figurative sense; even in the passages  
where a figurative sense is the prevailing  
one, it is only as built upon the fact of a  
*literal* ‘raising with Christ,’ to be accomplished at the great day: see Eph.  
ii. 6; Col. iii. 1,3; 1 Thess. v. 10), **and  
present us with you** (i.e. as in Jude 24,  
*at the day of His coming*). The idea  
that the Apostle could not thus speak of  
the resurrection, because he expected (1  
Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be  
*alive* at the day of Christ, is best refuted  
by this very passage, ch. v. 1 ff., where *his  
admission of at least the possibility of his death* isdistinctly set forth. The fact is that the anticipation of being raised here,  
having respect rather to the contrast of  
the future glory with the present suffer-  
ing, does not necessarily imply one or  
other side of the alternative of being quick  
or dead at the Lord’s coming, but em-  
braces all, quick and dead, in one blessed  
resurrection-state. —This confidence, of  
being presented at that day “*together with you”*  
is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess, ii. 19, 20;

**15.]** Explanation of **together  
with you** as a ground of his trust: with  
reference also to what was said of *life  
working in you*, ver. 12; viz. that all,  
both the sufferings and victory of the  
ministers, are *for the church*: see the  
parallel expression, ch. i. 6, 7.

**For all things** (of which we have been speaking:  
or perhaps hyperbolically, ALL THINGS,  
the whole working and arrangements of God, as in 1 Cor. iii. 22) **are on your  
behalf, that Grace, having abounded by  
means of the greater number** (who have  
received it), **may multiply the thanksgiving** (which shall accrue) **to the glory  
of God.** Besides this rendering (1), *three  
others* are possible: (2) ‘*that Grace,*  
*having abounded, may, on account of the  
thanksgiving of the greater number, be  
multiplied to the glory of God:* (3) *‘that  
Grace, having abounded, may, by means of  
the greater number, multiply the thanksgiving to the glory of God:* (4) *‘that  
Grace, having multiplied by means of the  
greater number the thanksgiving, may  
abound to the glory of God.’* See these  
discussed, and my reason for preferring  
(1), in my Greek Test. As to the *sense*  
see the very similar sentiment, ch. i. 11),  
*thanksgiving* is the highest and noblest  
offering of the Church to God’s glory  
(compare Ps. 1. 23): *that this may be  
rendered*, in the best sense, as the result  
of the working of grace which has become  
abundant by means of the many recipients,  
is the great end of the Christian ministry.

**16—18.]** *Second ground of encouragement—HOPE*.

**16.] Wherefore** (on account of the hope implied in the faith  
spoken of ver. 14, which he is about to  
expand) **we shrink not back** (as in ver. 1:  
but *now*, owing to *despair*); **but** (on the  
contrary) **though even our outward man  
is being wasted away** (i. e. our *body*, see  
Rom. vii. 22, *is*, by this continued “*killing*”  
and “*working of death*,” *being worn out:*  
—he is not as yet speaking of dissolution  
by death, but only of gradual approximation to it), **yet our inner (man) is being  
renewed day by day**: i.e. ‘our spiritual  
life, the life which testifies the life of Jesus,  
even in our mortal bodies (ver. 11), is con-  
tinually fed with fresh accessions of grace:  
see next verse. So Chrysostom,—  
“How renewed? by faith, by hope, by zeal, by  
determination to brave down danger. The  
more the sufferings of the body, the more  
does the soul learn to value her hopes,  
and becomes brighter, as gold more and  
more purified in the fire.”

**17, 18.]**