

Introduction to Philippians

Authorship

On both external and internal grounds, the Pauline authorship of this letter is considered assured by the vast majority of scholars.

Manuscript History

The earliest manuscripts date to the third century. The earliest two manuscripts are:

P46, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Philippians that it contains are Philippians 1:1; 1:5-15; 1:17-28; 1:30-2:12; 2:14-27; 2:29-3:8; 3:10-21; 4:2-12; 4:14-23, and thus is largely complete. This manuscript has been dated paleographically to the early third century AD.

P16, or P. Oxy. 1009, housed in the Cairo Museum (JE 47424), contains Philippians 3:10-17; 4:2-8. This manuscript has been paleographically dated to the late third or early fourth century AD.

Many other manuscripts survive, but all date later than these two.

Canon

Polycarp in his letter to the Philippians knows of the Pauline epistle. Irenaeus quotes from every chapter, and both Ignatius and Marcion know of and accept the letter. The external attestation of this letter is both early and strong.

Setting

The letter itself indicates that Paul was in prison at the time of its writing. The traditional view is that this was his Roman imprisonment, and this continues to be the majority view, notwithstanding recent arguments placing the imprisonment in Ephesus or Caesarea. On the assumption that the intended imprisonment was that in Rome, the letter would date towards the end of Paul's two-year imprisonment there, AD 59-61. The letter was addressed to the church Paul founded at Philippi. The letter is both a "thank you" note for a gift the Philippians had sent him and a response to a series of questions brought to Rome on behalf of the Philippians by Epaphroditus.

Outline

- I. Preface
 - A. Salutation (1:1-2)
 - B. Expression of Thanks (1:3-8)
 - C. Paul's Prayer for the Philippians (1:9-11)
- II. Paul's Present Circumstances (1:12-26)
- III. Practical Instructions
 - A. Live in a Manner Becoming the Gospel (1:27-30)
 - B. Christian Humility (2:1-11)
 - C. Letting Your Light Shine (2:12-18)
 - D. Examples of Humble Servants (2:19-30)
- IV. Doctrinal Issues
 - A. Against the Judaizers (3:1-6)
 - B. The Resurrection (3:7-11)
 - C. Perfection (3:12-16)
 - D. Being Watchful (3:17-4:1)
- V. Exhortations (4:2-9)
- VI. A Note of Thanks for the Philippians' Gift (4:10-20)
- VII. Final Greetings (4:21-23)

Further Readings

Non-LDS Sources

Reumann, John. *Philippians: A New Translation with Introduction and Commentary*. Anchor Bible. New York: Doubleday, 2005.

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Philippians

Chapter 1

Salutation

¹ PAUL and Timotheus,¹ the servants² of Jesus Christ, to all the saints³ in Christ Jesus which are at Philippi,⁴ with the bishops⁵ and deacons:⁶ ² Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Paul's Prayer for the Philippians

³ I thank⁷ my God upon every remembrance of you,⁸ ⁴ Always in every prayer of mine for you all⁹ making request with joy, ⁵ For your fellowship¹⁰ in the gospel from the first day until now; ⁶ Being confident of this very thing, that he¹¹ which hath begun a good work in you will perform¹² *it* until the day of Jesus Christ:¹³ ⁷ Even as it is meet¹⁴ for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds,¹⁵ and in the defence and confirmation of the gospel, ye all are partakers of my

¹ IE from Paul and Timothy.

² OR slaves.

³ Paul regularly calls Christians "saints," meaning "holy persons," because they are consecrated to God.

⁴ Situated in northern Greece at the border of eastern Macedonia and Thrace. Named for Philip (this GR derived name means "lover of horses"), king of Macedonia and father of Alexander the Great. Its former name was Crenides (derived from a GR word for "springs," given the ample springs in the area). For the story of how the gospel was brought there, see Acts 16.

⁵ ἐπισκόπους *episkopois* lit. overseers. This GR word is the source for ENG "episcopal."

⁶ διακόνους *diakonois* ministers, servants. This GR word is the source for ENG "deacon."

⁷ The GR verb εὐχαριστῶ *eucharistō* is the source for ENG "eucharist" (otherwise called communion, what LDS call the sacrament), meaning "thanksgiving."

⁸ IE every time I remember you.

⁹ IE all of you.

¹⁰ OR participation, probably alluding to the Philippians' financial support of Paul's missionary efforts.

¹¹ IE God.

¹² OR complete.

¹³ Meaning the day when he will return.

¹⁴ OR fitting.

¹⁵ Alluding to his imprisonment in Rome.

grace.⁸ For God is my record,¹⁶ how greatly I long after you all in the bowels¹⁷ of Jesus Christ.⁹ And this I pray, that your love may abound yet more and more in knowledge and in all judgment;¹⁸ ¹⁰ That ye may approve¹⁹ things that are excellent;²⁰ that ye may be sincere and without offence²¹ till the day of Christ; ¹¹ Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

To Me to Live is Christ

¹² But I would ye should understand, brethren,²² that the things which happened unto me have fallen²³ out rather unto the furtherance of the gospel;²⁴ ¹³ So that my bonds in Christ are manifest in all the palace,²⁵ and in all other places; ¹⁴ And many of the brethren in the Lord, waxing²⁶ confident by my bonds,²⁷ are much more bold to speak the word²⁸ without fear.

¹⁵ Some indeed preach Christ even of envy and strife; and some also of good will.²⁹ ¹⁶ The one³⁰ preach Christ of contention, not sincerely, supposing to add affliction to my bonds;³¹ ¹⁷ But the other³² of love, knowing that I am set³³ for the defence of the gospel. ¹⁸ What then? notwithstanding, every way,³⁴ whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. ¹⁹ For I know that this shall turn to my salvation³⁵ through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰ According to my earnest³⁶ expectation and my hope, that in nothing I shall be

¹⁶ μάρτυς *martus* witness.

¹⁷ Metaphoric for the seat of affection (cf. "heart" in our culture).

¹⁸ OR insight.

¹⁹ δοκιμάζειν *dokimazein* discern, approve, distinguish by testing.

²⁰ IE most worthwhile.

²¹ IE blameless.

²² As is usually the case, this word is meant to be gender neutral: brothers and sisters.

²³ OR come.

²⁴ The idea is that the negative things that have happened to Paul have actually turned out to be positive in terms of advancing his missionary work.

²⁵ πραιτωρίῳ *praitōriō* the *praetorium*, meaning the imperial guard, who knew why Paul was in prison.

²⁶ Archaic for growing.

²⁷ IE because of my imprisonment.

²⁸ Some mss. read "the word of God," but the KJV probably reflects the correct text.

²⁹ If some, to be sure, preach Christ out of envy or rivalry, others do so out of genuine goodwill.

³⁰ IE former.

³¹ IE wanting to cause Paul trouble in his imprisonment.

³² IE latter.

³³ IE placed in prison.

³⁴ No matter what the motive.

³⁵ Probably an allusion to deliverance from prison rather than salvation in the ultimate sense.

³⁶ OR eager.

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.^{37 21} For to me to live *is* Christ, and to die *is* gain.²² But if I live in the flesh,³⁸ this *is* the fruit of my labour:³⁹ yet what I shall choose I wot not.^{40 23} For I am in a strait betwixt two,⁴¹ having a desire to depart,⁴² and to be with Christ; which is far better:²⁴ Nevertheless to abide in the flesh⁴³ *is* more needful for you.²⁵ And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;²⁶ That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.⁴⁴

²⁷ Only let your conversation be⁴⁵ 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 fast⁴⁶ in one spirit, with one mind striving together for the faith of the gospel;²⁸ And in nothing terrified⁴⁷ by your adversaries: which is to them an evident token of perdition, but to you of salvation,⁴⁸ 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 suffer⁴⁹ for his sake;³⁰ Having the same conflict⁵⁰ which ye saw in me, and now hear *to be* in me.

Chapter 2

Christian Humility and Christ's Humility

¹ IF⁵¹ *there be* therefore any consolation⁵² in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels⁵³ and mercies, ² Fulfil⁵⁴ ye my joy, that ye be

³⁷ IE whether I live or die.

³⁸ IE this mortal body.

³⁹ IE if Paul goes on living it will mean productive work for him.

⁴⁰ OR what I prefer I know not.

⁴¹ IE I am torn between these two.

⁴² IE die.

⁴³ IE continue to live.

⁴⁴ Paul expresses confidence that he will be released from prison. It is not known whether this expectation was realized.

⁴⁵ πολιτεύεσθε *politeuesthe* conduct yourselves. The verb refers to the proper life of a free citizen of a Roman colony.

⁴⁶ OR firm.

⁴⁷ OR intimidated.

⁴⁸ IE a sign of their destruction, but of your salvation.

⁴⁹ The GR πάσχειν *paschein* is the source of ENG "paschal."

⁵⁰ ἀγῶνα *agōna* contest in the arena, hence struggle; the ENG "agony" derives from this GR word.

⁵¹ The series of "ifs" in this v. is rhetorical.

⁵² παράκλησις *paraklēsis* encouragement. This is related to the GR word rendered "comforter" in John, and sometimes represented in transliteration in ENG as Paraclete.

⁵³ Metaphoric for the seat of affection.

⁵⁴ OR complete.

likeminded,⁵⁵ having the same love, *being* of one accord, of one mind.⁵⁶ ³ *Let* nothing *be done* through strife or vainglory;⁵⁷ but in lowliness of mind⁵⁸ let each esteem other⁵⁹ better than themselves. ⁴ Look not every man on his own things,⁶⁰ but every man also on the things of others. ⁵ Let this mind⁶¹ be in you, which was also in Christ Jesus:

⁶ Who, being in the form of God,⁶²
thought it not robbery⁶³
to be equal with God:
⁷ But made himself of no reputation,⁶⁴
and took upon him the form of a servant,⁶⁵
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.
⁹ Wherefore God also hath highly exalted him,
and given him a name
which is above every name:
¹⁰ That at the name of Jesus
every knee should bow,
of *things* in heaven,
and *things* in earth,
and *things* under the earth,⁶⁶
¹¹ And *that* every tongue should confess

⁵⁵ IE think the same way.

⁵⁶ σύμψυχοι *sumpsuchoi* lit. like souls.

⁵⁷ IE vanity.

⁵⁸ IE humility.

⁵⁹ IE one another.

⁶⁰ IE interests, concerns.

⁶¹ OR attitude.

⁶² And so both preexistent and divine.

⁶³ The intended meaning is just the opposite of that conveyed by the KJV. The GR ἀρπαγμὸν *harpagmon* first meant the act of grasping, but then came to stand for the thing to be grasped. Render something like "prize" or "something to be grasped." Rather than meaning that Jesus felt entitled to be equal to God, the text really says that he did not feel the need to claim such equality. The passage speaks to the humility of Jesus, not to his grasping for glory in an attempt to equate himself with God.

⁶⁴ ἐκένωσιν *ekenosin* he emptied himself, stripped himself. This verb and passage is the source of ENG "kenosis," a theological technical term for the Son in his mortality "emptying" himself of certain divine attributes.

⁶⁵ OR slave.

⁶⁶ A euphemism for the realm of the dead. The italicized "things" in the KJV is misleading; the meaning is that all people, whether in heaven, on the earth or in the netherworld, will confess Jesus.

that Jesus Christ *is* Lord,
to the glory of God the Father.⁶⁷

Shining as Lights in the World

¹² Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out⁶⁸ your own salvation with fear and trembling⁶⁹. ¹³ For it is God which worketh in you both to will and to do⁷⁰ of *his* good pleasure. ¹⁴ Do all things without murmurings⁷¹ and disputings: ¹⁵ That ye may be blameless and harmless, the sons⁷² of God, without rebuke, in the midst of a crooked and perverse nation,⁷³ among whom ye shine as lights in the world; ¹⁶ Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain,⁷⁴ neither laboured in vain. ¹⁷ Yea, and if I be offered upon the sacrifice and service⁷⁵ of your faith, I joy, and rejoice with you all. ¹⁸ For the same cause also do ye joy, and rejoice with me.

Timothy and Epaphroditus

¹⁹ But I trust in the Lord Jesus to send Timotheus⁷⁶ shortly unto you, that I also may be of good comfort, when I know your state.⁷⁷ ²⁰ For I have no man likeminded, who will naturally care for your state.⁷⁸ ²¹ For all⁷⁹ seek their own,⁸⁰ not the things which are Jesus Christ's. ²² But ye know the proof⁸¹ of him, that, as a son with the father, he hath served with me in the gospel. ²³ Him therefore I hope to send presently, so soon as I shall see how it will go with me.⁸² ²⁴ But I trust in the Lord that I also myself shall come shortly.

⁶⁷ Cf. Isa. 45:23. Vv. 6-12 are often called the *Carmen Christi*, or Song of Christ.

⁶⁸ κατεργάζεσθε *katergazesthe* bring about [by work], indicating that individual effort is a necessary component of achieving salvation.

⁶⁹ Not in a negative sense, but with awe and reverence for God.

⁷⁰ The allusion is to both the desire and the effort that goes into accomplishing something.

⁷¹ γογγυσμῶν *gongusmōn* is onomatopoeic (as is ENG "murmuring") for the sound one makes when grumbling (another onomatopoeic synonym).

⁷² OR children.

⁷³ OR generation.

⁷⁴ IE to no effect.

⁷⁵ The GR λειτουργία *leitourgia*, meaning service to God, is the source for ENG "liturgy."

⁷⁶ IE Timothy.

⁷⁷ OR situation.

⁷⁸ IE genuinely be concerned for your welfare.

⁷⁹ IE all others.

⁸⁰ IE concerns.

⁸¹ OR trial.

⁸² IE with my situation.

²⁵ Yet I supposed it necessary to send to you Epaphroditus,⁸³ my brother, and companion in labour, and fellowsoldier, but your messenger,⁸⁴ and he that ministered to my wants.⁸⁵ ²⁶ For he longed after you all, and was full of heaviness,⁸⁶ because that ye had heard that he had been sick. ²⁷ For indeed he was sick nigh unto⁸⁷ death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.⁸⁸ ²⁸ I sent⁸⁹ him therefore the more carefully,⁹⁰ 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.⁹¹ ³⁰ Because for the work of Christ he was nigh unto death, not regarding⁹² his life, to supply your lack of service toward me.⁹³

Chapter 3

The True Righteousness

¹ FINALLY, my brethren,⁹⁴ rejoice in the Lord. To write the same things to you,⁹⁵ to me indeed *is* not grievous, but for you *it is* safe.⁹⁶

² Beware of dogs,⁹⁷ beware of evil workers, beware of the concision.⁹⁸ ³ For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. ⁴ Though I might also have confidence in the flesh.⁹⁹ If any other man thinketh that he hath whereof he might trust in the flesh, I more: ⁵ Circumcised the eighth day,¹⁰⁰ of the stock of Israel, *of* the tribe of Benjamin,¹⁰¹ an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶ Concerning zeal, persecuting

⁸³ Whom the Philippians had sent to Paul.

⁸⁴ ἀπόστολον *apostolon* lit. apostle, used here in the sense of emissary.

⁸⁵ Paul here is building up Epaphroditus, because he is going to send him back to the Philippians instead of Timothy, as they had requested.

⁸⁶ IE he became distressed.

⁸⁷ OR to the point of.

⁸⁸ IE grief on top of grief.

⁸⁹ OR I am sending.

⁹⁰ OR eagerly.

⁹¹ IE hold such as him in honor.

⁹² IE risking.

⁹³ IE to make up your inability to serve me.

⁹⁴ Gender neutral: brothers and sisters.

⁹⁵ IE the counsel to rejoice in the Lord.

⁹⁶ IE a safeguard.

⁹⁷ Metaphoric for the false teachers.

⁹⁸ κατατομήν *katatomēn* mutilation, an allusion to the Judaizers, and a play on the word "circumcision" in the next v. (περιτομή *peritomē*), both words being based on the root *tom-* "to cut."

⁹⁹ IE though my human credentials are also significant.

¹⁰⁰ As is customary for male Jewish infants.

¹⁰¹ Eminent as supplying the first king of Israel, Paul's namesake Saul.

the church;¹⁰² touching the righteousness which is in the law, blameless. ⁷ But what things were gain to me, those I counted loss for Christ.¹⁰³ 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,¹⁰⁴ 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: ¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto¹⁰⁵ his death; ¹¹ If by any means¹⁰⁶ I might attain unto the resurrection of the dead.

Pressing toward the Mark

¹² Not as though I had already attained,¹⁰⁷ either were already perfect:¹⁰⁸ but I follow after,¹⁰⁹ if that I may apprehend¹¹⁰ that for which also I am apprehended of Christ Jesus. ¹³ Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind,¹¹¹ and reaching forth unto those things which are before,¹¹² ¹⁴ I press toward the mark¹¹³ for the prize of the high calling of God in Christ Jesus. ¹⁵ Let us therefore, as many as be perfect,¹¹⁴ be thus¹¹⁵ minded: and if in any thing ye be otherwise minded, God shall reveal even this¹¹⁶ unto you. ¹⁶ Nevertheless, whereto¹¹⁷ we have already attained, let us walk by the same rule, let us mind the same thing.¹¹⁸

¹⁷ Brethren, be followers¹¹⁹ together of me, and mark¹²⁰ them which walk¹²¹ so¹²² as ye have us for an ensample.¹²³ ¹⁸ (For many walk,¹²⁴ of whom I have told you often,

¹⁰² IE in my zeal I persecuted the church.

¹⁰³ Paul's human religious assets became Christian liabilities.

¹⁰⁴ In GR a vulgarity for fecal matter, perhaps intentionally used for shock effect.

¹⁰⁵ IE in growing conformity with (indicating a process).

¹⁰⁶ OR somehow.

¹⁰⁷ The state he has just described.

¹⁰⁸ OR complete.

¹⁰⁹ IE continue my pursuit.

¹¹⁰ IE lay hold of.

¹¹¹ IE in the past.

¹¹² IE in the future.

¹¹³ OR goal.

¹¹⁴ IE spiritually mature.

¹¹⁵ IE in this way.

¹¹⁶ IE that you were otherwise minded.

¹¹⁷ IE to that which.

¹¹⁸ IE hold to the same course.

¹¹⁹ OR imitators.

¹²⁰ OR watch, keep an eye on.

¹²¹ Metaphoric for live.

¹²² IE in such a way.

¹²³ τύπων *tupon* example; this GR word is the source for ENG "type."

and now tell you even weeping, *that they are*¹²⁵ the enemies of the cross of Christ: ¹⁹ Whose end *is* destruction, whose God *is their* belly,¹²⁶ and *whose glory is* in their shame, who mind earthly things.) ²⁰ For our conversation¹²⁷ is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹ Who shall change our vile¹²⁸ body, that it may be fashioned like unto his glorious body, according to the working¹²⁹ whereby he is able even to subdue all things unto himself.

Chapter 4

¹ THEREFORE, my brethren dearly beloved and longed for, my joy and crown,¹³⁰ so¹³¹ stand fast in the Lord, *my* dearly beloved.

Exhortations

² I beseech Euodias, and beseech Syntyche, that they be of the same mind¹³² in the Lord. ³ And I intreat thee also, true yokefellow,¹³³ 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 alway: *and* again I say, Rejoice. ⁵ Let your moderation¹³⁴ be known unto all men. The Lord *is* at hand.¹³⁵ ⁶ Be careful for nothing,¹³⁶ but in every thing by prayer and supplication¹³⁷ with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep¹³⁸ 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,¹³⁹ if *there be* any virtue, and if *there be* any praise,

¹²⁴ IE live.

¹²⁵ OR as (note that "that they are" are in italics and are not lit. present in the GR).

¹²⁶ κοιλία *koilia* (hollow) belly, standing for bodily desires, appetites.

¹²⁷ πολίτευμα *politeuma* citizenship.

¹²⁸ IE humble, lowly.

¹²⁹ IE power.

¹³⁰ The GR στέφανος *stephanos* is the source of the ENG name "Stephen," meaning "crown."

¹³¹ IE in this way.

¹³² IE to come to agreement. These were evidently two women in Philippi who had a disagreement of some sort.

¹³³ A metaphor from a pair of yoked oxen, meaning faithful fellow worker. Some understand the word as a proper name, Synygus.

¹³⁴ OR gentleness.

¹³⁵ OR near.

¹³⁶ IE do not be anxious about anything.

¹³⁷ IE petition.

¹³⁸ OR guard.

¹³⁹ IE commendable.

think on these things.¹⁴⁰ 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.

Acknowledgment of the Philippians' Gift

¹⁰ But I rejoiced in the Lord greatly, that now at the last your care¹⁴¹ of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.¹⁴² ¹¹ Not that I speak in respect of want:¹⁴³ for I have learned, in whatsoever state¹⁴⁴ I am, *therewith* to be content. ¹² I know both how to be abased, and I know how to abound:¹⁴⁵ every where 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. ¹⁴ Notwithstanding ye have well done, that ye did communicate with¹⁴⁶ my affliction. ¹⁵ Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.¹⁴⁷ ¹⁶ For even in Thessalonica ye sent once and again¹⁴⁸ unto my necessity.¹⁴⁹ ¹⁷ Not because I desire a gift: but I desire fruit¹⁵⁰ that may abound to your account. 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,¹⁵¹ a sacrifice acceptable, wellpleasing 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.

Final Greetings

²¹ Salute¹⁵² every saint in Christ Jesus. The brethren which are with me greet you. ²² All the saints salute you, chiefly they that are of Caesar's household.¹⁵³ ²³ The grace of our Lord Jesus Christ *be* with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

¹⁴⁰ Cf. Article of Faith 13.

¹⁴¹ OR concern.

¹⁴² IE they were concerned about Paul but were unable to act on that concern due to distance.

¹⁴³ OR need.

¹⁴⁴ OR situation.

¹⁴⁵ Contrasting situations of need and those of excess.

¹⁴⁶ OR share in.

¹⁴⁷ The Philippians were the only ones to support Paul's work financially.

¹⁴⁸ Lit. once and twice, a GR idiom for several times.

¹⁴⁹ OR need.

¹⁵⁰ In the sense of credit.

¹⁵¹ A Semitic expression for an acceptable sacrifice.

¹⁵² OR greet.

¹⁵³ Those in the service of Nero, who was then emperor of Rome.