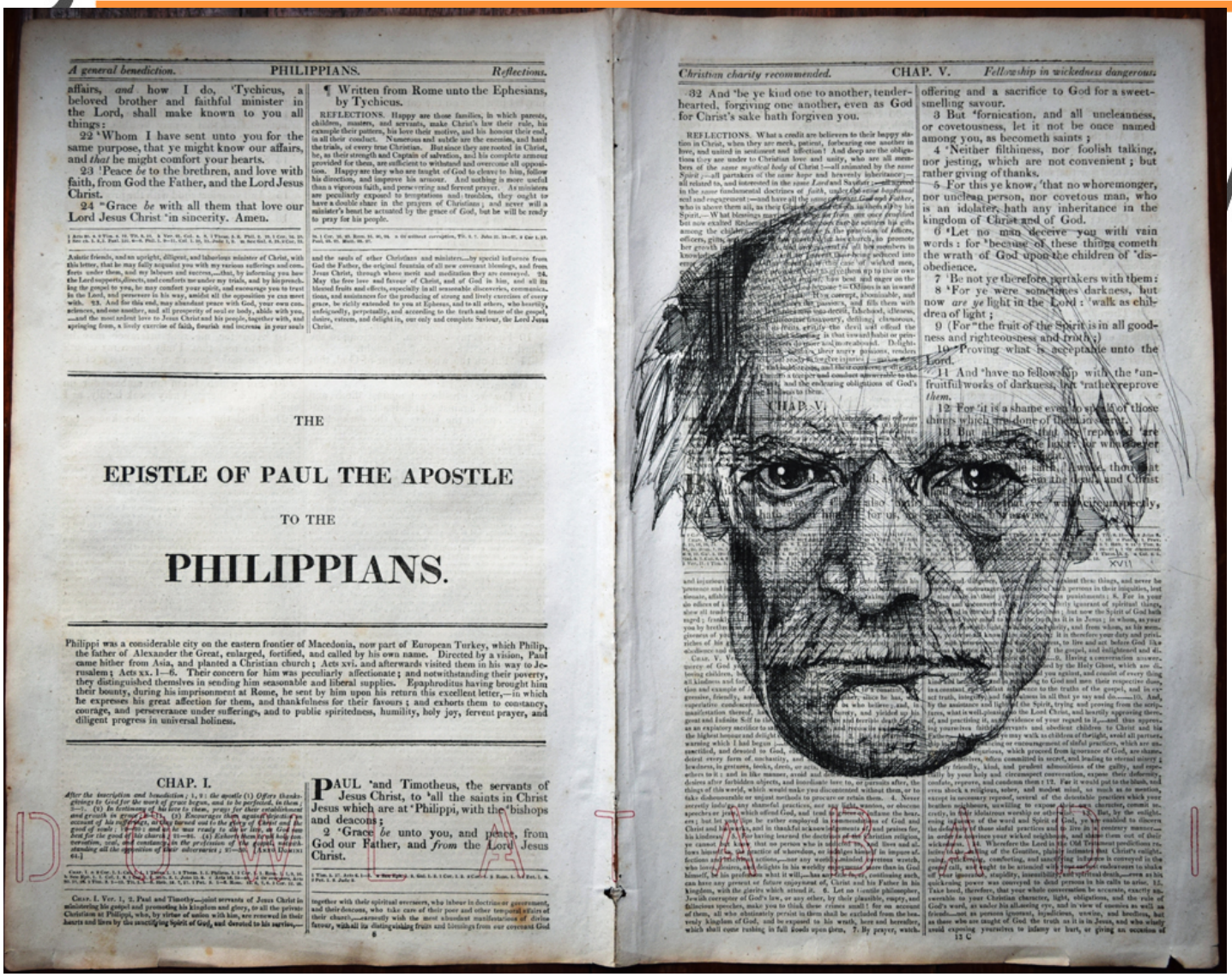

A general benediction. PHILIPPIANS. *Reflections.*

affairs, *and* how I do, 'Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 'Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 'Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 "Grace *be* with all them that love our Lord Jesus Christ 'in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

REFLECTIONS. Happy are those families, in which parents, children, masters, and servants, make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, is all their conduct. Numerous and subtle are the enemies, and hard the trials, of every true Christian. But since they are rooted in Christ, he, as their strength and Captain of salvation, and his complete armour provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith, and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God, but he will be ready to pray for his people.

Athletic friends, and an upright, diligent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success,—that, by informing you how the Lord supports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirit, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you,—and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers,—by special influences from God the Father, the original fountain of all new covenant blessings, and from Jesus Christ, through whose merit and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others, who heartily, unfeignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in, our only and complete Saviour, the Lord Jesus Christ.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church; Acts xvi. and afterwards visited them in his way to Jerusalem; Acts xx. 1—6. Their concern for him was peculiarly affectionate; and notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him upon his return this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

CHAP. I.

After the inscription and benediction; 1, 2: the apostle (1) Offers thanksgivings to God for the work of grace begun, and to be perfected, in them; 3—7. (2) Bo testimony of his love to them, prays for their establishment and growth in grace; 8—11. (3) Encourages them against prejudices on account of his sufferings, as they turned out to the glory of Christ and the good of souls; 12—18; and let he was ready to die or live, as God saw best for the good of his church; 19—26. (4) Exhorts them to walk worthy conversation, and, and continue in the profession of the gospel, unmoved, standing all the opposition of their adversaries; 27—30. [A.M. 4064.]

PAUL 'and Timotheus, the servants of Jesus Christ, to 'all the saints in Christ Jesus which are at 'Philippi, with the 'bishops and deacons;

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

CHAP. I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi, who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service,—together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church,—earnestly with the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings from our covenant God

Christian charity recommended. CHAP. V. *Fellowship in wickedness dangerous.*

32 And 'be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

REFLECTIONS. What a credit are believers to their happy station in Christ, when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members of the *same mystical body* of Christ!—all animated by the *same Spirit*;—all partakers of the *same hope* and heavenly inheritance;—all related to, and interested in the *same Lord and Saviour*;—all inspired in the *same* fundamental doctrines of *faith*, under the *same baptismal* seal and engagement;—and have all the *same privilege of God and Father*, who is above them all, as their God and Father, in the bosom of his Son and Spirit.—What blessings may we *pray for from one once humbled* but now exalted Redeemer, who *ever lives to bestow his gifts* among the children of men! The provision of officers, officers, gifts, and graces, for his church, to promote her growth [illegible] and purity,—and of all his members in knowledge, [illegible] Their being actuated into [illegible] by the *love of God in Christ*, and [illegible] of wicked men, [illegible] God to enlighten and to turn their own [illegible] Jesus conquer, abominable, and [illegible] their passions, and fills them with [illegible] and the endearing obligations of God's [illegible] to them.

CHAP. V.

[illegible] and injurious [illegible]

[illegible] 3 But [illegible] uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 'Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, 'that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 'Let no man deceive you with vain words: for 'because of these things cometh the wrath of God upon the children of 'disobedience.

7 Be not ye therefore partakers with them:

8 'For ye were sometimes darkness, but now *are ye* light in the Lord: 'walk as children of light;

9 (For "the fruit of the Spirit is in all goodness and righteousness and truth;)

10 'Proving what is acceptable unto the Lord.

11 And 'have no fellowship with the 'unfruitful works of darkness, but 'rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever

[illegible] saith, Awake, thou that [illegible] own the dead, and Christ [illegible] that ye walk circumspectly, [illegible]

[illegible] offering and a sacrifice to God for a sweet-smelling savour.

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