there is nothing to controvert the doctrines  
of grace: see above) ;—**and** (but) **not only  
to me** (better than ‘not to me only,’ A. V.,  
which though true, does not correctly re-  
present the sense), **but also to all who  
have loved** (who shall then be found to  
have loved and still to be loving: *loved*,  
i.e. looked forward with earnest joy to)  
**His appearing** (ver. 1).

**9—22**.] *Request to come to Rome. No-  
tices of his own state and that of others:  
greetings*.

**9 ff]** **Do thine endeavour** (so also Tit.  
iii. 12) **to come to me quickly** (this desire  
that Timothy should come to him, appears in ch. i. 4, 8: its reason is now speecified): **for** (I am almost alone) **Demas**  
(mentioned Col. iv. 14 with Luke, as saluting the Colossians, and Philem. 24, also  
with Luke (feat others], as one of the  
Apostle’s *fellow-workmen*) **deserted me,  
loving** (i.e. ‘*through love of*’) **this pre-  
sent world** (“fond of ease, safety, and  
security, he chose rather to luxuriate at  
home, than to suffer hardship with me,  
and help me to bear my present perils.”  
Chrysostom), **and went to Thessalonica**  
(‘his birthplace’ says De Wette: so it  
would seem thought Chrysostom, above:  
but how ascertained? He may have gone  
there for the sake of traffic, which idea the  
mention of his *love of this world* would  
seem to support); **Crescens** (not named  
elsewhere. He is said traditionally to  
have preached the Gospel in Galatia, and  
more recently, to have founded the church  
at Vienne in Gaul: this latter interpretation of Galatia Theodoret also adopts.  
All this traditional fabric is probably raised  
by conjecture on this passage) **to Galatia**(see Introd, to Gal. § ii. 1), **Titus** (Introd.  
to Titus, § i.) **to Dalmatia** (part of the Roman province of Illyricum, on the coast  
of the Adriatic, south of Liburnia.—Theodoret: says, referring to the words “*loving  
this present world*,” “These last [Crescens  
and Titus] are free from this charge; for  
they were sent by him to preach.” But this  
hardly agrees with the necessity of supply-  
ing “*departed*” from the former sentence,  
which verb must be understood with both  
names: see also the contrast in ver. 12.  
They had certainly left the Apostle of  
their own accord: why, does not appear).  
**Luke** (see Introd. to Luke’s Gospel, § i.)  
**is alone with me** (De Wette’s question,  
‘where then was Aristarchus [Acts xxvii. 2.  
Col. iv. 10. Philem. 24] ?’ is one which we  
have no means of answering: but we may  
venture this remark: a forger, such as De  
Wette supposes the writer of this Epistle  
to be, would have taken good care to ac-  
count for him). **Mark** (Col. iy. 10, note:  
Philem. 24. John Mark, Acts xv. 38) **take  
up** (on thy way), **and bring with thee:  
for he is to me useful for the ministry**(for help to me in my apostolic labours).  
But (apparently a slight contrast is intended to those above, who departed of  
their own accord) **Tychicus** (see Eph. vi. 21  
note) **I sent to Ephesus** (on the various  
attempts to give an account of this jour-  
ney, and its bearing on the question, whether Timothy was at Ephesus at this  
time, see Introd. to this Epistle, § i. 5).

**18**.] **The cloak** (some, as early  
as Chrysostom, who mentions the view,  
thought this word signified a bag, in  
which the books were: so the Syriac Version renders it: but it is against this idea,  
as indeed Bengel remarks, that the books  
should be *afterwards mentioned.* It would  
be unnatural, in case a bag of books had  
been left behind, to ask a friend to bring