

The Epistle Of Paul To The Philippians

The Argument

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a city of the same country; but because his charge was to preach the Gospel universally to all the Gentiles, he travailed from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians, being advertised, sent their minister Epaphroditus with relief unto him; who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in mind of his good will toward them, and exhorteth them that his imprisonment make them not to shrink; for the Gospel thereby was confirmed and not diminished; especially he desireth them to flee ambition, and to embrace modesty, promising to send Timothy unto them, who should instruct them in matters more amply; yea, and that he himself would also come unto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the cross than the false apostles, he confuteth their false doctrine, by proving only Christ to be the end of all true religion, with whom we have all things, and without whom we have nothing, so that his death is our life, and his resurrection our justification. After this follow certain admonitions both particular and general, with justification of his affection towards them, and thankful accepting of their benevolence.

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Philippians 1

3 *Having testified his godly and tender affection towards the Philippians, 12 he entreateth of himself and his bonds; 22 And pricketh them forward by his own example, 27 and exhorteth them to unity, 28 and patience.*

1 Paul (1) and Timothy the servants of JESUS CHRIST, to all the Saints in Christ Jesus which are at Philippi, with the (a) (*) Bishops and Deacons:

(1) The mark whereat he shooteth in this Epistle, is to confirm the Philippians by all means possible, not only not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward; which thing he saith, he fully hopeth surely they will do, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.

(a) By the Bishops are meant both the Pastors, which have the dispensation of the word and the Elders, that govern; and by Deacons are meant those that were stewards of the treasury of the Church, and had to look unto the poor.

(*) By bishops here he meaneth them that had charge of the word and governing, as pastors, doctors, elders; by deacons, such as had charge of the distribution, and of the poor and sick.

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

3 (*) I thank my God, *having* you in perfect memory,

(*) 1 Thessalonians 1:2.

4 (Always in all my prayers for you all, praying with gladness,)

5 Because of the (b) (*) fellowship which ye have in the Gospel, from the (c) (♣) first day unto now.

(b) Because you also are made partakers of the Gospel.

(*) With other Churches.

(c) Ever since I knew you.

(♣) That ye received the Gospel.

6 And I am persuaded of this same thing, that he that hath begun *this* good work in you, will perform it until the (d) (*) day of Jesus Christ,

(d) The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgment of Christ, to be glorified.

(*) When you shall receive the crown of glory.

7 As it becometh me so to judge of you all, because I have you in remembrance, (*) that both in my (e) bands, and in *my* defense, and confirmation of the Gospel you all were partakers of my (f) (♣) grace.

- (*) It was a sure token of their love, that they did help him by all means possible, when he was absent, and in prison, even as if they had been prisoners with him.
- (e) A true proof of a true knitting together with Christ.
- (f) He calleth his bands, grace, as though he had received some singular benefit.
- (♣) Of this peculiar benefit to suffer for Christ's sake.

8 (2) For God is my record, how I long after you all from the very heart root in Jesus Christ.

- (2) He declareth his good will towards them, therewithal shewing by what means chiefly they may be confirmed, to wit, by continual prayer.

9 (3) And this I pray, that your love may abound yet more and more in knowledge, and in all judgment,

- (3) He sheweth what thing we ought to chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ from one another) and also in charity, that even to the end we may give ourselves to good works indeed, to the glory of God by Jesus Christ.

10 That ye may discern those things that (*) differ *one from another* which are best, that ye may be pure, and (♣) without offence, until the day of Christ,

- (*) Or, are excellent.
- (♣) That you so increase in godliness that not only ye can put difference between good and evil; but also that ye profit more and more without slipping back, or standing in a stay.

11 Filled with the (g) fruits of (*) righteousness, which are by Jesus Christ unto the glory and praise of God.

- (g) If righteousness be the tree, and good works the fruits, then must the Papists needs be deceived, when they say that works are the cause of righteousness.
- (*) Righteousness is the tree, good works the fruit.

12 ¶ (4) I would ye understood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the Gospel,

- (4) He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

13 So that my bands (h) in (*) Christ are famous throughout all the (i) (♣) judgment hall, and in all other *places*,

- (h) For Christ his sake.
- (*) Which I sustain for Christ's cause.
- (i) In the Emperor's court.
- (♣) That is, in the court or Palace of the Emperor Nero.

14 In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speak the (k) (*) word.

(k) The Gospel is called the Word, to set forth the excellency of it.
(*) Or, profess the Gospel, considering my constancy.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preacheth Christ of contention, *and* not (l) (*) purely, supposing to add more affliction to my bands.

(l) Not with a pure mind; for otherwise their doctrine was pure.
(*) But with a corrupt mind.

17 But the others of love, knowing that I (*) am set for the defense of the Gospel.

(*) Or, lie in bands.

18 (5) What then? Yet Christ is preached all manner ways, whether *it* (*) *be* under a (m) pretence, or sincerely; and I therein joy, yea, and will joy.

(5) He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Christ, which he giveth to them that ask it.
(*) Their pretence was to preach Christ, and therefore their doctrine was true; but they were full of ambition and envy thinking to deface Paul and prefer themselves.
(m) Under a goodly color of shew; for they make Christ a cloak for their ambition and envy.

19 For I know that this shall turn to my salvation through your prayer, and by the help of the Spirit of Jesus Christ,

20 (6) As I heartily look for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall be magnified in my body, whether *it be* by life or by death.

(6) We must continue even to the end, with great confidence, having nothing before our eyes but Christ's glory only, whether we live or die.

21 For Christ *is* to me both in life, and in death advantage.

22 (7) And whether to (*) live in the (n) flesh *were* profitable for me, and what to choose I know not.

(7) An example of a true shepherd, who maketh more account how he may profit his sheep, than he doth of any commodity of his own whatsoever.
(*) To live in the flesh is to live in this brittle body, till we be called to live everlastingly; but to live according to the flesh or to be in the flesh, signify, to be destitute of the Spirit and to be plunged in the filthy concupiscence of the flesh.
(n) To live in this mortal body.

23 For I am greatly in doubt on both sides, desiring to be loosed, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the (*) flesh, *is* more needful for you.

(*) Or, body.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of *your* faith,

26 That ye may more abundantly rejoice in Jesus Christ for me, by my coming to you again.

27 (8) (*) 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 matters, that ye (o) continue in one Spirit, *and* in one mind, fighting together through the faith of the Gospel.

(8) Having set down those things before, in manner of a Preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrine and mind, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversity in such sort, that they admit nothing unworthy of the profession of the Gospel.

(*) Ephesians 4:1; Colossians 1:10; 1 Thessalonians 2:12 .

(o) The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and move not a foot.

28 (9) And in nothing fear your adversaries, which is to them a (*) token of perdition, and to you of salvation, and (♣) that of God.

(9) We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine and practice against us; seeing that they are certain witnesses from God himself, both of our salvation, and of the destruction of the wicked.

(*) The more that tyrants rage against the Gospel, the more manifestly they declare that they run to their own destruction; and again constant perseverance for Christ's sake is an evident sign of salvation.

(♣) God sheweth by this means of bearing the cross who are his, and who are not.

29 (10) For unto you it is given (*) for Christ, that not only ye should believe in him, but also suffer for his sake,

(10) He proveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith.

(*) Or, Christ's cause.

30 (11) Having the same fight, which ye saw in me, and now hear *to be* in me.

(11) Now he sheweth for what purpose he made mention of his afflictions.

Philippians 2

1 He exhorteth them above all things, 3 to humility, 6 and that by the example of Christ. 19 He promiseth to send Timothy shortly unto them, 26 and excuseth the long tarrying of Epaphroditus.

1 If (1) *there be* therefore any (*) consolation in (a) Christ, if any comfort of love, if any fellowship of the Spirit, if any (b) compassion and mercy,

(1) A most earnest request to remove all those things, whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to pass, that they separate themselves one from another.

(*) If you so love me that you desire my comfort.

(a) Any Christian comfort.

(b) If any feeling of inward love.

2 Fulfill my joy, that ye be likeminded, having the (c) same love, being of one accord, and of (*) one judgment,

(c) Like love.

(*) From the consent of wills and minds he proceedeth to the agreement in doctrine, that there might be full and perfect concord.

3 That nothing *be done* through contention or vain glory, but that in meekness of mind (*) every man esteem others better than himself.

(*) Romans 12:10 .

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

5 (2) Let the same mind be in you that was even in Christ Jesus,

(2) He setteth before them a most perfect example of all modesty and sweet conversation, Christ Jesus, whom we ought to follow with all our might; who abased himself so far for our sakes, although he be above all, that he took upon him the form of a servant, to wit, our flesh, willingly, subject to all infirmities, even to the death of the cross.

6 Who (*) being in the (d) form of God, (e) thought it no (♣) robbery to be (f) equal with God;

(*) If Christ being very God equal with the Father, laid aside his glory, and being Lord, became a servant, and willingly submitted himself to most shameful death, shall we which are nothing but vile selves, through arrogancy tread down our brethren, and prefer ourselves?

(d) Such as God himself is, and therefore God, for there is none in all parts like to God, but God himself.

(e) Christ, that glorious and everlasting God, knew that he might rightfully and lawfully not appear in the base flesh of man, but remain with majesty meet for God; yet he chose rather to debase himself.

(♣) For he that was God, should have done none injury to the Godhead.

(f) If the Son be equal to the Father, then is there of necessity an equality, which Arrius, that Heretic,

denieth; and if the Son be compared with the Father, then is there a distinction of persons, which Sabellius, that Heretic, denieth.

7 (*) But he made himself of (g) no reputation, and took on him the (h) (♣) form of a servant, and was made like unto men, and was found in (♣) shape as a man.

(*) Matthew 20:28 .

(g) He brought himself from all things, as it were, to nothing.

(h) By taking our manhood upon him.

(♣) The poor and weak nature of man.

(♣) He was seen and heard of men, that his behavior and person declared that he was as a miserable man.

8 (*) He humbled himself, and became obedient unto the death, even the death of the cross.

(*) Hebrews 2:9 .

9 (3) Wherefore God hath also highly exalted him, and given him a (i) Name above every name,

(3) He sheweth the most glorious event of Christ's submission, to teach us, that modesty is the true way to true praise and glory.

(i) Dignity and renown, and the matter with it.

10 (*) That at the Name of Jesus should (k) every (♣) knee bow, *both* of things in heaven, and things in earth, and things under the earth,

(*) Romans 14:11 .

(k) All creatures shall at length be subject to Christ.

(♣) Worship, and be subject to him.

11 (*) And that (l) every tongue should confess that Jesus Christ *is* the Lord, unto the glory of God the Father.

(*) Isaiah 45:23 .

(l) Every nation.

12 (4) Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *so* (m) (*) make an end of your own salvation with (♣) fear and trembling.

(4) The conclusion: We must go on to salvation with humility and submission, by the way of our vocation.

(m) He is said to make an end of his salvation, which runneth in the race of righteousness.

(*) Run forward in that race of righteousness, wherein God hath freely placed you through Jesus Christ and conducteth you his children by his Spirit to walk in good works, and so to make your vocation sure.

(♣) Which may make you careful and diligent.

13 (5) For it is God which worketh in you, both (n) the will and the deed, *even* of his (*) good pleasure.

(5) A most sure and grounded argument against pride, for that we have nothing in us praiseworthy, but it cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well (much less to do well) but only of the free mercy of God.

(n) What then, we are not stocks; but yet we do not will well by nature, but only because God hath made of our naughty will a good will.

(*) Which is his free grace.

14 (6) Do all things without (*) murmuring and reasonings,

(6) He describeth modesty by the contrary effects of pride, teaching us, that it is far both from all malicious, and close or inward hatred, and also from open contentions and brawlings.

(*) 1 Peter 4:9 .

15 (7) That ye may be blameless, and pure, *and* the sons of God without rebuke in the midst of a naughty and crooked nation, among whom ye shine as (*) lights in the world,

(7) To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

(*) Matthew 5:14 .

16 (*) Holding forth the (o) word of life, (8) that I may rejoice in the day of Christ, that I have not run in vain, neither have labored in vain.

(*) As they which in the night set forth a candle to give light to others.

(o) The Gospel is called the word of life, because of the effects which it worketh.

(8) Again he pricketh them forward, setting before them his true Apostolic care that he had for them, comforting them moreover, to the end they should not be sorry for the greatness of his afflictions, no not although he should die to make perfect their oblation with his blood, as it were with a drink offering.

17 Yea, and though I be (*) offered up upon the (p) sacrifice, and service (♣) of your faith, I am glad, and rejoice with you all.

(*) The word signifieth to power out as the drink offering was powered on the sacrifice.

(p) As if he said, I brought you Philippians to Christ, my desire is that you present yourselves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink offering, to accomplish this your spiritual offering.

(♣) To continue you in your faith.

18 For the same cause also be ye glad, and rejoice with me.

19 (9) And I trust in the Lord Jesus, to send (*) Timothy shortly unto you, that I also may be of (q) good comfort, when I know your state.

(9) Moreover he confirmeth their minds both by sending back Epaphroditus unto them, whose fidelity towards them, and great pains in helping him, he commendeth; and also promising to send Timothy shortly unto them, by whose presence they shall receive great commodity, and hoping also to come himself shortly unto them, if God wills.

(*) Acts 16:1 .
(q) May be confirmed in my joy of mind.

20 For I have no man likeminded, who will faithfully care for your matters.

21 (*) For (r) all (♣) seek their own, *and* not that which is Jesus Christ's.

(*) 1 Corinthians 10:24 .
(r) The most part.
(♣) They rather sought profit by their preaching than God's glory.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send as soon as I know how it will go with me,

24 And I trust in the Lord, that I also myself shall come shortly.

25 But I supposed it necessary to send *my* brother Epaphroditus unto you, my companion in labor, and fellow soldier, even your messenger, and he that ministered unto me such things as I wanted.

26 For he longed after you all, and was full of heaviness, because ye had heard that he had been sick.

27 And no doubt he was sick, very near unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more diligently, that when ye should see him again, ye might rejoice, and I might be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and make much of such;

30 Because that for the (s) (*) work of Christ he (♣) was near unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

(s) He calleth it here the work of Christ, to visit Christ, being poor and in bands in the person of Paul.
(*) He calleth it here the work of Christ to visit Christ who was bond in the person of Paul, and was in need of necessities.
(♣) He approveth them which hazard their life to relieve the prisoners of Christ.

Philippians 3

3 He refuteth the vain boastings of the false apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Cross of Christ, 18 the enemies whereof, he noteth out.

1 Moreover, (1) my brethren, rejoice in the Lord. (2) It grieveth me not to write the (a) same things to you, and for you it is a sure thing.

(1) A conclusion of those things which have been before said, to wit, that they go forward cheerfully in the Lord.

(2) A preface to the next admonition that followeth, to take good heed and beware of false apostles, which join Circumcision with Christ (that is to say, justification by works, with free justification by faith) and beat into men's heads the ceremonies which are abolished, for true exercises of godliness and charity. And he calleth them dogs as profane barkers, and evil workmen, because they neglected true works, and did not teach the true use of them. To be short, he calleth them Concision, because it urging Circumcision, they cut off themselves and others from the Church.

(a) Which you have often times heard of me.

2 Beware of (*) dogs, beware of evil workers, beware of the (b) (♣) concision;

(*) Which bark against the true doctrine to fill their bellies.

(b) He alludeth to Circumcision, of the name whereof they boasted, they cut asunder the Church.

(♣) The false apostles gloried in their circumcision whereunto Paul here alludeth, calling them concision, which is cutting of and tearing asunder of the Church.

3 (3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence (c) in the flesh;

(3) He sheweth that we ought to use true circumcision, to wit, the circumcision of the heart, so that cutting off all wicked affections by the virtue of Christ, we may serve God in purity of life.

(c) In outward things, which pertain nothing to the soul.

4 (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, much more I,

(4) He doubteth not to prefer himself even according to the flesh, before those hot urgers of the Law, that all men may know that he doeth with good judgment of mind, lightly esteem all those outward things; for so much as he lacketh nothing which hath Christ, nay, and confidence of our works cannot stand with the free justification in Christ by faith.

5 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, (*) a Hebrew of the Hebrews, (♣) by the (♣) law a Pharisee.

(*) 2 Corinthians 11:22 .

(♣) Acts 23:6 .

(♣) Or, profession.

6 Concerning zeal, I persecuted the Church; touching the righteousness which is in the Law, I was unrebukeable.

7 But the things that were (d) vantage unto me, the same I counted loss for Christ's sake.

(d) Which is accounted for vantage.

8 Yea, doubtless I think (e) all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge *them* to be dung, that I might (f) win Christ,

(e) He shutteth out all works, as well those that go before, as those that come after faith.

(f) That in their place I might get Christ, and of a poor man become rich, so far off am I from losing anything.

9 And might be (*) found in (g) him, *that is*, (h) not having my own righteousness, which is of the Law, but that which is through the faith of Christ, *even* the righteousness which is of God through faith,

(*) As one grafted in him by faith.

(g) In Christ; for they that are found without Christ, are subject to condemnation.

(h) That is, to be in Christ, to be found not in a man's own righteousness, but clothed with the righteousness of Christ imputed to him.

10 (5) That I may (i) know him, and the virtue of his resurrection, and the (6) fellowship of his afflictions, and be made conformable unto his death,

(5) This is the end of righteousness by faith touching us, that by the virtue of his resurrection we may escape from death.

(i) That I may feel him indeed, and have a trial of him.

(6) The way to that eternal salvation is to follow Christ his steps, by afflictions and persecutions, until we come to Christ himself, who is our mark whereat we shoot, and receive that reward whereunto God calleth us in him. And the Apostle setteth these true exercises of godliness against those vain ceremonies of the Law, wherein the false apostles put the sum of godliness.

11 If by any means I might attain unto the (k) resurrection of the dead.

(k) To life everlasting, which followeth the resurrection of the Saints.

12 (*) Not as though I had already attained *to it*, either were already perfect, but I follow, if that I may comprehend *that* for whose sake also I am (l) (♣) comprehended of Christ Jesus.

(*) Or have now taken full possession thereof, not that he doubted to attain unto it, but because he would declare the excellency thereof.

(l) For we run not, but so far forth, as we are laid hold on of Christ, that is, as God giveth us strength, and sheweth us the way.

(♣) We can run no further than God giveth us strength, and sheweth us the way.

13 Brethren, I count not myself, that I have attained *to it*, but one thing *I do*: I forget that which is behind, and endeavor myself unto that which is before,

14 And follow hard toward the (*) mark, for the prize of the high calling of God in Christ Jesus.

(*) That is, to obtain the crown of the glory in the heavens.

15 (7) Let us therefore as many as (*) be (m) (♣) perfect, be thus minded; and if ye be otherwise minded, God shall reveal even the (♣) same unto you.

(7) The conclusion of this exhortation standing upon three members: The one is, that such as have profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withal, until they also be instructed of the Lord. The third is, that they esteem the false apostles by their fruits; wherein he doubteth not to set forth himself for an example.

(*) Or, have more profited than others.

(m) He said before that he was not perfect. So that in this place he calleth them perfect which have somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he himself expoundeth himself in Philippians 3:16 .

(♣) This perfection standeth in forsaking sin, and to be renewed through faith by him which is only perfect.

(♣) That is, of the Gospel, which is the preaching of the cross.

16 Nevertheless, *in that* whereunto we are come, let us proceed by one rule, (*) that we may mind one thing.

(*) Romans 15:5; 1 Corinthians 1:10 .

17 Brethren, be followers of me, and look on them, which walk so, as ye have us for an example.

18 (8) (*) For many walk, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the (♣) Cross of Christ;

(8) He painteth out the false apostles in their colors, not upon malice or ambition, but with sorrow and tears, to wit, because being enemies of the Gospel (for that is joined with affliction) they regard nothing else, but the commodities of this life, that is to say, that flowing in peace, and quietness, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end he forewarneth them of.

(*) Romans 16:17 .

(♣) That is, of the Gospel, which is the preaching of the cross.

19 Whose (n) end *is* damnation, whose God *is their* belly, and *whose* (o) (*) glory *is* to their shame, which mind earthly things.

(n) Reward.

(o) Which they hunt after from men's hands.

(*) The vain glory which they seek after in this world, shall turn to their confusion and shame.

20 (9) But our (♣) conversation is in heaven, from whence also we look for the (*) Saviour, *even* the Lord Jesus Christ,

(9) He setteth against these fellows, true pastors which neglect earthly things, and aspire to heaven only, where they know that even in their bodies they shall be clothed with that eternal glory, by the virtue of God.

(♣) In mind and affection.

(*) 1 Corinthians 1:7; Titus 2:13 .

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.

Philippians 4

1 From particular exhortations, 4 he cometh to general. 10 He saith that he took such joy in their readiness to liberality, 12 that he will patiently bear the want.

1 Therefore, (1) my brethren, beloved and longed for, *my* joy and my (a) crown, so continue in the (b) Lord, ye beloved.

(1) A rehearsal of the conclusion: That they manfully continue, until they have gotten the victory, trusting to the Lord's strength.

(a) My honor.

(b) In that concord, whereof the Lord is the band.

2 (2) I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord;

(2) He also calleth on some by name, partly because they needed private exhortation, and partly also to stir up others, to be more prompt and ready.

3 Yea, and I beseech thee, faithful yokefellow, help those *women*, which labored with me in the Gospel, with Clement also, and with others my fellow laborers, whose names *are* in the (*) (c) (♣) book of life.

(*) Psalm 69:28; Luke 10:20; Revelation 3:5; Revelation 10:8; Revelation 21:27 .

(c) God is said after the manner of men, to have a book, wherein the names of his elect are written, to whom he will give everlasting life. Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord; Ezekiel 13:9 .

(♣) This book Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Ezekiel 13:9 .

4 (3) Rejoice in the (d) Lord alway, again I say, rejoice.

(3) He addeth particular exhortations: and the first is, that the joy of the Philippians be not hindered by any afflictions that the wicked imagine and work against them.
(d) So is the joy of the world distinguisheth from our joy.

5 (4) Let your (e) patient mind be known unto all men. (5) The Lord *is* (*) at hand.

(4) The second is not taking all things in good part, they behave themselves moderately with all men.
(e) Your quiet and settled mind.
(5) The taking away of an objection: We must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.
(*) To succor you.

6 (6) (*) Be nothing careful, but in all things let your requests be shewed unto God in prayer and supplication with (f) giving of thanks.

(6) The third is, that we be not too careful for anything, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet conscience we may wholly and with all our hearts submit ourselves to him.
(*) Matthew 6:25 .
(f) So David began very oft with tears, but ended with thanksgiving.

7 And the (g) peace of God which passeth all understanding, shall (*) preserve your (h) hearts and minds in Christ Jesus.

(g) That great quietness of mind, which God only giveth in Christ.
(*) From Satan, who seeketh to take from us this peace of conscience.
(h) He divideth the mind into the earth, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we understand and reason of matters.

8 (7) Furthermore, brethren, whatsoever things are true, whatsoever things (i) *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things pertain to love, whatsoever things *are* of good report, if there *be* any virtue, or if there *be* any praise, think on these things;

(7) A general conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holiness and righteousness.
(i) Whatsoever things are such as do beautify and set you out with a holy gravity.

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

10 (8) Now I rejoice also in the Lord greatly, that now at the last ye are (*) revived again to care for me, wherein notwithstanding ye were careful, but ye lacked opportunity.

(8) He witnesseth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty; but yet so moderating his words, that he might declare himself void of all suspicion of dishonesty, and that he hath a mind contented both with prosperity and adversity, and to be short, that he repositeth himself only in the will of God.
(*) That is, begin anew to help me.

11 I speak not because of (k) (*) want, for I have learned in whatsoever state I am, therewith to be content.

(k) As though I passed for my want.
(*) That I was not able to endure my poverty.

12 And I can be (l) abased, and I can abound; everywhere in all things I am (m) instructed, both to be full, and to be hungry, and to abound, and to have want.

(l) He useth a general word, and yet he speaketh but of one kind of cross, which is poverty, for commonly poverty bringeth all kinds of discommodity with it.
(m) This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice.

13 I am able to *do* all things through the help of (*) Christ, which strengtheneth me.

(*) Not of his own virtue or free will.

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

15 (9) And ye Philippians know also that in the (n) beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the (*) matter of giving and receiving, but ye only.

(9) He witnesseth that he remembereth also their former benefits, and again putteth away sinister suspicion of immoderate desire, in that which he received nought of any else.
(n) At that beginning when I preached the Gospel amongst you.
(*) He had given of his part in communicating with them spiritual things, but he received nothing of them, which ought at least to have relieved him in his necessity.

16 For even *when I was* in Thessalonica, ye sent once, and afterward again for my necessity;

17 (10) Not that I desire a gift, but I desire the fruit which may (*) further your reckoning.

(10) He witnesseth again, that he alloweth well of their benefit not so much for his own sake as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himself will not be forgetful.
(*) Or, abound toward your count.

18 Now I have received all, and have plenty; I was even filled, after that I had received of Epaphroditus that which *came* from you, an (o) odor that smelleth sweet, a sacrifice acceptable and pleasant to God.

(o) He alludeth to the sweet smelling savors that were offered in the old Law.

19 And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.

20 Unto God even our Father *be* praise for evermore, Amen.

21 Salute all the Saints in Christ Jesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of (p) Caesar's household.

(p) Such as belong to the Emperor Nero.

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

Written to the Philippians from Rome, and sent by Epaphroditus.