4—10. II. CORINTHIANS. 251   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 stedfast, knowing, that as Sas ye are partakers of the suffer- ee. viiy.   
 are partakers of the suf- ings, so are ye of the comfort also.   
 Jferings, so shall be also 8% For we would not, brethren, have n acts   
 of the consolation. §% For you ignorant of our tribulation which XY. $2. xvi,   
 we would not, brethren, happened to us in Asia, that we 9. See note.   
 have you ignorant of our were oppressed exceedingly, above   
 trouble which came to us {our] strength, insomuch that we   
 in Asia, that we were despaired even of life: % yea we   
 pressed out of measure, have had within our own selves the   
 above strength, insomuch sentence of death, that we should   
 that we despaired even of not ‘trust in ourselves, but in God iJer.xvit.5,7.   
 life: 9 but we had the sen- which raiseth the dead: 10 \* who de- «2 Pet.ii.o.   
 tence of death in ourselves, livered us from so great a death,   
 that we should not trust in and + will deliver us: in whom we tour prin.   
 ourselves, but in God which   
 raiseth the dead: © who   
 delivered us from so great   
 a death, and doth deliver : cipal   
 in whom we trust that he ancient   
   
 and salvation. This arrangement agrees “so that we utterly despaired even   
 best with the sense, besides being in ac- of life] Such an expression surely would   
 cordance with the best MSS. On the not be used of # tumult, where lite would   
 place of the words, “and our hope is sted- have been the first thing in danger, if   
 fast for you,’ see in my Greek Test. Paul had been at all mixed up in it,—but   
 7.] Knowing refers back to “we be to some wearing and tedious suffering,   
 comforted :”—we are comforted with the inducing despondency in minor matters,   
 assurance that, &c. so are ye of the which even reached the hope of life itself.   
 comfort also] not, “so shall ye be,” as 9.] carries on and intensifies the   
 A. V.: he is speaking generally, of the description of his hopeless state. we   
 munity of consolation subsisting mutually had in ourselves the response (or,   
 between himself and the Corinthians; and of death, i.e. our answer within ourselves   
 it was this thought which helped to con- to the question, ‘Life or Death?’ was,   
 sole him. 8.] It is generally sup- ‘Death.’ that we should not .. .]   
 posed that the tribulation here spoken The expression of purpose is very similar   
 of was the danger into which St. Paul was in ch. iv. which raiseth the dead]   
 brought by the tumult at Ephesus, related Our thoughts were weaned from all hope   
 in Acts xix. This opinion has been re- of surviving in this life, fixed on that.   
 cently defended by Neander, Wieseler, and better deliverance which God shall work   
 Dr. Davidson, but impugned by De Wette, when He raises us from the dead.—To see   
 on the grounds, (1) that “in Asia” can in this expression merely a figure (as De   
 hardly refer to Ephesus, which St. Paul Wette), and understand ‘ Who raiseth the   
 generally names, 1 Cor. xv. 82; xvi. 8; dead’ as equivalent to ‘ Who delivers men   
 (2) that he was not in danger of his life from peril of their lives?’ because such   
 in this tumult. The first ground is hardly peril is below and elsewhere (ch. xi. 28)   
 tenable: there would be an appropriate- called “death,” is surely very forced.   
 ness in the “in Asia” here, as he Understanding it literally above, I can-   
 has in his mind an apologetic account of not see how it can be spoken with reference   
 thereasons which hindered him from leaving to the Ephesian tumult. If it alludes to   
 those parts and coming to them. I own, any external danger, 1 should be disposed   
 however, that the strong expressions here to refer it to the same obscure part of   
 used do not seem to me to find their justifi- St. history to which he alludes 1   
 cation in any thing which we know of that xv. 82, where he also speaks of the hope   
 tumult or its consequences. I am unable of the resurrection as his great support.   
 to assign any other event as in the Apos- But there would he this objection, that   
 tle’s : but the expressions seem rather these two passages can hardly refer to the   
 to regard a deadly sickness, than a per- same event; this evidently had taken place   
 secution: sce below, verscs 9, 10. since the sending of the first