5—10. I. TIMOTHY.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 rished up in the words of training thyself in the words of the   
 faith and of good doctrine, faith, and of the good doctrine,   
 whereunto thou hast at- whose course thou hast followed.   
 tained. 7 But refuse pro- 7 But profane and old wives’ fables   
 Sane and old wives’ fables, mdecline, and "exercise thyself meni seu.   
 and exercise thyself rather rather unto godliness. 8 For °bo- jy27%&,,   
 unto godliness. \* For bo- dily exercise profiteth for a little : nite. v.a4,   
 dily exercise little: P godliness is profitable unto all , Sigs   
 but godliness is profitable things, Shaving promise of the life avs. xzvi.s.   
 unto all things, having that now is, and of that which is to £exi%3.   
 promise of the life now come. 9 Faithful is the saying and 2%   
 is, and of that which is to worthy of all acceptation, 10 For, Hon,siitss   
 come, % This is a faithful to this end \*we both toil and f suf- s100r.iv.u,   
 saying and worthy of all   
 acceptation. '° For there-   
 fore we both labour and   
 we trust reproach, because fer reproach, because we have tset t Motor.   
 who is the Saviour of all our hope on the living God, "who   
 for suster   
 teh. vie17. Teproach   
 ness (the first member of the read strive.   
 good servant of Christ Jesus, training contained the means, u bodily exercise: this,   
 thyself in (the idea the word used is not the end, godliness ;—that which is sought   
 ‘to nourish oneself with,’ but to grow up by exercise unto godliness) is profitable   
 amongst, or to be trained in. The present for all things (not one portion only of a   
 tense denotes continuance in this training : man’s being, but every portion of it,   
 see 2 Tim. iii. the words of the faith and spiritual, taaeeneenl eternal), having   
 (the fundamental doctrines of the Gospel), (seeing that it has) promise of life, both   
 and of the good instruction, the course of that which is now, and that which is to   
 which thou hast followed (‘hast followed come. 9.) Faithful is the saying   
 along, by tracing its course and accom- and worthy of all acceptation (see ch. i.   
 panying it”). 7.] But profane and 15. The words refer to what follows, not   
 anile fables (see notes on ch. i. 4 and 7, to what went immediately before: see on   
 and Introd.) decline (literally, thy- for below. The connexion is with the   
 self from’), but rather exercise thyself mention of the life come. Godliness has   
 [unto] godliness, unto, i.e., a view the promise of that life attached to it,   
 to, as an-athlete with a view to the games. according -to the well-known Christian   
 8.] For the exercise (gymnastic train- saying which follows. Otherwise verse 10   
 ing: see of the body is to comes in disjointedly and unaccountably).   
 (‘for but a little,’—in reference only to a For (for is from a mixture of two   
 small department of a man’s being) profit- constructions, rendering a reason for “and   
 able (to what sortof exercisedoes allude ? that which is to come,” as if “ Faithful is   
 Many take it as to corporal austeri- the saying” had not been inserted. We   
 ties for religion’s sake: so Calvin. But have the construction in 2 Tim. ii.   
 against this are two considerations: 1) to this end (viz. the salvation implied in   
 that these are not now in question, but the that which follows) we (Christians in gene-   
 immediate subject is the of being ral) [both] toil (more than labour: it   
 trained and thoroughly exercised in piety : gives the idea of ‘toil and moil’) and   
 2) that if they were, it would hardly be suffer reproach (climax : we might toil and   
 consistent with his previous severe charac- be had in honour, but as it is, we have   
 terization of these austerities, ver. 3, to both fatigue and shame to bear), because   
 introduce them thus with even so much we have set our hope (the perfect refers   
 creditable mention. It is therefore far to the time when the strong resolve and   
 better to understand the words with waiting began, and to its endurance since   
 Chrysostom and many others, of amere that time) on the living (inserted for em-   
 gymnastic bodily exercise, of which the phasis and solemnity, to bring out the fact   
 Apostle says, that it has indeed its uses, that the God in whom we trust is a   
 but these uses partial only): but godli-