138—17. I. TIMOTHY.   
   
 AUTHORIZED VERSION. |   
 AUTHORIZED VERSION REVISED.   
 Jesus. 38 This is a faith- which is in Christ Jesus. 15 ¢ Faith. ech.   
 ful saying, and worthy of ful is the saying, and worthy of all }   
 all acceptation, that Christ acceptation, that Christ Jesus came ruatits.15.   
 Jesus came into the world linto the world to save sinners; of   
 to save sinners; of whom whom I am chief.   
 I am chief. %6 Howbeit this cause $I obtained 16 Howbeit that for ¢20or.iv.1.   
 for this cause I obtained me first + Christ Jesus might shew t 1 John 5,   
 mercy, that in me first forth the whole of his longsuffering,   
 Jesus Christ might shew for a pattern for them which should bets sit. so.   
 forth all longsuffering, for hereafter believe on him to eternal   
 @ pattern to them which 17 But unto ‘the King of the its,   
 should hereafter believe on   
 him to life everlasting.   
 17 Now unto the King eter- life.   
   
   
   
 with (accompanied by) faith and love (see but another form of “me the sinner,”   
 the same Pauline expression, Eph. vi. 23, Luke xviii. 13: other men’s crimes seem to   
 and note there) which is (is probably is sink into nothing in comparison, and a   
 meant to apply to both faith and love) in man’s own to be the chief and only ones in   
 (as their element, and, as it were, home) his sight). 16.] Howbeit (as A. V.:   
 Christ Jesus (all these three abounded— “not resumptive, butas in ver. 13, seclusive   
 grace, the objective side of God’s mercy to and antithetical, marking the contrast be-   
 him:—Christian faith and love—the con- tween the Apostle’s own judgment on him-   
 trast to his former hatred and unbelief,— self, and the mercy which God was pleased   
 God’s gifts, the subjective side. This is to shew him.”’ Ellicott) for this purpose I   
 much better than to regard with faith and had mercy shewn me, that in me (as an   
 love as giving that wherein the grace example ; “in my case :” compare what fol-   
 superabounded). 15.] Faithful (worthy lows—“for a pattern, &e.”) first (it can   
 of credit: compare Rev. xxi. 5, “ These hardly be denied that in this same word   
 sayings are true and faithful :” similarly here the senses of ‘chief’ and ‘first’ are   
 xxii. 6. The formula “ Faithful is the combined. Though he was not in time   
 saying” is peculiar to the pastoral Epis- “the first of yet he was the first   
 tles, and characteristic I believe of their well as the most notable example of such   
 later age, when certain sayings had taken marked longsuffering, held up for the en-   
 their place as Christian axioms, and were couragement of the church) Christ Jesus   
 thus designated) is the saying, and worthy might shew forth the whole of His (‘the   
 of all (all i.e. universal) reception whole, ‘the whole mass of His longsuffer-   
 (we have a form of the same word used ing, of which I was an example’) long-   
 Acts ii. “As many as received his word suffering (Christ’s mercy gave him all that   
 were baptized ”), that Christ Jesus came time for repentance, during which he was   
 into the world (an expression otherwi: persecuting and opposing Him,—and there-   
 found only in St. John. In Matt. xvi fore it was his longsuffering which was so   
 11, and the parallel place in St. Luke, we wonderful), for an example (literally, a   
 have came, simply, thus used) to save sketch, an outline, afterwards to be filled   
 sinners (to be taken in the most general up. This indeed the recorded history   
 sense, not limited in any way); of whom of Paul would be,—the filling up taking   
 (sinners; the aim and extent of the Lord’s place in each man’s own case: see 2 Tim.   
 mercy intensifies the feeling of his own i, 13, note) (i. e. or for: their   
 especial unworthiness) I am (not, ‘evas’) for their use) those who should (the time   
 chief (literally, first: the expression of the future pointed at is not the time ot   
 does not refer to time, which would not be writing the Epistles, that of the mercy   
 the fact [see below]: the expression is one 12 shewn: so that we must not say   
 of the deepest humility : “he oversteps the “who shall,” but “who should”) believe   
 very limit of sclf-abasement,” says ‘Theo- on Him to (belongs to believe [see above]   
 doret : and indeed it is so, compare Phil. as its aim and end [compare Heb. x. 39])   
 ili. 6; 1 Cor. xv. 9; Acts xxiii. 1; xxiv. eternal life. 17.) But (this disjunctive   
 16; but deep humility ever does this: it is particle takes the thought entirely from   
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