564 II. TIMOTHY. Il.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 +Romtits.& will deny us: 15 7if we disbelieve, deny us: 13if we believe   
 aNumb. xxi yet, he remaineth faithful: \* + for not, yet he abideth faith-   
 1: he cannot deny him-   
 +t our he cannot deny himself. 14 Of these self. ™ Of these things   
 oldest things put them in remembrance, put them in remembrance,   
 bitimy.2 Padjuring them before the Lord charging them before the   
 «not to strive about words, a thing Lord that they strive not   
 tending to no profit, to the subvert- about words to no profit,   
 15 Study to pre- but to the subverting of   
 ing of the hearers. unto God, a the hearers. \° Study to   
 workman not ashamed, rightly lay- shew thyself approved un-   
 ing out the word of the truth. to God, a workman that   
 needeth not to be ashamed,   
 rightly dividing the word   
 “4 rd 16 But ‘shun profane babblings : of truth. '% But shun   
 L. 14, profane and vain bab-   
 for they will advance unto a greater blings : for they will in-   
 measure of ungodliness. 7 And crease unto more ungodli-   
 their word will eat as doth a cancer: ness. 7 And their word   
 e1timi.%. of whom is \*Hymeneus and Phi- will eat as doth a canker:   
 fTim.vi.2t. Jetus; 18 who fconcerning the truth of whom is Hymeneus and   
 gicorxv.12. went astray, saying that the re- Philetus; ‘8who coneern-   
 ing the truth have erred,   
 saying that the resurrection   
   
 and life are opposed: in this, subjection present thyself (emphatic, as distinguished.   
 {implied in erdurance] and dominion): if from those alluded to in the preceding   
 we shall deny (Him), He also will deny us verse) to God approved (tested by trial,   
 (see Matt. x. 33): if we disbelieve (not, and found to have stood the test), a work-   
 His Resurrection, nor His Divinity, but man (a general word, of any kind of   
 Him generally), He remains faithful (to labourer, used of teachers perhaps from   
 His own word cited above): for He cannot the parable in Matt. xx.) unshamed (by   
 ceny Himself (i.e. if we desert faith in his work being found unworthy: see Phil.   
 Him, He will not break faith with us; He i, 20, and 1 Cor. iv. 4. “One into whom   
 having declared that whosoever denies Him thine own conscience strikes no shame,”   
 shall be denied by Him, and we have Bengel), rightly laying out (the meaning   
 pledged ourselves to confess Him,—we of the word thus rendered has been much   
 may become unbelieving, and break our discussed. But it seems agreed that to   
 pledge, but He will not break His: as He cut straight [as a road, &c.} is its literal   
 has said, it surely be. See Rom. iii. force; and hence ‘laying out aright’ is   
 14—26.] Application of the above the figurative sense) word of the truth.   
 general exhortations to the teaching and 16.] But (contrast not merely to   
 conversation of Timothy, especially with the laying out rightly, but to the whole   
 reference to the false teachers. 14.) course of conduct recommended in the last   
 These things (those which have just pre- verse) profane babblings (see ref. 1 Tim.)   
 ceded, vv. 8—13) call te their minds (the avoid (the meaning seems to come from   
 minds, viz. of those among whom thou art a number of persons falling back from an   
 ministering, as the context shews: see a object of fear or and standing at   
 similar ellipsis Tit. iii. adjuring them a distance round it. The word thus ren-   
 before the Lord not te contend about words dered is peculiar, its primary sense being   
 (see 1 Tim. vi. 4), (a thing) useful for no “stand round”): for they (the false   
 purpose, (but practised) to the ruin (the teachers) will advance to a worse pitch   
 opposite of edification, or building up: of ungodliness. And their word will eat   
 see 2 Cor. xiii. 10) them that hear. (lit. find pasture,” as in John x. 9:   
 15.] The connexion is close averting and the word representing pasture is the   
 them from vain and unprofitable things, medical term for the consuming progress   
 approve thine own work, so that it may of mortifying disease) as a gangrene (or   
 stand in the day of the Lord.--Strive to cancer): of whom is Hymenzus (see note