**and salvation.** This arrangement agrees  
best with the sense, besides being in accordance with the best MSS. On the  
place of the words, *“and our hope is stedfast for you,”* see in my Greek Test.

**7.] Knowing** refers back to *“we be  
comforted :”*—**we are comforted with the  
assurance that, &c.**

**so are ye of the comfort also]** not, *“so shall ye be,”* as  
A. V.: he is speaking generally, of the community of consolation *subsisting* mutually  
between himself and the Corinthians; and  
it was this thought which helped to console him.

**8.]** It is generally supposed that the tribulation here spoken  
of was the danger into which St. Paul was  
brought by the tumult at Ephesus, related  
in Acts xix. This opinion has been recently defended by Neander, Wieseler, and  
Dr. Davidson, but impugned by De Wette,  
on the grounds, (1) that *“in Asia”* can  
hardly refer to Ephesus, which St. Paul  
generally *names*, 1 Cor. xv. 82; xvi. 8;  
(2) that he was not in danger of his life  
in this tumult. The first ground is hardly  
tenable: there would be an appropriateness in the expression “in Asia” here, as he has in his mind an apologetic account of  
the reasons which hindered him from leaving  
those parts and coming to them. I own,  
however, that the strong expressions here  
used do not seem to me to find their justification in any thing which we know of that  
tumult or its consequences. I am unable  
to assign *any other event* as in the Apostle’s mind : but the expressions seem rather  
to regard a *deadly sickness,* than a persecution: see below, verses 9, 10.

**so that we utterly despaired even  
of life]** Such an expression surely would  
not be used of a tumult, where lite would  
have been *the first thing* in danger, if  
Paul had been at all mixed up in it,—but  
to some wearing and tedious suffering,  
inducing despondency in minor matters,  
which *even reached* the hope of life itself.

**9.]** carries on and intensifies the  
description of his hopeless state.

**we had in ourselves the response (or, sentence)  
of death,** i.e. our answer within ourselves  
to the question, ‘Life or Death?’ was,  
‘Death.’

**that we should not .. .]** The expression of purpose is very similar  
in ch. iv. 7.

**which raiseth the dead]** Our thoughts were weaned from all hope  
of surviving in this life, and fixed on that  
better deliverance which God shall work  
when He raises us from the dead.—To see  
in this expression merely a figure (as De  
Wette), and understand ‘Who *raiseth the  
dead*’ as equivalent to ‘*Who delivers men  
from peril of their lives*?’ because such  
peril is below and elsewhere (ch. xi. 23)  
called “*death*,” is surely very forced.  
Understanding it literally as above, I cannot see how it can be spoken with reference  
to the Ephesian tumult. If it alludes to  
*any external danger*, 1 should be disposed  
to refer it to the same obscure part of  
St. Paul’s history to which he alludes 1 Cor.  
xv. 32, where he also speaks of the *hope  
of the resurrection* as his great support.  
But there would he this objection, that  
these two passages can hardly refer to the  
*same* event; *this* evidently had taken place  
*since* the sending of the first Epistle.