*himself,* he binds by this word Timothy and  
himself together), **nor of me His prisoner**  
(I would hardly say, with some Commentators, that this refers only to the services  
which the Apostle expected from Timothy in coming to him at Rome: such  
thought may have been in his mind, and  
may have mingled with his motive in  
making the exhortation; but I believe the  
main reference to be to his duty as upholding St. Paul and his teaching in the  
face of personal danger and persecution.  
It is impossible to deny that the above  
personal reference does enter again and  
but I cannot believe it to be more  
than secondary. On the expression “*His  
prisoner*,” see Eph. iii. 1 note: the genitive  
implies not possession, but the reason for  
which he was imprisoned, compare Philem.  
13, “*the bonds of the Gospel*”): **but suffer  
hardship with me for the Gospel** (this  
extends the sphere of his fellow-suffering  
with the Apostle beyond his mere visiting  
Rome) **according to the power of God** (*what*  
power? that which God has manifested in  
our salvation, as described below [gen.  
subj.], or that which God imparts to us  
[gen. obj.],—*God’s power,* or *the power  
which we get from God?* On all grounds,  
the former seems to me the juster and  
worthier sense: the former, as implying  
indeed the latter *a fortiori*—that God,  
who by His strong hand and mighty arm  
has done all this for us, will help us  
through all trouble incurred for Him); **who  
saved us** (all believers: there is no reason  
for limiting this **us** to Paul and Timothy.  
What follows is in the strictest coherence.  
‘Be not cowardly nor ashamed of the  
Gospel, but join me in endurance on its  
behalf, according to God’s power, who has  
given such proofs of that power and of its  
exercise towards us, in saving us,—calling  
us in Christ,—destroying death—&e., of which endurance I am an example [11  
—13]—which example do thou follow’ [13,  
14)), **and called us** (this, as indeed the  
whole context, shews that it is the Father  
who is spoken of: see note on Gal. i. 6),  
**with an holy** (the word **calling** expressing  
the *state*, rather than merely the summon-  
ing into it [as does *‘vocation’* also], and  
**holy** is its quality) **calling** (see Eph. iv. 1;  
i, 18: Rom. viii. 23—30, and notes), **not  
according to** (after the measure of, in  
accordance with) **our works, but according to** (after the measure of, in pursuance  
of) **his own purpose** (i.e., “none compelling  
Him, none counselling with Him, but of  
His own purpose; moving from His own  
will, out of His goodness.” Chrysostom),  
**and** (according to) **the grace which was  
given to us** (this expression, which properly  
belongs only to an *actual imparting*, is  
used, because that which God determines in  
Eternity, is as good as already accomplished  
in time. No weakening of *given* into *predestined* must be thought of) **in Christ  
Jesus** (as its element and condition, see  
Eph. i. 4; iii. 11) **before eternal times**  
(“that is, from eternity.” Chrysostom, It  
is hardly possible in the presence of Scripture analogy to take this expression as  
meaning *‘during* the Jewish dispensation:’  
still less, that ‘the scheme of redemption  
was arranged by God immediately after  
the fall, before any ages or dispensations.’  
Even Calvin’s interpretation, “*the perpetual  
series of years since the foundation of the  
world*,” fails in reaching the full meaning.  
In the parallel, Rom. xvi. 25, the mystery  
of redemption is described as having been  
“*kept silent during eternal times*”—which  
obviously includes ages previous to the  
*foundation of the world*, as well as after its  
—see Eph. iii. 11, compared with i. 4: 1  
Cor. ii. 7), **but** (contrast to the concealment  
from eternity in the manifestation in time)