16. J. TIMOTHY. 531   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 seen of angels, preached) the Spirit, \*seen of angels, ¥ preach- xMaty xen   
 unto the Gentiles, believed ed unto the Gentiles, \*believed on § Jukeit,   
 y Acts 34. & 40, Gal. ii.8. iii.6, Rom.x.18. John ii.   
 Eph. fii, 1 Pet. 12.   
 ch. 7. 2 Col. 6,   
 pends on internal considerations, how com- from the context itself, can hardly be a   
 pletely the whole glorious sentence is fragment pieced in, but must present the   
 marred and disjoined by the substitution free expansion of the mind of the writer   
 of the word Gop, found in the A. V., and in the treatment of his subject. On the   
 so strenuously, even te this day, by sense of this clause, compare John i. 14,—   
 some. It is not the objective of God and 2 Tim.i.10. This is put first in the   
 being manifested, of which the Apostle is rank, as being the preliminary to all the   
 speaking, but the life of God lived in the rest. It is followed by the next clause,   
 church,—the truth, of which the congre- because the assertion and assurance of   
 gation of believers is the pillar and base- Christ’s perfect unsinning righteousness   
 ment,—as identical [John xiv. 6] with was the aim of his manifestation in our   
 Him who is its and heart and stock flesh all those years which preceded   
 —as unfolded once for all in the unfolding His public ministry : see below), was jus-   
 of Him. The intimate and blessed link, tified (i.e. approved to be righteous,—   
 furnished by the relative pronoun wo, according to the uniform Pauline usage:   
 assuring the Church that it is not they not as De W., al., ‘proved to be what he   
 that live, Christ that liveth in them, was. The Apostle is following the histo-   
 is lost, we understand the mystery merely rical order of events during the mani-   
 as a fact, however important, historically Sestation of our Lord on earth. That this   
 revealed. There is hardly a passage in the is so, is manifest by the final clause in-   
 New Test. in which I feel more deep per- cluding the Ascension. I take these events   
 sonal thankfulness for the restoration of then in their order, and refer this to our   
 the true and wonderful connexion of the Lord’s baptism and temptation, in which   
 original text)—who (thus, and not ‘which,’ His righteousness was approved and proved)   
 nor ‘He who,’ should we render, preserving in the Spirit (He was dwelt on by the   
 the same transition, from the mystery, to Spirit in His baptism—led up by the Spirit   
 Him of whom now all that is spoken. to His great and in the Spirit, His   
 Who is, as stated Ellicott, “a relative Spirit, that of which he said “the spirit   
 an omitted though easily recognized ante- indeed is willing but the flesh is weak,”   
 cedent, viz. Christ”) was manifested in He was proved to be righteous and spot-   
 the flesh (it has been often maintained of less and separate from evil and its agent.   
 late, that these sentences, their paral- See Rom. i. 3, where another proof of   
 lelism and symmetry, are taken from some this His spiritual perfection is given, viz.   
 hymn or confession of the ancient church. the great and crowning one of the Resur-   
 We cannot absolutely say that it may not rection from the dead. Some have thought   
 have been so: but I should on all grounds of that proof here also: of the con-   
 regard it as very doubtful. I can see no tinued course of His miracles, especially   
 reason why the same person who wrote the the Resurrection: some of the Resurrec-   
 rhetorical passages, Rom. viii. 38, 39; xi. tion and Ascension, by which He entered   
 33—36: 1 Cor. xiii. 4—7, and numerous into His glory: others, other ways. But I   
 others, might not, difference of time and prefer keeping the historical though   
 modified mental characteristics being al- I would by no means limit the   
 lowed for, have written this also. Once to that time only: then it was chiefly and   
 written, it would be sure to gain a place prominently manifested), was seen by an-   
 among the choice and treasured sayings of gels (viz. means of His Incarnation, and   
 the Church, and might easily find its specifically, they came and ministered   
 \* into liturgical use: but I should be most: to Him after His temptation. This seems   
 inclined to think that we have here its to be regarded as the first, at all events   
 first expression. The reason which some is 2 first occasion on which they   
 of the above Commentators adduce for their ministered to Him. Theodoret says: ‘For   
 belief,—the abrupt insulation of the clauses even they saw not His invisible Godhead,   
 disjoiued from the thought in the context, but when He was incarnate, they beheld   
 has no weight with me: I on the other Him.” This, one of the particulars of   
 hand feel that so beautiful and majestic a glory and manifestation of the incarnate   
 ssequence of thoughts springing directly Saviour, is, though not immediately con-