**future, that** (in order that, as always:  
not the mere *result* of the preceding: ‘as  
it were,’ says De Wette, ‘setting foot on  
this foundation,’ or firm ground) **they may  
lay hold of** (ver. 12) **that which is really  
life** (not merely the goods of this life, but  
the possession and substance of that other,  
which, as full of joy and everlasting, is the  
only true life).

**20, 21.**] CONCLUDING EXHORTATION  
TO TIMOTHY. **O Timothy** (this personal  
address comes with great weight and  
solemnity: “he *names* him, as his son,  
with solemnity and love.” Bengel), **keep  
the deposit** (entrusted to thee: 2 Tim. i.  
12,14. “Take not aught from it: it is not  
thine: thon wert trusted with others’  
goods, deteriorate them not.” Chrysostom,  
—viz., the sound doctrine which thou art to  
teach in thy ministry in the Lord, compare  
Col. iv. 17, This is the most probable  
explanation. Some regard it as the com-  
mandment above, ver. 14: some as meaning  
the grace given to him for his office, or for  
his own spiritual life: but ch. i. 18, compared with 2 Tim. ii. 2, seems ‘to fix the  
meaning as above) **turning away from**  
(compare 2 Tim. iii. 5) **the profane babblings** (empty discourses: so also 2 Tim. ii.  
16) **and oppositions** (apparently, dialectic  
antitheses and niceties of the false teachers)  
**of that which is falsely named** (“for without being *faith*, it cannot be *knowledge*.”  
Chrysostom) **knowledge** (the true *Gnosis*  
[knowledge], being one of the greatest  
gifts of the Spirit to the Church, was soon  
counterfeited by various systems of hybrid theology, calling themselves by this honoured name. In the Apostle’s time, the  
misnomer was already current: but we  
are not therefore justified in assuming  
that it had received'so definite an application, as afterwards it did to the various  
forms of Gnostic heresy. All that we can  
hence gather is, that the true spiritual  
*Gnosis* of the Christian was already being  
counterfeited by persons bearing the characteristics noticed in this Epistle. Whether these were the Gnostics themselves,  
or their precursors, we have examined in  
the Introduction to the Pastoral Epistles):

**21**.] **which** (the *falsely called  
knowledge*) **some professing** (ch. ii. 10)  
**missed the mark** (the word is used of one  
shooting and missing. The tense is the  
indefinite past, as marking merely the  
event, not the abiding of these men still  
in the Ephesian church) **concerning the  
faith.**

**22**.] CONCLUDING BENEDICTION: [**The**] **grace** (of God,—the grace  
for which we Christians look, and in which  
we stand) **be with thee.**—In the A. V.a  
subscription to the Epistle is found, “The  
first to Timothy was written from Laodicea,  
is the chiefest city of Phrygia Pacatiana.” A shorter notice, “from Laodicea,”  
is found in the Alexandrine MS. These  
owe their origin probably to the notion  
that this was the Epistle from Laodicea  
mentioned Col. iv. 16. The further addition in the A. V. betrays a date subsequent  
to the fourth century, when the province  
of Phrygia Pacatiana was first created.