

be preachers it is an important aspect. And should it be said that to fix attention on an inferior aspect of a subject is to withdraw it from the principal, we reply that the risk of doing so is reduced to a minimum when the writing is the Epistle to the Romans, and the writer the Apostle Paul. It must be a very perverted mind that, in the midst of such a study, can forget the great and solemn ends to which the epistle is directed. It must be a pitiable soul that amid all the tokens of spiritual power that made his words so effectual, can deem matters of form and style and structure as anything more than the outward frame of the living organism. But form and style and structure have surely a definite place among the objects to which the preacher of the gospel is bound to direct his thoughts. And if we make the example of St. Paul in these, as in higher matters, the subject of appreciative and admiring study, we may gradually acquire for ourselves more of his methods, and by God's blessing more of his power.

W. G. BLAIKIE.

THE THANKS OF AN APOSTLE.

THE EPISTLE TO THE PHILIPPIANS.

IN the Epistle to Philemon, we saw the way in which an Apostle asks a favour; in the Epistle to the Philippians, we see how the same Apostle returns thanks. We know that St. Paul refused to take any payment from the Churches which he founded, and over which he watched. It was not that he did not feel he had any right to this mark of gratitude, but he abstained from using this right from personal reasons which he explains in 1 Corinthians ix. Not having entered freely, like the Twelve, into the apostolic ministry, but having been, as it were, forced into it by Divine

constraint, he was specially anxious to show that he freely fulfilled the mission thus laid upon him, so to speak, against his will. The idea of performing his apostolic functions like one sentenced to forced labour was insupportable to him; he had rather die than so preach. He felt that in the service of the gospel he must breathe the pure air of liberty and love, and this he could only do by preaching it without charge. This disinterested conduct brought honour to the gospel among those to whom he carried it, and distinguished the messenger of Christ from the mercenary rhetors who itinerated among the cities of Greece. It was thus the practice of the Apostle to support himself entirely with the work of his hands. He even provided in the same way for the maintenance and travelling expenses of his fellow-workers. He himself reminds the elders of the Church of Ephesus of this, when taking leave of them with the pathetic words, "Ye yourselves know how these hands have ministered to my necessities, and to them that were with me" (Acts xx. 34).

There was one Church however with regard to which he made an exception, and from which he consented to accept, from time to time, help in his missionary work. This was the Church at Philippi, the first Church founded by him in Europe. He had found there, from the very first, such warm and devoted hearts, that he felt free to accept gifts from them without fear of compromising the dignity of his ministry or the honour of the gospel. In the Epistle we are about to study he says: "Ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no Church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need" (Phil. iv. 15-17).

This relation, so honourable to the Church at Philippi, was kept up through the whole course of his ministry, so

that he wrote many years later to the Church at Corinth : "I robbed other Churches, taking wages of them that I might minister unto you ; and when I was present with you, and was in want, I was not a burden on any man ; for the brethren, when they came from Macedonia, supplied the measure of my want " (2 Cor. xi. 8, 9).

It seems however, that in the course of time the zeal of the Philippian Church for its Apostle had somewhat abated, and that it had neglected to testify its affection for him, at any rate in this form. We gather this from Philippians iv. 10, where Paul says : " I rejoice in the Lord greatly, that now at length ye have revived your thought for me ; wherein ye did indeed take thought, but ye lacked opportunity."

Paul's captivity in Rome seems however to have revived their affectionate solicitude, and by one of themselves, Epaphroditus, they had again sent help to the Apostle ; and it is to acknowledge this kindness that he writes the Epistle now before us. This is properly therefore a letter of thanks, but the thanks are those of an Apostle. Just as the father of a family, absent for a time from home and children, on receiving from them some token of affection, does not simply write to thank them, but goes on to give them tidings of himself, of the state of his affairs, and his hope of coming back, and adds such instructions and warnings as he thinks needful for their good : so the Apostle, in writing to his spiritual children at Philippi, blends admonitions with tidings of himself, and closes with words of gratitude for the benefit received from them. Such is the simple outline of the Epistle to the Philippians.

We may notice first one or two points of interest in the opening verses. Paul associates Timothy with himself as the sender of this letter. He writes it indeed with his own hand, and speaks of Timothy in the third person ; but he desires to give his young fellow-worker this place

of honour, for he does not forget that Timothy worked with him in founding the Church at Philippi (Acts xvi.). In the same way, in writing the two letters to the Thessalonian Church, he associates with himself Silas and Timothy, who had assisted him in founding it, and who were with him at Corinth at the time when he wrote. The bearing of the Apostle towards his fellow labourers in the gospel is always marked by this gentle and courteous consideration. We have another proof of this in the opening verses. He does not describe himself by the name Apostle, in which Timothy could not have shared, but by the more general and humble title, "servant of Jesus Christ," in which they were both one.

Those to whom the Epistle is addressed are called "saints in Christ Jesus," which means those who are consecrated to God by the faith which joins them to Christ. The name of Christ is the bond which unites in one body the writers and those to whom they are writing. It is in the holy atmosphere of communion with Christ that this letter was written and is to be read.

Lastly, he adds a more special feature. In contemplating the Church he is addressing, the Apostle's thought rests on two classes of persons in it who bear a special seal of their office. These are the bishops and deacons;¹ the former entrusted with the administration of the Church and its direction, temporal and spiritual; the latter set apart to minister to the wants of the poor of the Church, the widows and orphans, the sick, Christian travellers passing through the city, etc. This is the first time that these two sets of officers are mentioned in the Apostle's addresses to the Churches; and we note with interest this reference to these simple and indispensable elements of ecclesiastical organisa-

¹ We shall discuss, when we come to the pastoral Epistles, the question of the relation between the bishops and the elders or presbyters in the New Testament.

tion, the foundations of the historical development of the Church in all ages. We may well suppose that the Church of Philippi was thus thoroughly equipped for service, because as the oldest of the Churches in Europe, it had had more time to develop its institutions.

In St. Paul's Epistles, the opening words are generally followed by thanksgiving rendered to God for the work of salvation wrought by Him among the believers to whom the letter is addressed. The Epistle to the Philippians is not likely to be an exception in this respect. And as in the other thanksgivings, special and characteristic points are brought out, so it is here. In *vv.* 3-11 the Apostle dwells with peculiar gladness on the interest which the Philippians have taken from the very first in the preaching of the gospel,¹ being confident that the good work thus begun in them will be perfected until the day of Jesus Christ. This assurance has been strengthened by the love they have shown him during the severe imprisonment which he is enduring at the time for the gospel's sake. Thus his love prompts him to pray for them that their "love may abound yet more and more in knowledge and in all discernment, that they may approve things that are excellent, and be sincere and void of offence unto the day of Christ."

With *v.* 12 the letter properly begins. It may be divided into four parts—two of tidings, two of exhortations. And, first, he brings before them the state of things in Rome, that they may see what progress the gospel has made since his coming to that city (*chap.* i. 12-26). His captivity, so far from having been a hindrance, has in many ways helped forward the work of evangelisation in the capital. In the

¹ It seems to me that the expression used by Paul in *v.* 5 implies something more than their own fellowship in the gospel. The term *εὐαγγέλιον* is used by St. Paul sometimes for the gospel objectively, but more usually for the act of preaching the gospel. See especially 1 Thess. i. 5.

first place, the knowledge of Christ has spread throughout the whole prætorian guard, those vast barracks of the emperor's bodyguard. It was carried there no doubt by means of the soldiers who took it in turns to be the Apostle's keepers, and through the visitors who came to him in prison. Thus the very presence of the Apostle in Rome stimulated the missionary zeal of the Christians themselves. There were no doubt many who became propagandists from unworthy motives, and out of a spirit of hostility to Paul. These were the Judaisers, the fanatical adherents of the law, who preached Jesus rather in the interests of Judaism than of the gospel. But, as St. Paul nobly says, "What then? in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice" (*vv.* 12-18).

It has been objected that these words are opposed to the anathema which the Apostle pronounces (*Gal.* i. 6 *et seq.*) against Judaizing preachers. But the two positions are altogether different. The Judaisers in Galatia came on purpose to overthrow Churches which had been founded by Paul and were doing well: the Judaisers in Rome preached Jesus among the heathen of the capital; and this preaching might have good results, in spite of the admixture of error.

From this point the Apostle passes on to more directly personal matters. He has a full assurance that all the events to which he has thus referred will turn to his salvation,—whether by death, if the Lord is pleased to call him to the honour of martyrdom, or by life, if He permits him still to labour on a little longer for the good of the Church on earth. He himself is perfectly content with either alternative. But he has a conviction that he shall live, and that it will yet be given him to stand once again in the midst of the Philippian Church, for their furtherance and joy of faith (*vv.* 19-22).

Such is the first section of the Epistle, by means of which

the reader can easily realise the whole position of things in Rome. And now Paul transports himself in thought into the midst of the Church at Philippi, and addresses to it some exhortations which, from the report brought by Epaphroditus, he judges to be needful. This second section is comprised in chaps. i. 27-ii. 18.

He first charges them to be united in the defence of the faith and in resistance to their adversaries. If in this warfare they are called to suffer, let them look at these sufferings endured for Christ's sake, as a privilege bringing them into yet more complete oneness with Him. He charges them by the love they bear him to fill him with joy by laying aside all the selfish and vainglorious considerations which so easily disturb the mind, and to be of the same mind which was in Christ Jesus, who, dwelling in the eternal glory before He stooped to earth, might have come to reign, to rule, to judge, to be worshipped in His Godhead, but chose rather to empty Himself, and to lay aside His glorious prerogative. Instead of claiming, as He might justly have done, to be equal with God, He despoiled Himself of His Divine attributes, and took the form of a servant, and was found in fashion as a man. And even as a man, He humbled Himself yet more, becoming obedient to the laws of God and man, and laying down of Himself that human life for which He had exchanged the Divine. And how has God testified His satisfaction in love like this? "He hath highly exalted Him, and given Him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (chap. ii. 5-11). How could the Apostle have said more eloquently to the Philippians, "Fear not to humble and to empty yourselves: it is the way to fill up that which is behind of the sufferings of Christ" (chap. ii. 11)?

To this exhortation to unity through humility, which bears on their common Church life, the Apostle adds another, which naturally follows, but has a more personal reference. He charges them to work out with diligence, nay, even with fear and trembling, their own salvation; by which he means their sanctification. Let them bear in mind that, separated from God, they have no power either to do or even to will that which is good, and that a very little thing suffices to break the union between the soul and God; murmurings, disputings, self-will, any or all of these alienate from the life of God. Hence even the most advanced have still ground for fear and trembling (*vv.* 12, 13). The Philippians have moreover duties towards the world, in the midst of which they are to shine like torches; and to this end they must be blameless and harmless, sons of God without rebuke among a crooked and perverse generation (*vv.* 14-16). And if, as they walk along this way which St. Paul has marked out for them, they find that he himself has been offered upon the sacrifice and service of their faith, they must not give themselves up to bitter lamentations. Let them rather rejoice with him that such an honour has been put upon him (*chap.* ii. 17-28).

This is the second section of the Epistle, containing a series of exhortations relative to the duties of the Philippians to one another, to themselves, to the world in which they live, and to the Apostle himself. They all arise very naturally out of the position of the Church and his relation to it.

In the third section (*chap.* ii. 19-30) Paul proceeds to give the Philippians tidings of two brethren in whom they have a special interest. One of these is Timothy, who, with Silas, had helped Paul to found the Church at Philippi, and whom the Apostle is preparing to send shortly to them, that he may bring him back tidings of their welfare after a sojourn among them. He is worthy to be received by them

with all respect, for while others are absorbed in their own affairs (perhaps Paul is thinking of Demas, Col. iv. 14 and 2 Tim. iv. 10), Timothy seeks the things that are Christ Jesus's. The Apostle adds in passing that he himself hopes soon to follow Timothy to Philippi.

But before sending to them his young fellow-worker, he deems it needful at once to send back Epaphroditus, one of themselves, their messenger, who had brought to him their bounty, and had fallen sick after his arrival. He had even been nigh unto death; but God had mercy on him, and on the Apostle also, that he might not have sorrow upon sorrow. Paul commends him to their most loving care, since it was "for the work of Christ he had come nigh unto death, not regarding his life to supply that which was lacking in their service. From the expression in *v.* 28, "I have sent him," we gather that Epaphroditus was already returned at the time when the Philippian Church was gathered to read Paul's letter, and consequently that he himself had been the bearer of it.

It has sometimes been thought that the Apostle intended to end his letter here, but felt himself suddenly pressed to add the hortatory passage which follows. It would have been impossible however that he should close his letter without expressing the thanks which were its special object. Hence it cannot have been his intention to lay down his pen at this point.

The fourth section, which is again one of exhortation, and which includes chaps. iii. 1-iv. 1, forms a complete and beautiful whole. It is an exhortation to Christian joy. The exhortation itself is contained in the first two verses of chap. iii. The joy to which Paul bids them is joy in the Lord. He has already charged them to be joyful (chap. ii. 18), and he comes back to the same point now to put them on their guard against anything that might rob them of their rejoicing and to encourage them by his own

example. The adversaries against whom they are to guard this treasure are the same of whom he has so often warned them, whom he calls "dogs" because of their daring, "evil workers" because of their cupidity, the "circision" (mutilation) because of their zeal for circumcision. They are Jews and Judaisers. The Philippians must not forget that those are the true circumcision in the sight of God whom the Spirit of God has consecrated and who serve Him in spirit and in truth.

Here Paul sets before them as an encouragement his own example. He, who possessed in a higher and fuller degree than any of these Judaisers the righteousness of the law, had not feared to cast away this self-righteousness as so much dung, that he might win Christ, in whom is the righteousness of God by faith (*vv.* 4-9). And now possessing this righteousness before God, he is striving after holiness, and to this end he needs no other means but Christ Himself, the power of whose resurrection-life he seeks to know, and by the fellowship of His sufferings to become conformed unto His death. He has ever before him this great end—that he may attain to the resurrection of the faithful at the coming of Christ. But in order to attain this end, it is needful to act like the athlete in the arena; he never stops to look back and to regret the things he has left behind, but gazes steadily before him, his soul bent on laying hold of that crown for which Christ has laid hold of him (*vv.* 10-14).

Paul next teaches the Philippians that those who are perfect will show it by striving, as he is striving, after perfection. It is evident that by the perfect, Paul does not mean perfect saints. Those who are perfect are contrasted with those who are babes in Christ (1 Cor. xiv. 20). He thus designates men who have arrived at Christian maturity, the state of constant communion with the Lord. Such a state does not exclude the necessity of progress,

as Paul himself proves. If they are as yet divided by some differences of view, let them seek the Divine illumination in which all such differences will vanish. But on this one point at least, let them be agreed—that they are all striving after perfection, as imitators together of Paul and of those who with him are their ensample (*vv.* 15-17).

By this steadfast course they will break loose from those merely nominal Christians, against whom the Apostle has so often warned them, and of whom he cannot now speak without tears—men who dishonour the cross of Christ, who make a god of their belly, who mind earthly things, and whose end will be perdition (*vv.* 18, 19).

But, on the other hand, those who are steadfast and immovable have their pattern in the heavenlies, from whence they look for Him who shall glorify, by changing into His own likeness, the very body of their humiliation. In Him therefore let these Christians stand fast, who are now the joy of the Apostle and soon will be his crown.

This fourth section may be summed up in two words: joy in Christ arising out of the righteousness of faith; and a constant striving after perfection in Him.

We have already observed, that after the treatment of the subject there is generally a concluding passage in Paul's letters, containing personal communications, commissions, and greetings. It is so in this Epistle, only this concluding portion is longer than in the other letters, because the Apostle has to speak of two subjects in considerable detail.

The first is a rivalry between two women of influence in the Church, which was hindering its welfare. The Apostle invites his faithful colleague, probably the head of the episcopal college, to help these women in the struggle with themselves, for they had been valuable fellow labourers with him in his work at Philippi, no less than Clement and the other brethren. As the names of these two women are *Euodias*, which means *the good way*, and *Syntyche*, *happy*

meeting, some critics, whose one idea it is to discover everywhere traces of antagonism between the Pauline and Judæo-Christian party, have fancied that in the names of these two women there was the symbolic designation of the two parties. The one called *the good way* designates the Pauline party, which had always adhered to the good way; the other, *happy meeting*, represents the Judæo-Christian party, which is ultimately to fall in with the other and pursue the same track. Such are the ingenious vagaries sometimes resorted to by a school which boasts its critical acumen. "Greatly astonished," says Reuss, "would these good deaconesses be, if they came back to life and found themselves thus transformed into theological puppets!"

At this point the Apostle returns to the hortatory tone, and again briefly charges the Church to delight itself in whatsoever things are true, honourable, just, pure, lovely, and of good report (*vv.* 4-9).

Then he passes to the second matter of a personal nature on which he wishes to speak. He had already twice alluded to the help in money which the Philippians had sent him (*chaps.* i. 5, 7; ii. 25, 30). But he had not yet distinctly thanked them. This grateful task he had reserved to the close of his letter. He performs it in the most graceful and noble manner. He gives the Philippians to understand that if this act on their part has given him lively joy, it is even more on their account than his own. He has indeed long learned, in whatsoever state he is, even in abject poverty, therewith to be content. But none the less he has received with true gladness of heart the generous ministry of the Philippians to his needs, for he knows, not only how to be in want, but how to abound. Strange that the same critic to whom we just now referred should call this a "thankless thanksgiving," so construing it in order to support his own view that the Epistle is not genuine! In conclusion, the Apostle declares that *his* God, to whom the Philippians

have ministered in the person of His servant, will repay all his indebtedness, and will fulfil every need of theirs according to His riches in glory by Christ Jesus (iv. 10-20).

The Epistle closes with some greetings. Paul salutes every saint in Christ Jesus, in his own name and that of the brethren with him, without naming any of them; which is an argument that Luke, who was so well known to the Philippians, was not now with him. He sends a salutation from the saints in Rome, specially mentioning those of Cæsar's household. This has been interpreted as betraying some vanity on Paul's part, as if his whole life was not sufficient disproof of any such unworthy feeling. Let us rather say that in these first converts in the imperial palace he saw the earnest of the future conversion of the Roman world, and of the emperor himself, to the gospel of Christ, now kept in bonds in Rome in his person.

The mention of the household of Cæsar, as well as of the prætorian guard (chap. i. 13), leaves no room to doubt that this letter was written from Rome; and the detailed description (chap. i.) of the influence of Paul's presence in the capital proves that it was written after the Epistles to the Colossians, to Philemon, and to the Ephesians, consequently towards the close of the year 63 or early in 64. Those who hold that it was written at Cæsarea are compelled to have recourse to very forced explanations of the expression, "Cæsar's household."

This has been called the most epistolary of all the Pauline epistles. It was not indeed intended to treat didactically any aspect of Scripture truth. The only doctrinal passage which it contains at all is that relating to the person of Christ (chap. ii. 5-11); and this is introduced for a directly practical purpose, namely, to show the Philippians, by this supreme example of self-abnegation, the sacrifices which they ought to be willing to make for one another's sake. His aim is to incite them to the practice

of a Christ-like humility, not to teach them anything new in the way of abstract doctrine.

We are therefore at a loss to understand what motive could have induced any one to forge such a letter, which contains scarcely anything but practical exhortations and messages. Baur was the first who had the courage to cast doubt upon its authenticity; but he found many who differed from him even in his own school, particularly Hilgenfeld, who calls this epistle "the swan-song of St. Paul." Holsten adopts, but on different grounds, the same theory as Baur. He regards this Epistle as the oldest canonical record of the attempt to reconcile the Judaisers and the Paulites. It is certainly a curious way of attempting to conciliate the two parties, to speak in such terms as Paul uses at the beginning of chap. iii. in reference to the Judaisers. The same critic says again: "Paul would never have represented the Christian doctrine of justification as it is put in chap. iii. 2-14, where it is made to consist in the progress of the knowledge of Christ in the heart of the believer. The justification taught by Paul is based upon the objective righteousness of Christ Himself." But is not this precisely what St. Paul says in this passage, where he contrasts the righteousness acquired by works, which he counts but dung, with "that which is through faith in Christ, the righteousness which is of God by faith"? (iii. 9.) And if he goes on to say in v. 10, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed to His death," this inward knowledge of Christ is not represented as the basis of justification, but, on the contrary, as its end ("that I may know Him"). These two verses 9, 10, give us, in fact, an epitome respectively of Romans i.-iv. and Romans vi.-viii. 1.

Holsten thinks that he discovers a contradiction between Paul's conception of the person of Christ and that of the

writer of the Epistle to the Philippians. Both hold the pre-existence of the Lord: but, according to 1 Corinthians xv. 45, Paul seems to regard the pre-existent Christ only as a man endowed with a spiritual body, and serving as a type of the natural man; while in the Epistle to the Philippians, the expression, "being in the form of God" (chap. ii. 6) implies the divinity of the pre-existing Christ. That Paul believed in the divinity of the pre-existent Christ is an unquestionable fact, though Holzmann has quite recently attempted to deny it; but that he believed in the humanity of the pre-existent Christ is false, and derives no support from the passage quoted (1 Cor. xv.), for the simple reason that that Scripture is referring not to the pre-existent Christ at all, but to the Christ glorified in His spiritual body, the life of our glorified resurrection bodies.

Schürer, who shows a singular independence in his criticism, says: "It is generally recognised in our day that the rejection by Baur of the Epistle to the Philippians was a great mistake. He has had but few followers on this point; among them is Holsten, who has devoted much labour to the subject. But his arguments are so foolish that one is sometimes tempted to put them down as slips of the pen."¹ In an earlier article Schürer had said: "The researches of Holsten are full of sagacity; but the reasons alleged by him for denying the genuineness of the Epistle to the Philippians can have no weight, unless we take the Apostle Paul (the most living and versatile character the world has ever seen) to be such a slave of rigid routine that he cannot write one epistle that shall not be exactly like all the others, that he can only repeat in each what he has said in the preceding, and in the very same words. If we are not prepared to admit this, all the objections raised against the authenticity of the Epistle to the Philippians fall to the ground."

¹ *Literaturzeitung*, Nov. 5th, 1880.

Let us only think for a moment of the passage in this Epistle relating to Epaphroditus (chap. ii.). This messenger of the Philippian Church had been ill, very ill; but, says Paul, "God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." What writer of the second century would have put such words as these into the mouth of Paul? Here is nothing extraordinary, nothing distinctively apostolic, one may be tempted to say. Here is no miracle; everything is simply natural and human. Paul is in sorrow, like any one of us; he prays, as we might pray; he is heard. There is nothing here characteristic of the time when the glorification of the Apostles had already begun. What would have been the object of inventing such details, which are of no value except as marking the relation between Paul and his readers? In the absence of any reasonable object to be answered by such a deception, Reuss is surely right in saying "that the apocryphal author could not have had any other aim but to prove, by a composition in Pauline style, that it was possible in the second century to write just as Paul wrote in the first."

The Epistle to the Philippians is a familiar letter, but it bears none the less the impress of an Apostle; and though shorter and more colloquial than the rest, it has its own place, and that an important one, in the sacred canon. It serves as a commentary on the last two verses of the book of the Acts, which contain but a very cursory allusion to St. Paul's captivity in Rome. It is only by the help of this Epistle that we can form an exact idea of the religious movement in the capital, which followed on the arrival of the Apostle. As we read these lines we understand how exultant his soul became, as he witnessed the irresistible power of the Gospel in the midst of the heathen world.

This Epistle brings home to us the cheering conviction that among the Churches founded by the Apostle there was

at least one which fitly responded to his care, and realised that which he fondly desired to see in all. Among the several letters to the Churches which have come down to us as written by Paul, this letter to the Church at Philippi occupies the same place as the letter to the Church at Philadelphia among the seven in the Revelation. There were some little rivalries in the Church, and a certain spirit of self-complacency, which hindered progress in sanctification and, as a consequence, spiritual joy; but this was all the fault Paul had to find with a Church which he lovingly describes as his "joy and crown." At the same time he rejoices to see in it the first carrying out of the complete organisation which he desires for all the Churches. The Epistle to the Philippians thus becomes, as it were, the natural stepping-stone to the pastoral epistles, in which Paul institutes distinctly and for all time, the two orders of ministry here mentioned—the bishops and deacons.

Lastly, the great Christological passage in chapter ii., written with a definite practical purpose, acquires a double value from this very circumstance, that it alludes, as an accepted and recognised fact in the Philippian Church, to a view of the person of Christ, entirely in harmony with the teaching of the fourth Gospel. That fundamental saying of St. John, "*The Word was made flesh,*" has nowhere so striking a parallel or, so to speak, so exact a commentary, as in these words of St. Paul: "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant." If the Epistle to the Philippians is really genuine, as we can see no room to doubt, there can be no ground for relegating to the second century the origin of the formula of St. John. We have but to seek its roots in the teaching and therefore in the consciousness of Him who was the Master at once of Paul and of John.

F. GODET.