**I** (emphatic), **have** (not, ‘*might have*,’ as  
A.V. I *have* it, but do not choose to  
make use of it: I *have it*, in the flesh,  
but I am still, in spirit, of the number of  
*those who put no confidence in the flesh*)  
**confidence** (not, ‘*ground of confidence*:’  
there is no need to soften the assertion, see  
above: nor to understand it of the unconverted state of the Apostle) **also** (over  
and above) **in the flesh. If any other  
man thinketh** (spoken of *his own judgment of himself*, not to be rendered  
“*seemeth*,” and understood of other men’s  
judgment of him: for how can other men’s  
judging of the *fact* of his having confidence be in place here?—But it is his  
own judgment of the existence of the *right  
to have confidence* which is here in comparison) **to trust in the flesh, I more**:

**5.**] Reasons why. He compares  
himself with them in three particulars: 1.  
pure Jewish extraction: 2. legal exactitude and position: 3. legal zeal. **In circumcision** (so literally: i.e. ‘as regards  
circumcision’) **of eight days** (Gen. xvii. 12:  
as distinguished from those who, as proselytes, were circumcised in after life),  
**of the race of Israel** (compare Rom. xi. 1;  
2 Cor. xi. 22; *not born of proselyte descent*,  
Thdt.), **of the tribe of Benjamin** (*a tribe  
not to be ashamed of*, Chrys.: it was one of  
the two faithful ones: it had furnished the  
first king of Israel, after whom indeed the  
Apostle was named), **an Hebrew, of Hebrews** (i.e. from Hebrew parents and ancestry on both sides); **as regards the  
law** (with reference to relative legal position and observance), **a Pharisee** (compare  
Acts xxiii. 6; xxvi. 5);

**6.**] **as regards  
zeal** (for the law), **a persecutor of the  
church** (of Christ); **as regards righteousness which is in** (as its element: consists  
in the keeping of) **the law, become blameless** (i.e. having carried this righteous-  
ness so far as to have become perfect in  
it, in the sight of men. Calvin well distinguishes between the real and apparent  
righteousness in the law—the former  
before God, never possessed by any man:  
the latter before men, here spoken of by  
Paul :— He was therefore in men’s judgment holy, and spotless from all legal  
blame. A rare praise, and almost singular:  
and yet let us see how much he esteemed  
it”).

**7.**] **But whatsoever things**(emphatic and general: these above mentioned, and all others. The *law itself* is  
not included among them, but only his  
“*gains*” from this and other sources) **were  
to me gains** (different kinds of gain),  
these (emphatic) **I have esteemed for  
Christ’s sake** (see it explained below,  
vy. 8, 9) **as loss** (“this *one* Loss he saw  
in all of which he speaks: hence no longer  
the plural, *losses*.” Meyer).

**8.**] **But  
moreover** (or, nay more, not only have I  
once for all passed this judgment, but I *continue to count,* &c. The contrast is of present *judgment to his past one*, mentioned  
above), **I also continue to esteem** [**them**]