13—16. I. TIMOTHY.   
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 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 things write I unto thee, thee, though I hope to come unto   
 hoping to come unto thee thee shortly: but if I should   
 shortly: '8 but if I tarry   
 long, that thou know| tarry long, that thou mayest know   
 how thou oughtest to behave) how thou oughtest to behave thyself   
 thyself in the of God, sin the house of God, which is «Fh.i:n,   
 which is the church of the   
 living God, the pillar and|the church of the living God, the #™   
 ground of the truth, \6 pillar and ground of the truth.   
 without controversy great 16 And confessedly great is the   
   
   
 of speech as regards the faith,’ i.e. in a period at “the living God,” and pro-   
 teaching, or in resisting or ‘a wide ceeding, the pillar and ground of the   
 field for spiritual To these there truth, and without controversy great is   
 might be no objection, but for the adjunct, the mystery, &c. To this I can only say,   
 in the faith which isin Christ Jesus. Thus that if any one imagines St. Paul, or any   
 defined, this doldness, or confidence, must other person capable of writing this   
 necessarily have a subjective reference,— able to have indited such a sentence, I fear   
 i.e, to the confidence towards God \_pos- there is but little chance in arguing with   
 sessed by those who have made good ad- him on the point in question. To say   
 vance in faith in cae in [the] faith nothing of its abruptness and harshness,   
 (subjective, from what follows) which is in beyond all example even in these Epistles,   
 (reposing in) Christ Jesus. how palpably does it betray the botching   
 14—16.] Ciosz oF THE ABOVE DIREC- of modern conjectural arrangement in the   
 tions by a solemn statement of their wretched anti-climax—the pillar and base-   
 object and its glorious import.—These ment [rising in solemnity] of the truth,   
 things (the foregoing precepts, most natu- and [what grander idea, after the base-   
 rally) I write unte thee, hoping (i.e. ment of the whole building, does the reader   
 «though I hope’) to come to thee sooner suppose about to follow?] without con-   
 (than may seem) (some supply,—before troversy great! These two last words,   
 this Epistle come to thee: or, before thou which have [see below] their appropriate   
 shalt have need to put these precepts into majesty and grandeur im their literal use   
 practice: but the above filling up seems at the emphatic opening of such a sen-   
 simpler, and suits better the usage else- tence as the next, are thus robbed of it   
 where): but if I should delay (coming) all, and sink into the very lowest bathos;   
 (from “hoping” to “delay” may be re- the metaphor being dropped, and the lofty   
 garded as parenthetical, the “that” be- imagery ending with a vague generality.   
 longing immediately to the preceding, “I If a sentence like this occurred in the   
 write unto thee”), that mayest know Epistle, I should feel it weightier argu-   
 how thon oughtest to conduct thyself in ment against its genuineness than any   
 the house of God (see Heb. iii. 2, 6, and which its opponents have yet adduced. (2)   
 notes: 1 Cor. iii, 16: 2 Cor. vi. 16: By Gregory of Nyssa among the ancients,   
 Eph. ii. 22: 1 Pet. ii. 5; iv. 17:—that and by some moderns, among whom are   
 congregation among whom God dwells, by Chillingworth and Conybeare, it is taken   
 His Spirit) ;—for such (the honse of God) as referring to TimoTHy:—“that thou   
 is the congregation (the word used com- mayest know how to conduct thyself in   
 monly for church : but here, as Theodore the house of God, which is, &c....asa@   
 of Mopsuestia observes, “he means, not, pillar and basement of the truth.’ Some   
 the place where prayer is made, as man; of the Fathers seem also to have favoured   
 think, but the assembly of the faithful’) the idea: but of these we must manifestly   
 of the living God (thus designated for not claim for it those who have merely   
 solemnity, and to shew His personal and used the word pillar or column of an   
 active presence among them), the pillar Apostle or teacher, or individual Christian,   
 (see below) and basement (it is a climax: —as that is justified, of our   
 the pillar is the intermediate, the dase- passage, by Gal. ii. 9; iii. leery   
 ment, the final support of the building) of of Nazianzum applies the very words to   
 the truth (these latter words are variously Eusebius of Samosata, and to Basil: and   
 referred. (1) Some of the modern Com- Basil in the Catena says, the Apostles also   
 mentators break up the sentence, putting are pillars of as it is “the   
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