

THE WESLEYAN HERITAGE LIBRARY
COMMENTARY

COMMENTARY ON
PHILIPPIANS

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 2002

A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

Adam Clarke's Commentary on the Old and New Testaments
A derivative of Adam Clarke's Commentary for the Online Bible

produced by

Sulu D. Kelley
1690 Old Harmony Dr.
Concord, NC 28027-8031
(704) 782-4377

© 1994, 1995, 1997

© 1997 Registered U.S. Copyright Office

PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

WE have already seen, ^{<41612>}**Acts 16:12**, that *Philippi* was a town of *Macedonia*, in the territory of the *Edones*, on the confines of *Thrace*, and very near the northern extremity of the *Ægean Sea*. It was a little eastward of Mount *Pangæus*, and about midway between *Nicopolis* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterwards *Datus*; but *Philip*, king of Macedonia and father of Alexander, having taken possession of it and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterwards enlarged by *Augustus*; and hence the inhabitants were considered as *freemen* of Rome. Near this town, it is thought, the famous battle was fought between *Brutus* and *Cassius* on the one side, and *Augustus* and *Mark Anthony* on the other, in which the former were defeated, and the fate of the empire decided. Others think that this battle was fought at *Philippi*, a town of Thebes in Thessaly.

The Gospel was preached first here by St. Paul. About the year of our Lord 53, St. Paul had a vision in the night; a man of Macedonia appeared to him and said, Come over to Macedonia and help us. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterwards cast a demon out of a *Pythoness*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks: but the magistrates afterwards finding that they were Romans, took them out of prison and treated them civilly. See the account, ^{<41619>}**Acts 16:9**, &c.

The Philippians were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other Churches; and they appear to have been the only Church that did so. See ^{<00415>}**Philippians 4:15,16**.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A. D. 62, and about a year after that to the *Ephesians*. Dr. Paley conjectures the date by various intimations in the epistle itself. "It purports," says he, "to have been written near the

conclusion of St. Paul's imprisonment at Rome, and after a residence in that city of considerable duration. These circumstances are made out by different *intimations*; and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. *First*, the apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel. See ^{<50112>}**Philippians 1:12-14**. *Secondly*, the account given of *Epaphroditus* imports that St. Paul, when he wrote the epistle, had been in Rome a considerable time. 'He longed after you all, and was full of heaviness because ye had heard that he had been sick;' ^{<50726>}**Philippians 2:26**. Epaphroditus had been with Paul at Rome; he had been sick; the Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. *Thirdly*, after a residence at Rome, this proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative; that of his *deliverance*, ^{<51623>}**Philippians 2:23, 24**: 'Him therefore, (Timothy,) I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;' that of his *condemnation*, ^{<56017>}**Philippians 2:17**: *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all*. This consistency is material, if the consideration of it be confined to the epistle. It is farther material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which, having brought the apostle to Rome, closes the history, by telling us that he dwelt there *two whole years in his own hired house*." Hor. Paul., page 242.

On the agreement between the epistle and the history, as given in the Acts, Dr. Paley makes many judicious remarks, which I cannot insert here, but must refer to the work itself; and I wish all my readers to get and peruse the whole work as an inestimable treasure of sacred criticism on the authenticity of Paul's epistles.

The Epistle to the Philippians is written in a very pleasing and easy style; every where bearing evidence of that contented state of mind in which the apostle then was, and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at Philippi, who had disturbed the peace of the Church; against these he warns them, exhorts

them to concord, comforts them in their afflictions for the Gospel, returns them thanks for their kindness to him, tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a Divine unction in this epistle which every serious reader will perceive.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4066.
- Alexandrian era of the world, 5564.
- Antiochian era of the world, 5554.
- Constantinopolitan era of the world, 5570.
- Year of the Eusebian epocha of the Creation, 4290.
- Year of the Julian period, 4772.
- Year of the minor Jewish era of the world, 3822.
- Year of the Greater Rabbinical era of the world, 4421.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.
- Year of the Cali yuga, or Indian era of the Deluge, 3164.
- Year of the era of Iphitas, or since the first commencement of the Olympic games, 1002.
- Year of the Nabonassarean era, 809.
- Year of the era of the Seleucidæ, 374.
- Year of the Spanish era, 100.
- Year of the Actiac or Actian era, 93.
- Year from the birth of Christ, 66.
- Year of the vulgar era of Christ's nativity, 62.
- Year from the building of Rome, according to Varro, 814.
- Year of the CCXth Olympiad, 2.
- Jesus, high priest of the Jews.
- Common Golden Number, 6.
- Jewish Golden Number, 3.
- Year of the Solar Cycle, 15.
- Dominical Letter C.
- Jewish Passover, April 10th.
- Easter Sunday, April 11th.

- Erebus, or the moon's age on the 22d of March, or the Xth of the Calends of April, 25.
- Year of the reign of Nero. Cæsar, the sixth emperor of the Romans, 9.
- In the first year of Albinus, governor of the Jews.
- Year of Vologesus, king of the Parthians, 12.
- Year of Domitius Corbulo, governor of Syria, 3.
- Roman Consuls; P. Marius Celsus, and L. Asinius Gallus, from Jan. 1st to July 1st; and L. Annæus Seneca the philosopher, and Trebellius Maximus, for the remainder of the year.

CHAPTER 1.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union, and expresses his persuasion that God will continue his work among them, 3-6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7-11. Shows them how much his persecution had contributed to the success of the Gospel, 12-14. Informs that there were some at Rome who preached the Gospel from unworthy motives; yet he was convinced that this, which was designed to injure him, should turn to his advantage, 15-19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet, on the whole, expresses a hope that he should again visit them, 20-26. Exhorts them to a holy life, and comforts them under their tribulations, 27-30.

NOTES ON CHAP. 1.

Verse 1. Paul and Timotheus] That Timothy was at this time with the apostle in Rome we learn from ^{5:26,9} **Philippians 2:19**, and also that he was very high in the apostle's estimation. He had also accompanied the apostle on his two voyages to *Philippi*, see Acts xvi. and xx., and was therefore deservedly dear to the Church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle, but he might have been the apostle's amanuensis, though the

subscription to the epistle gives this office to *Epaphroditus*. Neither in this epistle, nor in those to the *Thessalonians* and to *Philemon* does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question.

Bishops and deacons] *ἐπισκοποις*. The *overseers* of the Church of God, and those who ministered to the poor, and preached occasionally. There has been a great deal of paper wasted on the inquiry, “Who is meant by *bishops* here, as no place could have more than one bishop?” To which it has been answered: “Philippi was a metropolitan see, and might have several bishops.” This is the extravagance of trifling. I believe no such officer is meant as we now term *bishop*.

Verse 2. Grace be unto you] See Clarke on “~~4<4007>~~ Romans 1:7”.

Verse 3. Upon every remembrance] As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *for all your kind remembrance*; referring to their kind attention to the apostle, in supplying his wants, &c.

Verse 4. Always in every prayer] I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

Verse 5. For your fellowship in the Gospel] if we consider *κοινωνία* as implying spiritual *fellowship* or *communion*, then it signifies, not only their attention to the Gospel, their readiness to continue it, and perseverance in it, but also their *unity* and affection among themselves. Some understand the word as expressing their *liberality* to the apostle, and to the Gospel in general; for the term may not only be applied to communion among themselves, but to *communications* to others. This sense, though followed by *Chrysostom* and *Theophylact*, does not appear to be the best; though we know it to be a fact that they were liberal in supplying the apostle’s necessities, and, no doubt, in ministering to the support of others.

Verse 6. Being confident] There shall be nothing lacking on God’s part to support you; and to make you wise, holy and happy; and bring you at last to his kingdom and glory.

Verse 7. It is meet for me to think this] *ἔστι δίκαιον*. It is just that I should think so, because I have you in my heart—you live in my warmest love and most affectionate remembrance.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, ^{<07425>}**Philippians 2:25**, and contributing of your own substance to me, ^{<0044>}**Philippians 4:14**, sending once and again to me while I was in bonds for the defence of the faith, ^{<0045>}**Philippians 4:15, 16**; those things which being *a sweet savour, a sacrifice well pleasing and acceptable to God*, ^{<0048>}**Philippians 4:18**, confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, *having the same conflict which ye saw in me*, when I was among you, ^{<41612>}**Acts 16:12**, &c., *and now hear to be in me*, ^{<0030>}**Philippians 1:30**. *Whitby.*

Verse 8. For God is my record] I call God to witness that I have the strongest affection for you, and that I love you with that same kind of tender concern with which Christ loved the world when he gave himself for it; for I am even ready *to be offered on the sacrifice and service of your faith*, ^{<0017>}**Philippians 2:17**.

Verse 9. This I pray] This is the substance of all my prayers for you, *that your love to God, to one another, and to all mankind, may abound yet more and more*, **ετι μαλλον και μαλλον περισσευη**, that it may be like a river, perpetually fed with rain and fresh streams so that it continues to swell and increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the Gospel.

And in all judgment] **και παση αισθησει**. In all *spiritual or moral feeling*; that you may at once have the clearest perception and the fullest enjoyment of those things which concern your salvation; that ye may not only know but *feel* that you are of God, by the Spirit which he has given you; and that your feeling may become more exercised in Divine things, so that it may be increasingly *sensible and refined*.

Verse 10. That ye may approve things that are excellent] **εις το δοκιμαζειν υμας τα διαφεροντα**. *To the end that ye may put to proof the things that differ*, or the things that are in are more profitable. By the pure and abundant love which they received from God they would be able to *try* whatever *differed* from the *teaching* they had received, and from the *experience* they had in spiritual things.

That ye may be sincere] ἵνα ἦτε εἰλικρινεῖς. The word εἰλικρινεῖα, which we translate *sincerity*, is compounded of εἰλη, the *splendour of the sun*, and κρινω, *I judge*; a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection. “A metaphor,” says Mr. *Leigh*, “taken from the usual practice of chapmen, in the view and choice of their wares, that bring them forth into the light and hold up the cloth against the sun, to see if they can espy any default in them. *Pure as the sun.*” Be so purified and refined in your souls, by the indwelling Spirit, that even the *light* of God shining into your hearts, shall not be able to discover a fault that the *love* of God has not purged away.

Our word *sincerity* is from the Latin *sinceritas*, which is compounded of *sine*, without, and *cera*, wax, and is a metaphor taken from clarified honey; for the *mel sincerum*, pure or clarified honey, is that which is *sine cera*, without wax, no part of the *comb* being left in it. *Sincerity*, taken in its full meaning, is a word of the most extensive import; and, when applied in reference to the state of the soul, is as strong as the word *perfection* itself. The soul that is sincere is the soul that is *without sin*.

Without offence] ἀπροσκοποῖ. Neither offending God nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge the world, or, till the day in which you are called into the eternal world. According to this prayer, a man, under the power and influence of the grace of God, may so love as never to offend his Maker, to the latest period of his life. Those who deny this, must believe that the Spirit of God either cannot or will not do it; or, that the blood of Christ cannot cleanse from all unrighteousness. And this would be not only *antisciptural*, but also *blasphemous*.

Verse 11. Being filled with the fruits of righteousness] By *righteousness* we may understand, here, the whole work of the Spirit of God, in the soul of a believer; and by the *fruits* of righteousness, all holy *tempers*, holy *words*, and right *actions*. And with these they are to be *filled*, **πεπληρωμένοι**, *filled up*, *filled full*; the whole soul and life occupied with them, ever doing something by which glory is brought to God, or good done to man.

By Jesus Christ] That is, according to his *doctrine*, through the power of his *grace*, and by the agency of his *Spirit*.

Unto the glory and praise of God.] God being honoured when the work of his grace thus appears to men in the fruits of righteousness; and God is praised by all the faithful when his work thus appears. Every genuine follower of God has his glory in view by all that he does, says, or intends. He loves to glorify God, and he glorifies him by showing forth in his conversion the glorious working of the glorious power of the Lord.

Verse 12. That the things which happened unto me] St. Paul was at this time a prisoner at Rome, and it appears probable that he had already been called to make a defence for himself, and to vindicate the doctrines of the Gospel; and this he had been enabled to do in such a manner that the honour of the Gospel had been greatly promoted by it. As the Philippians loved him greatly, he felt it right to give them this information relative to his state, and how God had turned his bonds to the advantage of that cause on account of which he was bound.

Verse 13. My bonds-are manifest in all the palace] In consequence of the public *defence* which he was obliged to make, his doctrines must be fully known in the court, and throughout the whole city, as on his trial he would necessarily explain the whole. The *prætorium*, *πραιτωριον*, which we here translate *palace*, signifies the court where causes were heard and judged by the *prætor* or civil magistrate; it sometimes signifies the *general's tent*, and at others, the *emperor's palace*. It is supposed that it is used in this latter sense here. There were, no doubt, persons belonging to the emperor's household who would bring the news of so remarkable a case to the palace; for we find that there were *Christians* even in Cæsar's household; ^{<3012>}**Philippians 4:22.**

Verse 14. Waxing confident] Finding the effect produced by the public defence which the apostle made, they were greatly encouraged, and the more boldly and openly proclaimed the doctrine of Christ crucified.

The word] The doctrine of Christ; several excellent MSS. and *versions* add, some *θεου*, others *κυριου*, the *word of God*, or *the word of the Lord*. This is a respectable reading, and is probably genuine.

Verse 15. Some-preach Christ even of envy and strife] These must have been the Judaizing teachers, who insisted on the necessity of connecting

the Mosaic rites with the Christian institutions; and, probably, denounced Paul to the Jews dwelling at Rome as not only an enemy to the law and the prophets, but also as a very imperfect Christian, because he declared strongly against the doctrine of circumcision, &c.; and no doubt endeavoured to prejudice him with the heathen Romans.

The word *preach* is not to be taken here as implying that the different persons mentioned were what we call *preachers of the Gospel*: all that we can understand from St. Paul's use of the word is, that they *proclaimed* Christ as the promised *Messiah*, espoused the Christian cause, and contended, whether in public or private, that this Jesus was the Christ; but nothing of this kind appears to have been intended in reference to the *conversion of sinners*.

Some also of good will.] Some, through mere benevolence to the apostle, both espoused his doctrine and vindicated his cause.

Verse 16. Preach Christ of contention] The Judaizing teachers, they also preach Christ; they acknowledge that Jesus is the Christ or promised *Messiah*, and preach him as such.

Not sincerely] *οὐχ ἀγνῶς*. *Not chastely*, garbling the Gospel; not speaking the whole truth, but just what served their purpose; and at the same time they denounced the apostle as an enemy to the Divine institutions, because he spoke against circumcision.

Verse 17. The other of love] Through a sincere desire, not only to make known the way of salvation to the people, but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the Gospel. The 16th and 17th verses are *transposed* by ABDEFG, and several others; the *Syriac*, *Arabic of Erpen*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*, and several of the *fathers*. On this evidence Griesbach transposed them in his edition.

Verse 18. What then?] It is a matter of little importance to me *how* Christ is preached, provided he be preached. I rejoice that any thing is known of him; and am truly glad that the Gospel is even made partially known, for this will lead to farther inquiries, and in the end be of service to the truth.

Verse 19. This shall turn to my salvation] That is: It will be the means of my temporal *safety*; of my *deliverance*; for so the word *σωτηρια* is here to be understood. The Jews had denounced the apostle as an enemy to Cæsar;

but he knew that, when the nature of the Gospel should be fully known, the Romans would see that *he* could be no enemy to Cæsar who proclaimed a prince whose kingdom was not of this world; and who had taught, in the most unequivocal manner, that all Christians were to give tribute to whom tribute was due, and while they feared God to honour also the king, though that king was *Nero*.

Through your prayer] Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf; and under God he places much dependence upon them.

The supply of the Spirit of Jesus Christ] The word **επιχορηγία**, which we translate *supply*, signifies also *furnishing whatever is necessary*. The Spirit of God he expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers, at whose judgment-seat he stood.

Verse 20. Earnest expectation] He had the most confident expectation that God would stand by him, so that he should be enabled, with the *utmost liberty of speech*, **εξ παση παρηρησια**, to testify the Gospel of the grace of God; and, should he have the liberty of doing so, he was utterly regardless what the issue might be relative to himself. Whether life or death, was to him perfectly equal, and perfectly indifferent, providing Christ were magnified-his person, nature, doctrine, &c., shown to be, what they really are, most noble, most excellent, most necessary, and most glorious.

Verse 21. For to me to live is Christ] *Whether I live or die, Christ is gain to me*. While I live I am Christ's property and servant, and Christ is my portion; if I die-if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer; in either case I can lose nothing.

Verse 22. But if I live in the flesh] Should I be spared longer, I shall labour for Christ as I have done; and *this is the fruit of my labour*, that Christ shall be magnified by my longer life, **Philippians 1:20**.

Yet what I shall choose I wot not.] Had I the two conditions left to my own choice, whether to die now and go to glory, or whether to live longer in persecutions and affliction, (glorifying Christ by spreading the Gospel,) I could not tell which to prefer.

Verse 23. For I am in a strait betwixt two] Viz. the dying now, and being immediately with God; or living longer to preach and spread the Gospel, and thus glorify Christ among men.

Having a desire to depart, and to be with Christ] *την επιθυμιαν εις το αναλυσαι*. It appears to be a metaphor taken from the commander of a vessel, in a foreign port, who feels a strong desire *αναλυσαι*, to set sail, and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides; for he is not in dock, he is not aground, but rides at anchor in the port, and may any hour *weigh* and be gone. Such was the condition of the apostle: he was not at *home*, but although he was abroad it was on his employer's business; he wishes to return, and is cleared out and ready to set sail, but he has not received his last orders from his owner, and whatever desire he may feel to be at *home* he will faithfully wait till his final orders arrive.

Which is far better] *πολλω-μαλλον κρεισσον*. *Multo magis melior*, VULGATE; *much more better*. The reader will at once see that the words are very emphatic.

Verse 24. To abide in the flesh] It would certainly be gain to *myself* to die, but it will be a gain to *you* if I live. If I die I shall go immediately to glory; if I live I shall continue to minister to you, and strengthen you in the faith.

Verse 25. Having this confidence, I know that I shall abide] Convinced that it is necessary that I should live longer, for the spreading and defence of the Gospel, I am persuaded that I shall now be liberated. This was in fact the case, for, after having been two years in bonds at Rome, he was released.

For your furtherance] In the way of righteousness.

And joy of faith] And happiness in that way. The farther a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy or happiness.

Verse 26. That your rejoicing may be more abundant] Men rejoice more in recovering a thing that was lost, than they do in a continual possession of what is of much greater value.

Verse 27. Let your conversation be as it becometh the Gospel] The apostle considers the Church at Philippi as a *free or imperial city*, which possesses great honours, dignities, and privileges; and he exhorts them to act, **αξιως**, *worthy of* or *suitably to* those honours and privileges. This is the idea that is expressed by the word **πολιτευεσθε**, act according to the nature of your political situation, the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the Church. The apostle resumes the same metaphor, **Philippians 3:20: ημων-το πολιτευμα εν ουρανοις υπαρχει**. *For our citizenship is in heaven*; but in this last verse he puts *heaven* in the place of the *Church*, and this is all right; for he, who is not a member of the Church of Christ on earth, can have no right to the kingdom of heaven, and he who does not walk *worthy* of the Gospel of Christ cannot be counted worthy to enter through the gates into the city of the eternal King.

Whether I come and see you] Leaving the matter still in doubt as to them, whether he should again visit them.

In one spirit] Being all of *one mind* under the influence of the Holy Ghost.

Striving together] **συναθλουντες**. *Wrestling together*, not in contention with each other, but in union against the enemies of the *Gospel faith*-the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

Verse 28. In nothing terrified by your adversaries] So it appears that the Church at Philippi was then under persecution.

Which is to them] **ητις αυτοις επιτιν**. Some very judicious critics consider **ητις** as referring to **πιστις**, the faith of the Gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them the Philippians, on the contrary, the most evident token of salvation; for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness.

Verse 29. Unto you it is given in the behalf of Christ] ὑμῖν εὐχαρισθη.

*To you it is graciously given; it is no small privilege that God has so far honoured you as to permit you to suffer on Christ's account. It is only his most faithful servants that he thus honours. Be not therefore terrified by your enemies; they can do nothing to you which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to *suffer* for Christ as to *believe* on him; and the *former* in certain cases (as far as the *latter* in all cases) becomes the means of salvation to them who are thus exercised.*

Verse 30. Having the same conflict] When Paul preached the Gospel at Philippi he was grievously persecuted, as we learn from ^{<441619>}Acts 16:19-40, being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the *conflict* they had seen in him; and now *they heard* that he had been sent prisoner to Rome as an evil doer, and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor to whom he had been obliged to appeal.

1. It was no small encouragement to these persons, (1.) That whatever sufferings they met with they were supported under them. (2.) That they suffered in the same cause in which their illustrious apostle was suffering. (3.) That they suffered, not because they had done any evil, or could be accused of any, but because they believed in the Son of God, who died for them and for all mankind. (4.) That all these sufferings were sanctified to their eternal good.

2. And God is able to make the same grace abound towards *us* in like circumstances; it is for this purpose that such consolatory portions are left on record. He who is persecuted or afflicted for Christ's sake, is most eminently honoured by his Creator.

PHILIPPIANS

CHAPTER 2.

The apostle beseeches them by various considerations, to live in unity and in the spirit of the Gospel, loving each other; and each to prefer his brother to himself, 1-4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5-11. They are exhorted to work out their own salvation through his power who works in them, that they may be blameless, and that the apostle's labour may not be in vain, 12-16. He expresses his readiness to offer his life for the Gospel, 17,18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19-24. In the meantime sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 25-30.

NOTES ON CHAP. 2.

Verse 1. If there be **therefore any consolation**] The **εἰ**, *if*, does not express any *doubt* here, but on the contrary is to be considered as a *strong affirmation*; as *there is* consolation in Christ, as there is comfort of love, &c.

The word **παρακλήσις**, translated here *consolation*, is in other places rendered *exhortation*, and is by several critics understood so here; as if he had said: If *exhorting* you in the name of Christ have any influence with you, &c. It is extremely difficult to give the force of these expressions; they contain a torrent of most affecting eloquence, the apostle pouring out his whole heart to a people whom with all his heart he loved, and who were worthy of the love even of an apostle.

If any comfort of love] If the followers of Christ, by giving proofs of their ardent love to each other in cases of distress, alleviate the sufferings of the persecuted;

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the holy Ghost;

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me now, in a farther state of suffering;

Verse 2. Fulfil ye my joy] Ye ought to complete my joy, who have suffered so much to bring you into the possession of these blessings, by being *like-minded* with myself, having *the same love* to God, his cause, and me, as I have to him, his cause, and you.

Being of one accord] Being perfectly agreed in labouring to promote the honour of your Master; and of one mind, being constantly *intent* upon this great subject; keeping your eye fixed upon it in all you say, do, or intend.

Verse 3. Let nothing be done through strife] Never be opposed to each other; never act from *separate interests*; ye are all *brethren*, and of one *body*; therefore let every member feel and labour for the welfare of the whole. And, in the exercise of your different functions, and in the use of your various gifts, do nothing so as to promote your own reputation, separately considered from the comfort, honour, and advantage of all.

But in lowliness of mind] Have always an humbling view of yourselves, and this will lead you to prefer others to yourselves; for, as you know your own secret defects, charity will lead you to suppose that your brethren are more holy, and more devoted to God than you are; and *they* will think the same of you, their secret defects also being known only to themselves.

Verse 4. Look not every man on his own things] Do nothing through self-interest in the things of God; nor arrogate to yourselves *gifts, graces, and fruits*, which belong to *others*; ye are all called to promote God's glory and the salvation of men. Labour for this, and every one shall receive the honour that comes from God; and let each rejoice to see another, whom God may be pleased to use in a *special* way, acquiring much reputation by the successful application of his talents to the great work.

Verse 5. Let this mind be in you, which was also in Christ Jesus]

Christ laboured to promote no separate interest; as man he studied to promote the glory of God, and the welfare and salvation of the human race. See then that ye have the same *disposition* that was in Jesus: he was ever *humble, loving, patient, and laborious*; his meat and drink was to do the will of his Father, and to finish his work.

Verse 6. Who, being in the form of God] This verse has been the subject of much criticism, and some controversy. Dr. *Whitby* has, perhaps, on the whole, spoken best on this point; but his arguments are too diffuse to be admitted here. Dr. *Macknight* has abridged the words of Dr. *Whitby*, and properly observes that, “As the apostle is speaking of what Christ *was before he took the form of a servant, the form of God*, of which he divested himself when he became man, cannot be any thing which he *possessed* during his *incarnation* or in his divested state; consequently neither the opinion of *Erasmus*, that the form of God consisted in those *sparks of divinity* by which Christ, during his incarnation, manifested his Godhead, nor the opinion of the *Socinians*, that it consisted in the *power of working miracles*, is well founded; for Christ did not divest himself either of one or the other, but possessed both all the time of his public ministry. In like manner, the opinion of those who, by the *form of God* understand the *Divine nature* and the government of the world, cannot be admitted; since Christ, when he became *man*, could not divest himself of the nature of God; and with respect to the government of the world, we are led, by what the apostle tells, ^{<50103>}**Hebrews 1:3**, to believe that he did not part with even that; but, in his divested state, still continued *to uphold all things by the word of his power*. By the *form of God* we are rather to understand that *visible, glorious light* in which the Deity is said to dwell, ^{<5016>}**1 Timothy 6:16**, and by which he manifested himself to the patriarchs of old, ^{<1812>}**Deuteronomy 5:22, 24**; which was commonly accompanied with a *numerous retinue of angels*, ^{<19817>}**Psalm 68:17**, and which in Scripture is called *The Similitude*, ^{<41128>}**Numbers 12:8**; *The Face*, ^{<19316>}**Psalm 31:16**; *The Presence*, ^{<12315>}**Exodus 33:15**; and *The Shape of God*, ^{<4037>}**John 5:37**. This interpretation is supported by the term **μορφη**, *form*, here used, which signifies a person’s external *shape* or *appearance*, and not his *nature* or *essence*. Thus we are told, ^{<41162>}**Mark 16:12**, that Jesus appeared to his disciples in another **μορφη**, *shape*, or *form*. And, ^{<4072>}**Matthew 17:2**, **μετεμορφωθη**, *he was transfigured before them*-his outward *appearance* or *form* was *changed*. Farther this interpretation agrees with the fact: the

form of God, that is, his *visible glory*, and the *attendance of angels*, as above described, the Son of God enjoyed with his Father before the world was, ^{<B17U>}**John 17:5**; and on that as on other accounts he is the *brightness of the Father's glory*, ^{<S01C>}**Hebrews 1:3**. Of this he divested himself when he became flesh; but, having resumed it after his ascension, he will come with it in the human nature to judge the world; so he told his disciples, ^{<01GZ>}**Matthew 16:27**: *The Son of man will come in the glory of his Father, with his angels, &c.* Lastly, this sense of **μορφη θεου**, is confirmed by the meaning of **μορθη δουλου**, ^{<S01U>}**Philippians 2:7**; which evidently denotes the *appearance* and *behaviour* of a *servant* or *bondman*, and not the *essence* of such a person." See *Whitby* and *Macknight*.

Thought it not robbery to be equal with God] If we take these words as they stand here, their meaning is, that, as he was from the *beginning* in the same infinite glory with the Father, to appear in *time*-during his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an *equality of nature*, he had an *equality of rights*.

But the word **αρπαγμαον**, which we translate *robbery*, has been supposed to imply *a thing eagerly to be seized, coveted, or desired*; and on this interpretation the passage has been translated: *Who, being in the form of God, did not think it a matter to be earnestly desired to appear equal to God; but made himself of no reputation, &c.* However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God-possessed of the same glory, yet he thought it right to *veil* this glory, and not to *appear with it* among the children of men; and therefore he was made in the *likeness of men*, and took upon him the *form* or *appearance* of a *servant*: and, had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God gave him to do; and his *humiliation*, as necessary to the salvation of men, could not have been complete. On this account I prefer this sense of the word **αρπαγμαον** before that given in our text, which does not agree so well with the other expressions in the context. In this sense the word is used by *Heliodorus*, in his *Æthiopics*, lib. vii. cap. 19, &c., which passage *Whitby* has produced, and on which he has given a considerable paraphrase. The reader who wishes to examine this subject more particularly, may have recourse to *Heliodorus* as above, or to the notes of Dr. *Whitby* on the passage.

Verse 7. But made himself of no reputation] εαυτον εκενωσε. *He emptied himself*-did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, was a *proof* that he had *emptied* himself-laid aside the effulgence of his glory.

Verse 8. And being found in fashion as a man] και σχηματι ευρεθεις ως ανθρωπος. This clause should be joined to the preceding, and thus translated: *Being made in the likeness of man, and was found in fashion as a man.*

He humbled himself] Laid himself as low as possible: 1. In *emptying himself*-laying aside the *effulgence* of his *glory*. 2. In being *incarnate*-taking upon him the *human form*. 3. In becoming a *servant*-assuming the *lowest* innocent character, that of being the servant of all. 4. In condescending to *die*, to which he was not naturally liable, as having *never sinned*, and therefore had a right in his human nature to immortality, without passing under the empire of death. 5. In condescending, not only to death, but to the *lowest* and most *ignominious kind of death*, the *death of the cross*; the punishment of the meanest of slaves and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and *undo* its influence and malignity!

Verse 9. Wherefore God also hath highly exalted him] If by his *humiliation* he has merited pardon and final salvation for the whole world, is it to be wondered that the human body, in which this fulness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created beings? And this is the fact; *for he hath given him a name, το ονομα, the name, which is above every name: το* is prefixed to *ονομα* here by ABC, 17, Origen, Dionysius Alexandrinus, Eusebius, Cyril, and Procopius. This makes it much more emphatic. According to ^{<B12>}**Ephesians 1:20, 21**, the man Christ Jesus *is exalted to the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.* From which it appears that no creature of God is so far exalted and so glorious as the *man* Christ Jesus, *human nature* being in him dignified infinitely beyond the *angelic nature*; and that this nature has an authority and pre-eminence which no being, either in heaven or earth, enjoys. In a word,

as man was in the beginning at the head of all the creatures of God, Jesus Christ, by assuming human nature, suffering and dying in it, has raised it to its *pristine state*. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular *epithet*, then the name JESUS or *Saviour* must be that which is intended; as no being either in heaven or earth can possess this name as he who is the *Redeemer* of the world does, for he is the only *Saviour*; none has or could *redeem* us to God but he; and throughout eternity he will ever appear as the sole *Saviour* of the human race. Hence, before his birth, Gabriel stated that *his name should be called JESUS*; giving for reason, *he shall SAVE his people from their sins*. The *qualifications* of the *Saviour* of the world were so extraordinary, the *redeeming acts* so stupendous, and the *result* of all so glorious both to God and man, that it is impossible to conceive a higher *name* or *title* than that of JESUS, or *Saviour of the world*.

Verse 10. That at the name of Jesus every knee should bow] That all human beings should consider themselves redeemed unto God by his blood, and look for an application of this redemption price; and that all who are saved from their sin should acknowledge him the author of their salvation. In a word, that **παν επουρανιων**, all the *spirits of just men made perfect*, now in a state of *blessedness*; **και επιγειων**, all human beings still in their state of *probation on earth*; **και καταχθονιων**, and all that are in the *shades below*, who have, through their own fault, died without having received his salvation; should acknowledge him.

Verse 11. And that every tongue should confess] That all those before mentioned should acknowledge that Jesus Christ is Lord, or *absolute governor*, and thus glorify God the Father, who has exalted this human nature to this state of ineffable glory, in virtue of its passion, death, resurrection, and the atonement which it has made, by which so many attributes of the Divine nature have become illustrated, the Divine law magnified and made honourable, and an eternal glory provided for man.

Others by *things in heaven* understand the *holy angels*; by *things on earth*, *human beings* generally; and by *things under the earth*, *fallen spirits* of every description. Perhaps the *three* expressions are designed to comprehend all beings of all kinds, all creatures; as it is usual with the Hebrews, and indeed with all ancient nations, to express, by things in heaven, things on earth, and things under the earth, all beings of all kinds;

universal nature. See similar forms of speech, ^{<12704>}Exodus 20:4; ^{<16047>}Deuteronomy 4:17, 18; ^{<19611>}Psalms 96:11; and ^{<26330>}Ezekiel 38:20. But *intelligent beings* seem to be those which are chiefly intended by the words of the apostle; for it appears that nothing less than absolute rule over *angels, men, and devils*, can be designed in these extraordinary words, and by *confessing him to be Lord* we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh; for all should *honour the Son even as they honour the Father*. And the worship thus offered is to the glory of God; so that far from being idolatrous, as some have rashly asserted, it is to the honour of the Divine Being. We may add, that the *tongue which does not confess* thus, is a tongue that dishonours the Almighty.

Verse 12. As ye have always obeyed] Continue to act on the same *principles* and from the same *motives*; having the *same disposition* which was in Christ; labouring so as to promote his glory.

Work out your own salvation] Go on, walking by the same rule, and minding the same thing, till your salvation be completed: till, filled with love to God and man, ye walk unblamably in all his testimonies, having your fruit unto holiness, and your end everlasting life.

With fear and trembling] Considering the *difficulty* of the *work*, and the *danger of miscarriage*. If you do not watch, pray and continually depend on God, your enemies will surprise you, and your light and life will become extinct; and then consider what an awful account you must give to Him whose Spirit ye have grieved, and of whose glory ye have come short.

Verse 13. For it is God which worketh in you] Every holy purpose, pious resolution, good word, and good work, must come from him; ye must be *workers together with him*, that ye receive not his grace in vain; *because he worketh in you*, therefore work with him, and work out your own salvation.

To will and to do] το θελειν και το ενεργειν. The *power to will* and the *power to act* must necessarily come from God, who is the author both of the *soul* and *body*, and of all their powers and energies, but the *act of volition* and the *act of working* come from the *man*. God gives *power to will*, man wills through that power; God gives *power to act*, and *man* acts through that power. Without the *power to will*, man can *will nothing*; without the *power to work*, man can *do nothing*. God neither wills *for* man,

nor *works* in *man's stead*, but he furnishes him with power to do both; he is therefore accountable to God for these powers.

Because God works in them the power to will and the power to do, therefore the apostle exhorts them *to work out their own salvation*; most manifestly showing that the *use* of the powers of *volition* and *action* belongs to *themselves*. They cannot do God's work, they cannot produce in themselves a power *to will and to do*; and God will not do their work, *he* will not work out *their* salvation *with fear and trembling*.

Though men have grievously puzzled themselves with questions relative to the *will* and *power* of the human being; yet no case can be plainer than that which the apostle lays down here: the *power* to *will* and *do* comes from GOD; the *use* of that power belongs to *man*. He that has not got this power can neither will nor work; he that has this power can do both. But it does not necessarily follow that he who has these powers will use them; the *possession* of the powers does not necessarily imply the *use* of those powers, because a man might have them, and not use or abuse them; therefore the apostle exhorts: *Work out your own salvation*.

This is a general exhortation; it may be applied to all men, for to all it is applicable, there not being a rational being on the face of the earth, who has not from God both *power* to *will* and *act* in the things which concern his salvation. Hence the *accountableness of man*.

Of his good pleasure.] Every good is freely given of God; no man *deserves* any thing from him; and as it *pleaseth* him, so he deals out to men those *measures* of *mental* and *corporeal* energy which he sees to be necessary; giving to some *more*, to others *less*, but to all what is sufficient for their salvation.

Verse 14. Do all things without murmurings] γογγυσμων, και διαλογισμων. *Without grumblings and altercations*. Be *patient* in, and *contented* with, your work; and see that ye *fall not out by the way*.

Verse 15. That ye may be blameless] In yourselves, and *harmless* to others.

The sons of God] Showing by your holy conduct that ye are partakers of the *Divine nature*.

Without rebuke] Persons against whom no charge of transgression can justly be laid.

A crooked and perverse] Probably referring to the *Jews*, who were the chief opponents and the most virulent enemies which the Christian Church had.

Among whom ye shine] Be like the *sun* and *moon*; bless even the perverse and disobedient by your light and splendour. Let your light shine before men; some will walk in that light, and by its shining God will be glorified. It is evident that the apostle, by **φωστῆρες ἐν κόσμῳ**, *lights in the world*, refers to the *sun* and *moon* particularly, and perhaps to the *heavenly bodies* in general.

Verse 16. Holding forth the word of life] An allusion, some think, to those *towers* which were built at the entrance of harbours, on which *fires* were kept during the night to direct ships into the port. Genuine Christians, by their holy lives and conversation, are the means of *directing* others, not only how to escape those *dangers* to which they are exposed on the tempestuous ocean of human life, but also of leading them into the *haven* of *eternal safety* and *rest*.

That I have not run in vain] This appears to be a part of the same metaphor; and alludes to the case of a *weather-beaten* mariner who has been *long tossed* on a tempestuous sea, in *hazy weather* and *dark nights*, who has been obliged to run on different *tacks*, and *labour* intensely to keep his ship from *foundering*, but is at last, by the assistance of the *luminous fire* on the top of the *tower*, directed safely into port. Live so to glorify God and do good to men, that it shall appear that I have not run and laboured in vain for your salvation.

Verse 17. Yea, and if I be offered upon the sacrifice and service] The metaphor appears to be still carried on. As it was customary for the weather-beaten mariner, when he had gained his port, to offer a sacrifice, **θυσία**, to God, of some particular animal which he had vowed while in his state of danger, and this was considered to be a *religious service*, **λειτουργία**. the apostle, pursuing the idea, states himself to be willing to become the *libation*, (for so much the word **σπενδομαί** imports,) that was to be *poured upon the sacrifice*. Parkhurst observes that the apostle compares the faith of the Philippians to the sacrificial victim, and *his own blood shed in martyrdom* to the libation, i.e. *the wine poured out on*

occasion of the sacrifice. *Raphelius* observes that *Arrian* uses the phrase **σπενδειν επι τη θυσια** for *pouring out the libation after the sacrifice*. The apostle *had* guided them safely into port; their faith in the atoning death of Christ was their sacrifice; and he was willing that his blood in martyrdom should be poured out as a libation on that sacrificial offering.

Verse 18. For the same cause also do ye joy] Should I be thus offered, as I shall rejoice in it, do ye also rejoice that I am counted worthy of this high honour.

Verse 19. But I trust in the Lord Jesus] He is governor and disposer of all events, being above all principality and power; and I humbly confide in his power and goodness that I shall be a little longer spared to visit you again, ^{<37124>}**Philippians 2:24**, and to be able to send Timothy shortly to you.

When I know your state.] By the correct information which I shall receive from Timothy.

Verse 20. For I have no man like-minded] None of all my fellow helpers in the Gospel have the same zeal and affectionate concern for your prosperity in every respect as he has. He is **ισοψυχος**, *of the same soul*; a man after my own heart.

Verse 21. For all seek their own] This must relate to the persons who *preached Christ even of envy and strife*, ^{<30115>}**Philippians 1:15**; these must be very careless whether souls were saved or not by such preaching; and even those who preached the Gospel *out of good will* might not be fit for such an embassy as this, which required many sacrifices, and consequently much love and zeal to be able to make them.

Verse 22. Ye know the proof of him, that, as a son with the father, he hath served with me] The Philippians had *full proof* of the affectionate attachment of Timothy to Paul, for he had laboured with him there, as we learn from ^{<4161>}**Acts 16:1-3; 17:14**; and we find from what is said here that Timothy was not a servant *to* the apostle, but that he had served *with* him. They both laboured together in the word and doctrine; for *apostles* and Christian *bishops*, in those times, laboured as hard as their *deacons*. There were no *sinecures*; every one was a *labourer*, every labourer had his *work*, and every *workman* had his *wages*.

Verse 23. How it will go with me.] The apostle was now in *captivity*; his *trial* appears to have been approaching, and of its *issue* he was doubtful;

though he seems to have had a general persuasion that he should be spared, see ^{<1619>} **Philippians 2:19, 24.**

Verse 25. Epaphroditus, my brother, &c.] Here is a very high character of this minister of Christ; he was, 1. A *brother*-one of the *Christian family*; a thorough convert to God, without which he could not have been a preacher of the Gospel. 2. He was a *companion in labour*; he laboured, and laboured in union with the apostle in this great work. 3. He was a *fellow soldier*; the work was a work of difficulty and danger, they were obliged to maintain a continual warfare, fighting against the world, the devil, and the flesh. 4. He was *their apostle*-a man whom God had honoured with apostolical gifts, apostolical graces, and apostolical fruits; and, 5. He was an *affectionate friend* to the apostle; knew his soul in adversity, acknowledged him in prison, and contributed to his comfort and support.

Verse 26. Ye had heard that he had been sick.] “In this passage,” says Dr. Paley, “no intimation is given that the recovery of Epaphroditus was *miraculous*, it is plainly spoken of as a *natural event*. This instance, together with that in the Second Epistle to Timothy, *Trophimus have I left at Miletum sick*, affords a proof that the power of performing cures, and, by parity of reason, of working other miracles, was a power which only visited the apostles occasionally, and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a *miracle*; much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him, which he does almost expressly in the case of Trophimus, *Him have I left sick*; and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse which nothing but *truth* would have imposed.” *Horæ Paulinæ*, page 234.

Verse 27. Lest I should have sorrow upon sorrow.] The sorrows of his *death*, added to the sorrow he endured on account of his *sickness*; or he may refer to his own state of *affliction*, being *imprisoned* and *maltreated*.

Verse 28. The more carefully] **σπουδαιοτερος**. With the more *haste* or *despatch*; because, having suffered so much on account of his apprehended

death, they could not be too soon comforted by seeing him alive and restored.

Verse 29. Receive him therefore in the Lord] For the Lord's sake receive him, and as the Lord's servant; *and hold such* zealous, disinterested, and holy preachers *in reputation*-honour those whom ye perceive God hath honoured.

Verse 30. For the work of Christ] Preaching the Gospel, and ministering to the distressed.

He was nigh unto death] Having laboured far beyond his strength.

Not regarding his life] Instead of *παραβουλευσαμενος τη ψυχη*, *not regarding his life*, *παραβουλευσαμενος*, *risking his life*, is the reading of ABDEFG, and is received by Griesbach into the text. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

THE *humiliation* and *exaltation* of Christ are subjects which we cannot contemplate too frequently, and in which we cannot be too deeply instructed.

1. God destroys opposites by opposites: through *pride* and *self-confidence* man fell, and it required the *humiliation* of Christ to destroy that *pride* and *self-confidence*, and to raise him from his *fall*. There must be an indescribable malignity in sin, when it required the deepest abasement of the highest Being to remove and destroy it. The humiliation and passion of Christ were not accidental, they were absolutely necessary; and had they not been necessary, they had not taken place. Sinner, behold what it cost the Son of God to save *thee*! And wilt thou, after considering this, imagine that *sin* is a small thing? Without the humiliation and sacrifice of Christ, even *thy soul* could not be saved. Slight not, therefore, the *mercies* of thy God, by underrating the *guilt* of thy transgressions and the malignity of thy sin!

2. As we cannot contemplate the humiliation and death of Christ without considering it a sufficient sacrifice, oblation, and atonement for sin, and for the sin of the whole world; so we cannot contemplate his unlimited power and glory, in his state of exaltation, without being convinced that he is able to save them to the uttermost that come unto God through him. What can *withstand* the *merit* of his *blood*? What can *resist* the *energy* of his

omnipotence? Can the power of sin?-its infection? -its malignity? No! He can as easily say to an impure heart, Be thou clean, and it shall be clean; as he could to the leper, Be thou clean, and immediately his leprosy was cleansed. Reader, have faith in Him; for all things are possible to him that believeth.

3. There are many ungodly men in the world who deny the inspiration of God's Holy Spirit, and affect to ridicule those who profess to have received what they know Christ has purchased and God has promised, and which, in virtue of this, they have claimed by *faith*; because, say these mockers, "If you had the Spirit of God, you could work miracles: show us a miracle, and we will believe you to be inspired." Will these persons assert that St. Paul had not God's Spirit when he could neither heal himself, nor restore his friends and fellow helpers from apparent death? What then doth *their* arguing prove? Silly men, of shallow minds!

PHILIPPIANS

CHAPTER 3.

The apostle exhorts the Philippians to rejoice in the Lord, 1. And to beware of false teachers, 2. Shows that Christians are the true circumcision, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4-6. But that he counted all things loss for Christ, 7-11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high calling, 12-14. Exhorts them to be like-minded, 15-17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21.

NOTES ON CHAP. 3.

Verse 1. Rejoice in the Lord.] Be always *happy*; but let that happiness be such as you derive from *the Lord*.

To write the same things] He means those which he had formerly preached to them or to other Churches, for he had but one Gospel; and we may rest assured that the doctrine of this epistle was the same with his preaching.

For you it is safe.] It is much better to have these Divine things committed to *writing* than confided to *memory*. By the *latter* they may be either lost or corrupted, by the *former* they will be preserved.

Verse 2. Beware of dogs] The *Jews*, who have here the same appellation which they formerly gave to the *Gentiles*: because the Gentiles were not included in the covenant, they called *them* DOGS; and themselves, the *children of the Most High*. Now, *they* are cast out of the covenant and the Gentiles taken in; therefore *they* are the *dogs*, and the *Gentiles* the *children*.

Evil workers] Judaizing teachers, who endeavoured to pervert the Gospel.

The concision.] *κατατομην*. The *cutting* or *excision*; not *περιτομην*, the *circumcision*: the word is used by the apostle to degrade the pretensions which the Jews made to sanctity by the *cutting* in their flesh. *Circumcision* was an honourable thing, for it was a *sign* of the *covenant*; but as they now had rejected the *new covenant*, their circumcision was rendered uncircumcision, and is termed a *cutting*, by way of degradation.

Verse 3. We are the circumcision] WE, who have embraced the faith of Christ crucified, are now entered into the new covenant, and according to that new covenant, *worship God in the Spirit, exulting, καυχόμενοι, making our boast of Christ Jesus, as our only Saviour, having no confidence in the flesh*-in any outward rite or ceremony prescribed by the Jewish institutions.

Verse 4. Though I might also have confidence] If any of them have any cause to boast in outward rites and privileges, I have as much; yea, *more*.

Verse 5. Circumcised the eighth day] This was the time that the law required the males to be circumcised; and we find, from ^{<01174>}**Genesis 17:14**, both in the *Samaritan Pentateuch* and in the *Septuagint*, though the clause is now lost out of the common Hebrew text, that *the male child, which is not circumcised the eighth day, shall be cut off from among his people*: this precept was literally observed in the case of St. Paul.

Of the stock of Israel] Regularly descended from the patriarch Jacob.

Of the tribe of Benjamin] The most favourite son of that patriarch and a tribe that did not revolt with Jeroboam, ^{<01121>}**1 Kings 12:21**, nor pollute the worship of God by idolatry.

A Hebrew of the Hebrews] Though born in a heathen country, Tarsus, yet both my parents were Hebrews; nor has there ever been any strange blood mixed with that of our family.

Touching the law, a Pharisee] One that not only received the law and the prophets as coming from God; but belonged to that *sect* which, of all others, was most scrupulously attached to it.

Verse 6. Concerning zeal] As to my zeal for Pharisaism, I gave the fullest proof of it by persecuting the Church of Christ; and this is known to all my countrymen.

Touching the righteousness] And as to that *plan of justification*, which justification the Jews say is to be obtained by an observance of the law, I have done every thing so conscientiously from my youth up, that in this respect I am *blameless*; and may, with more confidence than most of *them*; expect that justification which the law appears to promise.

Verse 7. But what things were gain] The *credit* and *respect* which I had, as being zealously attached to the law, and to the traditions of the elders, *I counted loss for Christ*-I saw that this could stand me in no stead; that all my acts of righteousness were nothing on which I could depend for salvation; and that *Christ crucified* could alone profit me; for I found that it is impossible that the blood of bulls and goats could take away sin.

Verse 8. I count all things but loss] Not only my Jewish privileges, but all others of every kind; with every thing that men count valuable or gainful, or on which they usually depend for salvation.

The excellency of the knowledge of Christ] That superior light, information, and blessedness which come through the Gospel of Jesus Christ; justification through his blood, sanctification by his Spirit, and eternal glory through his merits and intercession. These are the blessings held out to us by the Gospel, of which, and the law, Jesus Christ is the sum and substance.

I have suffered the loss of all things] Some translate *δι' ον τα παντα εζημιωθην*, *for whom I have thrown away all things*-I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and for these I have freely sacrificed all I had from the world, and all I could expect from it.

And do count them but dung] The word *σκυβαλα* means the vilest dross or *refuse* of any thing; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed every thing but the Gospel of Jesus. With his best things he freely parted, judging them all *loss* while put in the place of Christ crucified; and Christ crucified he esteemed infinite *gain*, when compared with all the rest. Of the utter unavailableness of any thing but *Christ* to save the soul the Apostle Paul stands as an incontrovertible proof. Could the law have done any thing, the apostle must have known it. He tried, and found it vanity; he tried the Gospel system, and found it the power of God to his salvation. By *losing all* that the world calls excellent, he *gained* Christ, and endless

salvation through him. Of the glorious influence of the Gospel he is an unimpeachable witness. See the concluding observations on the 9th chapter of the Acts, on the character of St. Paul. “~~40E~~ Acts 9:43”

Verse 9. And be found in him] Be found a believer in Christ, *not having mine own righteousness*-not trusting in any thing I have done or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others.

But that which is through the faith of Christ] That justification which is received by faith through the atonement made by Christ.

The righteousness which is of God] God’s method of justifying sinners through faith in his Son. See the notes on ~~41E~~ Romans 3:21, 23, 25, where this subject is treated at large.

Verse 10. That I may know him] To be the true and promised Messiah, and *experience* all that salvation which he has bought by his blood.

The power of his resurrection] In having this *body of my humiliation* raised from death, and *made like unto his glorious body*. This seems to be the sole meaning of the apostle; for it is in virtue of Christ’s resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] Christ died, not only as a *victim* for sin, but as a *martyr* to the truth. No creature can have *fellowship* with him in his *vicarious* sufferings; as a *martyr* to the truth, St. Paul wished to imitate him. Not only in the apostle, but in the primitive Christians generally, there seems to have been a strong desire after martyrdom.

Verse 11. The resurrection of the dead.] That is, the resurrection of those who, having died in the Lord, rise to glory and honour; and hence St. Paul uses a peculiar word which occurs no where else in the New Testament, *εξαναστασις*. The words, as they stand in the best MSS., are as follow: *εις την εξαναστασιν την εκ νεκρων*, *to that resurrection which is of the dead*. This glorious resurrection, and perhaps peculiarly glorious in the case of *martyrs*, is that to which St. Paul aspired. The word *αναστασις* signifies the *resurrection* in general, both of the just and unjust; *εξαναστασις* may signify that of the *blessed* only.

Verse 12. Not as though I had already attained] *ουχ οτι ηδη ελαβον*. *For I have not yet received* the prize; I am not glorified, for I have not

finished my course; and I have a *conflict* still to maintain, and the issue will prove whether I should be crowned. From the beginning of the 11th to the end of the 17th verse there is one continued allusion to the contests at the Olympic games; exercises with which, and their laws, the Philippians were well acquainted. {^{<50B15>} **Philippians 3:11-17**}

Either were already perfect] η ηδη τετελειωμαι. *Nor am I yet perfect;* I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the Olympic games, and the word τετελειωμαι is the proof; for τελειωθηναι is spoken of those who have *completed their race, reached the goal, and are honoured with the prize.* Thus it is used by *Philo, Allegoriar. lib. iii. page 101, edit. Mangey:* ποτε ουν, ω ψυχη, μαλιστα νεκροφορειν "νικοφορειν" σεαυτην υποληψη. αραγε ουχ οταν τελειωθης και βραβειων και στεφανων αξιωθης "When is it, O soul, that thou shalt appear to have the victory? Is it not when thou *shalt be perfected, (have completed thy course by death,) and be honoured with prizes and crowns?"*

That τελειωσις signified *martyrdom*, we learn most expressly from *Clemens Alexand., Stromata, lib. iii. page 480, where he has these remarkable words:-τελειωσιν μαρτυριον καλουμεν, ουχ οτι τελος του βιου ο ανθρωπος ελεβεν, ως οι λοιποι, αλλ οτι τελειον εργον αγαπης ενεδειξατο.* "We call *martyrdom τελειωσις, or perfection, not because man receives it as the end, τελος, or completion of life; but because it is the consummation τελειος, of the work of charity."*

So *Basil the great, Hom. in* ^{<50B13>} **Psalm 116:13:** ποτηριον σωτηριου ληψομαι. τουτεστι, διψων επι την δια του μαρτυριου τελειωσιν ερχομαι. "I will receive the cup of salvation; that is, thirsting and earnestly desiring to come, by martyrdom, to the consummation."

So *Æcumenius, on Acts 28:* παντα ετη απο της κλησεως του παυλου, μεχρι της τελειωσεως αυτου, τριακοντα και πεντε. "All the years of Paul, from his calling to his *martyrdom*, were thirty and five."

And in *Balsamon, Can. i. Ancyran., page 764:* τον της τελειωσεως στεφανον αναδησασθαι is, "To be crowned with the crown of martyrdom."

Eusebius, Hist. Eccles, lib. vii. cap. 13, uses the word τελειουσθαι to express to suffer martyrdom. I have been the more particular here, because

some critics have denied that the word has any such signification. See *Suicer, Rosenmuller, Macknight, &c.*

St. Paul, therefore, is not speaking here of any *deficiency* in his own grace, or spiritual state; he does not mean by not being yet *perfect*, that he had a *body of sin and death* cleaving to him, and was still polluted with *indwelling sin*, as some have most falsely and dangerously imagined; he speaks of his not having terminated his course by martyrdom, which he knew would sooner or later be the case. This he considered as the **τελειωσις**, or *perfection*, of his whole career, and was led to view every thing as *imperfect* or *unfinished* till this had taken place.

But I follow after] **διοικω δε.** *But I pursue*; several are gone before me in this glorious way, and have obtained the crown of martyrdom; I am hurrying after them.

That I may apprehend] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the *stadium*, and *exercises* there: the apostle considers Christ as the *brabeus*, or judge in the games, who proclaimed the victor, and distributed the prizes; and he represents himself as being introduced by this very *brabeus*, or judge, into the contest; and this *brabeus* brought him in with the design to crown him, if he contended faithfully. To complete this faithful contention is what he has in view; that he may *apprehend*, or *lay hold* on that for which he had been *apprehended*, or *taken by the hand* by Christ who had converted, strengthened, and endowed him with apostolical powers, that he might fight the good fight of faith, and *lay hold* on eternal life.

Verse 13. I count not myself to have apprehended] Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have finished my course, got this crown, and have my body raised and fashioned after his glorious body.

This **one thing** I do] This is the concern, as it is the sole business, of my life.

Forgetting those things which are behind] My conduct is not regulated nor influenced by that of others; I consider my *calling*, my *Master*, my *work*, and my *end*. If others think they have time to loiter or trifle, I have none: *time* is *flying*; *eternity* is at *hand*; and my *all* is at *stake*.

Reaching forth] The Greek word **επεκτεινομενος** points out the strong exertions made in the *race*; every muscle and nerve is exerted, and he puts forth every particle of his strength in *running*. He was running for life, and running for his life.

Verse 14. I press toward the mark] **κατα σκοπον διωκω**. *I pursue along the line*; this is a reference to the *white line* that marked the ground in the stadium, from the *starting* place to the *goal*, on which the *runners* were obliged to keep their eye fixed; for they who transgressed or *went beyond* this line did not *run lawfully*, and were not *crowned*, even though they got *first* to the goal. See the concluding observations on “^{<4027>}**1 Corinthians 9:27**”.

What is called **σκοπος**, *mark* or *scope*, here, is called **κωνων**, the *line*, i.e. the *marked line*, ^{<5016>}**Philippians 3:16**. When it was said to *Diogenes*, the cynic, “Thou art now an old man, rest from thy labours;” to this he answered: **ει δολιχου εδραμον, προς τω τελει με ανειναι, και μη μαλλον επιτειναι**; “If I have run long in the race, will it become me to *slacken* my pace when come near the end; should I not rather *stretch forward*?” *Diog. Laert.*, lib. vi. cap. 2. sec. 6.

For the prize of the high calling of God] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view his crown of martyrdom and his glorious resurrection.

Verse 15. As many as be perfect] As many as are *thoroughly instructed* in Divine things, who have cast off all dependence on the law and on every other system for salvation, and who discern God calling them from *above* by Christ Jesus; *be thus minded*; be intensely in earnest for eternal life, nor ever halt till the race is finished.

The word **τελειοι**, *perfect*, is taken here in the same sense in which it is taken ^{<6141>}**1 Corinthians 14:20**:- *Be not CHILDREN in understanding-but in understanding be ye MEN, τελειοι γινεσθε*, *be ye perfect*-thoroughly instructed, deeply experienced. ^{<4126>}**1 Corinthians 2:6**:- *We speak wisdom among the perfect, εν τοις τελειοις*, among those who are *fully instructed, adults* in Christian knowledge. ^{<4043>}**Ephesians 4:13**:- *Till we all come-unto a perfect man, εις ανδρα τελειον*, to the state of *adults* in Christianity. ^{<38514>}**Hebrews 5:14**:- *But strong meat belongeth to them that are of full age, τελειων*, the *perfect*-those who are thoroughly instructed and experienced in Divine things. *Let us therefore*, says the apostle, *as*

many as be perfect-as have entered fully into the spirit and design of the Gospel, be thus minded, viz. Forget the things which are behind, and stretch forward along the mark for the prize.

If in any thing ye be otherwise minded] If ye have not yet entered into the full spirit and design of this Gospel, if any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, *God shall reveal even this unto you*; for while you are sincere and upright, God will take care that ye shall have full instruction in these Divine things.

Verse 16. Whereto we have already attained] Let us not lose that part of the race which we have already run, *let us walk by the same rule*-let us keep the *white line* continually in view, *let us mind the same thing*, always considering the glorious prize which is held out by God through Christ Jesus to animate and encourage us.

The MSS., versions and fathers of the Alexandrian *recension* or *edition*, and which are supposed by *Griesbach* and others to contain the purest text, omit the words **κανονι, το αυτο προνειν**, and read the verse thus: *Whereunto we have already attained let us walk*; or, *according to what we have already attained, let us regulate our life*, There is so much disagreement about the above words in the MSS., &c., that most critics consider them as a sort of gloss, which never made an original part of the text. Dr. *White* says, *Certissime delenda*; “Most certainly they should be obliterated.”

Verse 17. Brethren, be followers-of me] In the things of Christ let me be your *line*, and my writings preaching, and conduct, your *rule*.

And mark them] **σκοπειτε**. Still alluding to the *line* in the stadium, keep your eye steadily fixed on those *who walk-live, as ye have us-myself*, Timothy, and Epaphroditus, *for an ensample*.

Verse 18. For many walk, &c.] The Judaizing teachers continue to preach, who wish to incorporate circumcision, and other ordinances of the law, with the Gospel.

They are **the enemies of the cross of Christ]** They rather attribute justification to the *Levitical sacrifices*, than to the *sacrificial death* of Christ; and thus they are enemies to that cross, and will not suffer

persecution for its sake. They please the world, and are in no danger of reproach.

Verse 19. Whose end is destruction] This is the *issue* of their doctrine and of their conduct. They are here described by *three* characters: 1. *Their god* is their *belly*-they live not in any reference to *eternity*; their religion is for *time*; they make a gain of godliness; and live only to *eat, drink, and be merry*. 2. *Their glory is in their shame*-they lay it down as a proof of their address, that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers. 3. They *mind earthly things*-their whole study and attention are taken up with earthly matters; they are given to the *flesh* and its *lusts*; they have no spirituality, nor do they believe that there is or can be any intercourse between God and the souls of men. But their *lasciviousness* and *uncleanness* seem to be principally intended. See *Kypke*. Despicable as these men were, the apostle's heart was deeply pained on their account: 1. Because they held and taught a false creed; 2. Because they perverted many by that teaching; and, 3. Because they themselves were perishing through it.

Verse 20. Our conversation is in heaven] ἡμῶς-το πολιτευμα. *Our city, or citizenship, or civil rights.* The word properly signifies the administration, government, or form of a republic or state; and is thus used by *Demosthenes*, page 107, 25, and 262, 27. Edit. *Reiske*. It signifies also a *republic, a city, or the inhabitants* of any city or place; or a *society* of persons living in the *same place*, and under the *same rules and laws*. See more in *Schleusner*.

While those gross and Jewish teachers have no *city* but what is on *earth*; no *rights* but what are derived from their *secular* connections; no *society* but what is made up of men *like themselves*, who *mind earthly things*, and whose *belly is their god*, WE have a *heavenly city*, the New Jerusalem; we have *rights and privileges* which are *heavenly and eternal*; and our *society or fellowship* is with God the Father, Son, and Spirit, the spirits of just men made perfect, and the whole Church of the first-born. We have crucified the flesh with its affections and lusts; and regard not the body, which we know must perish, but which we confidently expect shall be raised from death and corruption into a state of immortal glory.

Verse 21. Who shall change our vile body] Ὁς μετασχηματισει το σωμα της ταπεινωσες ημων. Who will *refashion, or alter the fashion*

and *condition of, the body of our humiliation*; this body that is *dead*-adjudged to death because of sin, and must be putrefied, dissolved, and decomposed.

That it may be fashioned like unto his glorious body] εἰς τὸ γενεσθαι αὐτὸ συμμορφὸν τῷ σωματι τῆς δόξης αὐτοῦ. *That it may bear a similar form to the body of his glory.* That is: the bodies of true believers shall be raised up at the great day in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable through their *immortality* of eternally existing, but also of the infinite spiritual enjoyments at the right hand of God.

According to the working] κατὰ τὴν ἐνεργεῖαν. *According to that energy, by which he can bring all things under subjection to himself.* Thus we find that the resurrection of the body is attributed to that power which governs and subdues all things, for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state into that state of glory which it had at its creation, and render it capable of enjoying God throughout eternity. The thought of this glorious consummation was a subject of the highest joy and confidence amongst the primitive Christian. This earth was not their home; and they passed through things temporal so as not to lose those which were eternal.

1. THE preceding chapter, to which the first verse of the succeeding should be joined, contains a fund of matter the most interesting that can well be conceived. The apostle seems to stand on the *verge of eternity*, and to have *both worlds* opened to his view. The one he sees to be the place in which a *preparation* for the other is to be attained. In the one he sees the *starting place*, where the Christian is to commence his race; in the other the *goal* at which his course terminates, and the prize which he is there to obtain. One is the place *from* and *over* which the Christian is to run; the other is that to which he is to direct his course, and in which he is to receive infinite blessedness. In the one he sees all manner of temptations and hinderances, and dangers standing thick through all the ground; in the other he sees the forerunner, the Lord Jesus, who has entered into the heaven of heavens for him, through whom God calls him from *above*, τῆς ἀνω κλησεως τοῦ θεοῦ, ^{<1314>}**Philippians 3:14**: for what he hears in the Gospel, and what he sees by faith, is *the calling of God from above*; and therefore he departs from this, for this is not his rest.

2. The nearer a faithful soul comes to the verge of eternity, the more the light and influence of heaven are poured out upon it: *time* and *life* are fast sinking away into the shades of death and darkness; and the effulgence of the dawning glory of the eternal world is beginning to illustrate the blessed state of the genuine Christian, and to render clear and intelligible those counsels of God, partly displayed in various inextricable providences, and partly revealed and seen as through a glass darkly in his own sacred word. Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, sickness, and death, in any or all of its forms, are exhibited as the way to the kingdom, and as having in the order of God an ineffable glory for their result. Here are the wisdom, power, and mercy of God! Here, the patience, perseverance, and glory of the saints! Reader, is not earth and its concerns lost in the effulgence of this glory? Arise and depart, for this is not thy *rest*.

PHILIPPIANS

CHAPTER 4.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in Divine things, 2. And requests his true yokefellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4-7. And how to act in all respects as becomes the purity and excellence of the Gospel, as they had heard from and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support, though he had learned to be contented in all situations in life, 10-14. Mentions particular cases in which they had ministered to him; promises them, through the riches of glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15-20. Salutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 23.

NOTES ON CHAP. 4.

Verse 1. Therefore, my-beloved] Because ye have this armour, and those enemies, and God for your support, see that ye stand fast in him. This verse most unquestionably belongs to the preceding chapter.

Verse 2. I beseech Euodias, and beseech Syntyche] These were two pious women, as it is generally supposed, who were deaconesses in the Church at Philippi, and who in some points of doctrine and discipline had disagreed. He exhorts them to be of the same mind, that is, to compose their differences; and, if they could not perfectly agree to think and let think, and to avoid all public opposition, as their dissension would strengthen the hands of the common enemy, and stumble those who were weak. But it is more likely that *Euodias* was a woman, and *Syntyche* a man, and probably the husband of *Euodias*; and that it is *Syntyche* whom the apostle calls *true yokefellow* in the next verse.

Verse 3. Help those women which laboured with me] Both in the Grecian and Asiatic countries women were kept much secluded, and is was

not likely that even the apostles had much opportunity of conversing with them; it was therefore necessary that they should have some experienced Christian *women* with them, who could have access to families, and preach Jesus to the female part of them. The apostle tells us that certain women *laboured with him in the Gospel*, and were assistants to others also who had assisted him.

Some think the women here were *Euodias* and *Syntyche*; but I rather incline to the opinion that *Syntyche* was a male, and *Euodias* his wife. *EUODIAS* signifies a *pleasant scent*; *SYNTYCHE*, *fortunate*. There have been a number of conjectures who these persons were, and who is meant by the *true yokefellow*; but as there is nothing certain known on the subject, it is useless to propagate conjecture.

With Clement also] Supposed to be the same who was afterwards bishop of Rome, and who wrote an epistle to the *Corinthians*, which is still extant.

Whose names are in the book of life.] Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord, and have received a title to eternal glory. The reader is requested to refer to the note on ~~<P32>~~ **Exodus 32:32, 33**, and the concluding observations at the end of that chapter, ~~<P32>~~ **“Exodus 32:35”** where the *writing in* and *blotting out* of the book of life are particularly considered, and the difficulties on the subject removed. See Clarke also on ~~<Q10>~~ **“Luke 10:20”**.

Verse 4. Rejoice in the Lord alway] Be continually happy; but this happiness you can find only *in the Lord*. Genuine happiness is *spiritual*; as it can only come from God, so it infallibly tends to him. The apostle repeats the exhortation, to show, not only his earnestness, but also that it was God’s will that it should be so, and that it was their *duty* as well as *interest*.

Verse 5. Let your moderation be known] The word **επιεικες** is of very extensive signification; it means the same as **επιεικεια**, mildness, patience, yieldingness, gentleness, clemency, *moderation*, unwillingness to litigate or contend; but *moderation* is expressive enough as a general term. “Moderation,” says Dr. Macknight, “means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions.”

The Lord is at hand.] A phrase something similar to the *Maranatha* of ~~4612~~ **1 Corinthians 16:22**: The Lord is Judge, and is at hand to punish. *Schoettgen* supposes, from this verse, taken in connection with the preceding, that Euodias and Syntyche were of a *quarrelsome* disposition; and hence the exhortation and threatening in the third and fifth verses.

Verse 6. Be careful for nothing] μηδεν μεριμνατε. Be not anxiously solicitous; do not give place to carking care, let what will occur; for anxiety cannot chance the state or condition of any thing from bad to good, but will infallibly injure your own souls.

By prayer and supplication] God alone can help you; he is disposed to do it, but you must ask by prayer and supplication; without this he has not promised to help you.

By prayer-solemn application to God from a sense of want. *Supplication*-continuance in earnest prayer. *With thanksgiving*, for innumerable favours already received; and for dangers, evils, and deaths turned aside. And let your souls be found in this exercise, or in the *disposition* in which this exercise can be performed, at all *times*, on all *occasions*, and in all *places*.

Verse 7. And the peace of God] That harmonizing of all passions and appetites which is produced by the Holy Spirit, and arises from a sense of pardon and the favour of God;

Shall keep your hearts] φρουρησει. Shall keep them as in a strong place or castle. *Your hearts*-the seat of all your affections and passions, *and minds*-your understanding, judgment, and conscience *through Christ Jesus*; by whom ye were brought into this state of favour, *through* whom ye are preserved in it, and in whom ye possess it; for Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding; it is of a very different nature from all that can arise from human occurrences; it is a peace which Christ has purchased, and which God dispenses; it is felt by all the truly godly, but can be explained by none; it is communion with the Father, and his Son Jesus Christ, by the power and influence of the Holy Ghost.

Verse 8. Finally, brethren] The object of the apostle is to recommend holiness and righteousness to them in every point of view; and to show that the Gospel of Christ requires all its professors to have the *mind* that was in

Christ, and to *walk* as he himself also walked. That they were not to attend to one branch of righteousness or virtue only, but to every thing by which they might bring honour to God, good to their fellow creatures, and credit to themselves.

Whatsoever things are true] ὅσα-αληθη. All that is agreeable to unchangeable and eternal *truth*. Whether that which is to be learned from the *nature* and *state* of created things, or that which comes immediately from God by *revelation*.

Whatsoever things are honest] ὅσα σιμνα. Whatever is *grave*, *decent*, and *venerable*. Whatever *becomes* you as men, as citizens, and as Christians.

Whatsoever things are just] ὅσα δικαια. Whatsoever is agreeable to justice and righteousness. All that ye owe to God, to your neighbour, and to yourselves.

Whatsoever things are pure] ὅσα αγνα. Whatsoever is *chaste*. In reference to the *state* of the *mind*, and to the *acts* of the *body*.

Whatsoever things are lovely] ὅσα προσφιλη. Whatsoever is *amiable* on its own account and on account of its usefulness to others, whether in your conduct or conversation.

Whatsoever things are of good report] ὅσα ευφημα. Whatsoever things the *public* agree to acknowledge as *useful* and *profitable* to men; such as *charitable institutions* of every kind, in which genuine Christians should ever take the lead.

If there be any virtue] If they be calculated to promote the general good of mankind, and are thus *praiseworthy*;

Think on these things.] Esteem them highly, recommend them heartily, and practise them fervently.

Instead of εἰ τις επαινος, *if there be any praise*, several eminent MSS., as D*EFG, add επιστημης, *of knowledge*; and the *Vulgate* and the *Itala* have *disciplinæ*, *of discipline*; but none of these appear to be an original reading.

Verse 9. Those things, which ye have-learned] From my preaching and writing;

And received] By faith, as a revelation from God;

And heard] From my preaching, and that of those who laboured with me; *and heard from* me, in my private communications with you; and heard of me from other Churches;

And seen in me] While living and labouring among you;

Do] Take them for the *rule* of your *faith* and *practice*.

And the God of peace] He who is the author of peace, the lover of peace, and the maintainer of peace; he who has made peace between heaven and earth, by the mission and sacrifice of his Son, shall be ever with you while you believe and act as here recommended.

Verse 10. But I rejoiced in the Lord] Every good comes from God, either immediately from his providence or from his grace; therefore the apostle thanks God for the kindness of the Philippians towards him; for it was God that gave them the power, and directed their hearts to use it.

Hath flourished again] They had helped him before, ^{<57425>} **Philippians 2:25**; they had ceased for a time, and now they began again. This is evidently designed by the apostle, as the word **ανεθαλετε** implies, which is a metaphor taken from the *reviviscence* of flowers in *spring* which seemed dead in *winter*. For the time in which they were apparently remiss he makes a delicate apology: *Ye were careful, but ye lacked opportunity*; or rather **ηκαριεσθε**, *ye had not ability, ye wanted the means*; as the word sometimes implies.

Verse 11. Not that I speak in respect of want] I am quite unconcerned in this respect; leaving the whole of my support, while bound for the testimony of Jesus, to the providence of God.

For I have learned] I am so satisfied with the wise providence and goodness of God, that I know whatever he determines is the best; and therefore I am perfectly contented that he should govern the world in that way which seems best to his godly wisdom. How true is the proverb, *A contented mind is a continual feast!* What do we get by murmuring and complaining?

Verse 12. I know-how to be abased] I have passed through all these states; I know how to conduct myself in each, and how to extract good from all. And he had passed through these things, especially the hardships,

so that he had learned the lesson *perfectly*, as the word **μνημονεύω** implies; he was thoroughly instructed; fully *initiated* into all the mysteries of poverty and want, and of the supporting hand of God in the whole. See here the state to which God permitted his chief apostle to be reduced! And see how powerfully the grace of Christ supported him under the whole! How few of those who are called Christian ministers or Christian men have learned this important lesson! When want or affliction comes, their complaints are loud and frequent; and they are soon at the end of their patience.

Verse 13. I can do all things] It was not a *habit* which he had acquired by *frequent exercise*, it was a disposition which he had by *grace*; and he was enabled to do all by the power of an indwelling Christ. *Through Him who strengtheneth me* is the reading of some of the best MSS., versions, and fathers; the word **χριστώ**, *Christ*, being omitted.

Verse 14. Ye have well done] Though I have learned all these important lessons, and am never miserable in *want*, yet ye have done well in sending me relief in the time of affliction.

Verse 15. In the beginning of the Gospel] When, having preached to you, I went forth into Macedonia, I received help from none of the Churches which I had founded, but from you alone. I *received* nothing from any others, and nothing was *offered* me.

Verse 16. For even in Thessalonica] While labouring to plant the Church there, he was supported partly by working with his hands, ^{<310>}**1 Thessalonians 2:9;** ^{<310>}**2 Thessalonians 3:7-9;** and partly by the contributions sent him from Philippi. Even the Thessalonians had contributed little to his maintenance: this is not spoken to their credit.

Verse 17. Not because I desire a gift] I do not speak thus to incite you to send me a farther gift; I speak this on the general subject, because I wish you to bear such fruit as shall abound to your account in the day of the Lord.

Verse 18. I have all] Ye have now sent me so much by Epaphroditus, that I abound in all the necessaries of life.

Having received-the things] Probably a supply of *clothes* and such like *necessaries*, as well as of *money*.

An odour of a sweet smell] Alluding to the sacrifices offered up under the law. With what ye have done to me, his servant, God is well pleased. See ~~40RD~~ **Ephesians 5:2**, and the note there.

Verse 19. My God shall supply all your need] As you have given to me in my distress, God will never suffer you to want without raising up help to you, as he raised you up for help to me.

According to his riches] His fulness is infinite; and through Christ, whose followers we are, he will dispense every requisite blessing of *providence*, *grace*, and *glory*, to you.

Verse 20. Now unto God and our Father] God is our *Father* in Christ Jesus; and such pity as a father hath for his children, such has the Lord for them that fear him; as a father is concerned for the support and life of his children, so is God concerned for you. A father may be poor, and unable to help his most beloved children; God, your Father, is infinite in his riches of his grace and glory, and out of his abundance we have all received, and grace for grace. Therefore, *to God our Father, be glory for ever and ever!*

Verse 21. Salute every saint] Remember to present my affectionate wishes to every Christian at Philippi.

The brethren which are with me] Those who were fellow labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas. See the end of the epistles to the *Colossians*, and to *Philemon*.

Verse 22. All the saints] All the Christians now at Rome.

They that are of Cæsar's household.] Nero. was at this time emperor of Rome: a more worthless, cruel, and diabolic wretch never disgraced the name or form of man; yet in *his family* there were Christians: but whether this relates to the members of the *imperial family*, or to *guards*, or *courtiers*, or to *servants*, we cannot tell. If even some of his *slaves* were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the Divine word had been preached and spread. That the Empress *Poppæa* may have been favourably inclined to Christianity is possible; for Josephus relates of her, *Antiq.*, lib. xx. cap. 7: θεοσεβης γαρ ην. *She was a worshipper of the true God*; it is not likely, therefore, that she threw any hinderances in the way of her servants who might wish to embrace the Christian faith. St. *Jerome*, in *Philemon*, states that St. Paul

had converted many in Cæsar's family; *A Cæsare missus in carcerem, notior familiæ ejus factus, persecutoris Christi domum fecit ecclesiam.* "Being by the emperor cast into prison, he became the more known to his family, and he turned the house of Christ's persecutor into a church." Some imagine that *Seneca*, the preceptor of Nero. and the poet *Lucan*, were converted by St. Paul; and there are still extant, and in a MS. now before me, letters which profess to have passed between Paul and *Seneca*; but they are worthy of neither. They have been printed in some editions of *Seneca's* works. See the remarks below.

Verse 23. The grace of our Lord] The usual apostolical benediction, which has often occurred, and been more than once explained. **See Clark on** "^{<5107>}**Romans 1:7**", and "^{<8618>}**Galatians 6:18**". The word **ἡμῶν**, *our*, is omitted by many MSS. and several versions, which simply read, *The grace of the Lord Jesus Christ.*

Be **with you all.**] Instead of **παντων**, *all*, **πνευματος**, *Spirit*, is the reading of ADEFG, several others, with the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*; besides several of the Fathers.

There are various subscriptions to this epistle in the different MSS. and versions. In the common GREEK text it stands thus: *It was written to the Philippians from Rome by Epaphroditus. The Epistle to the Philippians was written from Rome, and sent by Epaphroditus.*-SYRIAC. *To the Philippians.*-ÆTHIOPIC. *The end of the Epistle; it was written at Rome, and sent by Epaphroditus.*-ARABIC. *To the Philippians by Timothy and Epaphroditus.*-COPTIC.

1. THE MSS. generally agree with the versions, and all unite in stating that this epistle was written and sent from *Rome*, so that the common subscription may well stand. Yet there have been some strong objections made against this, as far as the *place* is concerned. Some foreign critics have maintained, that were it to be granted that the apostle was now a *prisoner* for the testimony of Christ, yet it does not follow that he was a prisoner at *Rome*, for he himself tells us, ^{<47123>}**2 Corinthians 11:23**, that he was *in prisons more abundant*; and, consequently, he might be in prison somewhere else: but they have gone farther, and denied that this epistle was written while Paul was a prisoner; affirming that he had been already liberated, and that of this there are several evidences in the epistle itself. *J. Christopher Wolf*, in his *Curæ*, has considered all these objections in detail, and appears to have answered them in a very satisfactory manner. That St.

Paul was *now* in prison, these words seem clearly to prove,

^{<0116>}**Philippians 1:16**:- *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.* This strongly argues that he was then suffering imprisonment, and that certain persons of perverse minds preached the Gospel in such a way as was calculated to make his bonds still more grievous. And, as he sends the salutations of saints which were of Cæsar's household, it seems most evident that he was then at *Rome*; as, had he been a prisoner in any of the *provinces*, it is not likely that he would send to *Philippi* the greetings of those who lived at *Rome*.

2. The *cause* of this imprisonment has been variously understood.

Theodorus Metochita says it was in consequence of his having converted Nero's *baker*, and one of his *concubines*; at which the emperor, being enraged, ordered him to be cast into prison: but the authority on which this rests is scarcely sufficient to render it credible.

3. Paul is generally allowed to have been twice imprisoned at Rome: this was, without doubt, the *first* time of his being there in *bonds*, as there is every appearance that he was delivered after this; but his *second* imprisonment *issued* in his *martyrdom*. Every apostle of God is immortal till his work is done. Paul became a martyr when God saw that there was no farther need either for his preaching or his writing; he had kept and defended the faith, and had finished his course; God took him then from the evil to come; and crowned him with the glory which his Redeemer had provided for him, in reference to which he lived, and after which he had continually aspired.

4. Reader, be thankful to God, who, in pity to thy weakness, has called thee to *believe* and *enjoy*, and not to *suffer* for his sake. It is not for us to *covet* seasons of *martyrdom*; we find it difficult to be faithful even in ordinary trials: yet, as offences may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armour of God; and, fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance that *death*, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth. Amen and Amen!

Finished correction for the press, Dec. 16th, 1831.-A. C.