with men, than doubts respecting God or  
duty.

**15.]** The whole clause is a  
reminiscence of Deut. xxxii. 8.

**ye  
shine]** indicative, not “*shine ye*,” imperative: for this *is* the position of Christians  
in the world: see Matt. v. 14; Eph. v. 8.  
Not *‘lights’* merely, but **luminaries**, ‘*heavenly bodies.*’ But this can hardly be  
satisfactorily given in an English version.

**16.]** Probably as E. V., **holding forth**(to them, **applying** to them).

**for** (result  
of your thus walking, *as concerns myself*)**a matter of boasting for me against** (temporal: reserved for) **the day of Christ, that  
I did not run** (the past tense is from the  
point of view of that day) **for nothing, nor  
labour for nothing.**

**17, 18.]** These  
verses are closely connected with the preceding; not as De Wette and others maintain, with ch. i. 26, which is most unnatural,  
and never would occur to any reader. The  
connexion is this: in ver. 16 he had tacitly  
assumed that he should live to witness  
their blameless conduct even till the day of  
Christ. *Now* he puts the other alternative  
—that the dangers which surrounded him  
would result in his death:—and in that  
case equally he rejoiced, &c.

**17. Yea,  
if even]** In the present case (see on the  
construction in my Greek Test.), the Apostle seems to believe the supposition which  
he makes: that it veritably will be so.

**if I am even being poured out,** because  
the danger was besetting him *now,* and  
waxing onward to its accomplishment. He  
uses the word literally, with reference to  
the shedding of his blood. “He represents  
his whole apostolic work for the faith of  
the Philippians, as a *sacrifice:* if he is put  
to death in the course of it, he will be, by  
the shedding of his blood, poured out as a  
libation upon this sacrifice, as among the  
Jews (Num. xxviii. 7; xv. 4 ff.) and heathens, in their sacrifices, libations of wine  
were usual, which were poured over the offerings.” Meyer.

**ministration** here means,  
**priest’s ministration** at the sacrifice.

**of your faith]** your faith *is the sacrifice,* which I, as a priest, offer to God.  
The image is precisely as in Rom. xv. 16,  
where he is the priest, offering up the  
Gentiles to God. And the case which he  
puts is, that he, the priest, should have his  
own blood poured out at, upon his sacrificing and presentation to God of their  
faith.

**I joy]** not to be joined with  
*“with you,”* but absolute, **I rejoice for  
myself and congratulate you** (not, *‘rejoice  
with you,’* as A. V. and many Commentators. Meyer well observes that the following verse is decisive against this: for if  
*they rejoiced* already, what need of “*do ye  
also joy?*”—congratulate you, viz. on the  
fact that I have been thus poured out for  
your faith, which would be an honour  
and a boast for you.)

**18.] And on the  
same account do ye joy** (answer to his  
*congratulation*,—for this your honour),  
**and congratulate me** (answer to his *joy*above,—on this my joy).

**19—30.]** ADDITIONAL NOTICES RESPECTING THE APOSTLE’S STATE IN HIS  
IMPRISONMENT: HIS INTENDED MISSION  
or TIMOTHY AND ACTUAL MISSION OF  
EPAPHRODITUS. The connexion with the  
foregoing seems to be,—‘and yet this