sentence: “He saith not, ‘*I have*,’ but ‘*I  
bear, as one who is proud of trophies or  
royal standards*”) **in** (on) **my body the  
marks of Jesus.** The word used, *stigmata,* implies, the marks branded on slaves  
to indicate their owners. These marks, in  
St. Paul’s case, were of course *the scars of  
his wounds received in the service of his  
Master*—cf. 2 Cor. xi. 23 ff.

**of Jesus**  
is the genitive of possession: Jesus’s marks,  
shewing that I belong to Him. There is  
no allusion whatever to any similarity between himself and our Lord, ‘the marks  
which Jesus bore:’ such an allusion would  
be quite irrelevant: and with its irrelevancy falls a whole fabric of disgusting  
Romanist superstition which has been  
raised on this verse, and which the fair and  
learned Windischmann, giving as he does  
the honest interpretation here, yet attempts  
to defend in a supplemental note.—Neither  
can we naturally suppose any comparison  
intended between these his “*stigmata*” as  
Christ’s servant, and *circumcision:* for he  
is not now on that subject, but on his  
*authority as sealed by Christ:* and such a  
comparison is alien from the majesty of the  
sentence.

**18.]** THE APOSTOLIC BLESSING. No special intention need be suspected in the words **with your spirit** (as  
Chrysostom does, saying, “He thus dissuades them from fleshly reliance”), seeing  
that the same expression occurs at the end  
of other Epistles: see Phil. iv. 28; Philem.  
25; 2 Tim. iv. 22. I should rather regard it as a deep expression of his Christian  
love, which is further carried on by **brethren**,  
the last word,—parting from them, after  
an Epistle of such rebuke and warning, in  
the fulness of brotherhood in Christ.