434 PHILIPPIANS. Ti. 19—21.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 p2corzi.15. 19 Pwhose end is perdition, 4 whose Christ: 1 whose end is   
 8 God is their belly, and "their glory destruction, whose God is   
 is in their shame, who \* mind earthly their belly, and whose glory   
 20 For tour country is in is in their shame, who mind   
 28 s. the heavens; "from whence also we earthly things.) ?° For our   
 \*look for a Saviour, the Lord Jesus |yor tne Saviour, in heaven;   
 yr’, Christ: ®!¥who shall change the |from whence also we look   
 1 Th akin body of our humiliation, + [that it’   
 ‘Tit. 13. Jesus Christ : who shall   
 change our vile body, that   
 i 2. may be] conformed unto the body it may be fashioned like   
 + These unto his glorious body, ac-   
 our uss. of his glory, “according to the work- cording to the working   
 2Ephiae. ing of his power whereby he is able   
   
 all men in his heart.” Chrysostom), the is to be idiomatic English, the difference   
 enemies (the article designates the par- cannot well be expressed) in the heavens;   
 ticular class intended) the cross of Christ from whence also (additional particular,   
 (not of the doctrine of the Cross :—nor is following on heaven being our country)   
 there any reason to identify these with we wait for (expect till the event arrives)   
 those spoken of ver. 2. Not Judaistic but a Saviour (emphatic: therefore we cannot   
 Epicurean error, not obliquity of creed but “regard the things on earth,” because we   
 of practice, is here stigmatized. And so are waiting for One to deliver us from   
 Chrysostom,—‘\* There were some who pro- them: neither is our end perdition,   
 fessed indeed to be Christians, but were One is coming to rescue us from it. Or,   
 living in laxity and self-enjoyment: and as Saviour: but perhaps the other is pre-   
 this is contrary to Cross ”) : 19.] ferable, as being simpler), (viz.) the Lord   
 of whom perdition (everlasting, at the Jesus Christ: 21.] (describes the   
 coming of the Lord: see ch. i. 28) the method, in which this Saviour shall save   
 (fixed, certain) of whom their belly —a way utterly precluding owr making a   
 is the God, and their glory in their shame god of our body) who shall transform (see   
 (their glory is subjective——that which is 1 Cor. xv. 51 ff. The words assume, as   
 glory in the judgment of these men,—and St. Paul always does when speaking inci-   
 their shame objective,—that which isshame dentally, the persons in whose name he is   
 according to the reality of morals), who speaking, and among whom he includes   
 regard (it is not easy to give the original himself, surviving to witness the coming of   
 verb, in this by one word in English. the Lord. The change from the dust of   
 It betokens the whole aspect, the set of death in the resurrection, we may   
 thoughts and desires: “earthly things” accommodate the expression to it, was not   
 are the substratum of all their feelings) originally contemplated by it; witness the   
 things on earth (in opposition to the looking for Christ, and the body of our   
 above, compare Col. iii. ff.). 20.) For humiliation) the body of our humiliation   
 (I may well direct you to avoid those who (beware of the rendering “ owr vile body,”   
 regard the things on earth :—for—our by which most Commentators, and the   
 state and feelings are wholly alien from A, V., here enervate the Apostle’s fine and   
 theirs) our (emphatic) country (the state deep meaning. The ody is that object,   
 to which we belong, of which we by faith that material, in which our humiliation   
 are citizens; meaning the Kingdom of God, has place and is shown, by its suffering   
 the heavenly Jerusalem [Gal. iv. 26. Col. being degraded.—Christ once had such a   
 iii. 1ff.]. This objective meaning of the humiliation, and has passed through it to   
 word is better than the subjective one, glory—and He shall change us so as to be   
 ‘ our or, ‘our conversation,’ as like him.— Whereas the rendering ‘ vile   
 A. V., which rendering seems to want prece- body’ sinks all this, and makes the epi-   
 dent. Life is worse, supposing it justi- thet merely refer to that which is common   
 fiable, as the English reader the idea to all humanity by nature), (so as to be)   
 of eternal life, so misleading him) sub- conformed to the body of His glory (in   
 sists word is more solemn, as indicating which, as its object or material, His glory   
 priority and fixedness, merely is would has place and is displayed: again beware of   
 be: see ch. ii. But in a version, which the inadequate rendering “ his glorious