

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS.

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II. DETACHED QUOTATIONS.

NEKROSIS IESOU (Chap. iv. 10).

This is a notable expression. Does not mean the dying of Jesus; rather it means Jesus' investment with the aspect and attributes of the dead. His Death, His Graveclothes, His Sepulture are all involved in the expression.

HIS UNSPEAKABLE GIFT (Chap. ix. 15).

This is God's irreducible or inexplicable gift, i.e. the Gift of Grace which cannot be reduced to experience or explained away by reasoning.

APOSTĒ (Chap. xii. 8).

That he might stand away: might be off. This word with its cognates is a favourite with St. Paul, but its use is not to be pressed extravagantly so as to give colour to what is technically known as "apostasy."

SUNIASIN (Chap. x. 12).

Does not mean, as the A.V., "are not wise." This meaning would be impossible. There is a tempting conjecture to inset "s" between the i and the a. This reading would give the sense "they have no conscience."

TOLMÂU

Meaning to be audacious in a bad sense, while "*tharrein*" means to be cheery and confident.

ANOTHER JESUS (Chap. xi. 4).

"*Allos*" means "other in kind." It implies a difference in species. "*Heteros*" means "other in degree, rank, quantity or number." Another Jesus is Jesus destitute of earthly reality and of Heavenly power. It is the fictitious Jesus of the rationalists in all generations which denies the true Jesus of the Evangelists and Apostles. St. Paul did not merely preach Christ, he also preached Jesus.

Exact and adequate renderings are specially required for Chapters iii. and v.

In Chapter iii. St. Paul treats of the Ministry of the New Testament placed in vivid opposition to the Old. The New Testament is not of Letter but of Spirit. The New Testament makes alive. The New Testament is permanent and progressive. Thus the New Testament surpasses the Old in spirituality, in vitality, in finality. These three elements compose that Glory in which the New Testament excels the Old. The New Testament is spiritual because it is negotiated and communicated by the Lord the Spirit. Where the Spirit of the Lord is there is liberty from the letter and the law. The Spirit in the believing Soul and Society is the Counterpart of the Ascended Lord, and reproduces in Christians the image of Christ. The essential meaning of "*diatheke*," translated "Testament" or "Covenant" is that of a Settlement between two consenting parties. God wills this Settlement, and believing men agree to it; thus it is everlasting in its Divine Efficacy and in human enjoyment.

In Chapter v., St. Paul's main thread of teaching is clear. There are occasional gaps. The A.V. rendering of verses 14 and 15 is misleading, and misrepresents the Apostle's argument founded on the death and resurrection of Christ. In verse seventeen the text and translation are alike bad. The term "a Christ according to the flesh" is difficult to explain. It is to be noted that St. Paul does not say "though we have seen" and does not speak of "Jesus," but of "Christ." He had seen Jesus. What he denies is any knowledge of a Christ conformable to the carnal ideals of the Judaisers. The closing verses of this Chapter form St. Paul's masterpiece upon the Atonement. Looked at full and fair they seem to justify the following conclusions:—

St. Paul does not assert a doctrine of substitution, but comes very near to the fact of substitution.

St. Paul does assert a world-wide reconciliation affecting every human being.

St. Paul does not restrict the reconciling work of God to Christ's death.

St. Paul subverts every idea on which rests any doctrine of Priestly absolution.

St. Paul declares that Christ was even more than Sin-bearer, for God made Him " Sin on our behalf."

CHAPTER III. 4 ff.

Such persuasion have we through the Christ directed towards God. Not because we are qualified of ourselves to calculate anything as resulting from ourselves, but our qualification proceeds from God Who also qualifies us to be Ministers of a new Covenant, not of letter but of spirit ; for the letter kills while the Spirit makes alive. But if the Ministry of death printed in letters upon stones passed into a state of glory, so that the sons of Israel were unable to contemplate the face of Moses because of the glory of his face though that glory was to be abolished : how shall not the ministry of the Spirit be invested with glory ? For if the ministry of condemnation be glory does not the ministry of righteousness possess a surplus glory ? For that which has been invested with glory has been disgrorified in this respect for the sake of the surpassing glory. For if that which has been abolished still passes through glory certainly that which abides is far more in a state of glory.

CHAPTER V. II ff.

Being conscious, therefore, of the awe inspired by the Lord we are persuading men and have been made manifest to God ; and I hope to have been made manifest also in your consciences. We are not recommending ourselves again to you but we are giving you a starting point for boasting on our behalf in order that you may have advantage with reference to those who boast in appearance and not in heart. For be it that we are enthusiasts ! It is for God. Be it that we are rational ! It is for you. For the love of Christ restrains us, having made the grand decision that One died on behalf of all : all therefore, died ; and He died for all in order that the living ones may no longer live to themselves but to Him who died on their behalf and rose again. We accordingly from henceforth know no one according to the flesh : if we have ever recognized a Christ according to flesh now certainly we recognize him no longer. So that if any one is in Christ there is a new creation. The things original have passed away, lo ! they have become new. Yet all things are of that God Who reconciled us to Himself through Christ and gave to us the ministry of that reconciliation the substance of which is that God in Christ was the World's Reconciler to Himself

not attributing to them their lapses and vesting in us the tidings of that reconciliation. On Christ's behalf, therefore, do we stand as ambassadors conscious that God is appealing through us ; we plead on Christ's behalf "be reconciled to God." Him who knew no sin, sin on our behalf He made, in order that we may become God's righteousness in Him.

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(To be concluded.)

