416 PHILIPPIANS. I.   
 AUTHORIZED VERSION REVISED,   
 ler iv. firmation of the gospel, ! being par- AUTHORIZED VERSION.   
   
 mation of the gospel, ye all   
 2 takers of my grace. § For ™God are partakers of my grace.   
 \* is my witness, "how I long after you 8 For God is my record,   
 all in the tender heart of + Christ |how greatly I long after   
 Jesus. 9% And this I pray, ° that you all in the bowels of   
 your lave may abound yet more and Jesus Christ. 9 And this   
 01 Thess, more in knowledge and all per- I pray, that your love may   
 12. Philem. ception; 1 so that ye may ? discern abound yet more and more   
 the things that are more excellent; in knowledge and in all   
 . 1that ye may be sincere and without judgment ; that ye may   
 offence tunto the day of Christ; approve things that are   
 U being filled with the + of excellent ; that ye may be   
 sincere and without offence   
 till the day of Christ;   
 + So our 1) being with the fruits   
 oldest   
   
 But the context here clearly determines fectly general, or, ‘towards one another :’   
 for the other. heir bearing Aim always virtually identical with the “fellowship”   
 in mind was the ground of his confidence of ver. 5. In the words, your love, its   
 that they were prospering in the Gospel— existence is recognized: in the prayer, that   
 His bonds were his situation: his defence it may abound more and more, its de-   
 and confirmation of the Gospel, his em- ficiency is hinted at. \_im is not to be   
 ployment in that situation ;—whether he taken as if knowledge and perception were   
 refers toa public defence (2 Tim. iv. 16), departments of Love, in which it was to   
 or only to that defence of the Gospel, increase; but they are rather elements,   
 which he was constantly making in pri- in whose increase in their characters Love   
 vate. However this may he, the two, his is also, and as a separate thing, to in-   
 defence and his confirmation, are most crease : as if had been said, ‘that your   
 naturally understood as referring to one love may increase, but not without an   
 and the same course of action. One such increase in knowledge and perception?   
 defence and confirmation we have recorded For by these Love is guarded from being   
 in Acts xxviii. 23 ff being par- ill-judged and misplaced, which, separate   
 takers of grace of apostleship, Rom. i. 5, . from them, it would be: and accordingly,   
 to me by God in Christ: not the grace on the increase of these is all the sub-   
 their subsidies: ver. 8 decides the grace sequent stress laid. Knowledge means,   
 to be spiritual in its meaning). 8. accurate knowledge of moral and practical   
 Confirmation of ver. 7. On the words, truth: perception, the power of appre-   
 in the tender heart (literally, of hending the same: “the contrary of that   
 Christ Jesus, Bengel remarks, “In Paul, dulness and inactivity of the inward   
 it is not Paul that lives, Christ Jesus : senses, Which brings about moral want of   
 therefore Paul is moved, not in his own judgment, and indifference.” It has been   
 heart, but in that of Christ Jesus.” All well explained as moral tact. 10.)   
 real spiritual love is a portion of the Purpose of the increase in knowledge   
 great love wherewith He hath loved us, and perception: with a view to your   
 which lives and\_ yearns in all who are distinguishing things that are more   
 vitally united to Him. . excellent (or, different), so choosing   
 9—11.] The substance of his prayer the good, and refusing the evil. Which-   
 (already, ver. 4, alluded to) for them. ever meaning, more excellent or different,   
 9.] And refers back to the prayer we choose, the thing to be done amounts   
 of ver. 4: ‘and this is the purport of my to the same,’the selection of the good.   
 prayer.’ At the same time this purport without offence] i.e. not giving   
 follows most naturally, after the expres- no offence (to others), but void of offence,   
 sion of desire for them in the last verse. or stumbling, yourselves. unto the   
 your love] not, ‘towards me,’—nor day of Christ] See above on ver. 6: but   
 towards God and Christ, but either per- unto is not exactly “up to ;” it has more   
 the meaning of ‘for,’—‘ so that when that   
 day comes, ye may be found.” Our tem-   
 poral use of ‘against? exuctly gives it