Phil. i. 23, compared with iii. 20): **to whom  
be the glory unto the ages of ages. Amen**(it is again objected, that in St. Paul we  
never find doxologies ascribing glory to  
Christ, but always to God. This however is  
not strictly true: compare Rom. ix.5. And  
even if it were, the whole train of thought  
here leading naturally on to the ascription  
of such doxology, why should it not occur  
for the first and only time? It would seem  
to be an axiom with some critics, that a  
writer can never use an expression once  
only. If the expression be entirely out of  
keeping with his usual thoughts and diction, this may be a sound inference: but  
this is certainly not the case in the present,  
instance. Besides, the petition of the Lord’s  
Prayer having been transferred to our Lord  
as its fulfiller [compare John xiv. 13, 14],  
the doxology, which seems to have come  
into liturgical use almost as soon as the  
prayer itself, would naturally suggest a  
corresponding doxology here).

**19—21**.] *Salutations and notices.* {19} **Salute Prisca and Aquila** (see notes, Acts  
xviii. 2: Rom. xvi. 3), **and the house of  
Onesiphorus** (himself probably deceased.  
See on ch.i.16). {20} **Erastus** (Acts xix. 22,  
an Erastus was sent forward into Macedonia by the Apostle from Ephesus,—and  
Rom. xvi. 23, an Erastus sends greeting,  
who is described as the *treasurer of the city* [Corinth]. This latter would seem  
to be the person here mentioned) **abode in  
Corinth** (on the inferences to be drawn  
from this, see Introd. to Pastoral Epistles,  
§ ii. 30 f.): **but Trophimus** (he accompanied  
the Apostle from Greece into Asia, Acts  
xx. 4, He was an Ephesian, id. xxi. 29,  
and was with the Apostle in Jerusalem on  
his last visit there) **I left in Miletus** (see  
again this discussed in Introd. to this  
Epistle, § i. 5. Various conjectures have  
been made to escape the difficulty here  
presented: in Melita, or in a Miletus in  
*Crete*) **sick**. {21} **Endeavour to come before  
winter** (when the voyage would be impossible, and so the visit thrown over to  
another year. See also on ver. 13).—  
**Eubulus** (otherwise unknown) **greets thee,  
and Pudens** (see note at the end of the  
Introd. to this Epistle on Pudens and  
Claudia), **and Linus** (Ireneus says, “The  
Apostles committed the ministration of  
the bishopric [at Rome] to Linus. Of  
this Linus Paul makes mention in his  
Epistles to Timothy”), **and Claudia** (see  
note as before), and all the brethren.

**22**.] CONCLUDING BLESSING. **The  
Lord Jesus Christ be with thy spirit.**  
(The) **Grace** (of God) **be with you** (the  
members of the church where Timothy  
was: see Introduction).