*further in ungodliness*;” and it is in vain  
to deny that there is an apparent and  
literal inconsistency between the two assertions. But on looking further into them,  
it is manifest, that while there the Apostle  
is speaking of an immediate spread of error,  
here he is looking to its ultimate defeat,  
and extinction): **for their folly** (unintelligent and senseless method of proselytizing  
and upholding their opinions—and indeed  
folly of those opinions themselves) **shall be  
thoroughly manifested to all, as also that  
of those men was** (Exod. viii. 18: ix. 11:  
but most probably the allusion is to their  
traditional end).

**10—17**.] *Contrast, by way of reminding  
and exhortation, of the education, know-  
ledge, and life of Timothy, with the cha-  
racter just drawn of the opponents.*—**But  
thou followedst** (‘followedst thy pattern?’  
“it was my example in all these things which  
was set before thee as thy guide—thou wert:  
a follower of me, as I of Christ.’ The in-  
definite past tense is both less obvious and  
more appropriate than the *perfect*: this  
*was* the example set before him, and the  
reminiscence joined to the exhortation of  
ver. 14, bears something of reproach with  
it, which is quite in accordance with what  
we have reason to infer from the general  
tone of the Epistle. Whereas the *perfect*, as in A. V., would imply that the example had been really ever before him,  
and followed up to the present moment:  
and so would weaken the necessity of  
the exhortation) **my teaching, conduct,  
purpose** (Ellicott remarks, that in all  
other passages in St. Paul’s Epistles, this  
word **purpose** is used with reference to  
God), **faith, longsuffering** (“his bearing  
with the offences of the brethren,” Theodoret: or perhaps, as Chrysostom,—“his  
patience in respect of the false teachers and  
the troubles of the time”), **love** (“which  
they had not,” Chrysostom), **endurance** (or patience: “how generously I bear the  
attacks of my enemies,” 'heodoret), **persecutions** (“to these *endurance* furnished the  
note of transition,” Huther), **sufferings** (not  
only was I persecuted, but the persecution  
issued in infliction of suffering), **such** (suf-  
ferings) **as befell mein Antioch (of Pisidia),  
in Iconium, in Lystra** (why should these  
be especially enumerated? Theodoret as-  
signs as a reason, “ Omitting mention of  
other dangers, he speaks only of those which  
happened to him in Pisidia and Lycaonia.  
For he to whom he was writing was a Lycaonian, and these incidents were better  
known to him than the rest.” And so  
Chrysostom, and many both ancient and  
modern, It may be so, doubtless: and  
this reason, though rejected by De Wette  
and others, seems much better to suit the context and probability, than the other, given  
by Huther, that these persecutions were the  
first which befell the Apostle in his missionary work among the heathen. It is objected  
to it, that during the former of these persecutions Timothy was not with St. Paul.  
But the answer to that is easy. At the  
time of his conversion, they were recent,  
and the talk of the churches in those parts:  
and thus, especially with our rendering,  
and the indefinite past sense of “*thou followedst*,” would be naturally mentioned,  
as being those sufferings of the Apostle  
which first excited the young convert’s  
attention to make them his own pattern of  
what he too must suffer for the Gospel’s  
sake. Baur and De Wette regard the  
*exact correspondence* with the Acts (xiii.  
50; xiv. 5, 19; xvi. 3] as a suspicious cir-  
cumstance. Wiesinger well asks, would  
they have regarded a *discrepancy* from the  
Acts as a mark of genuineness?); **what  
persecutions** (or, **such persecutions as**:—  
understand, ‘thou sawest ; in proposing to  
thyself a pattern thou hadst before thee  
. . 7) **I underwent: and out of all the Lord**