il. TIMOTHY. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that laboureth must be first   
 labouring husbandman ought to par- partaker of the fruits.   
 take first of the fruits. 7 Understand 7 Consider what Tsay ; and   
 what I say; for the Lord shall give the Lord give thee under-   
 thee clear apprehension in all things. standing in all things.   
 8 Keep in remembrance Jesus Christ, 8 Remember that Jesus   
 11corx.1, lyaised from the dead, ™of the seed Christ of the seed of David   
 “ of David, "according to my gospel, was raised from the dead   
 “ioe %°in which I suffer trouble, Peven according to my gospel:   
 unto bonds as an evil doer; Swherein I suffer trouble,   
 s the word of God hath not been as an evil doer, even unto   
 10 For this cause "I endure bouds ; but the word of   
 God is not bound. }° There-   
   
 Eehvi bound.   
 r Kun iii, Col. 24.   
 tory) lawfully (aecording to the pre- truths, believed and persisted in,   
 scribed eonditions not merely of the him with the best grounds for stedfustuess.   
 but of the preparation also). . in his testimony to the Gospel, and attach-   
 Another comparison shewing the neces- ment to the Apostle himself, suffering for   
 sity of active labour as an antecedent to his faithfulness to them: and on his ad-   
 reward. The husbandman who is en- herence to these truths depended his share   
 gaged in labour (who is actually in that Saviour in whom they were mani-   
 in gathering in the fruit) ought first to fested, and in union with whom, in His   
 partake of the fruits (which he is gather- eternal and unchangeable truth, our share   
 ing in: the whole result of his ministry, in blessedness depends. Keep in re-   
 not here further specified. The saying is membrance Jesus Christ, raised from the   
 akin to that of not muzzling the ox while dead, of the seed of David (the abrupt, and   
 treading out the corn:—the right of first otherwise unaccountable sequence of these   
 partieipation in the harvest belongs to clauses, has been supposed to spring from   
 him who is labouring in the field: do not. their being parts of a recognized and tech-   
 thou therefore, by relaxing this labour, nical profession of faith), to my   
 forfeit that right. By this rendering, Gospel (‘the Gospel entrusted to me to   
 keeping strictly to sense of the present teach. Here the expression may seem to   
 partieiple, all as to the position of be used with reference to the fulse   
 the word “first” is removed). —but as in the other plaees it has no such   
 Understand what I say (i.e. as I have reference, I should rather incline regard   
 addueed several examples, have an in- it as a solemn way of speaking, identifying   
 telligent understanding of them); for the these truths with the preaching which had   
 Lord (Christ) shall give thee clear ap- been the souree of Timothy’s belief), in   
 prehension in all things (i.e. thou art which (i.e. in the serviee of which;   
 well able to penetrate the meaning and proclaiming which) I suffer hardship ies   
 bearing of what I say: for thou art ver. 3), even unto (i.e. far as to the en-   
 not lett to thyself, but hast the wisdom durance of) chains (see ch. 16) as a male-   
 which is of Christ to guide thee. There factor; but the word of God is not bound   
 is perhaps a slight intimation that he (my hands are bound, but not my tongue,”   
 might apply to this fountain of wis- Chrysostom. But we shall better,   
 dom more than he did:—‘the Lord, this referenee to himself is not precluded   
 if thou seekest it from Him’) Toompars ch. iv. 17: Acts xxviii. 31], en-   
 8—13.] This statement and substantiation large the words to that wider acceptation,   
 of two of the leading facts of the gospel, in which he rejoices, Phil. 18. As re-   
 seems, especially as with the ex- garded himself, the word of God might be   
 hortations whieh follow on it vv. 14 ff., said to be bound, inasmueh as he was pre-   
 be aimed at the false teachers by whose vented from the free proclamation of it:   
 assumption Timothy was in danger of being his person was not free, though his ton;   
 daunted. The Incarnation and Resurree- and pen were. This more general refer-   
 tion of Christ were two truths especially enee Chrysostom himself seems elsewhere   
 imperiled, and indeed denied, by their to admit, for he says, “The teacher was   
 teaching. At the same time these very bound, and the word flew abroad; he in-