and here, signifies ‘*labour in the Lord*,’  
for His sake. So also the verb ‘*to labour*,’  
Rom. xvi. 6, 12 (twice), Chrysostom and  
others interpret it of his manual work,  
1 Cor. iv. 12; but see ch. xi. 23, where  
this can hardly be; it is most probable  
that the *weariness of his excessive apostolic labour* was in his mind.

**watchings]** Chrysostom says, “During  
the nights in which he taught, or perhaps  
even wrought with his hands also.” But  
I would rather believe the *watchings* to  
have been *watchings through anxiety* for  
the churches.

**in fastings]** This is  
generally taken to refer to involuntary  
hunger and thirst. But the word does  
not appear to be ever so used; and in ch, xi.  
27,Paul himself distinguishes “*in fastings*”  
from “*in hunger and thirst.*” The strict  
meaning of fastings must therefore be retained.

**6.]** The nine preceding substantives (see on ver. 4) have expanded the word  
**patience**. We now resume the main catalogue, with **in pureness**, which is variously  
explained: *of bodily chastity:—*of *unselfishness*:—I prefer to understand it to  
mean *general purity of character*,—unblameableness of life, and singleness of  
purpose.

**in knowledge]** of the Gospel,  
in a high and singular degree; see 1 Cor. ii. 6 ff.

**in kindness]** a kind and considerate demeanour.

**in the Holy  
Ghost]** as the Power by Whom all these  
motives are wrought.

**7. in the word  
of truth]** is taken by some as *subjective*,  
—‘in speaking, or teaching truth’—‘*in  
discourse, the contents whereof were truth:’*  
the other (objective) sense is better, in the  
**word of the truth**, viz. the Gospel in which  
we labour.

**in the power of God]** viz.  
the Power spoken of ch. iv. 7,—the power  
manifested in every part of our apostolic  
working,—not merely in miracles.

**through** (**in** is changed for **through**, first  
apparently *on account of* the weapons:  
the word *armour*, in our present acceptance of it, means only the defensive casing:  
of the body, whereas this includes all the  
weapons, of offence and defence. “They are  
the weapons **of**, i.e. marking them more  
distinctly as *instruments*,—and then continued) **the weapons of righteousness**(*belonging to*,—or *furnished by*,—*the  
righteousness which is of faith.* That  
panoply, *part of which* only in the more  
particular specification of Eph. vi. 13—  
17, viz. the breastplate, is allotted to  
*righteousness*,—is here *all* assigned to it.—  
Some of the ancient Commentators understand by the word, *‘instruments*,’ as in  
Rom. vi. 13, and interpret these instruments to be, *situations and opportunities  
of life*, whether prosperous, on the *right-hand,* or adverse, *on the left:* but the other  
interpretation is in better accordance with  
the Apostle’s habit of comparison,—see  
ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8).

**which are on the right and left:**i. e. encompassing and guarding the whole  
person. Most recent Commentators explain it, both *right-handed*,—i.e. *of attack,*  
the sword and spear,—and *left-handed,*—  
i.e. of *defence*, the shield: but the original  
seems to require the other interpretation.  
On the interpretation *prosperity* and *adversity,* see above.

**8.]** Perhaps the  
*instrumental* signification of **through** need  
not be strictly retained. The preposition,  
once adopted, is kept for the sake of  
parallelism, though with various shades of  
meaning. Here it points out the *medium  
through which.* Thus understood, these  
two pairs in ver. 8 will form an easy  
transition from instrumental, through medial, to the passive characteristics which  
follow.

**as deceivers]** From speaking  
of *repute*, he passes to the *character* of  
the repute.—In all these capacities and