THE EPISTLE TO THE PHILIPPIANS.

THE STRUCTURE AS A WHOLE.

(Introduction.)

A | 1, 1, 2. Epistolary, and Salutation. "Grace" to Them.
B | 1, 3-26. Paul's Solicitude for the Philippians.
C | 1. 27-2. 18. Exhortation, and Example of Christ.
D | 2. 19-24. The Example of Timothy.
D | 2. 25-30. The Example of Epaphroditus.
B | 4. 10-20. The Philippians' Solicitude for Paul.

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTORY NOTES.

1. The apostle's first visit to the city of Philippi, probably about A.D. 52-53 (Acts 16), is recorded in Acts 16. He had as companions Silas and Timothy, and the use of the first personal pronoun, in v. 10 of that chapter, indicates that a fourth worker was with him. Probably Luke, the "beloved physician". Although we have no particulars of later visits, yet Paul almost certainly was twice at Philippi subsequently (Acts 20. 1 and 5).

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

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

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

TO

THE

PHILIPPENS.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.

1. 1 Timotheus. See 2 Cor. 1. 1.
13 So that "my bonds" 1 in 10 Christ "are" manifest 1 in all the "palace, and "in all other places; 1
14 And "many of the brethren 1 in the 2 Lord, waxing confident by my bonds, are much more bold, and speak the 7 word without fear. 1
15 Some indeed "proach 10 Christ even 1 of envy and strife; and "some also 1 of good will: 1
16 The one "proach 10 Christ of contention, not 10 sincerely, 10 supposing to 10 add 10 affliction to my bonds: 1
17 But the other 10 of love, 10 knowing that I am set 1 for the 1 defence of the 1 gospel. 1
18 What then? notwithstanding, every way, whether in 10 pretence, or in 10 truth, 10 Christ is 10 preached; 1
and I "therein do rejoice, yea, and will rejoice. 2
19 For I 10 know that this shall 10 turn 10 to my salvation 10 through your 10 prayer, and the 10 supply of the 10 Spirit of 10 Jesus Christ, 2
20 According to my 10 earnest expectation and 10 my hope, that 1 in 10 nothing I shall be 10 ashamed, but 10 that 10 with all 10 boldness, as always, so now also 10 Christ shall be magnified 1 in my body, whether 10 it be 11 by 10 life, or 11 by death. 1
21 For to 10 me to 10 live is 10 Christ, and to die is 10 gain. 2
22 But if 1 I live in the flesh, this is the 10 fruit of my labour: yet what shall I choose I 10 wot 10 not. 2
23 For I 10 am in a strait 10 betwixt 10 two, having 10 a desire 10 to depart, and to be 10 with 10 Christ; which is 10 far better: 2
24 Nevertheless to 10 abide 1 1 in the flesh is more needful 1 2 for you. 3
25 And 10 having this confidence, 1 10 know that I shall 10 abide 1 1 and 1 continue with you 10 all, 10 for your 10 12 furtherance and 10 joy of 10 faith; 2
26 That your 10 rejoicing may be more abundant 1 1 in 10 Jesus Christ 1 1 for me 1 1 by my coming 1 to you again.

with. Ap. 104. viii. boldness. Gr. parrhésia. See John 7. 4. life. Ap. 170. 1. gain. Gr. kerdos. Here, 3. 7. Tit. 1. 11. Not to Paul, but to the result of my work. wot=declar. Gr. mneízó. 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. See Acts 7. 67. 18. 5. betwixt=out of. Ap. 104. vii. While ek occ. 857 times, it is only transl. "betwixt" here, and "between" in John 3. 25, where the meaning is that the question arose from John's discourse. In all other places ek is transl. "of", "out of", "from", &c., but in every case the context shows the idea conveyed is one of these two latter. Cp. notes on Matt. 27. 7. John 12. 5. Acts 19. 25. two=the two, i.e. living and dying. a desire=the desire. Gr. epithumía. Transl. "lust" thirty-one times; "concupiscence" thrice, and "desire", thrice. Cp. Luke 22. 15. 1 Thess. 2. 17. to depart=for (Ap. 104. vi) the return (Gr. anakást). Verb only here and Luke 12. 56; the noun 2 Tim. 4. 6. The verb freq. transl. "abide" in Apocryph; n in other books, Gr. næ: to abide, as of a ship weighing. Gr. to abide. All the texts read "for it is very far better". Than what? Clearly, than either of the two above. Therefore it cannot mean "for death"; but some event by which alone Paul could be with Christ, either the calling on high (see on 3. 11) or the resurrection from the dead, or being caught up alive of 1 Thess. 4. 16, 17 24 abide. Gr. epimenó. See Acts 10. 48. for=in account of. Ap. 104. vi. 25 having this confidence=being confident of this, as in v. 6. Gr. sumpáramenó. Only here, but the texts read paraímenó. See 1 Cor. 16. 8. Fig. Hendedias. Ap. 6. Joy. Cp. Rom. 15. 13. faith=the faith. Ap. 150. II. 1. 26 rejoicing. Gr. kaukheia. See Rom. 4. 2. for=in. Ap. 104. viii. to. Ap. 104. xv. 3.
27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

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

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

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

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

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

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

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

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

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

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

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

comfort. Or, stimulating force, incentive. Gr. paramuthion. Only here. Cp. I Cor. 14. 3. John 11. 19. love. Ap. 195. II. 1. Spirit. Ap. 101. II. 8. There is no article, and the whole context is an exhortation to being of one mind. Cp. v. 27. Cp. I. 27. 2 Fulfill = Complete. Ap. 125. 7. that = in order that. Gr. hina. be likeminded = mind, or think the same thing. Gr. phronome. of one accord. Gr. sumpaschos. Only here. of one mind = mind-ing (Gr. phronome, as above) the one thing. 3 nothing. Gr. medites. through = according to. Ap. 104. x. 2. strife. Gr. erethis. See I. 16. No prep. case. That case. That case. that. Gr. morphe. of lowliness of mind. Gr. tapeinophrosynē. See Acts 20. 19. let each, &c. = reckoning one another. better. Gr. huperchô. See Rom. 13. 1. 4 Look. Gr. skopoê. See Luke 11. 26. etc. &c. = on the things of others also. others. Ap. 124. 2. 5 Let, &c. Lit. Mind, or think, thus. Gr. phronome, as in v. 2. you = yourselves, i.e., your hearts. also, &c. = in Christ Jesus also. Christ Jesus. Ap. 98. XII. being = subsisting, or being essentially. Gr. huparchô. See Luke 9. 48. form = the essential form, including all the qualities which can be made visible to the eye. Gr. morphê. Only here, v. 7, and Mark 16. 12. God. Ap. 98. I. 1. thought = reckoned. Same word as "esteem" v. 3. not. Ap. 105. I. robbery = an act of robbery, or a usurpation, to be equal = the being on an equality. 7 made Himself of no reputation = emptying Himself. Gr. kenô. See Rom. 4. 14. Of what He divested Himself is not stated, but Geo. Herbert’s words, "He laid His glory by," i.e., the outward attributes of Deity, well suggest the meaning here. It is assumed by some that when taking the form of a bondservant, He not only divested Himself of His Divine powers, but became as His fellows, and limited Himself (or was limited) to the knowledge and "mental status" of the age in which He lived. In support of this Luke 2. 52 and Mark 15. 37 are adduced, but neither affords any warrant whatever for such assumption. The Lord’s wisdom and knowledge were astonishing to the Rabbis (Luke 2. 47). He came only to accomplish the work the Father gave Him to do (John 17. 4), so He only spoke the words the Father gave Him (John 3. 31; 7. 16; 8. 28; 12. 49, 50; 14. 19, 24; 17. 8, 14). His perfect obedience (as far as death, v. 8) was shown in that He did and said only what was appointed Him to do and say, not His own will, but the will of Him that sent Him (Heb. 10. 7) and took, &c. = having taken, servant. Gr. homaiôma. See Rom. 1. 27. man. Ap. 123. 1. fashion. Gr. schêma. Only here and I Cor. 7. 31. The noun morphê occurs thrice and is used only of the Lord; here (vv. 6, 7), and Mark 16. 12: schêma occurs only here and I Cor. 7. 31, as above. For their compounds see the Notes. humbled. Gr. tapeinô. See s Cor. 11. 7, and became. Lit. becoming. obedient. Gr. hupêkousa. See Acts 7. 29. unto = as far as the cross. That death, the shame of which made it such a stumbling-block to the Jews. Cp. Heb. 12. 2. The seven successive steps of the Lord’s humiliation illustrate the Fig. Catabasis. Ap. 6. The seven steps upward in His glorification are given in vv. 9-11.
Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

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

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

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but also in absentees, work out your own salvation with fear and trembling.

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

Do all things without murmurings and disputings:

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

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

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

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

But I trust in the Lord that shortly unto you, that the Lord also will send Timotheus, whom I love, and who is faithfull in the Lord;

For I know whom I have in Christ Jesus:

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

Surely therefore I hope to send him shortly, so as soon as I may also see how it will go with me.

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

Yea, supposed as necessary it was to send unto you.


D 19 Paul's hope to send Timothy.
F 22, 23. Proof from experience.
F 24. Paul's trust to come himself.


D 25. His character.
H 26, 27. His desire to see them.
G 28, 29. His mission.

25 supposed. Same word in v. 3 (esteem) and v. 6 (thought). to. Ap. 104. xvi. 3.
2. 25.

PHILIPPIANS.

3. 9.

you Ephaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to your wants.

H 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

G 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

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

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

K 4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, 3 more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. 9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:


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

C 3. 1-3. The present and true circumcision: in Christ. 3. 4-14. Paul's example.

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


K 3. 4. 1-5. The present walk and effect (Gr. en, v. 7) in Christ.

K 3. 4. 9. Paul's example.


1777

The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;
11 If by any means I might attain unto the resurrection of the dead.
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of the Christ Jesus.
13 Brethren, count not myself yet to have attained: but this one thing do I, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

J3
15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.
16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

K3
17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ:)
19 Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.)
20 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself.

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

even also. 16 whereeto=to (Ap. 104. vi) which (point). attained=came, as Matt. 12. 28. rule. Gr. kouon. See 2 Cor. 10. 13, but the texts omit "rule", &c. 17 be. Lit. become, followers together.


178
4. 3.

PHILIPPIANS.

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

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

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

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

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

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

K

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

B1

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

M1

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

12 I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

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

L3

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

M2

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

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

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


true. Gr. gnios. See 2 Cor. 8. 4.

yokefellow. Gr. sunegos. Only here. It is unknown who was intended.

which = since they.


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

fellowlabourers. Gr. suungos. See 1 Cor. 3. 2.

book of life. See Rev. 3. 5; 13. 8; 20. 15; 22. 19, and cp. 21. 27.

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

unto = to.


Lord. Ap. 98. VI. i. b. 2. A.

6 careful = anxious. First occ. Matt. 6. 3a.

nothing. Gr. médei.

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


made known. G. gnorizo. See 1. 22.


all understanding = every mind, or thought (Gr. nous). keep = garrison. Gr. phroureo. See on 2 Cor. 11. 32.

Occ. Gal. 3. 21. 1 Pet. 1. 3.

mind = thoughts. Gr. noéma. See on 2. 11.


Christ Jesus. Ap. 98. XII.


honest = honourable, venerable, grave. Gr. semnos.

Here, i Tim. 3. 8, 11. Tit. 2. 2.


pure. Gr. hagios. See on 2 Cor. 7. 11.

lovely. Gr. prophilete. Only here.


virtue. Gr. arete. Only here, 1 Pet. 2. 9. 2 Pet. 1. 5. 5.

think on = take account of. Gr. logoscomai, as Rom. 4. 4. &c.

9 have. Omit.


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

B1

11 Their past lack.

M1 | 11-14. Paul's own content.


L3 | 19. Their need will be supplied.

M3 | 20. Paul's ascension.

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

greatly. Gr. megaleos. Only here.

care = thinking. Gr. phronomai, as in 2. 2.


hath flourished again. Lit. ye revived (Gr. enanathallo). Only here.

wherein = on (Ap. 104. ix. 2) which.

lacked opportunity. Gr. akouromai. Only here.

w. x. 2. want. Gr. huteriasis. Only here and Mark 12. 44.

have. Omit. content. Gr. antarktos. Only here.

Cp. 1 Tim. 6. 6.


be abased. See 2. 8, and 2 Cor. 11. 7.

every where = in (Ap. 104. viii) every (place).

am instructed. Lit. have been initiated into the secret.


14 that ye did communicate with = having had fellowship with. Gr. sunkoinomai. See Eph. 5. 11.

affliction. See 1. 16.

15 ye, &c. = ye also. O Philippians, know. from Ap. 104. iv. no.


16 even, &c. = in Thessalonica also.


again. Lit. twice. Gr. dis.

Cp. 1 Thess. 2. 18.


17 because = that. desire = seek. Gr. epistepto. First occ. Matt. 6. 32.


The Companion Bible

http://worldeventsandthebible.com

E. W. Bullinger
PHILIPPIANS.

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

19 But my God shall supply all your need according to His riches in glory by 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, chiefly they that are of Caesar’s household.

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

THE EPISTLE TO THE COLOSSIANS.

THE STRUCTURE AS A WHOLE.

A | 1, 1-2. EPISPOLARY AND SALUTATION.
   (Introversion.)
   B | 1, 3-8. REPORTS AND MESSAGES BY EPAPHRAS.
   C | 1, 9-2, 7. PAUL’S SOLICITUDE FOR THE COLOSSIANS, AND PRAYER THAT THEY MIGHT ACKNOWLEDGE THE MYSTERY.
   D | 2, 8-23. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING DIED WITH CHRIST.
   D | 3, 1-4. DOCTRINAL CORRECTION FOR FAILURE AS TO EPHESIAN TRUTH. HAVING RISEN WITH CHRIST.
   C | 4, 2-4. PAUL’S SOLICITUDE FOR THEM, AND THEIR PRAYERS AS”ED CONCERNING HIS PREACHING THE MYSTERY.
   B | 4, 7-9. REPORTS AND MESSAGES BY TYCHICUS AND ONESIMUS.
   A | 4, 10-16. EPISPOLARY AND SALUTATION.

INTRODUCTORY NOTES.

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

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

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

4. Date. The Epistle was written towards the end of the apostle's first imprisonment in Rome, about A.D. 62 (Ap. 180).

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