

THE EPISTLE TO THE PHILIPPIANS.

THE STRUCTURE AS A WHOLE.

(Introversion.)

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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 particulars of later visits, yet Paul almost certainly was twice at Philippi subsequently (Acts 20. 1 and 6).

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 his 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** PAUL and °Timotheus, the °servants of
°Jesus Christ, to all the °saints °in °Christ
Jesus which are °at Philippi, °with the °bishops
and °deacons;
B A **2** °Grace be °unto you, and peace, °from °God
our °Father, and from the °Lord ¹Jesus Christ.
B A **3** I °thank my ²God °upon every remembrance
of you,
B **4** Always ¹in every °prayer of mine °for you
all making °request °with joy,
B **5** °For your fellowship °in the °gospel ²from
the first day until now;
B **6** °Being confident of this very thing, that
He Which hath °begun a good work ¹in you
will °perform it until the day of ¹Jesus Christ:
B **7** Even as it is °meet for °me to think this °of
you all, °because I have you ¹in my heart,
inasmuch as both ¹in my bonds, and ¹in the
°defence and °confirmation of the °gospel, ye
all are °partakers of my °grace.
A **8** For ²God is my °record, how °greatly I long
after you all ¹in the °bowels of °Jesus Christ.
A **9** And this I °pray, °that your °love may
abound yet more and more ¹in °knowledge and
in all °judgment;
A **10** °That ye may approve things that °are
excellent; °that ye may be °sincere and °with-
out offence °till the °day of °Christ;
A **11** °Being filled with the fruits of °righteous-
ness, which are °by ¹Jesus Christ, °unto the
°glory and praise of ²God.
B a **12** But I °would ye should °understand, bre-
thren, that the °things which happened unto
me have °fallen out rather ¹¹unto the °further-
ance of the °gospel;

1. 1 Timotheus. See 2 Cor. 1. 1.
servants. Ap. 190. I. 2.
Jesus Christ. Ap. 98. XI.
saints. See Acts 9. 13.
in. Ap. 104. viii.
Christ Jesus. Ap. 98. XII.
at. Ap. 104. viii. with. Ap. 104. xvi.
bishops. Gr. *episkopos*. See Acts 20. 28.
deacons. Ap. 190. I. 1. The only place where these
officers are mentioned together.
2 Grace. Ap. 184. I. 1.
unto=to. from. Ap. 104. iv.
God. Ap. 98. I. i. 1.
Father. Ap. 98. III.
Lord. Ap. 98. VI. i. β. 2. B.

1. 3-26 (B, p. 1772). PAUL'S CONCERN FOR THE
PHILIPPIANS. (*Alternation.*)

B | A | 3-5. Thanksgiving.
| B | 6, 7. Confidence with reference to the Philip-
| | pians.
| A | 8-11. Prayer.
| B | 12-26. Confidence with reference to himself.
3 thank. See Acts 27. 35.
upon. Ap. 104. ix. 2.
4 prayer. Ap. 134. II. 3.
for. Ap. 104. xvii. 1.
request. Same as "prayer", above.
with. Ap. 104. xi. 1.
5 For. Ap. 104. ix. 2.
in. Gr. *eis*. Ap. 104. vi.
gospel. Ap. 140.
6 Being confident. Lit. Trusting. Ap. 150. I. 2.
begun. Gr. *enarchomai*. Only here and Gal. 3. 3.
perform=complete. Gr. *epiteleo*. Ap. 125. 3. See
Luke 13. 32.
7 meet=just, or right. Ap. 191. 1.
me. Emph.
of. Ap. 104. xvii. 1.
because. Ap. 104. v. 2.
defence. Gr. *apologia*. See Acts 22. 1.

confirmation. Gr. *bebaisis*. Only here and Heb. 6. 18. A legal term for a guarantee. So used in the
Papyri. partakers, &c.=fellow-partakers with me of grace. partakers. Gr. *sunkoininos*. See Rom.
11. 17. grace. Ap. 184. I. 1. A bond which unites all who receive it. **8** record=witness. Cp.
Rom. 1. 9. greatly . . . long. Gr. *epipotho*. See Rom. 1. 11. bowels. Gr. *splanchna*. See 2 Cor.
6. 12. Jesus Christ. The texts read Christ Jesus. **9** pray. Ap. 134. I. 2. that. Gr. *hina*.
Generally denoting a purpose, but here only the subject of the prayer. love. Ap. 135. II. 1. know-
ledge. Ap. 132. II. ii. judgment. Ap. 177. 1. **10** 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). sincere. Gr. *eilikrinēs*.
Only here and 2 Pet. 3. 1. Cp. 1 Cor. 5. 8. without offence. Gr. *aproskopos*. See Acts 24. 16. till.
Ap. 104. vi. day of Christ. The same expression in 2. 16. Cp. v. 6 and 1 Cor. 1. 8; 5. 5. 2 Cor. 1. 14.
2 Thess. 2. 2, where see note. Christ. Ap. 98. IX. **11** Being filled=Having been filled. Ap. 125. 7.
righteousness. Ap. 191. 3. by. Ap. 104. v. 1 unto. Ap. 104. vi. glory. See p. 1511.

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

B | a | 12, 13. What Paul would have them know.
| b | 14-18-. Christ preached.
| c | -18. Paul's rejoicing.
| a | 19. What Paul knew.
| b | 20-25. Christ magnified.
| c | 26. Their rejoicing.

12 would, &c.=wish (Ap. 102. 3) you. understand. Ap. 132. I. ii. things, &c.=things with
reference to (Ap. 104. x. 2) me. fallen out. Lit. come. furtherance. Gr. *prokopē*. Here, v. 25,
and 1 Tim. 4. 15. Cp. Rom. 13. 12.

13 So that ° my bonds ¹ in ¹⁰ Christ ° are ° mani-
fest ¹ in all the ° palace, and ° in all other
places;

b 14 And ° many of the brethren ¹ in the ² Lord,
° waxing ⁶ confident by my bonds, are much more
bold to ° speak the ° word ° without fear.

15 ° Some indeed ° preach ¹⁰ Christ even ° of
envy and strife; and ° some ° also ° of ° good
will:

16 The one ° preach ¹⁰ Christ ° of ° contention,
° not ° sincerely, ° supposing to ° add ° affliction
to my bonds:

17 But the other ¹⁶ of ° love, ° knowing that I am
set ° for the ⁷ defence of the ⁵ gospel.

18 What then? ° notwithstanding, every way,
whether in ° pretence, or in truth, ¹⁰ Christ is
¹⁶ preached;

c and I ° therein do rejoice, yea, and will rejoice.

a 19 For I ¹⁷ know that this shall ° turn ° to my
salvation ° through your ⁴ prayer, and the
° supply of the ° Spirit of ¹ Jesus Christ,

b 20 ° According to my ° earnest expectation
and my hope, that ¹ in ° nothing I shall be
° ashamed, but *that* ° with all ° boldness, as
always, so now also ¹⁰ Christ shall be magnified
¹ in my body, whether *it be* ¹¹ by ° life, or ¹¹ by
death.

21 For to ° me to ° live *is* ¹⁰ Christ, and to die
is ° gain.

22 But ° if ° I live ¹ in the flesh, ° this *is* the
° fruit of my labour: yet what I shall choose I
° wot ¹⁶ not.

23 For I ° am in a strait ° betwixt ° two, having
° a desire ° to ° depart, and to be ¹ with ¹⁰ Christ;
which is ° far better:

24 Nevertheless to ° abide ¹ in the flesh *is* more
needful ° for you.

25 And ° having this confidence, I ¹⁷ know that
I shall ° abide and ° continue with you all, ¹⁷ for
your ¹² furtherance and ° joy of ° faith;

c 26 ° That your ° rejoicing may be more abun-
dant ¹ in ⁸ Jesus Christ ° for me ¹¹ by my coming
° to you again.

13 my bonds, &c. = "my bonds in relation to
Christ"; i. e. that my being a prisoner is not on ac-
count of any crime, but solely for preaching the gospel.
are = have become.

manifest. See Ap. 106. I. viii.

palace. Gr. *praitōrion*. Cp. 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 Prætorian
guard. This accords with Acts 28. 30.

in all, &c. = to all the rest (Ap. 124. 3), i. e. to the
civilian population.

14 many = the majority.

waxing confident = having become confident. See
v. 6; "in the Lord" belongs to "confident", not to
"brethren". Cp. 2. 24. Rom. 14. 14. Gal. 5. 10.
2 Thess. 3. 4.

speak. Ap. 121. 7.

word. Ap. 121. 10. The texts add "of God".

without fear. See 1 Cor. 16. 10.

15 Some. Ap. 124. 4. preach. Ap. 121. 1.

of = through. Ap. 104. v. 2.

also, &c. = of good will also.

good will. Gr. *eudokia*. See Rom. 10. 1.

16 preach. Ap. 121. 5.

of. Ap. 104. vii.

contention. Gr. *eritheia*. See Rom. 2. 8.

not. Ap. 105. I.

sincerely = of pure motive. Gr. *hagnōs*. Only here.

supposing = thinking. Only here, and Jas. 1. 7.

add . . . to. Gr. *epipherō*. See Acts 19. 12, but the
texts read "raise" (Ap. 178. II. 4).

affliction. Gr. *thlipsis*. See Acts 7. 10.

17 knowing. Ap. 132. I. i.

for. Ap. 104. vi.

18 notwithstanding = except. Gr. *plēn*. There is
an ellipsis here. "What shall we say then? Nothing,
except that." See Ap. 6, *Affirmation*.

pretence. See John 15. 22.

therein = in (Ap. 104. viii) this. No personal con-
sideration prevented his rejoicing.

19 turn = turn out. See Luke 21. 13.

to my = to me for (Ap. 104. vi).

through. Ap. 104. v. 1.

supply. Gr. *epichorēgia*. 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.

20 According to. Ap. 104. x. 2.

earnest expectation. See Rom. 8. 19.

nothing. Gr. *oudeis*.

ashamed. See 2 Cor. 10. 8.

with. Ap. 104. viii. boldness. Gr. *parrhēsia*. See John 7. 4. life. Ap. 170. 1. 21 me.

Emph. live. Cp. Ap. 170. 1. gain. Gr. *kerdos*. 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.

22 if. Ap. 118. 2. a. I live. Lit. to live (is my lot). this. I. e. gain to Christ. fruit, &c. I. e.
the result of my work. wot = declare. Gr. *gnōrizō*. Occ. twenty-four times. In classical Gr. to know
or to make known, but in N.T. elsewhere transl. make known, certify, 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 ear-
nestly desired, which he states in the next verse.

See Acts 7. 57. 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 dis-
ciples. 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. 3. Acts 19. 25. 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. 15. 1 Thess. 2. 17. to depart = for (Ap. 104. vi)
the return (Gr. *analuō*. Verb only here and Luke 12. 36; the noun 2 Tim. 4. 6. The verb freq. transl.
"return" in Apocrypha; also in class. Gr. = to unloose, as of a ship weighing anchor). far better.

All the texts read "for it is very far better". Than what? Clearly, than either of the two above. There-
fore 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. 16, 17.

24 abide. Gr. *epimēnō*. See Acts 10. 48. for = on account of. Ap. 104. v. 2. 25 having this
confidence = being confident of this, as in v. 6. abide. Gr. *menō*. See p. 1511. continue with.

Gr. *sumparamenō*. Only here, but the texts read *paramenō*. See 1 Cor. 16. 6. Fig. *Hendiadys*. Ap. 6.
joy. Cp. Rom. 15. 13. faith = the faith. Ap. 150. II. 1. 26 rejoicing. Gr. *kauchēma*. See Rom.

4. 2. for = in. Ap. 104. viii. to. Ap. 104. xv. 3.

C C

27 Only °let your conversation be °as it becometh the °gospel of °Christ: °that whether I come and °see you, or else be absent, I may hear °of °your affairs, that ye °stand fast °in one °spirit, with one °mind °striving together for °the °faith of the °gospel;

28 And °in °nothing °terrified °by your adversaries: which is to them an °evident token of °perdition, but to you of °salvation, and that of °God.

29 For °unto you it °is given °in the behalf of °Christ, °not only to °believe on Him, but °also to suffer °for His sake;

30 Having the same °conflict which °ye °saw °in me, and now hear to be °in me.

2 °If there be therefore any °consolation °in °Christ, °if any °comfort of °love, °if any fellowship of the °Spirit, °if any °bowels and °mercies,

2 °Fulfil ye my joy, °that ye °be likeminded, having the same °love, °being °of one accord, °of one mind.

3 Let °nothing be done °through °strife or °vainglory; but °in °lowliness of mind °let each esteem other °better than themselves.

4 Look °not °every man on his own things, but °every man °also on the things of °others.

D

5 °Let this mind be °in °you, which was °also °in °Christ Jesus:

6 Who, °being °in the °form of °God, °thought it °not °robbery °to be equal with °God:

7 But °made Himself of no reputation, °and took upon Him the °form of a °servant, and °was made °in the °likeness of °men:

8 And being found in °fashion as a °man, He °humbled Himself, °and became °obedient °unto death, even the death of the °cross.

1. 27—2. 18 (C, p. 1772). EXHORTATION AND EXAMPLE OF CHRIST. (*Introversion*.)

C | C | 1. 27—2. 4. Exhortation.

D | 2. 5—8. Christ's Humiliation.

D | 2. 9—11. Christ's Exaltation.

C | 2. 12—18. Exhortation.

27 let, &c. = exercise your citizenship, or behave as citizens. Gr. *politeuomai*. Elsewhere only in Acts 23. 1. See also 2 Macc. 6. 1; 11. 25. In all cases it means to live according to certain rules and obligations, e.g. as a Jew, "according to the law and customs". Here, those of heavenly citizenship (cp. 3. 20).

as it becometh = worthily of. see. Ap. 133. I. 1. of your affairs = the things concerning (Ap. 104. xiii. 1) you.

stand fast. Gr. *stēkō*. See 1 Cor. 16. 13.

spirit. Ap. 101. II. 8.

mind. Ap. 110. V. 3.

striving together. Gr. *sunathlēō*. Only here and 4. 3. Cp. 2 Tim. 2. 5.

the faith, i. e. the substance of things believed.

28 nothing. A double negative. Gr. *mē mēdeis*. Ap. 105. II.

terrified. Gr. *pturomai*. Only here.

by. Ap. 104. xviii. 1.

evident token. Gr. *endeixis*. See Rom. 3. 25.

perdition = destruction. See John 17. 12.

salvation. See v. 19. Cp. Heb. 11. 7.

of. Ap. 104. iv.

29 is given = was granted. Ap. 184. II. 1.

in the behalf of. Ap. 104. xvii. 1.

believe on. Ap. 150. I. 1. v. (i).

also, &c. = to suffer for (Ap. 104. xvii. 1) His sake also. Cp. Acts 9. 16.

30 conflict. Gr. *agōn*. Here, Col. 2. 1. 1 Thess. 2. 2. 1 Tim. 6. 12. 2 Tim. 4. 7. Heb. 12. 1.

ye saw. See Acts 16. 19—24. 1 Thess. 2. 2.

2. 1 If. Ap. 118. 2. a.

consolation. Gr. *paraklēsis*. See Luke 6. 24. See Ap. 134. I. 6.

in. Ap. 104. viii.

Christ. Ap. 98. IX.

comfort. Or, stimulating force, incentive. Gr. *paramuthion*. Only here. Cp. 1 Cor. 14. 3. John 11. 19. love. Ap. 135. II. 1. Spirit. Ap. 101. II. 8. There is no article, and the whole context is an exhortation to being of one mind. Cp. 1. 27. bowels. See 1. 8. mercies. Gr. *oiktirmos*. See Rom. 12. 1.

2 Fulfil = Complete. Ap. 125. 7. that = in order that. Gr. *hina*. be likeminded = mind, or think the same thing. Gr. *phronēō*. of one accord. Gr. *sumpsuchos*. Only here. of one mind = mind-

ing (Gr. *phronēō*, as above) the one thing. 3 nothing. Gr. *mēdeis*. through = according to. Ap. 104. x. 2. strife. Gr. *eritheia*. See 1. 16. vainglory. Gr. *kenodocia*. Only here. in = by.

No prep. Dat. case. lowliness of mind. Gr. *tapeinophrosunē*. See Acts 20. 19. let each, &c. = reckoning one another. better. Gr. *huperechō*. See Rom. 13. 1. 4 Look. Gr. *skopeō*. See Luke 11. 36.

not. Ap. 105. II. every man = each one. also, &c. = on the things of others also. others. Ap. 124. 2. 5 Let, &c. Lit. Mind, or think, this. Gr. *phronēō*, as in v. 2. you = yourselves, i. e. your hearts. also, &c. = in Christ Jesus also. Christ Jesus. Ap. 98. XII. 6 being = subsisting, or being essentially. Gr. *huparchō*. See Luke 9. 48. form = the essential form, including all the qualities which can be made visible to the eye. Gr. *morphē*. Only here, v. 7, and Mark 16. 12. God. Ap. 98. I. i. 1.

thought = reckoned. Same word as "esteem", v. 3. not. Ap. 105. I. robbery = an act of robbery, or a usurpation. to be equal = the being on an equality. 7 made Himself of no reputation = emptied Himself. Gr. *kenōō*. See Rom. 4. 14. Of what He divested Himself is not stated, but Geo.

Herbert's words, "He laid His glory by", i. e. the outward attributes of Deity, well suggest the meaning here. It is assumed by some that when taking the form of a bondservant, He not only divested Himself of His Divine powers, but became as His fellows, and limited Himself (or *was limited*) to the knowledge and "mental status" of the age in which He lived. In support of this Luke 2. 52 and Mark 13. 32 are adduced, but neither affords any warrant whatever for such assumption. The Lord's wisdom and knowledge were astonishing to the Rabbis (Luke 2. 47). He came only to accomplish the work the Father gave Him to do (John 17. 4), so He only spoke the words the Father gave Him (John 3. 34; 7. 16; 8. 28; 12. 49, 50; 14. 10, 24; 17. 8, 14). His perfect obedience (as far as death, v. 8) was shown in that He did and said only what was appointed Him to do and say, not His own will, but the will of Him that sent Him (Heb. 10. 5—7) and took, &c. = having taken. servant. Ap. 190. I. 2. was made. Lit. becoming. likeness

Gr. *homoiōma*. See Rom. 1. 23. men. Ap. 123. 1. 8 fashion. Gr. *schēma*. Only here and 1 Cor. 7. 31. The noun *morphē* occ. thrice and is used only of the Lord; here (vv. 6, 7), and Mark 16. 12: *schēma* occ. only here and 1 Cor. 7. 31, as above. For their compounds see the Notes. humbled. Gr. *tapeinōō*.

See 2 Cor. 11. 7. and became. Lit. becoming. obedient. Gr. *hupēkoos*. See Acts 7. 39. unto = as far as. cross. That death, the shame of which made it such a stumbling-block to the Jews. Cp. Heb. 12. 2. The seven successive steps of the Lord's humiliation illustrate the Fig. *Catabasis*. Ap. 6. The seven steps upward in His glorification are given in vv. 9—11.

D 9 Wherefore ° God also ° hath ° highly exalted Him, and ° given Him ° a name which is ° above every name:

10 2 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.

C 12 Wherefore, my ° beloved, as ye have always obeyed, ° not as 1 in my ° presence only, but now much more 1 in my ° absence, work out your own salvation ° with ° fear and trembling.

13 For it is ° God Which ° worketh 1 in you both to ° will and to ° do, ° of *His* ° good pleasure.

14 Do all things without ° murmurings and disputings:

15 2 That ye may ° be ° blameless and ° harmless, the ° sons of ° God, ° without rebuke, 1 in the midst of a ° crooked and ° perverse ° nation, ° among whom ye ° shine as ° lights 1 in the ° world;

16 ° Holding forth the ° word of ° life; ° that 3 may rejoice ° in the day of 1 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 all.

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

D E 19 But I ° trust 1 in the 11 Lord 10 Jesus to ° send Timotheus ° shortly ° unto you, 2 that 3 also may ° be of good comfort, when I ° know ° your state.

F 20 For I have ° no man ° likeminded, who will ° naturally care for 19 your state.

21 For all seek their own, ° not the things which are 11 Jesus Christ's.

F 22 But ye 19 know the ° proof of him, that, as a 16 son with the father, he ° hath ° served ° with me 16 in the ° gospel.

23 3im therefore I ° hope to 19 send ° presently, so soon as I shall ° see ° how it will go with me.

E 24 But I ° trust 1 in the 11 Lord that I also myself shall come 19 shortly.

D G 25 Yet I ° supposed it necessary to 19 send ° to

9 hath. Omit.

highly exalted. Gr. *hyperupsōō*. Only here. Cp. John 12. 32. given=gave. Ap. 184. II. 1.

a. The texts read the. above. Ap. 104. xvii. 2.

10 at=in. Ap. 104. viii.

Jesus. Ap. 98. X.

bow. Gr. *kamptō*. See Rom. 11. 4. Cp. Isa. 45. 23. Rom. 14. 11.

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

in earth. Gr. *epigeios*. See 1 Cor. 15. 40 (terrestrial).

under the earth. Gr. *katachthonios*. Only here.

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. 9. 11. And see Ps. 148.

11 Jesus Christ. Ap. 98. XI.

Lord. Ap. 98. VI. i. B. 2. B.

to. Ap. 104. vi. Father. Ap. 98. III.

12 beloved. Ap. 135. III.

presence. Gr. *parousia*. This and 1. 26 (coming) are

the only occ. of *parousia* in the epistles written from

Paul's prison at Rome. See Matt. 24. 3.

absence. Gr. *apousia*. Only here.

with. Ap. 104. xi. 1.

fear and trembling. See 1 Cor. 2. 3.

13 worketh. Gr. *energeō*. Not the same as "work

out" (v. 12), *katergazomai* (see Eph. 6. 13).

will. Ap. 102. 1.

do=work. Gr. *energeō*.

of. Ap. 104. xvii. 1.

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

14 murmurings. Gr. *gongusmos*. See Acts 6. 1.

15 be. Lit. become.

blameless. Gr. *amemptos*. Only here; 3. 6. Luke 1. 6.

1 Thess. 3. 13. Heb. 8. 7.

harmless. Gr. *akeraios*. See Rom. 16. 19.

sons. Ap. 108. i.

without rebuke. Gr. *amōmētos*. Only here and

2 Pet. 3. 14, but the texts read *amōmos* (as Eph. 1. 4).

Both words are akin to *amemptos*.

crooked. Gr. *skolios*. See Acts 2. 40.

perverse. See Acts 13. 8.

nation=generation.

among. Ap. 104. viii. 2.

shine=appear. Ap. 106. I. i.

lights. Ap. 130. 2.

world. Ap. 129. 1. Cp. Matt. 5. 14.

16 Holding forth. Gr. *epechō*. See Acts 3. 5.

word. Ap. 121. 10.

life. Ap. 170. 1.

that 3 may, &c.=for (Ap. 104. vi) rejoicing to me.

Cp. 1 Thess. 2. 19, 20.

in. Ap. 104. vi.

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

17 and if=even if (Ap. 118. 2. a).

offered=poured out (as a drink offering). Gr. *spendomai*. Only here and 2 Tim. 4. 6. upon. Ap. 104. ix. 2. service. Ap. 190. II. 4. faith. Ap. 150. II. 1. 18 For the same, &c.=In respect to the same thing do ye also joy.

2. 19-24 (D, p. 1772). THE EXAMPLE OF TIMOTHY. (Introversion.)

D | **E** | 19. Paul's hope to send Timothy.

| **F** | 20, 21. Reason. None like him.

| **F** | 22, 23. Proof from experience.

| **E** | 24. Paul's trust to come himself.

19 trust=hope. Gr. *elpizō*. send. Ap. 174. 4. shortly=quickly. unto=to. be, &c. Gr. *eupsuchēō*. Only here. know. Ap. 132. I. ii. your state=the things concerning (Ap. 104. xiii. 1) you.

20 no man=no one. Gr. *oudeis*. likeminded=of equal mind. Gr. *isopsuchos*. Only here. naturally.

Gr. *gnēsios*. Only here. Cp. 4. 3. 1 Tim. 1. 2. 22 proof. Gr. *dokimē*. See Rom. 5. 4. hath. Omit.

served. Ap. 190. III. 2. with. Ap. 104. xvi. gospel. Ap. 140. 23 hope. As trust, v. 19.

presently=forthwith. see. Gr. *apeidon*, used as aorist of *aphorāō*. Ap. 133. I. 9. how... me=

the things concerning me, as vv. 19, 20. 24 trust. Ap. 150. I. 2.

2. 25-30 (D, p. 1772). THE EXAMPLE OF EPAPHRODITUS. (Alternation.)

D | **G** | 25. His character.

| **H** | 26, 27. His desire to see them.

| **G** | 28, 29. His mission.

| **H** | 30. Commendation of him.

25 supposed. Same word in v. 3 (esteem) and v. 6 (thought). to. Ap. 104. xv. 3.

you °Epaphroditus, my brother, and °companion in labour, and °fellow-soldier, but your °messenger, and °he that ministered to my °wants.

H 26 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.

G 28 I °sent him therefore the more °carefully, °that, when ye °see him again, ye may rejoice, and that I may be the °less sorrowful.

29 Receive him therefore °in the °Lord °with all gladness; and hold such °in reputation:

H 30 Because °for the work of °Christ he °was nigh unto death, °not regarding his °life, °to °supply your lack of °service °toward me.

CJ 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. °Beware of dogs, °beware of °evil workers, °beware of the °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.

K 4 Though °I might also have confidence °in the flesh. °If °any °other man thinketh °that he hath whereof he might °trust °in the flesh, I 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: °for Whom I have °suffered the loss of all things, and do °count them °but dung, °that I may °win °Christ,

9 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 the circumcision. I. e. the true circumcision. *peritomē*. worship. Ap. 137. 4, and 190. III. 5. of *Theō*, making it dependent upon *pneumatī*, and reading, "worship by the spirit of God", i. e. the new nature. Ap. 101. II. 5. Cp. Rom. 8. 9. and rejoice = rejoicing, or glorying. Christ Jesus. Ap. 98. XII. have, &c. = not (Ap. 105. I) trusting (Ap. 150. I. 2). 4 I might, &c. = having myself confidence (Ap. 150. II. 2) in the flesh also. Here Paul takes the Judaizers on their own ground. If. Ap. 118. 2. a. any other man = any (Ap. 123. 3) other (Ap. 124. 1). that . . . trust. Lit. to have confidence. trust. Ap. 150. I. 2. 5 Circumcised = In circumcision, as in v. 3. of. Ap. 104. vii. stock. Gr. *genos*. 1 Cor. 12. 10 (kind). Gal. 1. 14 (nation). the Hebrews. Omit "the". He refers to his parents, both Hebrews. as touching = according to. Ap. 104. x. 2. Pharisee. Ap. 120. II. 6 Concerning, touching. Ap. 104. x. 2. church. Ap. 186. righteousness. Ap. 191. 3. blameless = found blameless, i. e. before men. Cp. Acts 24. 20. 7 gain. Gr. *kerdos*. See 1. 21. Note the seven gains in vv. 5, 6. counted. Same as "esteem", 2. 3. loss. Gr. *zēmia*. See Acts 27. 10. for. Ap. 104. v. 2. Christ. Ap. 98. IX. 8 excellency = excelling. Gr. *huperechō*. See 2. 3. knowledge. Ap. 132. II. i. Lord. Ap. 98. VI. i. β. 2. A. suffered, &c. Gr. *zēmiōs*. See 1 Cor. 3. 15. but dung = to be dung. Gr. *skubalon*. Only here. that = in order that. Gr. *hina*. win = gain. *kerdainō*. Occ. sixteen times, transl. gain except here, and 1 Pet. 3. 1. First occ. Matt. 16. 26. 9 not. Ap. 105. II. mine own, &c. = any . . . of mine. through. Ap. 104. v. 1. the faith of Christ = Christ's faith. See Heb. 12. 2. faith. Ap. 150. II. 1. by. Ap. 104. ix. 2.

Epaphroditus. See 4. 18.

companion in labour. Gr. *sunergos*, fellowlabourer, as 4. 3; &c.

fellow-soldier. Gr. *sustratiōtēs*. Only here and Philem. 2.

messenger = apostle. Ap. 189.

he that ministered = minister. Ap. 190. I. 4.

wants. See 4. 16 (necessity), 19 (need).

26 longed = was longing. Gr. *epipothēō*, as 1. 8. full of heaviness. Gr. *adēmoneō*. Only here; Matt. 26. 37. Mark 14. 33.

27 nigh. Gr. *paraplēsion*. Only here.

unto = to.

lest = in order that (Gr. *hina*) not (Ap. 105. II).

upon. Ap. 104. ix. 3.

28 carefully = diligently.

see. Ap. 133. I. 1.

less sorrowful = more free from grief. Gr. *alupteros*. Only here.

29 in reputation = as honourable, or esteemed. Gr. *entimos*. Here, Luke 7. 2; 14. 8. 1 Pet. 2. 4, 6.

30 for. Ap. 104. v. 2.

was = drew.

not regarding = disregarding. Gr. *parabouleuomai*. The texts read *parabouleuomai*, to expose to danger.

life. Ap. 110. III. 1.

to = that (Gr. *hina*) he might.

supply = fill up. Gr. *anaplēroō*. See 1 Cor. 14. 16. Cp. Ap. 125. 7.

service. Ap. 190. II. 4.

toward. Ap. 104. xv. 3. Paul's joy at their kind ministrations lacked one thing, their personal presence. This Epaphroditus, their messenger, supplied.

3. 1-4. 9 (C, p. 1772). THE EXAMPLE OF PAUL. (Repeated Alternation.)

C J¹ | 3. 1-3. The present and true circumcision: in Christ.

K¹ | 3. 4-14. Paul's example.

J² | 3. 15, 16. The present and perfect standard: completeness in Christ.

K² | 3. 17-21. Paul's example.

J³ | 4. 1-8. The present walk and effect (Gr. *en*, v. 7): in Christ.

K³ | 4. 9. Paul's example.

3. 1 in. Ap. 104. viii.

Lord. Ap. 98. VI. i. β. 2. B.

not. Ap. 105. I.

grievous = irksome. Gr. *oknēros*. See Rom. 12. 11.

safe. Gr. *asphalēs*. See Acts 21. 34.

2 Beware. Ap. 133. I. 5.

evil. Ap. 128. III. 2.

concision. Gr. *katatomē*. Only here. The verb *katatēmnō* occ. in the Sept. of heathen mutilations. Lev. 21. 5. 1 Kings 18. 28. Paul regards the circumcision of the Judaizers as a mere ordinance, no better than a heathen one. Cp. Rom. 2. 25-29. 1 Cor. 7. 19. Gal. 5. 6; 6. 15.

Gr. *peritomē*. Note the *Paronomasia* (Ap. 6), *katatomē*, God. Ap. 98. I. i. 1. All the texts have *Theou*, instead

and reading, "worship by the spirit of God", i. e. the new nature. Ap. 101. II. 5. Cp. Rom. 8. 9. and rejoice = rejoicing, or glorying. Christ Jesus. Ap. 98. XII. have, &c. = not (Ap. 105. I) trusting (Ap. 150. I. 2). 4 I might, &c. = having myself confidence (Ap. 150. II. 2) in the flesh also. Here Paul takes the Judaizers on their own ground. If. Ap. 118. 2. a.

any other man = any (Ap. 123. 3) other (Ap. 124. 1). that . . . trust. Lit. to have confidence. trust. Ap. 150. I. 2. 5 Circumcised = In circumcision, as in v. 3. of. Ap. 104. vii. stock. Gr. *genos*. 1 Cor. 12. 10 (kind). Gal. 1. 14 (nation). the Hebrews. Omit "the". He refers to his parents, both Hebrews. as touching = according to. Ap. 104. x. 2. Pharisee. Ap. 120. II. 6 Concerning,

touching. Ap. 104. x. 2. church. Ap. 186. righteousness. Ap. 191. 3. blameless = found blameless, i. e. before men. Cp. Acts 24. 20. 7 gain. Gr. *kerdos*. See 1. 21. Note the seven gains in vv. 5, 6. counted. Same as "esteem", 2. 3. loss. Gr. *zēmia*. See Acts 27. 10. for. Ap. 104. v. 2. Christ. Ap. 98. IX. 8 excellency = excelling. Gr. *huperechō*. See 2. 3. knowledge. Ap. 132. II. i. Lord. Ap. 98. VI. i. β. 2. A. suffered, &c. Gr. *zēmiōs*. See 1 Cor. 3. 15. but dung = to be dung. Gr. *skubalon*. Only here. that = in order that. Gr. *hina*. win = gain. *kerdainō*. Occ. sixteen times, transl. gain except here, and 1 Pet. 3. 1. First occ. Matt. 16. 26. 9 not. Ap. 105. II. mine own, &c. = any . . . of mine. through. Ap. 104. v. 1. the faith of Christ = Christ's faith. See Heb. 12. 2. faith. Ap. 150. II. 1. by. Ap. 104. ix. 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 ¹ Not ° as though I ° had already ° attained, either were already ° perfect ; but I ° follow after, ¹¹ if that I may ° apprehend that ° for which ° also I ° am ° apprehended ° of ³ Christ Jesus.

13 Brethren, I count ° not myself to have ¹² 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 ³ God ¹ in ³ Christ Jesus.

J² 15 Let us therefore, as many as be ° perfect, ° be thus minded : and ° if in any thing ye ° be ° otherwise minded, ³ God shall ° reveal ° even this ¹⁰ unto you.

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

K² 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 ⁷ Christ* :

19 Whose ° end is ° destruction, whose ° god is their ° belly, and whose glory is ¹ in their shame, who mind ° earthly things.)

20 For our ° conversation ° is ¹ in ° heaven ; ° from ° whence ° also we ° look for the Saviour, the ¹ Lord ° Jesus Christ :

21 Who shall ° change our ° vile body, ° that it may be ° fashioned like ¹⁰ unto ° His glorious body, ° according to the ° working ° whereby He is able even to ° subdue all things ¹⁰ unto Himself.

J³ 4 Therefore, my brethren ° dearly beloved and ° longed for, ° my joy and crown, so ° stand fast ° in the ° Lord, *my* ° dearly beloved. 2 I ° beseech ° Euodias, and ° beseech Syntyche, that they ° be of the same mind ¹ in the ¹ Lord.

10 know. Ap. 132. I. ii. power. Ap. 172. 1. resurrection. Ap. 178. II. 1. sufferings. Cp. 2 Cor. 1. 5-7. 1 Pet. 4. 13. being made conformable. Gr. *summorphomai*. Only here. See v. 21. unto = to.

11 If. Ap. 118. 2. c. by any means. As Acts 27. 12. attain. Gr. *katantaō*. See Acts 16. 1. unto. Ap. 104. vi. resurrection = out-resurrection. Ap. 178. II. 2. Only here.

of the dead. All the texts read, "the one from (Gr. *ek*) the dead", making the expression emphatic. Ap. 189. 3. The term resurrection of the dead (*anastasis nekron*) is of frequent occurrence (Matt. 22. 31. Acts 17. 32 ; 23. 6. 1 Cor. 15. 12, 13, 21, 42. Heb. 6. 2, &c.), and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5. 29. Acts 24. 15. Dan. 12. 2). Resurrection *from* the dead (*ek nekron*) implies the resurrection of *some*, the former of these two classes, the others being left behind. See Luke 20. 35. Acts 4. 2. Paul had no doubt of attaining to this, as may be seen from 1 Thess. 4. 15-17, written some ten years before. The *ecanastasis* must therefore mean a further selection of some before the *anastasis* of 1 Thess. 4. 14, and Paul was not yet sure of attaining to this. Perhaps he had the assurance when he wrote 2 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. 16, 18.

12 as though = that. had. Omit. attained = received. perfect = perfected. Ap. 125. 2. follow after. Same as v. 6 (persecuting), and v. 14 (press).

apprehend. Gr. *katalambanō*. See John 1. 5. Eph. 3. 18. The Gr. adds "also". for. Ap. 104. ix. 2. also. Read after "apprehended". am = was. of = by. Ap. 104. xviii. 1.

13 not. Many texts read "not yet". reaching forth. Gr. *epekteinomai*. Only here. 14 press. Same as "follow after", v. 12. toward. Ap. 104. x. 2. mark. Gr. *skopos*. Only here.

for. Ap. 104. ix. 3, but the texts read *eis* (Ap. 104. vi). prize. Gr. *brabeion*. Only here and 1 Cor. 9. 24. high calling = the calling above, or on high (Gr. *anō*, see John 8. 23). No shout, or voice of archangel or trumpet here, as in 1 Thess. 4. 16.

15 perfect. Ap. 125. 1. be thus minded = have this in mind. Gr. *phroneō*, as in vv. 16, 19.

be . . . minded. Same word. otherwise. Gr. *heterōs*. Only used thus here. Cp. Ap. 124. 2.

reveal. Ap. 106. I. ix. attained = come, as Matt. 12. 28. rule. 17 be. Lit. become. followers together. Lit. fellow-imitators. Gr. *summimētēs*. Only here. mark. Gr. *skopeō*. See Luke 11. 35. ensample. Gr. *typos*, pattern.

18, 19. These verses form a *Parembolē*, Ap. 6. 19 end. Cp. Rom. 6. 21. 2 Cor. 11. 15. Heb. 6. 8. destruction. Same as "perdition", 1. 28. god. Ap. 98. I. i. 5. belly. Cp. Rom. 16. 18. earthly. See 2. 10. 20 conversation. Gr. *politeuma*. Only here in N.T. It occ. 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, 1. 27. is = exists even now. Gr. *huparchō*. See Luke 9. 48. heaven = heavens. See Matt. 6. 9, 10. from. Ap. 104. vii. whence = which, sing., referring to *politeuma*. also. To follow "Saviour". look for = eagerly wait for. Gr. *apekdechomai*. See Rom. 8. 19. Jesus Christ. Ap. 98. XI. 21 change = transform, or change the fashion of. Gr. *metaschēmatizō*. See 1 Cor. 4. 6. vile body = body of humiliation (Gr. *tapeinōsis*. See Acts 8. 33). that it may be. The texts omit. fashioned like = (to be) conformed. Gr. *summorphos*. See Rom. 8. 29. Cp. v. 10, above. Notice the use of and contrast between *schēma*, fashion, in *metaschēmatizō*, and *morphē*, form, in *summorphos*, and cp. 2. 8. His glorious body = the body of His glory. according to. Ap. 104. x. 2. working. Gr. *energeia*. See Eph. 1. 19. whereby He is able = of His ability. subdue = subject. Cp. 1 Cor. 15. 27, 28.

4. 1 dearly beloved. Ap. 135. III. longed for. Gr. *epipothētos*. Only here. Cp. 1. 8. Rom. 1. 11. my joy and crown. Cp. 1 Thess. 2. 19, 20. stand fast. Cp. 1. 27. in. Ap. 104. viii. Lord. Ap. 98. VI. i. 3. 2. B. 2 beseech. Ap. 134. I. 6. Euodias. This should be Euodia (fem.). be of the same mind. Lit. mind (Gr. *phroneō*, as in 2. 2) the same thing.

3 And I °entreat thee also, °true °yokefellow, help those women °which °laboured with me¹ in the °gospel, °with Clement also, and with °other my °fellowlabourers, whose names are¹ in the °book of °life.

4 Rejoice¹ in the¹ 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; but¹ in every thing by °prayer and °supplication³ 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.

K³ 9 Those things which ye °have both learned, and received, and heard, and °seen¹ in me, do: and the °God of peace shall be³ with you.

BL¹ 10 °But I rejoiced¹ in the¹ Lord °greatly, that now at the last your °care °of me °hath flourished again; °wherein ye were °also careful, but ye °lacked opportunity.

M¹ 11 °Not that I speak °in respect of °want: for I °have learned, °in whatsoever state I am, therewith to be °content.

12 I °know both how to °be abased, and I °know how to abound: °every where and¹ 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.

L² 14 Notwithstanding ye have well done, °that ye did communicate with my °affliction.

M² 15 Now °ye Philippians¹² 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 °even¹ in Thessalonica ye °sent once and °again °unto my necessity.

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

3 entreat=ask. Ap. 134. I. 3. true. Gr. *gnēstos*. See 2 Cor. 8. 8. yokefellow. Gr. *suzugos*. Only here. It is unknown who was intended.

which=since they. laboured with. Gr. *sunathleō*. See 1. 27. gospel. Ap. 140. with. Ap. 104. xi. 1.

other=the rest of. Ap. 124. 3. This may refer to Euodia and Syntyche.

fellowlabourers. Gr. *sunergos*. See 1 Cor. 3. 9. book of life. See Rev. 3. 5; 13. 8; 20. 15; 22. 19, and cp. 21. 27. life. Ap. 170. 1.

5 moderation=forbearance. Gr. *epieikēs*: adj. only here; 1 Tim. 3. 3. Tit. 3. 2. Jas. 3. 17. 1 Pet. 2. 18. known. Ap. 132. I. ii.

unto=to. men. Ap. 123. 1. Lord. Ap. 98. VI. i. β. 2. A.

6 careful=anxious. First occ. Matt. 6. 25. nothing. Gr. *mēdeis*.

prayer... supplication. Ap. 134. II. 2, 3. requests. Ap. 134. II. 5.

made known. Gr. *gnōrizō*. See 1. 22. unto. Ap. 104. xv. 3.

God. Ap. 98. I. i. 1. 7 which passeth=surpassing. Gr. *huperechō*. Cp. 3. 8. See Rom. 13. 1. Cp. Eph. 3. 20.

all understanding=every mind, or thought (Gr. *nous*).

keep=garrison. Gr. *phroureō*. See on 2 Cor. 11. 32. Occ. Gal. 3. 23. 1 Pet. 1. 5.

minds=thoughts. Gr. *noēma*. See 2 Cor. 2. 11. through=in. Ap. 104. viii.

Christ Jesus. Ap. 98. XII. 8 true. Ap. 175. 1.

honest=honourable, venerable, grave. Gr. *semnos*. Here, 1 Tim. 3. 8, 11. Tit. 2. 2.

just. Ap. 191. 1. pure. Gr. *hagnos*. See 2 Cor. 7. 11.

lovely. Gr. *prospilēs*. Only here. of good report. Gr. *euphēmos*. Only here.

if. Ap. 118. 2. a. any. Ap. 123. 3. virtue. Gr. *aretē*. Only here, 1 Pet. 2. 9. 2 Pet. 1. 3, 5.

think on=take account of. Gr. *logizomai*, as Rom. 4. 3, &c.

9 have. Omit. seen=saw. Ap. 133. I. 1.

4. 10-20 (B, p. 1772). THE PHILIPPIANS' SOLICITUDE FOR PAUL. (Repeated Alternation)

B | L¹ | 10. Their past lack.
| M¹ | 11-13. Paul's own content.
| L² | 14. Their well-doing.
| M² | 15-18. Paul's gratitude.
| L³ | 19. Their need will be supplied.
| M³ | 20. Paul's ascription.

10 This v. illustrates the Fig. *Epitherapeia* (Qualification), Ap. 6.

greatly. Gr. *megalōs*. Only here. care=thinking. Gr. *phroneō*, as in v. 2.

hath flourished again. Lit. ye revived (Gr. *anathallō*. Only here). wherein=on (Ap. 104. ix. 2) which. also careful=mindful (Gr. *phroneō*, as above) also.

lacked opportunity. Gr. *akairēomai*. Only here. 11 Not. Ap. 105. I. in respect of. Ap. 104. x. 2. want. Gr. *husterēsis*. Only here and Mark 12. 44. have. Omit. content. Gr. *autarkēs*.

Only here. Cp. 1 Tim. 6. 6. 12 know. Ap. 132. I. i. be abased. See 2. 8, and 2 Cor. 11. 7. every where=in (Ap. 104. viii) every (place). am instructed. Lit. have been initiated into the secret.

Gr. *mueō*, to initiate, whence is derived *mysterion*. 13 can do=am strong for. Gr. *ischuō*. Cp. Ap. 172. 3. Christ. Ap. 98. IX, but the texts read "Him". strengtheneth. Gr. *endunamōō*. See Acts 9. 22.

14 that ye did communicate with=having had fellowship with. Gr. *sunkoinōneō*. See Eph. 5. 11. affliction. See 1. 16. 15 ye, &c.=ye also, O Philippians, know. from. Ap. 104. iv. no. Gr. *oudeis*. church. Ap. 186. communicated. Gr. *koinōneō*. See Rom. 12. 13. as concerning

=for (Ap. 104. vi) taking account (Ap. 121. 10). giving. Gr. *dosis*. Only here, and Jas. 1. 17. receiving. Gr. *lōpsis*. Only here. but=except. Gr. *ei me*. 16 even, &c.=in Thessalonica also.

sent. Ap. 174. 4. again. Lit. twice. Gr. *dis*. Cp. 1 Thess. 2. 18. unto. Ap. 104. vi. 17 because=that. desire=seek. Gr. *epiēteō*. First occ. Matt. 6. 32. a=the. fruit=the fruit.

that may abound=increasing. to. Ap. 104. vi. account. Gr. *logos*. Ap. 121. 10.

of=on behalf of. Ap. 104. xvii. 1.

wherein=on (Ap. 104. ix. 2) which. 11 Not. Ap. 105. I. in respect of. Ap. 104. x. 2. want. Gr. *husterēsis*. Only here and Mark 12. 44. have. Omit. content. Gr. *autarkēs*.

Only here. Cp. 1 Tim. 6. 6. 12 know. Ap. 132. I. i. be abased. See 2. 8, and 2 Cor. 11. 7. every where=in (Ap. 104. viii) every (place). am instructed. Lit. have been initiated into the secret.

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14 that ye did communicate with=having had fellowship with. Gr. *sunkoinōneō*. See Eph. 5. 11. affliction. See 1. 16. 15 ye, &c.=ye also, O Philippians, know. from. Ap. 104. iv. no. Gr. *oudeis*. church. Ap. 186. communicated. Gr. *koinōneō*. See Rom. 12. 13. as concerning

=for (Ap. 104. vi) taking account (Ap. 121. 10). giving. Gr. *dosis*. Only here, and Jas. 1. 17. receiving. Gr. *lōpsis*. Only here. but=except. Gr. *ei me*. 16 even, &c.=in Thessalonica also.

sent. Ap. 174. 4. again. Lit. twice. Gr. *dis*. Cp. 1 Thess. 2. 18. unto. Ap. 104. vi. 17 because=that. desire=seek. Gr. *epiēteō*. First occ. Matt. 6. 32. a=the. fruit=the fruit.

that may abound=increasing. to. Ap. 104. vi. account. Gr. *logos*. Ap. 121. 10.

18 But I ° have all, and abound: I ° am full, having received ° of Epaphroditus the things which were sent ° from you, an ° odour of a ° sweet smell, a sacrifice acceptable, ° well-pleasing to ° God.

L^s 19 But my ° God shall ° supply all your need ° according to His riches ° in glory ° by ° Christ Jesus.

M^s 20 Now ° unto ° God and our ° Father be glory ° for ever and ever. Amen.

A 21 Salute every ° saint ° in ° Christ Jesus. The brethren which are ° with me ° greet you.

22 All the ° saints salute you, ° chiefly they that are ° of Cæsar's ° household.

23 The ° grace of our ° Lord ° Jesus Christ be ° with ° you all. ° Amen.

18 have. Gr. *apechō*. See Matt. 6. 2. am full=have been filled. Ap. 125. 7. of. Ap. 104. xii. 1.

from. Same as "of", above.

odour. Gr. *osmē*. See 2 Cor. 2. 14.

sweet smell. Gr. *euōdia*. See 2 Cor. 2. 15.

wellpleasing. Gr. *euarestos*. See Rom. 12. 1.

19 supply. Ap. 125. 7, as in v. 18.

according to. Ap. 104. x. 2. by=in (Gr. *en*).

20 Father. Ap. 98. III.

for ever and ever. Ap. 151. II. A. ii. 9. a.

21 saint. See Acts 9. 13.

with. Ap. 104. xvi.

greet=salute.

22 chiefly=specially.

of. Ap. 104. vii.

household. Lit. house. Gr. *oikia*.

23 grace. Ap. 184. I. 1.

Jesus Christ. Ap. 98. XI.

you all. All the texts read "your spirit". Ap.

101. II. 9, as in Gal. 6. 18.

Amen. Most texts omit.

THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

(Introversion.)

A | 1. 1, 2. EPISTOLARY AND SALUTATION.

B | 1. 3-8. REPORTS AND MESSAGES BY EPAPHRAS.

C | 1. 9-2. 7. PAUL'S SOLICITUDE FOR THE COLOSSIANS, AND PRAYER THAT THEY MIGHT ACKNOWLEDGE THE MYSTERY.

D | 2. 8-23. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING DIED WITH CHRIST.

D | 3. 1-4. 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 ASKED CONCERNING HIS PREACHING THE MYSTERY.

B | 4. 7-9. REPORTS AND MESSAGES BY TYCHICUS AND ONESIMUS.

A | 4. 10-18. 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 Colossæ, 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. 62 (Ap. 180).

5. The Phrygian city of Colossæ 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.