530 I. TIMOTHY. Til.   
 AUTHORIZED VERSION REVISED.   
 t Seat mystery of godliness, +who was ‘ma- |é the mystery of VERSION.   
 most ancient a) 7 ~ i   
 autor’ nifested in the flesh, “justified in ‘od was manifest in the   
 which rec ‘esh, in the Spirit,   
 eee tJobni.is, 1Jobni.3,   
 ler. u Matt. 16. John i.82, &xv. 26. Rom.i.4.   
 1 Pet. 18, 1 John 6, &c.   
 pillar and basement of the truth:” and in that it is the element in which and   
 in the Epistle of the churches of Lyons medium by which the truth is conserved   
 and Vienne, it is said of that “he and upheld), 16.] And (follows on   
 has become for evermore the pillar and the preceding: it is indeed worth all thy   
 basement of the Christians there.” The care to conduct thyself worthily in this   
 principal modern reasons for adopting this house of God—for that truth which is   
 view have been (a) polemical—as against there conserved and upheld is great and   
 Roman Catholic infallibility the Church, glorious above all being [see below]   
 or (b) for uniformity of symbolism, seeing none other in fact than THE Lorp H1m-   
 that in Gal. ii. Rev. iii. men are com- SELF, in all His gracious manifestation   
 pared to pillars. On both of these I shall and glorious triumph) confessedly (‘as is   
 treat expressly below.—Grammatically (see acknowledged on all hands’) great is the   
 my Greek Test.) there is no objection to mystery (see ver. 9: that which was hid-   
 this view.—But to the sentence itself thus den from man until God revealed it, his-   
 arranged and understood, there are weighty, torically, in of godliness (see   
 and I conceive fatal objections, from ch. ii, note: ‘of the religious life.’—In   
 the form of the clauses in the In order to comprehend fully what follows,   
 this case also, the words, “and without we must endeavour to realize the train   
 controversy,” which follow, would most thought in the Apostle’s mind at the time.   
 naturally refer, not to the great deposit This ‘mystery’ of the life of in man,   
 of faith in Christ which is entrusted to is in fact the unfolding of Christ to and   
 the church to keep,—but to the very in him: the key-text to our passage being   
 strong and unusual expression which had Col. i. 27, “Zo whom God would make   
 just been used of a young minister in the known what is the riches of the glory of   
 church,—‘ and confessedly great is dig- this MYSTERY among the Gentiles: WHICH   
 nity of the least the ministers of Christ: Is, CHRIST AMONG YOU THE HOPE OF   
 for,’ &c. (3) The reference THE CHURCH G@Lory.” This was the thought in St.   
 is upheld by Chrysostom, Theodoret, &c., mind; that the great revelation of the   
 the Roman Commentators,—Luther,Calvin, ligious life Curist. And in accordance   
 Beza, Grotins, &e., kc. And this interpre- with his practice in these Epistles,   
 tation agrees with 2 Tim. ii. 19: see note as I believe, far on in course, and after   
 there, But there is brought against it the figures and results of deep spiritual   
 the objection, that there is thus in- thoughts had been long familiar to him, he   
 troduced confusion of metaphor. The at once without explanation, or apology as   
 church, which was the house just now, beforetime in Col. i. 27, or expression of   
 becomes a pillar, a part of the house, the word Christ, justifying the change of   
 This is not difficult to answer. The gender in the relative, joins the deep and   
 house contains in itself both pillar and latent thought with the superficial and   
 basement—the pillar and the basemeut obvious one, and without saying that the   
 both belong to the house. Why may not mystery is in fact Christ, passes from the   
 the pillar be taken collectively ? the very mystery to the Person of Christ as being   
 word church or congregation, occurring one and the same. Then, thus passing,   
 since, has pluralized idea—the building he is naturally led to a of those   
 consists of the faithful, who are so many pertienta wherein Christ has been re-   
 Pears why should it not the aggregate vealed as a ground the godly   
 e described as the pillar? The way in tion of His Chareh. eae, idea of   
 which the congregation of the faithful is MysTERY being prominent before him, he   
 the pillar and basement of the truth is selects especially those events in and by   
 admirably piven by Theodoret : “He calls which Christ was manifested forth—came   
 the assembly of the faithful the and. forth from that secrecy in which he had   
 church of God. These he names the pillar beforetime been hidden in the counsels of   
 and basement of the truth. For they God, and shone out to men and angels as   
 remain founded fixedly and immoveably the Lord of life and glory. Let me say in   
 on the rock, and proclaiming by their passing, that it should be noticed, in a   
 actions the truths of the doctrines:” viz. question which now happily no longer de-