

## **CLASS INSTRUCTIONS PHILIPPIANS**

### **Robert Stapleton**

#### **CLASS DESCRIPTION:**

1. This class will provide a verse-by-verse study of the book of Philippians.
  - A. We will note the emphasis Paul puts upon Christ as he writes this book.

#### **COURSE ASSIGNMENTS:**

1. The book of Philippians is to be read weekly during the quarter, with a reading log kept.
2. Instructions concerning reading log.
  - A. Keep a typewritten log of your reading, with dates and chapters read.
    1. Your log is to be turned in to instructor no later than the beginning of class day during the finals week.
3. Read and critique the book, *Press to the Prize* by Avon Malone, with a reading log kept.
  - A. Instructions concerning critique and reading log.
    1. Critique should be a three to five page double-spaced paper, Times New Romans, 12 font, 1-inch top, and bottom and side margins.
      - A. Watch your grammar and spelling.
    2. Turn in critique and reading log to instructor no later than the beginning of class day during the finals week.
    3. These will count for 20% of your total school.
4. Tests:
  - A. Two scheduled tests will be administered.
    1. Each will account for 40% of your total score.
    2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
  - A. The following verses are to be committed to memory:

Philippians 1:21, 23  
Philippians 2:5  
Philippians 3:13, 14  
Philippians 4:4  
Philippians 4:8  
Philippians 4:11, 13

- B. Memory work must be done in the American Standard Version, English Standard Version, King James Version, or New King James Version unless the instructor grants permission to use another version.

## **PHILIPPIANS**

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#### **INTRODUCTION:**

1. Ephesians sets forth the church as the body of Christ, Colossians sets forth Christ as the head of the church, and Philippians sets forth the mind of Christ.
2. Philippians was not written to correct problems in the church.
  - A. It is simply a letter written by a missionary to a church he had planted.
  - B. Written by a man of great faith to his children in the faith.
3. Unique things about Philippians.
  - A. Paul mentions himself more often than in any other of his letters.
  - B. Phrase “in Christ Jesus” is found eight times.
  - C. The key word in Philippians is “joy” even though Paul was in prison when he wrote.
    1. Joy, rejoice, and rejoicing occur fifteen times.
    2. From this, we see that joy does not depend upon outward circumstances, but comes from the heart.

#### **BODY:**

##### **1. WHO WROTE THE BOOK?**

- A. Internal and external evidence points to Paul.
  1. He identified himself, along with Timothy, as the author - 1:1.
  2. Style and vocabulary are that of Paul's.
  3. Paul, alone, had an intimate, loving relationship with the church at Philippi.
  4. Polycarp quoted from Philippians about A.D. 140, and attributed it to Paul.
  5. Irenaeus quoted Philippians 4:18 about A.D. 180, and attributed it to Paul.
  6. Tertullian quoted Philippians about A.D. 200, and indicated his belief that Paul was the writer.
- B. The authorship of Paul was not questioned until the 1800's and the advent of modernism.
  1. Some have said that the book bears the marks of Paul so unmistakably that it must have been written by a forger.
  2. Others have argued that Paul mentions “bishops” and “deacons” in verse one, but they did not evolve during his lifetime.
    - A. Yet Paul appointed elders on his first missionary journey - Acts 14:23.
    - B. The church at Jerusalem had elders even before this - Acts 11:30.
    - C. The words “bishops” and “elders” used interchangeably - Acts 20:17, 28.
    - D. Two letters written by Clement of Rome at about A.D. 95 mentions elders and deacons.

##### **2. TO WHOM WAS THE BOOK WRITTEN?**

- A. The church mentioned twice by name - Philippians 1:1; 4:15.
- B. In Paul's day Philippi was a prosperous Roman colony.
  1. Located in Macedonia, on a plain between the Gangites and Strymon Rivers.
  2. In the 4th century B.C., gold was discovered in the area.

3. The father of Alexander the Great, Phillip of Macedon, seized the area, built the city, and named it after himself.
  4. He used the gold of Philippi to finance his conquest of Greece.
  5. Philippi had sided with Carthage against Rome in the Punic Wars.
  6. After the death of Julius Caesar by assassination, Philippi sided with Brutus and Cassius against Octavian Caesar and Mark Anthony.
  7. A decisive battle was fought in 42 B.C. on the Plains of Philippi between these opposing armies of which Mark Anthony and Octavian were the victors.
  8. Philippi then became a Roman colony.
    - A. Veterans of the Roman Army settled there.
    - B. It was looked upon as a "little Rome."
    - C. Latin was the language spoken, and its citizens had the protection of Roman law.
- C. On Paul's 2nd missionary journey the church was established - Acts 16.
1. This was the first time for Paul to preach in Europe.
    - A. However, Christianity may have already entered other parts of Europe, such as Rome, due to the dispersing of those who were converted on Pentecost - Acts 2:10.
  2. Paul's visit to Philippi was the result of a vision from the Lord - Acts 16:9, 10.
  3. There was no synagogue in Philippi.
    - A. Jewish law required the building of a synagogue where there were at least ten male Jews.
    - B. Paul did find a group of women worshipping God at the river.
  4. Lydia, a seller of purple from Thyatira, and household became the first to obey the gospel in Philippi in so far as Paul's preaching was concerned - Acts 16:14, 15.
  5. After Paul and Silas cast an evil spirit out of a slave girl, they were taken before the court.
    - A. They were beaten without a hearing and placed in prison.
    - B. An earthquake freed them and the jailer and his family were converted - Acts 16:25-34.
    - C. When Paul appealed to his Roman citizenship, the magistrates brought them out and desired them to depart - Acts 16:37-39.
  6. Later Paul spoke of how they had been treated shamefully - 1 Thessalonians 2:2.
- D. Paul continued to maintain close ties to the church at Philippi.
1. It seems that Luke remained in Philippi when Paul and Silas left - Acts 16:40; 20:6.
  2. Paul returned to Philippi at least twice - Acts 20:3-6; 2 Corinthians 2:13; 7:5.
  3. The church financially supported Paul even though they were poor - 2 Corinthians 11:8, 9; Philippians 1:4; 4:10-19.
- 3. WHEN AND WHERE WAS THE BOOK WRITTEN?**
- A. Written from Rome, while Paul was imprisoned there the first time.
    1. It is generally accepted, that Paul was in prison in Rome twice.

- A. First time is mentioned in Acts 28:30, 31.
      - 1. He had considerable freedom to preach and write.
      - 2. He wrote Ephesians, Philippians, Colossians and Philemon.
      - 3. He expected to be released from this imprisonment - Philippians 1:24, 25; 2:19-24.
      - 4. History indicates he was released, but arrested again during Nero's persecution and martyred.
    - B. During his final imprisonment he wrote 2 Timothy - 2 Timothy 4:6-8, 16, 17.
  - 2. He makes numerous references to his being a prisoner in Philippians as he does in the other "Prison Epistles."
    - A. Refers to his bonds at least four times - 1:7, 13, 14, 16.
    - B. Speaks of the possibility of his death, but hopes to be released - 1:20-26; 2:23, 24.
    - C. He sends greetings from saints in Caesar's household - 4:22.
  - B. It is most likely that Philippians was written near the end of his imprisonment, which was during the years A.D. 60-62.
- 4. WHY WAS THE BOOK WRITTEN?**
  - A. There was no crisis as at Corinth, nor doctrinal departure as in Galatia.
  - B. Letters were written to distant friend when someone was going that way and could carry them.
    - 1. Epaphroditus had brought Paul a gift from the church at Philippi - 4:10-14, 17, 18.
    - 2. He was soon to return and could take a letter from Paul - 2:25-28.
  - C. Several purposes are seen:
    - 1. Sending thanks for the gift.
    - 2. Providing them information of his situation in prison in Rome.
    - 3. To remind them of his love for them.
    - 4. To encourage them in their faith.
    - 5. To warn them of false teachers.
    - 6. To exhort two sisters, Euodias and Syntyche, that they would be united in the Lord's work.
- 5. OUTLINE OF PHILIPPIANS.**
  - A. Christ our life - chapter 1, esp. verse 21.
  - B. Christ our example - chapter 2, esp. verse 5.
  - C. Christ our hope - chapter 3, esp. verse 8.
  - D. Christ our strength - chapter 4, esp. verse 13.
- 6. LESSONS WE LEARN FROM PHILIPPIANS.**
  - A. The plan of God for church government is for each congregation to have qualified elders and deacons - Philippians 1:1; Acts 14:23; 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4.
  - B. There is reason for the Christian to rejoice even in adversity - Acts 16:25; Philippians 4:4-7.
  - C. Men with unrighteous lives or wrong motives can preach the truth - Philippians

- 1:15-18.
- D. The child of God must be “set for the defense of the gospel” - Philippians 1:17; Jude 3.
  - E. It is advantageous for the Christian to die as he will be with Christ - Philippians 1:20-24.
    - 1. However, he should desire to live as long as possible in order to serve.
  - F. The Christian life should be as becomes the gospel of Christ - Philippians 1:27; Matthew 5:13-16.
  - G. The Christians should strive to have the mind of Christ - Philippians 2:1-11.
  - H. The nature of Christ is taught in Philippians 2:5-11.
    - 1. His Deity.
    - 2. His preexistence.
    - 3. His equality with the Father before coming to earth.
    - 4. His incarnation.
    - 5. His humanity.
    - 6. His atoning death.
    - 7. His exaltation.
  - I. The Christians should not worry, but trust in God to provide things necessary - Philippians 4:6, 7.
  - J. The mind of the Christian should be filled with clean, wholesome thoughts - Philippians 4:8; Matthew 12:35-37; 15:11, 17-20.
  - K. The church has a responsibility to support missionaries - Philippians 4:10-19.

**CONCLUSION:**

- 1. The book of Philippians is one of the best loved, most often read, and most encouraging of Paul’s epistles.

## COMMENTARY, PHILIPPIANS

### CHAPTER ONE:

#### Verse 1

1. Paul and Timotheus, . . .
  - A. The use of Timothy's name does not infer that he in some way co-authored this letter.
  - B. The inclusion of his name probably had to do with his familiarity with the church in Philippi and that he was with Paul at the time of his writing the letter.
    1. Timothy was with Paul when the church at Philippi was established - Acts 16:1, 13; 17:14.
    2. He, also, visited twice afterwards - Acts 19:22; 20:3-6.
  - C. Some commentators see Timothy as Paul's assistant, which could be true in the sense that he simply recorded what Paul had to say.
  - D. It may simply be an emphasis of his co-laborer status, which I think is probably the case.
2. . . . the servants of Jesus Christ, . . .
  - A. Paul does not make reference to his being an apostle, as he often does - Romans 1:1; 1 & 2 Corinthians, Galatians, Ephesians, Colossians.
    1. This probably had to do with the fact that his apostleship was not called in question by the Philippians, as it was by others.
  - B. The word "servant" ("bond-servant" in the New King James Version), is from the Greek word "doulos," which is better translated "slaves."
    1. This indicates Paul's understanding of their relationship to the Lord, as those who were "bought" by Jesus Christ - Acts 20:28; 1 Corinthians 7:23; 1 Peter 1:18, 19.
3. . . . to all the saints in Christ Jesus . . .
  - A. The word "saints" is "hagios" in the Greek, referring to the idea of their having been set apart for the service of God.
  - B. Remind yourself of how one gets into Christ - Galatians 3:26, 27.
4. . . . which are at Philippi, . . .
  - A. Paul is specific with this statement.
  - B. Philippi is a city in Macedonia.
    1. David Padfield has an excellent booklet entitled "The Biblical City of Philippi."
      - A. It is available at <http://www.padfield.com/acrobat/history/philippi.pdf>
5. . . . with the bishops and deacons:
  - A. The word "bishops" is from the Greek word "episkopos," and has reference to "overseers," which serves as one of the designations for those who serve the church as elders - Acts 20:17, 28; Titus 1:5, 7; 1 Peter 5:1, 2.
  - B. The word "deacons" is derived from the Greek word "diakonos," and specifically speaks here of those who hold the "official" position of deacons in the church - 1 Timothy 3:8-13.
    1. Note the distinction between those who are "overseers" and those who are "servants."

2. Deacons are not “junior elders.”
- C. It is interesting to note that of all the letters Paul wrote, this is the only one where he singles out the “bishops and deacons” in such a way.

Verse 2

1. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
  - A. The “normal” salutation of the Apostle Paul as seen in other epistles written by him with only slight variation.

Verse 3

1. I thank my God upon every remembrance of you,
  - A. Paul’s connection with the Philippian brethren was a decade old at the time of his writing this epistle.
    1. Because of his long association with them, he had many fond memories of their relationship.
  - B. His prayer of “thanks” is in stark contrast to the prayers often heard today.
    1. It has been said that our prayers are like “Old McDonald’s Farm.”
      - A. “A gimme, gimme here, a gimme, gimme there, here a gimme, there a gimme, everywhere a gimme, gimme.”
    2. Paul often expressed thanks to God - Romans 1:8; 7:25; 1 Corinthians 1:4; 14:18; Philippians 1:3; 2 Thessalonians 1:3; 1 Timothy 1:12; Philemon 1:4.

Verse 4

1. Always in every prayer of mine for you all making request with joy,
  - A. It seems that Paul often remembered the Philippian brethren.
  - B. When he did so, he did so with “joy.”
    1. Not suggesting that every association he had with them was a source of joy, but overall his association produced such.
      - A. We can see that Paul “suffered” and was “shamefully” treated at Philippi - 1 Thessalonians 2:2.
  - C. It has been said that the “theme” of the book of Philippians is “joyful confidence under adverse circumstances.”
    1. William Barclay, in his NT Commentary, Philippians, page 44 gave the following outline of “joy” found in the book of Philippians.

“The joy of prayer - 1:4  
 The joy that Jesus Christ is preached - 1:18  
 The joy of faith - 1:25  
 The joy of seeing Christians in fellowship together - 2:2  
 The joy of suffering for Christ - 2:17  
 The joy of news of a loved one - 2:28  
 The joy of Christian hospitality - 2:29  
 The joy of the man who has been baptized into Christ - 3:1; 4:1  
 The joy of the man who has won one soul for the Lord - 4:1  
 The joy inherent in every gift (4:10), this being not in regard merely to its value but to the fact of another’s caring.”

#### Verse 5

1. For your fellowship in the gospel from the first day until now;
  - A. The word “fellowship” is from the Greek “koinonia,” and has reference to “participation.”
    1. In one form or the other, the word is found five times in the Book of Philippians - 1:5; 1:7; 2:1; 3:10; 4:15.
  - B. Although the church at Philippi assisted Paul in various ways, herein he had in mind the financial assistance they provided.

#### Verse 6

1. Being confident of this very thing, . . .
  - A. Paul’s “confidence” was not in himself but, rather, in God - Galatians 2:20; 2 Timothy 1:12.
  - B. The concept of “confidence” is seen throughout the book, with some form of the idea seen in several passages - Philippians 1:6, 14; 2:19, 24; 3:4.
2. . . . that he which hath begun a good work in you will perform it . . .
  - A. Paul placed his enduring faith/confidence in God as the One who would carry out to the end that which He had started.
    1. It is important to keep in mind that what we see here is Paul’s reference to God’s continued faithfulness when it comes to redemption.
      - A. This is not speaking of man’s inability to apostatize.
3. . . . until the day of Jesus Christ:
  - A. God will be faithful to the time of the coming of Christ - 1 Thessalonians 5:2.
    1. No implication that after His coming He will become unfaithful.
    2. The faithfulness, here, is specific relative to the coming of Christ.
      - A. Once He has come, there will be no other comings.

#### Verse 7

1. Even as it is meet for me to think this of you all, because I have you in my heart; . . .
  - A. Paul saw this as being right that he thought of them the way he does.
    1. Notice how the English Standard Versions states it “It is right for me to feel this way about you all, . . .”
  - B. For Paul to have them in his heart was for him to love them.
    1. The reasons for his love for them are outlined below.
2. . . . inasmuch as both in my bonds, and in the defence and confirmation of the gospel, . . .
  - A. Paul’s first point was they did not turn their backs on him while incarcerated.
  - B. His second point was, they stood with him in the defense of the gospel.
    1. The word “defence” is from the Greek word “apologiai” from which we get our English word “apologetics.”
    2. Thus, we have a verbal defense of the gospel.
  - C. His third point was their partnership in grace.
    1. This partnership caused them to alleviate his incarceration.
3. . . . ye all are partakers of my grace.
  - A. The idea was they were “partners” with him as he was imprisoned.
    1. The word “partakers” is the Greek word “sugkoinonous” referring to the idea



of their being co-sharers.

Verse 8

1. For God is my record, . . .
  - A. Better seen as “For God is my witness, . . .” as per the American Standard and English Standard Versions.
2. . . . how greatly I long after you all in the bowels of Jesus Christ.
  - A. Paul literally yearned for the Philippians.
    1. There is a strong connection seen here.
  - B. The phrase “in the bowels of Jesus Christ” is in reference to the feelings of affection that he had in Christ for the Philippians.
    1. The Philippian brethren were more than a passing interest for Paul.

Verse 9

1. And this I pray, that your love may abound yet more and more in knowledge and in all judgment;
  - A. Paul prayed for the Philippians that they might have love.
    1. The word “prayer” speaks to prayer in general - 1 Timothy 2:1.
    2. “Love,” here is “agape.”
  - B. He prayed that their love would abound more and more.
    1. This would be in reference to an overflowing love.
  - C. “Knowledge” here is in reference to the depth of knowledge.
    1. It was as if he was saying that he prayed that their knowledge would be equal to their love.
  - D. “Judgment” would be discernment.
    1. The Greek word “aisthesis” referring to, as the New International Version puts it, “. . . and depth of insight.”

Verse 10

1. That ye may approve things that are excellent; . . .
  - A. To “approve” here, is to examine or test as one would assay metals in order to determine them to be genuine.
  - B. “Things that are excellent” would be in reference to those things that would be unique - Romans 2:18.
    1. As to what these “things” are, we are left without any concrete evidence, but we do know they resulted in their being able to distinguish the good from the bad.
    2. Also, whatever they were, they resulted in what follows.
2. . . . that ye may be sincere and without offence . . .
  - A. Such “testing” would result in their being “sincere.”
    1. The word “sincere” is “eilikrineis” in the Greek, and refers to the process of judging by sunlight.
      - A. It suggested the idea of being “without wax,” which was used by unscrupulous vendors to fill flaws in marble and porcelain items.
      - B. A sense of the absence of hypocrisy.
  - B. They would, also, be without offence.
    1. The English Standard and New International Versions use the word

“blameless” here.

2. We have the Greek word “aproskopoi,” which is a compound word indicating the idea of being without stumbling.
  - A. It is in their Christian walk that they were not to stumble - 2 Peter 1:10.
  - B. They were, also, to be careful to not cause others to do so - 1 Corinthians 8:13; 1 John 2:10.
3. . . . till the day of Christ;
  - A. Reference to the coming of Christ and the Judgment that will follow.
  - B. Literally, the sense of their continuing to be sincere and without offence until Jesus comes again.

#### Verse 11

1. Being filled with the fruits of righteousness, . . .
  - A. “Fruit” here is in reference to their having such Christ like qualities that they were evident to those around them.
    1. We recall what Paul wrote to the Galatians concerning the “fruit of the Spirit” - Galatians 5:22, 23.
  - B. It is important to see the degree impressed upon them.
    1. They were to be “filled with the fruits of righteousness.”
      - A. It is all or none.
2. . . . which are by Jesus Christ, . . .
  - A. Although we see Paul speaking to the necessity of their endeavoring to be “filled,” we realize that such “fruit” comes from the Lord.
    1. This will eliminate self-promotion - John 15:5.
3. . . . unto the glory and praise of God.
  - A. Here is why they were to do so - Matthew 5:16.
  - B. At the “harvest,” there will be “reaping” - Matthew 13:39; Galatians 6:4-9.
  - C. Paul’s prayer on behalf of the Philippians now comes to an end.

#### Verse 12

1. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;
  - A. Here the body of his letter actually begins.
  - B. Paul desired that they know of his circumstances - 2 Corinthians 11:23-28.
    1. It is interesting how Paul viewed these matters - 2 Corinthians 4:17.
  - C. He indicated that all that had happened to him resulted in good relative to the spread of the gospel.
    1. The word “furtherance” (“advance” - English Standard Version; “progress” - American Standard Version) literally means to “cut forward” as one would carve out a path in the jungle.
    2. Thus Paul was saying that everything that happened to him, including his imprisonment, served to “clear the way” for the spread of the “good news.”

#### Verse 13

1. So that my bonds in Christ are manifest in all the palace, and in all other places;
  - A. Starting here, Paul provides two examples of the progress of the gospel brought about by his incarceration.

1. First, we see his contact with those who were outside of Christ - Acts 23:1; 24:10, 24, 25, 25:23; 26:1; 28:16.
  - A. The American Standard Version states, “. . . so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest;”
  - B. The “praetorian guard” would be those of a special contingency of handpicked guards that held positions similar to the centurion.
    1. The guard shifts would be shifts that lasted for six hours where Paul would have been chained to them during this time.
    2. The New International Version translates this passage this way, “As a result, it has become clear throughout the whole palace guard, . . .”
  - C. The “all the rest” would probably be in reference all that the apostle had influence over.

#### Verse 14

1. And many of the brethren in the Lord, . . .
  - A. A reference to “most of the brethren” as per the American Standard Version.
    1. Notice that Paul sees them as “brethren” in the Lord.
2. . . . waxing confident by my bonds, . . .
  - A. Here is the second example of how the gospel progressed due to his circumstances.
3. . . . are much more bold to speak the word without fear.
  - A. Seeing Paul’s example, they followed it.
  - B. Their “boldness” was abundant.
  - C. The word “speak” here is “laleo” in the Greek and has reference to speaking rather than preaching.
    1. This would suggest Paul was writing concerning their boldness is caring on the day to day type of teaching of a more private nature - Acts 8:1, 4.

#### Verse 15

1. Some indeed preach Christ even of envy and strife; . . .
  - A. There clearly were some who were against Paul and who sought to cause him harm.
  - B. The “envy and strife” are indicative of the pettiness of those he had in mind.
    1. Note that his criticism was directed at the messengers, and not the message, and the motive behind their actions.
2. . . . and some also of good will:
  - A. On the other hand, there were those who expressed good will toward Paul.

#### Verse 16

1. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
  - A. It is interesting that verses 16 and 17 are reversed in some translations such as the American Standard Version, English Standard Version, New International Version, and the Revised Standard Version.
    1. Since the order of the passages do not change what Paul was saying, it appears that there was probably a scribal change of order at some time to cause these

verses to agree with the order seen in verse 15.

- B. The contentious or factious spirit seen here would suggest a sense of selfish ambition.
- C. The lack of sincerity indicates a lack of purity in their motives.
  - 1. In many ways, these “preachers” could be viewed as “hirelings” given the fact that the Greek word “eritheia” used here had to do with financial gain coming from the practice of what was under consideration (in this case, preaching).
- D. For some reason, those who preached Christ in such a way as described here felt by their doing so they would affect Paul in a negative way.
  - 1. Whatever this would be would be pure subjection on our behalf.
    - A. It has been suggested that by their preaching Paul would be made unhappy.
      - 1. No doubt Paul would be if they were preaching “another gospel.”
    - B. Others have said that their actions might have caused Paul to suffer more while incarcerated.

#### Verse 17

- 1. But the other of love, knowing that I am set for the defence of the gospel.
  - A. The contrast is clear here.
    - 1. The majority were of this mindset - Philippians 1:14.
    - 2. It doesn’t take much poison to taint that which is good.
    - 3. The “good will” of verse 14 is the result of their “love.”
      - A. “Of love” is “ex agapes.”
  - B. Paul being “. . . set for the defence of the gospel . . .” literally means that he was appointed” to do so, as per the New King James Version.
    - 1. The English Standard says, “. . . knowing that I am put here for the defense of the gospel.”
      - A. Reminds us of 1 Corinthians 9:16.
  - C. Whatever the case, Paul was ready - Romans 1:15.

#### Verse 18

- 1. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
  - A. Years ago, I wrote in my Bible under the heading of “The Epistle of Paul the Apostle to the Philippians,” the following, “Joyful confidence in adverse circumstances.”
    - 1. Even under the most adverse circumstances, Paul looked on the “bright side” of things.
    - 2. It was “all good” because Paul was not concerned with himself, but the proclamation of the gospel.
      - A. We could learn so much from this!
  - B. Even when criticized, he rejoiced.
    - 1. Thirty-three times Paul uses the word “rejoice,” “rejoicing” and “rejoiced” in his writing (more than all other writers together) yet, it would seem, from a human perspective he had little to “rejoice” over - 2 Corinthians 11:23-30.

- A. What a faith!!!
- C. To the Colossians, he wrote of his “rejoicing” in his “sufferings” for them that the “word” might be “fulfilled” - Colossians 1:24, 25.
- D. There is no hint that Paul is placing a stamp of approval on the actions of those who were against him, but he didn’t complain.
  - 1. Motives are important!
  - 2. However, our job is not to judge motives since we do not have the ability to read other’s hearts like the Lord does.
    - A. We need to have our motives right, preach the word, and wait on the Lord to judge - Romans 2:16; Hebrews 4:13.

#### Verse 19

- 1. For I know that this shall turn to my salvation through your prayer, . . .
  - A. As Paul viewed the circumstances he found himself in, he saw them as ending well.
    - 1. As a matter of fact, he was very confident of that as is seen in the words “I know . . .”
  - B. Verses 19 and 20 connect to what has just been said in the previous verses.
  - C. The word “salvation” (“deliverance” - English Standard Version) is from the Greek word “soterian” which commonly is used for “salvation.”
    - 1. A variety of ideas as to what Paul had in mind here.
      - A. Being set free from prison.
      - B. Freed from the maltreatment of those who are mistreating him.
      - C. Salvation in the common sense of being saved eternally.
        - 1. It would seem to me that all three could be in mind, but the emphasis would be on eternal salvation, since Paul so looked forward to that as is seen in the upcoming passages.
  - D. Whatever he had in mind, two things would contribute to this “salvation.”
    - 1. The prayers of the Philippians.
      - A. It was common for Paul to seek the prayers of those about him - Romans 15:30-32; 2 Corinthians 1:11; 1 Thessalonians 5:25; 2 Thessalonians 3:1, 2; Philemon 22.
      - B. The reason would be seen in James 5:16.
- 2. . . .and the supply of the Spirit of Jesus Christ,
  - A. Here the second thing contributing to his “salvation.”
    - 1. He saw assistance coming from the Holy Spirit.
      - A. A lot has been made out of this, much of which is beyond the scope of the passage.
        - 1. We know the Holy Spirit makes intercession on our behalf - Romans 8:26.

#### Verse 20

- 1. According to my earnest expectation and my hope, . . .
  - A. We see in this the intensity of Paul’s desire.
    - 1. It is as if Paul had a “fixation” here.
  - B. The word “hope,” as used here, is “elpizo,” and is in reference to the idea of

“trust.”

1. Thus, Paul did not only earnestly desire the following, but “trusted” that it would be that way.
2. . . .that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, . . .
  - A. Probably in reference to his appearance before Caesar, Paul felt confident that he would do nothing that would bring shame on the Cause of Christ.
    1. Everything he sought to do, wherever it was, was done with the desire to exalt the Lord.
  - B. To “magnify” Christ is as a magnifying glass would provide people with the ability to see better what they looked at.
    1. Paul desired to so live his life with Christ at the center that all who saw him better understood the Lord.
3. . . .whether it be by life, or by death.
  - A. Whether Paul lived or died, he desired and believed that he would exalt the Lord.
  - B. It is interesting to note that with the passive voice seen here, Paul was saying that “putting to shame” and the “exaltation” are not things for which he would be responsible, but in the end God would be.
    1. This reminds us of Romans 8:28.

Verse 21

1. For to me to live is Christ, . . .
  - A. This verse is often referred to as “Paul’s soliloquy.”
    1. A “soliloquy” is “1: the act of talking to oneself 2: a dramatic monologue that represents a series of unspoken reflections” - Merriam-Webster Online Dictionary.
    2. His point here is that no matter what may come as he stood before Nero’s court, he would exalt the Lord.
  - B. We see in the opening words of the passage Paul’s reason for living - Christ.
    1. Christ is seen to be the sum total of his life.
2. . . .and to die is gain.
  - A. Whatever happens at the court of Nero, Paul saw it as good.
    1. If he was acquitted - it was good.
    2. If he were to die for his faith - it was good.
      - A. Death was “gain” for him.
      - B. Perhaps because Paul had by now fairly much worn himself out for the Cause of Christ - Philemon 9.
  - B. Of course, the only way it could be “gain” was if he had lived for Christ.

Verse 22

1. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.
  - A. If Paul continued to live, he would be presented with opportunities to reach out with the gospel.
    1. His voice would not be silenced.
    2. Doors would be opened, as they had in the past.

3. His labor would continue to “bear fruit.”
- B. But Paul was “caught in the middle” on this.
  1. In the end, of course, it really was not up to him.
    - A. He must leave it up to the Lord and His will, regardless of what he might - James 4:15.
  - C. To “wot not” was to “know not.”
    - A. The English Standard Version states, “Yet which I shall choose I cannot tell.”
    - B. This expresses the idea that if he had the choice, he did not know which way he would go.
      1. One can’t hardly blame him for his “indecision” here.

#### Verse 23

1. For I am in a strait betwixt two,
  - A. The difficulty of Paul’s plight is seen here.
    1. Robertson quotes from Lightfoot, who translated the statement “. . . I am in a strait betwixt two, . . .” as saying, “I am hemmed in on both sides.” (Robertson, 1931, p. 440).
    2. Between the proverbial “rock and a hard spot.”
2. . . .having a desire to depart, . . .
  - A. The “desire to depart” speaks of his desire to die.
    1. The word “depart” is from the Greek word “analou,” which was used relative to releasing a ship from its mores, releasing a slave, or taking down a tent in order to move to another location.
    2. The impression we see in this is that such “departure” is for the better.
  - B. “Analou” is used only one other time in the New Testament - Luke 12:36.
    1. There it speaks of those who will “return from the wedding.”
    2. Representative of the idea of the “breaking away” from the wedding festivities.
3. . . . and to be with Christ; . . .
  - A. Some have used this to suggest that at death one goes directly to heaven.
    1. Passages such as 2 Corinthians 4:14; 13:4; 1 Thessalonians 4:16-18; 5:10 help us to see that our going to be with Christ will be after His return.
    2. Avon Malone had the following to say regarding this, “Some have understood Paul’s ‘to depart and be with Christ’ as arguing conclusively against an intermediate state between death and judgment. However, this does not necessarily follow. Jesus, who is the Lord of life and the living is also the Lord of death and the realm of the departed. ‘I am. . .the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades’ (Rev. 1:18). He rules the Hadean realm. The Christian departs to be with Christ. This takes place at death, but the total redemptive process is not complete until, at His return, He ‘fashions anew the body of our humiliation’ to conform to the ‘body of his glory’ (phil. 3:20, 21). In the interim, the Christian is ‘with Christ.’” (Malone, 1991, p. 42).
  - B. Death, to Paul, was not viewed as only a release from the troubles of his present

life.

1. He would “be with the Lord,” which is what he looked forward to.
4. . . .which is far better:
  - A. Not just “better,” but “very much better,” or “very far better” as seen in the American Standard, and English Standard Versions.

Verse 24

1. Nevertheless to abide in the flesh is more needful for you.
  - A. Here, Paul gives a reason for his continuing to live.
    1. The opportunities that he would have to assist the Philippian brethren.
  - B. Recall how often Paul stood alone in his battle against false brethren.
    1. Take note of his words to the Ephesian elders - Acts 20:18-35.
    2. Also, what he wrote to the Thessalonian brethren - 2 Thessalonians 2:7, 8.
  - C. After his “departure” that “force” for good would be silenced to a certain degree, even though his written words would remain.

Verse 25

1. And having this confidence, . . .
  - A. There is a “mixed bag” of emotions seen in this context.
    1. Here Paul indicates his “confidence” relative to his continuing to live.
    2. Although he may have wrestled with what the court decision might be, he recognized that if it was God’s will that he remain, he would.
2. . . . I know that I shall abide and continue with you all for your furtherance and joy of faith;
  - A. You see his confidence in the phrase “I know that I shall abide and continue. . .”
    1. Paul showed such confidence in his knowledge of the Lord - 2 Timothy 1:12.
  - B. Their “furtherance” would be their spiritual growth or progress.
  - C. Their “joy” would be “of faith,” i.e. from or in the faith as proclaimed by him.
    1. The “faith” would be what he would teach them, i.e. the body of teachings - Romans 1:5; 1 Corinthians 16:13; 2 Corinthians 13:5; Colossians 1:23.
  - D. Notice how that “joy” comes from adherence to the “faith.”
    1. Reminds us of 1 John 1:4.

Verse 26

1. That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
  - A. The American Standard translates this to say, “that your glorying may abound in Christ Jesus. . .”
    1. It seems that his point is, by his release, they would have reason to “boast” of him as they would see this as a victory over Rome.

Verse 27

1. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;
  - A. The use of the word “only” to begin this portion of his letter is revealing.
    1. It is from the Greek word “monos,” and literally means that in so far as to what he is addressing in a “nutshell” this is what is expected of them.



- A. We see a shift in Paul's attention here from himself to the Philippians.
- B. "Conversation" would be "conduct," which would include "conversation," but it is more inclusive than our English word.
- C. Paul's emphasis here was that they were to live in such a way that they would "be worthy of the gospel of Christ," as seen in the American Standard, the English Standard, and the New King James Versions.
  - 1. This would be representative of their doing all they could to obey the gospel message as Christians - Philippians 2:12.
  - 2. They were literally to do all they could to be good citizens of the kingdom of God.
- D. Regardless of the outcome of the trial before him, Paul besought them to "stand fast."
  - 1. They must stand firm against all enemies.
- E. Unity, togetherness, like mindedness, etc., are seen in their "standing fast in one spirit, and with one mind."
- F. "Striving together" indicates the same unity and degree by which they seek for it.
  - 1. Literally, the idea is for them to stand "side by side" together in "the faith of the gospel."
  - 2. When such is accomplished we see it actively working to produce faithfulness in the lives of those who do so.

#### Verse 28

- 1. And in nothing terrified by your adversaries: . . .
  - A. To be "terrified" was to be intimidated or frightened.
  - B. "Adversaries" would probably speak to the Roman Government that was bringing persecution upon the church.
    - 1. Recall where Paul is while he writes this letter.
  - C. Paul encourages them to not give into such intimidation.
    - 1. You might look at Luke 12:4 and Hebrews 13:6 for some help here as to why they should not be so.
- 2. . . . which is to them an evident token of perdition, but to you of salvation, and that of God.
  - A. In the context here, Paul is suggesting valid reasons as to why they should cast aside such terror.
    - 1. First, (not in order as per the passage, but of importance) the persecution they were experiencing indicated they were approved of by God.
    - 2. Secondly, the eventual destruction that would come upon those who persecuted the church.
      - A. Read the Book of Revelation some time and see what was to happen to Rome and any others who persecuted the church.
    - 3. Thirdly, we see a sign indicative of the ultimate salvation of the saved and ultimate condemnation of those who persecuted them.
      - A. The New International Version states it this way, "This is a sign to them that they will be destroyed, but that you will be saved."

#### Verse 29

1. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
  - A. As we can see here, it is important to keep in mind that there is purpose to suffering - James 1:2-4.
  - B. Also, it is important to keep in mind that the suffering under consideration is not just suffering, but suffering for Jesus' sake - 1 Peter 4:15, 16.

#### Verse 30

1. Having the same conflict which ye saw in me, and now hear to be in me.
  - A. Like temptation, suffering was common - 1 Corinthians 10:13.
  - B. "Conflict" is from the same Greek word that our English word "agony" comes from, "agon."
  - C. As Paul faced persecution, so would they.
    1. As such, they were not alone.

### CHAPTER TWO:

#### Verse 1

1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
  - A. The word "consolation" is translated "encouragement" in the English Standard Version and "exhortation" in the American Standard Version.
    1. It literally means the calling alongside of another in order to provide assistance.
    2. Notice that this assistance is "in Christ."
    3. By the way, the "if" here is rhetorical.
  - B. The phrase "comfort of love" is translated as "comfort from love" in the English Standard Translation.
    1. Love is seen as the source from which the Christian is comforted.
  - C. "Fellowship of the Spirit" probably has reference to the fellowship that is had because of the Spirit's influence on the child of God.
    1. Recall what Paul wrote to the Ephesians concerning the "unity of the Spirit" - Ephesians 4:3.
  4. The phrase "bowels and mercies" is translated "affection and sympathy" in the English Standard Version, and "affection and mercy" in the New King James Version.
    1. These help to clarify what Paul had mind.
      - A. The Philippians had experienced both - Philippians 1:8.

#### Verse 2

1. Fulfil ye my joy, . . .
  - A. Paul had already expressed that the Philippian brethren had been a source of joy - Philippians 1:3, 4.
    1. Here, he asks them to increase doing that which would cause his joy to be complete.
    2. How they were to do so follows as each thing builds upon one another.

- A. “Since there is ‘encouragement in Christ’ (v.1), be ‘of the same mind’ (v.2)
    - B. Since there is ‘consolation of love’ (v.1), maintain ‘the same love’ (v. 2)
    - C. Since there is ‘fellowship of the Spirit’ (v. 1), be ‘united in spirit’ (v. 2)
    - D. Since there is “affection and compassion’ (v. 1), be ‘intent on one purpose’ (v. 2).” (Roper, 2009, p. 436).
  - 2. . . .that ye be likeminded, . . .
    - A. To be “likeminded” was to be of the “same mind.”
    - B. Literally, they were to “think the same thing.”
      - 1. Reminds us of 1 Corinthians 1:10.
      - 2. Philippians 2:5 helps here too.
  - 3. . . .having the same love, . . .
    - A. Their love for one another should be continued.
      - 1. Recall the Lord’s command concerning love - John 13:34, 35.
  - 2. . . . being of one accord, of one mind.
    - A. Being of one accord and one mind expresses the concept of their being of one “purpose.” brought about by the proper attitude.
- Verse 3
- 1. Let nothing be done through strife or vainglory; . . .
    - A. Paul stressed in this context the necessity of selflessness in contract to the normal selfishness that is seen in man.
    - B. “Vain glory” is glory that is empty.
      - 1. Reminds us of the actions of the hypocrites that Jesus condemned - Matthew 6:1-8 (especially consider verse 5).
      - 2. When we elevate the doctrines of men over the doctrine of God we practice “vain worship” - Matthew 15:9.
  - 2. . . . but in lowliness of mind let each esteem other better than themselves.
    - A. It has been pointed out that the Greeks considered humility to have no value while the New Testament stressed humility as a virtue - 1 Peter 5:5, 6.
    - B. To “esteem” was to “regard” others are better than themselves.
      - 1. Carefully note that this passage does not say that others are better, only that the Christian is to consider them as such when it came to their needs.
        - A. It is not contrary to New Testament Scripture to have concern for oneself - Matthew 22:39; Ephesians 5:28, 29.
        - B. But care must be taken so as to not be so self-centered that we cannot see the plight of others - 1 John 3:17.

#### Verse 4

- 1. Look not every man on his own things, but every man also on the things of others.
  - A. Here is how what was said in verse 3 is to be done.
    - 1. We don’t just concentrate on our personal needs, but also on the needs of those around us.
  - A. Of course Jesus set the example of this.
    - 1. He did not come to be served, but to serve - Matthew 20:28.

#### Verse 5

1. Let this mind be in you, which was also in Christ Jesus:

- A. Jesus had the “heart of a servant.”

1. We are to follow in His steps - 1 Peter 2:21.

#### Verse 6

1. Who, being in the form of God, . . .

- A. The context of verses 6-11 is often referred to as the “Christ hymn.”

- B. Christ, being “in the form of God,” speaks, first, to His preexistence prior to His incarnation - John 1:1, 2, 14; 17:5; 2 Corinthians 8:9; Colossians 1:15-17; Hebrews 1:2, 3.

- C. Secondly, it has to do with His possessing the very nature of God.

1. Two different Greek words are used in this text and translated “form” and “fashion” in the King James Version.

- A. The first is “morphe,” and is found in verses 6 and 7.

1. This expresses the fact that Jesus possessed those characteristics that made God, God.

- B. The second is “schema,” and is found in verse 8.

1. This expresses the idea that while on earth Jesus appeared as God - John 14:9.

- D. You might notice Jesus’ words in His prayer in John 17:5 as He prayed for the “glory” that He previously had.

1. We may never know exactly what it “cost” Christ to come to earth.

2. . . .thought it not robbery to be equal with God:

- A. The English Standard Version has this portion say that Jesus “did not count equality with God a thing to be grasped,”

- B. Literally, Paul was saying that Jesus did not see being equal with God as that which was to be so grasped that He could not turn loose of it.

1. This is exactly what was required of Him to come to earth to do the redemptive work set before Him.

#### Verse 7

1. But made himself of no reputation, . . .

- A. The English Standard Version states it this way, “but made himself nothing.”

1. Clearly it was a downward “step” in His coming to earth.

- A. From totally God to the God-man.

- B. In doing so He “emptied Himself” as per the Revised Standard Version.

1. A perversion of what Paul had in mind is called the Kenosis Doctrine, which suggests that Jesus totally emptied Himself of all Deity.

2. This does not fit Scripture, though.

- A. Jesus was “Immanuel” which is “God with us” - Matthew 1:23.

- B. Thomas referenced Him as “my Lord and my God” - John 20:28.

3. There is no doubt that He was both Deity and man at the same time - 1 Timothy 2:5; 1 John 4:2.

2. . . . and took upon him the form of a servant, . . .

- A. The word “servant” is translated “bond-servant” in some translations from the

Greek word “doulos.”

1. It is the same word translated “slave” in the King James Version.
- B. The point Paul was making seems to be that while Jesus remained in heaven He possessed the qualities of God, but in coming to earth He took upon Himself the qualities of a slave.
3. . . . and was made in the likeness of men:
  - A. In coming as He did, Jesus was born in like fashion as man is.
  - B. In doing so, He was able to experience what man experiences and can better serve as our mediator - 1 Timothy 2:15; Hebrews 2:17, 18; 4:15, 16.

Verse 8

1. And being found in fashion as a man, . . .
  - A. The Greek word “schema” referring to the appearance that may change.
    1. Remember, Jesus “grew” - Luke 2:52.
    2. His eternal nature (“morphe” in the Greek) changed not.
2. . . . he humbled himself, . . .
  - A. “Stepping down” from heaven to earth took humility.
3. . . . and became obedient unto death, . . .
  - A. It was not necessary for Jesus to die in order to escape earth, if that is all He was to do.
    1. Both Elijah and Enoch did so without death - 2 Kings 2:11; Genesis 5:24; Hebrews 11:5.
  - B. But to provide salvation and eternal life it was necessary He shed His life’s blood - Acts 20:28; Romans 5:8; 1 Peter 1:18, 19
4. . . . even the death of the cross.
  - A. Not only was it necessary for Jesus to die, He had to die “the death of the cross.”
    1. To those of Jewish decent, death on the cross was shameful - Deuteronomy 21:23; Galatians 3:13.
    2. Robertson said of this, “Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross.” (Robertson, 1931, p. 445).
    3. Go on line and look at the following Web Sites which deal with the crucifixion from a medical perspective.
      - A. <http://www.ghaone.org/crucifix.htm>
      - B. <http://www.konnections.com/Kcundick/crucifix.html>
      - C. <http://www.apologeticspress.org/apcontent.aspx?category=13&article=145>
      - D. <http://www.dvbs.eu.org/crucifixion/>

Verse 9

1. Wherefore God also hath highly exalted him, . . .
  - A. In view of what Jesus did, He is now “highly exalted” by God.
  - B. The phrase “highly exalted” is from the Greek “huperupsose,” referring to His great exaltation.
    1. This phrase is only found in this passage in the entire New Testament.
    2. As to exactly what the limits of this exaltation are, we are left to wonder.

- A. Some have suggested that He was restored to the position He previously held prior to coming to earth.
  - 1. But that would not be a “higher” exaltation since Deity cannot be higher than Deity.
- B. Others have claimed His exaltation was to a point even greater than that which He held prior to His incarnation.
  - 1. But, again, how does Deity become higher than Deity?
- C. It would seem, in view of the context, that the exaltation would have to do with His having become a “servant” and at His ascension this would no longer be the case.
  - 1. As “man” He now is exalted above all other men.
  - 2. He is now the “first-fruits of them that slept” - 1 Corinthians 15:20-23.
  - 3. The One who once walked the earth as a servant is now at the right hand of God - Acts 7:55, 56; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 12:2.
- 2. . . .and given him a name which is above every name:
  - A. Nothing tells us what this “name” was.
    - 1. Some have suggested it was the “name” “Lord.”
    - 2. Others have said it was “Lord Jesus Christ.”
  - B. Whatever it was, it was “above every name.”
    - 1. The word “above” is from the Greek “huper,” pointing to the greatness of the “name.”

Verse 10

- 1. That at the name of Jesus every knee should bow, . . .
  - A. To “bow” would be indicative of worship or acknowledgement of His position.
    - 1. Such homage is seen in several locations in the New Testament - Romans 8:22; Ephesians 1:20-22; Revelation 5:13.
  - B. Remember, to Jesus was “given” “all authority” - Matthew 28:18.
- 2. . . . of things in heaven, and things in earth, and things under the earth;
  - A. Speaks to what is sometimes referred to as the “cosmic and universal” Lordship of Jesus.
    - 1. Angels, mankind, and demons are all under His ultimate authority.

Verse 11

- 1. And that every tongue should confess that Jesus Christ is Lord, . . .
  - A. The confession here would be relative to an acknowledgment of His position as Ruler of the universe - Matthew 28:18.
    - 1. Although man may refuse to acknowledge this today, eventually they will do so.
      - A. Not to their salvation, but “to the glory of God.”
        - 1. You might consider Matthew 10:32, 33 and Romans 10:9, 10 on this.
- 2. . . .to the glory of God the Father.
  - A. Here is the final purpose of all things.
  - B. God will be glorified because the Lord is glorified.

#### Verse 12

1. Wherefore, . . .
  - A. Paul picks up here where he left off in chapter 1:27.
  - B. The American Standard Version begins this passage with the phrase “so then” and the English Standard Version begins with “therefore.”
    1. The point he was making is, as Jesus was obedient, these should be also.
2. . . my beloved, as ye have always obeyed, . . .
  - A. You will notice the close tie expressed by the words “my beloved.”
  - B. Because Paul was writing by inspiration, what he wrote was expected to be obeyed - Romans 1:5; 15:18; 2 Corinthians 10:6; 2 Thessalonians 3:4, et al.
3. . . not as in my presence only, but now much more in my absence, . . .
  - A. Regardless of whether Paul was with them they had been consistent in their obedience.
    1. Remember, Paul had visited the Philippian church more than once - Acts 16:12-40; 20:1-3, 6.
4. . . work out your own salvation with fear and trembling.
  - A. “Work” or “works” are a part of our salvation - John 6:29; 1 Corinthians 15:58; 2 Corinthians 9:8; James 2:26.
  - B. Some have suggested that Paul did not have salvation from sin under consideration here.
    1. Rather, they claim, more of the sense of a deliverance from certain issues that caused problems in the church at Philippi.
    2. Although the Greek word “soteria” may be translated to refer to such deliverance, Paul’s use of the word in other locations to speak of salvation from sin causes us to draw the conclusion that the same thing is under consideration here - Romans 1:16; 10:1, 10; 13:11; 2 Corinthians 6:2; 7:10.
  - B. The phrase “with fear and trembling” is often misunderstood.
    1. Sheer panic is not what is under consideration here.
    2. Rather, a reverential response to what is required of them by God.
      - A. Although the Greek word “phobia” is used here, it may be understood as indicative of respect - 1 Peter 3:2.

#### Verse 13

1. For it is God which worketh in you both to will and to do of his good pleasure.
  - A. The word “worketh” is from the Greek word “energeo,” from which we derive our English words “energy” and “energize.”
    1. As with all work, two things are necessary to be successful.
      - A. Ability - i.e. “to do.”
      - B. Desire - i.e. - “to will.”
    2. This is accomplished by study and application of the Scriptures which instruct us to do so - 2 Timothy 2:15; James 1:22.
  - B. As with all good works, there is a purpose behind them - i.e. to bring glory to God - Matthew 5:16.
    1. It has been said, “Man should work as if everything depends on him, and pray as if everything depends on God.”

#### Verse 14

1. Do all things without murmurings and disputings:
  - A. “Murmurings” or “grumbling” (English Standard Version) is from the Greek word “goggusmon,” indicative of one’s discontent expressed by complaining.
    1. The Septuagint uses the word “gossusmon” when it referred to the Israelites in the wilderness as they, fairly much, complained about everything - Exodus 15:24; 16:7, 8; Numbers 11:1; 16:4.
    - A. The Apostle Paul referred to their complaining as he warned the Corinthians - 1 Corinthians 10:10.
  - B. The word “disputings” or “questioning” (English Standard Version) references the idea of an inward reasoning.
    1. Robertson suggests that the “grumbings led to disputes.” (Robertson, 1931, p. 447).
  - C. There is considerable disagreement as to what Paul was referring to here.
    1. Some have suggested that he had in mind those who questioned God and murmured at what He said.
    2. Others have suggested that Paul was writing concerning inward issues within the church at Philippi.
    3. It, very well, could be a combination of the two.
      - A. As with other sins, when we sin against our fellowman we sin against God.

#### Verse 15

1. That ye may be blameless and harmless, . . .
  - A. The word “blameless” relates to the Christian character.
    1. It is from the Greek word “amemptoi,” and refers to the idea of being without blame or fault.
      - A. One who is “blameless” is one of whom no criticism will be laid at their feet.
  - B. “Harmless” is from the Greek word “akeraioa,” and refers to being “unmixed” with impurities such a wine being “diluted” with water.
    1. The English Standard Version translates it as “innocent.”
      - A. Recall that Jesus instructed His disciples to be “harmless” or “innocent” as doves - Matthew 10:16.
    2. The Christian, then, should be free from being mixed with the things of the world - Romans 12:1, 2; 1 John 2:15-17.
2. . . the sons of God, without rebuke, . . .
  - A. Literally, the “sons of God” should be “above reproach” or “without blemish,” as per the American Standard Version.
    1. For them to be “above reproach” results in Christianity being free from any “black marks” against it.
3. . . in the midst of a crooked and perverse nation, . . .
  - A. The English Standard Version states “in the midst of a crooked and twisted generation.”
    1. As Christians they were “in the world” - John 17:11.



2. They were to be careful to not be “of the world” - John 15:19.
- B. If they acted like those “of the world” they could not possibly influence those who were truly “of the world” to turn from their actions.
- C. A sense of depravity is seen here.
4. . . .among whom ye shine as lights in the world;
  - A. Remember, the Lord’s disciples are the “light of the world” - Matthew 5:14-16.

Verse 16

1. Holding forth the word of life; . . .
  - A. To “hold forth,” from the Greek word “epechontes,” is to “hold fast.”
    1. In other words, have a strong grasp on “the word of life.”
    2. There is a steadfastness seen in this.
      - A. As one would hold on to a plank to keep from downing, so they were to hold on to “the word of life.”
  - B. Recall what the Psalmist had to say about the Word - Psalms 119:105.
2. . . . that I may rejoice in the day of Christ, . . .
  - A. No doubt the Day of Judgment.
  - B. Paul was, essentially, saying that by their “holding forth the word of life” he would have “reason to be proud” as per the English Standard Version.
3. . . .that I have not run in vain, neither laboured in vain.
  - A. Two analogies are given here to illustrate his point.
    1. They were to conduct their lives in such a way so as to prevent their deeds from being seen as one who ran a race, only to be disqualified at the end.
    2. They were to conduct their lives in such a way so as to prevent their deeds appearing as the craftsman who completes a project, only to be unable to sell it.
  - B. Some men’s work will be “burned” - 1 Corinthians 3:11-15.

Verse 17

1. Yea, and if I be offered upon the sacrifice and service of your faith, . . .
  - A. The phrase “and if I be offered upon the sacrifice” is translated “Even if I am to be poured out as a drink offering upon the sacrificial offering. . .” in the English Standard Version.
    1. Paul’s point here was that he was well aware that his life might be taken.
    2. As such, he saw it as an “offering” (libation) unto God similar to the drink offerings that were a part of the Jewish religious ceremonies - Numbers 15:5, 7, 10; 28:7, 14; Hosea 9:4.
  - B. We see, also, the point that Paul makes relative to the Philippian’s faith being seen as a sacrifice offered to God.
    1. Several New Testament scriptures speak to this - Romans 12:1, 2; Philippians 4:18; Hebrews 13:15, 16.
2. . . .I joy, and rejoice with you all.
  - A. The Roman method of capital punishment, beheading, would have been a horrible way for Paul to die.
    1. However, he does not dwell upon that.
      - A. Rather than a source of grief, he saw his death as a source of joy -

Philippians 1:23.

1. You might notice Psalms 116:15.

B. The word “rejoice,” is “chairō” in the Greek and is found four times in the immediate text.

Verse 18

1. For the same cause also do ye joy, and rejoice with me.

A. Paul’s labors, even to the point of his death, were seen as a source of joy for him and the Philippians.

1. This is a “call” for them to have the same joy he had.

Verse 19

1. But I trust in the Lord Jesus to send Timotheus shortly unto you, . . .

A. The English Standard Version states, “I hope in the Lord Jesus . . .”

B. Paul was Timothy’s “father in the faith,” having converted him, perhaps, when he was a teenager - 1 Corinthians 4:17.

C. It was not uncommon for Paul to send for Timothy, due to their unique relationship - 1 Corinthians 4:17; 16:10, 11; 1 Thessalonians 3:6.

1. Timothy is mentioned twenty-five or more times by Paul in his epistles.

2. . . that I also may be of good comfort, when I know your state.

A. Paul was to send Timothy to the church at Philippi to bring back a report on their condition.

1. Expecting to receive a good report, Paul indicated so to them.

Verse 20

1. For I have no man likeminded, . . .

A. The word “likeminded,” is translated “like him” in the English Standard Version.

1. From the Greek “isopsuchon” suggesting the idea of to be “like-souled.”

A. We might think of it as a “soul-mate.”

B. We do see a genuine concern by Timothy for the Philippian brethren.

2. . . who will naturally care for your state.

A. Probably saying that there were no others in Rome who were of such “like-mindedness” toward the Philippians.

1. Or, there were no others who could come.

Verse 21

1. For all seek their own, not the things which are Jesus Christ’s.

A. Philippi, some 700 miles from Rome, would not be on the minds of the Roman Christians.

1. Their “plates” were full of things that directly affected them.

B. Recall how Paul, when writing to the Romans, wrote of their serving their own “belly” (appetites English Standard Version) - Romans 16:18.

Verse 22

1. But ye know the proof of him, . . .

A. The English Standard Version translates this phrase “But you know Timothy’s proven worth, . . .”

1. What a fantastic statement, especially when we consider what his “worth” related to.

- A. He was of great value to the Philippians, to Paul, and to the Cause of Christ.
- B. The word “proof” here is from the Greek word “dokimen,” and was used of testing gold and silver.
  - 1. It is seen in 2 Corinthians 2:9; 9:13.
- C. Timothy had accompanied Paul more than once to Philippi - Acts 27:1; 29:14-16.
- 2. . . . that, as a son with the father, he hath served with me in the gospel.
  - A. As Paul’s “son in the faith,” he served besides Paul for years - 1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2; 2:1.

Verse 23

- 1. Him therefore I hope to send presently, so soon as I shall see how it will go with me.
  - A. Being imprisoned at Rome, although he hoped to be released, Paul did not at this moment know his future.
    - 1. Although he desired to hear of the condition of the Philippians he, also, wanted to be able to send word to them of his condition.
      - A. No doubt he hoped to send word that he was released.

Verse 24

- 1. But I trust in the Lord that I also myself shall come shortly.
  - A. A “if the Lord wills” type of statement.
    - 1. It appears his hope was fulfilled - Titus 3:12.

Verse 25

- 1. Yet I supposed it necessary to send to you Epaphroditus, . . .
  - A. Epaphroditus is only mentioned in the Book of Philippians.
    - 1. Therefore, information is limited.
    - 2. The name meant “charming.”
    - 3. An abbreviated form, “Epaphras” is found in Colossians 1:7, 4:12, and Philemon 23.
      - A. Given the commonality of the name, it is not believed those mentioned are the one in verse 25.
    - 4. It is believed that the etymology of the name can be traced to the Greek goddess Aphrodite.
  - B. It has been suggested that he brought Paul’s letter to the Philippian church.
  - C. Robertson points to an “ascending scale” regarding the epithets given here (Robertson, 1931, p. 448).
- 2. . . . my brother, . . .
  - A. It is interesting the sense of “pride” that might be seen here, in that Paul had no qualm calling him a “brother.”
- 3. . . .and companion in labour, . . .
  - A. Not only was he a brother in Christ, but a “fellow worker” in the kingdom.
    - 1. Could we suggest a “natural” ascension here?
- 4. . . .and fellowsoldier, . . .
  - A. Could this be the next stage that would come naturally in the life of one so described?
- 5. . . . but your messenger, . . .

- A. “Messenger” is from the word “apostolon,” which is often translated “apostle.”
  - 1. Recall this word may refer to one sent.
  - 2. As such, Epaphroditus is seen by Paul as a missionary, specifically sent by the Philippians.
- 6. . . . and he that ministered to my wants.
  - A. The word “ministered” here is a “leitourgon,” which would carry with it a much deeper service than the normally translated word “diakonos.”
  - B. No information is given as to exactly how he carried out this service, or exactly what he did.
    - 1. But it seems clear that what was done was of an extreme sacrificial nature as will be seen in Philippians 4:18, where the same word is found translated “”sacrifice.”

#### Verse 26

- 1. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
  - A. As to what it was that brought on this illness to Epaphroditus, or what the illness itself was, we are not told.
    - 1. Whatever it was, it was severe.
      - A. The severity of it caused concern by those from whom he came at Philippi.
  - B. Epaphroditus’ “heaviness” (distress, English Standard Version), seemed to be aggravated by a deep sense of “homesickness.”
    - 1. The “longing” after the Philippians is seen as a “yearning after” them.
  - C. It was aggravated by the knowledge he had of their awareness of his illness.

#### Verse 27

- 1. For indeed he was sick nigh unto death: . . .
  - A. We see in this the severity of the illness.
  - B. This is the only place in the New Testament where we find this expression.
- 2. . . . but God had mercy on him; . . .
  - A. Whatever, and whenever, all healings are of God.
    - 1. Given the fact that Epaphroditus became ill serving Paul, we can imagine Paul’s interest in him.
  - B. God’s providential working is seen here.
    - 1. There would seem to be evidence that prayer would have been offered up to God on his behalf - James 5:15, 16.
  - C. It is interesting that although Paul possessed the ability to heal the sick, he never used that ability here.
    - 1. No doubt that would be due to the purpose of spiritual gifts, i.e., the confirmation of God’s Word - Mark 16:20.
    - 2. Such healings were not done just for the sake of healing.
      - A. Other instances are seen in the New Testament which shows this to be the case.
        - 1. Timothy - 1 Timothy 5:23
        - 2. Trophimus - 2 Timothy 4:20
- 3. . . . and not on him only, but on me also, lest I should have sorrow upon sorrow.

- A. God's "mercy" on Paul was relative to the alleviation of Paul's anxiety relative to Epaphroditus' physical condition.

- 1. "Sorrow upon sorrow" speaks to Epaphroditus' illness and what appeared to be imminent death.

#### Verse 28

- 1. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.
  - A. Paul's concern for Epaphroditus and the Philippian brethren overshadowed his concern for himself.
  - B. It seems that Paul "covered all bases" just in case some at Philippi questioned concerning Epaphroditus' return.
    - 1. Paul said, "I sent him. . ."
  - C. We note in Paul's reference to his being "the less sorrowful" the depth of concern and love for both Epaphroditus and the Philippians.

#### Verse 29

- 1. Receive him therefore in the Lord with all gladness; and hold such in reputation:
  - A. One may question Paul's encouragement of the Philippians to "hold" Epaphroditus "in reputation."
    - 1. No doubt this had to do with Epaphroditus' having carried out the difficult task set before him, even while seriously ill.
      - A. Epaphroditus' trip from Philippi to Rome, a trip of some 700 miles, would not have been easy.
      - B. Risk could have been associated with the trip and his stay in Rome due to his efforts on behalf of Paul.

#### Verse 30

- 1. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.
  - A. All of what Epaphroditus did was seen by Paul as "the work of Christ."
    - 1. You might recall Matthew 10:42.
  - B. In "not regarding his life" Epaphroditus was actually putting his life in jeopardy.
    - 1. The English Standard Version uses the phrase "risking his life."
    - 2. This is what one did purposefully.
    - 3. He literally put himself in "harm's way" for the Cause of Christ.
  - C. The "lack of service" of the Philippians simply points to the area wherein they were unable to attend to Paul's needs.
    - 1. It does not appear that Paul is chastising them.

### CHAPTER THREE:

#### Verse 1

- 1. Finally, my brethren, rejoice in the Lord.
  - A. The word "finally," here, from the Greek word "loipon," may be translated "as to the rest," "to the rest," or "henceforth," which would suggest that Paul was not "winding down," but wished to stress what was about to follow in view of what he had just written.

1. The phrase is used by Paul on other occasions - 1 Corinthians 7:29;  
1 Thessalonians 4:1.
- B. Rejoicing was a common thread found in Paul's writings, especially in Philippians.
  1. Here, though, there is an added emphasis in that Paul stressed the location wherein they were to rejoice.
    - A. I.e., "in the Lord."
  2. It is interesting that these words form an apostolic command.
2. To write the same things to you, to me indeed is not grievous, but for you it is safe.
  - A. Possibly suggesting that Paul had previously written them similar thoughts as he was here.
    1. Perhaps in view of the need to rejoice.
  - B. Or, perhaps, Paul writes this in view of the repeated use of the word "beware" in the next verse.
  - C. Whatever the case, it is valuable to note that this Apostle did not apologize for having said the same thing again.

#### Verse 2

1. Beware . . .
  - A. The word "beware" is from the Greek word "blepete," referring to a warning designed to cause those to whom it was issued to take heed.
    1. There is a stress given to this that goes beyond simply looking out for them.
2. . . .of dogs, . . .
  - A. Reference here to the Judaizing teachers that Paul often wrote of - Acts 15:1, 5, 24, 28, 29; Romans 2:28, 29; Galatians 5:2, 3, 6; 6:12, 13, 15.
  - B. The word "dogs" here is "kuon" in the Greek and refers not to the puppy sitting on someone's lap, but to the wild dog that would have roamed the streets searching for food, attacking each other and anyone who got in their way.
    1. It is always used in a derogatory sense.
3. . . .beware of evil workers, . . .
  - A. The Judaizing teachers were non-the-less teachers, but they were "evil" in their efforts.
    1. The "evil" that is seen here would be the attempt to bind on the Gentile Christians aspects of Judaism that had been long ago been "nailed to the cross" - Colossians 2:14.
      - A. Recall how Paul chastised the Galatians for being "foolish" for allowing themselves to be "bewitched" by such teachers - Galatians 3:1.
      - B. You may, also, recall how Paul was unwilling to allow them "an hour" to spew their "evil" teachings - Galatians 2:5.
    2. You might recall the order of caution that James issued concerning teachers - James 3:1.
4. . . .beware of the concision.
  - A. The New King James Version states, "beware of the mutilation!" which seems the better translation.
    1. The word translated "concision" in the King James Version is "katatimen"

and refers to those who “mutilate” the flesh such as was practiced by the pagans during the time Paul wrote this letter.

A. This word was used in contrast to “peritome,” which would be the word normally translated “circumcision.”

#### Verse 3

1. For we are the circumcision, . . .

A. Paul is referencing Christians when using “we.”

B. The English Standard Version states, “For we are the real circumcision, . . .”

1. The New American Standard Version states, “for we are the *true* circumcision. . .”

A. Notice that the word “true” is supplied.

C. Paul’s point was, as Christians they represented the “real” or “true” covenant people of God.

1. Under the Mosaical system circumcision was the sign of the covenant between man and God - Genesis 17:9-14; Exodus 6:7.

A. Now, though, a “circumcision of the heart” rather than the flesh resulted in such a covenant relationship - Romans 2:28, 29.

2. . . . which worship God in the spirit, . . .

A. Paul sets forth three characteristics relative to those mentioned above.

B. First, they worship God.

1. The word “worship” here is the Greek word “latreuo” and, according to Vine, means “to serve, to render religious service or homage, . . .” (Vine’s, n.d., p. 1259).

2. There is some textual conflict on this passage as to the worship and what “spirit” is under consideration.

A. Some translations state “in” or “by” “the spirit,” while others state “in” or “by” “the Spirit.”

B. The distinction would be relative to whether Paul was writing concerning worshipping God with the proper attitude or worshipping Him in such a way that the Holy Spirit had a role in it.

1. Perhaps, in the long run, there may not be much of a distinction if looked at this way.

A. One who worships God in the spirit (i.e. a spiritual worship) does so by the Spirit (i.e. by compliance by what the Spirit has given, the Word of God).

3. What needs to be seen is the contrast that Paul is making between the physical and spiritual is so far as “circumcision” is concerned.

3. . . . and rejoice in Christ Jesus, . . .

A. The proper place for “glory” (as per the English Standard Version) is “in Christ.”

1. The Judiazers “gloried” in themselves and their teachings while the “true” Christian “glories” in Christ - Galatians 6:14.

4. . . . and have no confidence in the flesh.

A. Given the truth on circumcision, there is no room for confidence.

1. Once again, the contrast is seen here.

- A. The Christian's reason for confidence or hope is not in the physical, but the spiritual.

Verse 4

1. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
  - A. Paul, such as he did in 2 Corinthians 11 and 12, indicates that if anyone had the right to "glory" in the flesh, it would be him.
    1. But he did not do so.
    2. Once again, he "gloried" in the cross - Galatians 5:14.

Verse 5

1. Circumcised the eighth day, . . .
  - A. Paul begins here to list the reasons as to why he might "glory" if he were of the mindset to do so.
  - B. This was according to the Law - Genesis 17:12; Leviticus 12:3; Luke 2:21.
2. . . . of the stock of Israel, . . .
  - A. Of the "people of Israel" as per the English Standard Version.
  - B. Being an Israelite indicated a unique relationship with God.
3. . . . of the tribe of Benjamin, . . .
  - A. Long before this time tribal distinctions had been lost.
    1. However, Paul knew his lineage.
  - B. Although a small tribe, it had distinguished itself by remaining loyal to God when the kingdom of Israel divided - 1 Kings 12:21.
4. . . . an Hebrew of the Hebrews; . . .
  - A. From all aspects, Paul was a Hebrew.
    1. Born of Hebrew parents.
    2. Spoke Hebrew.
    3. His family had continued to be true to the customs and practices of the Hebrew people although living a considerable distance from Jerusalem - Acts 21:39; 22:3.
  - B. Putting these all together, we see a broad picture of his maintaining ritual, racial and cultural purity.
5. . . . as touching the law, a Pharisee;
  - A. Paul now moves on to highlight the spiritual highlights prior to his conversion.
    1. The Pharisees were the strictest sect of the Jewish religion - Acts 26:5.
    2. He was educated at the feet of Gamaliel - Acts 5:34, 22:3.
    3. He was "zealous" in keeping the "traditions" of his fathers - Galatians 1:14.
  - B. Although the New Testament depicts the Pharisees as a group of which no one would be boastful, the Jews considered them differently.

Verse 6

1. Concerning zeal, persecuting the church; . . .
  - A. When first introduced to Saul, who would later come to be the Apostle Paul, we see him involved in the death of Stephen - Acts 7:58-8:1.
  - B. We may wonder why Paul mentioned his record as a persecutor of the church.
    1. There is no doubt he was not proud of it - 1 Corinthians 15:9.



- A. It seems his life as a persecutor of the early church was always on his mind - Acts 22:4, 5; 26:9-11; Galatians 1:13; 1 Timothy 1:13.
- 2. When we recall that Paul was listing his Jewish accomplishments, we are able to see why he mentioned his zeal.
  - A. From a Jewish perspective, zeal was very highly prized - Acts 22:3; Romans 10:2.
- C. The intensity of Paul's zeal is seen in how he set out to destroy Christianity because he saw it as heresy - Acts 26:9-11.
- 2. . . . touching the righteousness which is in the law, blameless.
  - A. The word "righteousness" here is from the Greek word "dikaiosune," referring to being "right."
  - B. When he wrote of being "right" and "blameless" in regard to the Law he was not claiming sinlessness.
    - 1. From what others could see of Paul's life, there were no areas wherein sustainable accusation could be made against him in regard to his having openly broken the Law.
      - A. Paul indicated to the Galatians that he had advanced beyond his contemporaries - Galatians 1:13, 14.

#### Verse 7

- 1. But what things were gain to me, those I counted loss for Christ.
  - A. While looking back on his life and heritage, Paul sees that which he once counted for profit (New International Version, 1973), was now worth nothing as his hope was no longer in his heritage, but in Christ - Romans 3:24.
  - B. Herein Paul wrote concerning his initial obedience to the gospel.

#### Verse 8

- 1. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . .
  - A. Now Paul extends his point by indicating that his actions are ongoing.
    - 1. It was not enough to initially obey the gospel.
      - A. One must continue along these lines.
  - B. Knowing Jesus as Lord is of utmost value to Paul.
    - 1. His point was, everything else paled in importance to knowing Jesus as Lord.
- 2. . . . for whom I have suffered the loss of all things, . . .
  - A. We will probably never know this side of eternity what all Paul sacrificed as he rejected the religion he had grown up in to become the great Apostle Paul.
    - 1. Friends and family probably forsook him.
      - A. But, no doubt, he relied upon the promises of the Lord - Mark 10:30.
    - 2. Remember the promise that goes along with this - Luke 14:33.
- 3. . . . and do count them but dung, that I may win Christ,
  - A. The word "dung" here is from the Greek word "skubalon" which may mean "excrement," "the leavings of a feast, that which is thrown away from the table." (Vine's, n.d., pp. 345, 346.
  - B. Everything in life was viewed as "rubbish" as he pursued his relationship with the Lord.

1. All that he once thought to be so important is now seen as a liability.
  - A. As such, he was repulsed by it all.
  - C. No wonder he was able to sacrifice as he did!

Verse 9

1. And be found in him, . . .
  - A. Here is where Paul wanted to be - in Christ.
2. . . . not having mine own righteousness, which is of the law, . . .
  - A. As Paul sought to be found “right in the sight of God,” he recognized that such could not be found in the law - Galatians 2:16.
3. . . . but that which is through the faith of Christ, the righteousness which is of God by faith:
  - A. Paul’s point here is relative to a sense of faithfulness.
  - B. Paul’s deep desire is that he be found justified in the sight of God by faith in Christ.
    1. This would, of course, be an obedient faith.
  - C. We are seeing a bestowed righteousness.
    1. It is not what Paul earned, but what was bestowed upon Paul by God due to his faith in His Son - Romans 1:17; 3:21-24.

Verse 10

1. That I may know him, . . .
  - A. Although Paul had established a unique relationship with Christ, he continued to desire to have an even deeper one - Galatians 2:20.
    1. It is as if Paul desired to know everything that could be possibly known of the Lord, and he was willing to go to the fullest extent to obtain it.
  - B. Paul expressed the sense of knowing the Lord when writing to Timothy - 2 Timothy 1:12.
2. . . . and the power of his resurrection, . . .
  - A. The power of the gospel is found in the resurrection - Romans 1:4; Ephesians 1:19, 20.
  - B. Keep in mind what Paul said about the consequences of there being no resurrection - 1 Corinthians 15:17.
3. . . . and the fellowship of his sufferings, . . .
  - A. It seems his point was one cannot fully understand Jesus without having experienced, as much as possible, what He experienced.
    1. Paul had suffered much for the Cause of Christ - 2 Corinthians 4:10, 11; Galatians 6:17.
4. . . . being made conformable unto his death;
  - A. Paul understood that he had to die to self in order to live for the Lord - Galatians 2:20.

Verse 11

1. If by any means . . .
  - A. The way that Paul begins this passage has caused some to question the certainty that he had concerning his salvation.
    1. However, in other locations Paul is absolutely certain - Philippians 1:23;

2 Timothy 4:8.

- B. It seems that Robertson hits the matter squarely on the head when he stated, “Not an expression of doubt, but of humility.” (Robertson, 1931, p. 454).
- 2. . . . I might attain unto the resurrection of the dead.
  - A. In the Greek, we find a repetition with the use of the word “exanastasis” instead of the normally used word “anastasis” when we consider the word “resurrection.”
    - 1. Vine suggests that the implication is “the out-resurrection from among the dead.” (Vine’s, n.d., pp. 972, 973).
    - 2. Robertson suggests that “Paul is thinking here only of the resurrection of believers out from the dead . . .” (Robertson, 1931, p. 454).
  - B. Since the resurrection will involve both the good and the bad (John 5:28, 29), Paul wished to distinguish himself from the bad.

Verse 12

- 1. Not as though I had already attained, . . .
  - A. A couple possible ideas:
    - 1. Paul had not fully attained the knowledge of the Lord that he so desired.
    - 2. Or, he had not yet attained all that came along with the resurrection.
      - A. Said in refutation of the false doctrine being taught that the resurrection was already past - 2 Timothy 2:18.
- 2. . . . either were already perfect: . . .
  - A. The word “perfect” here is from the Greek word “teleioo,” and is reference to that which has yet to meet its point of completion.
    - 1. It is evident that he expected such perfection would not be attained until the time of the resurrection.
- 3. . . . but I follow after, . . .
  - A. The English Standard Version translates this phrase, “but I press on to make it my own.”
    - 1. In other words, he was pushing forward with all he had to reach the goal before him.
  - B. It is interesting to note that Paul was indicating that his pursuit of the goal before him was with the same intensity as he had previously had as he persecuted the church.
    - 1. I have often asked, “Are we serving Christ with as great of a determination as we served Satan?”
- 4. . . . if that I may apprehend that for which also I am apprehended of Christ Jesus.
  - A. As Christ had “laid hold” of Saul on the Damascus Road, so Paul attempted to “lay hold” on Him.
    - 1. Paul’s reason for living was to fulfill the Lord’s purpose in his life - Galatians 2:20.
    - 2. Keep in mind why it was that Paul was chosen by the Lord - Acts 9:15.

Verse 13

- 1. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, . . .
  - A. Although Paul had not yet reached the goal set before him (to do what the Lord

called him to do) he was not about to rest on his accomplishments or allow his failures to determine who he was.

- B. Paul “forgot” both his successes (Philippians 3:4-6), and his sacrifices - Philippians 3:7, 8.

1. We have already noted that he mentioned he was not perfect.

2. But he did not use valuable time “worrying” over this.

A. Once repented of, it was put behind him where it needed to be put.

B. He was not going to allow Satan to use these things as a tool to stop the work set before him.

1. Far too many of us allow our shortcomings to get in the way.

2. . . . and reaching forth unto those things which are before,

A. Instead, Paul “reached forth” as one running a race would strain himself to reach the goal.

1. This is what it takes to attain the high goal set before the child of God

Verse 14

1. I press toward the mark for the prize of the high calling of God in Christ Jesus.

A. The phrase “I press toward” comes from the same Greek word (“dioko”) translated “follow after” or “I press on” as seen in verse 12.

1. Again, the picture of an athlete straining as he reaches for the finish line at the end of a race - Hebrews 12:2.

B. The word “prize” or “goal” (English Standard Version), is from the Greek word “skopos,” and refers to “a mark on which to fix the eye” (Vine, n.d., p. 714).

C. It is important to see that Paul reaching the end of the race was not the goal before him.

1. Rather, it was the “prize” awarded at the end - 1 Corinthians 9:24, 25;

2 Timothy 4:7, 8; 1 Peter 1:4.

Verse 15

1. Let us therefore, as many as be perfect, be thus minded: . . .

A. Paul, now, shifts from speaking of himself to the inclusion of the Philippians.

B. The accusation is made suggesting a contradiction here with verse 12 concerning the word “perfect.”

1. What is overlooked is the variation of meanings seen here.

A. In verse 12 the normal meaning of the word “perfect” is what is seen.

1. Here, though, Paul had in mind the sense of maturity or completeness such as seen in 1 Corinthians 14:20 and Hebrews 5:14.

2. Notice how the English Standard Versions states it, “Let those of us who are mature think this way, . . .”

C. The point Paul was making was that those of mature faith should be seeing what Paul had seen.

1. Their lives should be focused on the same thing that Paul was focused on.

2. The reality, though, was they were much like the Corinthians and those to whom the Hebrew writer wrote - 1 Corinthians 3:1; Hebrews 5:11-14.

2. . . . and if in any thing ye be otherwise minded, God shall reveal even this unto you.

A. If they chose to disagree, God would prove them wrong.

1. How or when this was going to be done was not told us.
  - A. Perhaps by further teaching or revelation.
  - B. Perhaps on the Judgment Day.

Verse 16

1. Nevertheless, whereto we have already attained, let us walk by the same rule, . . .
  - A. They were to keep on living by the same “rule” or “standard.”
    1. Like the Galatians, they had already “received” it - Galatians 1:9.
  - B. Literally, they were to walk the same line
2. . . . let us mind the same thing.
  - A. In order to do so, they must have the same mind - 1 Corinthians 1:10.

Verse 17

1. Brethren, be followers together of me, . . .
  - A. Paul enjoins them to “join together in” that which is to follow.
    1. He encouraged them to be “imitators” of him in a similar way as he did the Corinthians - 1 Corinthians 11:1.
      - A. Be sure to note the qualification there.
  - B. He emphasized their need to follow him in his emphasis of life.
    1. Their attitude should be the same as his.
2. . . . and mark them which walk so as ye have us for an ensample.
  - A. They were to, also, consider those who were of mature faith and follow their example.
    1. Those such as:
      - A. Timothy - Philippians 2:19.
      - B. Epaphroditus - Philippians 2:25.
      - C. Other mature Christians - Philippians 3:15.
  - B. The word “ensample” here is from the Greek word “tupos,” translated “pattern” or “type” - Romans 6:17; 1 Corinthians 10:6, 11; 1 Thessalonians 1:7; Hebrews 8:5.
    1. In contradiction to the beliefs of the liberals among us, there is a “pattern of sound doctrine” that is to be followed - 1 Timothy 1:10; 2 Timothy 1:13; 4:3; Titus 1:8.

Verse 18

1. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:
  - A. As to who these were, we are not told.
    1. No doubt those to whom Paul wrote knew.
      - A. He had previously warned them, either in person or by another letter - Philippians 3:1.
        1. They could be the Judaizing teachers that he referred to earlier in chapter three - Philippians 3:2.
  - B. Whoever they were, when Paul wrote of them he did so with broken heart as seen with his use of the Greek word “klaio,” which referred to a “loud expression of grief” (Vine, n.d., p. 1218)
  - C. One is either a friend or an enemy.

1. Friends do what God tells them - John 14:15; 15:14.
2. Enemies pursue their own way.

Verse 19

1. Whose end is destruction, . . .
  - A. Whoever they were, and whatever it was they were doing, their “end” was to be “destruction.”
    1. Not “destruction” in the sense of their being “destroyed,” but in the sense of their experiencing eternal judgment - Matthew 7:13; 2 Peter 3:7; Revelation 17:8, 11.
2. . . . whose God is their belly, . . .
  - A. One’s god is that which is of great importance.
    1. Pursuit of one’s personal desires over what God desires for them is seen here.
3. . . . and whose glory is in their shame, who mind earthly things.)
  - A. Boasting in their evil ways, which resulted in their shame.
    1. Rather than having set their “affection on things above,” they have set them on “things on the earth” - Colossians 3:2.
    2. Consider what Paul had to say to the Romans - Romans 7:21.
  - B. Keep in mind, as one thinks in his heart, so is he - Proverbs 23:7.
    1. In chapter four, Paul will give them something else to think on - Philippians 4:8.

Verse 20

1. For our conversation is in heaven; . . .
  - A. Better understood as per the English Standard Version, “But our citizenship is in heaven, . . .”
    1. The Philippians, as a Roman Colony, would have understood the analogy.
      - A. Certain privileges and responsibilities went along with being such a Colony.
    2. Paul’s point was they were nothing more than “strangers and pilgrims” here on earth - Hebrews 11:3; 1 Peter 2:11.
2. . . . from whence also we look for the Saviour, the Lord Jesus Christ:
  - A. Not only did they “look for the Saviour,” but they anxiously looked for him.
    1. The Greek word used here, “dechomai,” expressed the idea of a persistent yearning.

Verse 21

1. Who shall change our vile body, that it may be fashioned like unto his glorious body, . . .
  - A. So much is left to our imagination here.
    1. Paul’s words to the Corinthians help some - 1 Corinthians 15:35-57.
    2. Likewise, John’s words - 1 John 3:2.
2. . . . according to the working whereby he is able even to subdue all things unto himself.
  - A. Literally, according to the “power” found in Christ.
    1. The Greek word “energeia” is seen here speaking of “power in action” and not just power when it comes to that which is at “work.”

- B. "Power" is from the Greek word "dunamai," from which we get our English word "dynamite."
  - 1. This "power" is seen in Matthew 28:18; 1 Corinthians 15:27; Ephesians 1:22 and Hebrews 1:3.
- C. Christ will display this power at the resurrection.

## CHAPTER FOUR:

### Verse 1

- 1. Therefore, my brethren dearly beloved and longed for, . . .
  - A. What a beautiful opening statement!
  - B. Not only did Paul view them as "brethren," but as "dearly beloved."
    - 1. The word "beloved" is from the Greek "agapetos," a derivative of the more familiar "agape."
  - C. It was his love for them that caused him to "long for" them.
    - 1. He literally yearned to see them again.
      - A. As was the case with Epaphroditus, who was seen as being "homesick" for Philippi, so was Paul in his desire to see his brethren at Philippi.
        - 1. What a commendation!
- 2. . . . my joy and crown, . . .
  - A. These "beloved brethren" brought "joy" to Paul's heart.
  - B. It appears that Paul looked at them as one of the crowning achievements of his life.
    - 1. The word "crown" here is from the Greek word "stephanos," in reference to the victor's crown.
      - A. Two Greek words are found translated into one English word, crown.
        - 1. Diadema - "the symbol of kingly or imperial dignity" (Vine, n.d., p. 260).
        - 2. Stephanos - "the victor's crown, the symbol of triumph in the games or some such contest" (Vine, n.d., p. 260).
    - C. So, Paul sees them as a symbol of triumph.
- 3. . . . so stand fast in the Lord, my dearly beloved.
  - A. Words of encouragement.
  - B. Once again, the term of endearment.

### Verse 2

- 1. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.
  - A. "Beseech" or "entreat" (English Standard Version) is from the Greek word "parakaleo," which expressed the sense of begging or imploring.
  - B. The King James' use of the masculine form "Euodias," as opposed to the feminine form "Euodia," has caused some to suggest that Euodia was a male.
    - 1. Based on this, some have suggested they may have been husband and wife.
      - A. Some have gone so far as to suggest they were the Philippians jailer and his wife - Acts 16:25-34.
    - 2. However, the better understanding is seen in acknowledging the feminine form as per the American Standard, English Standard, and New International

Versions.

- C. As to who these two women are, very little is known.
  - 1. We see they “laboured with” Paul “in the gospel.”
  - 2. They were members of the Philippian church.
  - 3. And they were experiencing some sort of personal conflict.
- D. Paul entreated both women by name to be of the “same mind in the Lord.”
  - 1. Harmony is seen in this - Romans 12:16; 15:5; 2 Corinthians 13:11; Philippians 2:2.
    - A. Whatever the issue was, it was endangering the harmony that is to be had in the church, and it needed to be dealt with.

Verse 3

- 1. And I intreat thee also, true yokefellow, . . .
  - A. Here are Paul’s words of encouragement to one he simply refers to as “true yokefellow.”
    - 1. We are not told who this was.
      - A. Many suggestions have been made - Barnabas, Epaphroditus, Luke, Lydia, Silas, just to name a few.
      - B. Some have suggested that a person by the name of “Suzuge,” from the Greek word “sunzuge” translated “yokefellow” is who Paul had in mind.
    - 2. No doubt all involved in this matter would know who Paul had in mind, and that is all that matters.
  - B. Whoever he or she may have been, they were seen by Paul as being a “true companion.”
    - 1. What is important here is that the issue had to be dealt with.
      - A. It was of the nature wherein someone was asked to mediate.
      - B. And that person was a “true companion.”
- 2. . . . help those women which laboured with me in the gospel, . . .
  - A. Some have suggested that Paul’s words here should be understood as Euodia and Syntyche being seen as fellow preachers of the gospel.
    - 1. But this would be in contradiction to what Paul said on other occasions - 1 Corinthians 14:34; 1 Timothy 2:8-12.
  - B. Women, in the early church, assisted with the spread of the gospel in numerous ways that did not involve public preaching.
    - 1. They taught privately - Acts 18:26; Titus 2:3-5.
    - 2. Lydia provided Paul a location for him to meet with others and for the church to assemble - Acts 16:40.
    - 3. They “washed the saints’ feet” - 1 Timothy 5:10.
- 3. . . . with Clement also, . . .
  - A. Nothing specific is known about Clement, except he “laboured with” Paul “in the gospel.”
    - 1. Some have suggested that he was Clement of Rome, as originally suggested by Origen.
      - A. Others have been very adamant that it wasn’t.
- 4. . . . and with other my fellowlabourers, . . .



- A. Nothing is known as to who these “fellowlabourers” were.
  - 1. All that matters is they co-labored with Paul in the gospel.
- 5. . . .whose names are in the book of life.
  - A. The “book of life” is found numerous times in the Book of Revelation - Revelation 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19.
    - 1. We, also, see a reference to names being “written in heaven” - Luke 10:20.
  - B. Keep in mind; names “written” in the “book of life” are not permanently done so - Revelation 3:5.
    - 1. This, no doubt, was the basis of Paul’s concern here.
  - C. It may be asked, “Why did Paul address these women the way he did?”
    - 1. The answer is simple; a small fire often erupts into a much larger one.
    - 2. As Paul confronted Peter in order to stop the progression of the error he was caught up in, so he confronted these sisters - Galatians 2:13, 14.
  - D. Roper’s outline is worth consideration here: (Roper, 2009, pp. 536, 537).

“Paul did something - at once.  
 Paul urged unity - strongly.  
 Paul reminded them - appropriately.  
 Paul provided help - competently.”

#### Verse 4

- 1. Rejoice in the Lord alway: and again I say, Rejoice.
  - A. Paul, now, returns to the discussion of joy as seen throughout this epistle - 1:18; 2:17, 18, 28, 29: 3:1.
    - 1. Recall what we said back on page 7, “It has been said that the ‘theme’ of the book of Philippians is ‘joyful confidence under adverse circumstances.’”
      - A. I wrote that many years ago under the title of the Book of Philippians.
  - B. They were able to “rejoice” because they were “in the Lord.”
    - 1. Literally, Paul was saying, “Since you are in the Lord, keep on rejoicing.”
      - A. No matter what happens, “keep on rejoicing.”
  - C. It will help if we recall where Paul was when he wrote this.
  - D. With all that the Christian faces in life, much of which is difficult, if he will keep in mind he is “in Christ,” he will have reason to “rejoice.”
    - 1. This is why we set our minds on “things above” - Colossians 3:2.

#### Verse 5

- 1. Let your moderation be known unto all men.
  - A. The English Standard Version states “Let your reasonableness be known to everyone.”
  - B. The New International Version states “Let your gentleness be evident to all.”
    - 1. The point Paul is making is there will be evidence of our “spirit” seen by all.
      - A. The disposition that comes from “rejoicing in the Lord” is a disposition of “gentleness.”
    - 2. Imagine how this would affect the issue between Euodia and Syntyche.
  - C. It is a shame that too many who profess to be Christians allow the struggles of life

to take away the joy that is to be seen by all.

1. I wonder how many of us have turned people away from the Lord with the sour disposition we so often have.
- D. Instead of singing about the “Sweet, Sweet spirit” that we are to have, we ought to be working on it!
2. The Lord is at hand.
  - A. Not only should they “rejoice” because they are “in the Lord,” as if that is not enough reason to do so, Paul now adds another reason.
    1. The “Lord is near.”
      - A. The word translated “near” is from the Greek word “engus,” indicating that the Lord is never far from the Christian - Matthew 28:20; Hebrews 13:5.
      - B. Also, given the early church’s understanding of the imminence of the coming of the Lord, they should practice such a spirit due to His potential coming at any time.
        1. If the Lord were to come today, what kind of spirit would we want him to find in us when He comes?

#### Verse 6

1. Be careful for nothing; . . .
  - A. Several modern translations better translate the Greek word “merimnate” as “anxious,” thus instructing the Philippians to not be “anxious about anything.”
    1. Used in the negative sense, it is seen in such passages at Matthew 6:34 and 1 Peter 5:7.
  - B. When we allow our “anxious” concerns for things of this world overshadow our relationship with God, trouble is on the horizon.
2. . . . but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
  - A. Notice the scope of this passage - “in everything.”
    1. We are to take “everything to God in prayer.”
    2. Faith in God’s faithfulness in being “at hand” is at issue here.
      - A. We need a faith like that which Abraham had.
        1. He “believed God” - Galatians 3:6.
          - A. It wasn’t only that he believed in God, he actually “believed God.”
            1. What a difference!
    - B. The word “prayer” is from the Greek word “proseuche” speaking to the idea of approaching God in prayer - Hebrews 4:15, 16.
    - C. The word “supplication” is from the Greek word “deeis” and has in mind one taking his concerns or needs to the throne of God.
    - D. The word “thanksgiving” is from the Greek word “eucharistia” and indicates an attitude of freely expressing one’s thankfulness that comes forth from a heart filled with appreciation.
    - E. The word “requests” is from the Greek word “aitema” and refers to specific petitions addressed to God.
      1. At times the question is asked, “Why do we need to pray, given the fact that

God knows our needs?"

A. Here's the answer.

1. We are to make our "requests" known unto God which emphasizes our dependency upon Him.

Verse 7

1. And the peace of God, . . .
  - A. That peace that comes forth from God.
  - B. What has to be seen is the contingency associated with this promise.
    1. Paul's point was, if they would "rejoice," have "a gentle spirit," not worry and pray as if everything depended on God (and acted that way too) they would have peace.
2. . . . which passeth all understanding, . . .
  - A. But not just peace.
    1. Peace that is beyond human comprehension.
  - B. The "peace" that Paul has in mind transcends man's ability to comprehend the depths of peace.
    1. It is like trying to comprehend the depth of the love of God - not possible - Ephesians 3:19.
3. . . . shall keep your hearts and minds through Christ Jesus.
  - A. To "keep" here is to "guard," from the Greek word "phulasso."
    1. It is military in origin.
      - A. As one would "guard" his post.
  - B. A distinction made here between the emotions and the intellect.
    1. At times the words "heart" and "mind" speak to the same entity, while at other times a distinction is made.

Verse 8

1. Finally, brethren, whatsoever things are . . .
  - A. The word "finally" used similar to what we saw previously - Philippians 3:1.
2. . . . true, . . .
  - A. That which is genuine, real, not fake.
3. . . . whatsoever things are honest, . . .
  - A. Honorable or reverential things which serve to translate the one who possesses them to a higher level in life.
4. . . . whatsoever things are just, . . .
  - A. Reference to doing those things that are right in the sight of God.
    1. Keep in mind, we will be judged based on what we have done in our bodies, whether good or bad - 2 Corinthians 5:10.
    2. As to whether they are "good or bad" will be based on God's definition, not ours!
5. . . . whatsoever things are pure, . . .
  - A. Reference to that which is undefiled morally.
    1. From the same Greek word we get our word "holy."
6. . . . whatsoever things are lovely, . . .
  - A. Reference to that which is pleasing.

1. No doubt as seen in their lives.
7. . . . whatsoever things are of good report; . . .
  - A. That which would result in respectability found in the lives of the Philippians.
8. . . . if there be any virtue, . . .
  - A. A sense of moral excellence.
9. . . . and if there be any praise, . . .
  - A. That which would indicate a worthiness of praise.
10. . . . think on these things.
  - A. To “ponder” or to give careful thought to.
    1. A sense of meditating “on these things” - Psalms 1:2.
  - B. The reason is evident.
    1. As one “thinketh,” so is he - Proverbs 23:7.

Verse 9

1. Those things, which ye have both learned, and received, and heard, and seen in me, do: . . .
  - A. Rather simple.
    1. Think about them and then do them.
    2. No value in hearing alone - James 1:22-25.
    3. This is something that is seen to be habitual.
  - B. Preachers need to “practice what they preach.”
2. . . . and the God of peace shall be with you.
  - A. Recall Jesus’ promise - Matthew 28:20.
    1. But, keep in mind, this is conditional - 1 John 1:7.

Verse 10

1. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.
  - A. As seen before, Paul commended the Philippians for their concern for him, although they had previously been unable to express this concern.
    1. They loved him, and now it is seen to be quite evident by their actions.
  - B. Recall the instruction Paul gave to the church at Galatian concerning “opportunity” - Galatians 6:10.
    1. “Open doors” are not always “open.”

Verse 11

1. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
  - A. Paul was emphasizing that his appreciation for what was being done by the Philippians was not so much associated with what was given, but with the indication of their love and concern.
  - B. To be “content” here was to be “self-sufficient.”
    1. In times past, it was not a do or die circumstance with Paul when it came to his livelihood.
      - A. He had been capable of “taking care of himself.”

Verse 12

1. I know both how to be abased, and I know how to abound: every where and in all

things I am instructed both to be full and to be hungry, both to abound and to suffer need.

A. Whatever life “dealt” Paul, he could handle it.

1. Be it difficulty, and he had his share and then some, he could handle it.

2. Be it prosperity, he could handle it.

A. Pride was not going to get in his way.

B. He would “glory in the cross” no matter what - Galatians 6:14.

Verse 13

1. I can do all things through Christ which strengtheneth me.

A. The word “Christ” is supplied by the King James Version, but implied regardless.

1. Paul’s faith in the Lord and His promises kept him strong.

B. Regardless of what came down the pike, his faith in the Lord enabled him to stay the course.

Verse 14

1. Notwithstanding ye have well done, that ye did communicate with my affliction.

A. Although Paul was not dependent on the assistance he got from the Philippian brethren, he was thankful for it.

1. “Affliction” is seen as “distress” from the Greek word “thlipsis.”

B. In times past, Paul had been able to provide for himself.

1. Now, though, being incarcerated, things were different - Acts 24:27; 28:30.

A. Being in prison then was much different than being in an American prison.

1. Sustenance of life was provided by the family or friends of the one incarcerated.

A. As such was the case, Paul was dependent upon the kindness of others to provide the necessities of life.

Verse 15

1. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

A. Paul writes concerning a specific time in relation to his efforts after having departed from Macedonia, of which Philippi was a city located therein.

B. It seems that when he first left Macedonia only the church at Philippi originally assisted him.

1. It is known that later others assisted him - 2 Corinthians 11:8, 9.

2. It may well be that he received assistance before and after this time, thus no conflict with additional information - Acts 15:3, 40.

Verse 16

1. For even in Thessalonica ye sent once and again unto my necessity.

A. After having previously departed Macedonia, Paul went to Thessalonica - Acts 16:39-17:1.

1. While there, even though he labored as a tent maker, he still received support from the church in Philippi - 1 Thessalonians 2:9; 2 Thessalonians 3:8.

B. This tells us something about the church at Philippi as they were small, yet were willing, even in their poverty, to assist Paul with his work in Thessalonica, a

much larger city.

Verse 17

1. Not because I desire a gift: but I desire fruit that may abound to your account.
  - A. The point here is that Paul did not commend them just for the financial assistance.
    1. He did so indicating the reward associated with their giving.
  - B. Christians are to “lay by in store” - 1 Corinthians 16:1, 2.
    1. This is so for our benefit more so than God’s - Matthew 6:20; 1 Timothy 6:17-19.
  - C. The word “fruit” is seen as a reference to “interest” drawn on an account.

Verse 18

1. But I have all, and abound: I am full, . . .
  - A. Literally, Paul is saying the “account” has been “paid in full.”
    1. The English Standard Version states “I have received full payment, and more.”
    2. The New International Version states “I have received full payment and even more; . . .”
2. . . . having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.
  - A. Paul had enough, and then some in regard to his present necessities.
  - B. He saw their gifts as God would have seen the sacrifices and offerings under the Old Covenant - Genesis 8:21; Leviticus 1:9, 13, 17.

Verse 19

1. But my God shall supply all your need according to his riches in glory by Christ Jesus.
  - A. The American Standard, English Standard, New International, and the New King James Versions all say “And my God . . .” which indicated in view of the Philippians having assisted him, God would, in turn, assist them.
    1. Recall the promise concerning sowing and reaping - Galatians 6:7, 8.
  - B. Notice the personal connection here - “my God.”
  - C. There is some question as to when this was to be the case, whether in life or beyond judgment.
    1. Maybe both!
  - D. Notice, also, that the supply of the needs is only for those “in Christ” as per the American Standard and English Standard Versions.

Verse 20

1. Now unto God and our Father be glory for ever and ever. Amen.
  - A. God had blessed the Philippians, thus He is seen to be “our God.”
    1. As He blessed them, they in turn were to praise Him.
      - A. Once again, sowing and reaping, but from a different perspective.

Verse 21

1. Salute every saint in Christ Jesus. The brethren which are with me greet you.
  - A. The word “saint” here is in reference to those who are seen as “holy” or as having been “set apart” from the Greek word “hagios.”
  - B. As to whom these “brethren” are it is difficult to determine.

1. Perhaps a reference to Timothy and others who took part in Paul's efforts at Rome - Philippians 1:1; Colossians 4:14; Philemon 23, 24.

Verse 22

1. All the saints salute you,
  - A. The "saints" here would be members of the church at Rome, specifically those within the "household" of "Caesar."
2. . . . chiefly they that are of Caesar's household.
  - A. Since the term "Caesar" had come to be the normal designation of the Roman emperors, this would be in reference to Nero's "household."
    1. Nero ruled from around A.D. 54-68.
  - B. Nothing is known as to exactly who these individuals were.
    1. It is not necessary to assume that these were members of Nero's family, although some might have been.
    2. The word "household" encompassed those who served in the court of Nero in this case.

Verse 23

1. The grace of our Lord Jesus Christ be with you all. Amen.
  - A. As Paul began this letter invoking the "grace of God" upon the Philippians, he closes it with the same - Philippians 1:2.

## REFERENCES

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