Iv. 1—5. Ti. TIMOTHY. 573   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 fore before God, and the and Christ Jesus, » who shall one b Acts   
 Lord Jesus Christ, who day judge the quick and the dead,   
 shall judge the quick and fand by his appearing and hist seattour   
 the dead at his appearing kingdom; ? preach the word; be   
 and his kingdom ; ? preach urgent in season, out of season;   
 the word; be instant in convict, \*rebuke, ‘exhort in all We   
 season, out of season; re- longsuffering and teaching. ° For ai   
 prove, rebuke, exhort with the time will come when they will   
 all longsuffering and doc- not endure ‘the sound doctrine ; £1   
 trine. \*° For the time will ® but after their own lusts they shall eet 1-6   
 come when they will not en- heap to themselves teachers, having   
 dure sound doctrine; but itching ears; “and they shall turn   
 after their own lusts shall   
 they heap to themselves   
 teachers, having itching   
 ears; \*and they shall turn away their ears from the truth, and   
 away and shall from the Tim.   
 unto fables. § But watch 4 shall turn aside unto fables. 5 But 1"   
 ¥   
   
 —I adjure thee (literally, earnestly call hand the ministry of the word, is laid   
 thee to witness) before God, and Christ by God the lover of men, that his part is   
 Jesus, who is about to (or if this to never to slacken, nor to be silent,   
 imply too near a coming to judgment, who mien hear, or pass by.” This latter passage   
 shall one day) judge living and dead, and gives the more correct reference,—not so   
 by (i.e. ‘and I call thee to witness,’ as much to his opportunities, as the former,   
 in Deut. iv. 26, the construction being but to theirs); convict, rebuke, exhort; in   
 changed from that in the first clause) his (not ‘with,’ it is not the accompaniment   
 appearing and his kingdom (each has its of the actions, but the clement, the temper   
 place in the adjuration:—His coming, at in whieh they are to be performed) all   
 which we shall stand before him ;—His (possible) and doctrine (not   
 Kingdom, in which we hope to reign with subjective ‘perseverance in teaching,’ as   
 Him); 2.) proclaim the word (of Conybeare ; but ‘doctrine’ itself: it   
 God); be urgent (this is referred tive] is to be the clement in which these   
 to the last clause—‘be diligent in preach- acts take place, as well as longsuffering   
 ing?’ but the commandment most probably {subjective}. The junction is harsh, but   
 refers, not to preaching only, but in the not therefore to be avoided).   
 whole work of the ministry) in season, out 8, 4.) Reason why all these will   
 of season (“have no defined season, let be wanted.—For there shall be a time   
 time be thy scason ; not only in peace ; not when they (men, i.e. professing Christians,   
 only in secnrity; nor when sitting in the as the context shews) will not endure   
 chureh only; even if thou be in perils, (not bear—as being offensive to them) the   
 if in prison, even if bound with a chain, healthy doctrine (viz. of the Gospel); but   
 even if being led out to die, every such according to (after the course of) own   
 opportunity, convict, and shrink not from desires (instead of, in subjection to God's   
 rebuking: for then it is that rebuke is in providence) will to themselves (emphatic)   
 season, when the conviction goes forward, heap up (one upon another) teachers, having   
 and the fact is Chrysostom. itching ears (i.e. seeking to hear for their   
 I cannot forbear also transcribing a very own pleasure; wanting their vices and in-   
 beautiful passage from the same Father: firmities to be tickled); and shall avert   
 “But if men continue in the same courses their ears from the truth, and be turned   
 -even after our exhortation, not even then aside to fables. 5 ff] He enforces on   
 must we abstain from counselling them. Timothy the duty of worthily fulfilling   
 For fountains flow, even if no one draw office, in consideration of his own ap-   
 from them: and rivers run, though no one proaching end. For this being introduced,   
 drinks. So too the preacher ought, even various reasons have been given:—(1) he   
 if no one attend to him, to fulfil all himself would be no longer able to make   
 own duty; for our rule, who have taken in head against these adverse influences, and