—he includes also the lower portion, the  
animal soul;

**with one soul striving  
together** (the **soul**, receiving on the one  
hand influence from the spirit, on the other  
impressions from the outer world, is the  
sphere of the affections and moral energies,  
and thus is that in and by which the exertion here spoken of would take place.  
**striving together,** either *with one another*or *with me.* The former is I think preferable, both on account of the **one spirit** and  
**one soul,** which naturally prepare the mind  
for an *united* effort, and because *his own*sharein the contest comes in as a new element in ver. 30) **for the faith** (compare  
Jude 3).

**28.] The adversaries,** from the  
comparison which follows with his own  
conflict, and the *suffering in Christ's behalf*spoken of in the next verse, must be the  
*adversaries of the faith,* whether Jews or  
Gentiles, compare 1 Cor. xvi. 9.

**the  
which,** viz. “*your not being terrified.*”

**an evidence of perdition,** because it  
will shew that all their arts are of no avail  
against your union and firmness and hopefulness: aud thus their own ruin (*spiritual,*as the whole matter is spiritual), in hopelessly contending against you, is pointed  
out, not perhaps to themselves *as perceiving it,* but to themselves if they *choose*  
to perceive it.

**but** (is a sign) **of your  
salvation** (*spiritual* again: not merely,  
*rescue and safety from them*)**, and this** (viz.  
the being a *sign*, to them of perdition, to  
you of your salvation: the sign is one from  
God) **from God.**

**29.] Because** (proof  
that the sign is from God, in that He has  
granted to *you* the double proof of His  
favour, not only, &c.) **unto you** (first emphasis) **it was granted** (second emphasis—  
it was *given* by grace)**, on behalf of Christ**(the rendering *‘to you it is given in the  
behalf of Christ’* (A.V.), is wrong) **not  
only to believe on Him, but also on his  
behalf to suffer;**

**30.] having** (i.e.,  
*ye* having) **the same conflict** (one in its  
nature and object) **as ye saw** (viz. when I  
was with you, Acts xvi. 16 ff.) **in me** (in  
my case as its example)**, and now hear  
of in me** (he means, by report of others,  
and by this Epistle).

**CHAP. II. 1—11.]** *Exhortation to unity  
and humility* (1—4)*, after the example of  
Christ* (5—11).

**1.]** He introduces in  
the fervour of his affection (“see how persistently, how vehemently, with what earnest  
sympathy,” Chrysostom) four great points  
of the Christian life and ministry, and by  
them enforces his exhortation. The four  
fall into *two pairs,* in each of which we  
have first the objective principle of Christian life (**in Christ,—of the Spirit**), and  
next the subjective principle *“of love,”*  
*—tenderness and compassions.* And thus  
the awakening of motives by these four  
points is at the same time powerful and  
touching. The first particular mentioned  
is here, **exhortation**, not *“consolation,”*  
which follows in the word **comfort**.

**in  
Christ** specifies the *element* of the exhortation. The Greek word, *paraklésis,* signifies both *exhortation* and *consolation*: see  
Acts iv. 36.

**of love** is the subjective  
genitive,—‘consolation furnished by love.’

**communion,—fellowship,** of the  
*Holy Spirit;* compare 2 Cor. xiii. 13;