2 Cor 3: 2, 3 = Sacred penmanship

1- The Requisites of Writing - The pen = Paul
The Ink = Spirit
The Paper = X rians = the Heart
The Subject = X

A soft heart test absorbs the ink - 5th carbon copies of Jesus

2- The Readers of the Writing - we are the autograph letters of X - we bear His signature
The Writing is clear = manifest
a public document - X rians are the library of the world.

1. The intelligent
2- The interested
3- The inquisitive

- each saint is a volume to expound the grace of G-

1- In the most legible form
2 Convincing
3- Persuasive
4- Enduring
5- Divinest

1- The Designation of X-ian People
(1) an epistle is a fact of production - not self-produced,
(2) a production of intelligence
(3) an expression of the thoughts & purposes of author - X
(4) a medium of communication

II- The ~~Usual~~ Writing Agent, & the Manner in which the Epistle is Composed (1) works according to His own plan
(2) By the use of established means
(3) By cooperation of man

3. The Instrumental Means

4. The Tablet of Record - "heart"
(1) G's work carried on in heart
(2) To govern the springs of human life

I. The Xian is an Epistle of X
1 - Its Writer - X 2 - Its ~~Purpose~~ Purport - X has erased "earthly" & supplied "heavenly" - licentiousness has given way to Purity. 3 - Its design - To convey the mind of X to men men can refuse to listen to Gospel, but cannot ignore testimony of consistent Xian life.

II The Responsibility Devolving on the Xian as an Epistle of X 1 - as a letter is written for the purpose of being seen, a Xian should let his Xianity be visible - so they can be read. - not a private diary, but a public document - "known & read of all men."

2. Should be legible - convey wrong meaning things which render writing illegible
(1) Indistinctness of character
(2) Blots = most important word in a sentence hidden by blots.

3 - Written to be understood - what prevents letters from being intelligible
(1) Omissions = little word "not" can change entire meaning
(2) ~~Contradiction~~ Contradictions =

unity = you are the epistle of X = many men, lives, but only one epistle

— Samples of His Work.

— It isn't Xianity printed in a creed but X written in the heart. ~~a person's~~

— a persons character may be gather from his letters,

— the world shuts the Bible but reads you — a Bible alive

— allowed the blind & world to write between the lines.

— In school first thing teacher noticed was that on paper

— (forgery) — If you are letters of X, you will resemble His Writing.

(counterfeit) = I know this is not a letter from X

X, having written the Epistle will send it.

(What is an Epistle?)

I How can we resemble an Epistle?

1- Prime characteristic of a ~~ett~~ letter is it contains mind of author.

① Some of us refuse to be written upon

② a modern translation of X

a letter implies:

I. an Absent Person Who Sends it

II. a Person to whom it is Sent

III. a message

Epistle = a letter from X — X never write a letter

JCP = missing in India could learn language — asked to be recalled — dozen petitioned Board not to recall, says his life had greater influence than any other. Asked me sometimes "what is it to be a Xian —" — "It is to be like Mr ——!" never preached a sermon but own many to X — stayed in India,

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Dot your i's & cross your T's — be mindful of little things

Letter from a living person — living ✝

— letter from dead person, valuable, antique — but demands no answer, wields no authority.

JCP = drunk to Spurgeon — "I'm one of your converts — "God, it's look like my work, not ✝'s"

If people read your life — what impression of X, church, do they get.

Can see ✝'s handwriting in your life — recognizing the handwriting.

Ochenga: The fruit of a man's labor is the greatest attestation he can have.

— a lot of folk will never listen to me preach, but Innumerable vs 1

you become a letter of commendation or condemnation to the church you belong to & the Lord you belong to.

[as I go visit = a great church — letter of commendation — they'd laugh — no, I did business w/ one of your members & he liked to me.] [Judge church by action of one person]

The Bible Every Man Will Read.

Ghandi - 400,000,000 people - "I would have become a Xian, if not for Xians."

I- The Xian is a message from G to man

Every man reads the mind, character & action of those around him. leaving an indelible impression

— what message do you give to men about G?

— G has committed His reputation to our keeping

Do you confirm the Written Word or contradict it?

— G is writing a Bible — won't be completed till last Xian life is finished.

II. This message is written By G — Spirit of G = it is my Spirit of G which can write a new character into the old life — He converts, empowers, changes.

1- Paul
2- Spirit } 3 instruments
3. X

Intro: ~~illiterat~~ Illiterate, foreign language, etc — one Bible all men can read — "The Gospel according to you." Text: you are either a walking Bible or a walking libel.

1- Epistle of Commendation or Condemnation
Text. vs 1. Proof of Gospel's power
David's sin - II Sam 12:13

2. Epistle is a Public Document, not a Private Diary.
vs 2 - "known + read of all men!"

1- The fact - we are Epistles of X
The meaning = a letter from X
(1) The Pen - Paul, etc
(2) The Ink - Holy Spirit
(3) The Paper - Heart
(4) The Author - X

Consistency - The epistle - many lines but one epistle - all harmonize into one.

The epistle of X
manifestly declared to be
ministered by us
written w/ Spirit of G
on tables of heart

(1)

2 Cor 3:17,18 – ch "Transformed, Transfigured" in N.T.

The Office of the Holy Spirit: (1) He brings us from bondage (to the Law, limitations of law, death, condemnation, fading glory) to freedom +
(2) He transforms us into G's pattern, viz, the archtype of perfect humanity, X Jesus, as a progressive experience + by communion w/ the living G, beholding the divine glory in this life in anticipation of ~~perf~~ perfect conformity to X in the sept. (Word)

From the REB – W17,18 – where the Spirit of the Lord is there is freedom, liberty
1- Liberty from the Veil, barrier to the Lord's face + presence. "and because there is no ~~of~~ Veil over the face ..." w/ unveiled faces" – openness toward the Lord, toward others
2- We see as in a mirror the glory of the Lord = we all see
3- We are being transformed into the likeness – w/ ever-increasing glory – we see the glory + are transformed by glory, w/ ever-increasing glory – we reflect that glory.
4- through the power of the Lord who is that Spirit

- Right now we are beholding X "as in a mirror" + are being gradually, ever increasingly changed into the same image – But one day, we shall see him face + to face + the change will be instant + complete – now it is gradual + incomplete

2 Cor 3: 17, 18

"~~X is the mirror in whom I is reflected~~
"X is the mirror in whom is reflected the faultless countenance of G the Father." Lightfoot – NIC

on or wit wear of skin – deep paint? what is needed is real change, deep change, down to the roots of the life

– morphe implies not the external accidents but the essential attributes – Ramsey: μορφή means real being in contrast ~~with~~ w/ outward appearance; it is in respect of our real being that we are being changed. It is a transformation of the essential man." (NIC note)

cf Rom 12:2 – not "outwardly fashioned according to this world, which is the world's foremost concern" – but changed in real being – Intro to Sermon: Best & Worst Dressed of 1990 – world is concerned w/ outward fashioned

– Calvin: "The design of the Gospel is precisely this, that [People magazine] the image of G, which has been defaced by sin, may be repaired w/in us. + The progress of this restoration is continuous thru the whole of life, because it is little by little that G causes His glory to shine forth in us."

→ G fashions us from the inside out – cf Col 3:10ff

Then deal w/ Transformed – meaning & use of the word. This is the present process of Salvation – in Justification, the image is ~~imparted~~ imputed to us, in Sanctification, it is imparted to us; in Glorification, impressed upon us.

Conditions - a life of liberty - (1) turn to the Lord & unveiled faces
a life of looking - imperfect, uninterrupted, intense
a life of learning - cf 4:6
likeness

This T. is caused by ~~that~~ beholding Him - continuous beholding, gradual transforming
- Beholding Him = Communion, meditation, seeing Him in prayer, Word, etc

Conditions: (1) turning to the Lord & every veil removed (3 ~~and~~ Beholding

- "By their continual reflexion of the Lord's glory, Christ's are transfigured into the very image of Him whose glory they have caught + retained" - NIC
cf w/ 4:6 - the glory of G, knowledge of the saving acts of G

What Christ behold is not G, viewed directly: such direct vision is not for this world - they see His glory as in a glass (mirror): - what they perceive is the knowledge of the glory of G in the face of Jesus X (4:6)

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2 Cor 3:18

ἀνακεκαλυμμένῳ - dat. s. nent. part. perf. pass. of ἀνακαλύπτω - to unveil - the perf. indicates the continual state resulting from a previous action. The veil, once lifted, remains lifted. (LKGNT)

πρόσωπον - the human face.

~~κατο~~ κατοπτριζόμενοι - pres. mid. part. of κατοπτρίζω - to mirror, reflect - mid = I gaze upon myself in a mirror, - "to produce a reflection," mid. "to look at one's self in ~~the~~ mirror." Here (2 Cor 3:18) "to look at something as in a mirror, to contemplate something." The pres. part. shows that the beholding is continuous & free ~~from~~ from interruption. (LKGNT)

μεταμορφούμεθα - pres. ind. ~~pas~~ pass, μεταμορφόω, to transform, to change the inward reality to something else - X's saints seeing in Jesus the image of G, are not deified but are transformed into the same image; the glory they share w/ Him ever increasing from one stage of glory to a higher stage. (LKGNT)

1. a turning to the Lord - conversion - but more: cf Rom 12:2 - "Be not conformed to world," "Turn from the world & to the Lord - "be transformed by renewing of mind."
2. Veil is taken away - Liberty
3. we look - we all, w/ unveiled faces - openness & boldness
4. are being changed - gradual & progressive
5. By the Spirit.

vs 7-18

2 Cor 3: 17,18 (4.16)

(1)

(1) In winding up the paragraph, Paul moves ~~from~~ away from the main theme of the apostolic ministry, which contrasts w/ that of Moses, to that which is common to all Xians. But not all — not a single person, not apostles only.

— to behold the glory of G, + to receive knowledge of him (cf 4:6), is to be transformed. For the relation of this proposition w/ gnosis, see the note on 4:6.

- The word image is suddenly introduced; Rom 8:29; 1 Cor 11:7; 15:49. — 3:18-4:6 is an exposition of Gen 1:26f.

- What Xians behold is not G, viewed directly: such direct vision is not for this world. They see his glory as in a glass; in fact, what they ~~actually~~ perceive is the knowledge of the glory of G in the face of Jesus X (4:6); in other words, they see not G but X the image of G (that is, the means by which the invisible G becomes visible); + seeing Jesus the image of G they are, not defined, but transformed into the same image, the glory they share w/ him ever increasing (from glory, that is, one stage of glory, to glory, that is, to a higher stage).

- The agent of transformation, of glory, is the Spirit.

- Paul is not a superior kind of Xian, + it is only superficially that what he says here about the vision of glory + the transformation of the believer seems incompatible w/ the humble picture of apostolic life painted in chs 4 + 6.

- The vision of G remains qualified (5:7), + it is

(1) Cont'd
the Spirit as first ~~installment~~ who installment who anticipates (1:22; 5:5), but w/out fully realizing, the ~~good~~ glory that belongs to the future. (EK Barrett)

(2) This verse is connected w/ the preceding by the simple particle of transition δέ, but. The natural consequence of the liberty mentioned in v. 17 is here stated.
(1 They have been delivered from the bondage of the law,
(2 the veil has been removed from their face, &
(3 being turned to the Lord, (4 they behold his glory
w/ open face, i.e. w/ a face which has been, & which remains unveiled.

— It is an image we see, & therefore we see, as it were, by reflection, or as in a glass

II Cor. 3:18

ἀνακεκαλυμμένῳ – perf. Pass. Part. of
ἀνακαλύπτω – unveiled
uncovered

vs 13-17 – referring to hindrances to the perception of spiritual realities, hindrances removed in the unveiling. (Vine)

προσώπῳ – the human face.

κατοπτριζόμενοι – Pres. Mid. Part. of κατοπτρίζω – I gaze upon myself in a mirror, I mirror, I reflect.

εἰκόνα – image, likeness, bust
the word involves the two ideas of representation & manifestation (Vine)

① likeness of the emperor's head on a coin
② form, appearance (A & G)

μεταμορφούμεθα – Pres. Pass Ind. of
μεταμορφόω
— change form (involving a change of inmost nature – I assume something through a change. (not just skin deep)

— transform, change in form
– of a transformation that is outwardly visible and of a transformation that is invisible to the physical eye.

KaθάπEP – even as – according to which things.

(1) ALL = contrasted w/ Moses as the sole representative of the people.

Beholding expresses the fact from which the process of change into OG glory proceeds. When Moses beheld Jehovah's glory, his own face reflected that glory.

Changed = The present tense expresses the change as in progress, which is further defined by from glory to glory.

By Spirit = FROM – ἀπό – depicts the transformation as proceeding from rather than as caused by (Vincent)

(2) Glory to glory = The process is a gradual one. (Cambridge)

(3) transformation being daily effected in the lives of those who have no veil coming between them & the Lord, & who are indwelt by the X'ian.

What a X'ian sees as in a glass is not the immediate beatific vision of the glory of the Lord, which is enjoyed only in heaven, but that manifestation of his glory which is made in his word by his Spirit, whose office it is to glorify

X by revealing him to us - "

(Tyndale)

(4) μορφή means real being in contrast w/ outward appearance; it is in respect of our real being that we are changed. It is a transformation of the essential man.

This process of transformation into the image of X is ~~nath~~ none other than the restoration of the image of G which was marred thro the fall.

Justification = Image of G is imputed to us
Sanctification = Image of G is imparted in us
Glorification = Image of G is impressed upon us

The most wonderful changes are not only possible but natural, when the Holy Spirit is operating -

The conditions for this are :- (1) There must be the turning to the Lord, (2) Every veil that might hide Him must be removed, (3) It is His Glory & no other that is reflected.

(N & C)

2 Cor 4

vs 1

ἠλεήθημεν – plural. aor pass of ἐλεέω = pity
to feel sympathy w/ the misery of another,
especially sympathy manifested in act.

ἐγκακοῦμεν – pres ind of ἐγκακέω, ἐνκακέω –
(from κακός, in the sense of cowardly), lose heart.

① as we have received mercy – Construe w/ we have this ministry. Having this ministry as a gift of divine mercy. Cf 1 Cor 7:25. Bengal says, "The mercy of G, by which the ministry is received, makes us earnest & sincere."
(Vincent)

② In vs 1-6, he perseveres w/ his vindication of the Apostolic office, w/ special reference to the charges of insincerity & self-seeking.

Therefore = This at once shows the close connection w/ what precedes. What follows ~~is~~ explains the special reference of "for this cause," seeing that the Xian ministry is so immeasurably superior to the Jewish.
as we received mercy – The aorist refers to the time when he was made an apostle. It is a very humble way of speaking of his call.

we faint not = we do not lose courage & become timid. Cf Gal. 6:9; Eph. 3:13; 2 Thess 3:13.

apostles set an example of the courage which is enjoined. Cowardice leads readily to "the hidden ~~things~~ of shame," & hence the connection w/ what follows.

(Cambridge)

③ "This ministry" of Paul's is that of the new covenant described in the preceding passage (3:6-18). Having a ministry of such splendor, there is no place for faint-heartedness or concealment, but ~~ing~~ for bredness & outspokenness (cf 3:12). However severe the opposition, & however intense the conflict, Paul is ever urged forward by the stimulus & exhilaration of the task committed to him of making known X as the mediator of the new covenant — there can be no ~~abandoning~~ question of abandoning the struggle.

His great theme is developed more fully from v.7 onwards, leading up to v.16 where Paul repeats his affirmation "therefore we faint not," & from there on into chapt 5 where, w/ his eyes fixed on the future consummation, he confidently proclaims that he is always of good courage (5:6), which is the opposite of being faint.

In saying that he has or possesses this ministry, the Apostle is making no arrogant claim to self-sufficiency (3:5). Any such

criticism is disarmed by the addition of the clause, "even as we obtained mercy."
The evangelical ministry is by virtue of the evangelical mercy which he had experienced. It is not an achievement of human ability but a consequence of divine mercy. Paul, in fact, is making an acknowledgment of his own utter unworthiness: mercy is shown only to the guilty, the condemned, the hopeless. cf. 1 Tim 1:12-17.
against this background of mercy his ministry is seen in its true perspective as something from which self-esteem is entirely excluded.
(N I C)

④ we do not neglect our duty — our duty is evidently to proclaim the Gospel in all its purity & power; this thought leads naturally to the next verse. (Barrett)

⑤ Paul is a minister of the new covenant, a ministry far more glorious than than that of the law.
The possession of such an office he assigns as the reason why he does not faint; we do not turn out bad, or prove recreant. We do not fail in the discharge of duty, either through weariness or cowardice.
(Hodge)

(6) Paul's Source of Encouragement -

So glorious is the commission he has received that it outweighs in his estimation all the distressing experiences which he has to undergo in ~~that~~ discharging it: The dignity of his ministry & the assurance that its success & his own ultimate triumph depend on G's power, not on his, fill him w/ hope that eclipses everything that might otherwise drive him to despair. The train of thought begun in v.1 is taken up again in v.16; meanwhile he turns aside to say more about his ministry & what is involved in fulfilling it. (Bruce)

(7) This ministry has been committed to him by the unmerited mercy of G; he does not shrink from the duties it lays upon him. (Tyndale)

(8) To have received such a great ministry is a manifest sign of the mercy of G. In the light of that mercy, w/ its hope of future glory (3:12) & present experience of the Spirit's transforming power (3:18) we do not lose heart.
(Brandman)

9 Here Paul dilates awhile upon the great phenomenon of the Christian ministry, its message, its motives, the divine energies which alone can sustain the minister, the illumination which his own spirit must needs receive if he is to shed the light of X around him.
(Monk)

VS 2

ἀπειπάμεθα – aor middle, plural of ἀπεῖπον – we have renounced. (Souter)
to tell from, to renounce. The meaning of renounce may carry w/ it the thought of forbidding the approach of the things disowned — cf I Kings 11:2 - LXX
(Vine)

κρυπτὰ - hidden, secret, concealed
αἰσχύνης - shame, shamefacedness (Souter)
- signifies, subjectively, the confusion of one who is ashamed of anything, a sense of shame; those things which shame conceals. The verb: to have a feeling of fear or shame which prevents a person from doing a thing - (Vine)

περιπατοῦντες - Pres Part of περιπατέω — I walk, I conduct my life.

πανουργίᾳ — cleverness, usually w/ the idea that it is evil; cunning, craftiness (Souter)

- Lit., "all-working," i.e. doing everything, hence, ~~use~~ unscrupulous conduct. (Vine)

δολοῦντες - Pres. act. Part of δολόω - I adulterate (Souter)

- signifies to ensnare; to corrupt, especially by mingling the truths of the word of G w/ false doctrines or notions, & so handling it deceitfully.

a short of δολιόω, to lure, as by a bait. (Vine)

φανερώσει - future act Ind of φανερόω, "I make clear, visible, manifest.

συνιστάνοντες - pres part of συνίστημι, I recommend, commend, introduce

ἐνώπιον - before the face of, in the presence of, in the eyes of.

a Preacher's Recommendation
1- By manifesting the Truth
2- to every man's conscience
3- in the sight of God

(1) But (on the contrary) we have renounced = this doesn't mean he gave them up. He abjured them from the first.

Shame means that which one feels for evil that is done; & the hidden things of shame are things which a sense of shame leads one to conceal.

Everything which shame natural hides is included; but what follows show what he ~~specif~~ specially has in mind.

Craftiness is the exact opposite of such renunciation. It is readiness to do anything, villainy, unscrupulous conduct, often w/ the notion of cunning added to it.

Handling the word... ~~dec~~ deceitfully - He does not intrigue, & he does not adulterate the Gospel w/ worthless traditions & misinterpretations; but on the contrary it is by the manifestation of the truth (placed first w/ emphasis) that he commends himself (looking back to 3:1).

and to what do he commend himself? Not to men's fancies, or passions, or prejudices, but to every man's conscience & that w/ the utmost solemnity & sense of responsibility, in the sight of God.

(Cambridge)

(2) Hidden ... shame refers to things one may do, but will do only under cover, & of shame if found out – he has in mind the practices condemned in the next clause. The force of the middle voice may be to refuse something offered to one; in this case Paul would be thinking of the courses he describes as genuinely open to him & rejected by him.

Craftiness – readiness to ~~do~~ do anything – will stop at nothing.

In the sight of God whose judgement alone matters,

almost every word in this sentence is significant both positively & negatively. Paul has not yet ~~finished~~ finished w/ the theme of commendation, which evidently played an important part in affairs at Corinth.

Conscience: Paul refers here to the capacity for moral judgement, which apparently he attributes to non-Xians as well as Xians; the man who does not accept Paul's sincerity as an apostle will in the end condemn himself for not recognizing the truth.

Paul's appeal is universal; there is no question of his seeking approval from a small

group of partisans. Any man who has a conscience should be able to recognize Paul's good faith, because he appeals to the conscience by showing forth the truth.

As always, Paul sees his ministry as ~~vali~~ validated by the Gospel he proclaims, not vice versa. The choice of the word truth, which has a much wider range of meaning than Gospel, is significant; Paul commends himself not by spinning a tale about his own importance but simply by telling the truth.

(Barrett)

(3) The stress is on τὰ κρυπτά; it is the openness & candor of his ministry on which he insists.

Manifestation of the Truth: by plain statement of the truths of the Gospel in public ~~speaking~~ preaching

TO every man's conscience: to every possible variety of ~~fth~~ the human conscience.

In the sight of G: The appeal to conscience can never be omitted w/ safety, & any presentation of Xianity which is neglectful of the verdict of conscience on the doctrines taught is at once un-Apostolic & un-X-like. (EJT)

If a preacher does these things, it is plain he has received neither mercy nor ministry from the Lord.

(4) Paul speaks of the purity & ~~condition~~ candour of his ministerial conduct. At the time of his conversion Paul renounced once & finally those shameful things which are done in secret or surreptitiously: the moment of obtaining mercy was also a moment of renunciation — there are certain things to which every X'an has said a decided No. Where there is no such renunciation, it must be questioned whether there has been any experience of obtaining mercy.

By "the hidden things of shame" are meant secret practices which are dishonourable, deceitful, & sensual & which can only result in shame when brought to light.

Craftiness signifies a cunning readiness to adopt any device or trickery for the achievement of ends which are anything but altruistic. Craftiness is characteristic of Satan, the arch-deceiver (11:3), & also, of those who are Satan's ministers (11:13-15). From 12:16 it would appear that Paul had actually been accused by his calumniators of being a crafty trickster.

So far from being marked by subterfuge, self-interest, & deceit, Paul's ministry was one in which the truth was manifested, openly displayed, outspokenly proclaimed (cf 3:12f), in such a manner that none could gainsay the genuineness & sincerity of his motives. The internal forum of every ~~con~~ conscience bore witness to this.

Herein lay his impregnable commendation, not in external written testimonials, which might be, as w/ the false apostles, counterfeit & valueless (3:1).

<u>Every man's conscience</u>: to every type & variety of the human conscience, whether clear or dull, whether of friend or of adversary — no conscience (in other words, no man conscientiously) could pronounce against the authenticity of his ministry.

P → The apostle's ministry, above all, was conducted "in the sight ~~hand~~ of G" (cf. 1:12; 2:17), to whom every creature is manifest. There is a higher scrutiny than that of the human ~~con~~ conscience: it is to G that every minister of the Gospel is ultimately & eternally answerable.

In the light of the divine presence the true is infallibly separated from the false.

(7 IC)

(5) Paul is describing some general characteristics of his ministry —

<u>Hidden</u> = "disgraceful underhanded ways". Paul's methods are always open & above-board.

<u>Craftiness</u>: The same word used in 11:3 to describe the manner in which Satan ~~began~~ ~~beguiled~~ beguiled Eve. (Tyndale)

(6) There is no "veil" in the new covenant, as there was in the old: everything is open & above board where the gospel is concerned, & everything must be open & above board where its preachers are concerned. [The character of the Gospel determines the character of its preachers & the character of the way it is preached]

Paul doesn't stoop to use methods unworthy of his message.

(Bruce)

(7) The apostle in the description which he here gives of his official conduct, evidently intends to describe the false teachers of Corinth. What he denies of himself he implicitly affirms of them.

Not walking in craftiness - this is an amplification of what precedes.

Deceitfully: The word δολοῦν means not only to deceive but also to falsify. Not falsifying or corrupting the word of God - not adulterating it w/ the doctrines or traditions of men.

The apostles always thus speak w/ the consciousness of being the mouth of God or organs of the Spirit, so that we cannot deny their inspiration w/out denying not only their authority but their integrity.

But by the manifestation of the truth - this stands opposed to the preceding clause.

Commending.... Paul's opponents endeavored to recommend themselves & to secure the confidence of others by cunning, & by corrupting the gospel; but he relied simply on the manifestation of the truth. He knew that the truth had such a self-evidencing power that even where it was ~~by~~ rejected & hated it commended itself to the conscience as true. And those ministers who are humble & sincere... & simply declare the truth as G has revealed it, commend themselves to the consciences of men. They ~~secure~~ secure the testimony of the conscience even of wicked men in their favor.

In the sight of G. This is an assertion of the purity of the motives which ~~governed~~ governed his official behavior. He acted as in the sight of G. (Hodge)

(8) There is no need to adapt the truth of G to make it palatable to men. The Gospel is truth that shines in its own light

Paul's preaching in the sight of G implies that he uttered every word as tho he stood before the judgment seat of G. The reality in the gospel demands reality in the preacher

It is elicited to the hearer's sense of reality, i.e., to his conscience. The preacher's aim is not so much to present arguments to elicit the agreement

of reason as it is to penetrate a man's conscience & stir up his will to turn to θ.

The ultimate strife between the Spirit of θ & the spirit of a man takes place not in the sphere of reason but on the battlefield of the will.
(Broadman)

Verse 3

κεκαλυμμένον - Perf. Pass. Part of καλύπτω - to veil, hide, conceal, envelop

Signifies to cover, conceal, so that no trace of it can be seen. (Vine)

ἀπολλυμένοις - Pres Pass Part of ἀπόλλυμι - to destroy, to lose, to am perishing (the resultant death being viewed as certain)

They are already perishing

Signifies to destroy utterly; in middle voice, to perish. The idea is not extinction but ruin, loss, not of being, but of well-being.

① Hid = veiled, in accordance w/ the imagery of ch. 3.
(Vincent)

② The fault lies w/ the hearers, not w/ the preacher. (EDT)

③ at this point Paul turns to the objection that the gospel for which he claims so unique a power, has patently been ineffective in the case of many.

The fault is not in the gospel, but in those who have failed to discern its glory. The unveiled gospel, openly proclaimed, has been veiled TO them because it is veiled in them: the veil is over their hearts & minds (3:14 ff), not over the gospel. It is not Paul's gospel but they who stand condemned. The absence of its saving effects in their lives shows that they are perishing in blind unbelief, while its glory continues undiminished. Calvin: "The blindness of unbelievers in no way detracts from the clearness of his gospel, for the sun is no less resplendent because the blind do not perceive its light."

Note Paul's expression: Our Gospel - Cf. II Thess 2:14; Rom 2:16; II Tim 2:8.

(N & C)

(4) Some of Paul's critics maintained that his message was obscure. [like some today say it is not relevant, need to make it more update — if you don't appreciate the gospel, your eyes are veiled] (Bruce)

(5) It's true character & excellence as a revelation from G & of G was not apprehended or recognized. The reason or cause of this fact was not to be sought either in the nature of the gospel, or in the mode of its exhibition, but in the state & character of those who rejected it. Paul does not hesitate to say that if any man does not receive the gospel when clearly presented, he is lost.

a man's faith is not a matter of indifference. He cannot be an atheist & yet be saved. He cannot reject the gospel & yet go to heaven when he dies.

The rejection of the gospel is as clear a proof of moral depravity, as inability to see the light of the sun at noon is a proof of blindness.

a good infidel, according to the Bible, is as much a contradiction as good wickedness or sweet bitterness.

(Hodge)

Verse 4

ἐτύφλωσεν - 3 per. aor act. of τυφλόω - make blind

νοήματα - thought, design

αὐγάσαι - aor, infin. of αὐγάζω - flash, gleam, appear white, bright or to see clearly

① the light - only here & in v. 6. Lit., the illumination, act of enlightening.

Image of θ - X's light is also θ's.

(Vincent)

② world - age: a certain limit of time.

"To the end that the illumination of the gospel of the glory of X, who is the image of θ, should not dawn upon them."

(ERT)

(3) Satan is called "the god of this world" because of the power which he exercises over the men of the world, & because of the servile obedience which they render to him. It is not necessary in order that men should serve Satan, or even worship him, that they should intend to do so, or even that they should know that such a being exists. Cf I Cor. 10:20. Not to serve G is to serve Satan.

Blind the minds = He exerts such an influence over them as prevents their apprehending the glory of the gospel. This control of Satan over the human mind, although so effectual, is analogous to the influence of one creatd intellect over another in other cases, & therefore is perfectly consistent w/ free agency & responsibility.

The Glory of X is the sum of all the divine & human excellence which is centered in his person, & makes him the radiant point in the universe, the clearest manifestation of G to his creatures, the object of supreme admiration, adoration & love, to all intelligent beings, & especially to his saints. To see this glory is to be saved; for we are thereby transformed into his likeness from glory to glory (3:18). Therefore it is that Satan, the great adversary, directs all his energy to prevent men becoming the subject of that illumination, of which the gospel, as the revelation of the glory of X, is the source.
(Hodge)

(4) Because "this age" is dominated by Satan, it is "the present evil age," but believers already enjoy thru the Spirit the life of the world to come & the god of this world has no power to blind their minds.

Glory, Image: If man was "created" in the image of O, then X, being Himself the image of O, is the archtype of man, & those who "beholding the glory of the Lord, are being changed into his likeness, are being informed anew to that archtype & experiencing the Creator's purpose in bringing man into being.

(Bruce)

(5) as long as men are on the road to perdition, the gospel is veiled to them; & they are in this ~~spiritual~~ situation because of the activity of the god of this world.

Unbelief & blindness of spiritual vision caused by this evil potentate are closely related, & it is impossible to state definitely which is cause & effect.

The gospel reveals the glory of X; it enables men to see His essential splendor. His glory was present in His earthly life, but only after suffering & death did He enter fully into His glory.

(Tyndale)

(6) age = it is world regarded as time, & not world regarded as ordered space.

minds of them which believe not = it may be understood as explaining how it was that the evil one was able to do this & put them on the road to perdition: it was thru their refusal to believe what was offered to them for their salvation. They would not use their eyes, & thus they lost the power of seeing. They strayed into the path of destruction, & a veil of darkness hindered them from perceiving the truth which the Apostle brought to them. Cf 3:14. In what follows words are piled up to express the intense brilliancy of that which Satan prevented them from being able to see.

The aim which Satan has in blinding them — should not shine its brightness.

(Cambridge)

(7) Those who are on the way to destruction are the victims of Satan; yet they are also those who do not believe; that is, the fault that leads to their destruction is their own.

(Barrett)

(8) There is another power at work besides the wills of those whose hearts are veiled against the gospel light — the god of this world, to whom, in turning away from the one true God, those who are perishing have submitted themselves, & by whom their unbelieving minds are blinded.

The temporal designation ("of this age") must be understood in terms of the scriptural distinction between two different ages, namely, (i) what is variously described as "this age," "the present season," "the age of this world," & (ii) the future age.

Satan holds a certain sway over the world during the present age — a consideration which adds point to our Lord's 3rd temptation in the wilderness. But it is a sway that is usurped, temporary, & in no sense absolute. The satanic world sovereignty is in fact apparent rather than real, for God alone is "the King of the ages," (1 Tim 1:17 GK), that is, of every age, past, present, & future.

Satan wishes to set himself up as God, & sinners, in rebelling against the true God, subject themselves to him who is the author of their rebellion. The unregenerate serve Satan as tho he were their God. They do not thereby, however, escape from the dominion of the one true God. On the contrary, they bring themselves

under His righteous judgment", for Satan is a creature & not a G to be served.

This age, in rebelling against the one true G & submitting to Satan, offers homage to one who is aptly, tho ironically, called "the god of this age," even tho he is in fact a no-god, & himself a rebellious creature under the judgment of almighty G. This situation reveals both the appalling folly of sin & also its extreme wickedness.

The dreadful consequence of unbelief, of bowing down to the god of this age is that the mind is blinded. This effect is attributed to Satan as the initiator of sin & therefore of its consequences; but it should ~~be~~ not be overlooked that despite the satanic revolt, G is still sovereign & that this blindness resulting from sin also has the nature of judgment ~~on~~ upon the ~~willful~~ willful & persistent rebelliousness of the human heart. This, in turn, is attended by the inability to perceive & rejoice in the surpassing splendour of the gospel, & that means perdition. The tempter sets in motion a kind of chain-reaction: sin leads to blindness, & blindness leads to destruction. ~~[illegible] by [illegible] [illegible] of the gospel, he has been [illegible]~~

Unbelievers, their minds blinded by that no-god the devil, are incapacitated from "gazing

upon the light of the gospel of the glory of X" — a characteristically splendid verbal sequence which rings w/ the thrill of personal experience.
(NIC)

Verse 5

O Paul's gospel is the gospel of the glory of X. It is not, therefore, himself that he preaches, nor at any time has he been found seeking the glory of men (1 Thess 2:5f). So incompatible was self-aggrandisement w/ the character & his apostleship that from the very first he had determined to know nothing save X crucified.

The burden of its proclamation is X Jesus as Lord, for the lordship of X is central & altogether indispensible to the evangelical message.

The force of the concluding clause of this verse is: "and as for myself, I am your bondservant for Jesus' sake." This is the only mention of himself that is permissible in his preaching — a mention which by declaring the humility of his station ascribes all the glory to O & focuses the attention of the hearers entirely upon X. Paul is a minister, not a master; a bondslave, not an ecclesiastical lord.

what humbler view of himself could a messenger of the gospel take than to regard himself not only as a bondservant of Jesus X but even as the bondservant of those to whom he ministers?.

Paul is not suggesting, however, that those to whom he ministers are his masters. There is but one Master, & so he affirms that it is for Jesus' sake that he assumes the role of the servant of others. The servant of Jesus is also the servant of his fellow-man, but always for the sake of Him who is his sole Master.

X's bondservant is free from all men, but in order to win others to the acknowledgement of X's sovereignty he brings himself under bondage to all (1 Cor. 9:19). The expression "for Jesus' sake" is significant because the name Jesus is properly associated w/ our Lord in His state of humiliation, as incarnate for our redemption.

(NIC)

(2) Paul could not deny his commission w/out surrendering the Gospel; nor could he practice his vocation as an apostle w/out claiming to himself any personal status or privilege. His apostolic authority could be manifested only by the renunciation of all the commonly recognized marks of authority.

vs 5 = It would be hard to describe the Xian ministry more comprehensively in so few words.

As the substance of Xian proclamation it means that the crucified Messiah has been exalted by G to a position of lordship in heaven; the agent of atonement & proof of G's love is now the merciful ruler of the world, & victor over all evil powers. To accept Him as what He is thus means release from sin, law & death; it also means to become His slave. But to be the slave of X means concretely to be the slave of those who are X's, a readiness to spend & be spent up on their behalf.

Paul was wise to add that he served them not because they were such pleasing masters, or had in themselves any claim upon him, but for Jesus' sake.

(Barrett)

(3) any other so-called "gospel" would be only an exhibition of the speaker's own opinions, prejudices & idiosyncrasies. The business of a preacher is to draw attention, not to himself, but to X. All the service Paul renders to his converts is not done primarily for their sakes. He has a more compelling love & a more overriding loyalty. He is their servant, because first & foremost he is a servant

of X -

(Tyndale)

(4) X is the subject-matter of the message. The herald does not draw attention to himself or devise his own proclamation.

(Bruce)

(5) To preach one's self is to make self the end of preaching; that is, preaching w/ the design to attract to ourselves the admiration, the confidence or homage of men [what will they think of me rather than what will they think of X?].

Paul's object in preaching was to bring men to recognize Jesus the Son of Mary as X. This is the only proper end of preaching. It is the only way by which men can be made either virtuous or religious. It is the only way in which either the true interests of society or the salvation of souls can be secured. To make the end of preaching the inculcation of virtue, to render men honest, sober, benevolent & faithful is part & parcel of that wisdom of the world that is foolishness w/ G.

It is attempting to raise fruit w/out trees. When a man is brought to recognize Jesus X as Lord, & to love & worship Him as such, then he becomes like X.

Paul cared little for the clamor of the Greeks that he should preach wisdom & virtue.

we are often duped into preaching the end rather than the means

He knew that by preaching X he was advocating the only means by which men can be made wise & virtuous here & blessed hereafter.

The motive which influenced him to devote himself to the service of the Corinthians was the love of X. Here again the wisdom of the world would say the proper motive would be a desire for their good. Paul always puts God before man. A regard for the glory of X is a far higher motive than regard for the good of man; & the former is the only true source of the latter.

The ideal of a Xian minister, as presented in this pregnant passage, is, that he is a preacher of X, & a servant of the church, governed & animated by the love of Jesus.

(Hodge)

Verse 6

① Who commanded - "It is G ~~who~~ that said light shall shine."

To Give the Light of Its Knowledge - Lit. for the illumination, as in v. 4. In order that the knowledge may lighten. Knowledge, if not diffused, is not of the nature of light.

In face of Jesus X: Containing the thought of 3:18. The knowledge of the divine glory becomes clear revelation to men in the face of X as it appears in the Gospel: "So that in this seen countenance that clear-shining knowledge has the source of its light, as it were, its focus."

(Vincent)

② There is nothing secret or crafty in the Ministration of the New Covenant: it is the proclamation of a second first luz in the hearts of men. (EBT)

③ The end or design of G's shining into our hearts is that we should apprehend the glory of G in the face of Jesus X.

Darkness originally brooded over chaos, until G said, Let there be light. So spiritual darkness broods over the minds of men, until G shines into their hearts.

It is the glory of G as revealed in X

that men are by the illumination of the Holy Ghost enabled to see - TWO important truths in ~~this statement~~

1- God becomes in X the object of knowledge. Those who refuse to see God in X lose all true knowledge of Him.

2- This knowledge of God in X is not a mere matter of intellectual apprehension, which one man may communicate to another. It is ~~spi~~ spiritual discernment, to be derived only from the Spirit of God. God must shine in our hearts to give us ~~this~~ knowledge. As the glory of God is spiritual, it must be spiritually discerned.
(Hodge)

(3) "Let light shine out of darkness," is a paraphrase of Gen 1:3. The Gospel light mentioned in vs 4 is as much the creation of God as was the light which He called into existence in the beginning.
— a reminiscence of Paul's conversion experience, when the glory of that light from heaven outshone the sun & blinded his eyes to everything else.
(Bruce)

(4) The connecting particle FOR seems to give the reason first, why Paul preaches Jesus, & secondly, why he is the servant of the Corinthians. His own heart has been divinely illumined, not only that he himself may be able to see who Jesus is, but also that he may bring the knowledge of what he has seen to others. (Tyndale).

(5) Paul's apostolic activity resembles the creation of light. The creation of light in Gen 1 was for the illumination of the world; the revelation of light in Paul's conversion was for the dissemination, thru Paul's apostolic work, of knowledge.

Paul sees his ministry as the means of bringing light to the world; that which illuminates the world, in the spiritual sense, is knowledge; knowledge is knowledge of the glory (not simply the majesty but the saving acts) of θ; & this is to be seen in the face, that is, in the person of X.

Thus the paragraph, which begins as a justifying comment on Paul's apostolic ministry, ends w/ an account of the content of the Gospel: as at the creation light broke out from the darkness & illuminated the world, so thru Paul's apostolic ministry the knowledge of θ is diffused in glory.

(Barrett)

(6) The past tense shined, points back to the moment of conversion. The shining is in the heart, in its scriptural significance, the center of man's whole being, moral, intellectual, & spiritual.

(NIC)

θησαυρὸν – a storehouse for precious things, a treasure, a store.
ὀστρακίνοις – made of pottery, of earthenware
σκεύεσιν – a vessel
ὑπερβολή – excess, abundance; exceedingly, beyond measure

① The conjunction "but" introduces the startling contrast between the splendour of which Paul has just been speaking & the poor vessels in which it is contained. The treasure in question is "the light of the knowledge of the glory of G."

It is one of the main purposes of this epistle to show that this immense ~~discrepancy~~ discrepancy between the treasure & the vessel serves simply to attest that human weakness presents no barrier to the purposes of G, that G's power is made perfect in weakness.

In Roman triumphal processions it was customary for gold & silver to be carried in earthen vessels. It was very possibly his intention here to suggest a picture of the victorious X entrusting His riches to the poor earthen vessels of His human followers.

Weakness is a challenge to power. The extent of G's power is such that it overcomes & transcends all man's weakness: the former is not merely sufficient to counterbalance the

latter, but it goes beyond & far exceeds it — [transcending or exceeding ordinary limits].

It was the exceeding greatness of this same power that enabled Gideon w/ his contemptible handful of followers to advance in the darkness against the host of Midian & by the breaking of their earthen pitchers & the consequent shining forth of the light, to turn to flight the alien army. So also for the Xian (as the succeeding verses show) the breaking up of the outward man, the daily dying to self, allows the divine life & glory w/in to burst forth & drive back the powers of darkness, to the praise of Almighty G. It is precisely the Xian's utter frailty which lays him open to the experience of the all-sufficiency of G's grace, so that he is able even to rejoice because of his weakness (12:9) — something that astonishes & baffles the world, which thinks only in terms of human ability.

(NJC)

(9) In 2 Tim. 2:20f. the point seems to be that whether a vessel is made of gold, silver or earthenware, it may be clean, & thus ready for honorable service to its owner.

No one looking at Paul's insignificant person would suppose him to be the source of power working towards salvation; this would

therefore he attributed to its proper source.

Illumination, knowledge, glory, have now given place to power; all are closely related to Paul's understanding of the Gospel.

(Barrett)

③ In vs 8-11 there are 5 illustrations of the contrast between the ~~treasure~~ treasure & the earthen vessel. cf- 6:4-10; 11:23-30. (Cambridge)

④ vs 7-15 - The contrast between the message & the messenger.

To know the glory of G in the face of Jesus X & to be called to spread this knowledge is the most treasured of all possessions.

Paul sees in this (v. 7) a supreme manifestation of the divine law that G's strength is made perfect in human weakness. This striking paradox makes it clear that the gospel is no product of human ingenuity, no clever discovery of the human intellect, no bright idea of some outstanding genius, but a revelation of the power of a sovereign G.

(Tyndale)

⑤ The apostles were expendible but the treasure was of indestructible worth.

(Bruce)

Verse 8

θλιβόμενοι – make narrow, by pressure, perverte, press hard

στενοχωρούμενοι – pressed upon, cramp, restrain, to keep some one in a tight place.

ἀπορούμενοι – I lose the way; I am in difficulties, I am at my wits end.

ἐξαπορούμενοι – I am at my wits end, I despair.

① Perplexed – From ἀ, not, + πόρος, a passage. Lit., to be unable to find a way out.

Despair = the word expresses an advance of thought on perplexed, yet in the same line. We are perplexed, but not utterly perplexed.

(Vincent)

② Pressed for room but still having room. The figure is that of a combatant sore pressed by his antagonist, but still finding room to turn himself.

Perplexed – constantly doubtful what way to take, & yet always finding some way open.

means to be at a loss what to say or do.

Despairing is intensive, to be absolutely shut up so as to have no way or means available.

(Hodge)

(3) Verses 8, 9 – by a sudden change of metaphor, the Apostle now thinks of himself as a soldier engaged by an apparently stronger foe, & at every ~~point~~ moment on the point of defeat; & in four pairs of antithetical participles he describes his condition – "In every direction pressed hard, but not hemmed in; bewildered, but not utterly despairing; pursued but not forsaken (abandoned to the pursuing foe); struck down (as by an arrow), but not destroyed. Cf Prov. 24:16

(EGT)

(4) These two verses (8, 9) are illustrative of the great principle that the excess of power working in the Xian is all of G. The Apostle is speaking the language of experience, & of constant experience (as the present tenses & the "always" of v. 10 show) — the experience simultaneously of his own incapacity & of G's transcendency power which transforms every situation.

Hostile forces press in upon him from all sides & threaten to crush & immobilize him, but a way out of the desperate straits in which he finds himself is always provided; contrary to all human probability, G brings him safely through. Moreover, there is always the inner secret, the treasure of divine grace w/in the earthen vessel of his

physical frame, which ensures that, no matter how straightened his outward circumstances, his heart is not narrowed & confined, but enlarged & expanded by the liberating love of X (Ps 6:11ff).
An ill. of what Paul means is found in 7:5ff.
To be at the end of man's resources is not to be at the end of G's resources; on the contrary, it is to be precisely in the position best suited to prove & benefit from them, & to experience the surplus of the power of God breaking thru & resolving the human dilemma.
(NIC)

(5) No one troubles to handle a cheap ~~piece~~ piece of earthenware w/ specially tender care. The worthlessness & fragility of the vessels, the weakness & insignificance of the apostles, is ~~display~~ emphasized in v.v. 8, 9 in language reminiscent of 1 Cor. 4:9-13, but here a contrast is drawn between the apostles' sufferings (Cf 1:8-10) & their preservation, the wretchedness of their lot viewed by worldly standards & their triumph by the mercy of G, culminating in the contrast between their carrying in the body the death of Jesus & the purpose & consequence of doing so: that the life of Jesus may be manifested in our bodies.
(Bruce)

(6) Paul contrasts the humiliating circumstances in which he often finds himself w/ the divine power which redeems them & makes them occasions for further manifestations of D's glory. Never are his enemies allowed to do their worst.

Troubled — not distressed = the underlying metaphor is that of a combatant who gives his opponent little room for action, but is nevertheless unable to drive him into a corner where no movement is possible. He is "hemmed in on every side," but not completely restricted. In the second metaphor emphasis is laid on the limited means that, humanly speaking, are available for Paul. He is w/out proper provision, but not totally so. "at a loss but not at a loss that matters."

(Tyndale)

(7) Verses 8-11: 5 fine illustrations of the contrast between the treasure & the earthen vessel.

(Cambridge)

(8) The next verses bring out the double fact that Paul himself looks like anything but the actual source of divine power, for he is a public sufferer, & yet is also the scene of such a display of divine power as delivers him from the natural consequences of his suffering.

(Barrett)

The power sees to it that the vessel that contains it is preserved. Men think if they destroy the Vessel, they destroy the power (Crucifixion)

(9) Truly the earthenware is tattered & broken; yet always w/ a glorious counterpart, showing ☉ in us.
(Moule)

(10) Such poor vessels holding so vast a treasure! Such superlative power using such fragile vessels! Will they not break at once when this treasure & its power attempt to operate among men? Sheep among wolves, & yet the sheep win! Death all around, yet so many given life!

All the participles are iterative presents, all are descriptive of what constantly goes on in repetition after repetition.

Note the gradation & the picture of a mortal chase & a flight: hard pressed — at a loss which way to flee — shaved — caught & thrown down — even carrying around this hostile action of being put to death. Why do they not receive the fatal blow? — Matt 28:20

There are four metaphors, the usual number employed by good writers when they wish to sketch completeness.
(Lenski)

Verse 9

διωκόμενοι – pres part of διώκω – pursue; here, persecute.

ἐγκαταλειπόμενοι – pres. part of ἐγκαταλείπω, leave in the lurch, abandon (one who is in straits), desert.

Vine: to leave behind, among, leave surviving; to forsake, abandon, leave in straits or helpless.

καταβαλλόμενοι – pres part of ① καταβάλλω, cast down.

ἀπολλύμενοι – pres. part of ἀπόλλυμι – destroy, lose, perishing (the resultant death being viewed as certain).

① Cast down – destroyed – This carries on the previous figure. Though the pursuers overtake & smite down, yet are we not killed. In all these paradoxes the A.V. fails to bring out the metaphors.

(Vincent)

② Paul was actually overtaken & cast down to the ground, but not killed. When they seemed to have him in their power, G delivered him. This ~~occurred~~ occurred so often, & in cases so extreme, as to make it manifest that the power of G was exerted on his behalf. No man

from his own resources could have endured or escaped so much. There is in these verses an evident climax, which reaches its culmination in the next succeeding sentence.
(Hodge)

(3) There are indeed times when X's servants seem to be overtaken & struck down by their persuers & when it appears that they & the truth they proclaim are destroyed. But Paul knew that the reality differed from the appearance.

In the ultimate view the X'ian is indestructible. His life is hid w/ X in G. His death, like X's, is indissolubly linked to resurrection. As death is the culminating moment of the X'ian's weakness, so also it is the point at which the all-transcending power of G is most marvellously displayed. The death-resurrection-glorification experience is the climax of G's power working in us.
(N I C)

(4) <u>not forsaken</u> - not abandoned to the enemy, nor left solely to his own resources.
(Tyndale)

(5) The pattern of X'ian existence is determined by crucifixion & resurrection.

Paul's life, in addition to his preaching, is a clear witness to the Gospel. (Barrett)

the body that receives the death, releases the life
— the death of Jesus
— the life of Jesus.

— it is the dying of Jesus, not of Paul, that he is experiencing; in a sense men are still crucifying Jesus. Ex 16 — murmuring are against ME, not you.

Verse 10 — But here is the victory: when Jesus dies, there is resurrection & glorification!

νέκρωσιν — putting to death
περιφέροντες — pres. act. part. of περιφέρω — carry around
φανερωθῇ — aor. pass, subj of φανερόω — make clear (visible, manifest).

① "Our body is constantly exposed to the same putting to death which Jesus suffered. The daily liability to a violent death is something we carry about w/ us."

In order that: the purpose of this daily dying is to set forth the resurrection-life thru X in us. (Vincent)

② The climax of the preceding antithesis is now reached. The key to the interpretation of v. 10 is to observe that v. 11 is the explanation of it; the two verses are strictly parallel.
(EGT)

③ Here we have the summing up & also the explanation of the paradoxical experiences mentioned in the two preceding verses. The theme of this constant dying is indeed integral to Paul's thought & experience.

Paul is speaking of something more than example. Between Master & follower there is a certain unity of experience & destiny. There is an

inclusiveness of the latter in the former. Martyrdom, for Paul, was not confined to the hour of his death in Rome; it was expressed daily & constantly in his dying-living existence.

But this perpetual dying is not solely the expression of the earthen vessel's frailty. It is taken up into & transformed by the divine power & purpose, so that it becomes precisely the opportunity for the display of the life of Jesus in that same body that carries about the dying of Jesus. The qualification "of Jesus" is of central importance, for the dying of Jesus cannot be divorced from the life of Jesus. The dying of Jesus is essentially the seed of resurrection. G's power is made perfect in his weakness, the life of Jesus in his dying. (NIC)

(4) We constantly illustrate in our person the sufferings of X.

The death of Jesus does not mean death on his account; but such death as he suffered. The death or sufferings of X were constantly, as it were, reproduced in the experience of the apostle. Cf Gal 6:17

That the life of Jesus... This expresses the design of G in allowing Paul to be thus persecuted. He was pressed... in order that his preservation, his

[Paul sees all his sufferings & hardships as a minister as the dying of the Lord Jesus, a fellowship in His sufferings. This dignifies indignities, & elevates his sufferings — makes them more than bearable. RD]

wonderful efficiency & astonishing success, should be a constant proof that Jesus lives, & not only exercises a providential care over His servants, delivering them out of all their perils, but also attends their labors w/ His own divine efficiency. Paul's deliverances, & the effects of his preaching, make it manifest that Jesus lives.

~~we die daily~~

We die (daily, & at last, literally) in order that the life of X may be unveiled. cf. Rom 8:17; 2 Tim 2:11

(Hodge)

(5) The death at Jesus ultimately died was but the final stage of a dying that had been continuous while ~~[illegible]~~ He trod the way of obedience as the Suffering Servant of O. Paul can indeed understand w/ a sympathy born of similar experiences this dying life that Jesus lived on earth. But as "a man in X" he can also enjoy the power of his Master's resurrection. The apostles were thus witnesses in deed as well as in word to the truth of their Lord's resurrection.

(Tyndale)

(6) always - first w/ emphasis.

The dying - in Rom 4:9 of Sarah's womb. Literally, "making a corpse." It is a process leading towards death, rather than the end of the process.

(Cambridge)

(7) the dying - νέκρωσις - only here & Rom 4:19 - suggests a process. Behind his sufferings lay a "dying w/X" which gave them meaning.

It is not, however, an end in itself. That the life ... the destruction of the earthenware vessel reveals more clearly the treasure it contains.

(Barrett)

(8) manifest - φανερούν - this exhibition is public in every way. (Lenski)