fact) **in Christ Jesus** (to what are these  
last words to be referred? Not to the  
*pressing towards the mark*: but to “*the  
heavenly calling of God*”).

**15, 16.**] *Exhortation to them to be unanimous in following this his example*. In  
order to understand this somewhat difficult  
passage, we must remember (1) that the  
description of his own views and feelings  
which he holds up for their imitation  
(ver. 17) began with having no confidence  
in the flesh (ver. 3), and has continued to  
ver. 14, Also (2) that the description  
commencing with **as many as be perfect,**is taken up again from ver. 3, “*For we  
ave the circumcision, who worship by the  
Spirit of God, and glory in Christ Jesus*,”  
&c. These two considerations will keep us  
from narrowing too much the exhortation,  
**be thus minded**, and from misunderstanding  
the *perfection* meant.

**15.**] **As many of us then** (refers to ver. 3: see above) **as  
are perfect** (mature in Christian life—  
those described above, ver. 3), **let us be of  
this mind** (viz. that described as entertained by himself, vv. 7—14): **and if in  
any thing ye be differently minded** (it  
gives the meaning of diversity in a bad  
sense. The difference referred to seems to  
be that of too much self-esteem as to Christian perfection: see below), **this also** (as  
well as the rest which he has revealed)  
**will God reveal to you** (i.e. in the progress  
of the Christian life, you will find the true  
knowledge of your own imperfection and  
of Christ’s all-sufficiency revealed to you  
by God’s Spirit, Eph. i. 17 ff.). **even  
this** must not be taken as representing *the  
fact, that ye are otherwise minded*, but is *the thing, respecting which ye are otherwise minded.*

**16.**] Let not however  
this diversity, respecting which some of you  
yet await deeper revelations from God’s  
Spirit, produce any dissension in your  
Christian unity. **Nevertheless** (notwithstanding that some of you, &c. as above), **as  
far as we have attained** (towards Christian  
perfection: including both knowledge and  
practice, of both which he spoke above in his  
own case), **walk by the same** (**path**) (not, ‘*let  
us walk*,’ as A. V.).—The exhortation refers  
to the onward advance of the Christian life  
—go on together, each one in his place and  
degree of advance, but all in the same path,

**17—IV. 1.**] *Exhortation to follow his  
example* (17): *warning against the enemies  
of the cross of Christ* (18, 19): *declaration of the high privileges and hopes  
of Christians* (20, 21), *and affectionate  
entreaty to stedfastness* (iv. 1).

**17**.] **Be imitators together** (i.e. with  
one another: not imitators together with  
those mentioned below) **of me, and observe**(for imitation) t**hose who walk in such  
manner as ye have an example in us**.

**18.**] **For** (reason for the foregoing  
command in the form of warning against,  
others who walk differently) **many walk**(no need to supply any thing, as “*wickedly*,”  
or “*far otherwise*:” the word *walk* stands  
by itself here, and is defined afterwards),  
**whom I many times mentioned to you**  
(viz. when I was with you), **but now mention even weeping** (“why weeping? Be-  
cause the evil was growing, because these  
even were well worth his tears . .. thus Paul  
weeps where others laugh and are wanton.  
So full of sympathy is he; so does he bear