and life are opposed: in this, subjection  
[implied in *endurance*] and dominion): **if  
we shall deny** (Him), **He also will deny us**(see Matt. x. 33): **if we disbelieve** (not,  
His Resurrection, nor His Divinity, but  
Him generally), **He remains faithful** (to  
His own word cited above): **for He cannot  
deny Himself** (i.e. if we desert faith in  
*Him*, *He* will not break faith with *us*; He  
having declared that whosoever denies Him  
shall be denied by Him, and we have  
pledged ourselves to confess Him,—we  
may become unbelieving, and break our  
pledge, but He will not break His: as He  
has said, it shall surely be. See Rom. iii. 3).

**14—26**.] *Application of the above  
general exhortations to the teaching and  
conversation of Timothy, especially with  
reference to the false teachers.*

14.] **These things** (those which have just preceded, vv. 8—13) **call to their minds** (the  
minds, viz. of those among whom thou art  
ministering, as the context shews: see a  
similar ellipsis in Tit. iii. 8), **adjuring them  
before the Lord not to contend about words**  
(see 1 Tim. vi. 4), (**a thing**) **useful for no  
purpose**, (**but practised**) **to the ruin** (the  
opposite of *edification*, or building up:  
see 2 Cor. xiii. 10) **of them that hear**.

15.] The connexion is close :—by averting  
them from vain and unprofitable things,  
approve thine own work, so that it may  
stand in the day of the Lord.—**Strive to** **present thyself** (emphatic, as distinguished.  
from those alluded to in the preceding  
verse) **to God approved** (tested by trial,  
and found to have stood the test), **a workman** (a general word, of any kind of  
labourer, used of *teachers* perhaps from  
the parable in Matt. xx.) **unshamed** (by  
his work being found unworthy: see Phil.  
i, 20, and 1 Cor. iv. 4. “One into whom  
thine own conscience strikes no shame,”  
Bengel), **rightly laying out** (the meaning  
of the word thus rendered has been much  
discussed. But it seems agreed that *to  
cut straight* [as a road, &c.] is its literal  
force; and hence ‘laying out aright’ is  
the figurative sense) **the word of the truth**.

16.] **But** (contrast not merely to  
the *laying out rightly*, but to the whole  
course of conduct recommended in the last  
verse) **profane babblings** (see ref. 1 Tim.)  
**avoid** (the meaning seems to come from  
a number of persons falling back from an  
object of fear or loathing, and standing at  
a distance round it. The word thus rendered is peculiar, its primary sense being  
“*stand round*”): **for they** (the false  
teachers) **will advance to a worse pitch  
of ungodliness. And their word will eat**  
(lit. “will find pasture,” as in John x. 9:  
and the word representing *pasture* is the  
medical term for the consuming progress  
of mortifying disease) **as a gangrene** (or  
cancer): **of whom is Hymenæus** (see note