2 Cor. i. 11; Rom. xv. 30, 31; Philem.  
22), **and** (your) **supply** (to me, by that  
prayer and its answer) **of the Spirit of  
Jesus Christ** (the construction obliges us to take **supply** as parallel with **prayer**,  
and as also included under the description **your**. Were the sense as A. V.,  
and ordinarily, ‘*through your prayer  
and the supply of the Spirit of Jesus  
Christ,’* the form of the original would  
have been different. How such a meaning  
can *be doctrinally* objectionable, I am  
wholly unable to see. Surely, that intercessory prayer should *attain its object,* and  
the supply take place *in consequence of the  
prayer,* is only in accord with the simplest  
idea of any reality in such prayer at all.  
—By a delicate touch at the same time of  
personal humility and loving appreciation  
of their spiritual eminence and value to  
him, he rests the advancement of his own  
salvation on the supply of the Holy Spirit  
won for Him by their prayers),

**20.] according to** (for it is *‘our confidence,* which hath great recompense of  
reward,’ Heb. x. 35 f.) **my expectation**(not, as A.V., *‘earnest* expectation’) **and  
hope, that in nothing** (in no point, no  
particular) **I shall be ashamed** (general:  
have reason to take shame for my work  
for God, or His work in me)**, but** (on  
the contrary) **in** (or with) **all** (as contrasted with *in nothing* above) **boldness**  
(contrast to *shame*:—boldness *on my part,*  
seeing that life or death are both alike  
glorious for me—and thus I, my body,  
the passive instrument in which Christ  
is glorified, shall any how be bold and  
of good cheer in this His glorification  
of Himself in me**, as always, now also**(that I am in the situation described above, ver. 17) **Christ shall be magnified**(*shewn to be what He is:* by His kingdom  
being spread among men: it is more than  
‘*praised’*) **in my body** (*my body* being the  
*subject* of *life* or *death*,—in the occurrence  
of either of which he would not be ashamed,  
the one bringing active service for Christ,  
the other union with Him in heaven,  
yer. 21 ff.)**, either by** (means of) **life or  
by** (means of) **death.**

**21.] For** (justification of the preceding expectation and  
hope, in either event) **to me** (emphatic) **to  
live** (continue in life, present) **(is) Christ**(see especially Gal. ii. 20. All my life, all  
my energy, all my time, is His—I *live  
Christ*)**, and to die** (literally, **to have died;**the *act of living* is to him Christ; but it  
is the *state after* death, not the *act of  
dying,* which is gain to him) **(is) gain.**  
This last word has surprised some Commentators, expecting a repetition of *Christ,*  
or something at all events higher than  
mere *gain.* But it is to be explained by  
the foregoing context. ‘Even if my death  
should be the result of my enemies’ machinations, it will be no *shame* to me, but  
gain, and my boldness is secured even for  
that event.’

**22.] But if** (not the hypothetical ‘if:’ but, assuming that it is so)  
**the continuing to live in the flesh** (expansion of “*to live*”), **this very thing** (this  
very *life* which I am undervaluing) **is to  
me the fruit of my work** (i.e. that in  
which the fruit of my apostolic ministry  
will be involved,—the condition of that  
fruit being brought forth), **then what** (i.e.  
which of the two) **I shall choose** (for myself) **I know not.**

**23.] But** (the contrast is to the decision involved in the  
word “*know*”) **I am perplexed** (literally,  
held in, kept back from decision, which