

THE EPISTLE TO THE
PHILIPPIANS

CHAPTER 1

1. Paul. The official designation is omitted, as in 1 and 2 Thessalonians and Philemon. It is not easy to explain the use or omission of the title *apostle* in all cases. Here, and in Philemon and 1 Thessalonians, its omission may be accounted for by the general, unofficial, personal, affectionate character of the letter. In 2 Corinthians and Galatians the reason for its use is apparent from the fact that Paul's official authority had been assailed. But it is also omitted in 2 Thessalonians, which has an admonitory and rebuking character. Its use in the epistles to Timothy and Titus, private letters, is explained by the fact that Paul is addressing them not only as friends, but as pastors. In Romans, while there is no evidence of any challenge of his apostolic claims, there is an authoritative exposition of Christian doctrine which appears to warrant the title.

Timothy. Associated with Paul as in the introductions to 2 Corinthians and the two Thessalonian epistles. Timothy assisted Paul in founding the Philippian church ^{<400>}Acts 16:1, 13; 17:14. Two visits of Timothy to Philippi are recorded, ^{<402>}Acts 19:22; 20:3, 4. He is evidently preparing for a third visit, see ch. 2:19. His only part in this letter is his name in the salutation, and in ch. 2:19.

To all the saints (πᾶσιν τοῖς ἁγίοις). In Paul's personal addresses in this epistle the word *all* occurs nine times. It is sufficiently accounted for by the expansiveness of grateful christian feeling which marks the entire letter, and it is doubtful whether it has any definite or conscious connection with the social rivalries hinted at in the epistle, and which call forth exhortations to unity, as if Paul were disclaiming all partisan feeling by the use of the term. For *saints*, see on ^{<500>}Colossians 1:2; ^{<600>}Romans 1:7. The word is transferred from the Old Testament. The Israelites were called ἅγιοι *holy, separated and consecrated*, ^{<200>}Exodus 19:6; ^{<300>}Deuteronomy 7:6; 14:2, 21;

^{<2078}Daniel 7:18, 22, etc. The christian Church has inherited the title and the privileges of the Jewish nation. Hence it is ἔθνος ἅγιον *a holy nation*, ^{<6189}1 Peter 2:9. The term implies, but does not assert, actual, personal sanctity. It is a social, not a personal epithet. See on ^{<4830}Acts 26:10.

Philippi. In Macedonia. Travellers by sea landed at Neapolis, and then travelled ten miles to Philippi along the Via Egnatia, which traversed Macedonia from east to west. The site was originally occupied by a town called *Datus* or *Datum*, and was known as *Krenides* from its numerous springs. It was called *Philippi* in honor of Philip of Macedon, who enlarged and fortified it. Its situation was important, commanding the great high road between Europe and Asia. This fact led to its fortification by Philip, and made it, later, the scene of the decisive battle which resulted in the defeat of Brutus and Cassius. Its soil was productive and rich in mineral treasures, which had yielded a large revenue, but which, in Paul's time, had apparently become exhausted.

Augustus planted at Philippi a *colonia*. See on ^{<4442}Acts 16:12. ^{fa172} A variety of national types assembled there — Greek, Roman, and Asiatic — representing different phases of philosophy, religion, and superstition. It was therefore an appropriate starting-point for the Gospel in Europe, a field in which it could demonstrate its power to deal with all differences of nation, faith, sex, and social standing. ^{fa173}

Bishops (ἐπισκόποις). Lit., *overseers*. See on *visitation*, ^{<6022}1 Peter 2:12. The word was originally a secular title, designating commissioners appointed to regulate a newly-acquired territory or a colony. It was also applied to magistrates who regulated the sale of provisions under the Romans. In the Septuagint it signifies *inspectors*, *superintendents*, *taskmasters*, see ^{<12118}2 Kings 11:19; ^{<18422}2 Chronicles 34:12, 17; or *captains*, *presidents*, ^{<6119}Nehemiah 11:9, 14, 22. In the apostolic writings it is synonymous with *presbyter* or *elder*, and no official distinction of the episcopate as a distinct order of the ministry is recognized. Rev. has *overseers* in margin.

Deacons (διακόνους). The word means *servant*, and is a general term covering both slaves and hired servants. It is thus distinct from δούλος *bond-servant*. It represents a servant, not in his relation, but in his activity. In the epistles it is often used specifically for a *minister of the*

Gospel, ^{<408>}1 Corinthians 3:5; ^{<408>}2 Corinthians 3:6; ^{<408>}Ephesians 3:7. Here it refers to a distinct class of officers in the apostolic church. The origin of this office is recorded ^{<408>}Acts 6:1-6. It grew out of a complaint of the Hellenistic or Graeco-Jewish members of the Church, that their widows were neglected in the daily distribution of food and alms. The Palestinian Jews prided themselves on their pure nationality and looked upon the Greek Jews as their inferiors. Seven men were chosen to superintend this matter, and generally to care for the bodily wants of the poor. Their function was described by the phrase *to serve tables*, ^{<408>}Acts 6:2, and their appointment left the apostles free to devote themselves to prayer and the ministry of the word. The men selected for the office are supposed to have been Hellenists, from the fact that all their names are Greek, and one is especially described as a proselyte, ^{<408>}Acts 6:5; but this cannot be positively asserted, since it was not uncommon for Jews to assume Greek names. See on ^{<408>}Romans 16:5. The work of the deacons was, primarily, the relief of the sick and poor; but spiritual ministrations naturally developed in connection with their office. The latter are referred to by the term *helps*, ^{<408>}1 Corinthians 12:28. Stephen and Philip especially appear in this capacity, ^{<408>}Acts 8:5-40; 6:8-11. Such may also be the meaning of *ministering*, ^{<408>}Romans 12:7. Hence men of faith, piety, and sound judgment were recommended for the office by the apostles, ^{<408>}Acts 6:3; ^{<408>}1 Timothy 3:8-13. Women were also chosen as deaconesses, and Phoebe, the bearer of the epistle to the Romans, is commonly supposed to have been one of these. See on ^{<408>}Romans 16:1.

Ignatius says of deacons: "They are not ministers of food and drink, but *servants* (*ὕπηρέται*, see on ^{<408>}Matthew 5:25) of the Church of God" ("Epistle to Tralles," 2.). "Let all pay respect to the deacons as to Jesus Christ" ("Tralles," 3.). "Respect the deacons as the voice of God enjoins you" ("Epistle to Smyrna," 8.). In "The Teaching of the Twelve Apostles" the local churches or individual congregations are ruled by bishops and deacons. "Elect therefore for yourselves bishops and deacons worthy of the Lord; men meek and not lovers of money, and truthful and approved; for they too minister to you the ministry of the prophets and teachers. Therefore despise them not, for they are those that are the honored among you with the prophets and teachers" (15:1, 2). Deaconesses are not mentioned.

2. *Grace — peace*. The combination of the Greek and Oriental salutations spiritualized: *grace* expressing God's love to man, and *peace* the condition resulting therefrom.

3. *Every remembrance* (πάση τῇ μνεΐα) Better, as Rev., *all my remembrance*.

Prayer (δέησει). Rev., better, *supplication*. See on ^{<165>}Luke 5:33.

For you all. Connect with *every prayer of mine*.

Request (τὴν δέησιν). Rev., better, *my supplication*. The article refers to *every supplication*.

With joy. Joy is the keynote of this epistle. Bengel says: "The sum of the epistle is, 'I rejoice, rejoice ye.'" See vers. 18, 25; ch. ^{<107>}2:2, 17, 18, 28, 29; 3:1; 4:1, 4, 10.

5. *For your fellowship* (ἐπὶ τῇ κοινωνίᾳ ὑμῶν). Connect with *I thank God*. For *fellowship*, see on ^{<168>}1 John 1:3. The word sometimes has the meaning of *almsgiving, contributions*, as ^{<169>}Romans 15:26; ^{<170>}Hebrews 13:16. Though here it is used in the larger sense of *sympathetic cooperation*, yet it is no doubt colored by the other idea, in view of the Philippians' pecuniary contributions to Paul. See ch. 4:10, 15, 16.

In the Gospel (εἰς τὸ εὐαγγέλιον). Lit., *unto the Gospel*: Rev., *in furtherance of*.

6. *Being confident* (πεποιθῶς). With a slightly causative force: *since I am confident*.

Hath begun — will perform (ἐναρξάμενος — ἐπιτελέσει). The two words occur together, ^{<171>}2 Corinthians 8:6; ^{<172>}Galatians 3:3. Both were used of religious ceremonies. So Euripides: "But come! Bring up the sacrificial meal-basket" (ἑξάρχου κανῶ); that is, begin the offering by taking the barley-meal from the basket ("Iphigenia in Aulis," 435). Some find the sacrificial metaphor here, and compare ch. 2:17, see note. *Perform*, better as Rev., *perfect*. *Perform*, in its older and literal sense of *carrying through* (*per*) or *consummating* would express the idea; but popular usage has identified it with *do*.

7. *Even as* (καθῶς). The reason for being confident (ver. 6).

Defense (ἀπολογία). See on ^{<4085>}1 Peter 3:15.

Confirmation (βεβαιώσει). Only here and ^{<3164>}Hebrews 6:16. The kindred verb βεβαιώω *to confirm*, occurs frequently, as ^{<5150>}Romans 15:8; ^{<4008>}1 Corinthians 1:8, etc.

Partakers of my grace (συγκοινωνούς μου τῆς χάριτος). Better, as Rev., *partakers with me of grace*. Lit., *the grace*, either the divine endowment which enabled them both to suffer bonds, and to defend and establish the Gospel, or the loving favor of God, which confers suffering and activity alike as a boon. The two may be combined. Compare ver. 29.

8. *In the bowels of Jesus Christ* (ἐν σπλάγχμοις Χριστοῦ Ἰησοῦ). Rev., better, *in the tender mercies*. Describing his longing, not as his individual emotion, but as Christ's longing, as if the very heart of Christ dwelt in him. "In Paul not Paul lives, but Jesus Christ" (Bengel) With *tender mercies* compare *reins*, ^{<6022>}Revelation 2:23, note.

9. *Judgment* (αἰσθήσει). Only here in the New Testament. Rev., better, *discernment*: sensitive moral perception. Used of *the senses*, as Xenophon: "*perception of things sweet or pungent*" ("Memorabilia," i., 4, 5). Of *hearing*: "It is possible to go so far away as not to afford a hearing" ("Anabasis," iv., 6, 13). The senses are called αἰσθήσεις. See Plato, "Theaetetus," 156. Plato uses it of *visions of the gods* ("Phaedo," 111). Compare αἰσθητήρια *senses*, ^{<3554>}Hebrews 5:14. *Discernment* selects, classifies, and applies what is furnished by knowledge.

10. *Approve* (δοκιμάζειν). Sanction on test. See on ^{<6001>}1 Peter 1:7.

Things which are excellent (τὰ διαφέροντα). Unnecessary difficulty has been made in the explanation of this phrase. Love displays itself in knowledge and discernment. In proportion as it abounds it sharpens the moral perceptions for the discernment of what is best. The passage is on the line of ^{<4029>}1 Corinthians 12:31, "Covet earnestly the best gifts," and the "more excellent way" to attain these gifts is love (ch. 13.). See on ^{<4108>}Romans 2:18, where the same phrase occurs, but with a different meaning. Some explain *things which are morally different*.

Sincere (εἰλικρινεῖς). See on *pure*, ^{<6002>}2 Peter 3:1.

Without offense (ἀπρόσκοποι). See on ^{<4016>}Acts 24:16. It may be explained, *not stumbling, or not causing others to stumble*, as ^{<4012>}1 Corinthians 10:32. Both senses may be included. If either is to be preferred it is the former, since the whole passage contemplates their inward state rather than their relations to men.

Till the day, etc. (εἰς). Rev., *unto*. Better, *against; with a view to*.

11. Fruit of righteousness (καρπὸν δικαιοσύνης). The phrase occurs ^{<5088>}James 3:18. Compare ^{<3113>}Proverbs 11:30.

Glory and praise of God. For *glory of God*, see on ^{<6123>}Romans 3:23. That God's glory may be both manifested and recognized. Compare ^{<4000>}Ephesians 1:6.

12. Rather (μᾶλλον). For the furtherance of the Gospel rather than, as might have been expected, for its hindrance.

Furtherance (προκοπήν). Only here, ver. 25, and ^{<5045>}1 Timothy 4:15. The metaphor is uncertain, but is supposed to be that of pioneers *cutting* (κόπτω) a way *before* (πρό) an army, and so furthering its march. The opposite is expressed by ἐγκόπτω *to cut into; hence to throw obstacles in the way, hinder*. ^{<8117>}Galatians 5:7. See on ^{<6117>}1 Peter 3:7.

13. My bonds in Christ are manifest (τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι). *Bonds and Christ*, in the Greek, are too far apart to be construed together. Better, as Rev., *my bonds became manifest in Christ*. His imprisonment became known as connected with Christ. It was understood to be for Christ's sake. His bonds were not hidden as though he were an ordinary prisoner. His very captivity proclaimed Christ.

In all the palace (ἐν ὄλῳ τῷ πραιτωρίῳ). Rev., *throughout the whole praetorian guard*. So Lightfoot, Dwight, Farrar. This appears to be the correct rendering. The other explanations are, *the imperial residence on the Palatine*, so A.V.; *the praetorian barracks attached to the palace*, so Eadie, Ellicott, Lumby, and Alford; *the praetortan camp on the east of the city*, so Meyer. ^{fa174}

The first explanation leaves the place of Paul's confinement uncertain. It may have been in the camp of the Praetorians, which was large enough to contain within its precincts lodgings for prisoners under military custody,

so that Paul could dwell “in his own hired house,” ^{<403>}Acts 28:30. This would be difficult to explain on the assumption that Paul was confined in the barracks or within the palace precincts.

The Praetorians, forming the imperial guard, were picked men, ten thousand in number, and all of Italian birth. The body was instituted by Augustus and was called by him *praetoriae cohortes*, *praetorian cohorts*, in imitation of the select troop which attended the person of the praetor or Roman general. Augustus originally stationed only three thousand of them, three cohorts, at Rome, and dispersed the remainder in the adjacent Italian towns. Under Tiberius they were all assembled at Rome in a fortified camp. They were distinguished by double pay and special privileges. Their term of service was originally twelve years, afterward increased to sixteen. On completing his term, each soldier received a little over eight hundred dollars. They all seem to have had the same rank as centurions in the regular legions. They became the most powerful body in the state; the emperors were obliged to court their favor, and each emperor on his accession was expected to bestow on them a liberal donative. After the death of Pertinax (A.D. 193) they put up the empire at public sale, and knocked it down to Didius Julianus. They were disbanded the same year on the accession of Severus, and were banished; but were restored by that emperor on a new plan, and increased to four times their original number. They were finally suppressed by Constantine.

The apostle was under the charge of these troops, the soldiers relieving each other in mounting guard over the prisoner, who was attached to his guard's hand by a chain. In the allusion to his bonds, ^{<404>}Ephesians 6:20, he uses the specific word for *the coupling-chain*. His contact with the different members of the corps in succession, explains the statement that his bonds had become manifest throughout the praetorian guard.

In all other places (τοῖς λοιποῖς πᾶσιν). Rev., correctly, *to all the rest*; that is, to all others besides the Praetorians.

14. Many (τοὺς πλείονας). Rev., correctly, *the most*. Lit., *the more*. Implying that there were a few who held back.

Brethren in the Lord. *In the Lord* should be rather connected with *being confident*. The expression *brethren in the Lord* does not occur in the New

Testament; while *to have confidence in one in the Lord* is found

^{<RB>}Galatians 5:10; ^{<SR0>}2 Thessalonians 3:4; compare ch. 2:24. *In the Lord* is thus emphatic. It may be correlative with *in Christ*, ver. 13; but this is not certain. ^{fa175} *In the Lord trusting my bonds*, signifies that the bonds awaken confidence as being the practical testimony to the power of the Gospel for which Paul is imprisoned, and therefore an encouragement to their faith.

Are much more bold (περισσοτέρως τολμᾶν). Rev., *more abundantly bold*, thus holding more closely to the literal meaning of the adverb. For *are bold*, see on ^{<7MB>}2 Corinthians 10:2. The boldness required to profess Christ within the precincts of the palace is illustrated by the *graffito* or *wall-scribble* discovered in 1857 among the ruins on the Palatine. It is a caricature of Christ on the cross, with an ass's head, while on the left appears a christian youth in an attitude of adoration. Underneath are scrawled the words *Alexamenos worships God*. ^{fa176}

To speak (λαλεῖν). The verb denotes *the fact* rather than the *substance* of speaking. See on ^{<4BS>}Matthew 28:18. They have broken silence.

15. *Even* of envy. Strange as it may seem that envy should be associated with the preaching of Christ. They are jealous of Paul's influence.

Strife (ἔριον). Factious partisanship.

Good will. Toward Paul.

16. *The one preach Christ of contention*. The order of vers. 16, 17, is reversed in the best texts. *Of contentions* (ἐξ ἐριθείας). See on *strife*, ^{<9B4>}James 3:14. Rev., better, *faction*. Compare Chaucer:

*“For mine entente is not but for to winne
And nothing for correction of sinne”
“Pardouere’s Tale,” 12337-8.*

Sincerely (ἀγνώως). Purely, with unmixed motives. The adjective ἀγνώως means *pure*, in the sense of *chaste*, free from admixture of evil, and is once applied to God, ^{<GRB>}1 John 3:3. See on ^{<RB0>}Acts 26:10, foot-note. *Not sincerely* is explained by *in pretense*, ver. 18.

To add affliction (θλιψιν ἐπιφέρειν). Lit., *to bring affliction to bear*. But the correct reading is ἐγείρειν *to raise up*, as Rev.: *to waken* or *stir up* affliction. The phrase is striking in the light of the original meaning of

θλίψις, namely, *pressure*. They would make his bonds press more heavily and gall him. See on ^{<1E2>}Matthew 13:21.

17. *I am set* (κεῖμαι). Or *appointed*. See on ^{<1E3>}Luke 2:34. Compare ^{<1E1>}1 Thessalonians 3:3. Some, instead of rendering *the one* (or some) *preach Christ of contention* — *but the other of love*, join οἱ μὲν *some*, οἱ δὲ *others*, in each instance with the succeeding word, making one phrase, thus: “*they who are of love* do so knowing that I am set, etc.: *they who are of faction* proclaim Christ not sincerely, etc. The phrase *those who are of faction* occurs ^{<1E2>}Romans 2:8; and a similar phrase, *him who is of faith*, ^{<1E2>}Romans 3:26. There seems no sufficient reason for altering A.V. and Rev.

18. *What then?* Such being the case, how does it affect me?

Notwithstanding (πλὴν). Read πλὴν ὅτι *except that*. Rev., *only that*. What is my feeling in view of these things? Only that I rejoice that Christ is preached.

In pretense. With a spirit of envy and faction, possibly with a counterfeited zeal for truth.

19. *This*. This preaching of Christ in every way.

Shall turn (ἀποβήσεται). Lit., *come off, eventuate*.

Salvation. Not his deliverance from captivity, but it will prove salutary to him in a spiritual sense and to the saving work of the Gospel. *Salvation* simply is used, without any more precise definition; and the broader sense, as related to his ministry, seems to be indicated by the words *Christ shall be magnified*, in ver. 20.

Supply (ἐπιχορηγίας). See on *add*, ^{<1E2>}2 Peter 1:5. Compare ^{<1E2>}Galatians 3:5. The word implies *bountiful supply*.

Of the Spirit of Jesus Christ. Either the supply furnished by the Spirit, or the supply which is the Spirit. It is better to take it as including both. The exact phrase, *Spirit of Jesus Christ*, is found only here. *Spirit of Christ* occurs ^{<1E2>}Romans 8:9; ^{<1E1>}1 Peter 1:11. The Holy Spirit is meant; called the Spirit of Jesus Christ, because through the Spirit Christ communicates

Himself to His people. “The Spirit is the living principle and the organ of the proper presence of Christ and of His life in them” (Meyer).

20. Earnest expectation (ἀποκαραδοκίαν). Only here and ^{<R19>}Romans 8:19, on which see note.

Shall be ashamed (αἰσχυνθήσομαι). Rev., better, giving the force of the passive, *shall be put to shame*.

Boldness. See on Philemon 8.

Shall be magnified in my body. Through my bodily sufferings Christ shall appear more glorious, and that even if I die.

21. To me. Emphatic. Whatever life may be to others, *to me*, etc

To live is Christ (τὸ ζῆν Χριστὸς). Lit, *the living is Christ*. Compare ^{<R20>}Galatians 2:20. He has no thought of life apart from Christ.

Gain. As consummating the union with Christ. Compare ^{<S100>}Colossians 3:4; ^{<R21>}2 Corinthians 5:1-8.

“Declare unto him if the light wherewith
 Blossoms your substance shall remain with you
 Eternally the same that it is now,
 And if it do remain, say in what manner,
 After ye are again made visible,
 It can be that it injure not your sight.
 As by a greater gladness urged and drawn
 They who are dancing in a ring sometimes
 Uplift their voices and their motions quicken
 So, at that orison devout and prompt
 The holy circles a new joy displayed
 In their revolving and their wondrous song.
 Who so lamenteth him that here we die
 That we may live above, has never there
 Seen the refreshment of the eternal rain.”
 DANTE, “Paradiso,” 14, 13-27.

22. If I live (εἰ τὸ ζῆν). Rev., better, *if to live: the living*, as ver. 21.

This is the fruit of my labor. According to the A.V. these words form the offset of the conditional clause, and conclude the sentence: *if I live — this is the fruit.* It is better to make the two clauses parallel, thus: *if living after the flesh, (if) this is fruit of labor.* The conditional suspended clause will then be closed by *what I shall choose I do not declare.* Fruit of labor, advantage accruing from apostolic work. Compare ^{<4113>}Romans 1:13.

Yet what I shall choose I wot not (καὶ τί αἰρήσομαι οὐ γνωρίζω). Καὶ rendered *yet* has the force of *then.* *If living in the flesh be, etc., then what I shall choose, etc.* Wot is obsolete for *know.* In classical Greek γνωρίζω means: 1, *to make known point out;* 2, *to become acquainted with or discover;* 3, *to have acquaintance with.* In the Septuagint the predominant meaning seems to be *to make known.* See ^{<1229>}Proverbs 22:19; ^{<3423>}Ezekiel 44:23; ^{<2706>}Daniel 2:6, 10; 5:7. The sense here is *to declare or make known,* as everywhere in the New Testament. Compare ^{<4025>}Luke 2:15; ^{<6726>}John 17:26; ^{<4428>}Acts 2:28; ^{<5007>}Colossians 4:7; ^{<6116>}2 Peter 1:16, etc. If I am assured that my continuing to live is most fruitful for the Church, then I say nothing as to my personal preference. I do not declare my choice. It is not for me to express a choice.

23. I am in a strait betwixt two (συνέχομαι ἐκ τῶν δύο). See on ^{<4542>}2 Corinthians 5:14. The picture is that of a man pressed on both sides. Lit. *I am held together,* so that I cannot incline either way. *Betwixt two,* lit., *from the two.* The pressure comes *from* both sides. Note the article, *the two,* the two considerations just mentioned, departing or abiding in the flesh.

Having a desire. Lit., *the desire: my desire,* as expressed in ver. 21, for death with its gain.

To depart (ἀναλῦσαι). The verb means originally *to unloose, undo again.* So of Penelope's web: "During the night she *undid* it" (Homer, "Odyssey," ii., 105). Of loosing a ship from her moorings: of breaking up a camp. So 2 Macc. ix. 1. Antiochus, having entered Persepolis, and having attempted to rob the temple and to hold the city, was put to flight by the inhabitants, and *broke up* (ἀναλελυκῶς) and came away with dishonor. We have the same figure in popular usage of one who changes his residence: "He *broke up* at Chicago and removed to New York." Paul's metaphor here is the military one, *to break camp.* Compare ^{<4812>}2 Corinthians 5:1, where the metaphor is the striking of a tent. Some prefer

the nautical image, casting off from shore; but Paul's circumstances naturally suggested military figures; and, what is somewhat strange in the case of one so familiar with the sea, nautical metaphors are rare in his writings. There is one at ^{<5019>}1 Timothy 1:19, of those "who concerning the faith have *made shipwreck*;" at ^{<4014>}Ephesians 4:14, "tossed as by waves, and borne about by every wind." **Κυβερνήσεις** *governments*, ^{<4128>}1 Corinthians 12:28 (see note), is from **κυβερνάω** *to steer*.

To be with Christ. Compare ^{<4016>}2 Corinthians 5:6, 8; ^{<4015>}Acts 7:59; ^{<5014>}1 Thessalonians 4:14, 17.

Which is far better (**πολλῶ μάλλον κρείσσον**). Lit., *much more better*. For similar cumulative expressions, see on ^{<4017>}2 Corinthians 4:17. The best texts insert **γὰρ** *for*. So Rev., *for it is very far better*.

24. To abide in the flesh (**ἐπιμένειν ἐν τῇ σαρκί**). See on ^{<5012>}Colossians 1:23. To abide *by* the flesh. Compare ^{<4011>}Romans 6:1; 11:22, 23.

25. Furtherance. See on ver. 12.

Of faith. Rev., *in the faith*. To be connected with both *furtherance* and *joy*. For promoting your faith and your joy in believing. For *joy of faith*, compare ^{<4513>}Romans 15:13.

26. Rejoicing (**καύχημα**). The *matter* of rejoicing, wrought through your faith.

In Christ Jesus for me (**ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ**). Construe *in Christ Jesus* with *may abound*, not with *rejoicing*. Christ is conceived as the element in which the matter of rejoicing grows and abounds. *For me*, better, as Rev, *in me*. The conjunction of the two phrases *in Christ, in me*, is somewhat confusing Paul's presence is *the immediate cause* of their christian joy; hence *in me*; but their rejoicing in Paul is *in Christ* — a joy evolved within the sphere of life in Christ, and peculiar to those only to whom to live is Christ.

Coming (**παρουσίας**). Rev., better, *presence*.

27. Only. This one thing I urge as the only thing needful

Let your conversation be (**πολιτεύεσθε**). Only here in Paul's writings, and elsewhere only ^{<4211>}Acts 23:1. The verb means *to be a citizen*. Lit., *Be*

citizens worthily of the Gospel. Rev., *Let your manner of life be.* Margin, *Behave as citizens.* Compare ^{<48B>}Ephesians 3:19, and see on ch. 3:20. The exhortation contemplates the Philippians as members of the christian *commonwealth*. The figure would be naturally suggested to Paul by his residence in Rome, and would appeal to the Philippians as a Roman colony, which was a reproduction of the parent commonwealth on a smaller scale.

Ye stand fast (στήκετε). Compare ^{<48B>}Ephesians 6:13; ^{<51D>}2 Thessalonians 2:15. For the verb, see on ^{<41C>}John 1:26; 8:44.

Spirit — mind (πνεύματι — ψυχῇ). See on ^{<48B>}Romans 8:4; 11:3.

Striving together for the faith (συναθλοῦντες τῇ πίστει). The verb occurs only here and ch. 4:3. The figure is that of an athletic contest, and is in keeping with *standfast*. Not to be rendered *striving in concert with the faith*, thus personifying *faith*, and making *the faith* signify *the gospel teaching*. ^{fa177} For *the faith* as christian doctrine, see on ^{<48B>}Acts 6:7. *Faith* is to be taken in its usual subjective sense of *trust in Christ* or *in the Gospel*. *Together* refers to the *mutual* striving of the Philippians; not to their striving in concert with Paul.

28. Terrified (πυρόμενοι). Only here in the New Testament. Properly of the terror of a startled horse. Thus Diodorus Siculus, speaking of the chariot-horses of Darius at the battle of Issus: “*Frightened* (πυρόμενοι) by reason of the multitude of the dead heaped round them, they shook off their reins” (17:34). Plutarch says: “The multitude is not easy to handle so that it is safe for any one to take the reins; but it should be held sufficient, if, not being *scared* by sight or sound, like a shy and fickle animal, it accept mastery.”

Which is (ἧτις ἐστίν). Seeing that it is.

An evident token (ἐνδειξις). Only here, ^{<48B>}Romans 3:25, 26; ^{<48B>}2 Corinthians 8:24. Lit., *a pointing out*. Used in Attic law of a *writ of indictment*. *A demonstration* or *proof*.

To you of salvation (ὕμῖν). Read ὑμῶν *of you*. Rev., *of your salvation*.

And that of God. Rev., *from God* (ἀπό). Lightfoot finds here an allusion, in accord with *striving together*, to the sign of life or death given by the

populace in the amphitheater when a gladiator was vanquished, by turning the thumbs up or down. “The christian gladiator does not anxiously await the signal of life or death from the fickle crowd. The great Director of the contest Himself has given him a sure token of deliverance.”

29. *It is given* — *to suffer for His sake* (ἐχαρίσθη τὸ ὑπὲρ — αὐτοῦ πάσχειν). Every word here is significant. Suffering is a gift of *grace*. “It is given” should be “it *was* given,” referring to the gift bestowed when they became Christians. Suffering was the marriage-gift when they were espoused to Christ: the bounty when they enlisted in His service. Becoming one with Him they entered into the fellowship of His suffering (ch. 3:10). The gift was not suffering *as such*. Its meaning and value lay in its being *for His sake*. The Macedonian churches, and the Philippian church especially, were preeminently suffering churches. See ~~AKB~~² Corinthians 8:2.

30. *Conflict* (ἀγῶνα). An athletic contest. See on *striving*, ~~SMB~~ Colossians 1:29, and compare *striving together*, ver. 27.

Ye saw. In his sufferings at Philippi, Acts 16, see ~~SMB~~¹ Thessalonians 2:2.

Hear. Concerning my imprisonment.

CHAPTER 2

1. *Therefore*. Paul has spoken, in ch. 1:26, of the Philippians' joy in his presence. Their joy is to find expression in *duty* — in the fulfillment of their obligations as members of the christian commonwealth, by fighting the good fight of faith and cheerfully appropriating the gift of suffering (ch. 1:27-29). Ver. 30, alluding to his own conflicts, marks the transition from the thought of *their* joy to that of *his* joy. *Therefore*, since such is your duty and privilege, fulfill *my* joy, and show yourselves to be true citizens of God's kingdom by your humility and unity of spirit.

Consolation (παράκλησις). Rev., *comfort*. Better, *exhortation*. See on ^{<α>}Luke 6:24. If Christ, by His example, sufferings, and conflicts, exhorts you.

Comfort of love (παραμύθιον). Rev., *consolation*. Only here in the New Testament. From παρά *beside*, and μῦθος *speech* or *word*. Παρά has the same force as in παράκλησις *exhortation* (see on ^{<α>}Luke 6:24); a *word* which comes *to the side* of one to stimulate or comfort him; hence an *exhortation*, an *encouragement*. So Plato: "Let this, then, be our *exhortation* concerning marriage" ("Laws," 773). A *motive* of persuasion or dissuasion. Plato, speaking of the fear of disgrace, or of ill-repute, says. "The obedient nature will readily yield to such *incentives*" ("Laws," 880). Also an *assuagement* or *abatement*. So Sophocles: "Offspring of the noble, ye are come as the *assuagement* of my woes" ("Electra," 130). Plato: "They say that to the rich are many *consolations*" ("Republic," 329). Plato also calls certain fruits *stimulants* (παραμυθία) of a sated appetite ("Critias," 115). Here in the sense of *incentive*. As related to *exhortation*, *exhortation* uses *incentive* as a ground of appeal. Christ exhorts, appealing to love. Compare ch. 1:9 sqq. See ^{<α>}Romans 5:8; ^{<α>}1 Corinthians 13:4; ^{<α>}2 Corinthians 5:14; ^{<α>}Galatians 5:13; ^{<α>}Ephesians 5:2; ^{<α>}1 John 4:16, etc. The two verbs kindred to *exhortation* and *incentive* occur together at ^{<α>}1 Thessalonians 2:11. See on ^{<α>}1 Corinthians 14:3. Render here, *if any incentive of love*.

Fellowship of the Spirit. Communion with the Holy Spirit, whose first fruit is love. ^{<882>}Galatians 5:22. Participation in His gifts and influences. Compare ^{<600>}2 Peter 1:4, and ^{<473>}2 Corinthians 13:13.

Bowels and mercies (σπλάγχνα καὶ οἰκτιρμοί). For *mercies*, see on ^{<600>}2 Corinthians 1:3, and compare ^{<582>}Colossians 3:12.

2. *Fulfill* (πληρώσατε). Or *complete*. Compare ^{<882>}John 3:29.

Be like-minded (τὸ αὐτὸ φρονῆτε). Lit., *think the same thing*. The expression is a general one for concord, and is defined in the two following clauses: *unity of affection, the same love; unity of sentiment, of one accord*. The general expression is then repeated in a stronger form, *thinking the one thing*. A.V. and Rev., *of one mind*.

3. *Let nothing be done* (μηδὲν). Rev., *doing nothing*. The Greek is simply *nothing*, depending either, as A.V. and Rev., on the verb *to do* understood, or on *thinking* (φρονουντες) of the preceding verse: *thinking nothing*. The latter is preferable, since the previous and the following exhortations relate to thinking or feeling rather than to doing.

Through strife (κατὰ ἐριθείαν). Rev., correctly, *faction*. Lit., *according to faction*. See on ^{<584>}James 3:14; and ch. 1:16. *According to* indicates *faction* as the regulative state of mind.

Vain glory (κενοδοξίαν). Only here in the New Testament. The kindred adjective *κενόδοξοι* *desirous of vain glory*, occurs only at ^{<882>}Galatians 5:26. In the Septuagint the word is used to describe the worship of idols as *folly* (see Wisdom 14:14), and in 4 Macc. v. 9, the verb *κενοδοξέω* is used of following *vain conceits* about the truth. The word is compounded of *κενός* *empty, vain*, and, *δόξα* *opinion* (but not in the New Testament), which, through the intermediate sense of *good* or *favorable opinion*, runs into the meaning of *glory*. See on ^{<600>}Revelation 1:6.

Lowliness of mind (ταπεινοφροσύνη). See on ^{<412>}Matthew 11:29.

4. *Look* (σκοποῦντες). Attentively: fixing the attention upon, with desire for or interest in. So ^{<587>}Romans 16:17; ^{<587>}Philippians 3:17; ^{<408>}2 Corinthians 4:18. Hence often *to aim at*; compare *σκοπός* *the mark*, ch. 3:14. The participles *esteeming* and *looking* are used with the force of imperatives. See on ^{<582>}Colossians 3:16.

5. *Let this mind be in you* (τοῦτο φρονείσθω ἐν ὑμῖν). Lit., *let this be thought in you*. The correct reading, however, is φρονεῖτε, lit., “*think this in yourselves*.” Rev., *have this mind in you*.

6. *Being in the form of God* (ἐν μορφῇ Θεοῦ ὑπάρχων). *Being*. Not the simple εἶναι *to be*, but stronger, denoting being which is from the beginning. See on ⁴⁰⁵James 2:15. It has a backward look into an antecedent condition, which has been protracted into the present. Here appropriate to the preincarnate being of Christ, to which the sentence refers. In itself it does not imply *eternal*, but only *prior* existence. *Form* (μορφή). We must here dismiss from our minds the idea of *shape*. The word is used in its philosophic sense, to denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identified with that nature and character. Thus it is distinguished from σχῆμα *fashion*, comprising that which appeals to the senses and which is changeable. Μορφή *form* ^{fa178} is identified with *the essence* of a person or thing: σχῆμα *fashion* is an accident which may change without affecting the *form*. For the manner in which this difference is developed in the kindred verbs, see on ⁴¹⁷Matthew 17:2.

As applied here to God, the word is intended to describe that mode in which the essential being of God expresses itself. We have no word which can convey this meaning, nor is it possible for us to formulate the reality. *Form* inevitably carries with it to us the idea of *shape*. It is conceivable that the essential personality of God may express itself in a mode apprehensible by the perception of pure spiritual intelligences; but the mode itself is neither apprehensible nor conceivable by human minds.

This mode of expression, this *setting* of the divine essence, is not *identical* with the essence itself, but is *identified with it*, as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence. It is not something imposed from without, but something which proceeds from the very depth of the perfect being, and into which that being perfectly unfolds, as light from fire.

To say, then, that Christ was *in the form of God*, is to say that He existed as essentially one with God. The expression of deity through human nature (ver. 7) thus has its background in the expression of deity *as deity* in the eternal ages of God’s being. Whatever the mode of this expression, it

marked the being of Christ in the eternity before creation. As the *form* of God was identified with the *being* of God, so Christ, being in the form of God, was identified with the being, nature, and personality of God.

This *form*, not being *identical* with the divine essence, but dependent upon it, and necessarily implying it, can be parted with or laid aside. Since Christ is one with God, and therefore pure being, absolute existence, He can exist without the form. This form of God Christ laid aside in His incarnation.

Thought it not robbery to be equal with God (οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ). Robbery is explained in three ways. 1. A robbing, the act. 2. The thing robbed, a piece of plunder. 3. A prize, a thing to be grasped. Here in the last sense.

Paul does not then say, as A.V., that Christ *did not think it robbery to be equal with God*: for, 1, that fact goes without. saying in the previous expression, *being in the form of God*. 2. On this explanation the statement is very awkward. Christ, being in the form of God, did not think it robbery to be equal with God; *but*, after which we should naturally expect, *on the other hand, claimed and asserted equality*: whereas the statement is: *Christ was in the form of God and did not think it robbery to be equal with God, but (instead) emptied Himself*. Christ held fast His assertion of divine dignity, *but* relinquished it. The antithesis is thus entirely destroyed.

Taking the word ἄρπαγμὸν (A.V., *robbery*) to mean a *highly prized possession*, we understand Paul to say that Christ, being, before His incarnation, in the form of God, did not regard His divine equality as a prize which was to be grasped at and retained at all hazards, but, on the contrary, laid aside the form of God, and took upon Himself the nature of man. The emphasis in the passage is upon Christ's *humiliation*. The fact of His equality with God is stated as a background, in order to throw the circumstances of His incarnation into stronger relief. Hence the peculiar form of Paul's statement Christ's great object was to identify Himself with humanity; not to appear to men as *divine* but as *human*. Had He come into the world emphasizing His equality with God, the world would have been amazed, but not saved He did not grasp at this. The rather He counted *humanity* His prize, and so laid aside the conditions of His preexistent state, and became man.

7. *Made Himself of no reputation* (ἐαυτὸν ἐκένωσεν).^{fa179} Lit., *emptied Himself*. The general sense is that He divested Himself of that peculiar mode of existence which was proper and peculiar to Him as one with God. He laid aside the form of God. In so doing, He did not divest Himself of His divine *nature*. The change was a change of *state*: the form of a servant for the form of God. His *personality* continued the same. His *self-emptying* was not *self-extinction*, nor was the divine Being changed into a *mere* man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not *unable to assert* equality with God. He was able *not to assert it*.

Form of a servant (μορφήν δούλου). The same word for *form* as in the phrase *form of God*, and with the same sense. The mode of expression of a slave's being is indeed apprehensible, and is associated with human shape, but it is not this side of the fact which Paul is developing. It is that Christ assumed that mode of being which answered to, and was the complete and characteristic expression of, the slave's being. The mode itself is not defined. This is appropriately inserted here as bringing out the contrast with *counted not equality with God*, etc. What Christ grasped at in His incarnation was not divine sovereignty, but *service*.

Was made in the likeness of men (ἐν ὁμοιώματι ἀνθρώπων γενόμενος). Lit., *becoming in*, etc. Notice the choice of the verb, not *was*, but *became*: *entered into* a new state. *Likeness*. The word does not imply the *reality* of our Lord's humanity, *μορφή* *form* implied the reality of His deity. *That* fact is stated in *the form of a servant*. Neither is εἰκὼν *image* employed, which, for our purposes, implies substantially the same as *μορφή*. See on ⁵⁰¹⁵Colossians 1:15. As *form of a servant* exhibits the inmost reality of Christ's condition as a servant — that He became *really* and *essentially* the servant of men (⁴²²⁷Luke 22:27) — so *likeness of men* expresses the fact that His mode of manifestation *resembled* what men are. This leaves room for the assumption of another side of His nature — *the divine* — in the likeness of which He did *not* appear. As He appealed to men, He was like themselves, with a *real* likeness; but this likeness to men did not express His *whole self*. The *totality* of His being could not appear to men, for that involved *the form of God*. Hence the apostle views Him solely as He could appear to men. All that was possible was a real and complete likeness to

humanity. What He was *essentially* and *eternally* could not enter into His human mode of existence. Humanly He was like men, but regarded with reference to His whole self, He was not *identical* with man, because there was an element of His personality which did not dwell in them — equality with God. Hence the statement of His human manifestation is necessarily limited by this fact, and is confined to *likeness* and does not extend to *identity*. “To affirm likeness is at once to assert *similarity* and to deny *sameness*” (Dickson). See on ^{ⲉⲓⲃⲏⲃ}Romans 8:3.

8. *Being found in fashion as a man* (σχήματι εὐρεθεὶς ὡς ἄνθρωπος). Some expositors connect these words with the preceding clause, thus: *being made in the likeness of men and being found in fashion as a man*; a new sentence beginning with *He humbled Himself*. The general sense is not altered by this change, and there is great force in Meyer’s remark that the preceding thought, *in the likeness of men*, is thus “*emphatically exhausted*.” On the other hand, it breaks the connection with the following sentence, which thus enters very abruptly. Notice *being found*. After He had assumed the conditions of humanity, and men’s attention was drawn to Him, they *found* Him like a man. Compare ^{ⲉⲓⲃⲏⲃ}Isaiah 53:2. “If we looked at Him, there was no sightliness that we should delight in Him.”

Fashion (σχήματι). That which is purely outward and appeals to the senses. The *form of a servant* is concerned with the fact that the manifestation as a servant corresponded with the real fact that Christ came as the servant of mankind. In the phrase *in the likeness of men* the thought is still linked with that of His essential nature which rendered possible a *likeness* to men, but not an *absolute identity* with men. In *being found in fashion as a man* the thought is confined to *the outward guise* as it appealed to the sense of mankind. *Likeness* states the *fact of real resemblance* to men in mode of existence: *fashion* defines the outward *mode and form*. *As a man*. Not being found *a man* not *what* He was recognized to be, but as a man, keeping up the idea of semblance expressed in *likeness*.

He humbled Himself (ἐταπείνωσεν ἑαυτόν). Not the same as *emptied Himself*, ver. 7. It defines that word, showing how the self-emptying manifests itself.

Became obedient unto death (γενόμενος — μέχρι). Became, compare ^{<4018>}Revelation 1:18. *Unto*. The Rev. very judiciously inserts *even*; for the A.V. is open to the interpretation that Christ rendered obedience to death. *Unto* is *up to the point of*. Christ's obedience to God was rendered *to the extent* of laying down His life.

Of the cross. Forming a climax of humiliation. He submitted not only to *death*, but to the death of a *malefactor*. The Mosaic law had uttered a curse against it, ^{<5023>}Deuteronomy 21:23, and the Gentiles reserved it for malefactors and slaves. Hence the *shame* associated with the cross, ^{<5017>}Hebrews 12:2. This was the *offense* or *stumbling-block* of the cross, which was so often urged by the Jews against the Christians. See on ^{<4018>}Galatians 3:13. To a Greek, accustomed to clothe his divinities with every outward attribute of grace and beauty, the summons to worship a crucified malefactor appealed as *foolishness*, ^{<4023>}1 Corinthians 1:23.

9. *Wherefore* (διό). In consequence of this humiliation.

Hath highly exalted (ὑπερύψωσεν). Lit., *exalted above*. Compare ^{<4020>}Matthew 23:12.

Hath given (ἔχαρίσατο). *Freely* bestowed, even as Jesus freely offered Himself to humiliation:

A name. Rev., correctly, *the name*. This expression is differently explained: either *the particular name* given to Christ, as *Jesus* or *Lord*; or *name* is taken in the sense of *dignity* or *glory*, which is a common Old-Testament usage, and occurs in ^{<4021>}Ephesians 1:21; ^{<5004>}Hebrews 1:4. Under the former explanation a variety of names are proposed, as *Son of God*, *Lord*, *God*, *Christ Jesus*. The sense of the personal name *Jesus* seems to meet all the conditions, and the personal sense is the simpler, since *Jesus* occurs immediately after with the word *name*, and again *Jesus Christ* in ver. 11. The name *Jesus* was bestowed on Christ at the beginning of His humiliation, but *prophetically* as the One who should save His people from their sins, ^{<4021>}Matthew 1:21. It was the personal name of others besides; but if that is an objection here, it is equally an objection in ver. 10. The *dignity* is expressed by *above every name*. He bears the name in His glory. See ^{<4015>}Acts 9:5. See on ^{<4021>}Matthew 1:21.

10. *At the name of Jesus* (ἐν τῷ ὀνόματι). Rev., better, *in the name*. The *name* means here the personal name; but as including all that is involved in the name. See on ⁴¹⁸⁹Matthew 28:19. Hence the salutation is not *at the name of Jesus*, as by bowing when the name is uttered, but, as Ellicott rightly says: “the spiritual sphere, the holy element as it were, *in which every prayer is to be offered and every knee to bow.*” Compare ⁴¹⁹⁰Ephesians 5:20.

Things in heaven, etc. Compare ⁴¹⁹¹Revelation 5:13; ⁴¹⁹²Ephesians 1:20, 22. The words may apply either to all intelligent beings or to all things. The latter is in accord with Paul’s treatment of the creation collectively in ⁴¹⁹³Romans 8:19-22, and with the Old-Testament passages, in which all nature is represented as praising God, as Psalm 148; 65:13.

11. *Confess* (ἐξομολογήσεται). See on ⁴¹⁹⁴Matthew 3:6; *thank*, ⁴¹⁹⁵Matthew 11:25; ⁴¹⁹⁶Romans 14:11. The verb may also be rendered *thank*, as ⁴¹⁹⁷Matthew 11:25; ⁴¹⁹⁸Luke 10:21, that meaning growing out of the sense of *open, joyful* acknowledgment. The sense here is that of frank, open confession. ^{fa180}

To the glory, etc. Connect with *confess*.

12. *Not as in my presence only*. Connect with *work out*, not with *obeyed*. Do not work out your salvation as though impelled to action by my presence merely.

Much more. Than if I were present; for in my absence even greater zeal and care are necessary.

Work out your own salvation (τὴν ἑαυτῶν σωτηρίαν κατεργάζασθε). Carry out “to the goal” (Bengel). Complete. See on ⁴¹⁹⁹Romans 7:8. *Your own* salvation. There is a saving work which God only can do for you; but there is also a work which you must do for yourselves. The work of your salvation is not completed in God’s work in you. God’s work must be carried out by yourselves. “Whatever rest is provided by Christianity for the children of God, it is certainly never contemplated that it should supersede personal effort. And any rest which ministers to indifference is immoral and unreal — it makes parasites and not men. Just because God worketh in him, as the evidence and triumph of it, the true child of God works out his own salvation — works it out having really received it —

not as a light thing, a superfluous labor, but with fear and trembling as a reasonable and indispensable service” (Drummond, “Natural Law in the Spiritual World,” p. 335). Human agency is included in God’s completed work. In the saving work of grace God imparts a new moral power to work. Compare ^{<4018>}Romans 6:8-13; ^{<4019>}2 Corinthians 6:1. Believe as if you had no power. Work as if you had no God.

Fear and trembling. Compare ^{<4015>}2 Corinthians 7:15; ^{<4016>}Ephesians 6:5. Not slavish terror, but wholesome, serious caution. “This fear is self-distrust; it is tenderness of conscience; it is vigilance against temptation; it is the fear which inspiration opposes to high-mindedness in the admonition ‘be not highminded but fear.’ It is taking heed lest we fall; it is a constant apprehension of the deceitfulness of the heart, and of the insidiousness and power of inward corruption. It is the caution and circumspection which timidly shrinks from whatever would offend and dishonor God and the Savior. And these the child of God will feel and exercise the more he rises above the enfeebling, disheartening, distressing influence of the fear which hath torment. Well might Solomon say of such fear, ‘happy is the man that feareth alway’” (Wardlaw “On Proverbs,” 28:14). Compare ^{<4017>}1 Peter 1:17.

13. *For it is God which worketh in you.* Completing and guarding the previous statement. *In you*, not *among you*. *Worketh* (ἐνεργῶν). See on ^{<4014>}Mark 6:14; ^{<4016>}James 5:16. The verb means *effectual* working. In the active voice, *to be at work*. In the middle voice, as here (used only by James and Paul, and only of things), *to display one’s activity; show one’s self-operative*. Compare ^{<4018>}Ephesians 3:20.

To will and to do (τὸ θέλειν καὶ τὸ ἐνεργεῖν). Lit., *the willing and the doing*. Both are from God, and are of one piece, so that he who *wills* inevitably *does*. The willing which is wrought by God, by its own nature and pressure, works out into action. “We will, but God works the will in us. We work, therefore, but God works the working in us” (Augustine). For *to do*, Rev. substitutes *to work*, thus preserving the harmony in the Greek between “God which worketh” and “to work.”

Of His good pleasure (ὕπὲρ τῆς εὐδοκίας). Rev., *better, for His*, etc. Lit., *for the sake of*; in order to subserve. See ^{<4014>}1 Timothy 2:4.

14. Murmurings (γογγυσμῶν). See on Jude 16; ^{<4364>}John 6:41. Compare ^{<4300>}1 Corinthians 10:10.

Disputings (διαλογισμῶν). See on ^{<4172>}Mark 7:21. It is doubtful whether *disputings* is a legitimate meaning. The kindred verb διαλογίζομαι is invariably used in the sense of *to reason* or *discuss*, either with another or in one's own mind, ^{<4107>}Matthew 16:7; 21:25; ^{<4117>}Mark 2:6; ^{<4217>}Luke 12:17. The noun is sometimes rendered *thoughts*, as ^{<4159>}Matthew 15:19; ^{<4172>}Mark 7:21; but with the same idea underlying it, of a suspicion or doubt, causing inward discussion. See ^{<4128>}1 Timothy 2:8. Better here *questionings* or *doubtings*. See on ^{<4101>}Romans 14:1. The murmuring is the *moral*, the doubting the *intellectual* rebellion against God.

15. May be — harmless (γένησθε — ἀκέρατοι). *May be* is rather *may prove* or *show yourselves to be*. *Harmless*, lit., *unmixed*. See on ^{<4106>}Matthew 10:16. Better, *guileless*. *Blameless* in the sight of others, *guileless* in your own hearts.

Sons of God (τέκνα). Rev., better, *children*. See on ^{<4112>}John 1:12. Compare ^{<4315>}Deuteronomy 32:5.

Without rebuke (ἄμωμα). Rev., correctly, *without blemish*. See on ^{<4122>}Colossians 1:22. The word is expegetical of the two preceding epithets, unblemished in reputation and in reality.

Crooked and perverse (σκολίας — διεστραμμένης). *Crooked*, see on *untoward*, ^{<4124>}Acts 2:40; *froward*, ^{<4128>}1 Peter 2:18. *Perverse*, lit., *warped*, *twisted*. See on ^{<4177>}Matthew 17:17; ^{<4234>}Luke 23:14.

Ye shine (φαίνεσθε). Rev., more correctly, *ye are seen*. Compare ^{<4127>}Matthew 24:27; ^{<4682>}Revelation 18:23, A.V., where the same error occurs. *Shine* would require the verb in the active voice, as ^{<4105>}John 1:5; 5:35.

Lights (φωστήρες). Only here and ^{<4211>}Revelation 21:11, see note. Properly, *luminaries*. So Rev., in margin. Generally of the heavenly bodies. See ^{<4114>}Genesis 1:14, 16, Sept.

In the world. Connect with *ye are seen*, not with *luminaries*. *The world*, not only material, but moral. For the moral sense of κόσμος *world*, see on ^{<4109>}John 1:9.

16. Holding forth (ἔπέχοντες). The verb means literally to *hold upon* or *apply*. Hence to *fix attention upon*, as ^{<447>}Luke 14:7; ^{<485>}Acts 3:5; ^{<5416>}1 Timothy 4:16. In ^{<482>}Acts 19:22, *stayed*: where the idea at bottom is the same — *kept to*. So in Sept., ^{<827>}Job 27:8, of *setting* the heart on gain. ^{<827>}Job 30:26, “*fixed* my mind on good.” In ^{<1030>}Genesis 8:10, of Noah *waiting*. In classical Greek, *to hold out, present*, as to offer wine to a guest or the breast to an infant. Also *to stop, keep down, confine, cease*. Here in the sense of *presenting* or *offering*, as A.V. and Rev. *holding forth*.

That I may rejoice (εἰς καύχημα ἔμοι). Lit., *for a cause of glorying unto me*.

In the day of Christ (εἰς ἡμέραν Χριστοῦ). Lit., *against* the day, as ch. 1:10. The phrase *day of Christ* is peculiar to this epistle. The usual expression is *day of the Lord*.

Have not run (οὐκ ἔδραμον). Rev., better, *did not run*. Aorist tense. Ignatius writes to Polycarp to ordain some one “beloved and unwearied, who may be styled *God’s courier*” (θεοδρόμος. To Polycarp, 7.).

17. I am offered (σπένδομαι). Lit., *I am poured out as a libation*. The figure is that of a sacrifice, in which the Philippians are the priests, offering their faith to God, and Paul’s life is the libation poured out at this offering. Compare ^{<425>}2 Corinthians 12:15; ^{<500>}2 Timothy 4:6. Ignatius: “Brethren, I am lavishly poured out in love for you” (Philadelphia, 5.).

Upon the sacrifice, etc. (ἐπί). The image is probably drawn from heathen rather than from Jewish sacrifices, since Paul was writing to converted heathen. According to Josephus, the Jewish libation was poured *round* and not *upon* the altar; but the preposition ἐπί used here, was also used to describe it. At all events, ἐπί may be rendered *at*, which would suit either.

Sacrifice and service (θυσία καὶ λειτουργία). *Sacrifice*, as uniformly in the New Testament, *the thing sacrificed*. *Service*, see on *ministration*, ^{<103>}Luke 1:23, and *ministered*, ^{<413>}Acts 13:2. In the Old Testament, used habitually of the ministry of priests and Levites; also of Samuel’s service to God; ^{<428>}1 Samuel 2:18; 3:1. Of service to men, ^{<1004>}1 Kings 1:4, 15. In the apostolic writings this and its kindred words are used of services to both God and man. See ^{<631>}Romans 13:6; 15:16; ^{<1023>}Luke 1:23; ^{<657>}Romans 15:27; ^{<102>}2 Corinthians 9:12; ^{<505>}Philippians 2:25.

Of your faith. Offered by you as a sacrifice to God.

Rejoice with (συγχαίρω). There seems to be no sufficient reason for rendering *congratulate*.

20. Like minded (ἰσόψυχον) Only here in the New Testament. With Paul himself, not Timothy.

Who (ὅστις). Double relative, classifying: *such that he*.

Naturally (ψνησίως). Rev., *truly*. The adverb only here in the New Testament. The kindred adjective γνήσιος *true, own*, occurs ^{<501>}1 Timothy 1:2; ^{<500>}Titus 1:4; ^{<488>}2 Corinthians 8:8 (see note).

21. All (οἱ πάντες). *The all; that is, one and all*. The expression, however, must have limitations, since it cannot include those spoken of in ch. 1:14, 17. It probably means, all except Timothy, that he has at his disposal of those who would naturally be selected for such an office.

22. In the Gospel (εἰς τὸ εὐαγγέλιον). In furtherance of, as ch. 1:5. So Rev.

23. I shall see (ἀφίδω). The compounded preposition ἀπό gives the sense of looking *away* from the present condition of affairs to what is going to turn out.

25. Epaphroditus. Mentioned only in this epistle. See on *Epaphras*, Philemon 23. The name is derived from *Aphrodite* (Venus), and means *charming*.

Messenger (ἀπόστολον). The same word as *apostle, one sent with a commission*.

He that ministered (λειτουργὸν). Kindred with λειτουργία *service*, in ver. 17. Rev., *minister*.

26. Was full of heaviness (ἦν ἀδημονῶν). Rev., *was sore troubled*. Used of Christ in Gethsemane, ^{<487>}Matthew 26:27.

27. Sorrow upon sorrow (λύπην ἐπὶ λύπην). The accusative implies motion. Sorrow *coming* upon sorrow, as wave after wave.

30. *The work of Christ.* The text varies: some reading *work of the Lord*, and others *the work* absolutely. If the latter, the meaning is *labor for the Gospel*; compare ⁴⁴⁵³Acts 15:38. If *the Lord* or *Christ*, the reference may be to the special service of Epaphroditus in bringing the contribution of the Philippians.

Not regarding his life (παραβουλευσάμενος τῆ ψυχῇ). The correct reading is *παραβολευσάμενος*, meaning *to venture, to expose one's self*. It was also a gambler's word, to *throw down a stake*. Hence Paul says that Epaphroditus recklessly exposed his life. Rev., *hazarding*. The brotherhoods of the ancient Church, who cared for the sick at the risk of their lives, were called *parabolani*, ^{fa181} or *reckless persons*.

Your lack of service (τὸ ὑμῶν ὑστέρημα λειτουργίας). An unfortunate rendering, since it might be taken to imply some neglect on the Philippians' part. Rev., *that which was lacking in your service*. The expression is complimentary and affectionate, to the effect that all that was wanting in the matter of their service was their ministrations *in person*, which was supplied by Epaphroditus.

CHAPTER 3

1. *Finally* (τὸ λοιπόν). Lit., *for the rest*. Frequent in Paul's writings in introducing the conclusions of his letters. See ^{<5101>}1 Thessalonians 4:1; ^{<5101>}2 Thessalonians 3:1; ^{<4731>}2 Corinthians 13:11, note. Evidently Paul was about to close his letter, when his thought was directed into another channel — the Judaizing teachers, and their attempts to undermine his influence.

Rejoice (χαίρετε). See on ^{<4731>}2 Corinthians 13:11.

The same things. It is doubtful what is referred to. Possibly previous letters, or the dissensions in the Church.

Grievous (ὀκνηρόν). Only here, ^{<4253>}Matthew 25:26; ^{<5121>}Romans 12:11, in both instances rendered *slothful*. From ὀκνέω *to delay*. Hence, in classical Greek, *shrinking, backward, unready*. The idea of *delay* underlies the secondary sense, *burdensome, troublesome*. It is the vexation arising from weary waiting, and which appears in the middle English *irken to tire* or to *become tired*, cognate with the Latin *urgere to press*, and English *irk, irksome, work*.

2. *Beware* (βλέπετε). Lit., *look to*. Compare ^{<4041>}Mark 4:24; 8:15; ^{<4211>}Luke 21:8.

Dogs. Rev., correctly, *the dogs*, referring to a well-known party — the Judaizers. These were nominally Christians who accepted Jesus as the Messiah, but as the Savior of Israel only. They insisted that Christ's kingdom could be entered only through the gate of Judaism. Only circumcised converts were fully accepted by God. They appeared quite early in the history of the Church, and are those referred to in ^{<4451>}Acts 15:1. Paul was the object of their special hatred and abuse. They challenged his birth, his authority, and his motives. "‘Paul must be destroyed,’ was as truly their watchword as the cry for the destruction of Carthage had been of old to the Roman senator" (Stanley, "Sermons and Lectures on the Apostolic Age"). These are referred to in ch. 1:16; and the whole passage in the present chapter, from ver. 3 to ver. 11, is worthy of study, being full of incidental hints lurking in single words, and not always apparent in our versions; hints which, while they illustrate the main point of the

discussion, are also aimed at the assertions of the Judaizers. *Dogs* was a term of reproach among both Greeks and Jews. Homer uses it of both women and men, implying shamelessness in the one, and recklessness in the other. Thus Helen: “Brother-in-law of me, a mischief devising dog” (“Iliad,” vi., 344). Teucer of Hector: “I cannot hit this raging dog” (“Iliad,” viii., 298). Dr. Thomson says of the dogs in oriental towns: “They lie about the streets in such numbers as to render it difficult and often dangerous to pick one’s way over and amongst them — a lean, hungry, and sinister brood. They have no owners, but upon some principle known only to themselves, they combine into gangs, each of which assumes jurisdiction over a particular street; and they attack with the utmost ferocity all canine intruders into their territory. In those contests, and especially during the night, they keep up an incessant barking and howling, such as is rarely heard in any European city. The imprecations of David upon his enemies derive their significance, therefore, from this reference to one of the most odious of oriental annoyances” (“Land and Book,” Central Palestine and Phoenicia, 593). See ^{<4910>}Psalm 59:6; 22:16. Being unclean animals, dogs were used to denote what was unholy or profane. So ^{<4006>}Matthew 7:6; ^{<6215>}Revelation 22:15. The Israelites are forbidden in Deuteronomy to bring the price of a dog into the house of God for any vow: ^{<6238>}Deuteronomy 23:18. The Gentiles of the Christian era were denominated “dogs” by the Jews, see ^{<0136>}Matthew 15:26. Paul here retorts upon them their own epithet.

Evil workers. Compare *deceitful workers*, ^{<47113>}2 Corinthians 11:13.

Concision (κατατομήν). Only here in the New Testament. The kindred verb occurs in the Septuagint only, of mutilations forbidden by the Mosaic law. See ^{<6205>}Leviticus 21:5. The noun here is a play upon περιτομή *circumcision*. It means *mutilation*. Paul bitterly characterizes those who were not of the true circumcision (^{<4823>}Romans 2:28, 29; ^{<5121>}Colossians 2:11; ^{<4011>}Ephesians 2:11) as merely *mutilated*. Compare ^{<4862>}Galatians 5:12, where he uses ἀποκόπτειν *to cut off*, of those who would impose circumcision upon the Christian converts: “I would they would *cut themselves off* who trouble you;” that is, not merely circumcise, but mutilate themselves like the priests of Cybele.

3. *The circumcision.* The abstract term for those who are circumcised. In the Old Testament, circumcision was a metaphor for purity. See ^{<B34>}Leviticus 26:41; ^{<B10>}Deuteronomy 10:16; 30:6; ^{<B44>}Ezekiel 44:7, etc.

Worship God in the spirit (πνεύματι Θεῷ λατρεύοντες). The correct reading is θεοῦ of God. Render, as Rev., *worship by the Spirit of God. Worship.* See on ^{<B21>}Revelation 22:3. Paul uses the Jews' word which denoted their own service of Jehovah as His peculiar people. Compare ^{<B11>}Acts 26:7. A Jew would be scandalized by the application of this term to Christian worship.

Rejoice in Christ Jesus (καυχώμενοι). Rev., better, *glory.* Compare ^{<B23>}Jeremiah 9:23, 24, and ^{<B13>}1 Corinthians 1:31; ^{<B17>}2 Corinthians 10:17.

In the flesh. External privileges of every kind.

4. *Though I might also have confidence* (καίπερ ἐγὼ ἔχων πεποιθήσιν). Lit., *even though myself having confidence.* Also should be joined with *the flesh* and rendered *even.* Rev., *though I myself might have confidence even in the flesh.* The sense of the translation *might have* is correct; but Paul puts it that he *actually has* confidence in the flesh, placing himself at the Jews' stand-point.

Thinketh that he hath whereof he might trust (δοκεῖ πεποιθέναι). The A.V. is needlessly verbose. Rev., much better, *thinketh to have confidence.*

5. *Circumcised the eighth day* (περιτομῇ ὀκτῆμέροσ). Lit., *eight days old in circumcision; or passing the eighth day.* For the idiom, see on ^{<B19>}John 11:39, and compare ^{<B3>}Acts 28:13. Converts to Judaism were circumcised in maturity: Ishmaelites in their thirteenth year. He was thus shown to be neither a heathen nor an Ishmaelite.

Of the stock of Israel. Not a proselyte, but of the original *stock* (γένους); not grafted into the covenant race. A descendant of Jacob, not an Idumaeen nor an Ishmaelite. For *Israel*, see on ^{<B2>}Acts 3:12, and compare ^{<B10>}Romans 9:4; 11:1; ^{<B4>}John 1:47. Descended not from *Jacob, the supplanter*, but from *Israel, the prince of God.* See ^{<B28>}Genesis 32:28.

Of the tribe of Benjamin. Not from one of the lost tribes, but from that which gave to Israel its first king; which alone was faithful to Judah at the separation under Rehoboam, and which had always held the post of honor

in the army. See ^{<0784>}Judges 5:14; ^{<358>}Hosea 5:8. Benjamin only of the twelve patriarchs was born in the land of promise. Mordecai, the deliverer of the Jews from Haman was a Benjamite. Paul's own original name, *Saul*, was probably derived from Saul the son of Kish, the Benjamite.

A Hebrew of the Hebrews (Ἑβραῖος ἐξ Ἑβραίων). The (Hebrews) of the A.V. gives a wrong coloring to the phrase, as if Paul were claiming to be preeminently a Hebrew among other Hebrews He means a *Hebrew from* (ἐξ) *Hebrew parents*. Rev., a *Hebrew of Hebrews*, which is no special improvement. The expression implies characteristics of language and manners. He might be an Israelite and yet a child of Greek-speaking Jews: but his parents had retained their native tongue and customs, and he himself, while understanding and speaking Greek, also spoke in Hebrew on occasion. See ^{<214>}Acts 21:40; 22:2.

The law. The Mosaic law. See on ^{<812>}Romans 2:12. The validity of that law was the principle upheld by the Judaizers.

A Pharisee. See ^{<236>}Acts 23:6; ^{<814>}Galatians 1:14. Compare on the whole verse, ^{<712>}2 Corinthians 11:22.

6. *Zeal*. Ironical.

Blameless (γενόμενος ἄμεμπτος). The A.V. does not render the participle, *proven* or *found*. Rev., correctly, *found blameless*.

7. *What things* (ἅτινα). The double relative classifies; things *which came under the category of gain*. Compare ^{<812>}Galatians 4:24; ^{<512>}Colossians 2:23.

Gain (κέρδη). Lit., *gains*. So Rev., in margin, and better. The various items of privilege are regarded separately.

I counted loss (ἡγημαι ζημίαν). Better, as Rev., *have counted*. The perfect tense implies that he still counts them as loss. See on ver. 8. Notice the singular number *loss*, and the plural *gains*. The various gains are all counted as one loss.

8. *Yea doubtless* (ἀλλὰ μὲν οὖν). Ἄλλὰ *but*, ver. 7, puts that verse in direct contrast with the preceding verse. Ἄλλὰ *yea* or *verily*, in this verse affirms more than the preceding statement, while οὖν *therefore* (not

rendered), collects and concludes from what has been previously said: *Yea verily therefore.*

All things. An advance on *those* (things) of ver. 7.

For the excellency, etc. (διὰ). On account of: because the knowledge of Christ is so much greater than all things else.

I have suffered the loss (ἐζημιώθην). Rev., better, *I suffered*; when I embraced Christianity. Lit., *was mulcted*. See on ^{<4165>}Matthew 16:26, and *cast away*, ^{<4125>}Luke 9:25.

All things (τὰ πάντα). Collectively. All things mentioned in vers. 5-7.

Dung (σκύβαλα). Rev., *refuse*. Either *excrement* or *what is thrown away from the table*; *leavings*. The derivation is uncertain. According to some it is a contraction from ἐς κύνας βάλλω *to throw to the dogs*. See on *filth*, ^{<4043>}1 Corinthians 4:13. Notice the repetition of *gain, count, loss, all things, Christ*.

Win (κερδήσω). Rev., better, *gain*, corresponding with *gain*, ver. 7.

9. *Be found* (εὑρεθῶ). Discovered or proved to be. See on ch. 2:8. Compare ^{<4171>}Romans 7:10; ^{<4027>}Galatians 2:17.

Mine own righteousness (ἐμὴν δικαιοσύνην). Rev., correctly, *a righteousness of mine own*. The A.V. would require the article with ἐμὴν *mine*, and assumes the existence of a personal righteousness; whereas Paul says, *not having any righteousness which can be called mine*.

Which is of the law (τὴν ἐκ νόμου). Rev., better, *even that which is of the law*; thus bringing out the force of the article which defines the character of that righteousness which alone could be personal, viz., righteousness consisting in the strict fulfillment of the law.

Through the faith of Christ (διὰ πίστεως Χριστοῦ). Rev., better, *through faith in Christ*. Faith as opposed to the law. The change of prepositions, *through* (διὰ) faith, and *of* (ἐκ) the law, as turning on the distinction between faith represented as *the medium*, and the law as *the source* of justification, cannot be insisted upon as a rule, since both the prepositions are used with *faith*, as in ^{<4126>}Galatians 2:16. Compare ^{<4131>}Romans 3:30; 5:1.

Of God. Contrasted with *my own*.

By faith (ἐπί). Resting upon faith, or on the condition of. Compare ^{<418>}Acts 3:16.

10. *That I may know Him* (τοῦ γνῶναι αὐτόν). *Know* is taken up from *knowledge*, ver. 8, and is joined with *be found in Him*, qualified by *not having*, etc. That I may be found in Him not having, etc., but having the righteousness which is of God so as to know him, etc.

The power of His resurrection (τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ). *Power of His resurrection* and *fellowship of His sufferings* furnish two specific points further defining the knowledge of *Him*. By *the power of Christ's resurrection* is meant the power which it exerts over believers. Here, more especially, according to the context, in assuring their present justification, and its outcome in their final glorification. See ^{<604>}Romans 4:24, 25; 8:11, 30; ^{<657>}1 Corinthians 15:17; ^{<509>}Colossians 3:4; ^{<502>}Philippians 3:21.

Fellowship of His sufferings. Participation in Christ's sufferings. See ^{<102>}Matthew 20:22, 23; and on ^{<502>}Colossians 1:24. Compare ^{<406>}2 Corinthians 1:5; ^{<603>}1 Peter 4:13. Faith makes a believer one with a suffering Christ.

Being made conformable (συμμορφιζόμενος). Explaining the previous clause: *by my becoming conformed*, etc. Rev., *becoming conformed*. Compare ^{<404>}2 Corinthians 4:10; ^{<615>}Romans 6:5. For *conformed* see on ^{<172>}Matthew 17:2, and on *form*, ch. 2:6. The most radical conformity is thus indicated: not merely undergoing physical death like Christ, but conformity to the spirit and temper, the meekness and submissiveness of Christ; to His unselfish love and devotion, and His anguish over human sin.

11. *If by any means* (εἴ πως). For the form of expression compare ^{<611>}Romans 1:10; 11:14. Not an expression of doubt, but of humility.

I might attain (καταντήσω). See on ^{<427>}Acts 26:7.

The resurrection of the dead (τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν). Rev., more correctly, *from the dead*. Lit., *the resurrection, that, namely, from the dead*. Compare ^{<402>}Acts 4:2. This compound noun for *resurrection* is found

only here, and expresses the rising *from* or *from among* (ἐξ), which is further emphasized by the repetition of the preposition ἐκ (*from*). The kindred compound verb occurs ^{<412>}Mark 12:19; ^{<428>}Luke 20:28; ^{<445>}Acts 15:5, but in neither passage of raising the dead. The word here does not differ in meaning from ἀνάστασις, commonly used, except that the idea is more vividly conceived as a rising *from* the earth. See ^{<423>}Matthew 22:31; ^{<428>}Luke 20:35. The phrase *resurrection of or from the dead* does not often occur in the Gospels, and *resurrection ἐκ from the dead* only twice in the New Testament, ^{<402>}Acts 4:2; ^{<603>}1 Peter 1:3. For the phrase, see on ^{<265>}Luke 16:31. *Resurrection of the dead* is a generic phrase, denoting the general resurrection of the dead, bad and good. *Resurrection from the dead*, in the only two passages where it occurs, signifies resurrection unto life. In ^{<603>}1 Peter 1:3, it is applied to Christ.

12. *Not as though* (οὐχ ὅτι). Lit., *not that*, as Rev. By this I do not mean to say that. For similar usage, see ^{<372>}John 7:22; ^{<102>}2 Corinthians 1:24; ^{<107>}Philippians 4:17.

Had attained — were perfect (ἔλαβον — τετελείωμαι). Rev., *have attained, am made perfect*. There is a change of tenses which may be intentional; the aorist *attained* pointing to the definite period of his conversion, the perfect, *am made perfect*, referring to his present state. Neither when I became Christ's did I attain, nor, up to this time, have I been perfected. With *attained* supply *the prize* from ver. 14. Rev., *am made perfect*, is preferable, as preserving the passive form of the verb.

I follow after (διώκω). Rev., better, *press on*. The A.V. gives the sense of *chasing*; whereas the apostle's meaning is the pressing toward a fixed point. The continuous present would be better, *I am pressing*.

May apprehend (καταλάβω) American Rev., *lay hold on*. Neither A.V. nor Rev. give the force of καὶ *also*; if I may *also* apprehend as well as pursue. For the verb, see on ^{<605>}John 1:5.

For which also I am apprehended. Rev., correctly, *was apprehended*. American Rev., *laid hold on*. Paul's meaning is, "I would *grasp* that for which Christ grasped me. Paul's conversion was literally of the nature of a *seizure*. That for which Christ laid hold of him was indeed his mission to the Gentiles, but it was also his personal salvation, and it is of this that the

context treats. Some render, *seeing that also I was apprehended*. Rev., in margin.

13. *Myself*. As others count themselves.

14. *One thing*. *I do* is supplied. Some supply *I count*, which is less appropriate, since what follows is concerned with action rather than with thinking or reckoning.

Reaching forth (ἐπεκτεινόμενος). Only here in the New Testament. Ἐπί direction, *after*; ἐκ *forth*; τείνω *to stretch*. Rev., *stretching forward*. The metaphor is that of the footrace. Bengel says: “The eye outstrips and draws onward the hand, and the hand the foot.”

15. *Toward the mark* (κατὰ σκοπὸν). Rev., *goal*. Bear *down* upon (κατά). Σκοπός *mark*, only here in the New Testament. See on *look*, ch. 2:4. Used in the classics of *a mark for shooting at*, or as *a moral or intellectual end*. A somewhat similar figure occurs ⁵⁰⁰⁶¹1 Timothy 1:6; 6:21; ⁵⁰⁰⁸²2 Timothy 2:18, in the verb ἀστοχέω *to miss the aim or the shot*. A.V., *swerved and erred*.

Prize (βραβεῖον). See on ⁴⁰⁰⁴¹1 Corinthians 9:24. Ignatius uses the word θέμα that which *is deposited* as a prize: a prize of money as distinct from the crown. “Be temperate as God’s athlete. The prize is incorruption and eternal life” (to Polycarp, 2.). Chrysostom says: “He that runs looks not at the spectators, but at the prize. Whether they be rich or poor, if one mock them, applaud them, insult them, throw stones at them — if one plunder their house, if they see children or wife or anything whatsoever — the runner is not turned aside, but is concerned only with his running and winning the prize. He that runneth stoppeth nowhere; since, if he be a little remiss, all is lost. He that runneth relaxeth in no respect before the end, but then, most of all, stretcheth over the course.”

High calling (ἄνω κλήσεως). Lit., *upward calling*. A calling which is from heaven and to heaven. Κλήσις *calling*, is habitually used in the New Testament of *the act of calling*. Compare ⁵⁰⁰¹¹Hebrews 3:1. The prize is bound up with the calling; promised when the call is issued, and given when the call is fulfilled.

15. *Perfect* (τέλειοι). Mature Christians. See On ⁴⁰⁰⁶¹1 Corinthians 2:6.

Be thus minded. Lit., *think this*, or *have this mind*, namely, to forget the past and to press forward.

16. *Nevertheless.* Rev., *only*. Notwithstanding the minor points in which you may be otherwise minded.

Whereto we have already attained (εἰς ὃ ἐφθάσαμεν). Whatever real christian and moral attainment you may have made, let that serve as a rule for your further advance. The character of this standard of attainment is illustrated by the words in ver. 15, *be thus minded*, and by those in ver. 17, *as ye have us for an example*. The individual variations are not considered. He regards rather the collective development, and assumes the essentials of christian attainment on the part of his readers. For *attained*, see on *we are come*, ⁴¹⁰⁴2 Corinthians 10:14.

Let us walk by the same rule (τῷ αὐτῷ στοιχείῳ) The idea of a regulative standard is implied, but *rule κανόνι* must be omitted from the Greek text. Rev. brings out the antithesis better: *whereunto we have already attained, by that same rule let us walk*. Omit *let us mind the same thing*.

17. *Followers together of me* (συμμιμηταί μου). Only here in the New Testament. Rev., more correctly, *imitators*. Compare ⁴¹⁰¹1 Corinthians 11:1. Not *imitators of Christ in common with me*, but *be together, jointly, imitators of me*.

Mark (σκοπεῖτε). See on *looking*, ch. 2:4.

So as (οὕτως καθὼς). Rev., “which *so* walk *even as* ye have,” etc. The two words are correlative. Briefly, *imitate me and those who follow my example*.

18. *Many walk.* No word is supplied describing the character of their walk; but this is brought out by *enemies of the cross of Christ*, and in the details of ver. 19. The persons alluded to were probably those of Epicurean tendencies. This and Judaic formalism were the two prominent errors in the Philippian church.

19. *Belly.* ⁴¹⁰⁵Romans 16:18. So the Cyclops in Euripides: “My flocks which I sacrifice to no one but myself, and not to the gods, and to this my belly the greatest of the gods: for to eat and drink each day, and to give one’s self no trouble, this is the God for wise men” (“Cyclops,” 334-338).

Glory. That which they esteem glory.

Earthly things (τὰ ἐπίγεια). See on ^{<470>}2 Corinthians 5:1. Compare ^{<510>}Colossians 3:2.

20. Conversation (παλίτευμα). Only here in the New Testament. Rev., *citizenship, commonwealth* in margin. The rendering *conversation*, in the sense of *manner of life* (see on ^{<415>}1 Peter 1:15), has no sufficient warrant; and that *πολίτευμα* *commonwealth*, is used interchangeably with *πολιτεία* *citizenship*, is not beyond question. *Commonwealth* gives a good and consistent sense. The *state* of which we are citizens is in heaven. See on ch. 1:27. Compare Plato: “That city of which we are the founders, and which exists in idea only; for I do not believe that there is such an one anywhere on earth. In Heaven, I replied, there is laid up the pattern of it methinks, which he who desires may behold, and beholding may settle himself there” (“Republic,” 592).

Is in heaven (ὑπάρχει). The use of this word instead of *ἔστι* *is* is peculiar. See on *being*, ch. 2:6. It has a backward look. It exists now in heaven, having been established there of old. Compare ^{<511>}Hebrews 11:16; ^{<542>}John 14:2.

We look for (ἀπεκδεχόμεθα). Rev., *wait for*. See on ^{<407>}1 Corinthians 1:7. Used only by Paul, and in ^{<509>}Hebrews 9:28. Compare ^{<519>}Romans 8:19, 23, 25; ^{<415>}Galatians 5:5. It indicates earnest, patient waiting and expectation. As in *ἀποκαραδοκία* *earnest expectation*, ch. 1:20, the compounded preposition *ἀπό* denotes the withdrawal of attention *from* inferior objects. The word is habitually used in the New Testament with reference to a future manifestation of the glory of Christ or of His people.

The Savior, the Lord Jesus Christ (σωτήρα). *Savior* has no article, and its emphatic position in the sentence indicates that it is to be taken predicatively with *Jesus Christ*, and not as the direct object of the verb. Hence render: *we await as Savior the Lord*, etc. Compare ^{<509>}Hebrews 9:28, “To them that *wait* for Him will He appear a second time unto *salvation*.”

21. Shall change (μετασχηματίσει). See on ^{<472>}Matthew 17:2; ^{<405>}1 Corinthians 4:6; ^{<411>}11:13. Also on *from*, ch. 2:6; and *fashion*, ch. 2:8. The word thus indicates a change in what is outward and shifting — the body. Rev., correctly, *shall fashion anew. Refashion(?)*.

Our vile body (τὸ σῶμα τῆς ταπεινώσεως ἡμῶν). Wrong. Render, as Rev., *the body of our humiliation*. See, for the vicious use of hendiadys in A.V., on ^{<401>}Ephesians 1:19. Lightfoot observes that the A.V. seems to countenance the stoic contempt of the body. Compare ^{<502>}Colossians 1:22. The biographer of Archbishop Whately relates that, during his last illness, one of his chaplains, watching, during the night at his bedside, in making some remark expressive of sympathy for his sufferings, quoted these words: “Who shall change our vile body.” The Archbishop interrupted him with the request “Read the words.” The chaplain read them from the English Bible; but he reiterated, “Read *his own* words.” The chaplain gave the literal translation, “this body of our humiliation.” “That’s right, interrupted the Archbishop, “*not vile* — nothing that He made is vile.”

That it may be fashioned like (εἰς τὸ γενέσθαι αὐτὸ σύμμορφον). The words *that it may be*, or *become*, are omitted from the correct Greek text, so that the strict rendering is *the body of our humiliation conformed*, etc. The words are, however, properly inserted in A.V. and Rev. for the sake of perspicuity. Rev., correctly, *conformed* for *fashioned like*. *Fashion* belongs to the preceding verb. See on shall *change* The adjective *conformed* is compounded with *μορφή* *form* (see on ch. 2:6, and *made conformable*, ch. 3:10). As the body of Christ’s glory is a spiritual body, this word is appropriate to describe a conformation to what is more essential, permanent, and characteristic. See ^{<455>}1 Corinthians 15:35-53.

His glorious body (τῷ σώματι τῆς δόξης αὐτοῦ). Wrong. Rev., correctly, *the body of His glory*. The body in which He appears in His present glorified state. See on ^{<519>}Colossians 2:9.

The working whereby He is able (τὴν ἐνέργειαν τοῦ δύνασθαι). Lit., *the energy of His being able*. *Δύνασθαι* expresses *ability*, *faculty*, *natural ability*, not necessarily manifest. *Ἐνέργεια* is *power in exercise*, used only of superhuman power. See on ^{<412>}John 1:12; ^{<411>}2 Peter 2:11. Hence, as Calvin remarks, “Paul notes not only the power of God as it resides in Him, but the power as it puts itself into act.” See ^{<419>}Ephesians 1:19, where four of the six words for *power* are used.

Subdue (ὑποτάξαι). Rev., *subject*. See on ^{<507>}James 4:7. It is more than merely *subdue*. It is to bring all things within His divine economy; to *marshal* them all under Himself in the new heaven and the new earth in

which shall dwell righteousness. Hence the perfected heavenly state as depicted by John is thrown into the figure of *a city*, an organized commonwealth. The verb is thus in harmony with ver. 20. The work of God in Christ is therefore not only to transform, but to subject, and that not only the body, but all things. See ^{<4152>}1 Corinthians 15:25-27; ^{<618>}Romans 8:19, 20; ^{<411>}Ephesians 1:10, 21, 22; ^{<411>}4:10.

CHAPTER 4

1. Longed for (ἐπιπόθητοι). Only here in the New Testament. Compare *I long for you*, ch. 1:8; and for kindred words see ^{<400>}2 Corinthians 7:7; ^{<659>}Romans 15:23.

Joy and crown (χαρὰ καὶ στέφανος). Nearly the same phrase occurs ^{<326>}1 Thessalonians 2:19. The Philippian converts are his chaplet of victory, showing that he has not run in vain, ch. 2:16. For *crown*, see on ^{<600>}Revelation 4:4; ^{<600>}1 Peter 5:4.

So stand fast. As I have exhorted, and have borne myself in the conflict which you saw and heard to be in me, ch. 1:30.

2. I beseech Euodias and beseech Syntyche (Εὐωδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ). *Euodias* is incorrect, the name being feminine, *Euodia*. According to the Tex. Rec., with the long o, the name means *fragrance*; but the correct reading is with the short o, the meaning being *prosperous journey*. *Syntyche* means *happy chance*. These were prominent women in the Church, possibly deaconesses. The position of women in Macedonia was exceptional. In Greece, generally, their standing was inferior. The Athenian law prescribed that everything that a man might do by the consent or request of a woman should be null in law. In Macedonia monuments were erected to women by public bodies, and in Macedonian inscriptions records of male proper names are found formed on the mother's name instead of the father's. Macedonian women were permitted to hold property. In the account of Paul's labors in Macedonia there are notices of the addition of women of rank to the church in Thessalonica and Beroea. ^{fa182}

For *beseech*, render *exhort*, and notice the repetition of that word with each name, making the exhortation individual and specific.

To be of the same mind (τὸ αὐτὸ φρονεῖν). The same expression as in ch 2:2, see note. Compare ^{<620>}Romans 12:16. The verb φρονέω *to be minded*, occurs eleven times in this epistle, and but seventeen times in the rest of the New Testament.

3. True yoke-fellow (γνήσιε σύνζυγε). For *true*, see on *naturally*, ch. 2:20. It is supposed by some that the word rendered *yoke-fellow* is a proper name, *Synzygus*, and that *true* is to be explained as *rightly so called*. This explanation would be favored by the play upon the name *Onesimus* in the Epistle to Philemon, and is not improbably correct. The name has not been found in inscriptions, as is the case with many of the names in these epistles, as, for instance, Euodia and Syntyche. Some suppose that the chief of the bishops or superintendents at Philippi is thus addressed; but, in that case, the word would probably appear elsewhere in the New Testament. Clement of Alexandria, assuming that Paul was married, thinks that he addresses his wife. Others suppose that Lydia is addressed. ^{fa183}

Help (συλλαμβάνου). Lit., *take hold with*. Compare ^{<ARV>}Luke 5:7. The verb is used of *conception*, ^{<AB>}Luke 1:24; *arrest*, ^{<AB>}Matthew 26:55; ^{<AB>}Acts 12:3; *catching*, as fish, ^{<AB>}Luke 5:9. Compare the compound **συναντιλάμβανομαι** *help*, ^{<AD>}Luke 10:40 (note); ^{<AB>}Romans 8:26.

Which labored with me (αἵτινες συνήθλησάν μοι). The double relative explains and classifies: *for they belonged to the number* of those who labored. Rev., *for they labored*. *Labored*, lit., *strove as athletes*, as ch. 1:27. Compare Sophocles: “These girls preserve me, these my nurses, these who are men, not women, in laboring with me” (“Oedipus at Colonus,” 1367-8).

Clement. Supposed by some to be Clement the Bishop of Rome. Origen identifies them, saying: “Clement to whom Paul bears Testimony in ^{<AD>}Philippians 4:3.” So also Eusebius, Epiphanius, and Jerome. Chrysostom speaks of Clement as the constant companion of Paul in all his travels. Irenaeus, on the contrary, who mentions him as the pupil of an apostle, says nothing of his connection with Paul, by name, and would not have been likely to pass over this identity in silence had he been aware of it. Clement was a member of the Roman church, and the name was a very common one. A Roman consul, Flavius Clemens, was sentenced to death by Domitian on account of *atheism*, which was the common pagan designation of Christianity. The Roman catacombs furnish evidence that Christianity had penetrated into the Flavian family, so that there may have been two prominent Christians in Rome of the same name. The identity of

Clement of Rome with the Clement of this epistle has been very generally abandoned. The latter was probably a Philippian.

Other (τῶν λοιπῶν). Rev., correctly, *the rest*.

Book of life. The phrase occurs seven times in Revelation. Compare ^{<4011>}Luke 10:20; ^{<3023>}Hebrews 12:23, and see on ^{<468F>}Revelation 3:5. The figure is founded on the register of the covenant people. ^{<204B>}Isaiah 4:3; ^{<363B>}Ezekiel 13:9; ^{<0233>}Exodus 32:32; ^{<568B>}Psalms 69:28; ^{<27111>}Daniel 12:1. The phrase was also used by the Rabbins. Thus in the Targum ^{fa184} on ^{<313B>}Ezekiel 13:9: "In the book of eternal life which has been written for the just of the house of Israel, they shall not be written." God is described as "the king, sitting upon the judgment-seat, with the books of the living and the books of the dead open before Him."

5. *Rejoice*. See on ch. 1:4, and ^{<47311>}2 Corinthians 13:11.

Moderation (τὸ ἐπιεικὲς). Wrong. Rev., correctly, *forbearance*. See on *gentle*, ^{<412B>}1 Peter 2:18.

The Lord is at hand. See on ^{<4462>}1 Corinthians 16:22.

6. *Be careful* (μεριμνᾶτε). See on ^{<4065>}Matthew 6:25. Rev., better, *be anxious*.

Prayer and supplication. General and special. See on ^{<415B>}Luke 5:33; 8:38.

Προσευχή *prayer*, only of prayer to God. The two words often occur together, as ^{<406B>}Ephesians 6:18; ^{<51111>}1 Timothy 2:1; 5:5.

Requests (αἰτήματα). Specific details of supplication.

Unto God (πρὸς τὸν Θεόν). The force of *πρός* is rather *in your intercourse with God*. See on *with God*, ^{<40111>}John 1:1.

7. *Peace of God*. As the antidote to *anxiety*, ver. 6.

Which passeth all understanding (ἡ ὑπερέχουσα πάντα νοῦν). Either, *which passes all power of comprehension*, compare ^{<402B>}Ephesians 3:20; or, better, *which surpasses every (human) reason*, in its power to relieve anxiety. Compare ^{<416B>}Matthew 6:31, 32. For *understanding*, see on ^{<412B>}Romans 7:23.

Shall keep (φρουρήσει). Lit., *guard*, as Rev., or *mount guard over*. God's peace, like a sentinel, patrols before the heart. Compare Tennyson:

*“Love is and was my King and Lord,
 And will be, though as yet I keep
 Within his court on earth, and sleep
 Encompassed by his faithful guard,
 And hear at times a sentinel
 Who moves about from place to place,
 And whispers to the worlds of space,
 In the deep night, that all is well.”
 “In Memoriam.”*

Gurnall. a little differently:

“The peace of God is said to *garrison* the believer's heart and mind. He is surrounded with such blessed privileges that he is as safe as one in an impregnable castle” (“Christian in Complete Armor,” p. 419).

Hearts — minds (καρδίας — νοήματα). For *hearts*, see on ^{<612>}Romans 1:21. For *minds*, Rev., *thoughts*, on ^{<614>}2 Corinthians 3:14. The guardianship is over the source and the issues of thought and will. “Your hearts and their fruits” (Alford).

8. *Honest* (σεμνῶ). Rev., *honorable*, *reverend* in margin. In classical Greek an epithet of the gods, *venerable*, *reverend*. The word occurs only here and in the pastoral epistles, ^{<513>}1 Timothy 3:8, 11; ^{<512>}Titus 2:2, where it is rendered *grave*, both in A.V. and Rev. There lies in it the idea of a dignity or majesty which is yet inviting and attractive, and which inspires reverence. *Grave*, as Trench observes, does not exhaust the meaning. Gravity may be ridiculous. “The word we want is one in which the sense of gravity and dignity, and of these as *inviting reverence*, is combined.” Ellicott's *venerable* is perhaps as near as any word, if *venerable* be divested of its modern conventional sense as implying *age*, and confined to its original sense, *worthy of reverence*.

Pure (ἄγνῶ). See on ^{<611>}1 John 3:3.

Lovely (προσφιλή). Only here in the New Testament. Adapted to excite love, and to endear him who does such things.

Of good report (εὖφημα). Only here in the New Testament. Lit., *sounding well*. The kindred verb is commonly used in an active sense. Hence not *well spoken of*, but *fairspeaking*, and so *winning*, *gracious* (Rev., in margin).

Virtue (ἀρετή). With this exception the word occurs only in Peter's epistles; ^{<101>}1 Peter 2:9; ^{<102>}2 Peter 1:3, 5; see notes on both.

Praise (ἔπαινος). Commendation corresponding to the moral value of the virtue. In the Septuagint, ἀρετή *virtue* is four times used to translate the Hebrew *praise*. The two ideas seem to be coordinated. Lightfoot remarks that Paul seems studiously to avoid this common heathen term for moral excellence, and his explanation is very suggestive: "Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men."

10. *Your care of me hath flourished again* (ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν). Lit., *ye caused your thinking on my behalf to bloom anew*. Rev., *ye revived your thought for me*. The verb occurs only here in the New Testament. In the Septuagint it appears as both transitive and intransitive, *to flourish*, or *to cause to flourish*. Thus ^{<127>}Psalms 27:7, where Septuagint reads *for my heart greatly rejoiceth, my flesh flourished* (ἀνέθαλεν); ^{<128>}Ezekiel 17:24, *have made the dry tree to flourish*.

Wherein. The matter of my wants and sufferings. Implied in *your care of me*.

Ye were careful (ἐφρονεῖτε). Rev., *ye did take thought*. Note the imperfect tense: *ye were all along thoughtful*.

11. *Content* (αὐτάρκης). Lit., *self-sufficient*. Only here in the New Testament. A stoic word, expressing the favorite doctrine of the sect, that man should be sufficient to himself for all things; able, by the power of his own will, to resist the shock of circumstance. Paul is *self-sufficient* through the power of the *new* self: not *he*, but *Christ* in him. The kindred noun αὐτάρκεια *sufficiency*, occurs ^{<103>}2 Corinthians 9:8; ^{<104>}1 Timothy 6:6.

12. *I am instructed* (μεμύημαι). Rev., *have I learned the secret*. The metaphor is from the initiatory rites of the pagan mysteries. *I have been initiated*. See on ^{<105>}Colossians 1:26.

To be full (χορτάζεσθαι). See on ^{<106>}Matthew 5:6.

13. *I can do* (ἰσχύω). See on ^{<418>}Luke 14:30.

Strengtheneth (ἐνδυναμοῦντι). More literally, *infuses strength into me*, as the old verb *inforce*.

14. *Notwithstanding*. Lest, in declaring his independence of human aid, he should seem to disparage the Philippians' gift.

15. *When I departed from Macedonia*. On his first European circuit, going by way of Athens to Corinth, where he was joined by Silvanus and Timothy, bringing a contribution from Macedonia. ^{<418>}Acts 18:5; ^{<419>}2 Corinthians 11:9.

16. *Even in Thessalonica* (καὶ). Better *also*: in addition to the contribution received at Corinth.

18. *I have* (ἄπέχω). I have received in full. See on ^{<419>}Matthew 6:2; ^{<419>}Luke 6:24.

Odor of a sweet smell. See on ^{<419>}2 Corinthians 2:15, 16. Frequent in Septuagint, of the odor of sacrifices.

19. *In glory*. This is differently connected by expositors. Some with *riches*, as A.V. and Rev. Others with *shall supply*, but with different explanations, as, shall supply your need *with glory*: in a glorious way: by placing you in glory. It is better to construe with *shall supply*, and to explain *in glory* as the element and instrument of the supply. The need shall be supplied *in glory* and *by glory*; by placing you in glory where you shall be partakers of glory.

22. *Of Caesar's household*. Probably the slaves and freedmen attached to the palace.

FOOTNOTES

VOLUME 3

- fta1** - The student will find a clear summary of the evidences for the Gentile character of the Church in Weiss' Introduction to the New Testament."
- fta2** - Some, however, maintain that the epistle was written at Cencreae, after Paul had left Corinth on his return to Syria. See notes on ch. 14:23; 16:1.
- fta3** - Stalker.
- fta4** - Against the majority of authorities.
- fta5** - Advocated by Bishop Lightfoot.
- fta6** - This theory was elaborately advocated by Dr. Lardner ("Works," 3, ch. 14.). Summaries and discussions of his argument may be found in Alford's and Eadie's commentaries, and in Dr. Davidson's "Introduction to the Study of the New Testament."
- fta7** - Lightfoot.
- fta8** - Alexander V. G. Allen, "The Continuity of Christian Thought." See also Newman's "Arians of the Fourth Century," ch. 2, sec. 5,
- fta9** - Introduction to the "Commentary on Colossians." See also Aubrey Moore's essay, "The Christian Doctrine of God," in "Lux Mundi," p. 94 sqq.
- fta10** - Possibly 2nd John, though *κυρία lady* may refer to a church See on 2 John, ver. 1.
- fta11** - These and other topics are most beautifully and forcefully treated by the Rev. Alexander Maclaren in his volume on Colossians and Philemon; "Expositor's Bible."
- fta12** - See illustrations in Conybeare and Howson's "Life and Epistles of Paul," ch 5.
- fta13** - Wyclif has *cleped*, i.e., *yclept*. Jowett, *called an apostle*; so Hodge. Objectionable, because it might be construed as equivalent to *named*.

- fta14 - *Cursive*, a MS. written in running hand. MSS. written in capitals are distinguished as *unicals*.
- fta15 - Where Tischendorf, Tregelles and Westcott and Hort read ἀγγέλλουσα for ἀπαγγέλλουσα. In ^{<R>}John 4:51, Tischendorf reads καὶ ηγγειλαν for καὶ ἀπήγγειλαν, and omits λέγοντες. Westcott and Hort, simply λέγοντες.
- fta16 - Δίκη and its kindred words were derived by Aristotle from δίχα *twofold*, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root δικ, which appears in δείκνυμι *I show or point out*.
- fta17 - This, however, is disputed by those who claim that the earlier sense of δίκη is *custom or usage*. Schmidt, “Synonymik,” 18, 4.
- fta18 - Xenophon, “Memorabilia,” i., 1, 1; iv., 4, 3.
- fta19 - On the Greek conception of righteousness, see Nagelsbach, “Homerische Theologie,” 139-207; Schmidt, “Synonymik der Griechischen Sprache,“ 1:18; Gladstone, “Homer and the Homeric Age,” 2, 423 sqq.; Grote, “History of Greece,” 1, ch. 20.
- fta20 - Dr. Bushnell, though evidently not aware of this usage, has seized the connection between the ideas of kindness and righteousness. “Righteousness, translated into a word of the affections, is love; and love, translated back into a word of the conscience, is righteousness. We associate a more fixed exactness, it may be, and a stronger thunder of majesty, but there is no repugnance between it and the very love itself of Christ.... Nowhere do we feel such a sense of the righteousness of God as we do in the dying scene of Christ — ‘Certainly this was a righteous man’ — and we only feel the more powerfully that God is a forgiving God” (“Vicarious Sacrifice”).
- fta21 - All students of the psychological terms used by Paul are under very great obligations to the Rev. William P. Dickson, D.D., Professor of Divinity in the University of Glasgow. In his Baird Lecture for 1883, on “Paul’s Use of the Terms Flesh and Spirit,” he has presented in a most lucid manner the valuable result of Wendt’s studies in this field, in addition to his own investigations. I do not know of any book in which the student will find the results of the later German theories of Paul’s psychology so clearly and compactly set forth and so acutely

analyzed. I have drawn freely from his work in all my notes on this subject.

- fta22 - On serpent-worship in Egypt see Wilkinson, "Ancient Egyptians," second series, vol. 2.
- fta23 - See an interesting article on "The Rhetoric of St. Paul," by Archdeacon Farrar, Expositor, first series, 10, 1 sqq.
- fta24 - Paronomasia differs from the play upon words, in that the latter has respect to the meaning of the words, while the former regards only the similarity in sound.
- fta25 - See also Bishop Lightfoot in "Contemporary Review," 1878, and 2 Macc., 4:42.
- fta26 - Perowne translates the Hebrew actively, *when thou judgest*. So Hengstenberg and Alexander. The Vulgate takes it as passive. But even the passive is used in a middle sense in the New Testament, as ^{<1154>}Matthew 5:40; ^{<4611>}1 Corinthians 6:1, 6; and in the Septuagint this use is frequent, with or without a judicial reference. ^{<1121>}Genesis 26:21; ^{<1212>}Judges 21:22; ^{<8916>}Job 9:3; 13:19; ^{<2361>}Isaiah 43:26, etc.
- fta27 - The rendering adopted is objected to on the ground that the verb is not used in this sense in the middle voice. But the middle is sometimes used in the active sense, and may have been preferred here because Paul speaks of a superiority which the Jews claimed *for themselves*. The marginal rendering in Rev., "Do we put forward anything in excuse," maintained by Meyer and Morison, would require an object for the verb, which is not used absolutely. This is shown by the quotations given by Morison; Thucydides, 3, 68; 4, 87; Sophocles, "Antigone," so. He urges the very lame plea that there is nothing in the nature of the word to render its absolute use an *a priori* improbability, and infers such use from that of the kindred *προβάλλομαι*. The student should by all means examine his very full discussion in his monograph on this chapter, which is, literally, a stupendous piece of exegesis.
- fta28 - See Morison's long and acute discussion.
- fta29 - Not in ^{<6211>}Revelation 22:11, where, for *δικαιωθήτω* *let him be justified*, the true reading is *δικαιοσύνην ποιησάτω* *let him do righteousness*.

fta30 - So Meyer, Shedd, Beet, De Wette, Alford.

fta31 - It is doubtful whether *καλεῖν* ever means to *dispose of*. The passages cited by Schaff in Lange, Psalms 1:1; ^{<34B>} Isaiah 40:26; 45:3, do not appear to be in point. The calling of the earth in Psalms 1. is rather summoning it as a witness. In the other two passages the phrase is used of calling by name.

fta32 - The reading *εχομεν* *we have* is defended on the ground that transcribers often substituted the long for the short o; and also that if the reading were *εχωμεν* that form would have been retained; which may be the case, though *καυχόμεθα* (ver. 2) proves nothing, since it may mean either *we rejoice* or *let us rejoice*.

fta33 - See Cremer's Lexicon under *προσαγωγή*, and compare Liddell and Scott.

fta34 - Meyer, however, denies the New Testament use of *ὑπέρ* in the local sense.

fta35 - Meyer's observations are forcible; that while Paul sometimes exchanges *ὑπέρ* for, *περί* *concerning*, he never uses *ἀντί* instead of it; that with *ὑπέρ* as well as with *περί* he does not invariably use the genitive of the person, but sometimes the genitive of the thing (as *ἁμαρτιῶν* *sins*), in which case it would be impossible to explain by *instead of* (^{<34B>} Romans 8:3; ^{<34B>} 1 Corinthians 15:3).

fta36 - See President Dwight's note in the American Meyer. His article in the "New Englander," 1867, I have not seen.

fta37 - *ὥσεί* is found in [Aleph], A, B, C. It does not occur elsewhere in Paul. Patristic testimony is in favor of *ὥς*.

fta38 - It is becoming increasingly manifest how necessary is a thorough acquaintance with the language of the Septuagint to a clear understanding of Paul's writings, and indeed of New-Testament Greek in general. The want of an adequate apparatus in this branch of study constantly makes itself felt by the critical student of the New Testament. The recent death of Edwin Hatch, of Oxford, who was engaged upon a new Concordance to the Septuagint, is a serious loss to New-Testament scholarship. The student may profitably consult that scholar's "Essays in Biblical Greek" (1889). See also two interesting articles by Archdeacon Farrar, "Expositor," first series, i., 15, 104; and,

with special reference to Paul's use of psychological terms, Professor Dickson's "Paul's Use of the Terms Flesh and Spirit."

fta39 - For other explanations, see Schaff's Lange on this passage.

fta40 - I hold that, in this chapter, Paul is describing the condition, not of the regenerate man struggling for sanctification, but of the unregenerate. Those who maintain the opposite view explain *I* of the regenerate personality, and give *now* — *no more* the temporal sense. "It was once my true self, it is no more my true self which works the will of sin." Dr. Dixon says: "Hardly any recent exegete of mark, except Philippi and Delitzsch, lends countenance to the view that Paul is depicting the experiences of the believer under grace in conflict with sin."

fta41 - So those who refer the section to the regenerate.

fta42 - See his full discussion of this passage in "St. Paul's Use of the Terms Flesh and Spirit," p. 322 sqq.

fta43 - The discussion cannot be entered upon here. It is scarcely fair to test Paul's phraseology by the distinctions of modern psychology; nor, assuming his familiarity with these, is it to be expected, as has been justly said, that "he would emphasize them in an earnest prayer for his converts, poured out from a full heart." The assumption of a trichotomy results in a chaos of exegesis, aiming at the accurate definition of the three parts. Professor Riddle, in Schaff's Lange, has some sensible remarks on this subject. He finds little beside the single passage in Thessalonians to support the trichotomic view, and concludes that the distinction, if real, "is not of such importance as has been thought, and cannot be made the basis of the startling propositions which human speculation has deduced from it." He claims that the prevailing tone of scripture implies a *twofold* rather than a *threefold* division. This view is also held and expounded by Professor Dickson.

fta44 - Professor Dickson, however, maintains that the Holy Spirit as "the source and vehicle of life" is meant. He urges the deviation from strict parallelism of structure which would require *dead* to be offset by *living* instead of the abstract *life*.

fta45 - So Morison on ⁴¹⁴³Mark 14:36, of its use by Christ in Gethsemane, as personating both Jew and Gentile in Himself.

- fta46 - This is the simple, common-sense meaning. The attempt to attach to it the sense of preelection, to make it include the divine decree, has grown out of dogmatic considerations in the interest of a rigid predestinarianism. The scope of this work does not admit a discussion of the infinitesimal hair-splitting which has been applied to the passage, and which is as profitless as it is unsatisfactory.
- fta47 - So Alford, De Wette, Jowett. The objections are based mainly on the supposed logical correlation of the sentences; on which it seems superfluous to insist in a rhetorical outburst like this. Meyer's arrangement is adopted by Rev. and Dwight; Lange and Schaff and Riddle hold to the A.V.
- fta48 - Meyer says: Not absolutely coinciding with *things present* in the usual sense, though this is linguistically possible, but never in the New Testament. He renders: *What is in the act of having set in*, and cites ^{<400>}Galatians 1:4, where, however, commentators differ. The Vulgate favors Meyer, rendering *instantia*.
- fta49 - The American Committee of Revision justly take exception to the variation in the rendering of πνεῦμα ἅγιον *Holy Spirit, Ghost*, by the English Revisers. Throughout Matthew, Mark, and Luke they use *Ghost*, with *Spirit* in margin, as also throughout Acts and Romans. In John, *Spirit* throughout, except in 20:22, for no apparent reason. In 1 Corinthians, both; in 2 Corinthians *Ghost* throughout; in Ephesians, *Spirit*. In 1 Thessalonians, both. In Timothy, Titus, 1st and 2nd Peter, *Ghost*; in Jude, *Spirit*. See my article on "The Revised New Testament, Presbyterian Review, October, 1881 and some severe strictures in the same direction by Professor Dickson, "St. Paul's Use of the Terms Flesh and Spirit," p. 240.
- fta50 - Some make the words "I could wish — from Christ," parenthetical, and suppose Paul to refer to his own attitude toward Christ before his conversion, by way of illustrating the sad spiritual condition of his countrymen, and thus accounting for his sorrow of heart. Others retain the same sense without the parenthesis. The word may also mean "I prayed" (^{<4131>}2 Corinthians 13:7; ^{<516>}James 5:16). In classical Greek, though not in the New Testament, it has the meaning "vow." Lange renders "I made a vow," saying that he probably made some fearful pledge when he received authority to persecute the Christians. The

student will find the various interpretations fully discussed in Morison's monograph on Romans 9 and 10, and in Schaff's Lange.

fta51 - I incline to the doxological view, but the long and intricate discussion cannot be gone into here. For the doxological view the student may consult Meyer's note, Professor Ezra Abbot, "Journal of the American Society of Biblical Literature and Exegesis," 1881 (also "Critical Essays"), and Beet's "Commentary on Romans" Also G. Vance Smith, "Expositor," first series ix., 397, to which are appended answers by Archdeacon Farrar and W. Sanday On the other side, President Dwight's note in the American Meyer. He refers in this to his own article in the same number of the "Journal of Biblical Literature" in which Professor Abbot's article appears. See, also, Farrar in "Expositor" as above, p. 217, and Godet on Romans.

fta52 - See an article on "The Potter and the Clay," by Dean Plumtre, "Expositor," first series, iv., 469.

fta53 - It is not easy to draw the distinction between this and certain other words for vocal utterances. The earlier distinction seems to have been that **φθόγγος** was used as distinguished from *the voice* (**φωνή**) as a physical power. Hence **φθόγγος** would describe the manifold *quality* of the voice. So Thucydides, vii., 71. "In the Athenian army one might hear lamentation shouting, cries of victory or defeat, and all the various sounds which a great host in great danger would be compelled *to utter* (**φθέγγεσθαι**)" Thus it is sound from the stand-point of the hearer rather than of the speaker or singer. Plato distinguishes **φθόγγοι** as swift or slow, sharp or flat, etc. ("Timaeus," 80). It is used of musical sounds.

fta54 - Yet see Homer, "Iliad." 1. 3, 4.' The wrath of Achilles "hurled to Hades many valiant *souls* **ψυχὰς** of heroes and made *the men themselves* (**αυτοὺς**) a prey to dogs and all birds." Here the individuality of the man is apparently identified with the body. The soul is a vain shadow. Compare "Odyssey." 24. 14. "There dwell the *souls* (**ψυχαί**), *images of the dead* (**ειδωλα καμόντων**)." Also, "Odyssey," xi., 476. "Hades, where dwell *the senseless dead* (**νεκροί ἀφράδες**) *images of departed mortals.*"

fta55 - It is, however, occasionally used in the Septuagint to translate other words: for instance, *ish man*, ^{<8779>} Leviticus 17:9; *chai life*, ^{<8889>} Job 38:39

(A.V., *appetite*), ^{<351>}Psalm 63:1; *Lebh heart*, ^{<1161>}2 Kings 6:11; ^{<1328>}1 Chronicles 12:38; 15:29; ^{<362>}Psalm 68:20; ^{<1162>}Proverbs 6:21, etc.; *meth a dead body*, ^{<342>}Ezekiel 44:25. In ^{<496>}Numbers 9:6, *nepshesh* of a dead body; *P'ne look* (A.V. *state*), ^{<172>}Proverbs 27:23; *ruach spirit*, ^{<448>}Genesis 41:8; ^{<352>}Exodus 35:21.

- fta56 - So Hitzig. Delitzsch inclines to his view, and Perowne thinks the Davidic authorship very doubtful. Meyer says, positively, "not David." So Foy.
- fta57 - The student will find the subject fully discussed by Bishop Lightfoot, "Commentary on Colossians," p 323; Ellicott on ^{<801>}Galatians 4:4; ^{<412>}Ephesians 1:23 Eadie and Alford on ^{<412>}Ephesians 1:23. See, also, an article by John Macpherson. "Expositor," second series, 4. 462.
- fta58 - For the numerous attempts to make the two figures represent different thoughts, see Lange on the passage.
- fta59 - See Dr. Samuel Cox's charming little monograph on the "Book of Ruth." It may be found serially in the "Expositor," first series, vol. 2.
- fta60 - Thayer ("Lexicon"), *Knowledge*, regarded by itself; *wisdom*, exhibited in action. Lightfoot, *Knowledge* is simply *intuitive*, wisdom is ratiocinative also. Knowledge applies chiefly to the apprehension of truths. Wisdom superadds the power of reasoning about them.
- fta61 - "Doctrine of Sin."
- fta62 - Cheyne, on ^{<210>}Isaiah 6:9, 10, which should be compared with this passage, says that the phrase "hardening of the heart" is only twice applied to individuals in books of the Old Testament; namely, to Pharaoh, and to Sihon, King of Heshbon (^{<512>}Deuteronomy 2:30). Jews never have this phrase applied to them, but only the Jewish nation, or sections of it, as ^{<210>}Isaiah 6:9, 10; 29:10. "The Prophecies of Isaiah" Compare ^{<237>}Isaiah 63:17.
- fta63 - Godet compares the parable of the man finding treasure hid in the field.
- fta64 - Compare ^{<164>}John 6:44.
- fta65 - There are strong authorities for both the masculine and the neuter sense. For the neuter are Fritzsche, Meyer, De Wette, Philippi, Calvin,

Shedd, Rev. For the masculine, Alford, Riddle, Moule, Farrar, Godet. The main argument in favor of the masculine is that **ταπεινός** is never used as neuter in the New Testament; but the word occurs only eight times in all, and only three times in Paul, and in classical Greek is often used of things, as places, rivers, clothing, etc.; and similar instances occur in the Septuagint. See ^{<2116>}Ecclesiastes 10:6; ^{<3172>}Ezekiel 17:24. Alford's argument is too fine-spun, though ingenious. I incline to the neuter, mostly on the ground of the natural antithesis between high things (**ὕψηλὰ**) and low things. On the verb, T. K. Cheyne ("Expositor," second series, 6, 469), argues for the meaning *accustom yourselves to* or *familiarize yourselves with*, on the basis of Hebrew Usage. He cites Delitzsch's two Hebrew translations of the Epistle, in the earlier of which he renders *familiarize yourselves*, and in the later, *make friends with*, in both cases evidently regarding the adjective as masculine.

fta66 - Godet's explanation, *preoccupation with good, as an antidote to evil thoughts and projects*, is fanciful.

fta67 - The Essenes were one of the three religious parties which divided Judaism at the time of Christ's coming, the Pharisees and Sadducees being the two others. They formed a separate community, having all things in common. They were celibate and ascetic, living chiefly on vegetables, and supplying all their wants by their own labor. They were the strictest Sabbatarians, even restraining the necessities of the body on the Sabbath-day. They had a tendency to sun-worship, and addressed prayers to the sun at daybreak. They denied the resurrection of the body, but believed in the immortality of the soul. See Bishop Lightfoot's essay in his "Commentary on Colossians and Philemon.

fta68 - See the whole question admirably summed up in Dwight's note on the passage in the Amerioau Meyer.

fta69 - See Professor E. A. Freeman's "Historical Geography of Europe."

fta70 - A collection of ecclesiastical prescripts in eight books, containing doctrinal, liturgical, and moral instructions, and dating from the third, or possibly from the close of the second, century.

fta71 - See Schaff's "Apostolic Church," and Bingham's "Christian Antiquities."

fta72 - See Northcote and Brownlow: "Roma Sotterranea."

fta73 - See Farrar, "Expositor," first series, 9. 212.

fta74 - The student should read Bishop Lightfoot's note on Caesar's household in his "Commentary on Philippians," p. 169. He claims that the Philippian epistle is the earliest of the Epistles of the Captivity, that the members of Caesar's household who sent greetings to the Philippian Church (4:22) were converts before Paul's arrival in Rome, and were known to the Philippian Christians, and that therefore these persons are to be looked for in the list at the close of the Roman Epistle. In the Inscriptions in the columbaria, or dove cot tombs, one of which, exhumed in 1764 was especially devoted to freedmen or slaves of the imperial household and which is assigned to about the time of Nero, are found most of the names recorded in this list. The names, indeed, do not, in any case perhaps, represent the actual persons alluded to in the epistle, but they establish the presumption that members of the imperial household are included in these salutations, and go to show that the names and allusions in the Roman epistle are in keeping with the circumstances of the metropolis in Paul's day. Thus they furnish an answer to the attacks on the genuineness of the last two chapters, and to the view which detaches the salutations from the main epistle.

fta75 - See the discussion in Meyer's textual note at the beginning of ch. 16, and Farrar's "Paul," 2, 170. Also Lightfoot's article "Romans," in Smith's "Dictionary of the Bible," and supplement by Professor Ezra Abbot.

fta76 - Every classical student will recall the magnificent description of the transmission of the fire-signal announcing the fall of Troy, in the "Agamemnon of Aeschylus, 272 sqq.

fta77 - On this very complicated and difficult subject the student may profitably consult Weiss, "Introduction to the New Testament;" Schaff, "History of the Apostolic Church;" Meyer's Introduction and note on this passage; and Godet's note on the same.

fta78 - So Meyer, Stanley, Westcott and Hort. The interrogative is maintained by De Wette, Alford Ellicott, Edwards Godet. As to the interrogative particle, these latter refer to ~~1~~¹1 Corinthians 10:22. and

2 Corinthians 3:2, as parallel, and urge that the $\mu\eta$ introduces a new form of interrogation respecting a new individual — Paul.

fta79 - Others regard the four as separate predicates of *Christ*.

fta80 - There is a pleasant discussion of the word in Vaughan's "Hours with the Mystics," ch. 3.

fta81 - So Ellicott, Brown, Meyer, Thayer, De Wette Alford, and American Rev. Edwards holds by the A.V. Godet, "adapting spiritual teachings to spiritual men."

fta82 - See the able article by John Massie, "A New Testament Antithesis," "Expositor," first series, vol. 12.

fta83 - See Treuch, "Synonyms," p. 262.

fta84 - Dean Howson's statement, in his "Metaphors of St Paul," p. 24, is careless and open to misapprehension.

fta85 - Others follow the A.V., and refer to *temple*; but, as Ellicott remarks, such a connection would simply be a reiteration of ver. 16, and would hint at a plurality of temples. Rev. puts *and such are ye* in margin, and this is the explanation of Ellicott, Meyer, Brown, Alford, De Wette. Godot refers to both words, *holy temple*. Edwards follows A.V.

fta86 - See an article on "The Irony of St. Paul," by John Massie, "Expositor," second series, 8, 92.

fta87 - See a lively description in Plautus' "Bacchides," Act 3, Sc. 3.

fta88 - A very sensible discussion of this passage is given by Dr. Samuel Cox, in his article, "That Wicked Person," "Expositor," first series, 3, 355.

fta89 - So Westcott and Hort, and Tischendorf

fta90 - So Ellicott, Edwards, Brown, Alford, Godet, Rev., in margin.

fta91 - In ^{408b}James 5:4, the reading is $\acute{\alpha}\phi\upsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ kept back for $\acute{\alpha}\pi\epsilon\sigma\tau\epsilon\rho\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ robbed or despoiled.

fta92 - See Wetstein and Kypke.

fta93 - On the whole question, see Schaff, "History of the Apostolic Church," p. 448 sqq, "History of the Christian Church," 2, 363 sqq. On marriage in Greek and Roman society, Dollinger, "The Gentile and

the Jew,” 2, 234, 253 sqq., 315 sqq., 339. Lecky, “History of European Morals,” 1, 245, 278.

fta94 - See also Schaff, “History of the Christian Church,” 1, 293.

fta95 - So Edwards, Ellicott, Meyer, De Wette, Bengel, Alford. Godet, on the contrary, explains, “if thou mayest be made free, make use of the possibility.” His argument is certainly forcible. Both Stanley and Alford present excellent summaries of the discussion, and Edwards has some good remarks on ver 22.

fta96 - So Rev, Westcott and Hort, Tischendorf, Brown, Meyer, Ellicott, Stanley Godet prefers the other.

fta97 - The student should read here the opening chapter of the seventh book of Plato’s “Republic”.

fta98 - Rev. follows the A.V So Meyer, Alford, De Wette, Ellicott, Tischendorf; and it is true, as Ellicott observes, that this gives a clearer and sharper antithesis than the other; but MS. authority is clearly in favor of the other reading So Edwards, following the text of Westcott and Hort, and Tregelles.

fta99 - On the subject of Paul’s view of celibacy, see Stanley’s “Commentary of Corinthians,” p. 117 sqq.

fta100 - The student should carefully study Cremer’s article [γινώσκω](#) in the “Biblico Theological Lexicon of New Testament Greek.”

fta101 - A capital description of this process may be found in a lively book by Henry P. Leland, “Americans in Rome”.

fta102 - Hence Mr. Lecky is mistaken in saying “St. Paul turned aside the precept ‘Thou shalt not muzzle,’ etc., with the contemptuous question, ‘Doth God take care,’” etc. (“History of European Morals,” 2, 178, note).

fta103 - See Stanley’s note on ch. 13:7.

fta104 - A most excellent discussion of this passage may be found in Godet.

fta105 - See the description of the stadium at Ephesus in Wood’s “Ephesus.”

- fta106 - See a fine description of the Olympic games, on which the others were modeled, in J. Addington Symonds "Studies of the Greek Poets," 1. ch. 11.
- fta107 - See the question discussed by Conybeare and Howson, ch. 20.
- fta108 - Edwards, Meyer, Alford, Stanley, adopt the reference to the tradition. Ellicott is very doubtful: and Godet thinks it incredible that "the most spiritual of the apostles should hold and teach the Church such puerilities."
- fta109 - See Farrar's "Paul," i., 557 sq., and Gibbon's description of the Grove of Daphne at Antioch, ch. 23.
- fta110 - Edwards misunderstands this passage.
- fta111 - ⁴⁴⁷⁸Acts 17:18, is uttered by Greeks in their own sense of the word.
- fta112 - On the subject of Satan and Demoniac Powers, the student may consult Dorner's "Christliche Glaubenslehre," §§ 85, 86.
- fta113 - See an account of such a festival in Livy, v., 13.
- fta114 - Compare Virgil, "Aeneid," ii., 764; viii., 279.
- fta115 - See a very interesting article on "The Table of Demons," by Edwin Johnson: "Expositor," second series, viii., 241.
- fta116 - A full discussion of this difficult passage is impossible here. The varieties of interpretation are innumerable and wearisome, and many of them fanciful. A good summary may be found in Stanley's Commentary, and an interesting article, maintaining Stanley's explanation of "the angels" in the "Expositor's Note-Book," by Rev. Samuel Cox., D.D., p. 402. See, also, Meyer and Godet.
- fta117 - I prefer this objective sense to the subjective meaning, *the inborn sense and perception of what is seemly*. Of course, such subjective sense is assumed; but, as Edwards remarks, "No sentiment of men would be adduced by the apostle unless it were grounded on an objective difference in the constitution of things."
- fta118 - See Stanley's "Christian Institutions," ch. 3.
- fta119 - See the whole admirably summed up by Godet.
- fta120 - See Lightfoot, "On a Fresh Revision of the New Testament."

- fta121 - The literature of the subject is voluminous. Good summaries may be found in Stanley, "Commentary on Corinthians," p. 244 sqq.; Schaff, "History of the Christian Church," i., ch. 4. See, also, E. H. Plumptre, article "Gift of Tongues," in Smith's "Dictionary of the Bible;" Farrar, "Life and Work of St. Paul," i., 96 sqq. Tyerman's "Life of Wesley;" Mrs. Oliphant's "Life of Edward Irving;" Schaff, "History of the Apostolic Church;" Gloag, "Commentary on Acts." A list of the principal German authorities is given by Schaff, "History of the Christian Church," i., ch. 4. See Peyrat, "Histoire des Pasteurs;" Gibelin, "Troubles de Cevennes;" Cocquerel, "Eglises de Desert;" Fisher "Beginnings of Christianity;" Hippolyte Blanc "De l'Inspiration des Camisards," article "Camisards," Encyclopaedia Britannica; article "Zungenreden." Herzog's "Theologische Real-Encyklopadie." See also Godet and Edwards on first Corinthians.
- fta122 - A number of parallels may be found in Wetstein.
- fta123 - Edwards, very strangely, explains "two or three at a time." As Godet pertinently says. "Certainly Paul would never have approved of the simultaneous utterance of several discourses, the one hindering the effect of the other."
- fta124 - There is force in Edwards' remark that in the new arrangement it is difficult to account for the implied permission to women in ch. 11:5.
- fta125 - Edwards' distinction between *the word* and *the Gospel itself* is overstrained, *λόγος* being constantly used specifically for the gospel doctrine.
- fta126 - See two thorough articles, "St. Paul an Ectroma," by E. Huxtable, "Expositor," second series, iii., 268, 364.
- fta127 - Aesculapius.
- fta128 - Meyer, Alford, Ellicott, Edwards, Heinrici, De Wette, Neander, Stanley, Schaff.
- fta129 - So Godet, whose defense, however, is very feeble.
- fta130 - I am indebted to Wendt for the substance of this note.
- fta131 - The view of Calvin, followed by Heinrici and Edwards, that the apostle is contrasting the present state from birth to death with the post-resurrection state, cannot be maintained.

- fta132 - Dante believes in the resurrection of the fleshly body which is buried.
- fta133 - See Newman Smyth, "Old Faiths in New Light." p. 358; and a beautiful article by the Rev. J. Oswald Dykes, "The Identity of the Lord Jesus after His Resurrection," "Expositor," first series, iii., 161.
- fta134 - See the admirable discussion of the passage by Godet.
- fta135 - Edwards and Godet explain the present tense as indicating *the daily victory* of the resurrection-life in believers, which destroys the power of sin and of the law. This is true as a fact; for the believer is morally risen with Christ, walks in newness of life, and *hath* everlasting life (^{<RB0>}Romans 6:4-14; ^{<RB0>}Ephesians 2:5-7; ^{<RB0>}Colossians 3:1-5). But the whole drift of Paul's thought is toward the final victory over death.
- fta136 - One of the best popular expositions of this chapter is the Reverend Samuel Cox's little book, "The Resurrection." R. D. Dickinson, London.
- fta137 - See an article by Dean Plumptre, "St. Paul as a Man of Business," "Expositor," first series, i., 259.
- fta138 - Field, "Otium Norvicense," renders, *the Lord is come*.
- fta139 - See Farrar's "Paul," ii., ch. xxxiii., and Stanley's Introduction to the Epistle.
- fta140 - See, further, on ^{<RB0>}Colossians 2:15. G. C. Finlay, in an article on "St. Paul's Use of **θριαμβεύω**" ("Expositor," first series, x., 403), tries to show that the expression is cast in the figure of the Bacchic festival, and not of the Roman triumph. He thinks that the military reference is not borne out by the use of the verb in Plutarch, Appian, and Herodian, and seems to imply that Paul was ignorant of the Roman triumph. At least he says: "When Paul wrote to the Corinthians he had not yet seen Rome."
- fta141 - See Cicero, "Verres," ii., 5, 30; Plutarch, "Marius," 12; Livy, xxvi., 13.
- fta142 - Meyer's remark, that Paul is fond of varying the prepositions in designating the same relation, must not be pressed too far. A study of the passages which he cites in illustration, ^{<RB0>}Romans 3:30; 5:10, 15:2, ^{<RB0>}Galatians 2:16; Philemon 5, will, I think, show a difference in the

force of the prepositions. That the nicer distinctions between the prepositions were measurably obliterated in later Greek, is, of course, true (see Winer, N.T. Grammar, sec. xlvi., Moulton's eighth edition); but Ellicott's remark (note on ^{<RICE>}Galatians 1:1) nevertheless remains true, that "there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses." See ^{<ELIC>}Romans 11:36, ^{<HOIC>}Ephesians 4:6, ^{<SICIC>}Colossians 3:16. And Winer: "It is an especial peculiarity of Paul's style to use different prepositions in reference to one noun, that by means of these prepositions collectively the idea may be defined on every side." I am inclined, therefore, to hold the distinction between the prepositions here as implying the transient nature of the glory which attached to the law, and its permanency as attached to the Gospel. The law which passes away was through glory as a temporary medium; the Gospel which remains abides in glory.

- fta143 - See the exegesis of ^{<IBIC>}Exodus 34:29-35, by Professor Charles A. Briggs, "Presbyterian Review," i., p. 565.
- fta144 - The student will be interested in Stanley's Summary of the images of the preceding section. "Commentary," p. 405.
- fta145 - Why has the Rev. rendered "*the* earthly house of *our* *tabernacle*?" It is true that the article is often properly rendered by the possessive pronoun, so that **τοῦ σκήνου** might be translated *our tabernacle*; but **ἡμῶν** *our* clearly belongs with *house*, and the article may therefore very properly bear its ordinary sense of *the*. *This* of A.V. is unnecessary.
- fta146 - It should be noted that the Septuagint often renders the Hebrew *tent* by **οἶκος** *dwelling*. Similarly the Hebrew *to dwell* is frequently translated by **κατασκηνῶν**.
- fta147 - *Tablet*, a philosophical explanation of a table on which human life with its dangers and temptations is symbolically represented.
- fta148 - Meyer insists on connecting *not to be repented of* with *salvation*, arguing that, if it belonged to *repentance*, it would immediately follow it. It is a sufficient answer to this to say that *repentance unto salvation* may be taken as a single conception. Heinrici justly observes that this

explanation gives to ἀμεταμέλητον only a rhetorical force, and destroys the parallelism of the antithesis of *salvation* and *death*. Meyer is followed by Beet, Plumptre, and Alford. Stanley does not commit himself; but his citation of ^{<612>}Romans 11:29, in support of Meyer's view, is quite beside the mark.

fta149 - See an article by James E. Denison, "Expositor," second series, iii., 154.

fta150 - See Dean Plumptre's article, "St. Paul as a Man of Business," "Expositor," first series, i., 265.

fta151 - Some read ἀνοροτήτα *manly vigor*.

fta152 - See Bishop Lightfoot's essay, "Paul and Seneca," in his "Commentary on Philippians," where he has collected a number of similar instances.

fta153 - Mr. Hatch ("Essays in Biblical Greek") thinks that this special meaning underlies the use of the words in the Sermon on the Mount.

fta154 - See Mrs. Jameson's "Sacred and Legendary Art," vol. 1.; and Northcote and Brownlow's "Roma Sotteranea." A summary is given by Farrar.

fta155 - Perhaps no portion of the New Testament furnishes a better illustration of the need of revision than the A. V. of this and the succeeding chapters. It is not too much to say that in that version, much of the matter is unintelligible to the average English reader. With the best version it requires the commentator's aid.

fta156 - Stanley is entirely wrong in saying that the word is used exclusively for *seal* or *affection*, and that the idea of *jealousy* does not enter into it. See ^{<4184>}Numbers 5:14; ^{<1371>}Genesis 37:11; ^{<4009>}Acts 7:9.

fta157 - See Edersheim's "Life and Times of Jesus," ii., Appendix 13.

fta158 - See Lewin's note, vol. ii., 29, where a table of Paul's voyages up to the time of writing this epistle is given.

fta159 - Σταυρός *cross* is originally *an upright stake or pale*. Herodotus uses it of the *piles* of a foundation, and Thucydides of the *stakes* or *palisades* of a dock. Σκόλοψ for σταυρός occurs in Celsus.

fta160 - See Farrar's "Paul," i., excursus 10.; Stanley's "Commentary," p. 547 sqq.; Lightfoot, "Commentary on Galatians," additional note on

ch. 4:14. Dr. John Brown, in “Horae Sabsecivae,” presents the ophthalmic theory very attractively.

- fta161 - See the interesting note of Ginsburg, “Cohemoth,” on this passage.
- fta162 - Farrar and Lewin, with Stanley and Plumptre, are exceptions. See Lewin’s elaborate note on ch. 12:14; Meyer, “Introduction to Second Corinthians;” Godet, “Introduction to First Corinthians.”
- fta163 - Lightfoot on ^{⁵⁰⁰⁰Philippians 3:1, renders *farewell*, but says that the word contains an exhortation to rejoice. On ^{⁵⁰⁰⁴Philippians 4:4 he again combines the two meanings, and says, “it is neither *farewell* alone nor *rejoice* alone.” Thayer, in his lexicon, ignores *farewell*.}}
- fta164 - A collection of ecclesiastical prescripts in eight books, in which three independent works are combined. They contain doctrinal, liturgical, and moral instructions. The first six books belong to the second century. The seventh is an enlargement of the “Teaching of the Twelve Apostles,” adapted to the Eastern Church in the first half of the fourth century (see Schaff’s “Teaching of the Twelve Apostles,” Doc. 7.). The Constitutions were never recognized by the Western Church, and opinion in the Eastern Church was divided as to their worth and dignity.
- fta165 - See the discussion in Westcott and Hort’s Greek Testament, part 2.
- fta166 - See Farrar’s “Paul,” ii., 491.
- fta167 - See Meyer on this passage.
- fta168 - Mr. Huxtable, in his article on “Paul an Ectroma,” “Expositor,” second series, 3:273, calls it “an unparalleled barbarism of grammatical inflexion.”
- fta169 - Paul’s use in this epistle of different words for *power* and its working is an interesting study. He uses all the terms employed in the New Testament, except βία *violence*.
- δύναμις, 1:19, 21; 3:7, 16, 20.
 δύναμαι, 3:20; 6:11, 13, 16.
 ἐνέργεια, 1:19; 3:7; 4:16.
 ἐνεργέω, 1:11, 20; 2:2; 3:20.
 1:21; 2:2; 3:10; 6:12.
- ἐξουσία,
 ἰσχύς, 1:19; 6:10.

κράτος, 1:19; 6:10.
 κραταίω, 3:16.

fta170 - Though some take it as middle, *corrupteth himself*.

fta171 - When a bounty was given to soldiers, only one-half was paid at a time, the rest being placed in a savings-bank and managed by a special officer. This, with prize-money, etc, voluntarily deposited, was paid over to the soldier at his discharge. Deserters or discharged soldiers forfeited their accumulations.

fta172 - See Gibbon's "Decline and Fall," vol. i., ch. 2.; and W T. Arnold's "Roman Provincial Administration."

fta173 - See Lightfoot's "Introduction to the Epistle," and Acts 16.

fta174 - The whole subject is elaborately discussed in Lightfoot's note. He shows that there is no satisfactory authority for applying the term to either the palace, the barracks, or the praetorian camp, and cites numerous instances of its application to a body of men, for instance, to a council of war, and especially to the imperial guard. The reference to the palace is defended by Merivale, "History of the Romans under the Empire," vi., 263.

fta175 - This connection is advocated by Meyer, Eadie, Ellicott, Lightfoot, Winer. It is ably disputed by Dwight (notes on Meyer), who advocates the rendering of A.V. and Rev. With him agree Alford and Lumby.

fta176 - Tacitus declares that the figure of an ass was consecrated in the Jewish temple, because the Jews in their wanderings in the desert were guided to springs of water by a herd of wild asses ("History," v, 3). The charge of worshipping an ass was applied by pagans indiscriminately to Jews and Christians. The *gruffito* may now be seen in the Kirchnerian Museum at Rome.

fta177 - So Lightfoot.

fta178 - I use *form* for the sake of the English reader, not as adequately expressing the original.

fta179 - "The diversity of opinion prevailing among interpreters in regard to the meaning of this passage is enough to fill the student with despair,

and to afflict him with intellectual paralysis” (Bruce, “The Humiliation of Christ,” p. 11).

- fta180 - There is no objection to adding the idea *with thanksgiving*, as Lightfoot; but his statement that the word has this secondary sense in ²³⁶³Isaiah 45:23, which Paul here adapts, and which is quoted ⁶⁴⁰Romans 14:10, 11, needs qualifying, as the Septuagint texts vary, and the word is found only in the Alexandrian, “which is open to the suspicion of having been conformed to the New Testament” (Toy). The Hebrew is *swear*. In the Vatican Septuagint, *swear by God*.
- fta181 - See a lively description in Kingsley’s “Hypatia,” ch 5.
- fta182 - On the absurdities of interpretation which certain German critics have drawn from these two names, see Bishop Lightfoot’s “Essays on Supernatural Religion,” p. 24.
- fta183 - See Farrar, in “The Expositor,” first series, x., 24; and “Life of Paul,” 2, 435.
- fta184 - *Targum* means *translation*, and was the name given to a Chaldee version or paraphrase of the Old Testament. After the exile it became customary to read the law in public with the addition of an oral paraphrase in the Chaldee dialect. ⁴⁰⁸⁸Nehemiah 8:8. These were afterward committed to writing. The two oldest are the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the prophets.
- fta185 - Lightfoot’s explanation of *ἐξουσία* *arbitrary power or tyranny*, as contrasted with *βασιλεία* *kingdom a well-ordered sovereignty*, is not borne out by New-Testament usage, and is contradicted by Septuagint usage, where *βασιλεία* and *ἐξουσία* appear, used coordinately of *God’s* dominion. See ²⁰⁸¹Daniel 4:31; 7:14. The word never occurs in the New Testament in the sense of *arbitrary* authority. It is used collectively of the empire of Satan, ⁴⁰⁰⁰Ephesians 2:2; of lawful human magistracy, ⁶⁵⁰¹Romans 13:1; of heavenly powers, ⁴⁰⁰⁰Ephesians 3:10.
- fta186 - Followers Of Marcos, in the second half of the second century. A disciple of Valentinus, the author of the most influential of the Gnostic systems. Marcos taught probably in Asia Minor, and perhaps in Gaul. The characteristics of his teaching were a numerical symbolism, and an elaborate ritual. He sought to attract beautiful and wealthy women by magical arts. See Schaff, “History of the Christian Church,” ii., 480.

- fta187 - On the Jewish and Judaeo-Christian speculations concerning the grades of the celestial hierarchy, see Lightfoot's note on this passage.
- fta188 - See, however, Meyer's note on the variation of the Septuagint from the Hebrew in this rendering.
- fta189 - The explanation which makes *all the fullness* the subject, *all the fullness was pleased to dwell in Him* (so Ellicott) is against New-Testament usage.
- fta190 - See Lightfoot's note on this passage. p. 323: Ellicott on ^{<8004>}Galatians 4:4; ^{<8023>}Ephesians 1:23. Macpherson, "Expositor," second series, iv., 462.
- fta191 - The range of discussion opened by these words is too wide to be entered upon here. Paul's declarations elsewhere as to the ultimate fate of evil men and angels, must certainly be allowed their full weight; yet such passages as this and ^{<8011>}Ephesians 1:10, seem to point to a larger purpose of God in redemption than is commonly conceived.
- fta192 - Bishop Lightfoot, however, unduly presses *unblemished* as a sacrificial term, going to show that the figure of a sacrifice undenies the whole passage.
- fta193 - Bishop Lightfoot is influenced in his preference for the other sense by his sacrificial figure.
- fta194 - *Esoteric, inner*; that which is profounder and more abstruse, and which is reserved only for the cultivated few who can receive it. *Exoteric, outer*: that which is more rudimentary and simple, and adapted to the popular comprehension.
- fta195 - In the middle voice when the human agent, the mind, or a faculty of the mind is represented as working (^{<8015>}Romans 7:5; ^{<8016>}Ephesians 3:20; ^{<8017>}Galatians 5:6, etc.). In the active voice when God or some evil power works on the man (1 Corinthians 12:6, 11; ^{<8018>}Galatians 2:8; ^{<8019>}Ephesians 1:20, etc.).
- fta196 - I take this opportunity to correct my own note on ^{<5017>}James 1:17, *cometh down*.
- fta197 - See Henry Drummond, "Natural Law in the Spiritual World," p. 276 sqq.

fta198 - I adopt this explanation of this most difficult passage, which is Ritschís and Sabatier’s, followed by Alford, as, on the whole, satisfying most of the conditions of the exegesis. The great body of modern exegetes interpret *principalities and powers* as meaning *the Satanic hosts*. Some explain that Christ, in His final victory on the cross, forever put away from Himself the Satanic powers which assailed His humanity, and which clung to Him like a robe (so Lightfoot and Ellicott). Others, that Christ stripped off the armor from these vanquished enemies (so Meyer, Eadie. Maclaren). But on either of these explanations it may fairly be asked what point of connection with the context is furnished by the ideas of despoiling or of putting away the powers of darkness. How is the fact that Christ triumphed over the infernal hosts relevant to His abrogating the legal bond in His crucifixion? Our explanation links itself with the fact of Christ’s headship of the ranks of angels (ver. 10), and is appropriate in view of the heresy of angel-worship, against which a direct warning follows in ver. 18. It also enables us to retain the proper middle sense of ἄπεκδυσάμενος, and does not compel us to read it here in one way, and in another way in ch. 3:9; and it also enables us to avoid the very awkward change of subject from *God* to *Christ*, which Bishop Lightfoot’s explanation necessitates. I find my own view confirmed by Mr. G. C. Findlay’s article in the “Expositor,” first series, 10, 403. The case is put by him in a singularly lucid manner. Without admitting his conclusion that Paul’s metaphor in ² Corinthians 2:14 was distinctly shaped by the Bacchic festival, I think he has shown sufficient reason for allowing a wider interpretation of θριαμβεύω, as indicated in my note.

fta199 - Which is excluded by Meyer and Dwight.

fta200 - The argument that it is not borne out by New Testament usage is somewhat weakened in the case of an epistle which bristles with novel expressions. There are seventeen words in this Chapter which occur nowhere else in the New Testament.

fta201 - The passage is beset with difficulties. Bishop Lightfoot gives up the words ἃ ἐώρακεν ἐμβατεύων assuming a corruption of the text, and substituting an ingenious conjectural reading. His note is deeply

interesting. See also Mr. Findlay's article alluded to in note on ver. 15, and Meyer.

- fta202 - See the very interesting illustrations from Aristotle in Lightfoot.
- fta203 - See Book iv., and Rawlinson's interesting notes.
- fta204 - In the Jordan valley, about twelve miles south of the Sea of Galilee, and four miles west of the Jordan. See ^{<1029>}1 Chronicles 7:29; ^{<1027>}Judges 1:27; ^{<810>}1 Samuel 31:10, 12.
- fta205 - See Rawlinson's "Herodotus," vol. iv., Essay 3.
- fta206 - And too many of which are embodied in modern Hymnals.
- fta207 - The Phrygian mother of the gods, known elsewhere as Rhea Her worship in Phrygia was so general that there is scarcely a town on the coins of which she does not appear. She was known also as *the great Mother, Cybebe, Agdistis, Berecynthia, Brimo, the Great Ideaen Mother of the gods.* and *Dindymene*. Her worship was orgiastic, celebrated with drums, cymbals, horns. and wild dances in the forests and on the mountains, The lion was sacred to her and she was generally represented, either seated on a throne flanked by lions, or riding in a chariot drawn by lions. See on *revellings*, ^{<1003>}1 Peter 4:3. See Dollinger, "The Gentile and the Jew," i., 102, 176, 374.
- fta208 - Bishop Lightfoot discusses the subject, especially the evidence for the Epistle to the Laodiceans, in an elaborate note. He gives a table containing over a dozen different attempts to identify the epistle referred to here. He thinks it was the epistle to the Ephesians.
- fta209 - The rhetorical figure called *chiasmus* or *cross-reference*.
- fta210 - Lightfoot thinks the reading may be πρεσβευτής though he deems the change unnecessary, since, in the common dialect, the two may have been written indifferently He cites passages from the Apocrypha in illustration of this interchange to which Thayer ("Lexicon") adds some inscriptions from the theater at Ephesus.
- fta211 - See Lecky, "History of European Morals," i., 277, 302; ii., 36, 65, 71. Brace, "Gesta Christi," ch. 5, Dollinger, "The Gentile and the Jew," ii., 259 sqq. Becker, "Gallus," excursas 3. Farrar's "Paul," 2, 468 sqq.

- fta212 - The student should read Archdeacon Farrar's chapter on the use of proper names by Jews, Greeks, and Romans, "Language and Languages," ch. 22.
- fta213 - Dean Plumptre thinks that there may be an allusion to business relations between Paul and Philemon: possibly that Philemon or Archippus took the place of Aquila and Priscilla in the tent-making firm. "St. Paul as a Man of Business," "Expositor," first series, 1 262. This, however, is mere conjecture.
- fta214 - Other testimonies may be found collected by Lightfoot, "Commentary on Philemon," Introduction, and Farrar, "Paul," 2, chs. i., 51. See also Dr. Hackett's article on the epistle in Smith's "Dictionary of the Bible." The letter of Pliny the Younger to Sabinianus, which is often compared with Paul's, is given in full by Farrar, vol. ii., excursus 5. Also by Lightfoot, Introduction.