

# THE EPISTLE TO THE PHILIPPIANS.

## THE STRUCTURE AS A WHOLE.

[Click to follow Link.](#)

<b>1:1, 2.</b>	EPISTOLARY, AND SALUTATION. "GRACE" TO THEM.
<b>1:3—26.</b>	PAUL'S SOLICITUDE FOR THE PHILIPPIANS.
<b>1:27—2:18.</b>	EXHORTATION, AND EXAMPLE OF CHRIST.
<b>2:19—24.</b>	THE EXAMPLE OF TIMOTHY.
<b>2:25—30.</b>	THE EXAMPLE OF EPAPHRODITUS.
<b>3:1—4:9.</b>	EXHORTATION AND EXAMPLE OF PAUL.
<b>4:10—20.</b>	THE PHILIPPIANS' SOLICITUDE FOR PAUL.
<b>4:21—23.</b>	EPISTOLARY, AND DOXOLOGY. "GRACE" TO THEM.

## THE EPISTLE TO THE PHILIPPIANS.

### INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about A.D. 52—53 ([Ap. 180](#)), is recorded in Acts 16. He had as companions Silas and Timothy, and the use of the personal pronoun, in v. 10 of that chapter, indicates that a fourth worker was with him. Probably Luke, the "beloved physician". Although we have no particulars of later visits, yet Paul almost certain was twice at Philippi subsequently (Acts 20:1 and 6).

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

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

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

**This is Page 1772 from The Companion Bible.**

**1** PAUL and <sup>o</sup>Timotheus, the servants of Jesus Christ, to all the <sup>o</sup>saints in Christ Jesus which are at Philippi, with the <sup>o</sup>bishops and <sup>o</sup>deacons:

**2** Grace *be to* you, and peace, from God our Father, and *from* the Lord Jesus Christ.

**3** I thank my God upon every remembrance of you,

**4** Always in every prayer of mine for you all making *prayer* with joy,

**5** For your fellowship in the gospel from the first day until now;

**6** *Trusting* of this very thing, that **He Which** hath begun a good work in you will *complete it* until the day of Jesus Christ:

**7** Even as it is *right* for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and <sup>o</sup>*guarantee* of the gospel, ye all are *fellow-partakers with me of <sup>o</sup>grace*.

**8** For God is my *witness*, how greatly I long after you all in the *heart* of *Christ Jesus*.

**9** And this I pray [*to God*], <sup>o</sup>that your love may abound yet more and more in knowledge and *in* all judgment;

**10** *To your proving* things that <sup>o</sup>*differ; in order that* ye may be sincere and without offence till the day of Christ;

**11** *Having been filled* with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**12** But I *wish you* should understand, brethren, that the *things with reference to me* have *come* rather unto the <sup>o</sup>furtherance of the gospel;

**13** So that <sup>o</sup>*my bonds in relation to Christ have become* manifest in all the <sup>o</sup>*Praetorian guard*, and *to all the rest [of the civilian population]*;

**14** And *the majority* of the brethren in the Lord, *having become confident [in the Lord]* by my bonds, are much more bold to speak the word [*of God*] *fearlessly*.

**15** Some indeed preach Christ even *through* envy and strife; and some *of goodwill also*:

**16** The one preach Christ of <sup>o</sup>contention, not *of pure motive, thinking to raise tribulations* to my bonds:

**17** But the other of love, knowing that I am set for the defence of the gospel.

**18** What then? *except [What shall we say then? Nothing except that]* every way, whether in <sup>o</sup>pretence [*excuse*], or in truth, Christ is preached; and I <sup>o</sup>*in this* do rejoice, yea, and will rejoice.

**19** For I know that this shall *turn out to me for* salvation through your prayer, and the supply of the <sup>o</sup>Spirit [*the new nature*] of Jesus Christ,

**20** According to my *anxious looking with outstretched head* and *my hope*, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

**21** For to *me* to live *is* Christ, and to die *is* <sup>o</sup>gain [*for Christ*].

**22** But if *to live is my lot* in the flesh, *gain to Christ is* the *result of my work*: yet what I shall choose I <sup>o</sup>*declare* not.

**23** <sup>o</sup>For I *am being pressed out of the two [living and dying]*, having *the desire for the return*, and to be with Christ; <sup>o</sup>*for it is very far better*:

**24** Nevertheless to abide in the flesh *is* more needful *on account of* you.

**25** And *being confident of this*, I know that I shall abide and continue with you all for your furtherance and joy of *the faith*;

**26** That your rejoicing may be more abundant in Jesus Christ *in* me by my coming to you again.

**1. 1** **Timotheus**. See 2 Cor. 1:1. **saints**. See Acts 9:13.

**bishops**. Gr. *episkopos*. [overseer] See Acts 20:28.

**deacons**. Ap. 190.I.1. [a servant].

The only place where these officers are mentioned together.

**7** **guarantee**. (confirmation) Gr. *bebaiosis*. Only here and Heb.

6:16. A legal term for a guarantee.

So used in the Papyri. **grace**. A bond which unites all who receive it.

**9** **that**. Gr. *hena*. Generally denoting a purpose, but here only the subject of the prayer.

**10** **differ**. We are to test the things, and having found them to differ, must not join them together, but rightly divide them (2 Tim. 2:15).

**12** **furtherance**. Gr. *prokope*. [advancement] Here, v. 25, and 1 Tim. 4:15.

**13** **my bonds, &c.** I.e. that my being a prisoner is not on account of any crime, but solely for preaching the gospel. **Praetorian guard**. Cp. Matt. 27:27, but Bishop Lightfoot gives good reasons why it could not at Rome be used of the palace, but must refer to the Praetorian guard. This accords with Acts 28:30.

**16** **contention**. Gr. *eritheia*. [strife] See Rom. 2:8.

**18** **pretence**. Gr. *prophasis*. [outward showing, pretext] See John 15:22. [excuse].

**in this**. No personal consideration prevented his rejoicing.

**19** **Spirit**. Ap. 101.II.5. [the New Nature]. Cp. Rom. 8:9. It was this that enabled Paul to suffer no personal consideration to weigh with him. He had the mind of Christ. Cp. 2:5.

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

**22** **declare**. Gr. *gnorizo*. Occ. twenty-four times. In classical Gr. to know or to make known, but in N.T. elsewhere transl. make known, certify, declare, &c. See 4:6. His will was surrendered to God, so he made no choice as to life or death for himself, but there was something he earnestly desired, which he states in the next verse.

**23** See Longer Note p. 1774. (TCB).

**27** Only <sup>o</sup>*behave as heavenly citizens worthily* of the gospel of Christ: *in order that* whether I come and see you, or else be absent, I may hear *the things concerning you, in order that* ye stand fast in one <sup>o</sup>spirit, with one mind striving together for *the substance of things believed* of the gospel;

**28** And in nothing terrified by your adversaries: which is to them an evident token of *destruction*, but to you of <sup>o</sup>salvation, and that of God.

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

**30** Having the same <sup>o</sup>conflict which ye saw in me, and now hear *to be* in me.

**2** If *there* be therefore any *comfort* in Christ, if any *incentive* of love, if any fellowship of the <sup>o</sup>Spirit, if any *hearts* and mercies,

**2** *Complete* ye my joy, *in order that* ye *think the same thing*, having the same love, being of one accord, *mindng the same thing*.

**3** *Let nothing be done according to contention or self-esteem*; but *by humility reckoning one another higher* than themselves.

**4** Look not *each one* on his own things, but *each one on the things of others also*.

**5** *Think this way in your heart*, which was *in Christ Jesus also*:

**6** *Who, being essentially in the essential form of God, including all the qualities which can be made visible to the eye, reckoned it not an act of robbery the being on an equality* with God:

**7** But <sup>o</sup>*emptied Himself*, and *having taken* upon **Him** the form of a servant, and *becoming* in the likeness of men:

**8** And being found in *figure* as a man, **He** humbled **Himself**, *becoming* obedient *as far as* death, even the death of the <sup>o</sup>cross.

**9** Wherefore God also ... highly exalted **Him**, and *gave Him the* name which is above every name:

**10** *In order that in* the name of Jesus every knee should bow, of *things* <sup>o</sup>in heaven, and *things* <sup>o</sup>in earth, and *things* <sup>o</sup>under the earth;

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

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

**13** For it is God **Which** <sup>o</sup>worketh in you both to will and to *work* of *His desire*.

**14** Do all things without murmurings and disputings:

**15** *In order that* ye may *become* blameless and *guileless*, the sons of God, without *blame*, in the midst of a crooked and *perverted generation*, among whom ye *appear as star light* in the world;

**16** *Giving heed to* the word of life; *for rejoicing to me* in the day of Christ, that I have not run in vain, neither laboured in vain.

**17** Yea, *even if* I be *poured out as a drink offering* upon the sacrifice and service [*ministry*] of your faith, I joy, and rejoice with you all.

**18** *In respect to the same thing do ye also joy*, and rejoice with me.

**19** But I *hope* in the Lord Jesus to send Timotheus *quickly to* you, *in order that* I also may be of good comfort, when I know *the things concerning you*.

**20** For I have no man *of equal mind*, who will naturally care for *the things concerning you*.

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

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

**27** *behave as, &c.*

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

**spirit**. Ap.101.II.8.

**28** *salvation*. See v. 19.

**30** *conflict*. Gr.*agon*.

[contention, fight] Here, Col. 2:1. 1 Thess. 2:2. 1 Tim. 6:12. 2 Tim. 4:7. Heb. 12:1.

**2. 1** *Spirit*. Ap.101.II.8.

There is no article, and the whole context is an exhortation to being of one mind. Cp. 1:27.

**7** *emptied Himself*. Gr.*kenoo*.

See Rom. 4:14. Of what He divested Himself is not stated, &c. See Longer note p. 1775.

**8** *cross*. That death, the shame of which made it such a stumbling-block to the Jews. Cp. Heb. 12:2. The seven steps upward in His glorification are given in vv. 9-11.

**10** *in heaven*. See Eph. 3:10.

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

*under the earth*.

Gr.*katachthonios*. Only here.

Cp. Prov. 15:24. These are the dead who shall yet be raised to give glory to Him. Cp. Rev. 5:13; and the angels and demons of the abyss. Luke 8:31. Rev. 9:11. And see Ps. 148.

**12** *presence*. Gr.*parousia*.

This and 1:26 (coming) are the only occ. pf *parousia*. in the epistles written from Paul's prison at Rome. See Matt. 24:3.

**13** *worketh*. Gr.*ergo*. Not the same as "work out" (v. 12), *katergazomai* See Eph. 6:13).

**23** Him therefore I <sup>o</sup>hope to send *forthwith*, so soon as I shall see *the things will go concerning me*.

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

**25** Yet I *thought* it necessary to send to you <sup>o</sup>Epaphroditus, my brother, and *fellowlabourer*, and fellowsoldier, but your *apostle*, and *minister* to my *needs*.

**26** For he *was longing* after you all, and was <sup>o</sup>full of heaviness, because that ye had heard that he had been sick.

**27** For indeed he was sick nigh *to* death: but God had mercy on him; and not on him only, but on me also, *in order that not* I should have sorrow upon sorrow.

**28** I sent him therefore the more *diligently, in order that*, when ye see him again, ye may rejoice, and that I may be the *more free from grief*.

**29** Receive him therefore in the Lord with all gladness; and hold such *as honourable*:

**30** Because for the work of Christ he *drew* nigh unto death, *exposing to danger* his life, *that he might fill up* your lack of service <sup>o</sup>toward me.

**3** Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is not* <sup>o</sup>*irksome*, but for you *it is* <sup>o</sup>safe.

**2** Beware of dogs, beware of evil workers, beware of the <sup>o</sup>*heathen mutilations*.

**3** For we are the [*true*] circumcision, which *worship by the* <sup>o</sup>*Spirit of God, rejoicing* in Christ Jesus, and *not trusting* in the flesh.

**4** Though <sup>o</sup>*having myself confidence in the flesh also. assuming that any other* thinketh *that he hath confidence* in the flesh, I more:

**5** *In circumcision* the eighth day, of the <sup>o</sup>stock of Israel, of the tribe of Benjamin, an Hebrew of ... <sup>o</sup>Hebrews; *according to* the law, a Pharisee;

**6** *Touching* zeal, persecuting the church; touching the righteousness which is in the law, *found blameless [before men]*.

**7** But what things were gain to me, those I counted loss for Christ.

**8** Yea doubtless, and I count all things *but* loss for the *excelling* of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *to be dung, in order that* I may *gain* Christ,

**9** And be found in **Him**, not having *any righteousness of mine*, which is of the law, but that which is through *Christ's faith*, the righteousness which is of God by faith:

**10** That I may know **Him**, and the power of **His** resurrection, and the fellowship of **His** sufferings, *to be conformed to His* death;

**11** If *at least* I might attain unto the *out resurrection* <sup>o</sup>*the one from the dead*.

**12** Not *that* I had already *received*, either were already *perfected*: but I *press*, if that I may *lay hold on [also]* that for which ... I *was overcome [also]* by Christ Jesus.

**13** Brethren, I count *not yet* myself to have *overcome*: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

**14** I press toward the mark *unto* the prize of <sup>o</sup>*the calling on high* of God in Christ Jesus.

**15** Let us therefore, as many as *be mature, have this in mind*: and if in any thing ye be otherwise minded, God shall reveal *also* this unto you.

**16** Nevertheless, *to which point* we have already *come*, let us walk by the same ..., let us mind the same thing.

**17** Brethren, *become fellow-imitators* of me, and mark them which walk so as ye have us for *a pattern*.

**18** (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

**23** *hope*. As v. 19.

**25** *Epaphroditus*. See 4:18.

**26** *full of heaviness*.

Gr. *ademoneo*. [to be in distress (of mind)].

☐ The gift of healing was not always resident with the apostles as seen in verses 26 and 27. Cp. 1 Tim. 5:23 and 2 Tim. 4:20. See Ap. 181.

**30** *toward*. Paul's joy at their kind ministrations lacked one thing, their personal presence. This Epaphroditus, their messenger, supplied.

**3. 1** *irksome*. Gr. *okneros*. See Rom. 12:11.

**Safe**. Gr. *asphales*. See Acts 21:34.

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

**3** *Spirit of God*. i.e. the new nature. Ap. 101.II.5. Cp. Rom. 8:9.

**4** *having myself, &c.* Here Paul takes the Judaizers on their own ground.

**5** *stock*. Gr. *genos*. 1 Cor. 12:10 (kind). Gal. 1:14 (nation).

**Hebrews**. He refers to his parents, both Hebrews.

**11** *the one from the dead*. All the texts read "the one from (Gr. *ek*) the dead", making the expression emphatic. The term resurrection of the dead (*anastasis nekron*) is of frequent occurrence (Matt. 22:31. Acts 17:32, &c., and includes the resurrection to life, of the just, and the resurrection to judgment, of the unjust (John 5:29. Acts 24:15. Dan. 12:2). Resurrection from the dead (*ek nekron*) implies the resurrection of *some*, the former of these two classes, the other being left behind. See Luke 20:35. Acts 4:2. Paul had no doubt of attaining to this, as may be seen from 1 Thess. 4:15-17, written some ten years before, &c.

**14** *the calling on high*. (Gr. *ano*, see John 8:23). No shout, or voice of archangel or trumpet here, as in 1 Thess. 4:16.

19 Whose end is destruction, whose god is their belly [own self], and whose glory is in their shame, who mind earthly things.)

20 For our citizenship exists even now in the heavens; from which ... we eagerly wait for the Saviour also, the Lord Jesus Christ:

21 Who shall change the fashion of our body of humiliation, ... to be conformed unto the body of His glory, according to the working of His ability even to subject all things unto Himself.

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

2 I beseech Euodia, and beseech Syntyche, that they mind the same thing in the Lord.

3 And I ask thee also, true yokefellow, help those women since they laboured with me in the gospel, with Clement also, and with the rest of my fellowlabourers, whose names are in the book of life.

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

5 Let your forbearance be known to all men. The Lord is at hand.

6 Be anxious for nothing; but in every thing by prayer and supplication [special request] with thanksgiving let your specific petition be made known unto God.

7 And the peace of God, surpassing every thought, shall garrison your hearts and thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are sincere, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, take account of these things.

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

10 But I rejoiced in the Lord greatly, that now at the last your thinking on behalf of me hath flourished again; on which ye were mindful also, but ye lacked opportunity.

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

12 I know both how to be abased, and I know how to abound: in every place and in all things I have been initiated into the secret both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things in Christ Which strengtheneth me.

14 Notwithstanding ye have well done, having had fellowship with my affliction.

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

16 For in Thessalonica also ye sent once and twice unto my necessity.

17 Not that I seek the gift: but I desire the fruit increasing to your account.

18 But I have received all, and abound: I have been filled, having received from Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to His riches in glory in Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me salute you.

22 All the saints salute you, specially they that are of Caesar's house.

23 The grace of our Lord Jesus Christ be with your spirit. ....

19 end. Cp. Rom. 6:21.

2 Cor. 11:15. Heb. 6:8.

destruction. Same as "perdition", 1:28.

20 citizenship. Gr. politeuma.

Only here in N.T. It occ. in the Sept. and Macc. 12:7.

The seat of the government of which we are citizens (Gr. polites), and of which we have both rights and responsibilities. Cp. the verb, 1:27.

4. 3 yokefellow.

Gr. suzugos.

Only here. It is unknown who was intended.

the rest of. This may refer to Euodia and Syntyche.

5 forbearance. Gr. epieikes:

adj. only here; 1 Tim. 3:3.

Tit. 3:2. Jas. 3:17. 1 Pet. 2:18.

6 prayer...supplication.

Ap.134.II.2, 3.

7 garrison. Gr. phroureo.

See on 2 Cor. 11:32. Occ.

Gal. 3:23. 1 Pet. 1:5.

10 This verse illustrates the

Fig. Epitherapeia

(Qualification), Ap.6.

hath flourished again. Lit.

ye revived (Gr. anathallo.

Only here).

12 be abased. See 2:8, and 2

Cor. 11:7.

have been initiated, &c.

Gr. mueo, to initiate, whence is derived musterion.

13 can do. = am strong for.

Gr. ischuo.

Christ. But the texts read "Him".

strengtheneth. Gr.

endunamoo.[empower,

enable, make strong]. See

Acts 9:22.