9—15. PHILIPPIANS. 425   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 glory of God the Father. the glory of God the Father. 12 So   
 12 Wherefore, my beloved, then, my beloved, even tas ye were teb.is.   
 as ye have always obeyed, always obedient, not as in my pre-   
 not as in my presence only, sence only, but now much more in   
 but now muck more in my my absence, carry out "with fear »tpb.vi.s.   
 absence, work out your own and trembling your own salvation.   
 salvation with fear and 18 For \*it is God which worketh in x2¢¢   
 trembling. % For it is you both to will and to work for   
 God which worketh in you his good pleasure.   
 both to will and to do of Ywithout murmurings and 7 dis- 7} ¢orz1.   
 his good pleasure. 4 Do   
 all things without murmur- 14 Do all things   
 ings and disputings: '5 that   
 putings: 15 that ye may be blame-\*8™\*\*!- iv.   
   
   
 every knee) that Jesus Christ is Lord (seo ‘work out your own salvation, is bad,   
 1 Cor. xii. 3), to the glory (so as for because ambiguous, giving the idea that   
 confession to issue in the glory) of God the salvation is a thing to be gotten,   
 the Father (which is the great end of all brought in and brought about, by our-   
 Christ’s mediation and mediatorial king- selves) with fear and trembling (lest you   
 dom, compare 1 Cor. xv. 24—28. “That should {ail of its accomplishment at the   
 the majesty of God may shine in Christ, last. The expression indicates a state of   
 and the Father be glorified in the Son; anxiety and self-distrust. And the stress   
 see John y. and xvii., and you will have of the exhortation is on these words :—   
 the exposition of this place.” Calvin). considering the immense sacrifice which   
 12—16.] After this glorious example, Christ made for you, and the lofty emi-   
 he exhorts them to earnestness after nence to which God hath now raised Him,   
 Christian perfection. 12. So then] be ye more than ever earnest that you   
 i.e. as a consequence on this pattern set miss not your own share in such salvation.   
 you by Christ. The more obedient answers The thought before the Apostle’s mind is   
 to “becoming obedient,” ver. 8, and salva- much the same as that in Heb. ii. 3).   
 tion to the exaltation of Christ. It is 13.] Encouragement to fulfil the   
 therefore better to refer ‘“‘so then” to last exhortation—for you are not left to   
 that which has just preceded, than to all yourselves, but have the almighty Spirit   
 the foregoing exhortations, ch. i. 27 ff. dwelling in you to aid you.—This working   
 ye were obedient] i.e. to God, as must not be explained away, with Pelagius,   
 Christ above: not as ordinarily, ‘to me’ into “a mere persuasion and encouraging   
 or ‘my Gospel.’ The following clauses are by promises :” it is an efficacious working   
 to be connected not with this, but with which is here spoken of: God not only   
 “work out,” &c., at the end of the verse. brings about the will, but creates the will   
 as is by no means superfluous, —we owe both the will to do good, and   
 but gives the sense not as if (it were a the power, to His indwelling Spirit.   
 matter to be done) in my presence only, in you, as in 1 Cor. xii. and 2 Cor. iv.   
 but now (as things are at present) mach 12; Eph. ii. 2; Col. i. 29. for [the   
 more (with more earnestness) in my sake of] His good pleasure,—i.e. in order   
 absence (because spiritual help from me to carry out that good counsel of His will   
 is withdrawn from you), carry out (bring which He hath purposed towards you.   
 to an accomplishment) your own (em- 14 ff.] More detailed exhortations, as   
 phasis on your own, perhaps as directing to the manner of their Christian   
 attention to the example of Christ which murmuring, in every other place in   
 has preceded,—as Hr obeyed and won the N. T., as also in Exod. xvi. 7, signi-   
 His exaltation, so do you obey and cai fies murmuring against men, not against   
 out your own salvation) salvation (which God. And the context here makes it best   
 is begun with justification by faith, but to keep the same sense: such murmurings   
 must be carried out, brought to an issue, arising from selfishness, is especially   
 by sanctification of the Spirit—a life of discommended to us by the example of   
 holy obedience and advance to Christian Christ. disputings] by the same rule,   
 perfection. For this reason, the A. V., we should rather understand disputings