himself and every thing else, and makes the  
following sentence exclusive as applied to  
God. Compare by all means the very  
similar doxology, Rom xvi. 25 ff.: and see,  
on their similarity, the inferences in the  
Introduction, § i. 33, and note) **to the King**  
(this name, as applied to God, is found, in  
the New Test., only in Matt. v. 35 [not  
xxv. 33 ff.] and our ch. vi. 15. See below)  
**of the ages** (i.e. of eternity. In Ps. cxlv.  
13 we have (see margin of A. V.) “*My  
Kingdom is a kingdom of all ages:* in  
Tobit xiii. 6,10, God is called in the original,  
‘the King of the ages :’ and in Ecclus. xxxvi.  
17, ‘the God of the ages. Comparing  
these with the well-known expression, *to  
the ages of the ages* (see below), and the  
like, it is far more likely that **the ages** here  
should mean eternity, than the ages of this  
world, as many have understood it. The doxology   
is to the Father, not to the Trinity,  
nor to the Son), **the incorruptible** (in Rom.  
xvi. 27 only used of God)**, invisible** (see  
ch. vi. 16: John i. 18)**, only God** (the word  
*wise* has apparently come from the doxology  
at the end of Romans, where it is most appropriate),   
**be honour and glory to the ages  
of the ages** (the periods which are made up of.  
*ages,* as these last are of years,—as years are  
of days: see note, Eph. iii. 21). **Amen.**

**18** ff.] He now returns to the matter which  
he dropped in ver. 3, not indeed formally,  
so as to supply the termination of the  
sentence there neglected, but virtually:  
the *commandment* not being the one there  
hinted at, for that was one not given  
to Timothy, but *to be given by* him. Nor  
is it that in ver. 5, for that is introduced  
as regarding a matter quite different from  
the present—viz. the aberrations of the  
false teachers, who do not here appear till  
the exhortation to Timothy is over. What  
this command is, is plain from the following.—**This   
command I commit** (as a  
deposit, to be faithfully guarded and kept)  
**unto thee, my child Timothy** (see on ver. 2),  
**according to** (in pursuance of) **the former  
prophecies concerning thee** (the directions,  
or, prophecies properly so called, of the  
Holy Spirit, which were spoken concerning  
Timothy at his first conversion, or at his  
admission [compare ch. iv. 14] into the  
ministry, by the “*prophets*” in the  
church. We have instances of such prophetic   
intimations in Acts xiii. 1, 2,—  
[ix 28,]—xxi. 10, 11. By such intimations,   
spoken perhaps by Silas, who was  
with him, and who was a *prophet* [Acts xv.  
32], may St. Paul have been first induced  
to take Timothy to him as a companion,  
Acts xvi. 3), **that thou mayest** (purpose,  
and at the same time purport, of the *commandment*)   
**war** (this word extends to the  
whole business of the employed soldier;  
not indicating merely *fighting,* properly so  
called) **in them** (not, as A.V., ‘*by them,*’  
but ‘*in,*’ as clad with them, as if they  
were his defence and confirmation) **the  
good warfare** (not as Conybeare, ‘fight  
the good fight.’ It is the *whole campaign,*  
uot the fight alone, which is here spoken  
of); **holding** [**fast**] (more than ‘*having;*”  
but we must hardly carry on the metaphor  
and think of the shield of faith Eph. vi.  
16, such continuation being rendered unlikely   
by the unmetaphorical character of the  
following words, *a good conscience*) **faith,  
and good conscience** (compare ver. 5),—  
**which** (latter, viz. *good conscience*—not,  
both) **some having thrust from them**  
(there is something in the word implying  
the violence of the act required, and the  
importunity of conscience, reluctant to be  
so extruded) **made shipwreck** (the similitude   
is so common a one, that it is hardly  
necessary to extend the figure of a shipwreck