12—18. PHILIPPIANS. 433   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Christ Jesus. 5 Let us Christ Jesus. 15 Let us then, as   
 therefore, as many as be many as be &perfect, "be thus ¢icorice   
 perfect, be thus minded: minded: and if in any thing ye >G-¥-10   
 and if in any thing ye be be otherwise minded, even this shall   
 otherwise minded, God God reveal unto you.   
 shall reveal even this theless, whereunto we have attained,   
 unto you. 16 Nevertheless, walk on Fby the same 16 !+ path. inom. xi.16,   
 whereto we have already W Brethren, ™be followers together 94".   
 attained, let us walk by of me, and mark them which are   
 the same rule, let us mind walking so as "ye have us for an ,, variously.   
 the same thing. \7 Bre-   
 thren, be together + 80 three   
 of me, and mark them which most ancient   
 walk so as ye have us for ensample. 18 For many walk, of MSS.: others   
 anensample. 18 (For many ‘Thess. 6,   
 walk, of whom I have told whom I often told you, and now tell nipe-y.s.   
 you often, and now tell you you even weeping, that they are   
 even weeping, that they are °the enemies of the cross of Christ: oga.1.7.8   
 the enemies of the cross of 13, ch. 16.   
 the thing, respecting which ye are other-   
 fact) in Christ Jesus (to what are these wise minded. 16.] Let not however   
 last words to be referred? Not to the this diversity, which some of you   
 pressing towards the mark: but to “ the yet await deeper revelations from God’s   
 heavenly calling of God”). Spirit, produce any dissension in your   
 15, 16.] Ewhortation to them to be una- Christian unity. Nevertheless (notwith-   
 nimous in following this his example. In standing that some of you, &c. as above),   
 order to understand this somewhat difficult far as we have attained (towards Christian   
 passage, we must remember (1) that the perfection: including both knowledge and   
 description of his own views and feelings practice, of both which he spoke above in   
 which he holds up for their imitation owncase), walk by thesame (path) (not, ‘let   
 (ver. 17) began with having no confidence us walk,’ as A. V.).—The exhortation refers   
 in the flesh (ver. 3), and has continued to to the onward advance of the Christian life   
 ver. 14, Also (2) that the description —go on together, each one in his place and   
 commencing with as many as be perfect, degree of advance, but all the same path,   
 is taken up again from ver. 3, “ For we 17—IV. 1.] Exhortation to follow his   
 ave the circumcision, who worship by the example (17): warning against the enemies   
 Spirit of God, and glory in Christ Jesus,” of the cross of Christ (18, 19): decla-   
 &c. These two considerations will keep us ration of the high privileges and hopes   
 from narrowing too much the exhortation, of Christians (20, 21), and affectionate   
 be thus minded, and from misunderstanding entreaty to stedfastness (iv. 1).   
 the perfection meant. 15.] As many 17.) Be imitators together (i.e. with   
 of us then (refers to ver. 3: see above) as one another: not imitators together with   
 are perfect (mature in Christian life— those mentioned below) of me, and observe   
 those described above, ver. 3), let us be of (for imitation) those who walk in such   
 this mind (viz. that described as enter- manner as ye have an example in us.   
 tained by himself, vv. 7—14): and if in 18.] For (reason for the foregoing   
 any thing ye be differently minded (it command in the form of warning against,   
 gives the meaning of diversity in a bad others who walk differently) many walk   
 sense. The difference referred to to (no need to supply thing, as   
 be that of too much self-esteem as to Chris- or “far otherwise :” the word walk stands   
 tian perfection : sce below), this also (as by itself here, and is defined afterwards),   
 well as the rest which he has revealed) whom I many times mentioned to you   
 will God reveal to you (i.e. the progress (viz. when I was with you), but now men-   
 of the Christian life, will find the true tion even weeping (“why weeping? Be-   
 knowledge of your own imperfection and cause the evil was growing, because these   
 of Christ’s all-sufficiency to you even were well worth his tears .. Paul   
 by God’s Spirit, Eph. i. ff). even weeps where others laugh and are wanton.   
 this must not be taken as representing the So full of sympathy is he; so does he bear   
 fact, that ye are otherwise minded, but is rf   
 Vou. I. y