live, asserting that to which *death* is alien  
and strange, an antithesis to being “*delivered unto death*,” as in the other clause  
“*life*” is to “*in our mortal flesh*”)  
**are alway being delivered unto death**(in dangers and persecutions, so ch. xi. 23,  
“*in deaths oft*”) **on account of Jesus**(so in Rev. i. 9, John was in Patmos “*on  
account of the word of God, and on account of the testimony of Jesus Christ*”),  
**that the life also of Jesus may be manifested in our mortal flesh** (the antithesis  
is more strongly put by *mortal* **flesh** than  
it would be by *mortal* **body** in Rom. viii. 11,  
the *flesh* being the very food of decay and  
corruption). By this antithesis, the wonderful greatness of the divine power is  
strikingly brought out: God exhibits DEATH  
in the *living*, that He may exhibit LIFE in  
the *dying*.

**12.]** By it is also brought  
out that which is here the immediate subject,—the vast and unexampled trials of  
the apostolic office, all summed up in these  
words: **So then death worketh in us, but  
life in you;** i.e. ‘*the trials by which the  
dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas* (and this is decisive for the spiritual  
sense of the word **life**) *the life, whereof we  
are to be witnesses, extends beyond ourselves, nay, finds its field of action and  
energizing IN YOU*.’ Chrysostom, Calvin,  
and others, take the verse ironically, “*so  
we have all the danger, and you all the  
profit*:’ but such a sentiment seems alien  
from the spirit of the passage. Meyer, as  
unfortunately, limits the meaning to *natural life,* whereas (as above) the context  
plainly evinces *spiritual life* to be meant,  
not merely natural.—In Rom. viii. 10, 11,  
the vivifying influence of His Spirit who  
raised Jesus from the dead is spoken of as  
extending to the body also; *here*, the upholding influence of Him who delivers and  
preserves the body, is spoken of as vivifying  
the whole man: LIFE, in both places,  
*being the higher and spiritual life*, *including* the lower and natural. ‘And, in our  
relative positions,—of this *life*, YE are the  
examples,—a church of believers, alive to  
God through Christ in your various vocations, and not called on to be exhibited in  
an arena (1 Cor. iv. 9: Heb. x. 33), as WE  
are, who are (not indeed excluded from  
that *life*,—nay, it flows from us to you,—  
but are) more especially examples of conformity to the *death* of our common Lord:  
—in whom DEATH WORKETH.’

**13—18.]** ENCOURAGEMENTS: and first,  
FAITH, which enables us to go on preaching to you. But (contrast to the  
foregoing state of trial and working of  
death in us) **having the same spirit of  
faith** (not *distinctly* the *Holy Spirit,—*  
but still not merely a *human disposition:*the indwelling Holy Spirit penetrates and  
characterizes the whole renewed man) **with  
that described in the Scriptures, I believed, therefore I spoke** (the connexion  
of the words in the Psalm is not clear);  
**we too believe, and therefore we also  
speak** (continue our preaching of the  
gospel, notwithstanding such vast hindrances within and without);

**14.]**knowing (fixes, and expands in detail the  
indefinite term “*we believe*,” and thus  
gives the *ground* of their *speaking*,—not, as  
commonly understood, the *matter* of which  
we speak) **that He which raised up** (from  
the dead) **the Lord Jesus will raise up us  
also** (*from the dead hereafter,* see 1 Cor.  
vi. 13, 14:—not in a figurative resurrection from danger, as Meyer and some  
others) **with Jesus** (not necessarily in 4