tain) **unto the resurrection from the dead**(viz. the blessed resurrection of the dead  
in Christ, in which “*they who are  
Christ’s*” shall rise “*at His coming*,”  
1 Cor. xv. 23, see also 1 Thess. iv. 16).

**12—14.**] This seems to be inserted to prevent the misapprehension, that he conceived  
himself already to possess this knowledge,  
and to have grasped Christ in all His fulness.

**12.**] **Not that** (I do not mean, that  
.---) **I have already acquired** (this *having  
gained Christ*: not the *praise* mentioned  
below, which is an image subsequently  
introduced, whereas the reference here must  
be to something foregoing ; nor *the resurrection*, which has just been *stated* as an object  
of his wishes for the future: but as Calvin,  
“the entire participation of Christ’s sufferings, the perfect experience of the power of  
His resurrection, the clear knowledge of  
Himself”), **or am already completed** (in  
spiritual perfection): **but I pursue** (the  
image of a runner in a course is already  
before him), **if I may also** (besides *pressing*  
*on*. We cannot express this double “*also*”  
in an English version) **lay hold of that  
for which I was also laid hold of** (for the  
sense, compare 1 Cor. xiii. 12. The time  
referred to when he was thus laid hold of by  
Christ, was his *conversion*: but we need not,  
as Chrysostom and others, press the image  
of the race, and regard him as *flying*, and  
*overtaken*) **by Christ.**

**13.**] Emphatic and affectionate re-statement of the same,  
but not merely so ;—he evidently alludes to  
some whom he wishes to warn by his  
example. **Brethren, I** (emphatic) **do not  
reckon myself** (emphatic) **to have laid hold:  
but one thing** (I do: there is nothing expressed in the original: we must not supply “*I reckon,*” nor “*I follow*,” nor “*I think*,”  
none of which correspond to the explanation following : nor can we say that no-  
thing requires to be supplied: the sense  
must have a logical supplement), **forgetting  
the things behind** (me, as a runner in the  
course; by which image, now fully before  
him, the expressions in this verse must be  
explained: “For a runner does not think  
how many times round the course he has  
completed, but how many remain to be  
completed: .... for what profit to us is  
the past if it be not completed?” Chrysostom), **but ever reaching out towards** (as  
the runner whose body is bent forwards in his  
course. “By *reaching out* is meant eagerly  
advancing onward the body even beyond  
the feet in their course, leaning the whole  
man forward, and reaching forth the hands,  
that the speed may be enhanced.” Chrysostom) **the things before** (i.e. the perfection not yet reached),

**14.**] **I pursue  
towards the goal for** (to reach, with a view  
to; or perhaps simply in the direction of)  
**the prize** (see 1 Cor. ix. 24; 2 Tim. iv. 8;  
Rev. ii. 10) **of my heavenly** (see Heb. iii. 1;  
xii. 22: the allusion is to his appointment,  
having been made directly in heaven, not  
by delegation on earth) **calling** (not as we  
familiarly use the word,—‘calling in life,”  
&c.—but to be kept to the *act of his being  
called* as an Apostle: q.d. ‘the prize consequent on the faithful carrying out of that  
summons which I received from God in  
heaven’) **of God** (who was the caller: but  
we must not think of Him, as Grotius and  
others,—as the arbiter sitting above and  
summoning to the course,—for in these  
last words the figure is dropped, and the  
*heavenly calling* represents real matter of