PHILIPPIANS. 431   
 5—11.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 suffered the loss of all I suffered the loss of all things, and   
 things, and do count them count them but dung, that I may   
 but dung, that I may win gain Christ, 9 and be found in him,   
 Christ, 9 and be found in not having "mine own righteous- uRom.x.s,5   
 him, not having mine own ness, which is of the law, but \* that \* Rem:   
 righteousness, which is of which is through the faith of Christ, 30h   
 the law, but that which is the righteousness which is from God   
 Ubrough thefaith of Christ, upon my faith: 10 that I may know   
 the righteousness which is him, and the power of his resurrec-   
 of God by faith: 9 that I tion, and ¥ the fellowship of his suf- ¥ Bom.si-3.4   
 may know him, and the ferings, being conformed to the He imi   
 power of his resurrection, likeness of his death; Mif by any was   
 and the fellowship of his means I may “attain unto the re- zActsxxvi.7.   
 sufferings, being made con-   
 formable unto his death;   
 Nf by any means I might   
 attain unto the resurrec-   
   
   
   
 all (not, as A. V., all things) to be loss like Him), and (not equivalent to ‘ that is   
 on account of the super-eminence (above to say’ but additional: His Person, and   
 them all) of the knowledge of Christ Jesus ...and...) the power of His resurrec-   
 my Lord (“he calls Him his Lord to tion (i.e. not ‘ power by which He was   
 express the vehemence of his affection.” raised,’ but the power which His resurrec-   
 Calvin): on whose account (in what manner tion exercises on believers—in assuring   
 on His account, is explained below) I suf- them of their justification, Rom. iv. 25;   
 fered (not, as A. V., “have suffered”) the 1 Cor. xv. 17 ;—mostly however here, from   
 loss of ALL THINGS (now, emphatic and the context which goes on to speak of con-   
 universal), and esteem them to be refuse, formity with His sufferings and death, —   
 that I may (by so disesteeming them: it in raising them with Him,—compare Rom.   
 gives the aim of what went before) gain vi. 4; Col. ii. 12), and the participation   
 Christ (not, as the rationalizing Grotius, of His sufferings (which is the   
 ‘the favour of Christ ? no indeed, it is condition of being brought under the power   
 Christ Himself;—His perfect image, His of His resurrection, see above, and 2 Tim.   
 glorious perfection, which he wishes to ii. 11), conformed to His death (it   
 win. He has Him now, but not in full: does not appear to me that St. Paul is   
 this can only be when his course is finished, here speaking, as Meyer and others main-   
 and to this time the next words allude), tain, of imminent risk of a death of   
 9.] and be found (now, aud espe- tyrdom, but that his meaning is general,   
 cially at His coming; see 2 Cor. v. 3) applying to his whole course of suffering   
 in Him (living and being, and included, in and self-denial, as indeed throughout the   
 Him as my element), not having mine sentence. This conformity with Christ’s   
 own righteousness (see on ver. 6), is death was to take place by means of that   
 of (arising from) the law, but that which perfect self-abjuration he here asserts   
 is through (as its medium) the faith of of himself—see Rom. viii. 2 Cor. ii.   
 (in) Christ (or we may render, “ not having iv. 10 ff; 1 Cor. xv. 31, and especially   
 as my righteousness that righteousness Gal. ii. 20) 11.] if by any means   
 which is of the law, but that which is (the original expression is one used when   
 through faith in Christ”), the righteous- an end is proposed, but failure is pre-   
 ness which is of (answering to of the law, sumed to be possible. “ After all says   
 —as its source, Eph. ii. 8) God on my Chrysostom, “he is not yet confident, but   
 faith (built on, grounded on, granted on speaks as elsewhere, ‘ He that thinketh he   
 condition of, my faith). 10.) (aim and standeth, let him take heed lest he fall?’   
 employment of this righteousness,—taking and, ‘I fear lest having preached to others,   
 up again the “excellency of the know- I myself may become a castaway’ ”) I may   
 ledge,” ver. 8), that I may know Him attain (on the sense, see Acts xxvi. 75   
 (know, in that fulness of experimental from which alone, it is evident that it   
 knowledge, which is only wrought by being does not signify ‘Jive until,’ some main-