*every knee)* **that Jesus Christ is Lord** (see  
1 Cor. xii. 3)**, to the glory** (so as for such  
confession to issue in the glory) **of God  
the Father** (which is the great end of all  
Christ’s mediation and mediatorial kingdom, compare 1 Cor. xv. 24—28. “That  
the majesty of God may shine in Christ,  
and the Father be glorified in the Son;  
see John v. and xvii., and you will have  
the exposition of this place.” Calvin).

**12—16.]** *After this glorious example,  
he exhorts them to earnestness after  
Christian perfection.*

**12. So then]**i.e. as a consequence on this pattern set  
you by Christ. The **more obedient** answers  
to “*becoming obedient*,” ver. 8, and **salvation** to the exaltation of Christ. It is  
therefore better to refer “*so then*” to  
that which has just preceded, than to all  
the foregoing exhortations, ch. i. 27 ff.

**ye were obedient]** i.e. *to God,* as  
Christ above: not as ordinarily, ‘to *me*’  
or ‘*my Gospel.*’ The following clauses are  
to be connected not with this, but with  
“*work out*,” &c., at the end of the verse.

**as** is by no means superfluous,  
but gives the sense **not as if** (it were a  
matter to be done) i**n my presence only,  
but now** (as things are at present) **much  
more** (with more earnestness) **in my  
absence** (because spiritual help from me  
is withdrawn from you)**, carry out** (bring  
to an accomplishment) **your own** (emphasis on **your own,** perhaps as directing  
attention to the example of Christ which  
has preceded,—as HE obeyed and won  
HIS exaltation, so do *you* obey and carry  
out *your own* salvation) **salvation** (which  
is *begun* with justification by faith, but  
must be carried out, brought to an issue,  
by sanctification of the Spirit—a life of  
holy obedience and advance to Christian  
perfection. For this reason, the A. V.,  
‘*work out* your own salvation, is bad,  
because ambiguous, giving the idea that  
the salvation is a thing to be gotten,  
brought in and brought about, by ourselves) **with fear and trembling** (lest you  
should fail of its accomplishment at the  
last. The expression indicates a state of  
anxiety and self-distrust. And the stress  
of the exhortation is on these words:—  
considering the immense sacrifice which  
Christ made for you, and the lofty eminence to which God hath now raised Him,  
be ye more than ever earnest that you  
miss not your own share in such salvation.  
The thought before the Apostle’s mind is  
much the same as that in Heb. ii. 3).

**13.]** Encouragement to fulfil the  
last exhortation—for you are not left to  
yourselves, but have the almighty Spirit  
dwelling in you to aid you.—This working  
must not be explained away, with Pelagius,  
into “a mere persuasion and encouraging  
by promises:” it is an efficacious working  
which is here spoken of: God not only  
*brings about* the will, but *creates* the will  
—we owe both the will to do good, and  
the power, to His indwelling Spirit.

**in you,** as in 1 Cor. xii. 6, and 2 Cor. iv.  
12; Eph. ii. 2; Col. i. 29.

**for [the  
sake of] His good pleasure,**—i.e. in order  
to carry out that good counsel of His will  
which He hath purposed towards you.

**14 ff.]** *More detailed exhortations,* as  
to the manner of their Christian energizing.

**murmuring,** in every other place in  
the N.T., as also in Exod. xvi. 7, 9, signifies murmuring against men, not against  
God. And the context here makes it best  
to keep the same sense: such murmurings  
arising from selfishness, which is especially  
discommended to us by the example of  
Christ.

**disputings]** by the same rule,  
we should rather understand disputings