habited his prison, and the doctrine ran  
with wings all over the world.”—The purpose of adding this seems to be, to remind  
Timothy that *his* sufferings and imprison-  
ment had in no way weakened the power of  
the Gospel, or loosened the ties by which he  
[Timothy] was bound to the service of it).

**10**.] **For this reason** (what reason?  
“Because while I am bound the Gospel runneth,” says Bengel, and with this others  
agree. But neither 1) is this sound logic, nor  
2)is it in accordance with the Apostle’s usage  
of the expression “*for this cause that*.”  
1) The fact, that the word of God is not  
bound, is clearly not the reason why he  
suffers these things for the elect: nor can  
we say with Huther, that the *consciousness*  
of this fact is that in which he endures all.  
De Wette takes the predominant idea to  
be, the dispersion and success of God’s  
word, in and by which the Apostle is encouraged to suffer. But this would render  
the connexion very loose. 2) In 1 Tim. i.  
16, and Philem. 15, the reference of “*for  
this cause*” is evidently to *what follows*:  
compare also Rom. iv. 16, 2 Cor. xiii. 10.  
I would therefore refer the words to the  
following, and consider them, as in the  
above instances, as a marked way of indicating the reason presently to be given:  
‘for this purpose, ... that;’ so Chrysostom and others) **I endure all things** (not  
merely suffer [objective]: but readiness  
and persistence [subjective] are implied  
in the word, and the universal *all things*  
belongs to this subjective meaning—‘ I am  
enduring, ready to bear, all things’) **for the  
sake of the elect** (see especially Tit. i. 1.  
The Apostle does not refer merely to those  
elect of God who are not yet converted,  
but generally to the whole category, both  
those who are already turned to him, and  
those who are yet to be turned: compare  
the parallel declaration in Col. i. 24), **that  
they also** (as well as ourselves with reference to what is to follow, the certainty  
that we, who suffer with Him, shall reign with Him) **may obtain the salvation which  
is in** (as its element and condition of ex-  
istence) **Christ Jesus with eternal glory**  
(salvation here, in its spiritual presence and  
power—“*by grace ye have been saved*,”  
Eph. ii. 6: and glory hereafter, the full  
development and expansion of salvation,  
Rom. viii. 21). **Faithful is the saying**  
(another of those current Christian sayings,  
probably the utterances originally of the  
Spirit by those who spoke *prophecies* in  
the Church—and, as in 1 Tim. iii. 16,  
bearing with it so much of balance and  
rhythmical arrangement, as to seem to be  
a portion of some hymn): **For** (Chrysostom  
and others regard this **for** as rendering  
a reason why the *saying is faithful*, understanding *faithful is the saying* of what has  
*gone before*, viz. the certainty that *he  
who obtains salvation shall also win eternal  
glory*. But this is most unnatural. The  
**for** is not merely explicative, but as in  
1 Tim. iv. 9, renders a reason for the assertion that the *saying is faithful*,—in the  
declaration of the fact in well-known words:  
for the fact is so, that if &c.) **if we died  
with Him** (pointing to *some one definite  
event*: the reference must be to that participation in Christ’s death which takes place  
*at baptism* in all those who are His, and  
which those who follow Him in sufferings  
emphatically shew that they then did really  
take on them: see Rom. vi. 3, 4,8: Col.  
ii. 12, Certainly if the past tense stood  
alone, it might be taken as *anticipatory*,  
looking back on life from that future day  
in which the *living with* *him* will be realized :  
but coupled as it is with the *present*, “*we  
endure*,” and the future, “*we shall deny*,”  
we can hardly take it otherwise than literally as to time, of an event already past,  
and if so, strictly as in the parallel Rom.  
vi. 8, where the reference is clear), **we shall  
also live with Him** (hereafter in glory): **if  
we endure** (with Him: see Rom. viii. 17),  
**we shall also reign with Him** (see Rom.  
vv. 17; viii. 17. In the former pair, death