6—13. I. TIMOTHY. 549   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 pierced themselves through away from the faith, and pierced ’   
 with many sorrows. 11 But themselves through with many sor-   
 thou, O man of God, flee 11x But thou, YO man of x27im   
 these things; and follow God, flee these things; and follow };.27™   
 afler righteousness, god- after righteousness, godliness, faith,   
 liness, love, patience,   
 meekness. 12 Fight the good   
 fight of faith, lay hoid on\ love, patience, meekness. 1% Fight «1¢o,1=,25,   
 eternal life, whereunto thou | good fight of the faith, alay aif   
 art also called, and hast hold on eternal life, whereunto thou 14, Ver.   
 professed a good profes-|   
 sion before many witnesses.| wast called, Yand didst confess the » ue».   
 13 I thee charge in the good confession before many wit-   
 sight of God, who quicken- 13¢T command thee before cen. v.21.   
 eth all things, and betore| God, 4 who endueth all things with Deut, xa.   
   
 ii,6, John   
   
 see below) some lusting (the method of behaviour towards the opponents of the   
 expression, if strictly is somewhat. Gospel). 12.] Strive the good   
 incorrect: for love of money is of itself a strife (so literally:   
 desire or Just, and men cannot be properly iv. 7: 1 Cor.   
 said to lust after it, but after its object, of the faith (not ‘of fui   
 money. Such inaccuracies are, however, and subjective: but that noble conflict   
 often found in language, and we have ex- which the faith,—the profession of the   
 amples of them in St. Paul elsewhere : e. soldier of Christ, on him), lay hold   
 “hope that is seen,” Rom. viii. 24; see upon (as the aim and object of the life-   
 Acts xxiv. 15), wandered away from the long struggle; the prize to be gained: so   
 faith (ch. i. 19; iv. and pierced them- that the second imperative is not the mere   
 selves through with many pains (the pains result of the first, but correlative it   
 being regarded as the weapons. “ Lusts are and contemporaneous: ‘strive ..... » and.   
 thorns : aud as among thorns, whenever one while doing so, endeavour to attain’)   
 touches them, one’s hands are bloodied and eternal life, to which thou wast called   
 wounds made; so he who falls among lusts (here apparently the image is dropped,   
 shall sniffer same, and shall surround his and the realities of the Christian life are   
 soul with griefs.” Chrysostom). spoken of. Some have supposed an allu-   
 M—16.] Exkortation and conjuration sion to the athletes being summoned by   
 to Timothy, arising out of these considera- a herald: but it seems far-fetched—and   
 tions. 11.) But (contrast to “some” indeed inaccurate: for it was to the con-   
 above) thou (emphatic), 0 man of God (the test, not to the prize, that they were thus   
 designation of prophets in the Old Test. summoned), and didst confess the good   
 Compare 1 Sam. ix. 6, 7, 8, and hence confession (of faith in Christ: the confes-   
 perhaps used of ‘Timothy as dedicated to sion, whieh every servant of Christ must   
 God’s service in the ministry: but also not make, on taking upon himself His service,   
 without a solemn reference to that which or professing it when called upon so to do   
 it expresses, that God and not riches [see There is some uncertainty, to what occa-   
 the contrast again ver: 17] is his object of sion the Apostle here refers; whether’ to   
 desire), flee these things (Jove of money the baptism of Timothy: to his ordination   
 and its accompanying evils); but (the con- as a minister: to his appointment over the   
 trast is to following these things, church at Ephesus: or, to some confession   
 lying the mention of them. We mus! made by him under persecution. Of these   
 and in English) follow after (sce 2 Ti the first appears to me most probable, as   
 here, where both words occur again) giving the most general sense to ‘‘ good   
 righteousness, godliness (so Tit. ii. 12), confession,” and applying best to the im-   
 faith (not mere rectitude in keeping trust, mediate consideration of eternal life,   
 for all these words regard the Christian is the common object of all Christians)   
 life), patience (under afilictions sted- before many witnesses. 13.] I com-   
 fast endurance), meek-spiritedness (these mand thee (ch. i. 3) in the presence of   
 two last qualities have reference to his God, who endueth all things with life