V. 1,2. It. CORINTHIANS. 271   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 of glory ; 8 while we look an eternal weight of glory ; 18 ® while b Rom,   
 not at the things which are we look not at the things which are \*   
 seen, but at the which seen, but at the things which are   
 are not seen: for the things not seen: for the things which are   
 which are seen are tem- seen are for a time; but the things   
 poral; but the things which which are not seen are eternal.   
 are not seen are eternal. V.-} For   
 PF. 1 For we know that earthly tabernacle wherein we dwell j,°°\*"   
 if our earthly house of this be dissolved, we have a building if from Jovi   
 tabernacle .were dissolved, God, a dwelling not made with hands,   
 we have a building of God, eternal, in the heavens.   
 an house not made with   
 hands, eternal in the hea-   
 vens. ? For in -this we 2 For in   
   
   
 Method of this renewal. For the (as in ch. iv. 14,--are convineed, as a sure   
 present light (burden) of our affliction matter of hope) that if (‘supposing ? in-   
 worketh out for us (‘effects,’ the means definite and donbttul: if this delivering to   
 of bringing about’) in a surpassing and death coutinually should end in veritable   
 still more surpassing manner (i.e. so as death. The case is hypothetical, because   
 to exceed beyond all measure the tri- many will be gloritied without the dis-   
 bulation) an eternal weight of glory solution taking place: sce 1 Cor. xv. 51,   
 (eternal weight opposed to present light- 53) our earthly tabernacle-dwelling (the   
 NESS). 18.] Subjective condition under similitude is not derived from the wander-   
 which this working out takes place. ing of the Israelites the wilderness, nor   
 while we look not at (‘ propose not as our from the tabernacle, but is a common one   
 aim,’ ‘spend not our care about’) the with Greek writers. “The whole passage   
 things which are seen (“earthly things,” is expressed through the double figure of   
 Phil. iii. Chrysostom strikingly says, a house or tent, and a garment. The   
 «All things that are seen, whether they be explanation of this abrupt transition from   
 torment, or ease: so as to be neither re- one to the other may be found in the   
 laxed by the one, nor borne down by the image which, both from his oceupation   
 other”), but at the things which are not and his birthplace, would naturally oceur   
 seen (not, things invisible: for as Bengel to the Apostle,—the tent of Cilician   
 well remarks, “many things whieh are not hair-cloth, which might almost equally   
 seen, shall become visible when the \_pil- suggest the idea of a habitation and of   
 grimage of faith is for the things a vesture,” Stanley. Chrysostom observes:   
 which are seen are temporary (not, as “Having said a tabernacle-dwelling, and   
 A. V., ‘temporal,’ ‘belonging to time,’ but av! s i sy taking down and   
 ‘fleeting, ‘only for a time,’—i.e. till the trausitoriness, he opposes to this the house   
 day of Christ); but the things which are which is efernal”) were dissolved (‘a   
 not seen are eternal. Clirysostom again: gentle word,” Bengel: i.e. ‘taken down,’   
 “Whether they be reigning in glory, or “done away with’), we have (as Meyer   
 suffering in torment: that he may deter rightly remarks, the present tense is used   
 them by the one, and encourage them by of the time at which the dissolution shall   
 the other.” have taken plaee. But even then the dead   
 Cnar. V,1—10.] Further specification have it not in actual possession, but only   
 of the hope hefore spoken of, as consisting prepared by God for them against the   
 in anticipation of an eternity glory after appearing of the Lord: and therefore they   
 this life, in the resurrection-body : which are said to have it in the heavens. The   
 leads him evermore to strive to be found A. Y., aecording to the present punctua-   
 well-pleasing to the Lord at His coming: tion, yields no sense: ‘not made with   
 seeing that all shall then receive things hands, eternal in the heavens’) a building   
 done in the body. 1.] For (gives the (no longer a tabernacle) from God (‘in   
 reason of ch. iv. 17,—prineipally of the an especial manner prepared by God,’ ‘pure   
 emphatie words of that verse, “more and Srom God's hands: not as contrasted   
 more exceedingly,” —showing how it is with our earthly body, which, see 1 Cor.   
 so wonderful a process takes place) know xii. 18, 24, also from God), a dwelling