I. TIMOTHY. VI. 20, 21.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
   
 that they may “lay hold on + the the time to come, that they   
 russ true life. 200 Timothy, \*keep the may lay hold on eternal   
 ins, trust committed to thee, ¥ turning life. 2°O Timothy, keep   
 ‘iu, away from the profane babblings that which is committed to   
 ‘ieeie and oppositions of the falsely called thy trust, avoiding profane   
 knowledge: #! which some profess- and vain babblings, and op-   
 2ci019 ing \* missed the mark concern- positions of science falsely   
 so called: 2! which some   
 2 Tim. 1 professing have erred con-   
 ing the faith. The grace [of God] be with the faith. Grace   
 t+ Amen is aie with thee t.   
 oldest   
   
 future, that (in order that, as always: theology, calling themselves by this ho-   
 not the mere result of the preceding: ‘as noured name. In the Apostle’s time, the   
 it were,’ says De Wette, ‘setting foot on misnomer was already current: but we   
 this foundation,’ or firm they may are not therefore justified in assuming   
 lay hold of (ver. 12) that which is really that it had received'so definite an applica-   
 life (not merely the goods of this life, tion, as afterwards it did to the various   
 the possession and substance of that other, forms of Gnostic heresy. All that we can   
 which, as full of and everlasting, is hence gather is, that the true spiritual   
 only true life). Gnosis of the Christian was already being   
 20, 21.] ConciUDING EXHORTATION conuterfeited by persons bearing the cha-   
 to TimoTHy. O Timothy (this personal racteristics noticed in this Epistle. Whe-   
 address comes with great weight and ther these were the Guostics themselves,   
 solemnity: “he names him, as his son, or their precursors, we have examined in   
 with solemnity and love.” Bengel), keep the Introduction to the Pastoral Epistles):   
 the deposit (entrusted to thee: 2 Tim. i. 21.] which (the falsely called   
 12,14. “Take not aught from it: it is Knowledge) some professing (ch. ii. 10)   
 thine: thon wert trusted with others’ missed the mark (the word is uscd of one   
 goods, deteriorate them not.” Chrysostom, shooting and missing. The tense is the   
 —viz., the sound doctrine which thou art to indefinite past, as marking merely the   
 teach in thy ministry in the Lord, compare event, not the abiding of these men still   
 Col. iv. 17, This is the most probable in the Ephesian chureh) concerning the   
 explanation. Some regard it as the com- faith. 22.) ConcLUDING BENEDIC-   
 mandment above, ver. 14: some as meaning tion: [The] grace (of God,—the grace   
 the grace given to him for his office, for for which we Christians look, and in which   
 his own spiritual life: but ch. i. com- we stand) be with thee.—In the A. V.a   
 pared with 2 Tim. ii. 2, seems ‘to fix the subscription to the Epistle is found, “The   
 meaning as abot turning away from first to was written from Laodicea,   
 (compare 2 Tim. 5) the profane bab- is the chiefest city Phrygia Paca-   
 blings (empty discourses: so also 2 Tim. ii. tiana.” A shorter notice, “from Laodicea,”   
 16) and oppositions (apparently, dialectic is found in the Alexandrine MS. These   
 antitheses and nicetics of false teachers) owe their origin probably to the notion   
 of that which is falsely («for with- that this was the Epistle from Laodicea   
 out being faith, it cannot he knowledge.” mentioned Col. iv. 16. The further addi-   
 Chrysostom) knowledge (the true Gnosis tion in the A. V. betrays a date   
 [knowledge], being one of the greatest to the fourth century, when the province   
 gifts of the Spirit to Church, was soon of Phrygia Pacatiana was first created.   
 counterfeited by various systems of hybrid