9 —7. I. TIM OTHY.   
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 AUTILORIZED VERSION. AUTHORIZED VERSION REVISED.   
 one mediator between God|ig one God |, "one mediator also be- » Heb. vito.   
 and men, the man Christ ‘i ie.   
 Jesus ; © who gave himself a tween God and men, Christ Jesus,   
 vansom for all, to be testi- [himself] man: 6iwho gave him- i Matt, 25.   
 Jied in due time. 7 Where- self a ransom for all, \*the matter Eph. i.   
 wnto I am ordained a to be testified ‘in its own time. \*}5   
 preacher, and an apostle, 7™Whereunto I was appointed an ?%r Tim,   
 (Ispeak the truth in Christ,   
 herald, and Galviys   
 an apostle, ™(I speak 8, \_   
 m Eph. iil. 2 Tim. un Rom.ix.1.   
 ledge (the word imports a fuller and more human nature into Himself, becoming its   
 assured acquaintance than mere knowledge, second Head, So that the assertion that   
 sce 1 Cor. xiii. 12: Col. i. 11; ii, 2) of He is man, in fact carries with it the very   
 (the) truth (the expression is a favourite strongest proof of that which heis maintain-   
 one in these Epistles, see 2 Tim. ii. 25; ing. Notice it is asin A. V., “the man   
 iii. Titusi.1. This realization of the Christ Jesus :” personality, our Lord was   
 truth is in fact identical with salvation, not @ maz, but in nature He was man. The   
 uot only as that salvation is a reseue stupidity of such writers as Baur and the   
 from life in but in its deepest and Socinians, who regard such an expres-   
 widest sense of salvation, here and here- sion as against the deity of Christ, is   
 after : compare John xvii. 3). 5.] For beyond all power of mine to characterize.   
 (farther grounding of the acceptableness In the face of the words “one God, one   
 of prayer for all men,—in the UNITY of Mediator between God and men,” to   
 God. But this verse is joined by the for maintain gravely such a position, shews   
 directly to the preceding, not to ver. 1. utter blindness from party bias even to   
 Chrysostom gives it rightly,—“shewing the plainest thoughts expressed in the   
 that He willeth all to be saved”) there is plainest words): who gave himself a   
 onz God (He is OnE in essence and one in ransom (literally, a payment in recom-   
 purpose—not of different minds to different pense: and this expresses more distinctly   
 nations or individuals, but of one mind to- the reciprocity which is already implied in   
 wards all. Similarly iii. which the simple word in each case. That the   
 is important for the understanding of that main fact alluded to here is the death of   
 difficult passage, Gal. iii. The double Christ, we know : but it is not brought into   
 reference, to the unity in essence and unity prominence, being included in, and super-   
 of purpose, for which I have contended seded by the far greater and more com-   
 there, is plain and unmistakeable here), prehensive fact, that He gave HIMSELF, in   
 ONE Mediator (this word Mediator occurs, all that He undertook for our redemption ;   
 besides Gal. iii. 20, only in the Epistle see Phil. ii. on behalf of all (not of &   
 to the Heb., 6; ix.15; xii. 24, There portion of mankind, but of all men; the   
 is no necessity that the idea should be point of ver. 1, for all men),—the testi-   
 connected with that of a mutual covenant, mony (‘that which was [to be] testified”   
 and so be here far-fetched as regards the This oneness of the Mediator, involving in   
 context: the word is used as standing itself the universality of Redemption, was   
 alone, and representing the fact of Christ the great subject of Christian testimony :   
 Jesus being the only go-between, in what- see below) in its own seasons (in the times   
 ever sense) also of (between) God and men which God had appointed for it). For   
 (if one only goes between, then that One (towards) which (the testifying) I was   
 aust be for ail), Christ Jesus [himself] placed as a herald (this is a word used in   
 man (why man? ‘Theodoret answers, these pastoral Epistles and 2 Pet. only),   
 «He calls Christ man because he called and apostle (the proclaiming this uni-   
 Him a Mediator: for He became Mediator versality of the Gospel was the one ob-   
 by becoming man:” and so most Com- ject towards which my appointment as   
 mentators. But it is here the Apostle’s an apostle and preacher was directed.   
 object, to set forth the nature of Christ’s Those who hold the spuriousness of our   
 inediation as regards its being brought Epistle, regard this returning to himself   
 only as regards its unity and and his own ease on the part of the writer   
 universality for mankind. And for this as an evidence of his being one who was   
 latter reason he calls him here by this acting the part of Paul. They have so far   
 name MAN,—that He gathered up all our truth on their side, that we must recognize