all men in his heart.” Chrysostom), **the  
enemies** (the article designates the particular class intended) **of the cross of Christ**  
(not of the *doctrine* of the Cross :—nor is  
there any reason to identify these with  
those spoken of ver. 2. Not Judaistic but  
Epicurean error, not obliquity of creed but  
of practice, is here stigmatized. And so  
Chrysostom,—“There were some who professed indeed to be Christians, but were  
living in laxity and self-enjoyment: and  
this is contrary to the Cross ”) :

**19**.] **of whom perdition** (everlasting, at the  
coming of the Lord: see ch. i. 28) **is the**(fixed, certain) **end, of whom their belly  
is the God, and their glory in their shame**  
(**their glory** is subjective——that which is  
glory in the judgment of these men,—and  
**their shame** objective,—that which is shame  
according to the reality of morals), **who  
regard** (it is not easy to give the original  
verb, in this sense, by one word in English.  
It betokens the whole aspect, the set of the  
thoughts and desires: “*earthly things*”  
are the substratum of all their feelings) **the  
things on earth** (in opposition to the things  
above, compare Col. iii. 1 ff.).

**20**.] **For** (I may well direct you to avoid those who  
*regard the things on earth :—for—our*state and feelings are wholly alien from  
theirs) **our** (emphatic) **country** (the *state*  
to which we belong, of which we by faith  
are citizens; meaning the Kingdom of God,  
the heavenly Jerusalem [Gal. iv. 26. Col.  
iii. 1 ff.]. This objective meaning of the  
word is better than the subjective one,  
‘*our citizenship*,’ or, ‘*our conversation*,’ as  
A. V., which rendering seems to want precedent. *Life* is worse, even supposing it justifiable, as giving the English reader the idea  
of *eternal life*, and so misleading him) **subsists** (the word is more solemn, as indicating  
priority and fixedness, than merely is would  
be: see ch. ii. 6. But in a *version*, which is to be idiomatic English, the difference  
cannot well be expressed) **in the heavens;  
from whence also** (additional particular,  
following on heaven being our country)  
**we wait for** (expect till the event arrives)  
a Saviour (emphatic: therefore we cannot  
“*regard the things on earth,*” because we  
are waiting for One to deliver us from  
them: neither is our *end perdition*, because  
One is coming to rescue us from it. Or,  
**as Saviour**: but perhaps the other is preferable, as being simpler), (viz.) **the Lord  
Jesus Christ:**

**21.**] (describes *the  
method, in which* this Saviour shall save us  
—a way utterly precluding our making a  
god of our body) **who shall transform** (see  
1 Cor. xv. 51 ff. The words assume, as  
St. Paul always does when speaking incidentally, the persons in whose name he is  
speaking, and among whom he includes  
himself, surviving to witness the coming of  
the Lord. The change from the dust of  
death in the resurrection, however we may  
*accommodate* the expression to it, was not  
originally contemplated by it; witness the  
**looking for** Christ, and *the body of our  
humiliation*) **the body of our humiliation**  
(beware of the rendering “*our vile body*,”  
by which most Commentators, and the  
A. V., here enervate the Apostle’s fine and  
deep meaning. The *body* is that object,  
that material, in which our *humiliation*  
has place and is shown, by its suffering and  
being degraded.—Christ once had such a  
*humiliation*, and has passed through it to His  
glory—and He shall change us so as to be  
like him.— Whereas the rendering ‘*our vile  
body*’ sinks all this, and makes the epithet merely refer to that which is common  
to all humanity by nature), (**so as to be**)  
**conformed to the body of His glory** (in  
which, as its object or material, His glory  
has place and is displayed: again beware of  
the inadequate rendering “*his glorious*