

**THE EPISTLES OF ST PAUL. III. THE FIRST
ROMAN CAPTIVITY; I. SAINT PAUL'S
EPISTLE TO THE PHILIPPIANS: A REVISED
TEXT WITH INTRODUCTION, NOTES,
AND DISSERTATIONS. THIRD EDITION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649745210

The Epistles of St Paul. III. The First Roman Captivity; I. Saint Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes, and Dissertations. Third Edition by J. B. Lightfoot

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. B. LIGHTFOOT

**THE EPISTLES OF ST PAUL. III. THE FIRST
ROMAN CAPTIVITY; I. SAINT PAUL'S
EPISTLE TO THE PHILIPPIANS: A REVISED
TEXT WITH INTRODUCTION, NOTES,
AND DISSERTATIONS. THIRD EDITION**

ΜΙΜΗΤΑΙ ΜΟΥ ΓΙΝΕΣΘΕ ΚΑΘΩΣ ΚΑΓΩ ΧΡΙΣΤΟΥ.

Παῦλος γράμμενος μέγιστος ὑπογραμμός.

ΚΛΕΜΕΝΤ.

Οὐχ ὡς Παῦλος διατόσσομαι ἑμὲν' ἐκείνος ἀπέσταλος,
ἐγὼ κατόκρετος' ἐκείνος ἐλεύθερος, ἐγὼ εἰς μέχρι τῶν δουλοσ.

ΙΟΥΝΙΟΥΣ.

Οὔτε ἐγὼ οὔτε ἄλλοσ ἔρμηνσ ἑμοὶ δέοντα κατακολουθήσομαι
τῇ σοφίῃ τοῦ μακαρίου καὶ ἐνδοξοῦ Παύλοσ.

ΡΟΥΣΣΑΝΤ.

PREFACE TO THE FIRST EDITION.

THE present volume is a second instalment of the commentary on St Paul's Epistles, of which I sketched a plan in the preface to my edition of the Galatians. At the same time it is intended, like its predecessor, to be complete in itself; so that the plan, as a whole, may be interrupted at any time without detriment to the parts.

Here again I have the pleasure of repeating my obligations to the standard works of reference, and to those commentators, both English and German, whose labours extend over both Epistles and to whom I before acknowledged my debt of gratitude. The special commentaries on this epistle are neither so numerous nor so important, as on the former. The best, with which I am acquainted, are those of Van Hengel, of Rilliet, and of Eadie; but to these I am not conscious of any direct obligation which is not acknowledged in its proper place. I have also consulted from time to time several other more or less important works on this epistle, which it will be unnecessary to specify, as they either lay no claim to originality or for other reasons have furnished no material of which I could avail myself.

It is still a greater gratification to me to renew my thanks to personal friends, who have assisted me with their suggestions and corrections; and to one more especially whose aid has been freely given in correcting the proof-sheets of this volume throughout.

The Epistle to the Philippians presents an easier task to an editor than almost any of St Paul's Epistles. The readings are for the most part obvious; and only in a few passages does he meet with very serious difficulties of interpretation. I have taken advantage of this circumstance to introduce some investigations bearing on St Paul's Epistles and on Apostolic Christianity generally, by which this volume is perhaps swollen to an undue bulk, but which will proportionally relieve its successors. Thus the dissertation on the Christian ministry might well have been left for another occasion: but the mention of 'bishops and deacons' in the opening of this letter furnished a good text for the discussion; and the Pastoral Epistles, which deal more directly with questions relating to the ministerial office, will demand so much space for the solution of other difficulties, that it seemed advisable to anticipate and dispose of this important subject.

In the dissertation on 'St Paul and the Three,' attached to the Epistle to the Galatians, I endeavoured to sketch the attitude of the Apostle towards Judaism and Judaic Christianity. In the present volume the discussion on St Paul and Seneca is offered as an attempt to trace the relations of the Gospel to a second form of religious thought—the most imposing system of heathen philosophy with which the Apostle was brought directly in contact. And on a later occasion, if this commentary should ever be extended to the Epistle to the Colossians, I hope to add yet a third chapter to this history in an essay on 'Chris-

tianity and Gnosis.' These may be considered the three most important types of dogmatic and systematized religion (whether within or without the pale of Christendom) with which St Paul was confronted.

As we lay down the Epistle to the Galatians and take up the Epistle to the Philippians, we cannot fail to be struck by the contrast. We have passed at once from the most dogmatic to the least dogmatic of the Apostle's letters, and the transition is instructive. If in the one the Gospel is presented in its opposition to an individual form of error, in the other it appears as it is in itself. The dogmatic element in the Galatians is due to special circumstances and bears a special character; while on the other hand the Philippian Epistle may be taken to exhibit the normal type of the Apostle's teaching, when not determined and limited by individual circumstances, and thus to present the essential substance of the Gospel. Dogmatic forms are the buttresses or the scaffold-poles of the building, not the building itself.

But, if the Epistle to the Philippians serves to correct one false conception of Christianity, it is equally impressive as a protest against another. In the natural reaction against excess of dogma, there is a tendency to lay the whole stress of the Gospel on its ethical precepts. For instance men will often tacitly assume, and even openly avow, that its kernel is contained in the Sermon on the Mount. This conception may perhaps seem more healthy in its impulse and more directly practical in its aim; but in fact it is not less dangerous even to morality than the other: for, when the sources of life are cut off, the stream will cease to flow. Certainly this is not St Paul's idea of the Gospel as it appears in the Epistle to the Philippians. If we would learn what he held to be its essence, we must ask ourselves

what is the significance of such phrases as 'I desire you in the heart of Jesus Christ,' 'To me to live is Christ,' 'That I may know the power of Christ's resurrection,' 'I have all strength in Christ that giveth me power.' Though the Gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system nor an ethical code, but a Person and a Life.

TRINITY COLLEGE,
July 1st, 1863.

CONTENTS.

INTRODUCTION.

	PAGE
I. <i>St Paul in Rome</i>	1—28
II. <i>Order of the Epistles of the Captivity</i>	29—45
III. <i>The Church of Philippi</i>	46—64
IV. <i>Character and Contents of the Epistle</i>	65—72
<i>The Genuineness of the Epistle</i>	73—76

TEXT AND NOTES.

i. 1—i. 26	79—92
<i>The synonyms 'bishop' and 'presbyter'</i>	93—97
<i>The meaning of 'prætorian' in i. 13</i>	97—102
i. 27—iii. 1.	103—124
<i>The synonyms μορφή and σχῆμα</i>	125—131
<i>Different interpretations of οὐχ ἀπαργμῶν ἤγησασθε.</i>	131—135
<i>Lost Epistles to the Philippians?</i>	136—140

	PAGE
iii. 2-iv. 23	141-165
' <i>Clement my fellow-labourer</i> '	166-169
<i>Clement's household</i>	169-176
 <i>DISSERTATIONS.</i>	
I. <i>The Christian Ministry</i>	179-267
II. <i>St Paul and Seneca</i>	268-326
<i>The Letters of Paul and Seneca</i>	327-331
 <i>INDEX</i>	 333-346