

The Epistle to the Philippians

A Weekend in God's Word



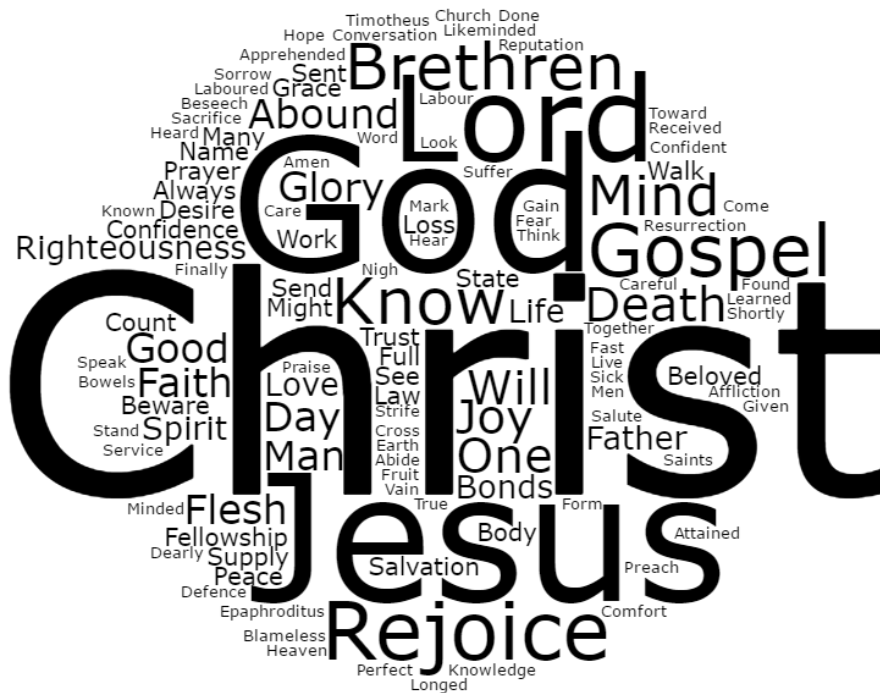
Pa Bible Teaching Fellowship

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A Wordcloud of the Epistle to the Philippians:



*Look not every man on his own things, but every man also on the things of others.
Let this mind be in you, which was also in Christ Jesus*

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Acts 16 and Philippi – Shawn Weir

Acts 16: 1 - 12

<u>1 – 5</u>	<p>This is in the beginning of Paul’s 2nd itinerary. He is traveling with Silas and they’ve been revisiting places from his first itinerary and strengthening those churches. New visits will include Philippi, Thessalonica, Berea, Athens and Corinth.</p> <p>1 Timothy’s mother: “the son of a faithful[believing] Judean woman” WT</p> <p style="padding-left: 40px;">2nd Timothy 1:5 WT I remember the believing without hypocrisy in you, which first dwelt in your grandmother Lois and in your mother Eunice. I am persuaded <i>that it dwells</i> in you also.</p> <p>3 “and circumcised him because of the Jews”: Paul of all men knows circumcision availeth nothing (see Acts 15, Philippians 3:3 and Galatians), but this was right to give up for the sake of peace and to move God’s Word.</p> <p style="padding-left: 40px;">1st Corinthians 9: 19 – 22 WT</p> <p style="padding-left: 40px;">19 Although I am free from all, I myself became a servant to all so that I might gain more people.</p> <p style="padding-left: 40px;">20 To the Judeans, I became as a Judean so that I might gain Judeans. To those under law, I became as under law (not being myself under law) so that I might gain those under law.</p> <p style="padding-left: 40px;">21 To those without law, I became as without law (not being without law to God but within law to Christ) so that I might gain those without law.</p> <p style="padding-left: 40px;">22 To the weak, I became as weak so that I might gain the weak. I have become all things to all people so that by all means I might save [deliver] some of them.</p> <p>4 decrees (dogma): referring back to the decrees in the letter written by the council in Jerusalem in the previous chapter.</p> <p>5 established (stereoō): strengthened. The same word is used of the feet and ankle bones of the lame man which received strength by the believing in the name of Jesus Christ in Acts 3:7 and Acts 3:16.</p> <p>6 Phrygia: a region of Asia Minor. They passed through Asia, but as instructed by God they did not preach the Word there.</p>
<u>6 – 11</u>	<p>8 Troas: in what is now western Turkey (of Asia minor)</p> <ul style="list-style-type: none"> • Troas is mentioned with significance in other places of God’s Word and the gospel will be brought there: <ul style="list-style-type: none"> ○ In the third itinerary of Paul Acts 20:5 - 12 ○ 2nd Corinthians 2:12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord ○ 2nd Timothy 4:13 The cloke (carrying case) that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

	<p>9 Macedonia: what is known to us today as Greece at this time was divided into two Roman provinces, Macedonia in the north, and Achaia in the south.</p> <ul style="list-style-type: none"> • In Macedonia, Paul was about to preach the gospel for the first time on European soil. <p>10 we: the switch from third person to first person plural indicates that Luke had joined them on their journey from Troas to Macedonia. This will continue until verse 17, indicating that Luke was with Paul, Silas and Timothy at Philippi. The other “we” sections of Acts are: 20: 5 – 15, 21:1 – 18, 27:1 – 37 and 28:1 – 16.</p> <p>10 assuredly gathering(<i>sumbibazō</i>): to cause to coalesce, to join together, put together, to unite or knit together</p> <p>Colossians 2:2a That their hearts might be comforted, being <u>knit together</u> in love</p> <p>Ephesians 4:16 From whom(Christ) the whole body fitly joined together and <u>compact</u>ed by that which every joint supplieth</p> <p>11 Neapolis: Leaving the seaport of Troas by boat they sailed about 100 miles to the northwest and came to Neapolis.</p> <ul style="list-style-type: none"> • Philippi was about ten miles inland.
<u>Acts 16: 12</u>	<p>Colony (<i>kolōnia</i>): derived from a Latin word used to refer to a colony of Roman citizens. This is the only occurrence in the Scriptures.</p>

Philippi

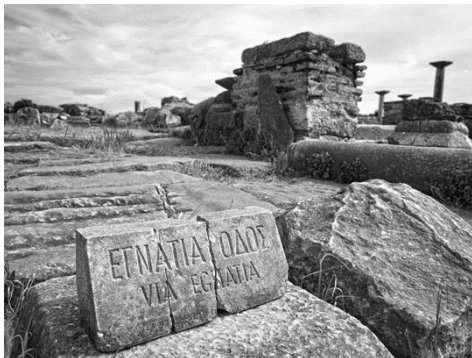
The city Krenides, great gold mines and Philip II

- The city was first occupied in the 6th century B.C. by Greek settlers from Thasos (the northern most of the Aegean islands) who named it *Krenides* (“the springs”) because water sources in the region were abundant.¹
- It was on a fertile plain surrounded by mountains and prospered because of the productive mines in the nearby Mt. Pangeos (modern Mt. Pangaion), rich in gold and silver.²
- In 356 BC, the colonists of *Krenides* asked Philip II (the father of Alexander the Great), the king of Macedonia, to help defend them from looting tribes. Seeing the strategic importance of this city as well as the gold and silver mines, Philip II was more than happy to assist them. He took the city for himself, enlarged its walls, established a permanent military stronghold and renamed the city *Philippi* in his own honor.



Added to the Roman Empire

- Philippi was brought under the Roman Empire in 168 BC after the Roman legions smashed through the defended Macedonian phalanx and defeated them at the Battle of Pydna. This famous battle broke the back of Macedonian power and the Macedonian kingdom was eventually dissolved and divided into four Roman republics.



The Egnatian Way

The *Via Egnatia* (or The Egnatian Way) was built by the Romans soon after the Battle of Pydna extending from the ports of the Adriatic Sea in the west all the way to Byzantium (later called Constantinople or Istanbul) in the east. It became the major highway stretching some 490 miles across Macedonia, linking Italy and Asia and it passed right through Philippi bringing much commerce and many travelers.

¹ Siculus, D. (1952). *Library of History, Volume VII*. Cambridge: Harvard University Press.

² Isaac, B. H. (1986). *The Greek Settlements in Thrace Until the Macedonian Conquest*. Leiden: E. J. Brill.

The Battle of Philippi

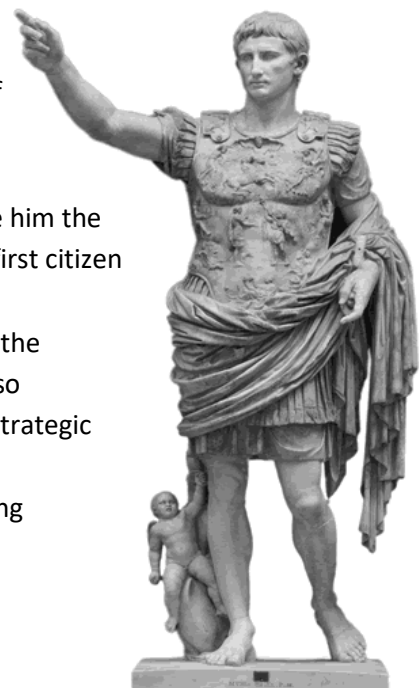
- One of the most pivotal battles in the history of the Roman Empire took place at Philippi.
- On the Ides of March (March 15, 44 BC) the tyrannical Julius Caesar was assassinated in Rome by a conspiracy led by two Senators, Brutus and Cassius. However, the people of Rome did not support the assassination and they had to flee to Asia Minor. There they began to raise an army in order to reconquer Rome and reestablish it as a Republic.



- Brutus had the audacity to mint coins with his portrait on the obverse and on the reverse two daggers, a liberty cap and the words “EID MAR” short for *Eidibus Martiis*, meaning “on the Ides of March.”
- Mark Antony and Octavian (nephew of Julius Caesar named in his will as his adopted son and rightful heir) led an army from Rome to Philippi in order to confront Brutus and Cassius. Despite several defensive advantages the army of Brutus and Cassius was decisively beaten. Upon recognizing their defeat, Brutus and Cassius committed suicide.

Caesar Augustus and the Roman Colony of Philippi

- In 31 BC strained relations between Marc Antony and Octavian (mostly regarding Marc’s affair with Cleopatra despite being married to Octavian’s sister) led to the Battle of Actium. Defeated, Antony and Cleopatra fled to Egypt, where they committed suicide.
- After Octavian defeated Marc Antony the Roman Senate gave him the title Augustus meaning “exalted one” and declared him the “first citizen of Rome.”
- “Augustus created the Roman colony of Philippi expressly for the purpose of making homes for his military veterans. He was also motivated by a desire to establish a military presence in this strategic area and to further the cultural and political Romanization of Macedonia. Philippi had a sizeable population of Latin-speaking Roman citizens.”³



³ Walton, J. H. (2002). *Illustrated Bible Backgrounds Commentary: New Testament, Vol. 2* Grand Rapids: Zondervan.

As a Roman colony, Philippi enjoyed special benefits:

1. **Libertas** (liberty) - self-government.
2. **Immunitas** (immunity) - freedom from paying taxes to the Emperor.
3. **Ius Italicum** (Italian right) - the same rights of those who lived in Italy, including Roman dress, language, coinage and holidays.

Acts 16: 13 - 40

<p>13 – 18</p>	<p>13 prayer (<i>proseuchē</i>): Paul’s manner entering into a new city was to first go to the synagogue (see Acts 17:1 – 2). Philippi didn’t seem to have enough of a Jewish population (ten married men were required to establish one) to support a full-fledged synagogue.</p> <p>14 Lydia: she was a Lydian (a region and later a Roman province of western Asia minor)</p> <p>In 1872, in Philippi the following text in Greek was found inscribed on a piece of white marble:</p> <p style="text-align: center;"><i>“The city honored from among the purple-dyers, an outstanding citizen, Antiochus the son of Lykus, a native of Thyatira, as a benefactor.”</i></p> <p>The marble with this inscription, indicates that the purple-dyers of Thyatira may have worked in Philippi as a guild and that their profession was held in high esteem.⁴</p> <p>17 us: should read “you”</p> <p>18 that same hour (<i>autēi tēi hōrāi</i>): a Greek expression indicating that it happened immediately.</p>
<p>19 – 24</p>	<p>20 magistrates (<i>stratēgos</i>): a general or military commander referring to the authorities of the Roman colony. Used also in verses 22, 35, 36 and 38.</p> <p>22 to beat (<i>rhabdizō</i>): to beat with rods</p> <p>This occurrence at Philippi was one of the three times Paul was beaten with rods:</p> <p style="text-align: center;">2nd Corinthians 11:25a Thrice was I beaten with rods...</p> <p style="text-align: center;">Acts 15:26 Men that have hazarded their lives for the name of our Lord Jesus Christ.</p>

⁴ Otto F. A. Meinardus, St. Paul in Greece. Lycabettus Press: Greece (1994)

	<p>1st Thessalonians 2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.</p> <p>The Roman Porcian Laws forbid the beating of all Roman citizens contrary to their right of appeal. The famous orator Cicero said, “It is a crime to bind a Roman citizen; to scourge him is a wickedness; to put him to death is almost parricide.” He would also say, “The Porcian Law removed the rods from the bodies of all Roman citizens.”</p> <p>All Paul has to say was, “<i>civis Romanus...</i>”</p> <p>Acts 22:24 – 29</p> <p>24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.</p> <p>25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?</p> <p>26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.</p> <p>27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.</p> <p>28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.</p> <p>29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.</p>
<u>25 – 40</u>	<p>Psalm 57:7 My heart is fixed, O God, my heart is fixed: I will sing and give praise</p> <p>37 us: Plural indicating that Silas was also a Roman citizen</p> <p><u>uncondemned</u> (<i>akatakritos</i>): without a trial</p>

<u>Philippians 1</u> <u>:1 -2</u>	<p>As Paul, Silas and Timothy left Philippi (walking west on the <i>via egnatia</i> to Thessalonica), there were only two families that had been baptized and saved. Perhaps 8 to 10 years later the epistle to the Philippians is written and in Philippi is a thriving church with bishops(overseers) and deacons(ministers).</p> <p>This epistle was written while Paul “was in bonds” and could have been while Paul was imprisoned for two years at Caesarea (Acts 24 – 27) or while he was in bonds while at Rome (Acts 28).</p>
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Challenges in Phillipi

1. Those preaching the gospel out of strife, selfishness and other ulterior motives
2. Conflicts, tribulation and intimidation from adversaries
3. Those preaching circumcision as a requirement for salvation

Themes of Philippians

1. Humility in Service

- a. Jesus Christ
- b. Timothy
- c. Epaphroditus
- d. Paul

2. Rejoicing

Paul and Silas ended up in prison when they first brought the gospel to Philippi. Yet in prison, they prayed and sang praises to God. When Paul wrote Philippians, he was again in prison. However, the dominant emotion that he projected in this epistle again was rejoicing.

Forms of the words joy, rejoice, and gladness appear 19 times in Philippians.

3. The lord Jesus Christ

**There are 104 verses in the epistle of Philippians
with 51 references to the lord Jesus Christ by name.**

4. Thinking

Philippians 2: 4 – 5 WT

4 everyone focusing not on his own interests but everyone even on the interests of others.

5 Think in this manner within yourselves, which was also [the thinking that was] in Christ Jesus.

Philippians 1 – Sam Pittenger

<p><u>3 – 5</u></p>	<p>4 joy: joy and rejoicing are spoken of frequently throughout the epistle and are mentioned in 12 verses.</p> <p>5 fellowship(<i>koinonia</i>): fellowship, participation, communion, full sharing.</p> <p>Paul prayed for their fellowship in the gospel. This is important in light of practical issues and problems at Philippi that were contrary to their fellowship in that gospel.</p> <p>5 The gospel: This epistle primarily addresses certain practical matters as they relate to gospel revealed in Romans and Ephesians.</p>
<p><u>6</u></p>	<p>“He who had begun a good work in you....”: Usually when this phrase is used in the New Testament it is referring to people doing the good works.</p> <p>Here, <i>God</i> was the One Who began a good work in them and would continue to perform it until the day of Christ.</p> <p>the day of Jesus Christ: This is mentioned twice in the epistle. It refers to the day of Jesus Christ’s return to gather the church. This is <i>not</i> referring to the Day of the Lord, a time period prophesied of in the Old Testament and which will occur sometime after the Day of Jesus Christ.</p> <p style="text-align: center;">First usage: 1st Corinthians 1:7 - 8 7 So that ye come behind in no gift; waiting for the <u>coming of our Lord Jesus Christ</u>: 8 Who shall also confirm you unto the end, <i>that ye may be</i> blameless in <u>the day of our Lord Jesus Christ</u>.</p>
<p><u>7</u></p>	<p>ESV It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel</p>
<p><u>8</u></p>	<p>bowels(<i>splanchnon</i>): inner body parts, often used to refer to compassions or feelings.</p> <p>God was the witness of how Paul yearned in compassion for the Philippians. His care for them was genuine.</p>
<p><u>9</u></p>	<p>knowledge and judgment:</p> <p>The word “knowledge” is the Greek word <i>epignosis</i> which means “a full knowledge that has a powerful influence on the knower, a knowledge that perfectly unites the subject with the object. A knowledge which expresses a more thorough participation on the part of the knower.”</p>

	<p>The word “judgment” is the Greek word <i>aisthesis</i> meaning “discernment or perception.” Here, Paul prays that their love would grow in true knowledge and perceptive awareness; that they would have a complete understanding of love and that they would be able to adeptly apply it.</p>
<p>10</p>	<p>approve (<i>dokimazō</i>): to prove, to examine, to test; then to approve, to sanction, to consider genuine.</p> <p>things that are excellent (<i>diapherō</i>): This word is used intransitively to refer to things that are “better” or “excel” or are “more important.”</p> <p>Abounding in love in all acknowledgement and perceptive awareness would allow them to approve that which was of greater importance or value.</p> <p>sincere (<i>eilikrinēs</i>): According to the etymological meaning it is “judged of in the sunlight, and so found genuine.”</p> <p>These things should become increasingly evident in our lives until Jesus Christ comes back.</p> <p>day of Jesus Christ: again refers to the day of his return to gather the church.</p>
<p>11</p>	<p>Fruits: should be “fruit” according to all critical Greek texts.</p> <p>fruit of righteousness: Their lives would show proof of the righteousness that is by Jesus Christ, they would be producing fruit in accordance with it. Electioneering, strife, vain glory etc... these things are not products of righteousness by Christ Jesus, they are products of pride in oneself.</p> <p>James 3:14-18</p> <p>14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.</p> <p>15 This wisdom descendeth not from above, but <i>is</i> earthly, sensual, devilish.</p> <p>16 For where envying and strife <i>is</i>, there <i>is</i> confusion and every evil work.</p> <p>17 But the wisdom that is from above is first pure, then peaceable, gentle, <i>and</i> easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.</p> <p>18 And the fruit of righteousness is sown in peace of them that make peace.</p> <p>Paul’s prayer was for their growth in love leading to the approving of the things of greater value, to genuineness and inoffensiveness, and being filled with the fruit of righteousness. These are things which were unto the praise and glory of God (not themselves).</p>

<p>12 - 13</p>	<p>furtherance (<i>prokopē</i>): progress, advancement.</p> <p>Even though Paul was imprisoned and was not able to do as he had formerly done, the gospel had still progressed.</p> <p>Paul’s imprisonment and the things that befell him from others during that time were conflicts that <i>he</i> was dealing with.</p>
<p>14 - 15</p>	<p>There were many who were motivated to be bolder in speaking the gospel because of Paul’s bonds in Christ. However, they preached the gospel with different motives. These motives were a cause of conflict at Philippi.</p> <p>strife (<i>eris</i>): contention, strife, wrangling</p> <p>envy: envy, <i>i.e.</i> the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others. Some were envious of Paul and others and so they preached using that envy as their motivation.</p> <p>good will (<i>eudokia</i>): a being well pleased, good pleasure, including the idea of free and willing purpose with a good design. This word emphasizes intent/design and willingness. It is a word used of someone doing something because it seemed good; it is used twice in Ephesians 1:6, 9 to refer to things that were God’s “good pleasure.” Here, it is used regarding the proclaiming of the gospel, some did it because it was their good pleasure to do so. This is a pure motivation.</p>
<p>16 - 17</p>	<p>The order of these two verses is transposed per all critical Greek texts.</p> <p>contention (<i>eritheia</i>) factious strife, <i>i.e.</i> strife which divides people into factions. Also, electioneering or intriguing for office. The underlying idea of this word is self-will. It was used prior to the New Testament in Greek writing (Aristotle) where it denotes a self-seeking pursuit of political office by unfair means. Here, it is applied to those who preach Christ with the motivation of self-promotion or electioneering; they do it to promote themselves.</p> <p>They supposed that this will put even more pressure on Paul, perhaps with the idea that their “increase” would be his “decrease” as is often the case in intriguing for political office. This type of self-willed behavior will be addressed throughout the epistle.</p> <p>sincerely: clean, chaste, pure. To preach the gospel out of electioneering/self-promotion is certainly not preaching with a pure heart.</p> <p>supposing to add affliction to my bonds: Those who preached Christ from the wrong motive supposed to add affliction to Paul’s chains. Their competitive hearts didn’t only want to win for themselves; they also wanted Paul to lose.</p> <p>love: The other motivation was love. Some had been emboldened to preach the gospel out of love!</p>

	<p>knowing that: They were going to stand together with Paul in the defense of the gospel. They loved Paul, God, the lord, and the gospel. Their preaching was from the perspective that Paul is imprisoned and hindered in his opportunity so they decided to supplement what may have lacked in the preaching of the gospel.</p>
18	<p>Pretence: a pretext (alleged reason, pretended cause).</p> <p>Paul rejoiced that Christ was preached. The motive of those preaching did not affect his joy that the gospel concerning his lord Jesus Christ was being made known and people could believe it. He addressed and will continue to address the motive of the Philippians and others, but he rejoiced and would continue to rejoice that Christ was being made known.</p> <p>Remember that Paul's concern here was <i>not</i> with the <i>content</i> of the gospel being preached, only with the <i>motives</i> of those who preached. Paul would have objected if he thought a false or distorted gospel was preached, like in Galatians 1:6 - 9, even if the motives were pure.</p>
19	<p>salvation: here refers to salvation or deliverance from the conflict.</p> <p>supply of the spirit of Jesus Christ: The use of the word “spirit” here refers to the spirit of Christ, the gift of holy spirit received at the time of the new birth.</p> <p>The solution to the conflict of pressure on Paul’s bonds was that he would receive deliverance by prayer and by the source of the spirit of Christ within him whereby God was at work in him both to will and to do of His good pleasure.</p>
20 - 21	<p>21 to live is Christ, and to die is gain: This can appear to be a difficult statement, however in this context, for Paul to live was “Christ” in the sense that Christ would continue to be magnified in him and by him and “to die” would be a gain or advantage in a personal sense in that he could rest from his pressures and conflicts while awaiting the return of Christ. In his situation, these two choices obviously weighed on his mind.</p>
22 – 23	<p>23 I am in a strait (<i>sunecho</i>): to hold or press together, to hold in constraint, to confine, to grip, to constrain.</p> <p>It is used here to refer to Paul being confined or pressed together by two choices.</p> <p>23 depart (<i>analuō</i>): “to unloose, untie, release, depart, return. Here it is used in contrast with being held or pressed together or confined by two choices with the sense of unloosing those two choices for a far better alternative, namely, to be with Christ when he returns.” - Note from WT</p>
24 - 25	<p>25 faith: here occurs with a definite article, “the believing.”</p>

<p>26 - 27</p>	<p>let your conversation (<i>politeuō</i>): to be a free citizen, to live as a citizen, to live as such and conduct oneself accordingly.</p> <p>becometh (<i>axios</i>): suitably, worthily, in a manner worthy of, in a manner equal to; to walk “in balance.”</p> <p>Here, they are called citizens of the gospel, those with all the rights and privileges of the gospel, only they were to live in balance or in a manner worthy of the status and rights of this citizenship.</p> <p>spirit: used idiomatically here to refer to the life of man.</p> <p>mind (<i>psuche</i>): soul.</p> <p>Soul and spirit are used together here for emphasis regarding their unity in contending together for the faith of the gospel.</p> <p>Striving (<i>sunathleō</i>): contend (<i>athleō</i>) together/with (<i>sun</i>). Used here of contending together for the believing of the gospel. Considering the conflicts presented earlier in the epistle, the need to contend together for the believing of the gospel was paramount, rather than contending for the promotion of themselves or contending <i>against</i> one another.</p>
<p>28</p>	<p>terrified: intimidated</p> <p>adversaries: The Philippians had adversaries, the devil being the chief adversary. They had conflict within and adversaries without, yet Paul encouraged them not to be intimidated but to contend together for the believing of the gospel, living in balance with their citizenship in the gospel, and knowing that their deliverance would come from God.</p> <p>salvation: contextually refers to their deliverance from their adversaries.</p>
<p>29 - 30</p>	<p>29 suffer: service includes sacrifice, sometimes in the form of momentary suffering. If they wanted to contend as Paul contended, they would face even more challenges.</p> <p>30 conflict (<i>agōn</i>): contending</p>

The opening chapter of Philippians sets the stage for the rest of the epistle. It shows Paul’s great heart of love, care and concern for them and his continual thinking of them and prayer for them. Additionally, Paul was faced with conflict regarding his two choices, yet he considered the needs of others ahead of his own. The Philippians are also addressed in regard to the motive with which the gospel was being preached and were instead encouraged to live as citizens worthy of the gospel of Christ, contending together with one spirit and soul, looking for deliverance. The first chapter shows the conflicts and challenges that both Paul and the Philippians were dealing with and introduces recurring themes such as the day of Christ, joy and rejoicing, factious strife, contending together, service, and Paul’s example of service.

Philippians 2 – Peter Blake

Chapter 1 ends with Paul deciding to continue to live to help with the progress and joy of THE believing for these saints. In recognizing that they were facing some of the same challenges as he was, he instructs these saints that they were to live as citizens worthy of the gospel, standing firm in one spirit (one heart) and one soul emphasizing that they were to contend together for THE faith of the gospel. In doing this they were not to be intimidated by their adversaries. They were to contend in the same manner as they had seen and were now hearing Paul contend for THE faith. This contending for THE faith was to be done together - all saints, with the ministers and overseers that none would be picked off by their adversaries or by those who were preaching motivated from personal agendas and self-promotion which is discussed further in **chapter 2**.

Chapter 2 begins to lay out the HOW of contending together in light of the afflictions and adversaries with which they were being confronted.

<u>1</u>	<p>Philippians 2:1 <i>If there be</i> therefore any consolation in Christ, if any comfort of (from) love, if any fellowship of the Spirit, if any bowels and mercies</p> <p>Consolation (<i>paraklēsis</i>): To comfort, exhort, encourage alongside. WT translates as “encouragement”.</p> <p>Bowels: was used in much the same way that we use the word “heart” when not referring to either in a literal context. Used to refer to compassions, kindness, benevolence and feelings.</p> <p>Mercies: is pity stemming from compassion.</p> <p style="text-align: center;">Hebrews 10:28 He that despised Moses' law died without mercy under two or three witnesses: is an example of opposite. Not so in Christ.</p> <p>These questions in this first verse require no answer.</p>
<u>2</u>	<p>Fulfill (<i>plēroō</i>): To fill up</p> <p>Likeminded (<i>phroneō autos</i>): <i>Phroneō</i> is to think or determine what your thinking is. Here it's to determine to have the same thinking, agreeing together, of one opinion.</p> <p>One accord (<i>sumpsuchos</i>): one soul, souls together.</p> <p>One mind (<i>heis phroneō</i>): One thinking, same thinking or sentiment, thinking as one! Paul had demonstrated the kind of thinking it takes to contend for the faith and is here encouraging these saints to be united in their thinking, both among themselves and with him. Paul also recognized that there was deliverance both for himself as well as for these saints.</p>

	<p>Philippians 2:2 AMP Fill up and complete my joy by living in harmony and being of the same mind and one in purpose, having the same love, being in full accord and of one harmonious mind and intention.</p>
<p>3</p>	<p>Nothing: not one thing.</p> <p>Strife (<i>eritheia</i>): to electioneer. The promotion of self</p> <p>James 3:14 - 16 14 But if ye have bitter envying and strife(<i>eritheia</i>) in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife(<i>eritheia</i>) is, there is confusion and every evil work.</p> <p>Philippians 1:15 - 16 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 The one preach Christ of contention(<i>eritheia</i>), not sincerely, supposing to add affliction to my bonds:</p> <p>Some of those who were preaching Christ were motivated out of contention (<i>eritheia</i>) or promoting of self as mentioned in verse 16 of chapter 1. To properly contend these saints were not to do this.</p> <p>Vainglory (<i>kenodoxia</i>): is self-esteem, conceit. It's related to a word that means to have a desire for self-glory.</p> <p>Galatians 5:24 - 26 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.</p> <p>Their contending for the faith was never to be with strife or conceit. The proper way to contend in contrast was in lowliness of mind;</p> <p>Lowliness of mind (<i>tapeinophrosunē</i>): humble thinking, humility.</p> <p>Ephesians 4:1 – 6 1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness(<i>tapeinophrosunē</i>) and meekness, with longsuffering, forbearing one another in love;</p>

	<p>3 Endeavoring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.</p> <p>I Peter 5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility(<i>tapeinophrosunē</i>) for God resisteth the proud, and giveth grace to the humble.</p> <p>Esteem (<i>hēgeomai</i>): To lead or go before. Then to lead the mind to regard or consider something to be so. To count, esteem or reckon.</p> <p>Acts 26:2 I think(<i>hēgeomai</i>) myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:</p> <p>2nd Thessalonians 3:14 – 15 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count (<i>hēgeomai</i>) him not as an enemy, but admonish him as a brother.</p> <p>A related word is used in Romans 12:10:</p> <p>Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring (<i>proēgeomai</i> = to take the lead in showing honor) one another</p> <p>Better (<i>huperecho</i>): to be above, superior in rank, better than, more excellent.</p> <p>Philippians 2:3 WT Let nothing be done out of factious strife or conceit, but with humility of mind, consider one another more excellent than self.</p>
<p>4</p>	<p>Philippians 2:4 Look not every man on his own things, but every man also on the things of others.</p> <p>Paul had demonstrated this kind of humble thinking in chapter one.</p> <p>This verse sets the theme for the rest of the epistle – beginning with our ultimate example, Jesus Christ.</p>

<p><u>5</u></p>	<p style="text-align: center;"><u>Jesus Christ's Example</u></p> <p><u>Mind</u> (<i>phroneō</i>): Your thinking, understanding. To think in this manner.</p> <p>Romans 8:5 - 9</p> <p>5 For they that are after the flesh do mind(<i>phroneō</i>) the things of the flesh; but they that are after the Spirit the things of the Spirit.</p> <p>6 For to be carnally minded(<i>phronēma</i>) is death; but to be spiritually minded(<i>phronēma</i>) is life and peace.</p> <p>7 Because the carnal mind(<i>phronēma</i>) is enmity against God: for it is not subject to the law of God, neither indeed can be.</p> <p>8 So then they that are in the flesh cannot please God.</p> <p>9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.</p>
<p><u>6</u></p>	<p><u>Equal</u> (<i>isos</i>): which means equal. Jesus Christ is the Son of God.</p> <p>John 5:16 – 18</p> <p>16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.</p> <p>17 But Jesus answered them, My Father worketh hitherto, and I work.</p> <p>18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal(<i>isos</i>) with God.</p> <p>In the lands and times of the Bible a son was considered to be equal with his father. In a family business a servant and a son could have the same responsibilities but only the son was considered equal with the father, a servant was not. The son was heir; a servant was not. The allusion to the family business also comes up in verse 22. There are a few places where Jesus referred to this custom in teachings and his first recorded words are in Luke 2:49 "Know ye not that I must be about my Father's business?"</p> <p>Philippians 2:6 WT Being in the form of God, he did not consider being equal with God plunder [for personal gain]</p>
<p><u>7</u></p>	<p>Philippians 2:7 WT Instead, he emptied himself [of reputation], taking the form of a servant. Being made in the likeness of men</p> <p><u>Made himself</u>: Romans 4:14 "made void"; 1st Corinthians 1:17 "made of none effect"; 1st Corinthians 9:15 "should make void"; 2nd Corinthians 9:3 "should be vain".</p> <p>This was an active decision.</p> <p><u>Servant</u> (<i>doulos</i>): A bond slave. The master would see to it that all the needs of the servant were taken care of. The servant would focus on the needs and service of the master rather than his own life.</p> <p><u>Likeness</u>: Resemblance, nature.</p>

Rather than use his position as the only begotten son of God for personal gain or use his position and status as a prize, Jesus Christ laid aside his rank and status as the only begotten of the Father and became the greatest and most humble servant the world has ever seen and identified with mankind as the son of man.

Mark 10:42 – 45

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 13: 1 – 17

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

	<p>17 If ye know these things, happy are ye if ye do them.</p> <p>Although equal to God as His only begotten Son, he identified with mankind as the son of man and humbly served mankind.</p>
<p>8</p>	<p>Fashion (<i>schēma</i>): in all ways, all facets.</p> <p>Hebrews 4:15 WT Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but one who has been tempted in all things in the same manner as we are, yet without sin.</p> <p>Hebrews 2:14 – 18 WT</p> <p>14 Therefore, since the children share of flesh and blood, he likewise partook of the same so that through death he might render inactive him who holds the strength of death, that is, the devil,</p> <p>15 and might release those who throughout all their lifetime were held in bondage by fear of death.</p> <p>16 Clearly he does not take the hand of the [spirit] messengers [to deliver them], but he takes the hand of the seed of Abraham.</p> <p>17 For this reason, it was necessary for him to be made like his brothers in all respects, that he might become a merciful and faithful high priest with reference to [the plan of] God in order to make atonement for the sins of the people.</p> <p>18 Moreover, by what he suffered when he was tempted, he is able to help those who are tempted.</p> <p>“...even the death of the cross.”: In facing a tortuous and incredibly humiliating death – he made the decision to obey His Father.</p> <p>John 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.</p> <p>Isaiah 53:3 - 11</p> <p>3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.</p> <p>4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.</p> <p>5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.</p> <p>6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.</p> <p>7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.</p>

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

John 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Luke 22:41 – 44

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

John 18: 4 - 9

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Hebrews 5:7 – 8

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered

	<p>Matthew 27: 39 – 44 39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.</p> <p>Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.</p> <p>1st Peter 2:21 – 24 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p> <p>He obeyed His Father enduring an unjust and humiliating death for you and me.</p> <p>The ultimate example of esteeming others better – focusing on the needs of mankind rather than his own.</p>
<p><u>9</u></p>	<p>Highly exalted (<i>huperupsoō</i>): Super exalted!</p> <p>The repetition of “name” is to draw emphasis to what is being said about that name. His name represents all that is associated with that name – his accomplishments, authority, abilities, position etc.</p> <p>Ephesians 1:19 – 23 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fullness of him that filleth all in all.</p>

<p><u>10</u></p>	<p><u>That:</u> So that, the result being that EVERY knee is to bow</p> <p><u>Things in heaven:</u> referring to the angels.</p> <p>Hebrews 1:1 – 6 WT</p> <p>1 God, Who spoke in various stages and in various ways to the fathers by the prophets in past times,</p> <p>2 has spoken to us in the last of these days by His Son, whom He appointed heir of all things, and through whom He also prepared the ages.</p> <p>3 His Son (who is the reflection of the glory and representation of His essence and who upholds everything by the Word of His power), having accomplished a cleansing from sins, sat down on the right side of the Majesty on high.</p> <p>4 He became so much better than the [spirit] messengers, even as much as the name which he has inherited is more distinguished than theirs.</p> <p>5 As a matter of fact, did He [God] ever say to any of the [spirit] messengers, Psalm 2:7: “You are My Son; today I have begotten you,” and also, II Samuel 7:14: “I will be a Father to him and he will be a Son to Me”?</p> <p>6 Furthermore, at the time when He brought the firstborn into the world, He said, “Let all the [spirit] messengers of God bow down to him.”</p> <p><u>Things under the earth</u> (<i>katachthonios</i>): Underground, referring to those who are buried.</p> <p>1st Corinthians 15:20 – 22</p> <p>20 But now is Christ risen from the dead, and become the firstfruits of them that slept.</p> <p>21 For since by man came death, by man came also the resurrection of the dead.</p> <p>22 For as in Adam all die, even so in Christ shall all be made alive.</p> <p>1st Peter 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.</p>
<p><u>11</u></p>	<p>Jesus Christ will be recognized <u>and</u> acknowledged as lord by all.</p> <p>Colossians 1:16 – 19 WT</p> <p>16 Because all things visible and invisible in heaven and upon earth were created by Him [God], whether thrones or lordships or rulers or authorities, so all things have been created by Him and for Him</p> <p>17 and He is before all. He also put all things together in him [Christ],</p> <p>18 and the head of the body, the Church, is he who is a beginning, that is, firstborn from the dead, with the result that in all things he might have preeminence.</p> <p>19 This was done because it pleased God for all the fullness to dwell in him.</p>

	<p>1st Corinthians 15:23 – 28</p> <p>23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.</p> <p>24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.</p> <p>25 For he must reign, till he hath put all enemies under his feet.</p> <p>26 The last enemy that shall be destroyed is death.</p> <p>27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.</p> <p>28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.</p> <p>Jesus Christ, ever the humble servant – from the humiliated one on the cross, despised and rejected of men, to being super exalted by God and given a name above every name!</p> <p>Philippians 2:9 - 11 WT</p> <p>9 Wherefore God also highly exalted him and graciously gave him a name that is above every name</p> <p>10 so that in the name of Jesus every knee is to bow, of those in heaven and of those on the earth and of those underground [buried],</p> <p>11 and that every tongue is to confess that Jesus Christ is lord to the glory of God, the Father.</p>
<p>12</p>	<p>...as ye have always obeyed: These were wonderful believers!</p> <p>Salvation (deliverance): This word is used three times in this epistle, Philippians 1:19, 28 and 2:12. In all three it is speaking of deliverance from the physical pressures of bonds and afflictions. Here in chapter 2 it is referring back to Philippians 1:28 – that in nothing were they to be intimidated by their adversaries.</p> <p>Fear and trembling: Trembling is translated from <i>tromos</i> and is used 5 times in the in the New Testament and is always mentioned in connection with fear. Bishop K.C. Pillai taught that this phrase was an idiom meaning “reverence and obedience”. In looking at how it’s used in the scriptures this bears itself out.</p> <p>1st Corinthians 2:3 And I was with you in weakness, and in fear, and in much trembling.</p> <p>2nd Corinthians 7:15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.</p>

	<p>Psalm 123:2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.</p> <p>Philippians 2:12 WT Therefore, my beloved ones, even as you have always obeyed [God], not only in my presence but now even more in my absence, work out your own salvation [deliverance] with fear and trembling [reverence and obedience]</p>
<p>13</p>	<p>Will: to desire, purpose.</p> <p>Do (energeo): the showing forth, carrying out, the doing of something.</p> <p>God would work in them to bring about His deliverance.</p>
<p>14</p>	<p>Murmurings: begrudging, to grumble or complain.</p> <p>Disputing: to debate, and the debate can happen in one’s own mind.</p> <p>2nd Corinthians 10:3 – 5 3 For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought (way of thinking) to the obedience of Christ;</p> <p>As beloved ones God would work in them to will and to do of His good pleasure, and bring about their deliverance. They were to trust and obey the Father with reverence and obedience keeping their eyes on Him standing as one!</p>
<p>15</p>	<p>Harmless (akeraios): Pure as in wine or metals, unmixed, harmless. This word is used in two other places which is helpful in understanding how it’s used here.</p> <p>Matthew 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.</p> <p>Romans 16:17 - 20 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (<i>akakos</i> = unsuspecting, distrusting no one). 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple (<i>akeraios</i>) concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.</p>

	<p>Here they were to be wise unto that which is good and simple (unmixed) unto that which is evil. They were not to mix in different beliefs or practices, which would have been unwise. The same applies here in Philippians. Others were preaching Christ with different agendas and motives from what they had been taught and exposed to with the example of Paul.</p> <p>“Without rebuke”: should read “without blemish”.</p> <p>Nation: generation</p>
<p>16</p>	<p>Holding forth (<i>epechō</i>): To hold onto, give attention to the WORD of LIFE!</p> <p>This is the HOW of verse 15.</p> <p>Rejoice: boast</p> <p>The day of Christ: the time when Jesus Christ gathers his church, all who have believed on him.</p> <p>Philippians 2:15 – 16 WT 15 so that you may be blameless and pure [unmixed], children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as stars [luminaries] in the world 16 holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.</p> <p>As they held onto the Word of Life, keeping their eyes on the Father, they would be unmixed regarding other beliefs and practices, living as children of God and shining as lights in this generation.</p>
<p>17 - 18</p>	<p>Offered (<i>spendō</i>): to pour out as an offering, for their believing – this was his joy and theirs!</p> <p>2nd Timothy 4:6 – 7 6 for I am now ready to be offered (<i>spendō</i>), and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith</p> <p>As obedient children of God in the family business, these wonderful saints were to look to God and His son Jesus Christ for their deliverance with joy and rejoicing with Paul as they were in this together.</p>
<p>19</p>	<p>Timothy’s example</p> <p>Timothy was among those with Paul (Paul, Silas, Timothy and Luke) who had opened the door concerning the gospel of Jesus Christ to these saints.</p>

<p>20</p>	<p>Likeminded (<i>isopsuchos</i>): equal souled, like souled.</p> <p>Naturally: genuinely, genuine sincerity.</p> <p>Care (<i>merimnaō</i>): Comes from a word that means to divide. It is many times used referring to the dividing of, or the distractions of the mind that cause anxiousness or one to be overly concerned (this will come up in chapter 4). <u>It is also used in the sense of being concerned about or caring for:</u></p> <p style="text-align: center;">1st Corinthians 12:23 - 27</p> <p>23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.</p> <p>24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:</p> <p>25 That there should be no schism in the body; but that the members should have the same care (<i>merimnaō</i>) one for another.</p> <p>26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.</p> <p>27 Now ye are the body of Christ, and members in particular.</p> <p>This is the sense in which care(<i>merimnaō</i>) is used here. Timothy’s concern for them would be genuine.</p>
<p>21</p>	<p>This is what had Timothy “on the same page” as Paul. Timothy was a model of one whose concern was the things of Jesus Christ rather than himself. This is a reflection of thinking on the things of others which is to be concerned about the things of Jesus Christ.</p>
<p>22</p>	<p>Proof (<i>dokimē</i>): a proven integrity, character. Noun form of <i>dokimos</i></p> <p>In the ancient world there was no banking system as we know it today, and no paper money. All money was made from metal, heated until liquid, poured into molds and allowed to cool. When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft, and of course many people shaved them closely. In one century, more than eighty laws were passed in Athens to stop the practice of whittling down the coins then in circulation. But some money-changers were men of integrity, who would accept no counterfeit money; they were men of honour who put only genuine, full-weight money into circulation. Such men were called dokimos.⁵</p> <p>“as a son with the father”: alludes to that common custom in the lands and times of the Bible of the son serving with his father in the family business as we considered in verse 6.</p> <p>Timothy was an example of how they were to contend together.</p>

⁵ Donald Grey Barnhouse, Romans: God's Glory, p. 18

<p><u>23 - 24</u></p>	<p>Philippians 2:23 – 24 WT 23 I hope to send him to you presently, as soon as I see how it will go with me. 24 But I trust in my Lord that I also myself shall come shortly.</p> <p>Even though Paul was currently imprisoned he knew that his deliverance would come by prayer and the supply of the spirit according to chapter one, verse 19, and he was expecting it to come soon.</p>
<p><u>25</u></p>	<p>Messenger (<i>apostolos</i>): apostle, messenger, one who is sent with instructions as an envoy or delegate. Epaphroditus had been sent from Philippi as an envoy to Paul to minister to his need.</p>
<p><u>26</u></p>	<p>Longing: a great desire, a deep yearning.</p> <p>Heaviness: this word is only used two other times and both are in reference to Jesus Christ in the garden just prior to giving himself over to be crucified.</p> <p>What a testament to the heart of this man! He was full of heaviness – not because he was sick, near to death, but rather that these saints had somehow heard that he was sick and was concerned for them!</p>
<p><u>27</u></p>	<p>Sorrow upon sorrow: “Grief upon grief”. Paul was thankful for God’s mercy in that he did not have to bear the grief of Epaphroditus’ death, nor the grief of having to communicate this to these saints.</p>
<p><u>28</u></p>	<p>Carefully: diligently, speedily</p>
<p><u>29</u></p>	<p>Reputation (<i>entimos</i>): in honor, as prized, precious, dear</p> <p>Epaphroditus was an example of one they were to hold in honor in regards to his loving service.</p>
<p><u>30</u></p>	<p>Philippians 2:30 WT because for the work of Christ he was near to death, hazarding his soul to make up for your lack of service toward me.</p> <p>This was the reason to hold such in reputation (in honor or high esteem). Epaphroditus rather than being self-promoting, self-willed or attempting to bring glory to himself was concerned for others and served genuinely on behalf of Christ.</p> <p>Lack of service: This is explained in chapter 4:</p> <p>Philippians 4:10 - 19 10 But I rejoiced in the Lord greatly, that now at the last your care (thinking – <i>phroneo</i>) of me hath flourished again; wherein ye were also careful (thinking – <i>phroneo</i>), but ye lacked opportunity.</p> <p>Opportunity: unseasonable, lacked the proper occasion.</p>

- 11** Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
- 12** I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
- 13** I can do all things through Christ which strengthened me.
- 14** Notwithstanding ye have well done, that ye did communicate with my affliction.
- 15** 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.
- 16** For even in Thessalonica ye sent once and again unto my necessity.
- 17** Not because I desire a gift: but I desire fruit that may abound to your account.
- 18** But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.
- 19** But my God shall supply all your need according to his riches in glory by Christ Jesus.

These beloved saints were being instructed on how to contend together for the believing of the Gospel. They were to think with humility, focusing on the things of others rather than themselves. To think the way that Jesus Christ thought – the greatest example of humility and obedient service the world has ever seen. God would work in them to bring about deliverance. They were to hold onto the Word of Life remaining unmixed with contrary beliefs shining as lights in this crooked and distorted generation. This church also had (beyond Jesus Christ himself) the wonderful examples of genuine service in Timothy, Epaphroditus and Paul.

Philippians 3 – Shawn Weir

<u>1</u>	<p>Finally (<i>loipon</i>): hereafter, from this point forward, henceforth, as for the rest</p> <p style="padding-left: 40px;">“Paul was only <i>approaching</i> the end of his epistle. Anyone who has listened to much preaching knows that Christian communicators—even still today—often say "Finally" long before the message ends.”⁶</p> <p>rejoice: in the imperative mood</p> <p style="padding-left: 40px;">Nehemiah 8:9 – 10 9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for <u>the joy of the LORD is your strength</u>.</p> <p>in the lord: the true ground of joy, in contrast with “having confidence in the flesh” or in any matter of earthly boasting</p> <p style="padding-left: 40px;">Acts 5:40b - 42 40b when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. Act 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Act 5:42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.</p> <p>safe (<i>asphalēs</i>): a safeguard, certain and firm This is word from which we get the English word “asphalt”</p>
<u>2</u>	<p>dogs: requires idiomatic understanding of the east at this time. Dogs were most often untamed, scavenging and without masters. Their method of attack would be from behind. We would call them backbiters or backstabbers.</p> <p>concision (<i>katatomē</i>): to cut, to mutilate</p>
<u>3</u>	<p>“For we are the circumcison”: not in a literal sense, but as those doing what those marked by that outward mark as sanctified unto God should be truly doing: serving God by the spirit, boasting in Christ Jesus, and having no confidence in their flesh.</p> <p style="padding-left: 40px;">Colossians 2:11 In whom also ye are circumcised with the circumcison made without hands, in putting off the body of the sins of the flesh by the circumcison of Christ</p>

⁶ Constable, Dr. Thomas L. *Notes on Philippians*. 2016 Edition

	<p>Romans 2:28 – 29 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.</p> <p>Deuteronomy 10:16 – 17 16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked. 17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward</p> <p>Acts 7:51 – 53 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it.</p> <p>worship (<i>latreuō</i>): to serve, to minister</p> <p>rejoice (<i>kauchaomai</i>): to boast, to glory, to vaunt</p>
<p>4 - 6</p>	<p style="text-align: center;"><u>Paul’s Credentials in the Flesh</u></p> <ol style="list-style-type: none"> 1. Circumcised the eighth day <ol style="list-style-type: none"> a. Requirement of God’s covenant with Abraham: <p style="margin-left: 40px;">Genesis 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.</p> 2. Of the stock of Israel <ol style="list-style-type: none"> a. Not of the other nations, descended from the patriarch Jacob(Israel) 3. Of the tribe of Benjamin <ol style="list-style-type: none"> a. The favorite son of that patriarch and a tribe that did not revolt with Jeroboam (see 1st Kings 12:21), but stayed with Judah. 4. An Hebrew of the Hebrews <ol style="list-style-type: none"> a. Both his parents with Hebrews and he was one who spoke Aramaic as opposed to those who “Hellenized” and became Greek speaking Judeans. Paul likely spoke Aramaic, Hebrew, Latin and Greek.

	<p style="text-align: center;">2nd Corinthians 11:22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.</p> <p>5. As touching the law, a Pharisee</p> <p style="padding-left: 20px;">a. Acts 23:6 "...Men and brethren, I am a Pharisee, the son of a Pharisee..."</p> <p style="padding-left: 40px;">Act 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day</p> <p style="padding-left: 40px;">Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.</p> <p style="padding-left: 40px;">Acts 26:5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.</p> <p>6. Concerning zeal, persecuting the church</p> <p style="padding-left: 40px;">Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling [dragging] men and women committed them to prison.</p> <p style="padding-left: 40px;">Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it</p> <p style="padding-left: 40px;">Acts 26:10 – 11 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.</p> <p>7. Touching the righteousness which is in the law, blameless</p> <p style="padding-left: 20px;">a. blameless: according to all Greek texts this should read "becoming blameless" indicating that concerning the righteousness gained from the law Paul was working very hard by his flesh to become blameless.</p>
<p>7 - 9</p>	<p>7 gain (kerdos): gain, profit, advantage or earnings. Paul is referring those fleshly accomplishments that were at one time profitable to him.</p> <p>The word "gain" is plural in Greek whereas the word "loss" is singular in Greek. Thus, all the total sum of all his many gains amounted to one singular loss.</p>

	<p>7 - 8 “counted... count” (<i>hēgeomai</i>): to consider, deem, account</p> <p>In verse 7 Paul says regarding his flesh achievements that he “counted” (past tense in English, perfect tense in Greek) it all as loss. In verse 8 he says that he “counts” (present tense) all of things as lost.</p> <p>Paul previously counted and still continued to count personal gains as loss for Christ. At times, even though believers gain Christ when they believe on him, they begin again to count value in things of the flesh rather valuing only the knowledge of the lord Jesus Christ and identifying with his accomplishments.</p> <p>8 dung (<i>skybalon</i>): what is thrown to the dogs, refuse, excrement, off scouring, rubbish, trash</p> <p>8 win (<i>kerdaino</i>): to gain, acquire. A form of the word <i>kerdos</i> translated “gain” in verse 7. Those many fleshly things were once meaningful gain to him. However, now the only thing important to him was that he had gained Christ.</p>
<p>9</p>	<p>The Greek words <i>gnōthi seauton</i>, “Know thyself” were inscribed on the front of Temple of Apollo at Delphi and many colleges and places of learning have inscribed on their entrances since. The belief is that the first step before attain to any true understanding, you must first know yourself. Then, the wiser you become the more truly you can know yourself.</p> <p>The first words Paul ever spoke to Jesus Christ were, “Who art thou, Lord?” (Acts 9:5) Ever since then that question was being answered for Paul. The more Paul learned the excellency of the knowledge of Christ Jesus his lord, the more he knew his true self perfectly identified in him.</p> <p>Paul had found and Paul still found himself in Christ.</p>
<p>10</p>	<p>“That I may know him”: the genitive article <i>tou</i>(the) used with the infinitive is used to indicate result in Greek. The phrase may be rendered, “With the result that I know him.”</p> <p>WT As a result, I know him and the power of his resurrection and the fellowship of his sufferings, having become conformed to his death</p> <ul style="list-style-type: none"> • <u>The power of his resurrection</u> <p>Ephesians 1: 18a, 19b – 20 NASB 18a I pray that the eyes of your heart may be enlightened, so that you will know... 19b ...what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places</p>

	<ul style="list-style-type: none"> • <u>The fellowship of his sufferings</u> <p>2nd Timothy 3:11 - 12 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.</p> <p>1st Peter 4:13 – 14a 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14a If ye be reproached for the name of Christ, happy are ye...</p> • <u>having become conformed to his death</u> <p>Romans 6: 3 – 5 WT 3 On the other hand, are you ignorant of the fact that whoever of us were baptized into Christ Jesus were baptized into his death? 4 Thus we were buried with him by baptism into death so that as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. 5 So if we have become identified with him in the likeness of his death, then we shall also certainly be in the likeness of his resurrection</p> <p>Colossians 3:3 - 4 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.</p> <p>Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p> <p><u>conformable</u> (<i>summorphoō</i>): to make of like form with another person or thing, to render like.</p>
<u>11</u>	<p><u>"If by any means"</u> (<i>ei pōs</i>): if somehow. Used four times in the scriptures. Often used regarding intent to travel.</p> <p>Acts 27:12 And because the haven was not commodious to winter in, the more part advised to depart thence also, <u>if by any means</u> they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.</p> <p>Romans 1:10 Making request, <u>if by any means</u> now at length I might have a prosperous journey by the will of God to come unto you.</p>

	<p>Romans 11:14 <u>If by any means</u> I may provoke to emulation them which are my flesh, and might save some of them.</p> <p><u>“I might attain”</u> (<i>katantaō</i>): to come to, arrive at</p> <p><u>the resurrection of the dead</u> (<i>exanastasis nekros</i>): the out-resurrection from among the dead. Referring to the raising of those who sleep in Christ from among all of the dead people. Christ will return to gather together his church unto himself in the clouds. Whether they are awake or sleeping (have died), all in Christ shall rise to eternally live together with him.</p> <p>Paul is not concerned with being worthy enough to earn attendance, but eagerly looks forward to being there “by any means.” The two means by which he could “arrive” would either be by living long enough to be still alive during the gathering together or by being one who sleeps in Christ and will awake at that time. Either way Paul’s intended and assured destination is with Christ.</p> <p>Philippians 1:23 – 24 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 Nevertheless to abide in the flesh is more needful for you.</p> <p>Paul has now switched to using permissive language. Previously, Paul was zealous of works of the law by flesh and his working to become blameless. Paul now was found in Christ and uses phrases like “if that I may,” “If by any means I might” and “I haven’t considered myself to have completely finished.”</p>
<p><u>12</u></p>	<p><u>attained</u> (<i>lambanō</i>): to take with the hand, to lay hold of in order to use</p> <p><u>perfect</u> (<i>teleioō</i>): finished, fulfilled, accomplished or completed</p> <p><u>I follow after</u> (<i>diōkō</i>): to pursue in order to persecute or lay hold on</p> <p><u>apprehend</u> (<i>katalambanō</i>): to lay hold of so as to make one's own, to obtain</p> <p>RSV Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own.</p> <p>WT It is not that I have already received or that I have already completely finished, but I press on in pursuit if perhaps I may win based on that for which I was also won by Christ</p>
<p><u>13 - 14</u></p>	<p>14 <u>I press</u> (<i>diōkō</i>): to pursue in order to persecute or lay hold on</p> <p>14 <u>of the high calling</u> (<i>anō klēsis</i>): the upward calling, referring to the return of Christ</p>

<p><u>15</u></p>	<p><u>Be perfect</u> (<i>teleios</i>): mature</p> <p><u>be thus minded</u> (<i>phroneō houstos</i>): think in this manner</p> <p><u>otherwise minded</u> (<i>heterōs phroneō</i>): think in any other manner</p> <p>The mature were to <u>think</u> in this manner. Maturity was not self-promotion, electioneering, strife, self-interest, works, self-righteousness or the like. Maturity was identifying fully with the work of Christ and pressing on in pursuit of eternal realities.</p> <p>Notice thinking comes before walking...</p>
<p><u>16</u></p>	<p><u>let us walk</u> (<i>stoicheō</i>): to march or advance in ranks as soldiers, to march together, to walk or advance with orderly conduct.</p> <p><u>“rule let us mind the same thing”</u>: omitted according to most critical Greek texts</p>
<p><u>17</u></p>	<p><u>followers together</u> (<i>symmimētēs</i>): co-imitators, fellow followers</p> <p><u>mark</u> (<i>skopeō</i>): to take aim at, to observe, to consider. The same root from which we get our English word “scope.”</p>
<p><u>18 - 19</u></p>	<p>Be careful who you imitate. Not everyone who says, “follow me” should be followed.</p> <p>Romans 16:17 – 18</p> <p>17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.</p> <p>18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.</p> <p>Hebrews 13:7 – 8 WT</p> <p>7 Remember your leaders who spoke the Word of God to you. Carefully consider the outcome of their manner of life. Imitate the [right way of] believing:</p> <p>8 Jesus Christ the same yesterday and today and forever.</p> <p><u>the cross of Christ</u>: the figure of speech metalepsis (a double metonymy) referring to the accomplishments of Jesus Christ on the cross.</p> <p><u>Verse 19</u> can be considered in reverse order:</p> <ol style="list-style-type: none"> 1. who mind earthly things 2. whose glory is in their shame 3. whose God is their belly 4. whose end is destruction

	<p>Notice it didn't start with destruction. It started with thinking...</p> <p>Colossians 3: 1 – 2 WT</p> <p>1 So then, since you were raised together with Christ, seek the things that are above, where Christ is sitting at the right side of God.</p> <p>2 Think the things that are above, not the things that are upon the earth.</p>
<p><u>20 - 21</u></p>	<p>20 conversation (<i>politeuma</i>): citizenship, community</p> <p>1:27 WT Only, live as a citizen worthy of the gospel of Christ, so that whether I come to see you or whether I am absent, I may hear regarding you that you are standing firm in one spirit, in one soul, contending together in the [right way of] believing of the gospel</p> <p>The Roman citizenship the Philippians enjoyed meant a great deal to them. It enabled them, though living in Macedonia, to say, "My citizenship is in Rome." Though on foreign soil, they enjoyed all the rights, privileges and abilities of full Roman citizenship.</p> <p>As Christians we are to live as foreigners and pilgrims on this earth. Though living on this earth, our citizenship is in heaven. We wait patiently for our lord Jesus Christ to bring us to our true home, but we stand together in all the full rights, privileges and abilities of our Heavenly citizenship right now.</p> <p>21 vile (<i>tapeinōsis</i>): low or humiliated</p> <p>21 fashioned like unto (<i>symmorphos</i>): having the same form as</p> <p>1st Corinthians 15: 47 – 53 WT</p> <p>47 The first human was from the earth, made of earth. The second human was from heaven.</p> <p>48 As the one made of earth was, such also are those who are made of earth, and as the heavenly one is, such also are the heavenly ones.</p> <p>49 Even as we have worn the image of the one made of earth, so we shall also wear the image of the heavenly one.</p> <p>50 Now this I say, brothers: flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruptibility.</p> <p>51 Behold, I tell you a mystery. Not all of us will fall asleep, but we shall all be changed</p> <p>52 in a moment, in the twinkling of an eye at the last trumpet. In fact, the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.</p> <p>53 Moreover, it is necessary for this corruptible one to be clothed with incorruptibility and for this mortal one to be clothed with immortality.</p>

Philippians 4 – Sam Pittenger

<u>1</u>	<p>Therefore: the last thing mentioned was regarding their citizenship in heaven. The more remote context dealt with having no confidence in oneself but fully identifying in the completed work of Jesus Christ.</p> <p>so (<i>houtos</i>): in this manner. In the manner just shown!</p> <p>stand fast in the lord: This refers to being unmovable in the completed work of Jesus Christ. This would include Philippians 2 and 3 concerning their heavenly citizenship, looking for the return of Christ, standing fast in Christ’s accomplishments, laying aside the accomplishments in the flesh (as Paul did), having the same thinking, and contending together in the lord Jesus Christ.</p> <p>Previously in the epistle Paul had instructed them regarding standing fast:</p> <p style="text-align: center;">Philippians 1:27 Only let your conversation be as it becometh the gospel of Christ... that <u>ye stand fast</u> in one spirit, with one mind striving together for the faith of the gospel</p>
<u>2</u>	<p>Euodias and Syntyche: These names are feminine in Greek. These were two women at the church of Philippi who were not thinking the same in the lord Jesus Christ.</p> <p>same mind (<i>phroneō autos</i>): to think the same thing</p> <p>If they were not thinking the same in the lord, they would have differing opinions that were not based on the foundation of the lord Jesus Christ, their full sharing together in the gospel and their contending together for the believing of that gospel would be severely hindered.</p>
<u>3</u>	<p>true yokefellow: Paul here addresses his “true yokefellow” that is, those with whom he was yoked together as a fellow laborer. Perhaps this may refer to anyone who considered themselves a “true yokefellow” and would respond to Paul’s encouragement for unity.</p> <p>book of life: Aside from this verse, the “book of life: is only spoken of in the book of Revelation. It deals with those who are in the book of life of the lamb who have eternal life. It is an allusion to the custom of the ancients of keeping genealogical records and of enrolling citizens for various purposes. It is used here of God’s records of those with eternal life.</p> <p>labored with me... fellowlaborers: Euadias and Syntyche were those who had labored in the gospel with Paul but now they had a difference of thinking in the lord. The “fellow laborers” most likely included the ministers and overseers addressed at the beginning of the epistle.</p>

<p>4</p>	<p>Rejoicing in the lord would aid them in dealing with the conflicts and with thinking the same in the lord because it would turn their thinking to him. They were to rejoice in the works and accomplishments of Jesus Christ.</p> <p>Philippians 3:1 Finally my brethren rejoice in the lord.</p> <p>Philippians 3:3b no confidence in the flesh and who rejoice in Christ Jesus.</p>
<p>5</p>	<p>moderation (<i>epieikēs</i>): gentle, forbearing, yielding, being actively considerate, waiving just and legal redress and tempering strict justice with gentle equity, not insisting on just rights.</p> <p>at hand: nigh, near. Referring either to place or time. Here it seems to be used with the sense of “time.” They were to live in this manner knowing that the lord’s return for the church was approaching. Thus, they were to let their moderation be known to <i>all</i> men.</p> <p>This is another reference to the return of Christ.</p>
<p>6 - 7</p>	<p>careful (<i>merimnaō</i>): to be concerned about, but especially to be overly concerned about, to be anxious. Here it is used in a negative sense.</p> <p>supplication (<i>deēsis</i>): request, petition, prayer request for a specific need, an expression of need.</p> <p>thanksgiving: in verse 4 we are instructed to always rejoice in the lord. Here, we are instructed to face anxiety with prayer and thankfulness. Thanksgiving is a part of the process of seeing the peace of God on display in one’s life.</p> <p>peace of God: Genitive of origin “peace from God.” God would be the originator of a peace that would guard their hearts and their thinking, as opposed to other sources of “peace.” The peace spoken of here is a peace associated with the thinking that is in Christ.</p>
<p>8 – 9</p>	<p>Finally: henceforth! From this point forward...</p> <p>think on (<i>logizomai</i>): to reckon, count, calculate, compute, count over, “add it up”.</p> <p>Romans 6:11 “reckon yourselves indeed dead to sin...”</p> <p>Thinking the things that are pure, righteous, honest, true, lovely etc... in this context refers to that which has been previously defined by this epistle as acceptable thinking, namely, thinking according to the standard of the lord Jesus Christ.</p> <p>Philippians 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.</p>

	<p>Any thinking outside of the standard of Jesus Christ was unacceptable thinking.</p> <p>Romans 12:2-3 2 And be not conformed to this world: but be ye transformed by the <u>renewing of your mind</u>, that ye may prove what [is] that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to <u>think</u> [of himself] more highly than he ought to <u>think</u>; but to <u>think</u> soberly, according as God hath dealt to every man the measure of faith.</p> <p>II Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every <u>thought</u> to the obedience of <u>Christ</u>;</p> <p>What we choose to think matters</p>
10	<p>care... careful (<i>phroneō</i>, twice): to think</p> <p>Paul rejoiced that they had once again began to think about him, that is, that they were thinking on his interests and needs, as he had with them.</p>
11	<p>want: referring to lack.</p> <p>content (<i>autarkes</i>): sufficient for one's self, strong enough or possessing enough to need no aid or support, contented.</p>
12	<p>to be abased: to humble. Referring here to being humbled materially as opposed to having an abundance.</p> <p>I am instructed: to initiate. This is a word used of initiation into secrets of a mystery religion. Used here of Paul's initiation into these different life situations of lack and abundance, many translations have; "I have learned the secret." Verse 13 will show the "secret" to this type of living.</p> <p>to suffer need: contextually this is not the best translation, it would be better rendered as "to lack."</p>
13	<p>"Christ": is omitted according to all critical Greek texts. Should read "him."</p> <p>strengtheneth (<i>endunamoō</i>): literally, "in strengthened." Referring to being inwardly strengthened, endued with strength, or empowered.</p>
14	<p>As verse 18 will show, they sent a gift to Paul while he was in bonds. Paul is not reprimanding them; in fact, he says that it was a good thing that they had done this,</p>

	<p>that he was rejoicing that their thinking of him had flourished once again. He didn't need the gift, but he was glad because it showed that they were thinking of the needs and interests of others.</p>
<p>15 - 16</p>	<p><u>beginning of the gospel:</u> refers to the beginning of Paul's ministry among the Philippians which started in Acts 16. A phrase with similar meaning is used in Philippians 1:4-5 "...making request with joy for your fellowship in the gospel <u>from the first day</u> until now."</p> <p><u>communicated</u> (<i>koinoneō</i>): to share, to have in common. This word is the form of the word used in Philippians 1:5 meaning "fellowship."</p> <p><u>"Thessalonica... again"</u>: The books of Thessalonians mention repeatedly Paul and co's hard labor and exhausting work and how they worked night and day so that they would not be burdensome to any of them. At that time, the Philippians sent not once, but twice to their need. At that time the Philippians had just heard the gospel and Paul and co had just been among them.</p>
<p>17 - 18</p>	<p>Once again, the great example and heart of Paul is shown. He did not <i>need</i> the gifts but he wanted them to give so that fruit would abound to <i>their</i> account. He was not concerned with his own interests; he was thinking on the interests of others.</p>
<p>19</p>	<p>God would supply their need in accordance with <u>His riches in glory by Christ Jesus</u>. Their need being supplied was part of what was available to them because of the accomplishments of Jesus Christ. This is a staggering <i>measure</i> of supply. Since there is no lack in God's riches in glory by Christ Jesus, we should anticipate that there will be no lack in God's supply.</p> <p>Matthew 6:24 - 34</p> <p>24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p> <p>25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?</p> <p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p> <p>27 Which of you by taking thought can add one cubit unto his stature?</p> <p>28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:</p> <p>29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith?</p> <p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>

	<p>32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.</p> <p>33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</p> <p>34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof.</p>
<u>20</u>	All glory to God, not man.
<u>21 - 23</u>	grace: as with every church epistle, it ends with grace. Each epistle begins and ends with grace, these are words of grace.