**with** (accompanied by) **faith and love** (see  
the same Pauline expression, Eph. vi. 23,  
and note there) **which is** (is probably is  
meant to apply to both faith and love) **in**  
(as their element, and, as it were, *home*)  
**Christ Jesus** (all these three abounded—  
grace, the objective side of God’s *mercy* to  
him:—Christian faith and love—the contrast

to his former hatred and unbelief,—  
God’s gifts, the subjective side. This is  
much better than to regard **with faith and  
love** as giving that wherein the *grace*  
superabounded).

**15.**] **Faithful** (worthy  
of credit: compare Rev. xxi. 5, “ *These  
sayings are true and faithful* :” similarly  
xxii. 6. The formula “ *Faithful is the  
saying*” is peculiar to the pastoral Epistles,

and characteristic I believe of their  
later age, when certain sayings had taken  
their place as Christian axioms, and were  
thus designated) **is the saying, and worthy  
of all** (all possible i.e. universal) **reception**  
(we have a form of the same word used  
Acts ii. 46, “As many as *received* his word  
were baptized ”), **that Christ Jesus came  
into the world** (an expression otherwise  
found only in St. John. In Matt. xviii.  
11, and the parallel place in St. Luke, we  
have *came*, simply, thus used) **to save  
sinners** (to be taken in the most general  
sense, not limited in any way); **of whom**(sinners; the aim and extent of the Lord’s  
mercy intensifies the feeling of his own  
especial unworthiness) **I am** (not, ‘*was*’)  
**chief** (literally, **first**: but the expression  
does not refer to *time*, which would not be  
the fact [see below]: the expression is one  
of the deepest humility : “he oversteps the  
very limit of self-abasement,” says ‘Theodoret :

and indeed it is so, compare Phil.  
iii. 6; 1 Cor. xv. 9; Acts xxiii. 1; xxiv.  
16; but deep humility ever does this: it is

but another form of “*me the sinner*,”  
Luke xviii. 13: other men’s crimes seem to  
sink into nothing in comparison, and a  
man’s own to be the chief and only ones in  
his sight).

**16.**] **Howbeit** (as A. V.:  
“not resumptive, but as in ver. 13, seclusive  
and antithetical, marking the contrast between

the Apostle’s own judgment on himself, and the

mercy which God was pleased  
to shew him.” Ellicott) **for this purpose I  
had mercy shewn me**, **that in me** (as an  
example ; “in my case :” compare what follows—

“for a pattern, &c.”) **first** (it can  
hardly be denied that in this same word  
here the senses of ‘*chief*’ and ‘*first*’ are  
combined. Though he was not in time  
‘the first of sinners,’ yet he was the first as  
well as the most notable example of such  
marked longsuffering, held up for the encouragement

of the church) **Christ Jesus  
might shew forth the whole of His** (‘*the  
whole*,’ ‘the whole mass of *His longsuffering*,

of which I was an example’) **longsuffering**

(Christ’s mercy gave him all that  
time for repentance, during which he was  
persecuting and opposing Him,—and therefore

it was his *long*suffering which was so  
wonderful), **for an example** (literally, a  
*sketch*, an *outline*, afterwards to be filled  
up. This indeed the recorded history  
of Paul would be,—the filling up taking  
place in each man’s own case: see 2 Tim.  
i, 13, note) **of** (i. e. **to**, or **for**: their examples  
for their use) **those who should** (the time  
of the future pointed at is not the time of  
writing the Epistles, but that of the mercy  
being shewn: so that we must not say  
“who *shall*,” but “who *should*”) **believe  
on Him to** (belongs to **believe** [see above]  
as its aim and end [compare Heb. x. 39])  
**eternal life**.

**17.**] **But** (this disjunctive  
particle takes the thought entirely off from