420 PHILIPPIANS. I, 24—30.   
 AUTHORIZED VERSION REVISED.   
 f2Timiv.6. desire for ‘departing, and being   
 with Christ; for it is very far better: AUTHORIZED VERSION.   
 \*4 yet to abide in my flesh is more sire to depart, and to he   
 necessary for your sake. 25 And with Christ; which is far   
 @ ch. ti, better: \*4 nevertheless to   
 abide in the flesh is more   
 needful for you. %5 And   
 Sbeing confident of this, I know having this confidence, I   
 that I shall abide and shall con- know that I shall abide   
 tinue with you all for your further- and continue with you all   
 ance and joy in your faith; 26 that for your furtherance and   
 h2cer.i.14&Din me your matter of boasting may joy of faith; °° that your   
 rejoicing may be more   
 abundant in Jesus Christ   
 abound in Christ Jesus, through my |/er me by my coming to   
 presence with you again. 27 Only you again. \*7 Only let   
 iconduct yourselves worthily of the your conversation be as   
 “gospel of Christ: that whether I it becometh the gospel of   
 come and see you, or be absent, I Christ: that whether I   
 may hear of your state, that ye are come and see you, or else   
 kstanding fast in one spirit, with be absent, spirit, with one   
 one soul ™striving together for the your affairs, that ye stand   
 k ch.   
 11 Cor. 10. mind striving together for   
 m Jude 3. the faith of the gospel;   
   
 would be a setting at liberty) (from the rejoice, as explained below, on account of   
 direction of,—kept in on both sides) the his presence among them) ; 26.) that   
 two (which have been mentioned, viz. life your matter of boasting (not, as commonly   
 and death: not, which follow), having my rendered, ‘your boasting? where the two   
 desire towards (the A. V., ‘having a de- can be distinguished they should be. Their   
 sire to,’ entirely misses the delicate Christian matter of boasting in him was,   
 departing (from this world—used on ac- the possession of Gospel, which they had   
 count of the “being with Christ” which received from him, which would abound,   
 follows), and being with Christ («this be assured and increased, by his presence   
 place,” says Calvin, “suffices refute their among them) may abound in Christ Jesus   
 folly, who dream that our souls sleep when (its field, of increase, it being a   
 separated from our bodies: for Paul openly Christian matter of glorying) in me (its   
 declares that we enjoy Christ’s presence field, element, of abounding in Christ   
 when we are dissolved in death.” Thus Jesus, I being the worker of that which   
 much is true: but not perhaps that which furnishes this material), by means of my   
 some have inferred from our verse, that presence again with you.   
 it shews a change of view respecting the 27—II. 18.] ExHORTATIONS TO UNITED   
 nearness of the Lord’s advent—for it is FIRMNESS, TO MUTUAL CONCORD, TO HU-   
 only said in case of his death: he imme- MILITY; AND IN GENERAL TO EARNEST-   
 diately takes it up [ver. 25] by an assur- NESS IN RELIGION. 27.] Only,—i.e. I   
 ance that he should continue with them: have but this to ask of you, in prospect   
 and compare ver. 6; ch, iii. 21, which of my return. conduct yourselves}   
 shew that the advent was still as literally, live citizens of a polity. The   
 imminent); for it is by far better: “polity” being the heavenly state, of   
 ea but to continue in my flesh is which you are citizens; see especially   
 more needful on account of you (and ch. iii. in one spirit] refers to   
 others—but the expressions of his love are the unity of spirit in which the various   
 now directed solely to them). 25.) members of the church would be fused and   
 And being confident of this, I that I blended in the case of perfect unity. This   
 shall remain and continue alive with you one spirit of Christians united for their   
 all for your advancement and joy in your common faith would of necessity be the   
 faith (both substantives belong to in your Spirit of God which penetrates and in-   
 faith; it is faith which is to advance, spires them: compare Eph. iv. 3,4. Then,   
 by the continuance of his teaching, and to as this Spirit is highest principle in us,