268 Il. CORINTHIANS. IV.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ricor.tis. Tthat the exceeding greatness of the and not of us. 8 We are   
 power may be God’s, and not of us ; troubled on every side, yet   
 sch.vi.6. 8 being \* troubled on every side, yet) not distressed ; we are per-   
 not distressed ; perplexed, yet not in plexed, but not in despair ;   
 despair; ® persecuted, yet not for- 9 persecuted, but not for-   
 t Pp xcavi, saken; ‘struck down, yet not de- saken ; cast down, but not   
 ulcor.xviai. stroyed; 19 "always bearing about destroyed ; »° always bear-   
 ing about in the body the   
 dying of the Lord Jesus,   
 wv. in the body the dying of + Jesus, that the life also of Jesus   
 + th that \*the life also of Jesus may be might be made manifest in   
 our most n 9 11 For| our body. alway delivered —   
 ancient nade manifest in our body.   
 thorities, a . .   
 xRimiiz we Which live Yare alway being   
 frag." ype. xtiv.92, vil. 1Cor.av. 81,   
 say that this very thing is chief marvel, troubles and persecutions); struck down   
 and the grandest proof of God’s power, (as with a dart during pursuit. It is ordi-   
 that an earthen vessel ean carry so much uarily interpreted of a fall in wrestling ;   
 brightness, and he the deposit of such a but figures from the games would be out   
 treasure.” Chrysostom. Some think the of place (see above) in present passage,   
 treasure to be the whole ministry: but and the attempt to find them has bewil-   
 it seems simpler to refer it to that which dered most of the modern Commentators),   
 has immediately preceded, in a style like but not destroyed; 10.] always   
 that of Paul, in which each successive bearing about in our body (i.e ever in our   
 idea so commonly evolves itself of the apostolic work, having our body exposed to   
 last. The vessel is the body, not the and an example of: or perhaps even, as   
 personality ; the “oufer man” of ver. 16; Stanley, “bearing with us, wherever we   
 see ver. 10. And in the troubles of the go, the burden of the dead body.” But see   
 body the personality shares, as long as it below) the killing (so literally: the word   
 is bound up with it here. Herodotus tells oceurs in the New Test. only once besides,   
 a story of Darius Hystaspes, that he stored —in Rom. iv. 19, where it signifies figu-   
 up his tribute by melting the gold into ratively, utter lack of strength and vital   
 earthen pots, and when he wanted it, power. But here the literal sense, ‘the   
 breaking the vessels. the exceeding being put to death,’ must evidently be kept,   
 greatness of the power, viz. of the power and the expression understood as in 1 Cor.   
 consisting in the eflects of the apostolic xv. 31, where the Apostle states that he   
 ministry (1 Cor. ii. as well as in the dies daily) of Jesus, that the life also of   
 upholding under trials and\_ difficulties. Jesus may be manifested in our body: i.e.   
 may be God’s] may belong to (i. e. ‘that in our bodies, holding up against   
 be seen to belong to) God. 8—10.] such troubles and preserved in such dan-   
 He illustrates the expression, earthen gers, may be shewn forth that mighty power   
 vessels, in detail, by his own experience of God which is a testimony that Jesus lives   
 and that of the other ministers of Christ. and is exalted to be a Prince and a Sa-   
 8.] (literally) in every way (or, viour ’—not, ‘that our repeated deliver-   
 on every side) pressed, but not (inextri- ances might resemble His Resurrection, a3   
 eably) crushed; in perplexity, but not in our sufferings His Death, as Meyer, who   
 despair (a literal statement of what the argues that the literal meaning must be   
 last clause stated : as Stanley, retained, as in the other member of the   
 “bewildered, but not benighted”); per- comparison, owing to the same expression,   
 secuted, but not deserted (the word is used “in our body,” occurring. But, as De   
 of desertion both by God and by man. Wette justly observes, the bodily deliver-   
 Some (among whom is Stanley) would ance is manifestly a subordinate consider-   
 render this clause ‘pursued, but not left ation, and the life of far higher signifi-   
 behind ; hut the sense thns would be quite cance, testified indeed by the body’s pre-   
 beside the purpose, as the Apostle is servation, but extending far beyond it.   
 ing not of rivalry from those who as run- 11,] Explanation and confirmation   
 ners had the same end in view, but of of ver. 10.—For we which live (which