**divest ourselves (of it), but to put on (that  
other) over it, that our mortal part may**(not, die, but) **be swallowed up by life** (absorbed in and transmuted by that glorious  
principle of life which our new clothing  
shall superinduce upon us).—The feeling  
expressed in these verses was one most  
natural to those who, as the Apostles, regarded the coming of the Lord as *near*,  
and conceived the possibility of their living  
to behold it. It was no terror of death as  
to its consequences—but a natural reluctance to undergo the *mere act of death* *as  
such,* when it was within possibility that  
this mortal body might be superseded  
by the immortal one, *without it.*

**5.]** This great end, the *having the mortal  
part swallowed up by life,* is justified as  
the object of the Apostle’s fervent wish,  
seeing that it is for this very end, that this  
may ultimately be accomplished, that God  
has wrought us (see below) and given us  
the pledge of the Spirit ;— **But** (and this my  
wish has reason: for) **He which wrought  
us** (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) **unto this very purpose**(viz. that last mentioned—*having the  
mortal part swallowed up by life*—not the  
investing ourselves with the body from  
heaven, a mere accident of that glorious  
absorption: see below) **is God, who gave  
unto us** (a sign that our preparation is of  
Him) **the earnest** (see ch. i. 22, and note) of  
(gen. of apposition) **the Holy Spirit**.—The  
Apostle, in this verse, is no longer treating  
exclusively of his own wish for the more  
summary swallowing up of the mortal by  
the glorified, but is shewing that *the end  
itself*, which he individually, or in common  
with others then living, wishes accomplished.  
in this particular form of *investiture, is,*  
*under whatever form brought about,* that  
for which all the preparation, by grace, of  
Christians, is carried on, and to which the  
earnest of the Spirit points forward.

**6—8.]** *He returns to the confidence expressed in ver. 1;* that *however this may  
be,* whether this wish is to be fulfilled or  
not, *he is prepared to accept the alternative of being denuded of the body, seeing  
that it will bring with it a translation to  
the presence of the Lord.*—{6} **Being confident  
then** (because it is God’s express purpose to  
bring us to glory, as in last verse) **always**  
(either *under all trials:* or, *always whether  
this hope of investiture over the mortal  
body, or the fear of the other alternative,  
be before us,*—which latter I prefer), **and  
knowing** (not as the *ground* of our *confidence*, but *correlative with it,* and the *ground of the contentment* expressed below),  
**that whilst in our home in the body, we  
are absent from our home in the Lord** (the  
similitude of the body as our *dwelling*  
being still kept up: see similar sentiments  
respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi.  
13; xiii. 14), {7} **for** (proof of our *absence*  
*from our home in the Lord*) **we walk** (the  
usual figurative sense, ‘go on our Christian  
course,’—not literal, as of pilgrims) **by  
means of faith, not by means of appearance** (not “sight,” as rendered in A. V.  
and by many Commentators (the substantive cannot possibly have this meaning)  
—i.e. ‘faith, not the actual appearance of  
heavenly things themselves, is the means  
whereby we hold on our way,’ a sure sign  
that we are *absent from* those heavenly  
things), {8} **still** (the last clause seeming to  
have somewhat *dashed* that confidence)  
**we are confident, and are well content  
rather to go from (out of) our home in  
the body, and come to our home with the**