force of the present tense), **and the time  
of my departure is at hand.**

7. ]  
**I have striven the good strife** (it is hardly  
correct to confine the verb or the substantive to the sense of ‘fight’ that it *may  
be*, but its reference is much wider, to *any  
contest*: and here probably to that which  
is specified in the next clause: see especially Heb. xii. 1), **I have finished my  
race** (see references: the image belongs  
peculiarly to St. Paul. In Phil. iii. 12 ff.  
he follows it out in detail. See also 1 Cor.  
ix. 24 ff.; Heb. xii. 1, 2), **I have kept the  
faith**:

**8.**] **henceforth there is laid  
up for me the** (not, ‘a,’ as A. V.) **crown**  
‘compare Phil. iii. 14) **of righteousness**  
i.e. the bestowal of which is conditional  
on the substantiation and recognition of  
righteousness. There Is,as Calvin has shewn,  
no sort of inconsistency here with the doctrines of grace: “for the gratuitous justification which is conferred on us by grace  
does not militate against the *reward* of  
good works, nay, rather the two exactly  
agree, that man is justified gratis by  
Christ’s merit, and yet shall receive the  
reward of his works before God. For as  
soon as God receives us into grace, He is  
pleased with our works, so that He ac-  
counts them worthy of reward though  
undeserved”), **which the Lord** (Christ:  
compare the words “His appearing” be-  
low) **shall award** (more than ‘give: see’  
Matt. vi. 4, 6, &e., xvi. 27: the idea of  
*requital* should be expressed) **me in that  
day, the righteous** (‘just;’ but the word  
‘righteous’ should be kept as answering  
to ‘righteousness’ above) **judge** (see Acts  
x. 42. In this assertion of just judgment,