16—23. PHILIPPIANS. 419   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ply of the Spirit of Jesus and supply of \*the Spirit of Jesus snom.viti.o,   
 Christ, 2° according to my 20 according to my Db ex. b Rom. viii.   
 earnest expectation and my Christ, and hope, that \*in nothing ¢®o™-¥-5   
 hope, that in nothing I shall I shall be ashamed, but that 4 with 3"   
 be ashamed, but that with all boldness, as always, so now also   
 all boldness, as always, so Christ shall be magnified in my   
 now -also Christ shall be body, whether by life or by death.   
 magnified in my body, whe- 21 For to me to live is Christ, and   
 ther it be by life, or by to die is gain.   
 death. \*! For to me to live the flesh, [if] this be to me fruit of   
 is Christ, and to die is my labour, then what I shall choose   
 gain. 7\* But if I live in I know not. 22 But if to live in   
 the flesh, this is the fruit strait betwixt the two, having my   
 of my labour: yet what   
 I shall choose I wot not.   
 23 For I am in a strait 23 But ¢I am in aezcony.s.   
 betwixt two, having a de-   
   
 2 Cor. i. 11; Rom. xv. 30, 31; Philem. above, ver. 17) Christ shall be magnified   
 22), and (your) supply (to me, by that (shewn to be what He is: by His kingdom   
 prayer and its answer) of the Spirit of being spread among men: it is more than   
 Jesus Christ (the construction obliges us praised’) in my body (my body being the   
 to take supply as parallel with prayer, subject of life death,—in the occurrence   
 and as also included under the de- of either of he would not be ashamed,   
 scription your. Were the sense as A. V., the one bringing active service for   
 and ordinarily, ‘through your prayer the other union with Him in heaven,   
 and the supply of the Spirit of Jesus yer. 21 ff.), either by (means of) life or   
 Christ, the form of the original would by (means of) death. 21.) For (justi-   
 have been different. How such a meaning fication of the preceding expectation and   
 can be doctrinally objectionable, I am hope, in either event) to me (emphatic) to   
 wholly unable to see. Surely, that inter- live (continue in life, present) (is)   
 cessory prayer should attain its object, and (see especially Gal. ii. All my life, all   
 the supply take place in consequence of the my energy, all my time, is His—I live   
 prayer, is only in accord with the simplest Christ), and to die (literally, have died;   
 idea of any reality in such prayer at all. the act of living is to him Christ; but it   
 —By a delicate touch at the same time of is the state after death, not the act of   
 personal humility and loving appreciation dying, which is gain to him) (is) gain.   
 of their spiritual eminence and value to This last word has surprised some Com-   
 him, he rests the advancement of his own mentators, expecting a repetition of Christ,   
 salvation on the supply of the Holy Spirit or something at all events higher than   
 won for Him by their prayers), mere gain. But it is to be explained by   
 20.] according to (for it is ‘our con- the foregoing context. ‘Even if my death   
 Jidence, which hath great recompense of should be the result of my enemies’ machi-   
 reward,’ Heb. x. 35 f.) my expectation nations, it will be no shame to me, but   
 (not, as A. V., ‘earnest expectation’) and gain, and my boldness is secured even for   
 hope, that in nothing (in no point, no that event.’ 22.) But if (not the hy-   
 particular) I shall be ashamed (general: pothetical ‘if:’ but, assuming that it is   
 have reason to take shame for my work the continuing to live in the flesh (ex-   
 for God, or His work in me), but (on pansion of “¢o-live”), this thing (this   
 the contrary) in (or with) all (as con- very life which I am undervaluing) is to   
 trasted with in nothing above) boldness me the fruit of my work (i.e. that in   
 (contrast: shame :—boldness on my part, which the fruit of my apostolic ministry   
 seeing that lite or death are both alike will be involved,—the condition of that   
 glorious for me—and thus I, my body, fruit being brought forth), then what (i.e.   
 the passive instrument in which Christ which of the two) I shall choose (for my-   
 is glorified, shall any how be bold and self) I know not. 23.] But (the con-   
 of good cheer in this His glorification trast is to the decision involved in the   
 of Himself in me), as always, now also word “ know”) I am perplexed (literally,   
 (that Iam in the situation described held in, kept back from decision, which