the bag, *also the books*, and *especially the  
parchments* : ‘the bag of books and parchments which I left’ would be its most obvious designation) **which I left** (behind  
me: for what reason, is not clear: but in  
St. Paul’s life of perils, it may well be conceived that he may have been obliged to  
leave such things behind, against his intention) **in Troas** (respecting his having  
been at Troas lately, see Introd. to Pastoral Epistles, § ii. 16, 30, 31) with (‘chez’)  
**Carpus, when thou art coming** (setting out  
tocome), **bring, and the books** (i.e. papyrus  
rolls. ‘What did he want with books,”  
says Chrysostom, “when he was about to  
depart to God? He wanted them much,  
to give them to the faithful, that they  
might possess them instead of his teaching.’ This may have been so: but there  
is nothing inconsistent with his near prospect of death, in a desire to have his cloak  
and books during the approaching winter),  
**especially the parchments** (which as more  
costly, probably contained the more valuable writings: perhaps the sacred books  
themselves. On a possible allusion to  
these books, &c., which the Apostle had  
with him in his imprisonment at Casarea,  
see note, Acts xxvi. 24).

14.] **Alexander the smith** (not of necessity *coppersmith*. Perhaps the same with the Alexander of 1 Tim. i. 20, where see note.  
There is nothing here said inconsistent  
with his being an Ephesian resident. It  
has been indeed supposed that he was at  
Rome, and that the following caution refers to Timothy’s approaching visit: but  
the past tense here used seems to suit  
better the other hypothesis. It must ever remain uncertain, whether the Alexander  
whom we find put forward by the Jews in  
the Ephesian tumult, Acts xix. 33, 34, is  
this same person: nothing in that narrative is against it. The title “*the smith*”  
may be intended to mark *another* Alexander: but it may also be a mere cursory  
designation of the same person) **did to me  
much evil; the Lord shall requite him  
according to his works** (the wish expressed in the received text would make  
no real difficulty: it is not personal revenge, but zeal for the cause of the Gospel  
which the wish would express: compare  
ver. 16 below, where his own personal  
feelings were concerned): **whom do thou  
also beware of** (see above, on Alexander);  
**for he exceedingly withstood our** (better  
than ‘my,’ seeing that “*me*” occurs in  
the same sentence, and immediately follows. The plural may be used because the  
words were such as were common to all  
Christians—arguments for, or declarations  
of, our common faith) **words.**

**16**.] **In my first defence** (open self-defence, before  
a court of justice. For a discussion of this  
whole matter, see the Introduction. I will  
only remark here, that any other defence  
than one made at Rome, in the latter  
years of the Apostle’s life, is out of the  
question) **no one came forward with me**(as *patronus* or friend, to support him by  
his presence, or pleading), **but all men  
deserted me: may it not be laid to their  
charge** (by God: “it was not their malice  
but their cowardice which kept them  
away,” says Theodoret). **But the Lord**(Jesus) **stood by me, and strengthened**(‘*put strength in*.’ a word especially used