say that this very thing is the chief marvel,  
and the grandest proof of God’s power,  
that an earthen vessel ean carry so much  
brightness, and he the deposit of such a  
treasure.” Chrysostom. Some think the  
treasure to be the whole ministry: but  
it seems simpler to refer it to that which  
has immediately preceded, in a style like  
that of Paul, in which each successive  
idea so commonly evolves itself out of the  
last. The **vessel** is the *body*, not the whole  
personality ; the “*outer man*” of ver. 16;  
see ver. 10. And in the troubles of the  
body the personality shares, as long as it  
is bound up with it here. Herodotus tells  
a story of Darius Hystaspes, that he stored  
up his tribute by melting the gold into  
earthen pots, and when he wanted it,  
breaking the vessels.

**the exceeding  
greatness of the power,** viz. of the power  
consisting in the effects of the apostolic  
ministry (1 Cor. ii. 4), as well as in the  
upholding under trials and difficulties.

**may be God’s] may belong to** (i.e.  
be seen to belong to) **God**.

**8—10.]**He illustrates the expression, **earthen  
vessels,** in detail, by his own experience  
and that of the other ministers of Christ.  
  
  
**8.]** (literally) **in every way** (or,  
**on every side**) **pressed, but not** **(inextricably)** **crushed;** **in perplexity, but not in  
despair** (a *literal* statement of what the  
last clause stated *figuratively*: as Stanley,  
“bewildered, but not benighted”); **persecuted, but not deserted** (the word is used  
of desertion both by God and by man.  
Some (among whom is Stanley) would  
render this clause ‘*pursued, but not left  
behind*; but the sense thus would be quite  
beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions); **struck down**(as with a dart during pursuit. It is ordinarily interpreted of a *fall in wrestling*;  
but *figures* from the games would be out  
of place (see above) in the present passage,  
and the attempt to find them has bewildered most of the modern Commentators),  
**but not destroyed;**

**10.] always  
bearing about in our body** (i.e ever in our  
apostolic work, having our body exposed to  
and an example of: or perhaps even, as  
Stanley, “bearing with us, wherever we  
go, the burden of the dead body.” But see  
below) **the killing** (so literally: the word  
occurs in the New Test. only once besides,  
—in Rom. iv. 19, where it signifies figuratively, utter lack of strength and vital  
power. But here the literal sense, ‘*the  
being put to death*,’ must evidently be kept,  
and the expression understood as in 1 Cor.  
xv. 31, where the Apostle states that he  
*dies daily*) **of Jesus, that the life also of  
Jesus may be manifested in our body**: i.e.  
‘that in our bodies, holding up against  
such troubles and preserved in such dangers, may be shewn forth that mighty power  
of God which is a testimony that Jesus lives  
and is exalted to be a Prince and a Saviour:’—not, ‘that our repeated deliverances might resemble His Resurrection, as  
our sufferings His Death, as Meyer, who  
argues that the literal meaning must be  
retained, as in the other member of the  
comparison, owing to the same expression,  
“in our body,” occurring. But, as De  
Wette justly observes, the bodily deliverance is manifestly a subordinate consideration, and the **life** of far higher significance, testified indeed by the body’s preservation, but extending far beyond it.

**11.]** Explanation and confirmation  
of ver. 10.—**For we which live** (which