IIT. 1—4. PHILIPPIANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 IIT.» Finally, my bre- IL. 1 Finally, my brethren, \* re- 0260   
 thren, rejoice in the Lord. joice in the Lord. F chet   
 To write the same things same things to you, to me indeed 1   
 to you, to me indeed is not is not irksome, but for you it is safe.   
 grievous, but for you it is 2» Beware of the dogs, beware of bis,1vi,.0.   
 safe. ? Beware of dogs, be- the ‘evil workers, “beware of the g3,cor   
 ware of evil workers, beware   
 of the concision. 3 For we concision. % For we are °the cir- ,   
 are the circumcision, which eumcision, who ‘worship by the den   
 worship God in the spirit, Spirit of God, and @ glory in Christ #3742,»   
 and rejoice in Christ Jesus,   
 and have no confidence in Jesus, and trust not in the flesh. \*3)"sin°   
 the flesh. confidence in the ’ f John 23,   
 ui   
 \* Though "I myself have confidence ¢ &i-» ne   
 aL   
 blame on them conveyed by the sentence,— St. Paul) when absent wrote to you Epis+   
 but the whole isa delicate way of enhancing tles,” may be a true one, but does not   
 Epaphroditus’s services—‘ that which you belong here. 2. Beware of] more   
 would have done if you could, he did properly, observe, with a view to avoid:   
 for you—therefore receive him with all so “mark,” Rom. xvi. 17. the dogs]   
 joy’). profane, impure persons. The appellation   
 on, II. 1—IV. 1.] Warnine agarnst occurs in various references; but in the   
 CERTAIN JUDAIZERS,—ENFORCED BY HIS Jewish usage of it, uncleanness was the   
 OWN EXAMPLE (1—16): ALSO AGAINST prominent idea; see Deut. xxiii. 18; Ps.   
 IMMORAL PERSONS (17—iv. 1). xxii. 16 ; Isa. 10,11; Matt. xv. 26, 27.   
 1,] He appears to have been closing his Rey. xxii. 15. evil workers] or, work-   
 Epistle (finally, &c.), but to have again men. He seems to point out persons who   
 gone off, on the vehement mention of the actually wrought, and professedly for the   
 Judaizers, into an explanation of his Gospel, but who were ‘doing the work of   
 term rendered concision. the same evil,’ not mere ‘evil-doers? the   
 things] It seems to me that Wiesinger has concision] Thus only, by a hardly in-   
 rightly apprehended the reference of this telligible English word, can we express   
 somewhat difficult sentence. The rejoice the contemptuous term which the Apostle   
 in the Lord, taken up again by the thus uses, reserving the honourable appellation   
 stand fast in the Lord, ch. iv. 1, is evi- of “the circumcision” for Christians, who   
 dently put here emphatically, with direct only could truly be so Observe (i. e.   
 reference to the warning which follovs— in fact, of) the (I will not say,   
 let your joy (your boast) be in the Lord. cumcision, but mere) concision (‘amputa-   
 And this same exhortation, rejoice, is in tion who have no true circumcision of   
 fact the ground-torie of the whole Epistle. heart, but merely the off of the flesh).   
 See ch. i. 18, 25; ii. 17; iv. 4, where the 3.] For wm are the real cincuM-   
 addition “and again I say” seems to refer cision (whether bodily circumcised, not-—   
 back again to this saying. So that there there would be among them some of both   
 is no difficulty imagining that the Apos- sorts: see Rom. ii. 25, 29; Col. ii. 11),   
 tle may mean by “ the same things,” his who worship (pay religious service and   
 exhortation to rejoice, The description of obedience) by the Spirit of God (see John iv.   
 this course as being safe is no objection 23, 24. ‘The Spirit of God is the agent,   
 to this: because the rejoicing in the Lord whereby our service is : see Rom.   
 is in fact an introduction to the warning v. 5; vili. xii. 1; Heb. ix. 14. The   
 which follows: a provision, by upholding emphasis is on it: for both profess a wor-   
 the antagonist duty, against their falling ship. Of God is expressed for solemnity),   
 into deceit. And thus all the speculation, and glory in (stress on ¢his,—are not   
 whether the same things refer to a lost ashamed of Him and seek our boast in   
 Epistle, or to words uttered when he was circumcision, or the law, but make our   
 with them, falls to the ground. And the boast in Him) Christ Jesus, and trust not   
 inference from Polycarp’s words in his in the flesh (‘but in the Spirit—in our   
 Epistles to these Philippians, “who (viz. union with Christ’). 4,] Although