556 II. TIMOTHY. at,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 q Col. abut rather suffer afflictions with me his prisoner: but be   
 eh. 5. me for the gospel according to the thou partaker of‘ the afflic-   
 ia power of God; ®\*who saved us, tions of the gospel accord-   
 sithen.iv.7. and § called us with an holy calling, ing to the power of God;   
 ®who hath saved us, and   
 . ‘not according to our works, but called us with an holy   
 a Tit. es, “according to his own purpose and calling, not according to   
 the grace which was given to us in our works, but according   
 xfom.2¥i.25. Christ Jesus \* before eternal times, to his own purpose and   
 10 but Yhath now been made mani- grace, which was given us   
 tiki ‘Tit fest by the appearing of our Saviour in Christ Jesus before the   
 id. Pet. world began, but is now   
 made manifest by the ap-   
 6. pearing of our Saviour   
 it. 1 Pet. 20.   
 haa he binds by this word Timothy and which endurance I am an example [11   
 himself together), nor of me His prisoner —13]—which example do thou follow’ [13,   
 {I would hardly say, with some Commenta- 14)), and called us (this, as indeed the   
 tors, that this refers only to the services whole context, shews that it is the Father   
 which the Apostle expected from Timo- who is spoken of: see note on Gal. i. 6),   
 thy in coming to him at Rome: such with an holy (the word calling expressing   
 thought may have been in his mind, and the state, rather than merely the summon-   
 may have mingled with his motive in ing into it [as does ‘vocation’ also], and   
 making the exhortation; but I believe the holy is its quality) (see Eph. iv. 1;   
 main reference to be to his duty as up- i, 18: Rom. viii. 23—30, and notes), not   
 holding St. Paul and his teaching in the according to (after the measure of, in   
 face of personal danger and persecution. accordance with) our works, but accord-   
 It is impossible to deny that the above ing to (after the measure of, in pursuance   
 personal reference does enter again and of) his own purpose (i.e., compelling   
 but I cannot believe it to more Him, none counselling with Him, but of   
 secondary. On the expression “ His His own purpose; moving from His own   
 prisoner,” see Eph. iii. the genitive will, out of His goodness.” Chrysostom),   
 implies not possession, but the reason for and (according to) the grace which was   
 which he was imprisoned, compare Philem. given to us (this which properly   
 13, “the bonds of the Gospel”): but suffer belongs only to an actual imparting, is   
 hardship with me for the Gospel (this used, because that which God determines in   
 extends the sphere of his fellow-snffering Eternity, is as as already accomplished   
 with the Apostle beyond his mere visiting in time. No weakening of given into pre-   
 Rome) according to the power of God («what destined must be thought of) in Christ   
 power? that which God has manifested in Jesus (as its element and condition, see   
 our salvation, as described below [gen. Epb. i. 4; iii. 11) before eternal times   
 subj.], or that which God imparts to us (“that is, from eternity.” Chrysostom, It   
 [gen. obj.],—God’s power, or the power is hardly possible the presence of Scrip-   
 which we get from God? On all grounds, ture analogy to take this expression as   
 the former seems to me the juster and meaning ‘during the Jewish dispensation:’   
 worthier sense: the former, as implying still less, ‘the scheme of redemption   
 indeed the latter @ fortiori—that God, was arranged by God immediately after   
 who by His strong hand and mighty arm the fall, before ages or dispensations.’   
 lias done all this for us, will help us Even Calvin’sinterpretation, “the   
 throngh all trouble incurred for who series of years since foundation of the   
 saved all believers: there is no reason world,” fails reaching the full meaning.   
 for limiting this us Paul and Timothy. In the parallel, Rom. xvi. 25, the mystery   
 What follows is in the strictest of redemption is described as having been   
 «Be not cowardly nor ashamed of the “kept silent during eternal times”—which   
 Gospel, but join me in endurance on its obviously includes ages previous to the   
 behalf, according to God’s power, who has foundation of the world, as well as its   
 given such proofs of that power and of its —sce Eph. iii. 11, compared with i. 4: 1   
 exercise towards us, in saving us,—calli Cor. ii. but (contrast to concealment   
 us in Chiist,—-destroying death—&e., of from eternity in the manifestation in time)