THE EPISTLE TO THE PHILIPPIANS.

THE STRUCTURE AS A WHOLE.

(Involution.)

C | 1. 27-2. 18. Exhortation, and Example of Christ.
D | 2. 19-24. The Example of Timothy.
D | 2. 25-30. The Example of Epaphroditus.
B | 4. 10-20. The Philippians' Solicitude for Paul.

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about a. d. 52-53 (Ap. 180), is recorded in Acts 16. He had as companions Silas and Timothy, and the use of the first personal pronoun, in v. 10 of that chapter, indicates that a fourth worker was with him. Probably Luke, the "beloved physician." Although we have no particular of later visits, yet Paul almost certainly was twice at Philippi subsequently (Acts 20. 1 and 4).

2. We infer that but few Jews would be at Philippi, there being no intimation of obstruction from them, and there was no synagogue there, unless, indeed, the "place of prayer" by the river-side refers to one. The believers had retained the fervency of their first love, and had sent once and again unto his need. The apostle's gratitude is shown repeatedly, and he greatly honours his Philippian "brethren, dearly beloved and longed for," by designating them "my joy and crown."

3. No one of Paul's Epistles is more elevated in character or more animating to believers. Nor, it may be added, one of better-defined frame, as will be seen from the complete Structure (above). Written from Rome towards the end of his imprisonment, probably in a. d. 62, the apostle's position was then one of waiting, for he was now close to the day for whose cause to be heard before the tribunal to which he had appealed. And most likely this necessitated a more rigid condition of imprisonment than when he dwelt, as at first, in his own hired house. But this, instead of hindering, had even furthered the preaching of Christ. Hence one cause for the tone of rejoicing throughout the Epistle. Like golden threads, "joy" and its kindred words run throughout Philippians, as "grace" does in Ephesians.

4. The city of Philippi, a Roman colony, was situated about eight miles inland from its port, Neapolis, the modern Kavalla. Not being a commercial centre, this may explain the paucity of Jews among the inhabitants. Philippi no longer exists, for although the nearest Turkish hamlet bears the ancient name in a corrupted form, it is not on the site of the old city.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.


A 1. 3--5. Thanksgiving.
B 6. 7. Confidence with reference to the Philippians.
A 8. 11. Prayer.
B 12--22. Confidence with reference to himself.

7 meet--just, or right. Ap. 191. 1.
13 greatly, long. Gr. epipho. See Rom. 1. 11.
14 bowels. Gr. splanchna. See 2 Cor. 6. 11.
15 Jesus Christ. The text reads Christ Jesus.
17 generally denoting a purpose, but here only the subject of the prayer.
21 That ye may, &c. = To (Ap. 104. vi) your proving, or trying. are excellent = differ. We are to test the things, and having found them to differ, must not join them together, but rightly divide them (2 Tim. 2. 15).
24 day of Christ. The same expression in 2. 12. Ap. 104. vi. and 13 Cor. 1. 5. 2 Thess. 2. 2, where see note.
14 glory. See p. 1511.

1. 12--26 (B, above). CONFIDENCE WITH REFERENCE TO HIMSELF.

B 1. 3--5. What Paul would have them know.
3 o. 1--16. Paul's rejoicing.
4 a. 18. What Paul knew.
5 b. 20--25. Christ magnified.
6 c. 25. Their rejoicing.
7 would, &c. = wish (Ap. 102. 0) you. understand. Ap. 132. II. things, &c. = things with reference to (Ap. 104. x. 2) me. fell out. Lit. come. furtherance. Gr. prosop. Here, v. 22,

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13 my bonds, &c. = "my bonds in relation to Christ"; i.e. that my being a prisoner is not on account of any crime, but solely for preaching the gospel.
are=have become.
manifest. See Ap. 106. 1. viii.
withal. Gr. prætorian. Cic. Matt. 27. 27, but Bishop Lightfoot gives good reasons why it could not at Rome be used of the palace, but must refer to the Praetorian guard. This accords with Acts 28. 30, in all, &c. = to all the rest (Ap. 124. 8), i.e. to the civilian population.
14 many = the majority.

also, &c. = of good will.
see. Gr. eudokia. See Rom. 10. 1.
16 preach. Ap. 121. 5.
without fear. See 1 Cor. 16. 10.

also, &c. = of good will.
see. Gr. eudokia. See Rom. 10. 1.

18 contention. Gr. erithêia. See Rom. 2. 8.
here. Gr. hagios. Only here, supposing=thinking. Only here, and Jas. 1. 7.
add...to. Gr. epiphorê. See Acts 19. 12, but the texts read "raise" (Ap. 178. II. 4).

pretext. See John 15. 21.
therein = in (Ap. 104. viii. this. No personal consideration prevented his rejoicing.

to me = to me for (Ap. 104. vii.)
supply. Gr. epiphorê. See Eph. 4. 16.
spirit. Ap. 101. II. 5. Cp. Rom. 8. 9. It was this that enabled Paul to suffer no personal considerations to weigh with him. He had the mind of Christ. Cp. 2. 5. 1 Cor. 2. 16.

earnest expectation. See Rom. 8. 19.
nothing. Gr. oudeis. 
ashamed. See 2 Cor. 10. 8.

20 that your rejoicing may be more abundant = in Jesus Christ = for me by my coming to you again.


gain. Gr. kevodes. Here. 3. 7. Tit. 1. 11. Not to Paul, but to Christ, as is clear from, v. 20. To Paul, life and death were of no account so long as the cause of Christ was advanced. His bonds had furthered the gospel, what might not his death do? Cp. 2. 17. 2 Cor. 7. 3.

life. Lit. to live (is my lot).
the result of my work. wot = declare. Gr. gnorrizô. Occ. twenty-four times. In classical Gr. to know or to make known, but in N.T. elsewhere transl. make known, curtily, declare, &c. See 4. 6. His will was surrendered to God, so he made no choice as to life or death for himself, but there was something he earnestly desired, which he states in the next verse.
See Acts 7. 67. 18. 5. betwixt = out of. Ap. 104. vii. While ek occ. 857 times, it is only transl. "be-twixt" here, and "between" in John 3. 25, where the meaning is that the question arose from John's disciples. In all other places ek is transl. "of", "out of", "from", &c., but in every case the context shows the idea conveyed is one of these two latter. Cp. notes on Matt. 27. 7. John 12. 2. Acts 19. 22. two = the two, i.e. living and dying. a desire = the desire. Gr. epithumia. Transl. "lust' thirty-one times; "concupiscence", "thrice", and "desire", thrice. Cp. Luke 22. 16. 1. Thess. 2. 17. to depart = for (Ap. 104. vii)
the return (Gr. analeu). Verb only here and Luke 12. 36; the noun, 2 Tim. 4. 6. The verb freq. transl. "return" in Apocrypha; also in chess. Gr. = to unloose, as of a ship weighing anchor. Then why? Clearly, either of the two above. Therefore it cannot mean "death"; but some event by which alone Paul could be with Christ, either the calling on high (see on 3. 11) or the resurrection from the dead, or being caught up alive of 1 Thess. 4. 14, 17.

confidence = being confident of this, as in v. 6.
continue with paramev. See J. Cor. 18. 6. Fig. Hendtadyne. Ap. 6.
27 Only let your conversation be as it becometh the gospel of Christ: for whether ye be circumcised, or uncircumcised, it is the inward part of the mind that is of the faith of the gospel;

28 And in nothing be ye guilty of unbecoming words towards your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For God shall justify in His own sight whom He hath sanctified unto Himself. Wherefore wait not on me, but wait on God: and I shall be quickened by the Spirit of life in the body. (Forasmuch as in the body shall I be absent from the flesh, then I will be present with the Lord by the Spirit.)

30 For the course of this life is fast coming to an end: while we look earnestly for the appearing of Christ, who will transform our lowliness of body into the likeness of His glory: according to the power which God has given us.

31 Therefore, let us not lose heart; but though our outward man suffer corruption, yet our inward man is renewed day by day.

32 For our light affliction is but for a moment; which worketh for us a far more exceeding and exceeding weight of glory,

33 And not only so, but also we ourselves, which suffer ourselves: being, as ye know, in this a great conflict of life and death. But if you take away the reproach of the church (for which we are reproached), I fear that you will be hindered of the Word.

34 But I was more than satisfied; I persecuted the church of God: and was the most blameless of the whole generation, being the greatest persecutor of the church of God.

35 But by the grace of God I am what I am; and His grace was not without effect, but the grace of God upon me was not in vain in the world.

36 And I am persuaded that I am not guilty of the Lord, because I have ministered unto God in the things that he has commanded us.
9 Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my absence, but now much more in my presence, work out your own salvation with fear and trembling.

13 For it is God Which worketh in you both to will and to do, of His good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you.

18 For the same cause also do I joy, and rejoice with me.

19 But I trust in the Lord that I shall also come shortly.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Wherefore I hope to send him shortly, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.


29 Jesus. Ap. 98. X.


31 Rom. 14. 11.

32 in heaven. Gr. epouranios. See Eph. 3. 10.

33 in earth. Gr. epiphanos. See 1 Cor. 15. 40 (terrestrial).

34 under the earth. Gr. katabothimos. Only here.

35 Cp. Prov. 15. 24. These are the dead who shall yet be raised to give glory to Him. Cp. Rev. 5. 13; and the angels and demons of the abyss. Luke 8. 31, Rev. 8. 11. And see Ps. 145.

36 Jesus Christ. Ap. 98. XI.

37 Lord. Ap. 98. VI. 1, 2, 2. B.


39 Father. Ap. 98. III.

40 beloved. Ap. 185. III.

41 presence. Gr. paradeisos. This and 1. 26 (coming) are the only oec. of paradeisos in the epistles written from Paul's prison at Rome. See Matt. 24. 3.

42 absence. Gr. apousia. Only here.


44 fear and trembling. See 1 Cor. 2. 2.

45 worketh. Gr. energo. Not the same as "work out" (as, 12, katergazomai (see Eph. 6. 12).


47 do - work. Gr. energo.


49 good pleasure. Gr. eudokia. See Rom. 10. 1.


51 be - Lit. become.


53 1 Thess. 3. 12. Heb. 8. 7.

54 harmless. Gr. okovos. See Rom. 16. 19.


56 without rebuke. Gr. amonitis. Only here and 2 Pet. 3. 11, but the texts read amones (as Eph. 1. 4).

57 Both words are akin to amennyos.


59 pervert. See Acts 18. 8.

60 nation - generation.


65 Holding forth. Gr. epecho. See Acts 8. 5.


68 that I may, &c. =for (Ap. 104. vi) rejoicing to me. Cp. 1 Thess. 2. 19, 20.

69 in vain. Gr. eis kenon. See Gal. 4. 11.

70 and if - even if (Ap. 118. 2). a.


74 For the same, &c. =In respect to the same thing do ye also joy.


28 supposed. Same word in v. 3 (esteem) and v. 6 (thought). to. Ap. 104. xv. 5.
you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, that he that ministered to my wants. 28 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

3 Because of the work of Christ he was nigh unto death, not regarding his life, to supply his lack of service toward me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he whereof he might trust in the flesh, 3 more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

3:9 The Example of Paul (Repeated Alternation).


3:4-5. Paul's example.


3:8. Paul's example.

3:9-10. The present walk and effect (Gr. en, v. 7) in Christ.


2. 4:1-2. Paul's example.


grieuous - irksome. Gr. obhros. See Rom. 12. 11.


7. 3. The present and true circumcision: in Christ.

8. 4. Paul's example.

9. 5. Paul's example.

3. 10. PHILIPPIANS. 4. 2.

10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;
11 If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, 3 count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;)
19 Whose end is destruction, whose god is his belly, and whose glory is in their shame, who mind earthly things.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Therefore, my brethren dearly beloved and longed for, my joy and crown, stand in the Lord, my dearly beloved.

1 J. 2 beseech Euodias, and beseech Synchyrie, that they be of the same mind in the Lord.

sufferings. Cp. 2 Cor. 1. 5-7. 1 Pet. 4. 13.
being made conformable. Gr. summorphoωμαι, only here. See v. 21.
of the dead. All the texts read, "the one from (Gr. ἐκ) the dead", making the expression emphatic. Ap. 189. 3.
The term resurrection of the dead (anastasis nekroν) is of frequent occurrence (Matt. 22. 30. Acts 17. 22; 23. 4. 1 Cor. 15. 12. 13. 21. 45. 2 Heb. 5. 2. &c.), and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5. 22. Acts 24. 15. Dan. 12. 2). Resurrection from the dead (anastasis) implies the resurrection of some, the former of these two classes, the others being left behind. See Luke 20. 34. Acts 4. 2. Paul had no doubt of attaining to this, as may be seen from 1 Thess. 4. 13-17, written some ten years before. The exanastasis must therefore mean a further selection of some before the anastasis of 1 Thess. 4. 14, and Paul was not sure yet of attaining to this. Perhaps he had the assurance when he wrote a Tim. 4. 7. It is noteworthy that there is no reference to any living ones being caught up, or any parousia of the Lord here, as in 1 Thess. 4. 15, 16. 12 as though... omitted. Omit. attained = received.
follow after. Same as v. 6 (persecuting), and v. 14 (press).
also. Read after "apprehended". am = was.
of by. Ap. 104. xviii. 1. 13 not. Many texts read "not yet".
reaching forth. Gr. epeklestēmaω. Only here.
press. Same as "follow after", v. 12.
mark. Gr. skopos. Only here.
prize. Gr. brabeion. Only here and 1 Cor. 9. 24.
high calling = the calling above, or on high (Gr. ho and, see John 8. 22). No shout, or voice of archangel or trumpet here, as in 1 Thess. 4. 16.
be thus minded = have this in mind. Gr. phronēω, as in vv. 16, 19.
be... minded. Same word.
16 wherefo = Ap. 104. vii) which (point).
attained = come, as Matt. 12. 28.
rule.
Lit. see 2 Cor. 10. 13, but the texts omit "rule", &c.
17 be. Lit. Become. followers together.
earthly. See 2. 10. 20 conversation. Gr. politēsma. Only here in N.T. It occurs in the Sept.
and in 2 Macc. 12. 7. The seat of the government of which we are citizens (Gr. politēs), and of which we have both rights and responsibilities. Cp. the verb, I. 27.
even = also. Gr. katatēsqoω. See 1 Cor. 4. 6. His glorious body = the body of His glory.
by power of humiliation (Gr. tōparisēma). See Acts 8. 30.
that it may be. The Gr. = fashioned like, to be. Gr. summorphoω, see Rom. 1. 29.
which of us for the Saviour'. Cp. 1 Cor. 15. 21. 28.
x. 2. working. Gr. energēs. See Eph. 1. 19.
Ap. 98. VI. 1. 2. B. 2 beseech. Ap. 134. I. 6. Euodias. This should be Euodia (fem., in the same min). Litt. mind (Gr. phronēω, as in 2. 2) the same thing.
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3 And I entreat thee also, true yokefellow, help those women which shared labour with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord always: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careless, but ye only.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewithal to be content.

12 I know how to beAbraham, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving; but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire that fruit that may abound unto your account.

18 But thanks be to God, which put the same thought into the heart of Paul.

19 For ye have known the grace of our Lord Jesus Christ, that he for your sakes suffered folly in the flesh.

20 Who, when I was gone out of Macedonia, preached the gospel untoiv

4. 17. THE PHILIPPIANS' SOLICITUDE FOR PAUL (Repeated Alteration).

10-20 (B. p. 1722).
THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

A | 1, 1, 2. EPISTOLARY AND SALUTATION.
B | 1, 1-5. REPORTS AND MESSAGES BY EPAPHRAH.
C | 1, 6-2, 7. PAUL’S SOLICITUDE FOR THE COLOSSIANS, AND PRAYER THAT THEY MIGHT ACKNOWLEDGE THE MYSTERY.
D | 2, 8-20. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING DIED WITH CHRIST.
D | 2, 1-1. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING RISEN WITH CHRIST.
C | 4, 2-6. PAUL’S SOLICITUDE FOR THEM, AND THEIR PRAYERS AS’ED CONCERNING HIS PREACHING THE MYSTERY.
B | 4, 7-20. REPORTS AND MESSAGES BY TYCHICUS AND ONESIMUS.
A | 4, 18-23. EPISTOLARY AND SALUTATION.

INTRODUCTORY NOTES.

1. Doctrine has more place than practice in the Epistle to the Colossians. There is a marked resemblance between it and the letter to the Ephesians, a prominent element of both, as well as of Philippians, being the apostle’s insistence upon the reality of our union with Christ, as having died and risen again in Him, and the necessity for “holding fast the Head” (2. 19).

2. Subject. Colossians, like Galatians, proclaims our freedom from the “elements”, or “rudiments”, of the world. What those elements are, is sufficiently explained by the term “ceremonialism”, the rites and ceremonies of religion as distinct from Christianity. Hence Paul’s earnest admonition against a return to such. Jewish or other, inasmuch as this is to deny our completeness and perfection in Christ. Practically, it is to say that He is not sufficient, that something more is needed to be added to Him, some ordinance is wanted to make us quite complete. But, as the apostle unfolds to us, we died with Christ, and, consequently, ordinances are of no use to dead persons. In this Epistle all practical holiness is shown to spring from the holding of true doctrine, i.e. our life is the outcome of our belief. Then, our standing being complete and perfect in Christ, we cannot grow in this standing, but we may grow in the knowledge, experience, and enjoyment of it.

3. The statement in 2. 1 indicates that, at the time of writing the Epistle, Paul had not yet visited Colossae, although commentators are divided on this point. Some believe that the apostle could not have missed out the city in one or other of his missionary journeys, although no mention is made in Acts. Others, referring to 1. 7, hold that Epaphras had been Paul’s deputy to bear the good news to his fellow-citizens, for he was a Colossian (4. 12).

4. Date. The Epistle was written towards the end of the apostle’s first imprisonment in Rome, about A.D. 63 (Ap. 150).

5. The Phrygian crr of Colossae was only a few miles from Laodicea, the importance of which gradually increased as the other city declined. Both so entirely disappeared that only in recent times were the sites discovered, and various ruins traced, by modern explorers.