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the letter clearly discernible in the so-called interpolated section, but the very phrases which constitute the keynote of the Epistle as a whole occur repeatedly in it, giving to the entire document a unity and self-consistency which the arguments we have cited are powerless to destroy.

The tradition which has handed down to us the Epistle to the Philippians as a genuine, complete, and self-contained Pauline letter, therefore, still holds the field.

MAURICE JONES.

LITERARY ILLUSTRATIONS OF PHILIPPIANS.

- i. 6. *Being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ.*

“And here let me tell the Reader, that these early beginnings of virtue were by God’s assisting grace blessed with what St. Paul seemed to beg for his Philippians, namely, ‘that He, that had begun a good work in them, would finish it.’ And Almighty God did; for his whole life was so regular and innocent, that he might have said at his death—and with truth and comfort—what the same St. Paul said after to the same Philippians [iii. 17] when he advised them to walk as they had him for an example.”—IZAAK WALTON’S *Life of Dr. Robert Sanderson*.

- i. 10. *So that ye may approve the things that are excellent, that ye may be sincere and void of offence.*

“The business of the head is to form a good heart, and not merely to rule an evil one, as is generally imagined.”—SIR ARTHUR HELPS.

- i. 18. *Whether in pretence or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice.*

“Persons who have the same general design, but differ in some particular modes of carrying it into execution, often

stand more aloof from one another than they do from persons whose principles and conduct they entirely disapprove. Hence prejudice rises and a tendency to mutual crimination."—CHARLES SIMBON (in a letter).

"To my humble apprehension, it is as unwise as it is unjust in any kind of political warfare to assail those who are disposed to co-operate, however slightly, in the attempt to overthrow a formidable and uncompromising enemy."—FROM COBDEN'S letters.

ii. 5. *Have this mind in you.*

"No one has any conscience except the man who pauses to reflect."—GOETHE.

ii. 6. *Taking the form of a servant.*

"I was a freeman according to the flesh, I was born of a father who was a Decurio. I bartered my noble birth—I do not blush or regret it—for the benefit of others. In short, I am a servant in Christ for a foreign nation."—ST. PATRICK (Epistle to Coroticus).

ii. 12. *Work out your own salvation with fear and trembling.*

In *Eothen* (ch. xiv.) Kinglake describes the babel of worshippers at the Church of the Holy Sepulchre in Jerusalem. "If this kissing of the shrines had seemed as though it were done at the bidding of enthusiasm, or of any poor sentiment even feebly approaching to it, the sight would have been less odd to English eyes; but as it was, I felt shocked at the sight of grown men thus steadily and carefully embracing the sticks and stones—not from love or from zeal (else God forbid that I should have blamed), but from a calm sense of duty; they seemed to be not 'working out' but *transacting* the great business of salvation."

"Truly, though many pretend to an absolute certainty of their salvation, yet, when an humble soul shall contemplate her own unworthiness, she shall meet with many doubts, and suddenly find how little we stand in need of the precept

of St. Paul, 'work out your salvation *with fear and trembling.*'—SIR THOMAS BROWNE, *Religio Medici* (l. lix.).  
*Your own salvation.*

"Men speak too much about the world. Each one of us here, let the world go how it will, and be victorious or not victorious, has he not a Life of his own to lead? One Life; a little gleam of Time between two Eternities; no second chance to us for evermore! . . . That mania of saving worlds is itself a piece of the eighteenth century with its windy sentimentalism. Let us not follow it too far. For the saving of the *world* I will trust confidently to the Maker of the world; and look a little to my own saving, which I am more competent to."—CARLYLE, *Heroes* (v.).

ii. 14. *Do all things without murmurings and disputings.*

"Why Pope and Lady Mary quarrelled is a question on which much discussion has been expended, and on which a judicious German professor might even now compose an interesting and exhaustive monograph. A curt English critic will be more apt to ask, 'Why they should *not* have quarrelled?' We know that Pope quarrelled with almost every one; we know that Lady Mary quarrelled or half quarrelled with most of her acquaintances. Why, then, should they not have quarrelled with one another?"—BAGEHOT, *Literary Studies* ("Lady Mary Montagu").

ii. 15. *Among whom ye shine as lights in the world.*

"Have the stars smooth surfaces? No, no; but how they shine."—LANDOR.

ii. 20. *I have no man like-minded.*

"I have no man like-minded with me, none with whom I can cordially sympathise; there are many good men to be found, and many clever men, some, too, who are both good and clever; but yet there is a want of some greatness of mind, or singleness of purpose, or delicacy of feeling, which makes them grate against the edge of one's inner

man.”—DR. ARNOLD (in a letter to Archbishop Whateley).

ii. 29. *Hold such in reputation.*

Sir Joseph Hooker said of Darwin that “he would never allow a depreciatory remark to pass unchallenged on the poorest class of scientific workers, provided that their work was honest and good of its kind. I have always regarded it as one of the finest traits of his character.”

iii. 1. *To write the same things to you, to me indeed is not irksome, but for you it is safe.*

In his essay on Bernard of Clairvaux, Mr. Frederic Harrison warns the modern reader not to suppose that Bernard’s letters “are the result of an officious and restless temper having a turn for spiritual agitation and intrusive advice. On the contrary, they are but, for the most part, replies to appeals besieging him for help and counsel. In those days, singular to relate, it was not thought contemptible to ask plainly for guidance. It was held rather honourable than otherwise to listen to the judgment of a good man. Men were not ashamed even to state plainly the anxieties of their inmost hearts. Men were in the habit of urging on one another, without reserve or apology, matters of moment to their common belief.”

iii. 8–10. *I count all things loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings.*

These sentences (“never to be *finally* forgotten by the earnest-hearted of the Sons of Men,” says Carlyle in his note) are quoted by Cromwell in a letter to his son Richard. “Seek the Lord and His face continually: let this be the business of your life and strength, and let all things be subservient and in order to this! You cannot find nor behold the face of God but in Christ; therefore labour to know God in Christ, which the Scripture makes to be the sum of

all, even Life Eternal. Because the true knowledge is not literal or speculative; no, but inward, transforming the mind to it. It's such a knowledge as Paul speaks of (Philip. iii. 8-10). How little of this knowledge is among us! My weak prayers shall be for you."

iii. 9. *But that which is through faith in Christ.*

"The smallest seed of faith is of more worth than the largest fruit of happiness."—THOREAU.

iii. 13. *Forgetting the things that are behind and stretching forward to the things that are before, I press on.*

"Assurance is not to be obtained so much by self-examination as by action. The Apostle Paul sought it chiefly this way, even by 'forgetting the things that were behind and reaching forth unto those things that were before.' The swiftness of his grace did more towards his assurance of a conquest than the strictness of his examination."—JONATHAN EDWARDS, *A Treatise Concerning the Religious Affections* (part iii.).

Augustine describes in his *Confessions* (bk. ix. ch. 10) how his mother and he leant over the window of the house at Ostia and talked. "We had sweet converse all by ourselves, and 'forgetting the things that are behind and reaching forth to the things that are before,' we discussed together in the presence of the Truth (which Thou art) what the eternal life of the saints would be."

"The artist who says, '*It will do,*' is on the downward path."—R. L. STEVENSON.

"Therefore I do repent,  
That with religion vain,  
And misconceived pain,  
I have my music bent  
To waste on bootless things its skiey-gendered rain;  
Yet shall a wiser day

Fulfil more heavenly way,  
 And with approved music clear this slip,  
 I trust in God most sweet.  
 Meantime the silent lip,  
 Meantime the climbing feet.”

—FRANCIS THOMPSON.

iii. 15. *If in any thing ye be otherwise minded, God shall reveal even this unto you.*

“He tells them this is the one thing to mind, the one thing to go on desiring and labouring for, with all the earnestness of a God-born existence; but, if any one be at all otherwise minded—that is, of a different opinion—what then? That it is of little or no consequence? No, verily; but of such endless consequence that God will Himself unveil to them the truth of the matter. St. Paul knows that, even if he could pass his opinion over bodily into the understanding of his neighbour, there would be little or nothing gained thereby, for the man’s spiritual condition would be just what it was before. God must reveal, or nothing is done. And this, through thousands of difficulties occasioned by the man himself, God is ever and always doing His mighty best to effect.”—DR. GEORGE MACDONALD, *A Dish of Orts*, pp. 286–287.

“Those who fancy their opinions private property are likely to be angered at the shock of finding them unconfirmed by others, and so they come to fall into bigotry—or, on the other hand, they are so perplexed at many divergences as to fall into apathetic indifference. But those who know that what they see, they see only because God has shown it to them—that it is a partial and gradual manifestation of Him, and one which was granted only on difficult terms, that has given them faith—will hesitate to think that, in His dealings with others, He must have made the same truth

clear precisely in the same way and at the same time. And yet they will know that it can never pass away.”—R. H. HUTTON, *Theological Essays* (“The Hard Church”).

iii. 17. *Be ye imitators together of me.*

In 1854 Jowett wrote to Dean Stanley: “The mournful fact forces itself upon one that there is no older person in whose footsteps one can tread.”

iii. 19. *Whose God is the belly, whose glory is in their shame, who mind earthly things.*

“Yet, if thou sinne in wine or wantonnesse,  
Boast not thereof, nor make thy shame thy glorie.  
Frailtie gets pardon by submissivenesse;  
But he that boasts shuts that out of his storie.”

—GEORGE HERBERT, *The Church Porch* (ix.).

In his *Confessions* (xiii. 26) Augustine connects this verse with what follows. “Those who rejoice in such fruits [he has been allegorising, Genesis i. 29–30 with reference to works of mercy] are fed by them; they whose god is their belly do not rejoice in them. And in the case of those who furnish such fruits it is the spirit with which they give, not the actual gifts, which is the fruit. Hence I recognise clearly why he rejoiced who served God, not his own belly; I recognise it and I rejoice with him indeed. He had received what the Philippians sent by Epaphroditus, but I recognise why he really rejoiced. And his source of joy was his food, as he truly says: ‘I rejoiced greatly in the Lord that now at the last your care of me hath flourished again; wherein you were also careful, but you wearied of it.’ They had dried up with weariness day after day, and as it were had withered in bearing that fruit of good service; he now rejoices for them, that they had flourished again, not for himself, that his wants had been supplied by them. . . . Why dost thou rejoice, O Paul the great? Why dost thou

rejoice ? On what dost thou feed ? What is it that feeds thee ? Joy.”

iv. 3. *The rest of my fellow-workers, whose names are in the book of life.*

“The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. . . . If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life.”—MACAULAY : “Essay on Milton.”

JAMES MOFFATT.