432 PHILIPPIANS. Til.   
 AUTHORIZED VERSION REVISED.   
 #Seattour surrection {from the dead. 1? Not   
 al'tin’viw. that I have already \*obtained, or AUTHORIZED VERSION,   
 b Meb. am already made perfect: but I tion of the dead. 1 Not   
 as though I had alveady   
 attained, either were al-   
 ready perfect: but I ful-   
 press on, if so be that I may lay low after, if that I may   
 hold on that for which also I was apprehend that for which   
 18 Bre- also I am apprehended of   
 +8enostof thren, hold count by not myself +. to have Christ Jesus. 13 Brethren,   
 ancien laid hold: but one thing [I do], I count not myself to have   
 forgetting the things which are apprehended: but this one   
 behind, and ‘stretching forth unto thiug I do, forgetting those   
 “the things which are before, 1°] things which are behind,   
 press toward the mark for the prize and reaching forth unto   
 of fthe heavenly calling of God in those things which are be-   
 Sore, \* I press toward the   
 mark for the prize of the   
 f Heb. high calling of God in   
   
   
 tain) unto the resurrection from the dead « Treckon,” nor “ I nor “ I think,”   
 (viz. the blessed resurrection of the dead none of which correspond to the explana-   
 in Christ, in which “they who are tion following : nor can we say that no-   
 Christ’s” shall rise “at His coming,” thing requires to be supplied: the sense   
 1 Cor. xy. 23, see also 1 iv. 16). must have a logical supplement), forgetting   
 12—14.] This seems to be inserted to pre- the things behind (me, as a runner in the   
 vent the misapprehension, that he conceived course ; by which image, now fully before   
 himself already to possess this knowledge, him, the expressions in this yerse must be   
 and to have grasped Christ in all fulness. explained: “For a runner does not think   
 12.] Not that (I do not mean, that how many times round the course he has   
 .---) Ihave already acquired (this having completed, but how many remain to be   
 gained Christ : not the praise mentioned completed: .... for what profit to us is   
 below, which is an image subsequently the past if it be not completed ?” Chry~   
 introduced, whereas the reference here must sostom), but ever reaching out towards (as   
 be to something foregoing ; nor resurrec- the runner whose body is bent   
 tiow, which has just been stated as object course. “ By reaching out is meant eagerly   
 of his wishes for the future: but as Calvin, advancing onward the body even beyond   
 “the entire participation of suffer- the fect in their course, the whole   
 ings, the pertect experience of the of man forward, and reaching forth the hands,   
 His resurrection, the clear knowledge of that the speed may be enhanced.” Chry-   
 Himself”), or am already completed (in sostom) the things before (i.e. the perfec-   
 spiritual perfection): but I pursue (the tion not yet reached), 14.) I pursue   
 image of a runner in a course is already towards the goal for (to reach, a view   
 before him), if I may also (besides to; or perhaps simply in the direction of)   
 on. We cannot express this double “also” the prize (see 1 Cor. ix. 2 Tim. iv. 85   
 in an English version) lay hold of that Rey. ii. of my heavenly (see Heb. iii.   
 for which I was also laid hold of (for xii. the allusion is to his appointment,   
 sense, compare 1 Cor. xiii. The time having been made directly in heaven, not   
 referred to when he was thus laid hold of by delegation on earth) calling (not as we   
 Christ, was his conversion : we need not, familiarly use the word,—‘ calling in life,”   
 as Chrysostom and others, press the image &e.—but to be kept to the act of his being   
 of the race, and regard him as. and called as an Apostle: q.d. ‘ prize conse-   
 overtaken) by Christ. 13.] Emphatic quent on the faithful carrying out of that   
 and atlectionate re-statement of the same, summons which I received from God in   
 but not merely so ;—he evidently alludes heaven’) of God (who was the caller: but   
 some whom he wishes to warn by his we must not think of Him, as Grotius and   
 example. Brethren, I (emphatic) do not others,—as the arbiter sitting above and   
 reckon myself (emphatic) to have laid summoning to the course,—for in these   
 but one thing (I do: there is nothing ex- last words the figure is dropped, and the   
 pressed in the original: we must not supply heavenly calling represents real matter of