PHILIPPIANS.   
 422 I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 beo.iiw. Spirit, if any > tenderness and com- joy, that ye be likeminded,   
 eJonii.%. passions, ®°make ye my joy full, having the same love, being   
 atom.xii.3. 4that ye be of the same mind, of ove accord, of one mind.   
 i), having the same love, with united 3 Let nothing be done   
 “2. "souls being of one mind, 3 ¢in no- through strife or vain-   
 », thing following self-seeking nor vain- glory ; but in lowliness of   
 iio” glory ; but ‘through your lowliness mind let each esteem other   
 - of mind esteeming each other better better than themselves.   
 sicons24 than yourselves. #® Not looking each 4 Look not every man on   
 of you on his own things, but each his own things, but every   
 man also on the things of   
 others. 5 Let this mind be   
 in you, which was also in   
 of you on the things of others also. Christ Jesus: § who, being   
 bMatt. x2. 5h+ Have this mind in you, which in the form of God, thought   
 Nié. was also in Christ Jesus : it not robbery to be equal   
 isting in the form of God, 6 who, 'ex-   
   
   
 & John v. & x. $3.   
 tenderness (literally, of affection- one another superior to yourselves (i.e.   
 ate emotion in general: compassions, of each man his neighbour better than   
 the compassionate emotions in particnlar. himself). 4.) Each regarding not   
 —I may remark, that the exhortation being their own matters but each also the   
 addressed to the Philippians, the if there matters of others (‘this second clause   
 be any is to be taken subjectively—If there Mey.] is a feebier contrast than might   
 be with you any &c. 2.] make.... ave been expected after the absolute   
 full has the emphasis— he already had joy negation in the first.” The also that   
 in them, but it was not complete, because that first is to be taken with some allow-   
 they did not walk in perfect :’ ance, for by our very nature, each man   
 ch. i. 9). be of the same mind is must look on his own things in some mea-   
 more general than ‘being of one mind’ sure).—On the nature of the strife in the   
 below. And this is that can be reason- Philippian Church, as shewn by the exhor-   
 ably said of difference between them. In tations here, see Introduction, § ii.   
 the more fervid portions of such an Epistle 5—11.] The exhortation enforced, by   
 as this, we must be prepared for something the example of the self-denial of Christ   
 very nearly approaching to tautology. “It is Jesus. 5.] Think this in your-   
 astonishing,” says Chrysostom, “ how often selves, which was also (‘he mind) in   
 he repeats the same thing, from his ex- Christ Jesus (it is whether this is   
 ceeding earnestness”). having the said of the Son of God Zefore, or since His   
 same love] “i.e. equally loving and being Incarnation. See below. I assume now,   
 loved,” Chrysostom. with united and will presently endeavour to prove, that   
 souls being of one mind] to be taken to- the Apostle’s reference is to the taking   
 gether as one designation only: with on him of our humanity, and then to his   
 union of soul unanimous (minding one further humiliation in that humanity):   
 thing). 8.) entertaining no thought 6.] who, subsisting (originally.   
 in a spirit of (according to, after the Less cannot be implied in this word than   
 manner of) self-seeking (seenote, ii. 8, eternal pra-existence. The participle is   
 on the common mistaken rendering of this hardly equivalent to “althongh he snb-   
 word), none in a spirit of vain-glory; but sisted,” still less “inasmuch as he sub-   
 through your lowliness of mind (assuming sisted ;” but simply states its a link   
 lowliness as a Christian grace which you in the logical “subsisting as He did;”   
 possess. And it is this thus ex- without fixing the character of link as   
 isting already in you, which leads you to causal or concessive) in the form of God   
 the estimate recommended. In the A. V. (not merely the nature of God, which how-   
 this fine point is lost, the lowliness of ever is implied: but, as in Heb. i. 8, the   
 mind appears as if it the grace recom- “brightness of God’s glory and the express   
 mended, instead of assumed) esteeming image of His person :” compare John v.37