see below) **some lusting** (the method of  
expression, if strictly judged, is somewhat.  
incorrect: for *love of money* is of itself a  
desire or *lust*, and men cannot be properly  
said *to lust* after it, but after its object,  
money. Such inaccuracies are, however,  
often found in language, and we have examples of them in St. Paul elsewhere : e. g.  
“*hope that is seen*,” Rom. viii. 24; see also  
Acts xxiv. 15), **wandered away from the  
faith** (ch. i. 19; iv. 1), **and pierced themselves through with many pains** (the pains  
being regarded as the weapons. “Lusts are  
thorns : and as among thorns, whenever one  
touches them, one’s hands are bloodied and  
wounds made; so he who falls among lusts  
shall sniffer the same, and shall surround his  
soul with griefs.” Chrysostom).

11—16.] *Exhortation and conjuration  
to Timothy, arising out of these considerations.*

**11**.] **But** (contrast to “*some*”  
above) **thou** (emphatic), **O man of God** (the  
designation of prophets in the Old Test.  
Compare 1 Sam. ix. 6, 7, 8, 10, and hence  
perhaps used of ‘Timothy as dedicated to  
God’s service in the ministry: but also not  
without a solemn reference to that which  
it expresses, that God and not riches [see  
the contrast again ver: 17] is his object of  
desire), **flee these things** (*love of money*  
and its accompanying evils); **but** (the contrast is to the following these things, underlying the mention of them. We must say  
**and** in English) **follow after** (see 2 Tim.  
here, where both words occur again)  
**righteousness, godliness** (so Tit. ii. 12),  
**faith** (not mere rectitude in keeping trust,  
for all these words regard the Christian  
life), **love, patience** (under afflictions : steadfast endurance), **meek-spiritedness** (these  
two last qualities have reference to his behaviour towards the opponents of the  
Gospel).

**12**.] **Strive the good  
strife** (so literally: see ch. i. 18: 2 Tim.   
iv. 7: 1 Cor. ix. 24 ff.: Phil. iii. 12)  
**of the faith** (not ‘of faith’ abstract  
and subjective: but that noble conflict  
which the faith,—the profession of the  
soldier of Christ, entails on him), **lay hold  
upon** (as the aim and object of the life-long struggle; the prize to be gained: so  
that the second imperative is not the mere  
result of the first, but correlative with it  
and contemporaneous: ‘strive ..... » and.  
while doing so, endeavour to attain’)  
**eternal life, to which thou wast called**  
(here apparently the image is dropped,  
and the realities of the Christian life are  
spoken of. Some have supposed an allusion to the athletes being summoned by  
a herald: but it seems far-fetched—and  
indeed inaccurate: for it was to the contest, not to the prize, that they were thus  
summoned), **and didst confess the good  
confession** (of faith in Christ: *the* confession, which every servant of Christ must  
make, on taking upon himself His service,  
or professing it when called upon so to do  
There is some uncertainty, to what occasion the Apostle here refers; whether’ to  
the baptism of Timothy: to his ordination  
as a minister: to his appointment over the  
church at Ephesus: or, to some confession  
made by him under persecution. Of these  
the first appears to me most probable, as  
giving the most general sense to “*the good  
confession*,” and applying best to the im-  
mediate consideration of *eternal life*, which  
is the common object of all Christians)  
**before many witnesses**.

**13**.] **I command thee** (ch. i. 3) **in the presence of  
God, who endueth all things with life**