8—14. Il. CORINTHIANS. 269   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 unto death for Jesus’ sake, delivered unto death for Jesus’ sake,   
 that the life also of Jesus that the life also of Jesus may be   
 might be made manifest made manifest in our mortal flesh.   
 in our mortal flesh. 7 So 2 So then \* death worketh in us, but =eb.xiii.9.   
 then death worketh in us, life in you. 18 But having \* the #fom.i3   
 but life in you. ° We same spirit of faith, according to   
 having the same spirit of that which is written, °I believed, »Pss.cxvi.10.   
 faith, according as it is and therefore did I speak; we also   
 written, I believed, and believe, and therefore also speak ;   
 therefore have I spoken;   
 we also believe, and there-   
 Sore speak ; 14 that   
 hewhich raised up the Lord lt knowing at ¢ i Pais Rom. viii,   
 Jesus shall raise up us also up the Lord that ‘he which raised ¢ Rom. vit.n   
 by Jesus, and shall present also + with a a 2   
 Jesus, and shall present # Salt our   
   
 live, asserting that to which death is alien extending to the body also; here, the up-   
 and strange, an antithesis to being “de- holding influence of Him who delivers and   
 livered unto death,” as in the other clause preserves the body, is spoken of as   
 “life” is to “in our mortal flesh”) the whole man: LIFE, in both places,   
 are alway being delivered unto death being the-higher and spiritual life,   
 (in dangers and persecutions, so ch. xi. ing the lower and natural. ‘And, in our   
 “in deaths oft”) on account of Jesus relative positions,—of this “life, are the   
 (so in Rev. i. 9, John was in Patmos “on examples,—a church of believers, alive to   
 account of the word of God, and on ac- God through Christ in your various voca- -   
 count of the testimony of Jesus Christ”), tions, and not called on to be exhibited in   
 that the life also of Jesus may be mani- an arena (1 Cor. iv. 9: Heb. x. 33), as WE   
 fested in our mortal flesh (the antithesis are, who are (not indeed excluded from   
 is more strongly put by mortal flesh than that life,—nay, it flows from us to you,—   
 it would be by mortal body in Rom. viii. but are) more especially examples of con-   
 the flesh being the very food of decay and formity to the death of our common Lord :   
 corruption). By this antithesis, the won- —in whom DEATH WORKETH.’   
 derful greatness of the divine power is 13—18.] EncouraGEMENTS: and first,   
 strikingly brought out: God exhibits Dnata FAITH, which enables us to go on preach-   
 in the living, that He may exhibit Lire in ing to you. But (contrast to the   
 the dying. 2.] By it is also foregoing state of trial and working of   
 out that which is here the immediate sub- death in us) having the same spirit of   
 ject,—the vast aud unexampled trials of faith (not distinctly the Holy Spirit,—   
 the apostolic office, summed up in these but still not merely a human disposition:   
 words: So then death worketh in us, but the indwelling Holy Spirit penetrates and   
 life in you; i.e. ‘the trials by which the characterizes the whole renewed man) with   
 dying of Jesus is exhibited in us, are ex- that described in the Scriptures, I be-   
 elusively and peculiarly OUR OWN,—where- lieved, therefore I spoke (the connexion   
 as (and this is decisive for the spiritual of the words in the Psalm is not clear);   
 sense of the word life) the life, we we too believe, and therefore we also   
 are to be witnesses, extends beyoud our- speak (coutinue our preaching of the   
 selves, nay, finds its field of action and gospel, notwithstanding such vast hin-   
 energizing 1N you.’ Chrysostom, Calvin, drances within and without); 14.)   
 and others, take the verse ironically, “so knowing (fixes, and expands in detail the   
 we have all the danger, and you all the indefinite term “we believe,” and thus   
 profit :’ but sueh a sentiment seems alien gives the ground of their speaking,—not, as   
 from the spirit of the passage. Meyer, as commonly understood, the matter of which   
 unfortunately, limits the meaning to na- we speak) that He which raised up (from   
 tural life, whereas (as above) the context the dead) the Lord Jesus will raise up us   
 plainly evinces spiritual life to be meant, also (from the dead hereafter, see 1 Cor.   
 not merely natural.—In Rom. viii. 10, 11, vi. 13, 14:—not in a figurative resurrec-   
 the vivifying influence of His Spirit who tion from danger, as Meyer and some   
 raised Jesus from the dead is spoken of as others) with Jesus (not necessarily in 4