7—12, I. TIMOTHY. 563   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Sore I endure all things all things for the sake of the elect,   
 the elect’s sake, that they that they also may obtain the sal- 200.10.   
 may also obtain the salva- vation which is in Christ Jesus with   
 tion which is in Christ eternal glory.   
 Jesus with eternal glory. saying: For if "we Faithful with is him, «fom.vi.s,s.   
 “It is @ faithful saying:   
 For if we be dead with we shall also live with him: 1 \*if =tep,y   
 him, we shall also live with we endure, we shall also reign with 1.17.   
 him: Vif we suffer, we him: Yif we shall deny him, he also y Mate. iv.   
 shall also reign with him:   
 éf we deny him, he also will Mark viii.   
 Luke xii.   
 habited his prison, and the doctrine ran with Him) may obtain the salvation which   
 with wings all over the world.”—The pur- is in (as its element and condition of ex-   
 pose of adding this seems to be, to remind istence) Christ Jesus with eternal glory   
 Timothy that Aés sufferings and imprison- (salvation here, in its presence and   
 ment had in no way weakened the power of power—“ by grace ye have been saved,”   
 the Gospel, or loosened the ties which he Eph. ii. 6: and glory hereafter, the full   
 [Timothy] was bound to the service of it). development and expansion of salvation,   
 10.) For this reason (what reason ? Rom. viii. 21). Faithful is the saying   
 “ Because while I am bound the Gospel run- (another of those current Christian sayings,   
 neth,” says Bengel, and with this others probably the utterances originally of the   
 agree. But neither 1) is sound logic, Spirit by those who spoke prophecies in   
 2)is it accordance with the Apostle’s the Church—and, as in 1 Tim. iii. 16,   
 of the expression “for this cause that.” bearing with it so much of balance and   
 1) The fact, that the word of God is not rhythmical arrangement, as to seem to be   
 bound, is clearly not the reason why he a portion of some hymn): For (Chrysostom   
 suffers these for the elect: nor can and others regard this for as rendering   
 we say with Huther, that the consciousness a reason why the saying is under-   
 of this fact is in which he endures all. standing faithful is the saying of what has   
 De Wette takes the predominant idea to gone before, viz. the certainty that he   
 be, the dispersion and suceess of God’s who obtains salvation shall also eternal   
 word, in and by which the Apostle is en- glory. But this is most nnnatural. The   
 couraged to suffer. But this would render for is not merely explicative, but as in   
 the connexion very loose. 2) In 1 Tim. i. 1 Tim. iv. 9, a reason for the asser-   
 16, and Philem. 15, the reference of “for tion that the saying is faithful,—in the   
 this cause” is evidently to what follows: declaration of the in well-known words:   
 compare also Rom. iv. 16, 2 Cor. xiii. for the fact is so, that if &c.) if died   
 I would therefore refer the words to the with Him (pointing to some one definite   
 following, and consider them, as in the event: the reference must be to that parti-   
 above instances, as a marked way of indi- cipation in Christ’s which takes place   
 eating the reason presently to be given: at baptism in all those who are His, and   
 ‘for this purpose, ... that;’ so Chry- which those who follow Him in sufferings   
 sostom and others) I endure all things (not emphatically shew that they then did really   
 merely suffer [objective]: but readiness take on them: see Rom. vi. 3, Col.   
 and persistence [subjective] are implied ji. 12, Certainly if the past tense stood   
 in the word, and the universal all things alone, it might be taken as anticiputory,   
 belongs to this subjective meaning—‘ I am looking back on life from that future day   
 enduring, ready to bear, all things’) the in which the living him will be realized   
 sake of the Gta (see especially Tit. 1. but coupled as it is with the present,   
 The Apostle does not refer merely to those endure,” and the future, “ we shall deny,”   
 elect of God who are not yet converted, we can hardly take it otherwise than lite-   
 but generally to the whole category, both rally as to time, of an event already past,   
 those who are already turned to him, and and if so, strictly in the parallel Rom.   
 those who are yet to be turned: compare vi. 8, the reference is clear), shall   
 the parallel declaration in Col. i. that also live with Him (hereafter in glory): if   
 they also (as well as ourselves with refer- wo endure (with Him: see Rom. viii. 17),   
 ence to what is to follow, the certainty we shall also reign with Him (sce Rom.   
 that we, who suffer with Him, shall reign vy. 17; viii. In the former pair, death