tory) *lawfully* (according to the prescribed conditions not merely of the contest,  
but of the preparation also).

**6**.] Another comparison shewing the necessity of active labour as an antecedent to  
reward. **The husbandman who is en-  
gaged in labour** (who is actually employed  
in gathering in the fruit) **ought first to  
partake of the fruits** (which he is gathering in: the whole result of his ministry,  
not here further specified. The saying is  
akin to that of not muzzling the ox while  
treading out the corn:—the right of first  
participation in the harvest belongs to  
him who is labouring in the field: do not.  
thou therefore, by relaxing this labour,  
forfeit that right. By this rendering,  
keeping strictly to the sense of the *present*  
participle, all difficulty as to the position of  
the word “*first*” is removed).

**7**.] **Understand what I say** (i.e. as I have  
adduced several examples, have an intelligent understanding of them); **for the  
Lord** (Christ) **shall give thee clear apprehension in all things** (i.e. thou art  
well able to penetrate the meaning and  
bearing of what I say: for thou art  
not lett to thyself, but hast the wisdom  
which is of Christ to guide thee. There  
is perhaps a slight intimation that he  
might apply to this fountain of wisdom more than he did:—‘the Lord,  
if thou seekest it from Him’)

**8—13**.] This statement and substantiation  
of two of the leading facts of the gospel,  
seems, especially as connected with the ex-  
hortations which follow on it vv. 14 ff., to  
be aimed at the false teachers by whose  
assumption Timothy was in danger of being  
daunted. The Incarnation and Resurrection of Christ were two truths especially  
imperiled, and indeed denied, by their  
teaching. At the same time these very  
  
truths, believed and persisted in, furnished  
him with the best grounds for steadfastness  
in his testimony to the Gospel, and attachment to the Apostle himself, suffering for  
his faithfulness to them: and on his adherence to these truths depended his share  
in that Saviour in whom they were manifested, and in union with whom, in His  
eternal and unchangeable truth, our share  
in blessedness depends. **Keep in remembrance Jesus Christ, raised from the  
dead, of the seed of David** (the abrupt, and  
otherwise unaccountable sequence of these  
clauses, has been supposed to spring from  
their being parts of a recognized and technical profession of faith), **according to my  
Gospel** (‘the Gospel entrusted to me to  
teach. Here the expression may seem to  
be used with reference to the false teachers,  
—but as in the other places it has no such  
reference, I should rather incline to regard  
it as a solemn way of speaking, identifying  
these truths with the preaching which had  
been the source of Timothy’s belief), **in  
which** (i.e. in the service of which;  
proclaiming which) **I suffer hardship** (see  
ver. 3), **even unto** (i.e. as far as to the endurance of) **chains** (see ch. i. 16) **as a malefactor; but the word of God is not bound**  
(my hands are bound, but not my tongue,”  
Chrysostom. But we shall better, though  
this reference to himself is not precluded  
[compare ch. iv. 17: Acts xxviii. 31], en-  
large the words to that wider acceptation,  
in which he rejoices, Phil. i. 18. As regarded himself, the word of God **might** be  
said to be bound, inasmuch as he was prevented from the free proclamation of it:  
his person was not free, though his tongue  
and pen were. This more general reference Chrysostom himself seems elsewhere  
to admit, for he says, “The teacher was  
bound, and the word flew abroad; he in-