E-Sword Notes On

PHILIPPIANS

(Following the English Standard Version)

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Introduction

PHILIPPIANS

Introduction

THE CHURCH: The Philippian church was established by Paul on his second missionary journey, ca. AD 50 (cf. Act_16:1). He was there "***many days***." The church seems to be the least Jewish of all the communities where Paul established churches. Several women were prominent in the history of this congregation; there was Lydia, the first convert there, and Euodia and Syntyche who are designated as Paul's fellow-laborers in the Gospel.

This congregation seems to have been exceedingly mindful of Paul's needs while he was traveling as a missionary preaching the gospel and sent money to him again and again. They were concerned about his comfort and necessities while in prison and again sent him relief.

PLACE, DATE, AND OCCASION OF WRITING: The letter reflects that it was written during an imprisonment of some duration (Php_1:7, Php_1:13 f, Php_1:17). While Paul was in prison at several different places the evidence is strongest that it was written from Rome. He refers to the praetorium guard (Php_1:13) and Caesar's household (Php_4:22). The date of the epistle if written during first Roman imprisonment would be AD 61-64.

The letter was occasioned by a series of communications between the Philippian church and Paul. They heard of Paul's imprisonment and need and sent their minister, Epaphroditus, to Rome with an offering for Paul. Epaphroditus became seriously sick but God spared him in answer to Paul's prayers. The Philippians then heard of their minister's sickness and were grieved over him. Epaphroditus is now well and Paul sends him back home with this letter of thanksgiving for the gift sent to him.

CHARACTERISTICS OF THE EPISTLE: Philippians is a letter to personal friends, not a sermon as Romans, Hebrews and I John. It is a love letter and Paul praises his beloved friends. It is filled with commendation and encouragement, gratitude and love.

It is a letter of joy. Paul might be scourged in the day but by midnight he could be rejoicing. It has some important teachings on God, and especially of Christ and his pre-incarnated state.

SERMON OUTLINE - See Php 2 "The Mind of Christ"

THE MIND OF CHRIST

Php 2:5

Introduction:

1. Nineteen times Paul mentions ***joy, rejoicing,*** or ***gladness*** in this epistle. This is even more meaningful when we notice Paul's situation when he wrote the letter. If we can master Philippians we should be filled with ***joy*** as we live the Christian life.

2. Paul wrote not wanting anything to mar the joy of the Philippian Christians. He did not want the "Joy Stealers" to get the upper hand.

a. Illustration about "Happiness Robbers"

b. ***"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (***Joh 15:11***)*** Isn't it sad today that so many Christians walk under clouds of gloom when we could be walking in the sunshine of joy.

3. Just how does Christian joy differ from ordinary happiness?

_ _

4. The Christian secret of joy is found in the way we _ _ _ _ _ _ _ (Pro 23:7)

A. Notice the contrast between Mark Twain and Paul.

5. Paul indicates four thieves that could rob us of our joy and how we can prevent it. Four broad categories suggested by Paul are:

Chapter 1 _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Chapter 2 _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Chapter 3 _ _ _ _ _ _ _ _ _ _ _ _ _ _ _
Chapter 4 _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

6. How can we prevent these thieves from taking what is ours in Christ?

a. By cultivating the Christian mind and attitude (Php 2:5).

b. Paul used the word "mind" ten times, and "think" and "remember" five times each. Let us notice how Paul develops the right "mind-set" in each of the chapters:

I. The Single Mind Chapter 1 (Key verse 21)

1. How does Paul describe the singlemindedness that James mentions? ***"A double minded man is unstable in all his ways."*** (Jas 1:8)

It is having all of one's life centered on Jesus Christ. Everything we think, plan. do, hope for, takes its meaning and purpose from the Lord.

2. Does a single-minded person simply ignore the circumstances in which he finds himself, acting as if they didn't exist?

II. The Submissive Mind Chapter 2 (Key verse 3)

1. In chapter 2 Paul focuses on people and provides us with four wonderful examples of the submissive mind (Luke 14:11).

2:1-11	_ _ _ _ _ _ _ _ _ _ _ _ _ _	(v.6-7)
2:12-18	_ _ _ _ _ _ _ _ _ _ _ _ _ _	(v.16-17)
2:19-24	_ _ _ _ _ _ _ _ _ _ _ _ _ _	(v.20)
2:25-30	_ _ _ _ _ _ _ _ _ _ _ _ _ _	(v.30)

2. The Christian with the submissive mind doesn't expect others to serve him.

3. We see how in chapter 1 Paul puts Jesus first, and in chapter 2 he shows us to put others second. That means you put yourself last, and notice how that spells **JOY!**

III. The Spiritual Mind Chapter 3 (Key verse 19)

1. Eleven times ***"things"*** are mentioned. We see that 'most people' mind "earthly things"

   a. Paul probably has in mind things which are always sinful, but he doesn't list them.

   b. "Things" that concern us may include some necessary but secondary things as food, clothing and shelter. "The worst enemy of the best is the second best." Mat_6:33.

2. Christians are to mind ***"heavenly things"*** (verse 20). The person with a spiritual mind looks at things from heaven's point of view. What a difference.

3. Paul uses several figures of speech in chapter 3 as he considers the need for the Christian to develop a ***spiritual minds*** from the standpoint of:

   ! Accountants-- with right values (v. 1-11) v.7
   ! Athletes-- with right vigor (v. 12-16) v.14
   ! Aliens-- with right vision (17-21) v.20

III. The Secure Mind Chapter 4 (Key verse 7)

1. The Christian with joy has a peaceful and secure mind. The great enemy of the secure mind is _ _ _ _ _ .

   a. ***"Peace of mind***," the basic characteristic of Christian joy cannot coexist with worry for that involves feelings of insecurity or feelings of threatened danger.

2. Paul indicates that worry involves the mind--
   wrong **thinking**
and that worry involves the heart (emotions)--
   wrong **feelings**
about circumstances, people and things. So if we develop the *single mind, the submissive mind, and the spiritual mind* as we should we will not have much problem with *worry.*

3. Four wonderful spiritual resources we have in Christ for joyful, peaceful, worry-free minds are:

   a. (4:1-9) God's P _ _ _ _ v.7
   b. (4:10-13) God's P _ _ _ _ v.13
   c. (4:14-19) God's P _ _ _ _ _ _ _ _ v.19
   d. (4:20-23) God's P _ _ _ _ _ v.21-22.

Conclusion:

1. What should you and I do?

2. Notice that each chapter in Philippians begins with either *"in Christ"* or *"in the Lord."* When we give ourselves to Christ we no longer belong to the world.

3. We can see how the Philippians gave themselves to God in Acts 16.

   a. They were told to: _ _ _ _ _ _ _ (Act_16:31)
   b. We see evidence of _ _ _ _ _ _ _ _ _ _ _ (Act_16:33)
   e. We see that they were _ _ _ _ _ _ _ _ in obedience to the commands of the Lord (Act_16:33, Mar_16:16).

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÷Philippians 1:1

Verse Comments

For establishment of the church at Philippi, see Acts 16
Date established, A.D. 50
Date epistle written AD 61-62
Paul was imprisoned see Php_1:7; Php_1:13; Php_1:17; Php_4:22

Key Word: Joy (19 x)
Key Verse: Php_4:4
"The Joyful Life in Christ"
(Ephesians = "The Supremacy of the Christian Life")

The Joy Stealers (Illustration: Happiness Rustlers, like cattle rustlers)
ch 1 Circumstances
ch 2 People
ch 3 Things
ch 4 Worry

Ch. 1 The Philosophy for the Christian - Php_1:21
Ch. 2 The Pattern for the Christian - Php_2:5
Ch. 3 The Prize for the Christian - Php_3:14
Ch. 4 The Power for the Christian - Php_4:13

ch 1 Saviour - centered
ch 2 Self-emptying Life
ch 3 Sound Life
ch 4 Serene Life

Paul and Timothy -- "Paul and Timothy" are associated in the greeting, not because they were co-authors, but because Timothy was a well-known Christian leader, especially at Philippi, and was now with Paul. Paul alone was the author (see the singular verb and pronouns in Php_1:3-4 and the discussion in Php_2:19-23). Timothy had been present at the founding of the church at Philippi (Act_16:1-12) and on several subsequent occasions (Act_19:22; Act_20:3-6). Perhaps he served as Paul's amanuensis for the letter.

saints -- The terms means "holy ones" and refers to the believers there at Philippi, separated from sin to God. cf. Eph_1:1.

in Christ Jesus -- In a holy relationship with Christ.

Philippi -- Located about 9 miles inland from the northern shore of the Aegean Sea, Philippi became a colony of the Roman Empire in 31 BC, and Roman military veterans were granted land there.

By the time Paul arrived to preach the gospel (around AD 50), the city's culture and institutions would have been decidedly Roman.

Unlike many cities that Paul visited (e.g., Pisidian Antioch, Iconium, Thessalonica, Ephesus), Philippi does not seem to have had a synagogue. Neither the text of Acts 16 nor the book of Philippians indicate a Jewish community (aside from several God-fearing women meeting for prayer outside the city; Act_16:13).

overseers -- The Greek word used here, *episkopos*, refers to those appointed to watch over, guide, and protect the believers (Acts 20:28). The term is interchangeable with "elders" *(presbyteros)* and "bishops". Paul discusses church leadership more fully in his letters to Timothy and Titus (see 1Ti_3:1-13; Tit_1:5-9)

deacons -- The Greek word used here, *diakonos*, describes those who serve, or minister -- anyone who carries out ministry work. The early church's first deacons were selected by the people and approved by the apostles to help distribute food to widows (Act_6:1-6). See note on 1Ti_3:8.

Philippians 1:2

grace ... peace -- A usual salutations from Paul. cf. Rom_1:7. The familiar blessing, "grace and peace," combines Greek and Hebrew expressions but transforms them into a thoroughly Christian greeting.

grace -- In its normal application, the word denotes the action of Divine kindness, or unmerited favor.

peace -- In this context refers to inner assurance and tranquility that God brings to the hearts of believers and that keeps them spiritually confident and content even in the midst of turmoil (Php_4:7).

Lord Jesus Christ -- The title of ***"Lord"*** *(kyrios* in Greek) is especially significant in this letter. As a Roman colony, Philippi would have had a prominent cult dedicated to worshiping the emperor. It would have been common for residents -- Roman citizens or not -- to participate in the imperial religion, even if they worshiped other pagan gods.

From public statues to household shrines, the environment of Philippi called for honoring Caesar above all. However, by affirming that Jesus is Lord, Paul challenges the Philippian Christians to redirect their allegiance. Compare Php_2:11.

Philippians 1:3

A. 1-11 The Fellowship of the Gospel (v.5)

1) 1:3-6 In My Mind v.3
2) 1:7-8 In My Heart
3) 1:9-11 In My Prayers cf v. 3-4

B. 12-26 The Furtherance of the Gospel - v.12

I thank -- Paul begins his letter by thanking God for his readers—a pattern followed in all his letters except Galatians. With the Philippians Paul had a warm relationship, and this tone is established at the outset of the letter. By stating his thanks to "my God," the author reveals his personal devotion.

remembrance -- Literally, and better, **in my whole remembrance**; as in a habit rather than as in single acts. For such remembrance, and its expressions, cp. Rom_1:9; Eph_1:16; 1Th_1:2; 2Ti_1:3; Phm_1:4.

Philippians 1:4

always -- The Greek word for **"prayer"** denotes a petition for, or a request made on behalf of, someone else. It was a delight for him to intercede for fellow believers.
for you all -- See, for the same phrase, or kindred words, verses 7, 8, 25, and Php_2:17, Php_2:26.

with joy -- These words strike the key-note of a main strain of the Epistle. They are here the emphatic words of the sentence. He illustrates the assurance of his thankfulness for them by saying that every request for them is lighted up with happiness. For St Paul's joy over his converts' consistency cp. 2Co_2:3, 2Co_7:4, 2Co_7:13; below, Php_2:2, Php_4:1; 1Th_2:19-20, 1Th_3:9; Phm_1:7.

Philippians 1:5

v. 5 Fellowship of the gospel
Php_2:1 Fellowship of the Spirit
Php_3:10 Fellowship of His suffering

partnership [paarticipation] -- The Philippians provided financial support that helped Paul spread the gospel message (Php_4:15, Php_4:18). Their partnership in his ministry is the reason he prays with joy (Php_1:4).

first day -- The day the gospel came to Philippi and they were converted.

- Paul first met the Philippian believers during a missionary journey through Macedonia (Act_16:11-40). When he departed, the Philippians continued to support him financially (Php_4:15-16). The Christians at Philippi seem to have aligned themselves strongly with Paul's missionary endeavors.

Philippians 1:6

I am sure [confident] -- The English word "confident" happily represents the Greek, which like it sometimes denotes reliance, on definite grounds.

he who began -- Refers to God . Paul is certain that the Philippians will progress in faith because God is committed to transforming them.

a good work -- The "good work" refers to the salvation begun at their conversion.

bring it to completion [perform it; will perfect it] -- For the thought of this sentence cp. Psa_138:8.

day of Jesus Christ -- Refers to the second coming of Jesus Christ (see note on 1Th_5:2). The day of Jesus Christ (1Co_1:8), which looks to the final salvation, reward, and glorification of God's people. Cf. 1Co_3:10-15; 1Co_4:5; 2Co_5:9-10.

Philippians 1:7

you all -- 9 times

in my heart -- 1) In my Mind - Php_1:3-6
2) In my Heart - Php_1:7-9
3) In my Prayers - Php_1:3; Php_1:9

partakers [sharers] with me of grace -- Probably alludes to the Philippians' financial support, which aided Paul while in prison and funded his missionary work (compare Php_4:14-18).

The Philippians sent Paul money and Epaphroditus' services to support the apostle, thus sharing in God's gracious blessing on his ministry (cf. Php_2:25; Php_2:30).

my imprisonment -- Romans did not use prisons for punishment, but only to detain those awaiting trial or execution.

defense and confirmation of the gospe -- See note on Php_1:16.

> Two judicial terms referring either to the first phase of Paul's trial in Rome in which he defended his gospel ministry or in a general sense to his continual defense of the faith, which was the heart of his ministry.

Philippians 1:8

God is my witness -- For this solemn and tender appeal cp. Rom_1:9; 1Th_2:5, 1Th_2:10; and see 2Co_1:18.

yearn [long after] -- The Greek verb is full of a yearning, homesick tenderness. It occurs in similar connexions, Rom_1:11; 1Th_3:6; 2Ti_1:4; below, Php_2:26; and its cognates, Rom_15:23; 2Co_7:7, 2Co_9:14; below, Php_4:1.

Paul employs the verb also, with beautiful significance, to denote the believer's yearning for heavenly rest and glory, 2Co_5:2.

affection [bowels] -- "tender mercies". The word literally refers to the internal organs, which are the part of the body that reacts to intense emotion. It became the strongest Greek word to express compassionate love—a love that involves one's entire being.

with the affection of Christ Jesus -- Perhaps *better in the heart*. Paul seems to be confessing his overwhelming feelings of "affection" for the Philippians, the same as the Lord Christ Jesus loves them.

Philippians 1:9

I Pray -- *"in every prayer of mine for you all"* v. 4

"I have you..."
1) In my Mind - Php_1:3-6
2) In my Heart - Php_1:7-9
3) In my Prayers - Php_1:3; Php_1:9

3) v9-11 In Paul's Prayers
1. He prays that they would have more love in their hearts.
2. He prays for maturity, cf Php_1:6, Php_1:10
3. " " not cause others to stumble, Php_1:10 b
4. " " for their service (probably fruits of the Spirit Gal_5:22-23) Php_1:11

that your love -- As Paul explains later, love (agape) involves putting others before oneself, Php_2:3-4.

abound -- A favorite word with Paul. In this epistle it occurs again, Php_1:26, Php_4:12, Php_4:18. See 1Th_4:1 for a near parallel here. Nothing short of spiritual growth ever satisfies Paul.

knowledge -- The knowledge that Paul has in mind is not just intellectual but experiential, acquired through acts of love.

discernment -- The Greek term used here, *aisthesis*, refers to the ability to make decisions for the benefit of others.

Love is not blind, it carefully scrutinizes to distinguish between right and wrong. See 1Th_5:21-22.

Philippians 1:10

approve --*"test"*, *"Approve"* in classical Greek described the assaying of metals or the testing of money for authenticity. Spiritual "judgment" was to be applied.

excellent [superior] -- "the things that differ," " to use your spiritual judgment in separating truth from its counterfeit, or distortion."

be pure -- *sincere, genuine*, The idea of the Greek word is that of clearness, disengagement from complications.

> The English word ***sincere*** (meaning "genuine")is from the Latin *sine cer*a -- "without wax." In the ancient world, dishonest pottery dealers filled cracks in their inferior products with wax before glazing and painting them, making worthless pots difficult to distinguish from expensive ones. Reputable dealers marked their fine pottery as *sine cera*—"without wax."

blameless -- "without offence," without fault. Referring to one's integrity. Christians are to live lives of true integrity that do not cause others to sin.

day of Christ -- See note at Php_1:6.

÷Philippians 1:11

fruits of righteousness -- cf. Gal_5:22-23. Such is the natural results of belonging to Christ, cf Php_3:9.
The fruit that "righteousness" produces.

comes through Jesus Christ -- See Joh_15:1-5; Eph_2:10. This speaks of the on-going transformation of life that comes to the one who had been made right with God and who now lives to the glory and praise of God, imitating Christ in his life.

÷Philippians 1:12

B. v.12-26 The Furtherance of the Gospel
Paul provides an update on his circumstances. First, he describes how his imprisonment has provided opportunities for ministry (vv. 12–18); he then looks ahead to his possible release from prison and to the advance of the gospel—whether he lives or dies (vv. 19–26).

what has happened -- God's Providence works to help us achieve our goals in ways we may never dream possible. (Begin in Act_21:17).

advance the gospel [furtherance, progress] -- Paul's imprisonment did not mean that the gospel was held captive. On the contrary, those around Paul were captive to hearing his good news about Jesus.

A pioneer ***advance*** - A Greek military term refers to the military engineers who go before the troops to open up the way into new territory.

Pioneers were needed in Rome - Act_19:1, Rom_1:15. (cf. Php_1:25 Pioneer and Joy of faith.)

1) Paul's Chains - v.12-14
2) Paul's Critics - v.15-19
3) Paul's Crisis - v. 20-26

÷Philippians 1:13

1) Paul's Chains - v.12-14
2) Paul's Critics - v.15-19
3) Paul's Crisis - v. 20-26

it has become known -- Paul's time in prison allowed his guards and other soldiers to hear the gospel message.

the whole imperial guard [praetorium] -- Refers to a unit of elite Roman soldiers, some of whom functioned as the emperor's bodyguards (Act_28:16; Act_28:23-24); others were stationed throughout the empire. Alternatively, it could refer to a provincial governor's residence (e.g., Mat_27:27; Mar_15:16; Joh_18:28; Act_23:35).

to all the rest -- Everyone else in the city of Rome who met and heard him (cf. Act_28:23-24, Act_28:30-31).

imprisonment [my bonds] -- Paul was in chains. see note on Php_1:14.

is for Christ -- People around him recognized that Paul was no criminal, but had become a prisoner because of preaching Jesus Christ and the gospel (cf. Eph_6:20).

Philippians 1:14

the brothers -- In this case, Paul is referring to fellow missionaries. (cf Php_1:12 where he is talking about the recipients of the letter.)

confident in the Lord -- *being confident, confiding*. The idea is that of a sense of rest and reassurance after misgivings.

my imprisonment [my bonds] -- God sometimes uses strange things: Moses' rod; Gideon's pitcher; David's sling; etc. The chains did not bind God's power, but released it. 2Ti_2:9.

a) Gave contact with the lost;
   1) soldiers;
   2) officials
b) Gave courage, v. 14

bold to speak the word without fear -- Paul's example of continuing to preach the gospel as a prisoner demonstrated God's faithfulness and that even his imprisonment did not halt the progress of the gospel. This encouraged others to be bold and not fear imprisonment.

Philippians 1:15

Some -- 2) Paul's Critics

Who? Possibly same as those of Galatians; because there he condemned, here he rejoices.

from envy and rivalry -- Some were jealous of Paul's power, authority, and success and saw themselves as his rivals. Paul's critics tried discrediting him.

good will -- "Goodwill" speaks of satisfaction and contentment, the attitude that Paul's supporters had for him personally and for his ministry. Such preached the gospel without any jealousy but were happy the gospel was being preached and souls saved.

Philippians 1:16

out of love -- Love for the Lord, the gospel, and for the lost. Paul's imprisonment caused many stalwart Christians to respond out of love for him, to step into the breach, and to take their stand with him, eager to ensure that the Gospel did not fail to be proclaimed while Paul was in prison.

[contentions] --*faction, or rather factiousness, partisanship.* The Greek word means first, "work for hire"; passing then by usage into special political references, denoting hired canvassing, or other interested party-work; and last emerged into the present meaning. It is used similarly Rom_2:8; 2Co_12:20; Gal_5:20; below, Php_2:3.

Canvassing for office to get people to support you. Political contending. Paul's aim was to glorify Christ, not himself.

put here [set, appointed] -- Like one stationed, like a guard at his post.

defense -- apology, legal term for vindication.

defense of the gospel -- Paul was constantly taking criticism for his view of the gospel—specifically, for not requiring non-Jewish Christians to adopt the Jewish law. In these verses, Paul is contrasting fellow missionaries of goodwill, who recognized his authority and accepted his gospel, and those of envy and ambition, who opposed him (requiring him to defend his approach).

÷Philippians 1:17

[Some translations divide the sentence structure of verses 16 & 17 differently.]

÷Philippians 1:18

whether in pretense or in truth -- Ultimately, Paul rejoices in all efforts to spread the gospel—even the ministries of his detractors.

I rejoice -- Paul's joy was not tied to his circumstances or his critics (cf. Psa_4:7-8; Rom_12:12; 2Co_6:10). He was glad when the gospel was proclaimed no matter who received credit. Rather, he rejoiced that they preached Christ.

÷Philippians 1:19

through your prayers -- (cf. Col_4:3; Col_4:18;) Paul solicited their prayers for him in prison.

help [provision, supply, support] -- English word *chorus*; When a Greek city put on a festival and needed funds for singers, etc. they called for lavish support "*to provide generously and lavishly.*" The word indicates a supply which is large and free, cf. Joh_10:10.

Spirit of Jesus Christ --The Holy Spirit. He is "the Spirit of Jesus Christ" because in the eternal relations within Deity He "proceeds" from the Eternal Son, and is sent by Him (Joh_15:26) as well as by the Father (Joh_14:16; Joh_14:26),

my deliverance [salvation] -- A refence to Paul's confidence he would gain his freedom and be delivered from prison; thus a victory.

÷Philippians 1:20

3) Paul's Crisis
Because of chains, Christ was known - v.13
Because of critics, Christ was preached - v.18
Because of crisis, Christ was magnified - v.20

eager [earnest] expectation and hope -- This Greek word indicates keen anticipation of the future, as when someone stretches his neck to see what lies ahead. Paul was very confident and excited about Christ's promise (see Mat_10:32).

These two words (nouns in the Greek text) are grammatically joined by a single article so as to indicate a single concept.

full courage [boldness] -- The Greek word used here refers to bold or courageous speech. Paul plans to continue speaking out for the gospel; he trusts that Christ will be honored regardless of whether he lives or dies.

Christ will be honored in my body -- Paul wants Christ "to be exalted," regardless of whether (physical) "life" or "death" would be the verdict on his "body." The passive voice of the verb "to be exalted" suggests that Paul was not relying on his own courage but on the results of the prayers of the Philippians (v.19).

life or by death -- We gather from this and from Php_2:23, that the Epistle was written at a time of special suspense and uncertainty, humanly speaking, regarding the outcome of Paul's trial.

Philippians 1:21

V. 21 - Single Minded 2Co_5:8; Php_1:23

Fill in: "For me to live is _ _ _ _ _, to die is _ _ _ _."
money -- leave it all
fame -- to be forgotten
power -- to lose it all.

For to me -- Strongly emphatic in the Greek.

to live is Christ -- As long as he is alive, Paul will be consumed with Christ's concerns, values, and mission.
See Col_3:17; and cp. Eph_3:14-21.

to die is gain -- And if Paul dies, he will be relieved of his suffering and dwell with Christ (Php_1:23).

Death would relieve him of earthly burdens and let him focus totally on glorifying God (see Php_1:23-24; cf. Act_21:13).

Philippians 1:22

live in the flesh -- The Greek word used here, *sarx*, refers in this context to the physical body (as in 2Co_10:3; Gal_2:20)., but Paul often uses *sarx* in other ways. (See note on Php_3:3.)

fruitful labor -- If Paul continues his ministry, he is certain that he will see more Gentiles come to believe the gospel.

which I shall choose -- The Greek here is something like, "*I recognize not*" or "*I do not see clearly*."

Philippians 1:23

hard pressed between the two -- The Greek. word pictures a traveler on a narrow path, a rock wall on either side allowing him to go only straight ahead.

Paul means it would be difficult which outcome he would prefer; he can see good benefits in either.

depart -- The word is used of a ***soldier*** breaking camp, "taking down your tent and move one"; of ***sailors***, to "loose a ship and set sail"; and of a ***farmer*** unyoking the oxen and "freeing them from burden."

be with Christ -- Refers to dying and his spirit going to be with Christ.

cf. see notes at 2Co_5:6 and 2Co_5:8; **"Where are the Righteous Dead,"** and **"Five Minutes After Death"**

far better -- Literally, "*very much better*," the highest superlative.

Philippians 1:24

to remain in the flesh -- To be spared death and to be able to continue his work, Paul knows, would be better for the churches.

Philippians 1:25

Convinced of this -- That the Lord wants him to continue his work with the churches.

for you progress [furtherance] -- Advance, or growth in the faith.
Progress" pictures trail blazing so that an army can advance (see note on Php_1:12). Paul wanted to cut a new path for the Philippians to follow to victory; the increasing of their faith would result in the increasing of their joy.

Philippians 1:26

in me ... cause to glory -- The point is, as Paul lived on fruitfully, their joy and confidence would overflow because of Christ's working in him, not because of anything he himself did by his own ability.

my coming to you again -- Paul's previous visits with the Philippians had been wonderful, and he indicates another visit would also be a cause to rejoice (glory) in.

Philippians 1:27

1:27–30 These verses convey Paul's main reason for writing to the Philippians --to urge them to stand together for the gospel in the face of persecution and suffering.

C. v. 27-30 The Faith of the Gospel
Battle Stations -- Soldiers Defending the Gospel

your manner of life -- Paul knows that the way Christians live is important to their witness for the gospel.

"One's belief determines one's behavior."

standing firm[fast] -- Paul calls on believers to remain faithful to the gospel message through word and deed (Gal_5:1; Eph_6:14; Col_4:12).

striving side by side [contending] -- *sunathleo* - athlete - "team work" exerting efforts along with others for a goal.

The believers need to band together as they struggle against hardship and persecution (compare note on Php_1:29). Christian unity is one of Paul's major concerns throughout the letter (e.g., Php_2:2-4; Php_4:1-2). (cf. Jud_1:3; 2Co_10:4).

Paul changed the metaphor from that of a soldier standing at his post ("***stand fast***") to one of a team struggling for victory against a common foe.

one spirit -- "Spirit" doesn't always mean the Holy Spirit. Here "one common attitude, or ambition", like as if one man. This introduces Paul's theme of unity that continues through Php_2:4. His call for genuine unity of heart and mind.

one mind -- single minded, one person.

I. Consistency - v.27 gives evidence
II. Cooperation - v.27(b) team work
III. Confidence - v.27-30 (esp. v.28)

faith of the gospel -- The Christian faith as revealed by God and recorded in the Scripture (Jud_1:3; cf. Rom_1:1; Gal_1:7).

"Faith" can be used as: 1) The processing of Believing and Trusting; 2) The Substance or Teaching which one believes.

Philippians 1:28

not frightened [intimidated, scared] -- *pturo*, **G4426,** (This verbs is found only here in the N.T.)Standing firm together will strengthen the believers and give them confidence.

your opponents -- When believers willingly suffer without being "terrified," it is a sign that God's enemies will be destroyed and eternally lost (see notes on 2Th_1:4-8).

sign ... their destruction [perdition] -- Refers to God's final judgment on the Day of Christ (v. 6 and note). The Philippians' fearlessness is evidence that God will rule against their adversaries.

your salvation -- Refers to the Day of Christ and God's ultimate act of deliverance for those who put faith in Him.

Philippians 1:29

Privileges for Christ

it has been granted [given] -- The Greek verb translated ***"granted"*** is from the noun for grace. In this verb form (***"granted"*** or ***"give")*** itdenotes specially a *grant* of free favour or kindness. It is thus often used of free forgiveness, e.g. Luk 7:42; 2Co 2:7, 2Co 2:10; Eph 4:32.

for the sake of Christ -- For His name.

also suffer for his sake -- People in the Graeco-Roman world who became Christians would have faced all kinds of persecution. The problem people had with Christians was not so much that they were following Christ, but that they were failing to properly worship the community's gods—especially the emperor.

> Dishonoring the gods was thought to invite disaster upon the community, and those who abandoned pagan and imperial worship practices would have been treated with suspicion. In a strongly Roman city like Philippi (see note on v. 1), the decision to follow Christ could have brought severe social, economic, and legal consequences. Family and friends might cut ties with believers, employers might fire them, and clients might take their business elsewhere. Personal conflicts could easily end up in court, with Christians facing harsh punishment as troublemakers or traitors. The precarious situation likely confronting the church at Philippi shapes much of what Paul says in this letter.

÷Philippians 1:30

conflict -- word is *agonia*, agony, struggle cf Luk 22:44).

you saw -- As they had seen in Acts 16 when Paul was with them at Philippi.

now hear -- About Paul in the Roman prison.

÷Philippians 2:1

[See the CHAPTER note.]

The Secret of **JOY** in Spite of **PEOPLE** is a Self-Emptying Life (The Submissive Mind.)

Ch. 2 Self-Emptying Life (v.7 ASV) Self-Yielding, Self-Giving;
1) Enquires v. 3-4 "others"
2) Exemplified in Christ - v. 5-11
3) Illustrated in two saints, Timothy and Epaphroditus
Problem today is being "ME deep in self".

Ch. 1 Teaches us to put **Christ** first.
Ch. 2 Teaches us to put **Others** before ourselves.
- - - -

So [therefore] -- The connexion of thought with the previous sentences is close. Paul has pressed on them the duty and blessing of unity and cooperation, and now he appeals to them to live joyfully in obedience.

If -- Since. To encourage the fulfillment of this injunction, Paul listed four incentives. All are stated as ***"if"*** clauses, but the condition is assumed to be true (the "if" becomes almost synonymous with "since").

Paul is not questioning whether the Philippians have these things; he is using a rhetorical expression to say that, since the believers do in fact have these things, they should complete his joy by demonstrating unity.

encouragement [consolation] in Christ -- This is from the Greek word that means "to come alongside and help, counsel, exhort" (see notes on 1Jn_2:1; Rom_12:1), which the Lord does for His own.

comfort from love -- The church at Philippi loved Paul and he dearly loved them, but this is probably speaking of the comfort they get from realizing the great love that God in Christ shows to them.

participation in the Spirit [fellowship] -- This refers to the partnership in the Christian life, probably speaking of their participation in the spiritual gifts of the Holy Spirit that came through the laying on of hands of Paul. (Act_8:13-18; 2Ti_1:6; Rom_1:11; see 1Cointhians chapters 12-14 for details.)

affection and sympathy [bowels; mercy] -- tender compassion. God has extended His deep affection (see note on Php_1:8) and compassion to every believer (cf. Rom_12:1; 2Co_1:3; Col_3:12)

÷Philippians 2:2

complete [fulfil] -- Make my joy complete. He describes next the way to do this.

being [ye be] -- present tense, *continue to be*; Eph_4:3

same mind -- We would say, "being like-minded". The Greek word means "think the same way."

having the same love -- Loving each other and the same people, all loving to do right, and loving God.

being in full accord] -- united in their thinking and actions. This describes people who are knit together in harmony, having the same desires, passions, and ambitions.

One mind -- The Greek word used here, *sympsychos*, describes sharing the same attitude or mindset (Php_3:15-16; Php_4:2; 1Pe_3:8) --namely, the mindset of Jesus Christ (Php_2:5-8). This points back to the letter's main purpose of encouraging the Philippians to stand firm together (Php_1:27).

Four examples Paul gives them in this chapter:
1) Christ - v. 1-11
2) Paul - v.12-18
3) Timothy - v.19-24
4) Epaphroditus - v.25-30

Philippians 2:3

Keyverse (v.3 & 4)

rivalry -- This Greek word, which is sometimes rendered "strife" because it refers to factionalism, rivalry, and partisanship (see note on Gal_5:20), speaks of the pride that prompts people to push for their own way.

conceit [vainglory] -- selfish ambition, conceit. Refers to arrogance, pride, or an inflated ego.

humility [lowliness] -- It was a term of self- derision, with the idea of being low, shabby, and humble. (cf. for the idea 1Co_15:9; 1Ti_1:15).

count others [esteem] -- Giving thoughtful consideration of others.

more significant [better] -- more important. The basic definition of true humility (cf. Rom_12:10; Gal_5:13; Eph_5:21; 1Pe_5:5).

Philippians 2:4

Let each of you look -- This attitude is reflected throughout the chapter in the examples of Christ (vv. 6–8), Paul (vv 12-18), Timothy (vv. 19–20), and Epaphroditus (v. 26).

each -- "Each" is in the plural, meaning "everyone of you".

look - "looking"; "look on"; "look to"

the interests of others -- Key idea of this chapter, see v. 3 and 4.

Serving Others - Mat_20:26; Mat_23:11 Mar_10:43 Luk_22:26-27Phi_2:4 1Co_10:24

Philippians 2:5

Four Characteristics of the Self-Emptying Life

1) He thinks of others, not himself - v. 5-6
2) He servers others - v.7
3) He sacrifices - v. 8
4) He glorifies God - v. 9-11

Have this mind [Let this mind be] -- Imitate Christ.

[which was] -- The verb is not in the Greek, but is implied.

yours in Christ Jesus -- Christ is the ultimate example of selfless humility (cf. Mat_11:29; Joh_13:12-17).

In the great passage we have a great example of Christian moral teaching: be like Christ! And the passages goes on to reveal great truths about Him.

See **Eph_3:17** note on **"Indwelling"**

Philippians 2:6

in the form of God -- divine attributes, not shape or size, but in essence. This refers to Jesus' preexistence and divine characteristics. Paul affirms that Jesus eternally has been God.

equality with God -- He was God, Joh_1:1-4
He "did not regard equality with God Almighty a things to be grasped" (He "emptied Himself"). Cf. NASB.

a thing to be grasped [robbery] α῾ρπαγμός
harpagmos, G725; The Greek word used here is difficult to interpret because it appears only here in the Bible. It word itself means "robbery" or "something to be seized by force."

It eventually came to mean anything clutched, embraced, or prized, and thus is sometimes translated "grasped" or "held onto." Though Christ had all the rights, privileges, and glory of deity -- His attitude was not to cling to those things or His position but to be willing to give them up to become the payment for man's sins. See Joh_17:1-5.

While Paul may be saying that Christ did not consider equality with God something to be grasped and held on to, his emphasis is on Christ's humble attitude and refusal to act selfishly despite His equality with God.

Christ's preincarnate status is stated. Two assertions are made: He was "in very nature God" (literally, "in the form [G3444] of God"), and he did not regard his existing in that manner of "equality with God" as something "to be grasped" or held onto.

The first word ***"form,"*** in verse 6, denotes the manifestation, or existence, that corresponds to the essence, or nature of God, in contrast to the noun ***form*** or "appearance, likeness," G4976, used in verse 8, which refers to Jesus's outward and perhaps temporary appearance as a human.

The participle ***"being"*** (in the sense of "existing") is in the present tense and states Christ's continuing condition. That is tantamount to saying that he possessed the nature, essence, of God, and continued always to be. This does not mean the same as "the form of God," for one's essential nature (God, or Deity) can remain unchanged, though the manner (Spirit) in which that nature is expressed can vary, as he took on a human form in the incarnation.

Regarding the thing to be "grasped" this has led to two possibilities: (1) The preincarnate Christ already possessed equality with the Father and resolved not to cling to it; (2) Christ had no need to grasp at equality with God, for he already possessed it.

That the preexistent state is in view as he humbled himself to become "man" seems evident from this passage and also 2Co_8:9. Inasmuch as Christ already existed in "the form of God," the mode of his existence as equal with God was something of which he divested himself.

Philippians 2:7

emptied Himself -- Christ emptied Himself of His heavenly glory, Joh_17:5. He humbled Himself and did the Father bidding (Php_2:8; Joh_4:34; Joh_6:38; Joh_15:10; Joh_17:4;
It does not mean he emptied Himself of his God-hood, or Deity.

form of a bond-servant -- This speaks of Jesus humbling self to become a servant. Mat_20:28; Mar_10:45.

made in likeness of men -- This is speaking of the incarnation, Emmanuel, "God with us."

Jesus' Steps In His Self-Emptying Life
1) He emptied Himself - v. 7
2) He took a human body - v.7
3) He became a servant - v. 7
4) He obeyed all the way to the cross - v.8

verse 7 Not a surrender of Divinity but a self-renunciation, a denial of self and becoming a servant. He set aside the glory.

Set Aside His Privileges
1) heavenly glory
2) independent authority
3) divine prerogative (attributes)
4) eternal riches
5) a favorable relationship with the Father (Mat_27:46)

Philippians 2:8

appearance as a man [fashion] -- *schema*, Jesus took on the outward form of a human.

humbled Himself -- Taking all the attributes of man, and especially the duty or obligation to follow the will of God.
Paul is implying that although He outwardly looked like a man, there was much more to Him (His deity) than many people recognized naturally (cf. Joh_6:42).

obedient to the point of death -- He refers to Jesus' crucifixion (Mat_27:35-37). Paul portrays Jesus' willingness to endure suffering as a model of love for the Philippians. See Isaiah 53, the Suffering Servant.

even death on a cross -- Jesus suffered even further humiliation because His death was not by ordinary means, but was accomplished by crucifixion, His humiliation was dying as a criminal--the cruelest, most excruciating, most degrading form of death ever devised. The Jews hated this manner of execution (Deu_21:23; see note on Gal_3:13).

Philippians 2:9

For this reason [therefore] -- Because of His humble obedience He is exalted.
Christ's humiliation (vv. 5–8) and exaltation by God (vv. 9–11) are causally and inseparably linked.

God highly exalted Him -- 1Pe_5:6**;** Isa_52:13**.** ***Highly exalted***(*huperupso¯se*) a compound word in the Greek; *superexalted*, or exalted with all exaltation. Here only in N.T.
(Compounds expressive of greatness or excess are a characteristic of Paul's style. Of about seventeen of them in the NT quite twelve are found in Paul's writings only, or very rarely elsewhere.) The nature of Christ's exaltation is described in the next two verses.

In John's Gospel Jesus' death and resurrection is referred to as His glorification (cf. Joh_7:39; Joh_12:16; Joh_12:23; Joh_13:31-32; Joh_16:14; Joh_17:1). The humble servant is now King of Kings!

bestowed on Him [given Him a name] -- parallel to the idea of giving a title or position. A ***new*** identity, that as intercessor, and High Priest.
Heb_1:4-5.

above every name -- While some commentators think the exalted name is "Jesus" and the glory and honor of that name, I think it is not a reference to any specific "word", but to the position which the Lord Jesus Christ achieved and what accomplished by what He did.
He is LORD, KING, Head over all!

Philippians 2:10

At the name of Jesus -- It is possible that Paul is referring not to a personal name of "Jesus" but to a title. In this view, this new title denotes Jesus' exalted status alongside God.
Because of Jesus' obedient, self-emptying death on the cross, God exalted Him to the highest place of honor (compare Act_2:36). Paul is likely referring to Jesus being recognized as "Lord" (in *kyrios* in Greek) --the Septuagint term used for Yahweh (e.g., Isa_42:8).

Another possibility is that the name God gives is "Jesus" *(iesous* in Greek, *Yeshua* in Hebrew); Paul explicitly mentions this name here in Php_2:10. This may imply that God has instilled the name "Jesus" with the highest honor when He exalted Christ.

every knee will bow -- Paul alludes to Isa_45:23 to describe the entire universe worshiping Jesus and submitting to His sovereignty.

in heaven -- The saved, and the angels in heaven.

on earth -- All those alive on earth. This will literally happen when Christ returns for the final judgment.

under the earth -- The lost - 2Th_1:7-9, demons, and disobedient angels 1Pe_3:18-22; Mat_25:14; Jud_1:6; 2Pe_2:4;

Philippians 2:11

every tongue will confess --An allusion to Isa_45:23.

Jesus Christ is Lord -- Title in the Old Testament was **LORD for** *YHWH* , "Sovereign Ruler." This person name for God in the Old Testament in most translations today it is usually printed in all CAPS, either as GOD or LORD.

See note on Php_1:2.

"Lord" primarily in the NT denotes mastery over or ownership of people and property. When applied to Jesus, it implies His deity and authority.

glory of God the Father -- God, the Father, is glorified in our acknowledgement of Jesus Christ as Lord. The purpose of all worship.

Philippians 2:12

obeyed -- Obedience is the proper response when coming to faith in God. Paul appeals to the entire community to continue to obey, which means adopting the attitude of Christ in their relationships with one another.

my presence...absence --Though they had been obedient when he was with them, yet circumstances had occurred in his absence which made their obedience more remarkable, and more worthy of special commendation.

work out -- κατεργ ζεσθε (καταχθον ων) (2nd person, plural, present middle indicative, (deponent) tense = "continue to") = to work to full completion, used here in the sense of "to carry out to completion." Working at and finally accomplishing. . Used of working out a mine to get all the valuable ore out. Eph_6:13 (same word) "having worked out"

This important command was first addressed to Christians, but there is no reason why the same command should not be regarded as addressed to all - for it is equally applicable to all. (Act_2:40)

fear and trembling -- Fear of offending God, and out of reverence and respect for Him. Act_2:40Eph_2:8-9

Paul's imagery is derived from similar language used in the Old Testament (e.g., Exo_15:16; Psa_2:11; Psa_55:5; Isa_19:16).

Philippians 2:13

2:12-18 The Ins and Outs of Christian Living

1) There is a purpose to achieve , 2:12, 14-16
2) There is a power to receive 2:13

God -- God produces the good works and spiritual fruits.

who works in you -- (Present active masculine participle, thus continual action.) Act_2:40Eph_2:8-9

God is transforming the believers into the image of His dear Son. (Rom_8:29)

both to will and to work --
The Holy Spirit's tools: a) the Word - 1Th_2:13; b) prayer - Eph_3:20
The powerEph_3:20; Christ in our hearts by faith, Php_4:13; Php_3:17.

for *His* good pleasure -- God's pleasure is that His church lives godly lives (cf. Psa_110:3). God wants Christians to do what satisfies Him. Cf. Eph_1:5, Eph_1:9; 2Th_1:11.

(For outline, see note on Php_2:12)

÷Philippians 2:14

grumbling [murmurings; complaining] -- The word sounds in Greek like it means, the cooing of doves. Its pronunciation is much like muttering or grumbling in a low tone of voice. (NIV & NKJV = complaining; RSV = "grumbling or questioning")

questioning [disputings] -- The word for "disputing" is more intellectual and here means "questionings," or "criticisms" directed negatively toward God. Negative criticism of God, like in the Old Testament wilderness. (NIV = arguing;)

÷Philippians 2:15

blameless -- A life not criticized of sin or evil, thus "innocent".

innocent [harmless] -- "***Harmless***," which can also be translated "*innocent*," describes a life that is
pure, unmixed, and unadulterated with sin, much like high quality metal without any alloy.

without blemish -- without fault. Can also be translated "above reproach." In the Greek OT, it is used several times of the kind of sacrifice to be brought to God, i.e., spotless and without blemish (cf. Num_6:14; Num_19:2; 2Pe_3:14).

crooked and twisted [perverse] -- Paul echoes Deu_32:5 Strayed off course.

shine as lights -- -- Alludes to Dan_12:2-3, in which the wise shine like stars. By reflecting God's character through their conduct, believers stand out against the darkness of the world and reveal the transformative power of the gospel (compare Php_1:27).
In a dark culture we are to be lights. [Now in our society or culture? Today is giving us an opportunity to shine.]

÷Philippians 2:16

2:12-18 The Ins and Outs of Christian Living
1) There is a purpose to achieve , 2:12, 14-16
2) There is a power to receive 2:13
3) There is a promise to believe, 2:16-18

Holding fast -- Believers holding something out for others to take ... Eph_2:11

Rejoice -- The ***joy*** comes from submission, or the Self-emptying life.

A two-fold joy: 1) hereafter, v.16; 2) now, v.17-18
In two verses discussing sacrifice and service, Paul used the words "joy" "rejoice" twice.

In the day of Christ -- Php_1:6; Phm_1:10

Run in vain -- labored in vain -- Paul's world.

Philippians 2:17

drink offering -- A libration sacrifice (a drink offering) (pres. tense) The topping off of an animal sacrifice. Exo_29:38-41; 2Ki_16:13; Jer_7:18.
In the ancient world, a drink could be poured out as an offering to a god (e.g., Gen_35:14; Hos_9:4). In the present verse (and in 2Ti_4:6) Paul uses this imagery to describe his sufferings for the Philippians--including his present imprisonment--as an offering to God. He might be referring figuratively to the possibility of his death (compare Php_1:20-24)

sacrificial offering [service] -- "*Service*" comes from a word that refers to sacred, priestly service (cf. Rom_12:1; 1Co_9:12) and was so used in the Greek OT. Paul sees the Philippians as priests who were offering their lives sacrificially and faithfully in service to God (cf. 1Pe_2:9).

glad and rejoice -- An attitude of mutual joy ought to accompany any sacrificial Christian service (see Php_1:4, Php_1:18, Php_1:26; cf. 2Co_7:4; Col_1:24; 1Th_3:9).
These are key words for this section. (twice again in the next verse, 19 x in book, Php_4:4)

Philippians 2:18

Joy -- rejoice -- Key words (Twice also in previous verse, see the note Php_2:17, and 19 times in book, see Php_4:4)

Philippians 2:19

A Priceless Pair 2:19-30 (sermon)
Examples of Self-Emptying Lives - Timothy and Epaphroditus.

Timothy -- The Philippians had sent Epaphroditus to care for Paul during his imprisonment (v. 25). Now Paul prepares to send Timothy to care for the Philippians.

Timothy
1) He had a Servant's mind - v. 19-21
An unselfish concern for others.
We live in Php_1:21 or Php_2:21
2) He had a Servant's training - v.22
1Ti_3:6-7
His branches widened as his roots went down.
3) He had a Servant's reward - v. 23
Mat_25:21; 1Co_4:17 ff

Philippians 2:20

like him [like-minded] -- "one-souled" and often translated "kindred spirit." Paul had no other like him.

Timothy was one in thought, feeling, and spirit with Paul in love for the church. He was unique in being Paul's protege (see note on 1Co_4:17; cf. 1Ti_1:2; 2Ti_1:2). Paul had no other like Timothy because, sadly, "all" the others were devoted to their own purposes rather than Christ's. See note on 2Ti_1:15.

Philippians 2:21

They all -- All of the definite group in question.

own interests -- In contrast to these others, Timothy is presented as an example of someone who puts Christ and others ahead of himself.

Philippians 2:22

proven worth -- Timothy proved his ability and loyalty. His life was an open book.

Timothy apparently was no stranger to the Philippians. Although he does not appear in Act_16:11-40, the surrounding passages suggest that he was with Paul and Silas when they first visited Philippi (see Act_16:1-3; Act_17:14-15). Through serving the gospel with Paul, Timothy came to share Paul's concerns and values.

as a son with a father -- Better, ***as child with father***. The Greek word rendered "child" is a tender one. See above on Php_2:15. For Paul's paternal love for Timothy cp. 2Ti_1:2, and that whole Epistle.

served with me -- More precisely, ***with me*** (slightly emphatic, suggesting the speciality of his devotion in Christ to Paul) he did *bondservice*.

Philippians 2:23

see how it will go -- Paul was eventually released from prison (cf. Act_28:30), after which he may have visited the church at Philippi.

Philippians 2:24

I trust -- Paul may have been released (Act_26:32 ; Act_28:30) and visited Philippi again.

Philippians 2:25

Epaphroditus -- The Philippians had sent Epaphroditus to deliver gifts for Paul and look after him in prison. Now, due to the Philippians' alarm over news that Epaphroditus had taken ill, Paul is sending him back to Philippi (with this letter).

II. Epaphroditus Php 2:25-30

Paul a Hebrew of the Hebrews; **Timothy** a Jew and Gentile; **Epaphroditus** - all Gentile

1) He was a balanced Christian - 2.25
   "my brother" - in the fellowship of the gospel
   "my companion" - in the furtherance of the gospel
   "my fellow soldier" - in the faith of the gospel

2) He was a burdened Christian - 2:26-27, 30
   Gave himself to carry the offering from his church to Paul. They worried.

3) He was a blessed Christian - 2:28-30
   What a tragedy to be a blessing to no one.
   He was a blessing to Paul. To the church.
   No contradiction between Php 2:7 and Php 2:28.
   There should be on contradiction in us.

* He proves to us that the **joyful** life is a life of service and sacrifice.
   Christ is the *pattern*.
   Paul shows us the *power*.
   Timothy and Epaphroditus are the *proof* that the Self-Emptying life is best.

Philippians 2:26

See note on Php 2:25.

distressed -- The Greek term describes the confused, chaotic, heavy state of restlessness that results from a time of turmoil or great trauma. Epaphroditus was more concerned about the Philippians' worry for him than he was about his own difficult situation.

Philippians 2:27

See note on Php 2:25.

near to death -- Perhaps by the time he arrived in Rome, he had become seriously ill, but now was recovered enough to go back home to labor with the church, who needed him more than Paul did.

The illness was so severe that Paul regarded his recovery as an intervention of God. By healing him, God was displaying his mercy both on Epaphroditus and on Paul.

sorrow upon sorrow -- Paul already was confronting the grief of imprisonment. If Epaphroditus had died, Paul's grief would have been compounded—especially because Epaphroditus put his life on the line to care for Paul.

Philippians 2:28

less anxious -- To think of him as safely returned to Philippi would be a solace, though it would be a new separation for himself. -- Under the shadow of that last thought, perhaps, he does not say "happier" but "less sorrowful."

Paul had a great burden for all the people in the churches (cf. 2Co_11:2), and he was concerned here because the Philippians were so distressed about Epaphroditus (see note on Php_1:8).

÷Philippians 2:29

receive him (hold ... reputation] -- "in high regard" NASB. Esteem him, for men like him are worthy of honor, 1Th_5:12-13.

÷Philippians 2:30

the work of Christ -- Epaphroditus' illness was was directly due to his Christian labor on behalf of Paul.

Inasmuch as Php_4:14-18 reveals that the Philippians had done more than other churches for the apostle, the lack of service mentioned here must be the lack of their physical presence with him (cf. 1Co_16:17). This Epaphroditus had supplied by his presence and personal care.

what was lacking -- This could refer to the distance that separated the Philippians and Paul. However, Paul seems to be hinting at a gap in their support (Php_4:10).

÷Philippians 3:1

Joy-Stealers -- "*things*" (can steal our "joy" in Christ)
ch 1 *Circumstance* and
ch. 2 *People* and
ch. 3 *Things* can rob us of our joy,
ch. 4 *Worry*.

Ch. 3 The Christian Life is the **Sound** Life - (see outline in notes on Php_1:1) or The Spiritual Mind.
Worldly minded mind earthy things - Php_3:19
Spiritual minded mind heavenly things - Php_3:20.

Key Word of ch 3 is "***Count***" v. 7-8, and v.13 (two different words)

Paul's Spiritual Biography
1-11 Paul's Past
The accountant, "I count" Php_3:7-8, new values
12-16 Paul's Present
The athlete , "I press" Php_3:14, new vigor
17-21 Paul's Future
The alien, "I look" Php_3:20, new vision

Paul wants them to be ready to deal with error, v. 1-2
Philippi was a Roman colony. They understood v. 20 about "our citizenship". So mind not the things of this earth (world).

Ch. 3, "Paul's Learns How To Count"

Finally -- Paul has reached a transition point--not a conclusion, since 44 verses remain. Cf. Php_4:8.

rejoice in the Lord -- Cf. Php_4:1. Paul's familiar theme throughout the epistle (see Introduction), which has already been heard in chaps. 1, 2.

This, however, is the first time he adds "*in the Lord,*" which signifies the sphere in which the believers' joy should exist--a sphere unrelated to the circumstances of life, but related to a one's relationship to the Lord.

to write the same things -- Paul probably is referring to the warning and teaching that follows, which he might have delivered to the Philippians in person or in an earlier letter. Repeating this teaching is for their own good.

is safe -- Paul says it is "no trouble" for him to repeat some of his former instructions, for he has in view the worthy goal of safeguarding them from entrapment in false doctrine.

(The Greek words form an Iambic trimeter in Greek drama. James in Jas_1:17 appears to adopt a similar meter in Greek drama.)

Philippians 3:2

v.2 The False; v.3 The True
Note the tripple warning.

Look out [beware] -- All three warnings in this verse point to one group--most likely to people who taught that all Christians had to follow the Jewish law.

Dogs -- The false teachers were following and barking at Paul's heels. This Greek word is commonly used in a derogatory manner (Job_30:1). "Dogs" denotes the wild, vicious, homeless animals that roamed the streets and attacked passersby. Used figuratively, it was always a term of reproach (cf. Deu_23:18; 1Sa_17:43; 1Sa_24:14;Pro_26:11; Isa_56:10-11; Mat_7:6).

evildoers [evil workers] -- These to whom Paul is referring were teaching "circumcision" as a "work" of righteousness.

mutilate the flesh [concision] -- Paul uses a pun, or verbal play (a frequent method of his) on the word "circumcision". In contrast to the Greek word for "circumcision," which means "to cut around," Paul uses this term which means "to cut down (off)."

Like the prophets of Baal (1Ki_18:28) and pagans who mutilated their bodies in their frenzied rituals, which were forbidden in the Old Testament (Lev_19:28; Lev_21:5; Deu_14:1; Hos_7:14),

There was the problem of Judaizers who was teaching that it was necessary for Christians to also keep parts of the Law of Moses. Act_15:1. Col_2:11, Col_2:12-28;

Philippians 3:3

Here Paul describes true circumcision.

1) Worship God is spirit
2) Rejoices (boasts) in Christ
3) No confidence in the flesh (in being "Jews")

See note on **Joh_16:7** for a note of the *"Work of the Trinity" from the ESV Study Bible.*

real circumcision -- In Jewish tradition, circumcision was the sign of being in covenant with God (see Rom_2:25). Paul asserts that the sign of being God's people--the true circumcision--is worshiping by the Spirit and glorying in the work of Christ.

glory in Christ Jesus -- Christians trust in the redemption that Christ achieve at the cross.

no confidence in the flesh -- Christians have no confidence in the Mosaical Law regarding circumcision. It also might point to the Jewish religious practices in general.

Philippians 3:4

Paul's Example of A True Jew
1) His Relationship to Nations - v.5
2) Paul's Relationship to the Law - v.5b
3) Paul's Relationship to Israel's Enemies - v.6

3:4–21 To demonstrate the emptiness of the false teachers' message, Paul presents himself as an example for the believers to follow--much like he portrayed Christ, Timothy, and Epaphroditus as models in ch. 2.

I myself have reason -- For the sake of argument Paul temporarily adopts one of their attitudes ("confidence in the flesh") and shows that his rejection of certain Jewish "advantages" was not because he was jealous that he did not possess them. If any one of these opponents should claim an advantage because of his Jewish heritage and practices, Paul wanted it known that in such matters he could stand on equal footing with any Judaizer.

He personally disavowed such as reasons for confidence before God because he had found them inadequate to provide the righteousness God requires (cf. vv.7–9).

I have more -- If anyone has impeccable credentials under the Jewish law, it's Paul.

Philippians 3:5

on the eighth day -- According to the law, male children had to be circumcised eight days after birth (Lev_12:3). This practice traces back to God's covenant with Abraham (Gen_17:9-14).

people of Israel -- Although Paul was born outside the land of Israel (Act_22:3), his parents were Jewish--making him ethnically a member of Israel, God's chosen people.

tribe of Benjamin -- The only tribe that aligned with Judah and remained faithful to the dynasty of King David (2Ch_11:1). Saul, Israel's first king, was from the tribe of Benjamin (1Sa_9:21).

a Hebrew of Hebrews -- This could refer to Paul's pure bloodline (fully Jewish, not mixed) or to his family's loyalty to ancestral traditions.

Paul was born to Hebrew parents and maintained the Hebrew tradition and language, even while living in a pagan city (cf. Act_21:40;Act_26:4-5).

a Pharisee -- The Pharisees had a reputation for interpreting and practicing the Jewish law with great care.

Paul may have come from a line of Pharisees (cf. Act_22:3; Act_23:6; Act_26:5).

Philippians 3:6

zeal -- Jews considered passionate devotion to God to be a virtue (e.g., Num_25:10-13; Gal_1:14). Before Paul followed Christ, he expressed his zeal for God by persecuting Christians (Act_8:1), who were considered blasphemers for proclaiming Jesus as the Messiah.

righteousness -- Regarding righteousness of the law, and liberty from it: Gal_5:1-6; Rom_2:25-29

under the law blameless -- There was no fault to be found in Paul for an failure in keeping the Law from the point of view of the Pharisaic legalist. The most rigid inquisitor in this direction could not have found fault with Paul.

Philippians 3:7

Key Word of ch 3 is "Count" v. 7-8, and v.13 (two different words)

whatever gain -- Paul proceeds like a busnessman looking at the balance sheet of gains and losses, using Greek accounting terms.

counted -- Paul, like an "accountant" measured the treasures of his old way against what Christ had to offer.

Paul's Loses - v.7 the Accountant

1) Trust in his heritage (flesh)
2) His religious achievements (circumcision)
3) His prestige as a religious leader
4) Attempts at righteousness by the Law

Paul's Gains

1) He won Christ - v. 8b
   A new relationship was included
2) Knowledge of Christ - v.8
3) Found in Him - v.9
   (How in Him? Gal_3:26-27; Rom_6:3-4)
4) Righteousness of Christ - v. 6 and v. 9
5) Fellowship of Christ - v.10

Philippians 3:8

(see note on Php_3:7)

everything as loss -- All his Jewish religious credentials that he thought were in his profit column, were actually worthless and damning (cf. Luk_18:9-14). Thus, he put them in his loss column when he saw the glories of Christ (cf. Mat_13:44-45; Mat_16:25-26).

surpassing worth -- For Paul's love of superlative words see Php_2:9 above. The "surpassing worth" can be understood of Christ in an absolute sense, though it likely includes at least a sidelong glance at the list of supposed advantages he had once trusted in. Christ is far superior to them in every respect--so much so that Paul had cast them away as nothing but "rubbish."

knowing Christ -- To "know" Christ is not simply to have intellectual knowledge about Him; Paul used the Greek verb that means to know "personally" (cf. Joh_10:27; Joh_17:3; 2Co_4:6). It is equivalent to shared life with Christ (see note on Gal_2:20). It also corresponds to a Hebrew word used of God's knowledge of His people (Amo_3:2) and their knowledge of Him in love and obedience (Jer_31:34; Hos_6:3; Hos_8:2).

rubbish [dung] -- "refuse" "rubbish" or garbage fed to dogs, (a possible play on his word used in Php_3:2) scrapes from the table to be thrown away.

Philippians 3:9

(see note on Php_3:7)

be found in him -- Paul was "in Christ," enjoying a relationship with Him.

righteousness of my own ... law -- Those who put confidence in the flesh rely on the law for being counted righteousness (due to one's own doings and merits); in contrast, Paul has come to rely on Christ (compare Php_3:3 and see below; Rom_10:2-4; Gal_3:21-22).

faith in Christ -- The Greek phrase here has only two words -*pisteos christou* -- leaving it to the reader to supply the connection between "faith/faithfulness" and "Christ." The traditional reading is "faith in Christ"; another option is "faithfulness of Christ," referring to His obedient death on the cross (Php_2:8). Compare Rom_3:22; Gal_2:16.

The righteousness from God -- The Greek word used here, *dikaiosyne*, can be associated with a range of meanings, including ethical uprightness, right legal standing before God, right relationship with God, covenant faithfulness, vindication, and deliverance.

Regardless of how the term is understood, Paul's usage here concerns the function of *dikaiosyne* to designate God's people as being righteous.

from God -- This righteousness is received by "through faith" and one acquires it "by faith" or "on the basis of faith." It is God's provision freely offered to us in Christ (Rom_3:20-22). "Faith" is the opposite of human works; it is the reception of God's work by those who admit the futility of their own efforts to attain righteousness.

Being counted righteous by God comes from what Christ has done, and depends on one's faith (obedient, trusting relationship) in Christ.

Paul understood thatGod imputed Christ's righteousness to him so that it was reckoned by God as his own (see notes on Rom_1:17; Rom_3:24). (MSB)

÷Philippians 3:10

(see note on Php_3:7)

Fellowship of Christ
Personal experience, "That I may know *him*" (note the "*me*", Joh_20:29; Joh_17:20.)
Powerful experience, Resurrected by the H.S., power, Act_4:33
Painful experience, Privilege to suffer, Act_5:41
Practical experience, by baptism into the likeness of His death - Rom_6:2-5.

I may know Him -- See note on Php_3:8. Paul's emphasis here is on gaining a deeper knowledge and intimacy with Christ, fully acquainted with his nature, his character, his work, and with the salvation which he has worked out.

the power of his resurrection -- Christ's resurrection most graphically demonstrated the extent of His power. By raising Himself from the dead, Christ displayed His power over both the physical and spiritual worlds.
The power that raised Christ is that same power that will raise the saints up at the last day.

may share his sufferings -- Paul seems to recognize that suffering - especially for the gospel - brings deeper fellowship with Christ.

becoming like him in his death -- Some commentators think that Paul means to say that he esteemed it so desirable to be just like Christ, that he would regard it as an honor to die in the same manner. Others that he's speaking of dying to self and the world (Gal_2:20).

1) Paul may be indicating that as Christ died to save sinners, he wants to spend his life reaching out so sinners can be saved by the gospel he preaches. **2)** Knowing Christ and becoming like him brings the believer to die to sin and self and alive to God. (cf. Mat_16:24-26; Rom_6:1-11; Gal_2:20; Col_3:3). **3)** This seems also a clear reference to baptism, Rom_6:3-5.

÷Philippians 3:11

resurrection from the dead -- Drawing from the statement in the previous verse "*the power of his resurrection*" (See Rom_1:4), ensures the believer's attainment of the "resurrection from the dead" (compare Phi_3:20-21). Paul believed that all the dead would be raised Act_24:15; Act_26:6-8; and in this respect he would certainly attain to the resurrection of the dead, in common with all mankind.
Compare "accounted worthy to obtain the resurrection from the dead" (Luk_20:35). "The resurrection of the just" (Luk_14:14).If "raised" with Christ in baptism, we have a picture of also being "raised" at the resurrection.

÷Philippians 3:12

Section 12-16

Not ... already obtained [attained; received] -- The race toward Christlikeness begins with a sense of honesty and dissatisfaction.
The thought of "the crown" is probably to be supplied. See below, and also verse Php_3:14..

already perfect -- Paul has not yet arrived at his goal. The Greek verb used here, *teleioo*, can refer to *being perfected, being completed,* or *reaching a goa*l.

The process to develop his life for the life of glory was incomplete, the aim is "we shall be like Him" (1Jn_3:2; cp. Rom_8:29); an aim, but implying that we can never completely be so here in this life.

I press on -- The Greek word was used of a sprinter, and refers to aggressive, energetic action. The thought of the race, with its goal and crown, is before him. Cp. 1Co_9:24-27; Gal_2:2, Gal_5:7; 2Ti_2:5, 2Ti_4:7; Heb_12:1.

Paul pursued sanctification with all his might, straining every spiritual muscle to win the prize (1Co_9:24-27; 1Ti_6:12; Heb_12:1).

make it my own [apprehend; grasp] -- The Greek verb is that rendered "receive," or "obtain," like that used above, only in a stronger (compound) form. He thinks of the promised crown, as thought he not merely "receives" but "grasps" at it, with astonished joy.

Christ Jesus has made me [laid hold] -- "Lay hold" means "to make one's own possession." God chose for his saints to conform to the glorious image of His Son (Rom_8:29), and that is the very goal Paul pursued to attain.

Philippians 3:13

Brothers [Brethren] -- A direct loving appeal, to enforce what he is saying.

I do not consider [I count not myself] -- "I" and "myself" are both emphatic in the Greek. Whatever others may think of themselves, this is his deliberate estimate of himself.

But one thing I do -- "One thing" is perhaps in antithesis to the implied opposite idea of the "many things," of which Paul had experienced or accomplished.

forgetting what lies behind -- The believer must refuse to rely on past virtuous deeds and achievements in ministry or to dwell on sins and failures.

Paul could not rely on the accomplishments he had achieved while living under the Law (Act_8:1-2).

Neither could he live with the regrets over his past mistakes in life, Act_7:58-59.

straining forward [reaching forth] -- "Straining toward" is the extra push or kick at the end of a race.

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a New Year's sermon

FORGET

1) We need to forget our Failures (David, Peter, etc)
2) We need to forget our Hurts - Eph. 4:26
3) We need to forget past success -

REMEMBER

Precious memories
2Pe_1:9 We have been purged from our old sins
The purpose of the Genesis rainbow
How good God has been (is being) to us

RESOLVE

Resolutions for the New Year
1) Read, study, meditate upon God's Word (have a reading plan)
2) Be more supportive of the Lord's work
3) Be faithful in attendance at assemblies of the church
4) Preaching the Word
5) Bible teachers to teach better lessons, true and practical
6) Pray for shepherds, servants, missions and missionaries

- - - - - -

1) Dissatisfaction -
Most Christians are satisfied because they compare self with other Christians who are not making much progress.
2) Devotion
"One thing I do"
3) Direction -
4) Determination - v.14
5) Discipline - .15-16

÷Philippians 3:14

I press on -- Give it the best, the "kick", he surge just before the finish line, using all the reserve. (cf. Php_3:13 note on "straining".)

the goal [the mark] -- Paul's athletic imagery in these verses likely captured the attention of the Philippians, whose proximity to Greece exposed them to the Greek athletic games. Paul says, I run with a definite aim, and that aim is to win the prize. Cp. 1Co_9:26.

For Paul, the ultimate goal is knowing Christ's resurrection power and dwelling with Him in the age to come

prize -- The Greek word occurs only here and in 1Co_9:24. The "prize" is "the crown," glory everlasting as the blessed result of grace, of the life of faith. Cp. Rev_2:10; and esp. 2Ti_4:7-8.

For us, it is heaven and eternal life with God.

the upward call [high calling] -- The time when God calls each believer up to heaven and into His presence, and the moment of receiving the prize which of which Paul speaks, 1Th_4:16-17.

("Upward" or "upper calling" is the same word as "above" in Joh_8:23, and Gal_4:26.)

Philippians 3:15

mature [perfect] -- mature, full grown.

think this way -- Adopt Paul's goal as their own, and set their aim on the prize of eternal life.

think otherwise -- Those who continue to dwell on the past and make no progress toward the goal.

God will reveal -- God's word reveals the futility of the "things" of this world. What treasures can we send on to heaven? Not things, but souls! Our family, friends, etc.

Philippians 3:16

Only [Nevertheless] -- Similar to the "one thing I do" in Php_3:13. Paul says to the Philippians, you make it the "one thing you do."

let us hold true -- In a race one must not wander off the course.

what we have attained [walk] -- The Greek word for "walk" refers to walking in line. Paul's directive for the Philippian believers was to stay in line spiritually and keep growing spiritually by the same principles that had brought them to this point. (cf. 1Th_3:10; 1Pe_2:2).

Philippians 3:17

Section: 17-21 ***Living in the Present Tense***

Brothers -- A direct loving appeal, to enforce what he is saying.
cf. Php_3:13.

imitating me -- Paul regularly presents himself as a model for believers to follow (compare 1Co_4:16; 1Co_11:1; Gal_4:12). In Philippians, he also praises others who are worthy of imitation - Christ, Timothy, and Epaphroditus (Php_2:5; Php_2:22; Php_2:25, Php_2:29).

example [mark them] -- What kind of people are to be marked? Here it is the "good" examples. Some are to be marked and follow 1Pe_5:3, others are to be marked and avoided, Rom_16:17.

Philippians 3:18

I have often told you -- Apparently Paul had warned the Philippians on numerous occasions about the dangers of false teachers, just as he did the Ephesians (Act_20:28-30).

tell you ... with tears [weeping] -- Paul was often very upset over the dangers posed by men who would lead the disciples astray. Paul had a similar emotion as he warned the Ephesian elders about the dangers of false teachers (Act_20:31).

walk -- A metaphor for the way one lives.

enemies of the cross -- Paul associates them with sensual pleasures and shameful behavior (Php_3:19), suggesting they are libertines rather than keepers of the law.

It seems implied that these were posing as friends to the believers, and probably even posed as believers themselves, but their life-style was not to be imitated.

[See sermon on this verse. WG]

Philippians 3:19

Their end is destruction -- The Greek word for "end" refers to one's ultimate destiny. Paul assures the Philippians that such people will face divine judgment.

their god is their belly -- The libertines lived to satisfy all the carnal desires and fleshly appetites.

It could also refer to the observance of the dietary laws by the Judaizers which they believed were necessary for salvation.

they glory in their shame -- The Gentile libertines boasted about their sin and abused Christian liberty to defend their behavior (1Co_6:12).

minds set on earthly things -- While the Judaizers were preoccupied with ceremonies, feasts, sacrifices, and other kinds of physical observances, the Gentile libertines simply loved the world itself and all the things in it (cf. Jas_4:4;1Jn_2:15).

Philippians 3:20

our -- The pronoun is emphatic. Paul using the citizens of Philippi as an example, while they lived in Macedonia, their citizenship (politics) was Roman, and he uses their colonial status as an illustration.

our citizenship -- The Philippian believers understood the important of "our citizenship". In one secular source, the word was used to describe a capital city that kept the names of its citizens on a register.

Since ***heaven*** is our home, Paul says, don't mind the things of this earth (world). The **aliens** on this planet are Christians. So don't get all tied up in earthly things.

citizenship [conversation] -- RSV = "commonwealth", NCV "homeland", * ('conversation', or 'commonwealth-citizenship' -- The Greek word is "*politeuma*," from which we have our English "politics." Hence one might say "Our politics are in heaven.")

in heaven -- (plural) 2Co_12:2;Eph_4:10;Heb_4:14;Heb_7:26;

0) We are looking for heaven's Lord, Php_3:20-21.
1) The place where God dwells and
2) where Christ is present.
3) It is the believers' home (Joh_14:2-3),
4) where their names are registered (Luk_10:20)
5) and their inheritance awaits (1Pe_1:4).
6) Other believers are there (Heb_12:23).
7) We belong to the kingdom under the rule of our heavenly King,
8) and obey heaven's laws. Cf. 1Pe_2:11.

from it we await [eagerly wait] -- The Greek verb is found in most passages dealing with the second coming and expresses the idea of waiting patiently, but with great expectation (Rom_8:23; 2Pe_3:11-12).

Philippians 3:21

transform [change] -- We will be translated (transported, using Star Trek term). The spirits of those who have died will return with Christ, and their bodies will be resurrected in a new form (see1Co_15:42-44). The bodies of the saints still alive when Christ come will undergo this transformation in *"the twinkling of an eye."* (1Co_15:51-52; 1Th_4:13-17).

Change -- Striped of it weakness, mortality, and death. (Of its vileness, baseness, and meanness,Gill.) 1Co_15:43. Psa_103:14 ; 1Th_4:13-18 ; 1Jn_3:2 .

lowly [vile] body -- "Lowly" (*tapeinwvsi*" [*tapeinōsis*]; some translations have "vile") was not meant to derogate the body, but to indicate its weakness or frailty." the body of humiliation" that which is subject to infirmities, disease, and death.

His glorious body -- [Any vision or concept we may have of that glorious, heavenly body like Christ, must come up woefully short and inadequate. wg] 1Jn_3:2.
"*Like his glorious body,*" though an expression incapable of exact definition, sets the mind stretching to exalted heights, and raises hope to the boiling point." College Press.

by the power [according to the working] -- "by the power which enables him.." RSV; "by means of that power by which he is able to subject" NET;

> **3:21 who, by the power that enables him to bring everything under his control,**
>
> The certainty of that which Paul anticipated is underscored by the reference to ***power***. Though "***power***" (*energeia*) could be described with several illustrations, this is the ultimate one, comprehending all others. The word "***power***" comes from a Greek root which stands behind the English "energy." College Press.

Philippians 4:1

Ch. 4 The Christian Life is the Serene Life
The Secure Mind

Ch. 4 Paul had good excuse to ***worry***, but did not. Php_4:7-8

whom I love and long for -- Paul reveals his deep affection for the Philippian believers. The Greek term for *"longed-for"* refers to the deep pain of separation from loved ones.

my joy -- Paul did not derive his joy from circumstances, but from his fellow believers in Philippi (cf. 1Th_2:19-20; 1Th_3:9).

and crown -- The Greek term for "***crown***" refers to the laurel wreath received by an athlete for winning a contest (1Co_9:25) or by a person honored by his peers at a banquet as a symbol of success or a fruitful life. The Philippian believers were proof that Paul's efforts were successful (cf. 1Co_9:2). See also 1Th_2:19; 2Co_1:14; Rev_2:10.

[An old song spoke "Will there be any stars in my crown?"]

stand firm -- This Greek word was often used to describe a soldier standing at his post; here it is a military command which is the dominant expression of vv. 1–9. (See notes on Php_1:27.)

÷Philippians 4:2

I entreat [beseech; implore] Euodias, and beseech Syntyche -- These are doubtless the names of females. The name Syntyche is sometimes the name of a man; but, if these persons are referred to in Phi_4:3, there can be no doubt that they were females. Nothing more is known of them than is here mentioned.

It has been commonly supposed that they were deaconesses, who preached the gospel to those of their own sex; but there is no certain evidence of this. All that is known is, that there was some disagreement between them, and the apostle entreats them to be reconciled to each other.

Notice that he "entreats" each of them individually.

to agree in the Lord -- They must lay aside any offense, irritation, displeasure and prejudice, and be at peace becasue of their common union with Christ.

be of the same mind -- Another possible translation is “harmony” (see note on Php_2:2). Spiritual stability depends on the mutual love, harmony, and peace between believers. Apparently

that they be of the same mind - That they be united, or reconciled. Whether the difference related to doctrine, or to something else, we cannot determine from this phrase. The language is such as would properly relate to any difference.

÷Philippians 4:3

Yes, I ask you also -- Better, **Yes, I request**, or **beg** (as in our polite use of that word).

also-- Paul was doing what he could to “help” these two converts; his friend at Philippi must “help” too.

true companion [yoke-fellow] -- It is not known to whom the apostle refers here. No name is mentioned, and conjecture is useless. The Greek word pictures two oxen in a yoke, pulling the same load. A companion is a partner or an equal in a specific endeavor - in this case a spiritual one.

Some have considered the Greek word translated “companion” as a proper name (“Syzygos”).

All that is known is, that it was someone whom Paul regarded as associated with himself in labor, and one who was so prominent at Philippi that it would be understood who was referred to, without more particularly mentioning him.

The presumption, therefore. is, that it was one of the ministers, or “bishops” (see the notes at Phi_1:1) of Philippi, who had been particularly associated with Paul when he was there. The Epistle was addressed to the “church with the bishops and deacons” Phi_1:1; and the fact that this one had

been particularly associated with Paul, would serve to designate him with sufficient particularity. Whether he was related to the women referred to, is wholly unknown.

these women, who have labored side by side -- Literally, *"strove along with me."* The verb is the same as that Php_1:27, (see note). Euodia and Syntyche had aided devotedly in the missionary work in their town, or simply as exhorters and instructors of their female neighbors, probably also in loving labours of mercy for the temporal needs of poor converts. (Act_21:9)

together with Clement -- Nothing is known of him. It is not clear if the Greek is saying: **1)** along with "true companion" let Clement also to help these women, or **2)** along with these two women, Clement and others also labored with me in the gospel.

book of life -- The record of those who will inherit eternal life (Rev_20:12; Exo_32:32-34; Dan_12:1). See also Dan_7:12; Rev_17:8; Php_4:3; Luk_10:20.
Believers in Jesus will have eternal (Joh_3:16-17).
For God to erase a name implies condemnation and eternal death (see Exo_32:32-33; Psa_69:28).
(Rev_3:5; cf. Dan_12:1; Mal_3:16-17; Luk_10:20; Rev_17:8; Rev_20:12).

Philippians 4:4

Rejoice -- Key Verse and Key Word for the entire book.
Paul especially speaks of maintaining joy in the midst of suffering, Col_1:24; Col_2:5; 1Th_1:6; 2Co_8:2.

Rejoice in the Lord -- This is Paul's familiar theme throughout the epistle. However, this is the second time he adds "*in the Lord*," which signifies the sphere in which the believers' joy should exist, (see Php_3:1).

always -- Cf. 1Th_5:16. Because true joy does not depend on circumstances but on the presence of the Lord with us, we can have permanent joy. This joy is not a continuous smile but a satisfaction in what the Lord has done and in his presence with us.

Philippians 4:5

reasonableness [*moderation*; R.V., "*forbearance*"; margin, "*gentleness*"; Wyclif, "*patience*"] -- The word is full of interest and significance, and is very difficult of translation. Perhaps **forbearance**, though inadequate, is a fair rendering.

The Lord is at hand -- Paul may be grabbing this phrase from the Greek OT. In the Old Testament the LXX uses ἐγγ ς ("near") in the sense of *presence*, not of *coming*. Cf. Psa_119:151 (LXX. Psa 118:151, for in the LXX the chapters are numbered differently), "*Thou art near, O Lord*"; where the Greek is the same as here. And for the principle that the Lord is spiritually near his people, see Psa_31:19-20; Psa_121:5. [This view is presented by CBSC, Zerr, Bruce, and others and I think it is a reasonable understanding in this context. - WG]

> The Lord is at hand means that He is always near, beholding all that is done by His disciples. (Zerr)

The Lord is at hand [near] -- The word ἐγγ ς, G1451; The word "near" is used in two senses in the NT; **1)** near in the sense of time, at hand, Joh_2:13 ; and **2)** near in the sense of location, near by, Luk_19:11; Joh_9:40.

However, for the particular phrase, ὁ γὰρ καιρὸς ἐγγ ς, the "nearness" in time is emphasized. There can be no reason to assign any other meaning to this phrase ***at hand*** than that which it had in the announcement of John the Baptist that the kingdom of heaven was at hand (**Mat_3:2**), or of Jesus that the kingdom of God was at hand (**Mar_1:14-15**), or as used by Jesus when at the passover week in announcing the nearness of his death he said his time was near ("at hand") Mat_26:18; (see Mat_26:46 etc). [It was similar to Jesus' expression "the hour has come" etc.] The language and the context of it can mean only one thing--that the time of the event referred to by Paul was close. (Wallace)

In the context of Php_4:5 some consider which was near was the same as that which was "at hand" in Rev_1:3 (please see the extensive note there) and that of which Peter speaks of in 1Pe_4:7. For other views see below.

Utley and others would say of this: "The Second Coming is a recurrent theme in Philippians. This has a very similar meaning to the Aramaic word *maranatha* (cf. 1Co_16:22; Rev_22:10). The any-moment expectation of the Second Coming was and is an encouragement to Christian living (cf. Rom_13:12; Jas_5:8-9)"

Others, like F.F. Bruce say "It is also possible that this could have referred to the Lord's moment-by-moment presence with believers (cf. Mat_28:20; Rom_10:8." F. F. Bruce's *Answers to Questions*, p. 201).

:Philippians 4:6

do not be anxious [careful for nothing] -- *anxious* = to be pulled in many directions. "anxious" (G3309), This verb can mean "to be concerned about" in a proper Christian sense (cf. Php_2:20), but here the meaning is clearly that of anxiety, fretfulness, or undue concern (cf. Mat_6:25-34).

prayer -- . Prayer is the antidote to worry and helps one to realize the nearness of the Lord. Because the Lord is close to us, we do not need to be anxious, and we can also pray because he is close to us (Psa_34:15).

supplication -- "Prayer" is the larger word, often including all kinds of prayer, private and in worship. *Supplication* is the more definite. See Eph_6:18. Prayer in the form of ***supplication*** is for ourselves, and in the form of intercession it is for others.

When these two words are linked together there seems to be little difference between the two and serve to encourage to the fullest, "speaking to the Lord."

with thanksgiving -- Gratitude to God accompanies all true prayer.

your requests be make known -- God know what we need even before we ask, but He still wants us to ask, Mat_6:8; Mat_6:32; Luk_12:30; and Mat_7:7. 1Jn_5:15; 1Jn_3:22.

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Worry is: 1) wrong thinking (the mind)
2) wrong feeling (the heart)
It involves the whole inner man.

Worry - the greatest thief of JOY.

Philippians 4:7

peace of God -- The Greek word used here, *eirene*, conveys a range of meanings, including well-being, prosperity, freedom from anxiety, safety from harm, and deliverance from enemies.

See Sermon: "The Warrior Peace"
The patron goddess Athena, the goddess of wisdom. A virgin in one hand holding an olive branch of peace; on her head a Greek warrior's helmet, and in her other hand a spear to protect the peace she brought to earth. Her image was in the Pantheon.

surpasses all understanding -- A peace that transcends human intellect, analysis, and insight (Isa 26:3; Joh 16:33).

guard [keep] -- guard = garrison, guard like a soldier. Paul envisions God's peace as a soldier who protects the hearts and minds of believers from anxiety, fear, and doubt.

v. 7 - With the ***peace of God*** guarding you Php 4:7
v. 9 - And the ***God of peace*** guiding you, Php 4:9 ... so why worry!

hearts and minds -- Paul was not making a distinction between the two - he was giving a comprehensive statement referring to the whole inner person. Because of the believer's relationship with Christ, his inner being is at peace.

in Christ Jesus [through] -- "in" describes condition under which such a peace will keep is, "in Christ."

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1) Right Praying - v.6-7
Prayer - (adoration)
Supplication -
Thanksgiving - (appreciation)

2) Right Thinking - v. 8
Involves heart and mind

3) Right Living - Php 4:9
"do" to have God's peace.

Philippians 4:8

Finally -- A phrase introducing a summary of what has gone before.
Suddenly Paul changes the sentence structure to conditional clauses, a rhetorical device that forces each reader to exercise his or her own discernment and choose what is "***excellent***" (G703) and "***praiseworthy***" (G1868). Paul knows that when we continually center our minds on such thoughts as these, we shall live like Christians.

true -- What is true is found in God (2Ti_2:25), in Christ (Eph_4:20-21), in the Holy Spirit (Joh_16:13), and in God's Word (Joh_17:17).

honorable [noble] -- The Greek term means "worthy of respect." Believers are to meditate on whatever is worthy of awe and adoration, i.e., the sacred as opposed to the profane.

just -- This refers to what is right. The believer is to think in harmony with God's divine standard of holiness.

pure -- That which is morally clean and undefiled.

lovely -- The Greek term means "pleasing" or "amiable." By implication, believers are to focus on whatever is kind or gracious.

commendable [of good report] -- That which is highly regarded or thought well of. It refers to what is generally considered reputable in the world, such as kindness, courtesy, and respect for others.

excellence [virtue] -- αρετη, G703, purity, moral excellence.

worthy of praise -- προσφιλη, G1868, commendation, praise.

think on these things [consider] -- G3049, Paul knows that when we continually center our minds on such thoughts as these, we shall live like Christians.

Throughout this list he borrows the language of Greek ethics, although nothing he says would have been objectionable to Jewish or Christian readers. (He omits some traditional Greek virtues, like "beauty" and "goodness" per se, but the last omission need not be viewed as significant, because such lists were never intended to be complete.)

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1) Right Praying - Php_4:6-7
   Prayer - (adoration)
   Supplication -
   Thanksgiving - (appreciation)

2) Right Thinking - Php_4:8
   Involves heart and mind

3) Right Living - Php_4:9
   "do" to have God's peace.

Philippians 4:9

learned and received and heard -- The Philippians were to follow the truth of God they had heard proclaimed, along with the example of that truth lived by Paul before them.

Faithful leaders within the church are to: 1) lead; 2) speak the Word of God; and 3) establish the pattern of faith for the people to follow. Cf. Act_20:28; 1Ti_3:1-7; Tit_1:5-9.

seen in me -- Paul's life offered an example of putting his instruction (Php_4:8) into practice.

practice these things [do] -- Some things to "do" as a habit to have God's peace.

See notes on verses 7 and 8.

God of peace be with you -- God is peace (Rom_16:20; Eph_2:14), makes peace with sinners through Christ (2Co_5:18-20), and gives perfect peace in trouble (Php_4:7). See note on Rom_15:33; cf. 1Co_14:33.

Philippians 4:10

I rejoiced in the Lord -- Paul expressed his gratitude to the Philippians for their kind expressions of love and the generous gift they sent him and thus provides a powerful example of how a Christian can be content regardless of his circumstances.

now at length -- A phrase of mild emphasis. - "At the last" (cp. Gen_49:19, KJV) is "at last" in an older form. The Philippians had sent St Paul a subsidy, or subsidies, before; but for reasons beyond their control there had been a rather long interval before this last.

your concern [your care of me] -- God provided the right time for them to supply Paul's need, Php_4:14.

flourished again --ανεθαλετε, G330; Their concerned had blossomed, sprouted, or budded (as a branch or bud) again for Paul.

How to be Content:
The Secret of Contentment - v 10-23
1) The Overruling *Providence* of God - v.10
2) The Unfailing *Power* of God - v.11-13
3) The Unchanging *Promise* of God - v.14-20
4) Fellowship with the *People* of God - v.21-23

Philippians 4:11

See Php_4:10 for the Secret of Contentment.

Philippians 4:12

brought low [abased] -- to have little, in the way of resources and comforts. The word is used in classical Greek of a river running low.

abound -- to have much, "to overflow". Paul knew how to get along with humble means (food, clothing, daily necessities) and how to live in prosperity.

I have learned the secret [instructed] -- Instructed by whom? By observing the example of the Lord Jesus Christ. The way of life was an "open secret" ("mystery") taught and demonstrated in the life of Jesus.
Mat_13:11; Mar_4:11; Luk_8:10;

facing plenty and hunger -- The Greek word translated "to be full" was used of feeding and fattening animals. Paul knew how to be content when he had plenty to eat and when he was deprived of enough to eat.

See Php_4:10 for the Secret of Contentment.

Philippians 4:13

2) The Unfailing *Power* of God - v.11-13

do all things -- Paul testifies to the sufficiency of the strength that is his from Christ, by being "in Christ" (Php_4:7, etc.). He is prepared to endure any circumstance in life because Christ empowers him to do so.

Paul is probably speaking specifically of the things just mentioned in the previous verse, Php_4:12. (Is this this verse sometimes taken out of context and stretched beyond what Paul was meaning?)

through him who strengthens [enables] me -- The Greek word for strengthen means "to put power in." Because believers are in Christ (Gal_2:20), he furnished them with strength to sustain them in the trying times of life (Eph_3:16-20; 2Co_12:10).

Philippians 4:14

See v. 10 for the Secret of Contentment. Php_4:10

3) The Unchanging *Promise* of God - v.14-20
a) Budding tree - v.10 "flourish"
b) An investment -v.14-17
c) A sacrifice - v.18

kind of you -- "Kindness" is at the heart of being a Christian. The had express such to Paul in helping him.

share my trouble -- In showing their concern for Paul they shared his troubles by sending Epaphroditus to care for him while he was in prison and providing provisions.

Philippians 4:15

in the beginning -- Paul is referring to the time he first preached the gospel in Philippi, Act_16:13 ff.

when I left Macedonia -- When Paul left the Roman province where Philippi was located, the Philippian church shared with Paul to supply his needs.

partnership...giving...receiving -- Paul uses three business terms. It was as though they had an "account" with him and corresponded regarding "expenditures" and "receipts." Paul was a faithful steward of God's resources and must have kept careful records of what he received and spend.

Philippians 4:16

Thessalonica -- In addition to Philippi, Paul also ministered in "Thessalonica and Berea (Act_17:1-14). He preached a few months there on his second missionary journey.

help for my needs -- Soon after leaving Philippi while Paul was at Thessalonica the Philippian church send help for his needs.

In Acts 17 only "three sabbaths" are mentioned; but the Epistles to Thessalonica seem to imply that he stayed somewhat longer, by their allusions to the impression made at Thessalonica by his and his companions' life and example. See 1Th_2:1-12; 2Th_3:7-8.

once and gain -- They sent help more than just one time while he was at Thessalonica.

Philippians 4:17

Not that I seek the gift, -- Paul is not subtlety asking for another gift! But he is saying that giving is good for the giver!

but I -- Paul clarifies his previous comments (Php_4:10-16).

the fruit that increases to your credit [your account] -- By commending the Philippians' gift, he is not indirectly seeking another. Rather, he is celebrating their generosity as a sign of their growing faith.

the fruit -- The Greek word can be translated "profit."

increases to your credit [abounds to your account] -- The Philippians were in effect storing up for themselves treasure in heaven (Mat_6:20).

Philippians 4:18

Epaphroditus -- He was the Philippian church's representative sent to deliver the monetary gift and stay on to help Paul (cf. Php_2:25-30). His visit was a tangible expression of the Philippians' concern for Paul and his needs.

a fragrant [an odor] -- Our giving, an offering, is pictured as a kind of ***sacrifice***. Rom_12:1 ; Heb_13:15.

a fragrant offering [aroma] , a sacrifice acceptable and pleasing to God -- This came from an Old Testament metaphor of an accepted sacrifice on the altar of burnt offerings. Every sacrifice was to provide a fragrant aroma to be acceptable to God. (cf. Gen_8:21; Exo_29:18; Exo_29:25; Exo_29:41; Lev_1:9; Lev_1:13; Eze_20:41).

Only if it was offered with the correct attitude would it be pleasing to Him (Gen_8:20-21; Exo_29:18; Lev_1:9, Lev_1:13, Lev_1:17). The Philippians' gift was a spiritual sacrifice (cf. Rom_12:1; 1Pe_2:5) that pleased God.

This same type of metaphor is used by Paul in 2Co_2:15 and Eph_5:2.

The help given to Paul as a minister of the gospel is in reality given to God and will be repaid and blessed by Him!

Philippians 4:19

God shall supply -- Paul is sure of God's faithfulness. Here "*supply*" is literally "fill." God is pictured pouring His bounty into the void of the "need" of the Philippians.

every need -- Paul's needs were met through the Philippians' generous financial gift. In the tradition of mutual exchange common to ancient friendship, Paul trusts God to meet the needs of the church at Philippi (see note on Php_1:5) Pro_3:9.

according to his riches -- God would give increase to the Philippians out of His infinite resources, not just a small amount out of His riches.

in Christ Jesus -- "in whom dwells all the fulness of the Godhead," "in whom" the saints are "filled," as regards all their needs (Col_2:9-10). The "***glory***" of both grace and providence is lodged, for His people, ***in Him***.

Philippians 4:20

This **doxology** is Paul's praise in direct response to the great truth that God supplies all the needs of the saints. In a more general sense, this is praise in response to the character of God and His faithfulness.

glory -- The Greek term used here, doxa, refers to God's majesty and honor. See Rom_1:23.
The Greek word *doxa*, often translated as "glory," refers to the splendor of God's manifested presence. This glory expresses the greatness of God, probably with reference to His attributes revealed in creation (Rom_1:20).

Amen -- A term that expresses agreement about what has been said (see note on Gal_1:5).
A Hebrew word, signifying 'truth,' used to express concurrence in the prayer or praise uttered by another, especially in public worship. Deu_27:15; 1Ch_16:36. From the synagogue it passed into the acts of worship of the Christian Church (1Co_14:16). Here it is employed as an emphatic affirmation of the ascription to which it is appended. Compare Psa_72:19; Rev_1:18, Rev_22:20.

Philippians 4:21

See Php_4:10 for the Secret of Contentment. Php_4:10

How to be Content:
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4) Fellowship with the *People* of God - v.21-23

Greet every saint -- Paul ends the letter with closing greetings and a blessing. Instead of using the collective "all," Paul used the individualistic "***every***" to declare that each saint was worthy of his concern.

saint -- The terms means "holy ones" and refers to the believers there at Philippi, separated from sin to God. See note on Eph_1:1.

The brothers who are with me -- They certainly included Timothy and Epaphroditus (Php_2:19; Php_2:25). Others who were preaching the gospel in Rome were present (Php_1:14). It is possible that Tychicus, Aristarchus, Onesimus, and Jesus Justus were also there (Col_4:7, Col_4:9-11).

Philippians 4:22

the saints greet you -- Paul includes the believers who are with him in Rome in sending greeting to the brethren at Philippi.

Caesar's household -- "Probably slaves and freedmen attached to the palace" (Lightfoot).

A significant number of people, not limited to Caesar's family, which would include courtiers, princes, judges, cooks, food-tasters, musicians, custodians, builders, stablemen, soldiers, accountants.

Within that large group, Paul had in mind those who, through the proclamation of the gospel by members of the church at Rome, had become Christians prior to his arrival in Rome.

Newly added to their number were those led to Christ by Paul himself, including those soldiers who were chained to him while he was a prisoner (Php_1:13; Act_28:30-31).

Philippians 4:23

grace of the Lord Jesus Christ -- Paul's typical way of closing his letters (e.g., Gal_6:18; 1Th_5:28).

Amen -- [The majority MSS contains this affirmation that underscores the closing blessing.]

The word is properly a Hebrew adverb ("surely"), repeatedly used as here in O. T. See e.g. Deu_27:15; Psa_72:19; Jer_11:5.