22 whom I have sent to you for this very purpose, will inform you; so that you may know about us, and may console your hearts. Peace to the brethren and faithful love from a Father God, and a Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ in sincerity.

(Written from Rome, about 61 A.D., and conveyed to the Ephesian and other Assemblies by Tychicus.)

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EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Introduction.

1 PAUL and Timothy, servants of Christ Jesus, to all the holy in Christ Jesus living in Philipp, with overseers and ministers:
2 Blessing and peace to you, from our Father, God, and Lord Jesus Christ.
3 I thank my God, whenever I remember you, continually in all my prayers with gladness making supplication for you all, since you were associated in the gospel, from the first day until now. Contented of this, that the originator of a good work in you will perfect it until the day of Christ Jesus. And it is right for me to think this of you all; for I had you in my heart in my imprisonment, and in the defence and confirmation of the gospel, all of you being my companions in the Divine commission.
4 For my God is a witness, how I long for you all, with the affections of Jesus Christ. And I pray for this, so that your love may extend more and more in knowledge and all perception,
5 to distinguish the differences, so that you may be clear and certain in the day of Christ, full of the fruit of righteousness through Jesus Christ for the honour and praise of God.

The Apostle triumphant in Persecution.

6 But, friends, I wish you to know that my affair has turned out well, greatly to the promotion of the gospel:
7 so that my imprisonment for Christ has been seen in the whole palace,
8 and to all the others. And most of the brethren in the Lord, made confident by my chains, dare very boldly and fearlessly to publish the message of God. Some, however, through envy and strife, but some from conviction, preach Christ; these indeed from love, seeing that I suffer in defence of the gospel; while the others from intrigue, not honestly, proclaim Christ, thinking to add sorrow to my imprisonment. What then? except that in every way, whether by pretence or whether sincerely, Christ is proclaimed; and in that I delight, and shall continue to be glad. Because I know that this will result through your prayers in safety to me; and an additional supply of the Spirit of Jesus Christ: according to my strong conviction and hope that I shall never be disgraced; but, on the contrary, with perfectly free speech now, as then, Christ will be grandly displayed in my person, whether through life or through death. For to me, life is Christ—death a gain!
9 But if to live in the body—that produces labour for me—then I do not know what to ask. Now I am possessed by the two, having the desire to be freed and to be with Christ, by far the better; but to remain in the body is most essential for you. And relying upon this, I know that I shall remain and stay with you all for your improvement and benefit by the faith; so that your exultation in Christ Jesus by me may increase, through my presence again among you.

Only conduct yourselves in a way worthy of the gospel of Christ; so that whether coming and seeing you, or whether hearing about you in absence, you may stand in one spirit, one mind, contending for the Good News of the Faith; and never terrified by the
enemy under any circumstances—which is to them a demonstration of destruction; but for you, of salvation, and that from God. Because He has shown favour to you, for the sake of Christ; not only to believe in Him, but also to suffer for Him, having the same struggle that you observed in me, and now hear regarding me.

Christ, the Pattern of Humility.

2 If then, there is any encouragement in Christ, if any consolation from love, if any community of spirit, if any tender feelings and pity, fill my joy full; so that you may agree in thought, possessing the same love, intending with united hearts the same object. Never in self-seeking nor through vainglory; but, on the contrary, with good feeling considering others in preference to yourselves, not each scheming for himself, but rather each for others. Think this with yourselves, What was in Christ Jesus?—Who existing in the beauty of God, considered not His Divine equality an incitement to greed; but forsook Himself, taking the form of a slave; arriving in human appearance; and being found apparently like a man, He humbled Himself, becoming subject to death, yes, a death of crucifixion! Therefore God highly exalted Him, and freely gave Him the Name surpassing every name; so that in presence of the name of Jesus every knee should bend, of celestials, and terrestrial, and subterraneous, and every tongue confess that the Messiah, the Lord Jesus, exists for a rectification from God.

Exhortation to Fidelity.

12 So then, my beloved, as you have at all times been obedient, not only when in my presence, but much more now in my absence, work out your own salvation amidst fear and terror; for God is energizing in you both to will and to do for the sake of His approbation. Do all without grudging and disputes; so that you may become blameless and pure, beautiful children of God, in the midst of a deformed, degenerate race—among whom you will shine like bright lights to the whole world—possessing a reason for life, to my delight in the day of Christ: for then I shall not have run for nothing, nor have worked in vain. Yet even if I am exhausted in the sacrifice and service of your faith,

I will still rejoice and congratulate with you all; and you also be glad and congratulate me.

Paul’s Messengers Commended.

But I hope in the Lord Jesus soon to send Timothy to you, so that I myself may be encouraged by hearing about you. For I have no other fellow spirit who is so anxious for a knowledge of your affairs; because they all seek their own business, not that of Jesus Christ. But you know his worth; for he slaved with me in the gospel, like a son for his father. I hope, therefore, to send him for this, as soon as I have ascertained about my affairs here. And I am confident in the Lord that I also shall come soon. I have, however, thought it necessary to send to you my brother and companion in work and war, Epaphroditus, who was your messenger, and attendant to my wants; for he was always longing for you, and was depressed because you had heard that he had been sick. And he was ill—very near death. But God pitied him; and not only him, but myself also, so that I might not have sorrow heaped upon sorrow. Therefore I have sent him more willingly, so that seeing him again you may be glad, and I may also be more pleased. So take him with every pleasure in the Lord, and hold such as he in honour; because for the work of Christ he approached death, disregarding his own life, so that he might accomplish your offering to my wants.

The Apostle’s high Ambition.

For the rest, my friends, rejoice in the Lord! It is no trouble for me to write this to you, but safe for yourselves. Beware of the cynics; beware of those men of foul life; beware of the concision. For we are the circumcision, who worship through a Divine Spirit, and exult in Christ Jesus, and do not place confidence in an external appearance: although I might also have confidence in an external appearance. If any think well to trust in an appearance, I can much more: in eighth-day circumcision, of the race of Israel, tribe of Benjamin, a Hebrew of Hebrews; regarding ritual, a Pharisee; as to zeal, persecuting the Church; being blameless
in a righteousness which is contained
in ritual.
7 But what might have been a gain to
me, that I considered a loss for
8 Christ. Nay, further; I also consider
them all to be a loss, compared to
the possession of the knowledge of
Christ Jesus my Lord: by which I
lost everything, and consider it to be
refuse if I can gain Christ, and may
be found in Him, not possessing my
ritualistic righteousness, but that
through the faith of Christ, the
righteousness from God by the faith;
so as to know Him, and the power of
His resurrection, and the association
with His sufferings, being assimilated
to His death—so that in any way I
may attain to the resurrection that is
from the dead. Not that I have now
attained it, or am now perfected: but
I ran so that I might carry it off;
and I was also laid hold of by Christ.
Brothers, I do not consider myself to
have won it; but one thing, forgetting
the past, and straining to those in
front, I rush along the track for the
prize of the supreme call of God in
Christ Jesus. As many of us there-
fore who are perfect, let us have this
before us; and if you put anything
else before you, may God reveal this
to you. Beyond what we have atta-
tained to—let us go straight to that.
Become my imitators, brethren, and
look out those who walk thus, as you
have our model; for many conduct
themselves—of whom I have often
spoken to you, but now I say it weeping—as enemies of the cross of Christ:
whose end is perdition, whose god
their sensuality, and their boast in
their shame; they think of what is
upon earth. But our policy consists
in possessing an object in heaven:
from where also we expect a Saviour,
the Lord Jesus Christ, Who will trans-
form the body of our humility, making
it like the body of His majesty, by the
internal working of His power; and
He will subject all to Himself. Con-
sequently, my beloved and longed-for
brothers, my delight and crown, stand
thus in the Lord, my beloved.
2 I advise Euodia and I advise Syn-
tychē to agree together in the Lord;
3 yes, I implore you also, true yoke-
fellow, to take them together again:
they assisted me as well as Clement
and the rest of my companions in the
gospel, whose names are in the Book
of Life.

General Exhortations.
4 Rejoice in the Lord always; again I
say, Rejoice!
Let your good conduct be known
to all men. The Lord is near! Never
fret, but in all circumstances, with
prayer and entreaty, with thanks-
giving, make your requests known
before God. And the peace of God,
surpassing all thought, will guard your
hearts and thoughts in Christ Jesus.
Further, brothers, whatever is true,
whatever is solemn, whatever is just,
whatever pure, whatever loveable,
whatever graceful, if anything virtu-
os, and if anything honourable—
meditate upon these. And what you
learnt, and accepted, and heard, and
know by me—practise that; and the
God of peace will be with you.
But I rejoiced greatly in the Lord,
because now again you aroused your-
selves to think about me: about whom
you thought before, but had no oppor-
tunity. Not, however, that I speak
through want; for I have learnt in
whatever state I am to be master of
myself. I am experienced both in
want and plenty; and in all and every-
thing I am initiated to superfluity and
starvation. I am equal to anything
through Him Who strengthens me.
However, you have done well in con-
tributing to me during my affliction.
But you should also know, Ephesians,
that in the early days of the gospel,
when I left Macedonia, no assembly
communicated with me, in the matter
of giving and receiving, except you
alone; and that in Thessalonica, both
a first and second time, you sent some-
thing for my use. Not that I ask for
gifts; but I seek for the fruit that will
increase to your own account. But I
now possess all, and have abundance;
I am filled, having received by Epaph-
roditus your present—a sweet per-
fume, an acceptable, pleasing offering
to God. And may God satisfy all
your wants according to His wealth
and majesty in Christ Jesus. And to
God and our Father the honour
for ever and ever. Amen.
In Christ Jesus salute all the saints.
The brethren with me salute you. All
the holy salute you, especially those
of the Emperor's household. The grace
of the Lord Jesus Christ be with your
spirits.

Written to the Philippians from Rome,
61—62 A.D., and sent by Epaphroditus.