426 PHILIPPIANS. Il.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 less and harmless, \*children of ye may be blameless and   
 a Matt. 45. God, without reproach, » amidst a harmless, the sons of God,   
 Eph. ®crooked and perverse generation, without rebuke, in the   
 b1 Pet. ii.12. whom ‘ye shine as lights in of a crooked and perverse   
 5. nation, among whom ye   
 d Matt. \* the world; }¢ holding forth the word shine as lights the world ;   
 Ww. 18 holding forth the word   
 of life, °for a boast to me against the of life; that I may rejoice   
 day of Christ, that I have not run in the day of Christ, that   
 in vain, neither laboured in vain. I have not run in vain,   
 VW Yea, if $I am even being poured neither laboured in vain.   
 g 2 Tim, 6. out upon the sacrifice and \* minis- 17 Yea, and if I be offered   
 h Rom. xv. tration of your faith, 1I joy, and upon the sacrifice and ser-   
 vice of your faith, I joy,   
 and rejoice with you all.   
 congratulate you all. 18 And in \8 For the same cause also   
 like manner do ye also joy, and do ye joy, and rejoice with   
 congratulate me. 19 But I hope in me. 19 But I trust in the   
   
   
 with men, than doubts respecting God or the Philippians, as a sacrifice if he is put   
 duty. 15.] The whole clause is a to death in the course of it, he will be, by   
 reminiscence of Deut. xxxii. 8. ye the shedding of his blood, poured out as a   
 shine] indicative, not “shine ye,” impera- libation upon this sacrifice, as among the   
 tive: for this és the of Christians Jews (Num. xxviii. 7; xv. 4 ff.) hea-   
 in the world: see Matt. v.14; Eph. v. 8. thens, in their sacrifices, of wine   
 Not ‘2ights’ merely, but luminaries, ‘hea- were usual, which were poured over the offer-   
 venly bodies’ But this can hardly be ings.” Meyer. ministration here means,   
 satisfactorily given in an English version. priest’s ministration at the sacrifice.   
 16.] Probably as E. V., holding forth of your faith] your faith is the sacri-   
 (to them, applying to them). for (result fice, which I, as a priest, offer to God.   
 of your thus walking, as concerns myself) The image is precisely as Rom. xv. 16,   
 a matter of boasting for me against (tem- where he is the priest, offering up the   
 poral: reserved for) the day of Christ, that Gentiles to God. And the case which he   
 I did not run (the past tense is from the puts is, that he, the priest, have his   
 point of view of that day) for nothing, nor own blood poured out at, upon his sacri-   
 labour for nothing. 17, 18.) These ficing and presentation to God of their   
 verses are closely connected with the pre- faith. I joy] not to be joined with   
 ceding; not as De Wette and others main- “with you,” but absolute, I rejoice for   
 tain, with ch. i. which is most unnatural, myself and congratulate you (not, ‘rejoice   
 and never would occur to any reader. The with you,’ as A. V. and many Commen-   
 connexion is this: in ver. he had tacitly tators. Meyer well observes that the fol-   
 assumed that he should live to witness lowing verse is decisive this: for if   
 their blameless conduct even till the of they rejoiced already, what need of “do ye   
 Christ. Now he puts the other alternative also joy ?”—congratulate you, viz. on the   
 —that the dangers which surrounded him fact that I have been thus poured out for   
 would result in his death:—and in that your faith, which would be an honour   
 case equally he rejoiced, 17. Yea, and a boast for fab 18.] And on the   
 if even] In the present case (see on the same account do ye joy (answer to his   
 construction in my Greek Test.), the Apos- congratulation,—for this your honour),   
 tle seems to believe the supposition which and congratulate me (answer to his joy   
 he makes: that it veritably will so. above,—on this my joy).   
 if I am even being poured out, becanse 19—30.] ADDITIONAL NOTICES RE-   
 the dauger was besetting him now, and SPECTING THE APOSTLE’S STATE IN TIS   
 waxing onward to its accomplishment. He IMPRISONMENT: HIS INTENDED MISSION   
 uses the word literally, with reference to or TIMOTHY AND ACTUAL MISSION OF   
 the shedding of his blood. «« He represents Erapnropitus. The connesion with the   
 his whole apostolic work for the faith of foregoing seems to be,—‘and yet this