

CORPS NIGHT
1/11/84

PHILIPPIANS
Background

Philippi is above the Aegean Sea in Macedonia. On the map, the word “Thrace” is above it. Thrace is off to the right and above. Macedonia is the area that encompasses Beroea, Thessalonica, Philippi, and larger areas to the west and north of that. Philippi actually lies nine miles inland, north of the Aegean Sea in Macedonia. Right on the coast next to Philippi is Neapolis, port city. If a boat comes in, it gets off at Neapolis and goes over mountain range to Philippi, nine miles north.

Very important road – Via Egnatia or Egnatian Way – famous military and commercial road built right through the city of Philippi. It spanned both Thrace and Macedonia, from the east coast of Byzantium on the Bosphorus, extreme east end of Thrace. The road zigzagged through Philippi and Thessalonica all the way to the west coast of Macedonia. Extended from Thrace, through Macedonia; from Byzantium to the coast of Macedonia on the west.

That distance through Thrace is 493 English miles, which made it possible for travel and trade to go through Philippi and these other cities. It made it possible to carry goods from Rome across the sea to Macedonia and then by land all the way to the Bosphorus. Then after crossing the Bosphorus, a person could go any place in the east that he wanted to go. Very important highway at that time.

Philippi is located in the northern area of Greece – Macedonia. The southern area of Greece is called Achaia. Along the west coast of Greece is Apearus.

Originally Philippi was called Krenides (springs or fountains) because there were many springs and fountain in that area.

359 B.C. – Philip II (Philip of Macedon, Father of Alexander the Great) became king of Macedonia. He knew that city of Krenides would add stability and influence to his kingdom. It was in an extremely fertile area. It would guard his eastern border against Thracian advances (same Barbaric tribes from Thrace who came down and threatened Galatians at one time in history). Above all, the mines would perhaps meet his most pressing need - gold.

356 B.C. – Philip captured Krenides, fortified it and named it Philippi.

108 B.C. – Roman army defeated Macedonian forces at Pydna in Macedonia. At that time, Macedonia was organized as a semi-independent republican federation, divided into four districts and governed by annual officials. Capital of the first district of Macedonia, which includes Philippi, was Amphipolis (one of the cities Paul traveled through on his way to Thessalonica from Philippi). Acts 16:12 – Philippi was a city of the first district of Macedonia, Amphipolis was the capital of it.

146 B.C. – After a number of revolts, Macedonia reorganized as a Roman province. Thessalonica became the capital for all of Macedonia. At no time was Philippi ever the capital.

42 B.C. – Philippi was the site of a great battle that sounded the death knell of Romans. When

Paul traveled to Philippi he went by boat from Trōas to the island of Samothracia to Neapolis, port city. As one left the city, he started up a hill and there would be a mountain range along the coast. Plain, a basin on the other side of the mountain, and then another range of mountains. As one looked across the plain, he would see the city of Philippi on one of the hillsides on the other side.

The marshy plain was the site of a great battle where Brutus and Casius (the men who had killed Julius Caesar) were defeated by Octavian and Mark Antony. After the battle, Philippi was made a Roman colony – military settlement. “And it’s a colony” – military settlement. It was Octavian that made it a Roman colony.

31 B.C. – Octavian defeated Mark Antony at the Battle of Actium in Epirus (on map - west coast, on south side of inlet). On north side of inlet – Nicopolis.

Many of the people who lived in Italy and had sided with Mark Antony were forced to leave Italy. They went to a number of cities like, and including, Philippi. These dispossessed people were allowed to establish themselves in these cities.

27 B.C. – Octavian was given the title of Augustus, which means consecrated, majestic, magnificent; that which inspires awe and reverence. Octavian divided Roman provinces into senatorial and imperial provinces. Thus, the Roman Empire consisted of subject kingdoms, senatorial provinces, and imperial provinces.

Subject kingdoms – like Palestine had been under Herod when he was king. After Herod the Great’s death, it was divided up into a couple of tetrachs and ethnarch. These became different types of imperial provinces.

Senatorial provinces – ruled by proconsul.

Imperial provinces ruled by:

- 1) consular legate
 - 2) praetor
 - 3) prefect
- (see Galatian background notes)

Augustus was one that divided the empire up this way. This division of provinces into senatorial and imperial provinces was a crafty move on his part under the pretense of his removing “burdens” of unstable and dangerous provinces from the responsibility of the Senate. Augustus took over control. He said to the Senate, “Now you don’t want to mess around with these belligerent provinces. Why don’t you let me, as the emperor, handle those and you handle the peaceful ones?” The action gave the emperor direct control over the army, which solidified his power because the senatorial provinces were usually more peaceful provinces so they had little or no need for a standing army. They were run by proconsuls who were appointed by the Senate but had control over all the imperial provinces where all the major armies were.

Macedonia – at one time a senatorial province and they wanted to become an imperial province but by the time Paul got there, they were again a senatorial province.

44 A.D. – Philippi had been a colony, military settlement, since the time of the battle of Octavian and Antony against Brutus and Casius. Later, Philippi received the much coveted Italic Rite

which was only conferred upon certain colonies. The Italic Rite was granted to a community and in effect made the community a part of the city of Rome itself; so Philippi was considered a part of the city of Rome. The free people in the city were granted Roman citizenship and the privileges that went along with it. Automatically, all the free people in the city became citizens of the city of Rome.

Roman colonies were not governed by the proconsul of the province of which they existed; so the proconsul of Macedonia had no jurisdiction over the city of Philippi. Instead, they were governed by their own magistrates.

Acts 16:20 – Paul and Silas brought to magistrate.

The history of Philippi continued to the time of the Moslems.

Language and Culture:

Culture – Read and study Acts 16. It gives an excellent picture of Philippi at the time of Paul's visit. It was an old Greek city and Roman colony. Prosperous community, not likely to rock the boat of Caesar.

Although the gold mines had played out years before, the economy was solidly based on agriculture. The plain below the city successfully provided grapes for wine, mulberry for silk, cotton, fruits, vegetables, rice, and poppies. Artisans and tradesmen catered to the local populous as well as the larger market made available by trade and travel.

Population – Primarily Roman and Greek, although there were some native Thracians, as well as a few people from other nations. In all likelihood, people of Philippi were bilingual (Greek and Latin). Language pertinent to law and government – Latin. Inscription on coins – Latin. Latin was predominant but as everywhere in the Roman world, Greek was the sign of education and learning.

No synagogue in Philippi. When Paul went to Philippi, he went down to the riverside to find Judeans. (Lydia – Acts 16:13-15. Verse 15 implies that she was divorced or widowed because she and her household were baptized.)

Number of Judeans in Philippi were small because it was military colony and not a major trading center. Therefore, Aramiac would have been a rare spoken language in the colony, although it would have been spoken by the few Judeans that were there. That is not the case with other cities Paul traveled to, where he wrote later on, because most had synagogues. To have a synagogue, there had to be at least 10 heads of households. The city itself was typically Roman. Just because Aramiac wasn't a well-spoken language doesn't mean Paul wouldn't have written in Aramiac. That was his native tongue, but it just shows again the great need for Greek and Latin versions to be produced.

The city had a marketplace, forum, theatre, public toilets, prison and numerous shrines and temples.

Religion:

Varied. Standard Greco-Roman, Pantheon and Thracian gods. Worshipped Cybele, mother goddess. Bacchus, god of wine. Also had temples to Egyptian gods and goddesses — Isis, Serapis, Harpokrates.

High in nearby mountains – tribe of Satrae, who had an oracle to Thracian, Dionysus. Dionysus was a prophet god not to be confused with the Greek god of wine. It was likely the woman possessed of divination, Python in Acts 16, was a prophetess of Dionysus. The python was a guardian spirit of an oracle of Delphi who was slain by Apollo, the sun god. Thus, Apollo was the god associated with the giving of oracles and at Delphi he was worshipped as the Pythian god. Plutar, a greek philosopher of the first century (which makes it contemporary with New Testament writing) wrote that the “utterances of prophets and prophetesses were genuinely beyond their conscious control.”

Christianity in Philippi:

Acts 16:6-12 – Paul’s second itinerary. He traveled through Derbe and Lystra where he had been on his first itinerary and he picked up Timothy. He had Silas with him.

they – Paul, Silas, Timothy

Mysia – above Asia

Trōas – on coast of Aegean Sea in the province of Mysia

Verse 10 – we indicates he picked up Luke, the writer of Acts

Immediately when Paul saw the vision (v. 10), they endeavored to go into Macedonia. Journey was by ship. Roman ships had no time table. They left any time of day or night. When they left depended upon weather, tides, moon, and especially good or bad omens. The ship that Paul, Silas, Timothy, and Luke traveled on left Trōas and sailed to the island of Samothracia (60 miles). Next day, sailed about 70 miles to Neapolis. The trip took two days. Must have been good weather. Acts 20:6 – later trip he took from Philippi to Troas, going with the current, took them five days to get there.

When they got there on the sabbath, he went down by the river and found Lydia. Lydia was “a seller of purple” – purple dye which came from murax shellfish. Takes 12,000 of these to produce 1.5 grams of dye. Red-purple or blue-purple. That explains why these were royal colors.

While at Philippi met possessed damsel. Paul casts out spirits so they were taken to magistrates, whipped and put in prison. Witnessed to jailor, etc.

Only record in Acts of Paul going to Philippi except Acts 20:1-6 – traveled through Macedonia on the way to Corinth and then again leaving Corinth, traveled back through Macedonia on his way to Jerusalem. When he gets to Jerusalem, he is imprisoned, taken to Caesarea where he spends two years in jail and from there to Rome. Acts 25:21 – Paul appealed to Caesar. (This is different Caesar. Octavian was not around at this time – Acts 28:16-23,30 – when we came to Rome.)

A lot of things happened during these two years while he was there. It never says when his trial came up and when he was released. To be released he had to have had a trial sometime because he had appealed to Caesar. We don’t know what had happened during that two-year period, but what we know is that while he was in chains, bound to that soldier, before his trial came up Paul wrote Ephesians, Philippians, and Colossians.

Imprisonment of the Apostle Paul is mentioned in Philippians 1:7, 13, 14, 16; 2:23.

Philippians 1:19 – Paul was already saved but at this time of his life he needed deliverance from prison. It was through their prayer and supply of the spirit that Paul would get his deliverance. After Paul was released, after that two years was up, he again traveled.

I Timothy 1:3 – Paul traveled through Ephesus into Macedonia. Titus 1:5 – Must have been in Crete and left Titus there. Titus 3:12 – Spent winter in Nicopolis.

Romans 15:24,28 – Paul had intended to go to Spain and probably did during this time before he went back to Rome.

Philippians tells us very clearly that this was written during his imprisonment at Rome. Ephesians 6:20-22 implies that it was written at that same time while he was in prison.

v. 20 – ambassador in bonds – “bonds” refers to his being bound as an ambassador. There is a greater bonding than being in prison and that is being bound to be an ambassador.

Colossians 4:3, 7, 10, 18 – “bonds”

These three, the greatest epistles, were written from prison in Rome, from Paul being in bonds.

Philippians 1:13; 4:22 – indicates it was from Rome.

Acts 28; Colossians 4:14 – Luke was with Paul when he wrote Colossians. Indicates it was from Rome.

Philemon written sometime after Ephesians, Philippians, Colossians, Philemon 23,24 – Luke not with him when he writes Philemon. Also mentions Demas.

Colossians 4 – Demas was with Paul at Rome. Philippians 1:1; 2:19 – Timothy was with Paul when he wrote these epistles. Timothy was still with Paul when he wrote Philemon.

I Timothy 1:3 – Paul and Timothy traveled together.

Ephesians 6:21, 22 – Sending Tychicus unto Ephesians. Ephesus is in Asia.

Colossians 4:7-9 – Not only going to Ephesus but going to Colosse; both are in Asia. Onesimus, from Colosse, went with Tychicus.

Philemon 10-12 – Must have sent Onesimus back. We know from Colossians he went with Tychicus back to Colosse and Ephesus.

Philemon 23, 24 – Marcus, Aristarchus, Demas, and Lucas must all be in Colosse because he’s giving greetings, salutations.

Colossians 4:10 – Aristarchus, Marcus, v. 12 – Epaphras. v. 14 – Luke and Demas. All these are with Paul when he writes Ephesians, Philippians, and Colossians, but when Philemon is written they are gone. That narrows down the time in which the epistles could have been written.

The entire Mystery package – Ephesians, Philippians, Colossians – was written by Paul from Rome. The great mystery is mentioned in each of the epistles. Ephesians 3 explains in detail what the Mystery is. Colossians 1:26,27 – riches of glory of the Mystery; Christ in you, the hope of glory. Colossians corrects the doctrinal error which crept into the church due to the misuse of revelation given in the book of Ephesians. It’s correcting the doctrinal error regarding the

Mystery.

Philippians corrects the practical error and therefore, Philippians doesn't mention the Mystery by name but the practical application of the Mystery.

Ephesians 4 – endeavor to keep the unity of the spirit – the practical application of the one body.

In Philippians, there is a strong emphasis on being like-minded or practically carrying out the Mystery, maintaining that unity of the spirit. Like-mindedness and joy prevailed that particular epistle of Philippians.

Interesting that the Mystery is mentioned in I Corinthians 2:7; 4:1 – stewards of the Mystery; I Corinthians 15 – treats gathering together as part of Mystery; Romans – closing chapter, last verses – Mystery was secret; now being revealed.

Romans, Corinthians, Galatians – written while Paul was at Ephesus, at Macedonia, and Corinth at the time of Acts 19:20 when the Word grew mightily and prevailed. Did Paul teach it at that time in those areas? It doesn't say; but if Paul was going to correct the practical error that crept in due to the misuse of the revelation in Ephesians, then at Philippi, they must have known the doctrine so they could get into the error. Same way at Colosse – Colosse was a part of Asia where all Asia heard the Word of the Lord. Yet, if they already heard the doctrine, why would Ephesians have to be written to Ephesus?

Ephesians 1:1 – who are at Ephesus – not in many manuscripts. Omitted in literals and expanded translation by Dr. Victor Paul Wierwille.

All epistles are encyclical – circulated to all Churches. This one had no label. Perhaps Ephesus was its original destination because that's where the Word grew and prevailed (Acts 19). But there, they received the doctrinal epistle, the apex of all revelation, the book of Ephesians. In Colosse, a few miles away, they were into doctrinal error regarding the Mystery, the one Body. In Philippi they were practicing error regarding the one Body, not maintaining that unity of the spirit.

Philippians – reproof epistle. Corrects practical error.
Ephesians 1-3 – Doctrinal
Ephesians 4-6 – Practical

Many parallels between Ephesians 4-6 and Philippians. Philippians deals extensively with putting on the mind of Christ, being likeminded and having the joy that results from the unity of purpose.

Romans, Corinthians, Galatians – all addressed to the saints or churches of Galatia.

Ephesians, Philippians, Colossians – addressed to the faithful – saints in Christ Jesus. To be in Christ Jesus is to be in fellowship and identified with the exalted one. Not addressed to the neophytes in the Word, but those who have gone on, who are faithful in Christ Jesus.

The first three epistles, Romans, Corinthians, Galatians, deal with the individual sinner being made righteous in Christ. The latter three show unified body with Christ as the head. Thus, where Corinthians deals with individuals who practically abuse their sonship rights, Philippians deals with believers who do not put on the mind of Christ and become like-minded.

Two major key concepts in Philippians:

1. Like-mindedness
2. Joy and rejoicing (as a result of being like-minded)

1/18/84

KEY CONCEPTS IN PHILIPPIANS

The key concepts in Philippians all revolve around practical error relevant to the one Body. There wasn't really division among the Philippians but in how the Word was moving in individuals' hearts and lives.

Ephesians 4:1-3 sets pattern for practical side of our walk.

lowliness – humility of mind

meekness – attitude and action that corresponds with lowliness

longsuffering – attitude, patience, forbearing one another. Action that corresponds with long-suffering.

Walk with *agapē*, endeavoring to keep unity of spirit in bond of peace. That's what walking in the Body is about. You cannot produce unity. Endeavor to keep it.

Walk worthy in the bond of peace. The only way to have peace is with the spirit of God at work within. In Philippians, things will be centered around how to keep that unity of the spirit in the bond of peace – with lowliness of mind, humility, meekness, longsuffering; enduring one another in love. All these things come up in Philippians because it deals with the practical error.

LIKE-MINDEDNESS:

Relates itself to fellowship.

Philippians 1:16, 18 – Christ is still being preached, but they still lack unity.

Philippians 2:2-7, 20; 3:15, 16 (not only like-minded with each other, but with the truth of God's Word.); 4:2

JOY:

Joy and rejoicing, in its various forms used 15 times in the book of Philippians. When you're like-minded, that's when you have real joy. Philippians 1:18, 25, 26; 2:2; 4:4. Joy is a result of like-mindedness. They didn't have the divisions they had at Corinth, but people had egos going. Weren't willing to serve. Had knowledge of Word, walking by the spirit, but not cemented with that like-mindedness, that unity of the spirit. Thus they couldn't have the joy and rejoicing that is available when they body is tight, being of one mind.

OBEDIENCE:

Examples of faithful believers as seen throughout Philippians.

SERVING WITH THE LOVE OF GOD:

Serving with the love of God in the renewed mind. Very big part of Philippians. You can serve because you have to or you can serve out of love.

At Sound Out '84, Dr. V.P. Wierwille said that there are two things that we have to be sharp on this year: prayer and love. These two things really come up in the opening verses of Philippians.

ATHLETIC ANALOGIES: Athletic terms abound in the book of Philippians.

Ephesians 6 (practical section) – athletic analogy.

The fact that Philippians is so heavy on athletics is another indication of why Ephesians 6 would be athletic and not military.

Summary of Key Concepts:

To practically live the one Body, the believers must contend together in the contest toward the goal of the high calling (marks a very key spot in book of Philippians). With like-mindedness, joy, obedience, and love to God's Word.

STRUCTURE OF PHILIPPIANS

- A. Salutation – 1:1,2
- B. Prayer for fellowship, fruit, and abounding love – 1:3-11
- C. Contending together in the face of conflict and strife with joy and rejoicing – 1:12-30
- D. Like-mindedness in the one Body with joy and rejoicing – 2:1-30
- C. Contending together for the high calling with a view to the Christian's joy and crown – 3:1-4:9
- B. Desire for fellowship, care and concern, and abounding fruit – 4:10-20
- A. Salutation – 4:21-23

Whenever you have introverted structure, the central statement (D here) is the main focus.

Suggested reading:

Read Ephesians and Philippians at least two or three times a week. Listen to Ephesians 4-6 Corps teachings, especially chapter 4.

PHILIPPIANS 1:1-11

1 : 1 servants – *doulos*; bonds slave

No mention of Paul being an apostle. Only other epistle that does not mention apostle is Thessalonians. Thessalonica and Philippi are both in Macedonia. I Thessalonians 2:6 – does not exploit his title among the Thessalonians.

Why doesn't he use his title in Philippians while correcting them? There was no question at Philippi of Paul's apostleship. The error was not that great. At Philippi they were practicing error pertinent to the one Body, not maintaining the unity of the spirit in that like-mindedness of how they loved and served. Service is why the title *doulos* is used here and not an apostle.

God is emphasizing here that it is not the position, but the function. *Doulos* is definitely a function of an apostle or anyone in a leadership position. If you're not a *doulos* you're not a leader serving; then naturally you're not going to have that like-mindedness.

He says "Paul and Timothy." Every other place, he says "Paul an apostle, and Timothy," etc. He's not saying he is over Timothy but he's treating them as equals.

Philippians 2:3 – lowliness of mind – service, slave

Philippians 2:7 – Jesus Christ took upon himself the form of a *doulos*. Philippians 2:25

He never called himself an apostle to the Philippians, although he was the one that brought them the new light. He called Epaphroditus the apostle here to the Philippians.

He was able to be all things to all people. I Corinthians 9.

of Jesus Christ – order of words correct because it puts emphasis on service; humiliated one.

saints – holy ones, separated ones; set apart

all – the only epistle outside of Romans (1:7), that says "all the saints". Why the emphasis on all the saints? In Philippians he addresses the Philippians with this term ten times: 1:1,4,7,(twice) 8, 25; 2:17, 26; 4:21,24.

in Christ Jesus – in fellowship and identified with Christ. Not neophytes, but faithful and established.

with the bishops and deacons – Does this mean this epistle is addressed to the saints who are standing with the bishops and deacons or is it addressed to the saints including the bishops and the deacons?

Philippians 1:1 is packed with understanding with information necessary for the proper understanding of the whole book. It is to all the saints which are at Philippi with the bishops and deacons. It is critical to understanding some of the background of the book. The term "saint" refers to all born-again believers. In no other epistle are the bishops and deacons mentioned. Why here?

bishop – *episkopos*. Not listed with gift ministries in Ephesians. No record of Paul or anyone else ever ordaining an *episkopos*. Paul and Titus did, however, ordain elders – (*presbuteros*). Acts 14:23; Titus 1:5. When you study these two words you see that an *episkopos* is nothing more than a *presbuteros*. *Episkopos* is an overseer; may be an overseer over overseers, i.e. Branch or Limb coordinator.

Bullinger and others say that the two different Greek words were used to distinguish between dignity of office.

presbuteros – elder (position). Function is indicated by *episkopos* – elder, not age. Vintaged life-style in the Word.

Philippians 3:17 – people that were vintaged are the ones you use as your example.

episkopos – *epi* – over; *skopos* – goal, target, mark or goal of the prize. Philippians 3:14. Used in Septuagint for watchmen (Ezekiel). Function of watchman was to watch for danger, fires, things happening around city. Spiritually, overseer is watchman. Sets goals. He is a vision builder and keeps eyes open spiritually, warns the city, helps believers. Spiritual lookout.

Since *episkopos* defines function rather than position it is interesting that this word is used in Philippians 1. These were functioners who perhaps weren't functioning at top level.

deacon – *diakonos*. One who was marked out to minister to the needs of others. Timothy is admonished to prove a believer before asking him to serve and to be an aid to others. Serves his fellow believers. Truly loves his neighbors by serving.

saints – All those born again.

deacons – one who has proven himself in ministering to others.

bishops – overseer which would include those with gift ministries.

Question answered: Philippians is addressed to the saints including bishops and deacons because:

Number one – *Doulos*. Paul and Timothy, in spite of their relationship, are put on equal footing. They are both bond-slaves .

Number two – All the saints. Not excluding the overseers and others who serve. Evidently, not everyone was convinced that he was included in this correction epistle. The overseer, for example, might blame the server who in turn might blame the believers for the division and unrest; or the reverse. God, on the other hand, seeing the situation spiritually, puts everyone at Philippi under the correction of this epistle.

Another point to consider is the need to remind the leadership that they were not lords over the Church but equals. They were designated for special service, not position but service. Greek idea was to rule, not serve. Serving God was all right, but serving someone else was very hard to accept.

Another point to consider. Ephesians 4:2, 3, 7, 8, 11 – right in the opening of the practical side of the epistle. What is crucial? What did God give the ministries, the overseers for? Perfecting of the saints, work of the ministry, for the edifying, the building up of the body.

If there's a problem at Philippi, perhaps overseer's were not carrying out their full responsibilities. Therefore, they would be included with all the saints. How long are they supposed to do it? Ephesians 4:13-15. The Philippians weren't at the point where they were speaking the truth in love. They were speaking the truth, but not in love. They needed to be more service-minded. They needed to get that love in their hearts, the love of God.

LITERAL:

1 : 1 Paul and Timothy, bondslaves of Jesus Christ, to all the separated ones in Christ Jesus who are at Philippi, including the overseers and others who serve.

1 : 2 Grace and peace are the heart and goal of the epistle. If you have like-mindedness, endeavoring to keep the unity of the spirit, it's by God's grace and the goal is peace.

LITERAL:

1 : 2 Grace and peace to you from God our Father and from our Lord Jesus Christ.

1 : 3 of you – can be translated this way or upon your every remembrance. Two different things. Which is it?

1. Your remembrance of me
2. My remembrance of you

Philippians 1:7 can also be translated “you have me in your heart”.

Every place this phrase “I thank God is used there's a reason for it. Romans 1:8; Colossians 1:3,4; I Thessalonians 1:2; 3:6 – cognizant of their having good remembrance of us always. Philippians 4:10, 16 – “I thank my God for your remembrance of us.” Philippians 4:3-7 in Greek is one sentence. Very nice alternating structure. Repeated structure – ABABABAB

A – Paul's prayer. His thinking.

B – Fellowship of Philippians. Their thinking.

A – verse 3

B – “For your constant remembrance of me.”

A – verse 4

B – verse 5

A – verse 6 “being confident of this very thing.”

B – verse 6 “he which ... Jesus Christ.”

A – verse 7 “even as it is meet ... you all.”

B – verse 7 “because . . . grace.”

LITERAL:

1 : 3 I thank my God concerning you constant remembrance [of me].

1 : 4 Prayer – (Grk.) *deēsis*

Request – (Grk.) *deēsis*. Prayer for a specific need. Aramaic, however, two different words. Prayer – *bawatha*; like *deēsis*.

Request – *Kashaph*; to make intercession. We went with the Aramaic when translating this verse.

With joy – key concept. III John 4. When you're walking there is joy.

you all – no one is exempt.

LITERAL:

1 : 4 In my every prayer for the specific needs of you all I constantly make intercession with joy.

1 : 5 for your fellowship in the gospel from the first day [when I arrived] until now.

1 : 5 Fellowship – sharing fully.

First day – when Paul first arrived at Philippi. Second A-B – his prayer and their fellowship.

Philippians didn't have major problems, but did have some specific needs and his prayer was for those needs for their fellowship in the gospel. He had been lifting them since the first day he arrived until the present.

1 : 6 being confident – put your total trust or reliance upon; being totally persuaded.

You exercise; then God energizes. Dependent upon their fellowship.

Perform – perfect, complete, continuing action.

the day of Jesus Christ – (Aram.) the day of the Lord Jesus Christ referring to the gathering together – believe more accurate.

Four phrases:

Day of the Lord Jesus Christ – further elucidation of the day of Christ. Occurs only in epistles. Although Jesus Christ came once as a servant humiliated and slain, the same Jesus Christ is lord of the Body. I Corinthians 1:8, 5:5; II Corinthians 1:14; Philippians 1:6.

Day of the Lord – day when Lord will do the judging as opposed to man doing the judgment today. Tribulation, appearing of Jesus Christ with his saints to Israel. II Peter 3:12 – “Day of God.” The period of God's judgment.

Day of Christ – the day Jesus Christ will come for Church of the Body before Day of the Lord. Philippians 1:10; 2:16. It's the gathering together.

Great Day of God Almighty – Revelation 16:14. Refers to the Battle of Armageddon.

There are other days that you run across in the Word. All have to be evaluated in light of context.

LITERAL:

1 : 6 I am confident [in my prayer] about this thing: He [God] Who began a good work in you will continue to perfect and complete it until the day of the Lord Jesus Christ.

If you pray, believing, and you're confident, then things happen. He believed in his people, which is a responsibility of leadership. You'll get results. The weak may fall by the wayside, but those that really want to believe will get stronger because you believe in them.

1 : 7 Meet – righteous, right

I have you in my heart – you have me in your heart

in my bonds – because he was in prison. He was in chains. They were partakers of his grace. Both in bonds while in prison and in his defense. *Apologia* – answer of truth in the face of accusation.

confirmation – established

“*Apologia*” and “confirmation” are legal terms. Confirmation is the vindication or clearing from an accusation. Because he was in prison he had to answer the accusations against him and to do it he utilized the gospel. You never need defend God's Word. Truth is its own defense. He gave that answer with the gospel. That's why it's a genitive of relation and not origin.

ye all – all are included

partakers – those who share fully. Related to word for fellowship.

LITERAL:

1 : 7 Accordingly, it is righteous for me to think this way about all of you because you have me in your heart. Both in my bonds and in my defense [answer of truth in the face of accusation] and vindication by the gospel, all of you share together fully with me in grace.

1 : 8 record – witness, oath, figure of speech *deasis* – an oath greatly long after – to intensively yearn for someone when you're separated from him.

bowels – tender affections, emotions, feelings. Orientalism.

LITERAL:

1 : 8 God is my witness how intensely I desire, with the tender affections of Jesus Christ, to be with all of you.

1 : 9 prayer – normal word for prayer and devotion.

love – love with service, service with love. Key concept. Some were preaching out of

contention, others out of love. He wanted them to get back to the place where they were of the same mind and of the same love. That your love of God in the renewed mind in manifestation may abound more and more in knowledge (complete full knowledge – *epignosis*) and judgment (Aram.) – *sucal druck*; spiritual good sense, insight, prudence. (Grk.) – moral sensibility, insight. Used of perception or sharpness. Plato used it of the vision of the gods). Hebrews 5:14 – having sense (same word) exercised to discern good from evil.

senses – insight, spiritual insight. Much more than physical sense knowledge information. Aramaic communicates that very well. Does this mean you should increase your knowledge and spiritual insight? Knowledge of God's Word and spiritual insight are Corps Principle One and with that you will increase your love. That's what everybody says, but I don't believe that's right. The Philippians were sharp on knowledge and they were walking. They did have spiritual insight. But it says in I Corinthians 13 you can walk by the spirit (word of knowledge, word of wisdom, S.I.T., etc.), but without love, you become as sounding brass or tinkling cymbal. The problem was not that they didn't walk, not that they didn't have spiritual insight or knowledge. They had it but they needed more love with it and that's what brings us to the category of service. Otherwise you get on head trips, out in left field. Pretty soon you don't have spiritual insight. The love has to go with it to make it good. "Love would abound more and more..."

LITERAL:

1 : 9 I pray that your love will increase and abound even more with full knowledge and all spiritual insight.

How? What?

1 : 10 approve – (Aram.) distinguish, separate

things that are excellent – suitable, opportune, fitting; choosing between good and best. (Grk.) approve; prove like when you test metal.

excellent – things that differ.

The question is how do they differ? The difference is between good and best. Hebrews 5:14 – having senses exercised to discern good and evil spiritually. When you pick the good against the evil it means that good will be best if it's based on spiritual insight and your knowledge of the Word.

Romans 12:2 – prove what is good and acceptable and perfect will of God. Not what is second best.

Philippians 3:15

Need full complete knowledge of Word and spiritual insight, but the love of God abounding with that so that you can prove those things which are spiritually the best.

LITERAL:

1 : 10 so that you will be able to distinguish those things which are [spiritually] best. Then you will be pure and spotless, without being offensive until the day of Christ,

Their biggest need was praying for their love to abound. Ephesians 4:15 – speaking the truth in love.

sincere – pure when examined in sunlight.

without offense – I Corinthians 10:32. When your love increases and abounds even more with that full complete knowledge and all spiritual insight so that you're able to distinguish those things which are spiritually the best, then you will be pure and spotless without being offensive. You will not offend Judean, Gentile, nor the Church of God until Christ returns at the gathering together.

being filled – *pleroō*. Filled to capacity. Perfect tense emphasizes being completely filled.

Galatians talks about walking by the spirit. Here, Philippians talks about walking in love. Takes it a step further.

fruit – singular. Just like in Galatians. Two kinds of wisdom. The one from below is where the division starts. James 3:18 – wisdom from above coupled with love. Fruit of righteousness and peace in the one body.

glory and praise – Ephesians 1:12,14. Phrase used of emancipated slave who was to the praise of the glory of his former owner. Our lives are an advertisement for God. As we S.I.T. and walk by the spirit with the love of God in the renewed mind in manifestation our lives are to the praise of His glory.

They wore the cap of liberty from Ephesians 1:6, 12, 14. Good section to listen to.

LITERAL:

1 : 11 completely filled with the fruit of righteousness by Jesus Christ for the glorification and praise of God.

Verses 9-11 tie up the opening section that is a prayer for fellowship, fruit, and abounding love.

1/25/84

PHILIPPIANS 1:12-18

Key to success – leadership remaining like-minded.

One key concept in II Corinthians is the word “encouragement” (used with greater frequency in II Corinthians than any other epistle). After they were reproofed, they needed a little encouragement.

Joy (key word in Phil.) is an encouraging fruit. Whenever reproofed, you need that encouragement. Joy is always the goal of reproof. Joy is emphasized in Philippians and mentioned in II Corinthians 1:23, 24.

Goal of reproof epistle – Get them to the point of joy. The word “comfort” is translated “encouragement”.

Philemon 23, 24 – Epaphras salutes you. Epaphras is with Paul; not where epistle is going (Colosse). All of those salute you.

Note: Change notes accordingly in Background of Philippians: It was still written shortly after Ephesians, Philippians, Colossians but these five men were still with Paul when he wrote Philemon.

Prayer in v. 3-11 for fellowship (v. 5), fruit (v. 11), and abounding love (v. 9-11).

As we have a full knowledge of Word and all spiritual insight (Corps Principles One and Two) mixed with love we are able to distinguish between good and best. We are after what is spiritually the best.

1 : 12 contending together with joy and rejoicing in the fact of conflict and strife

bonds in Christ – bonds in relation to Christ or because of Paul’s stand for the gospel. Paul’s commitment to Christ was evident by his physical imprisonment.

“bond” has double meaning, figure of speech *amphibologia* – specifically, it has a meaning physical (physical bonds he was in, chained and kept by soldier) and spiritual (bound to Christ). Many of the prophecies are like this. Immediate fulfillment in the near future and another fulfillment which is somewhat future. Like Isaiah, the prophecy of a young woman who would have a son and call his name Emmanuel. That had an immediate fulfillment – child born shortly. It also had a fulfillment in Christ. A duo fulfillment.

1 : 3 could be *amphibologia*:

- a. concerning your constant remembrance of me (physical)
- b. I thank my God with every remembrance of you. (spiritual)

1 : 7 a. You have me in your heart, (physical) Romans 15:27; Philippians 4:10, 15.
b. I have you in my heart, (spiritual)

1 : 12 would – want, wish, desire

understand – *ginoskō*

happened – (Aram.) my own event or deed

(Grk.) my own affairs; the things that I have gone through. Referring to those things he had gone through that brought him into bondage.

furtherance – advantage, progress, the advancement of the gospel like a scout forging before his troops so the troops could advance; pioneer clearing the way.

manifest – become obvious, published

1 : 13 palace – (Grk.) *praitōrion*. Praetorium is the Latin spelling.

Four major ideas of what it was:

1. Emperor's palace. King James uses this. The major objection to this idea is that under the early Caesars the image of the Republic was carefully guarded. The residences of the provincial governors were called praetoriums, but to call the residence of the Emperor praetorium would imply that all the Romans were under military despotism. Would not use this same title. No inscription has ever been found in which palace at Rome is called a praetorium.
2. Barracks of praetorium guard attached to palace or camp outside of Rome. But, there is no usage in literature of praetorium referring to barracks attached to the palace at Rome.
3. Judicial authorities. Those who were responsible for Paul's trial. A man named Mommsen used word praetorium as the judicial authority. Problem: Mommsen is writing about 3rd century and not 1st century. Evidently was never used of the judicial authority in the 1st century of the time Paul is writing here.
4. Praetorium guard. 10,000 soldiers originally of Italian birth; but later, came from other places. Formed the Imperial guard. Apostle Paul bound and chained by a soldier which was part of the praetorium guard. Since guard was revolved and changed regularly, not long before all the praetorium guard was aware of Paul's bold stand on the Word.

in all other places – (Grk.) all the rest. (Aram.) to all the rest; everyone. If palace is referring to praetorium guard, Paul's immediate contact, then it moved out from there.

LITERAL:

1 : 12 But, my brothers, I want you to know that the things I have gone through have led to the advancement of the gospel.

1 : 13 Thus my bonds have been publicized throughout all the praetorium guard and to every one else as being associated with my stand in Christ.

The Word moved out from one Twig. Luke is with him; others join him later. But it started with the guard and moved out to all Rome. We can do the same where we work and live. Tell friends

and relatives. Maybe not everyone believes, but the Word gets out to everyone that these bonds are associated with my stand in Christ.

1 : 14 in the Lord – should go after “confident”. This phrase means they’re committed. In Christ means fellowship; in the Lord means commitment, *doulos*, sold out.

bonds – figure of speech *amphibologia*. His being put in bonds physically and that he was bound to Christ. That’s the reason he’s there. He took a stand on the Word.

bold – to dare; dared to speak the Word without fear.

Word – followed by phrase “of God” in many Grk. and Aram. texts.

LITERAL:

1 : 14 Most of the brothers, confidently trusting in the Lord, are much more daring to speak the Word of God fearlessly because of my bonds [physically and spiritually] .

It’s not only moving among praetorium guard, but spreading like wildfire throughout the city.

1 : 15 preach – proclaim, herald, *kerussō*

envy – internal jealousy. Ill will at the expense of another. Deprivation of someone else. Manifests itself as strife or discord. Corinthians starts out with divisions because there’s contentions, divisions, envy, jealousy, fighting. “I’m of Paul, of Cephas”, etc. But here, in Philippi, it’s more subtle because problems were in one Body. They were preaching Word, but motives were different. Some because of envy and strife because of their own ego. They wanted to be president, Limb coordinator. Not because of service. Not because they want to move the Word to serve, to bless. Not out of love. They’re doing it out of jealousy. Want to get ahead. They’re sowing discord. It looks good. Subtle. Phil. 1:18 – using wrong motive. Philippians 2:3 – let nothing be done through strife or vain glory.

Don’t be so concerned about your own movement up the ladder that you step on everyone else. Two ways to climb a ladder – someone going too slow: 1) Ask if you can go around or 2) trample them. Spiritually you ought to be at the top. It takes an attitude of serving. Philippians 2:20 – everyone wants their own thing; envy, ego, conceit.

It’s got to be full knowledge and spiritual insight with abounding love.

It doesn’t look as bad at Philippi as at Corinth senses-wise; but cancer is cancer and you have to get rid of it. Pray for someone or surgically remove it. Whether large or small, it has to be removed.

A good heart with mistakes is better than an envious heart with religiously perfect behavior.

1 : 15 Aramaic ends it with “and love”.

Verses 16 and 17 in many MSS and critical Grk. texts are switched around except for the words “the one” and “the other”. Read v. 15 and 17 together.

of – the genitive of the gospel. He was not defending gospel, so cannot be genitive of origin. Must be a genitive of relation. Answered with truth in the face of accusation because he was in bonds. Notice it was by the good news of the Word, not with man's intellect, but with the full knowledge of the Word and spiritual insight abounding with love. They preach Christ. They herald Christ. They proclaim Christ of good will and love knowing that he is set for the defense. If I preach the Word with love and goodwill, it's going to help you at your defense. But if you're sitting in jail and someone comes along and does it out of envy and strife, puts more pressure on you.

1 : 16 contention – (Aram.) strife, jealous envy. (Grk.) strenuous endeavor for superiority at expense of anything or anyone that stands in its way. Problem there was the motive.

not sincerely – not purely (*hagnos*, unadulterated.) Referring here to their intentions or motives. Not with purity of motive or purity of intention.

supposing - to think, suppose, expect. Bullinger's Lexicon says: used of something, yet doubtful with idea of wrong judgment or deceit. They expect something to happen.

add – (Grk.) *egeirō*. To raise; arouse; awake thou that sleepest; stir up; insight. Also used to cause to appear before a judge or before the public.

affliction – *phlipsis*. Used of the pressures of life or mental pressures. They think with conceited ideas to stir up more pressure for the Apostle Paul in his appearing before the judges at his trial that will make it very difficult for him to be acquitted.

Looks like Body is going two ways and bringing additional problems to Paul.

bonds – *amphibologia*

LITERAL:

1 : 15 Indeed, some proclaim Christ out of envy and discord, but others with goodwill and love,

1 : 16 knowing that I am set for my defense [answer of truth in the face of accusation] by the gospel.

1 : 17 But those who proclaim Christ out of envy, rather than with pure motives, intend to stir up trouble and add pressure to my bonds [detracting from my defense].

By stirring up trouble and adding pressure to bonds, they make his defense more difficult.

1 : 18 what then – (Aram.) omitted. (Grk.) So what? Formula used for transition.

pretense – false motive, out of envy and strife.

truth – true motives, out of goodwill and love.

The Word is getting out!

I therein do rejoice, yea, and will rejoice – figure of speech *polyptoton* – repetition of words in different forms. Joy, rejoice.

yea, and – (Grk.) *alla*. very emphatic “but”.

LITERAL:

1 : 18 So what? I rejoice because Christ is proclaimed in every way, whether with ulterior or true motives.

The Word is still moving. It's getting out. They were all speaking the truth but not all speaking in love. This is why there was not that like-mindedness, the unity of the spirit, the basic doctrine set in Ephesians 4.

Prayer starts in v. 9-10a: I pray that your love will increase and abound even more with full knowledge and all spiritual insight so that you will be able to distinguish those things which are [spiritually] best.

Not everyone was doing their spiritual best, because of conceit, ego and envy which was followed by discord. They made subtle innuendos and attacks on the man of God. They think they're right and they look good, but they're doing it out of conceit. They're moving the Word, but for wrong motive. Ulterior motives. They hold the truth, but not held by the truth. Speaking the truth, but not speaking the truth in love. They think they're right, but their hearts are wrong.

A good heart with mistakes is better than an envious heart with religiously perfect behavior. That's the problem at Philippi. That's the problem sometimes with our ministry.

Spiritual insight, full knowledge of the Word, coupled with the love of God in the renewed mind in manifestation. Then really start moving the Word with love.

Zealous eyes but need the love. The Word is moving out. I rejoice in that, but I wish it were with love. I'm thankful it's moving.

Love people, serve people. Have the right attitude of service. Privilege of doing it together as one Body, one household united.

2/1/84

PHILIPPIANS 1:19-30

Last week we said, “I rejoice and I will rejoice”, v. 18, the second phrase is introduced by the contrasting Greek conjunction, *ala*, which is a very emphatic “but”. It should be translated “but I will also rejoice”, referring to what is coming up. The reason is given in v. 19 and we will include that phrase with v. 19.

1 : 19 my – literally means “to me” or “for me”. In other words, “shall turn to salvation for me”. You could translate it “my salvation”, however, using the dative form makes it much more emphatic – “salvation for me, or to me”.

salvation – wholeness; eternal life wholeness or renewed-mind wholeness. Here it is very specific to his deliverance from bonds, because he was in bondage and their prayers and the supply of the Spirit would eventually head to his deliverance from those bonds. The word “salvation” is life in Aramaic, as it usually is. Receiving the Holy Spirit Today, p. 287 of seventh edition, says “deliverance from bonds”. This is what this salvation is referring to.

For I know that this shall turn to my salvation occurs in Job 13:16. This is not a gnome, a quotation or citation, but is similar to it and may be an illusion to that. It is very interesting that in Job 13:16, Job is confronting his accusers and giving an answer of truth in the face of accusation, “this also shall be my salvation”. Paul here is giving an answer, of truth in the face of accusation. The Septuagint is even closer – “this shall turn to my salvation”. The context is he is answering those miserable comforters, those accusing him of this, that, etc. In v. 13 he says, “Hold your peace (shut-up) that I may speak, that I may speak”. See Ephesians 4:15, practical section, speaking the truth in love. Here he says “that I may speak”. We are to speak the truth in love.

Job 13:13-19 – no matter what happens I’m still going to maintain my own ways before God. This shall be my salvation. If you don’t endeavor to maintain your ways before God you are not going to get the wholeness, the deliverance from your bondage. But if you do, that will be or turn to my salvation. A hypocrite is not even going to come before him. “If I hold my tongue, I shall give up the ghost.” If I don’t speak the truth in love there is no hope for me. Now Paul, at this point, was in bonds and if he were to keep his mouth shut there wouldn’t be too much hope for him either. He had to maintain himself before God speaking the truth in love .

James 1:2-4. Job had patience and endurance but he still stayed faithful to God and His Word. See James 5:11, “those that do endure are happy, you have heard of the patience of Job”. If you stay on the Word and continue, God is there to deliver and help.

Luke 21:12-19 – even though it is referring to the latter days, the principles are there. Your adversaries can’t stop it because God at work within you to do of His good pleasure is much greater than all those opponents that oppose you on the field. God gives you the revelation. He gives you the information, what to do about it when you need it no matter what the adversary says. “... not an hair of your head perish. In your patience possess ye your souls.” In other words, you take charge of your own life in patience. No matter what the adversary throws, you are ready to stand and you have to have that patience to endure like Job did. So Paul did when he was in prison, but he knew that because the gospel was being taught, even though some were

doing it out of love, some out of envy, he knew he would be delivered from prison. That is what he is saying in this verse. If this is an illusion to Job, it certainly is a tremendous tie-in because of Job's decision to stand.

through your prayer – (Grk.) *deēsis*. Means request for a specific need.

of Jesus Christ – genitive of relation. The spirit which he made available, usage 2a, the new birth. The spirit by Jesus Christ would be a genitive of relation or the spirit which Jesus Christ made available is the essence of it.

supply – used of leading a chorus or supplying a chorus with all of it's needs. Eph. 4:16, following v. 15 "speaking the truth in love, may grow up", is "From whom the whole body fitly joined together and compacted by that which every joint supplieth. . .". That is this word. You totally out-fit the chorus for whatever needs they have; or what makes the body sing together; or what makes it harmonize. Each member working together, but the supply is according to the effectual working in the measure of every part making increase of the body unto the edifying of itself in love. But each member must speak the truth in love for that supply to happen. Philippians says that supply is from the spirit. That is where you get all the things supplied. Paul had a need to get deliverance from his bonds. Their prayers and the supply from the spirit was going to be the cause of deliverance. Not their good works, not the circumcision or uncircumcision, not any laws, not any good deeds of any kind, but the supply of the spirit and their prayers. As you S.I.T. you make intercession because it is the perfect prayer.

1 : 20 According to – sets the standard for bringing about the deliverance. If he were not expecting that deliverance would he get it? NO. It would violate the law of believing.

earnest expectation – (Aram.) *saki* ; to expect, to lie in wait, to look for. (Grk.) *apokaradokia*. *Kara* means head: a watching with the head erect; or outstretched as from a look-out post; or when you wait in suspense. *Apo*, prefix, signifies the constancy in that expecting or persistency of expectation. A concentrated intensity which ignores other interests, in other words, the stayed mind. You ignore other things going on because your mind is stayed on that thing you are expecting. The only other place this word is used is Romans 8:19 where it says, "the creation earnestly expects the manifestation of the sons of God". Phil 3:13, the parallel section, Paul says "forgetting those things which are behind, and reaching forth unto those things which are before. Pressing toward the mark for the prize of the high calling". He forgets the things behind and reaches forth, stretching out with a stayed mind, an eager expectation. That is this word, *apokaradokia*.

hope – the hope of the return. If you take your eyes off of that hope all other expectations that you have for the move of the Word, your life, the ministry are going to fall by the wayside. That is why the hope is so much a part of your eager expectations.

and in nothing I shall be ashamed – to be ashamed is to be disappointed in your expectations. These are the feelings that attend the performance of a dishonorable deed. When you do something that is not honorable you feel ashamed. You become disappointed in your expectations.

boldness – (Grk.) means boldness of speech. Relates to speech. Eph. 6:19, 20 is same root. You open your mouth with boldness of speech to make known the mystery of the gospel.

In Aramaic it is a phrase that means uncovered face , literally. Face (Aram.) *ape* – face or presence where your face denotes your presence. When you use *ape* with different things it changes the meaning because of their idiom. For example:

1. With a suffix on word, *ape*, it literally means our face, my face or your face. Which means my presence before me, or your presence before you.
2. Beth on front of *ape* is in the face, in public, outwardly.
3. Daleth on *ape* is before or in the presence.
4. Lamed on front of *ape* is towards, to the face or about.
5. Words used in combination with *ape*:
 - luqval* – before, in front of, in the sight of.
 - al* – on the surface, on the face, in front of.
 - para* – means door. So door of the face is the veil of the temple.
 - lachma* – face food, bread of the face, shewbread.
 - yavsha* – face of the dry land; shore.
 - masav* – hypocrite. Means to take or receive. When you receive or accept the face you are a respecter of persons, hence a hypocrite.
 - gla* – boldness. Uncovered face or open face.

Literally, boldness is uncovered face, take the veil off.

body – put for his personal life. Figure of speech *metonymy*.

whether it be by life or by death – One author says it means totally, his entire existence is aimed at one goal, whether in life or death. In other words, totally, completely, figure of speech *polar merismos* - parts are enumerated that represent the whole. *Polar merismos* is where the two extremes are given to represent the whole thing, life – death. This represents his whole life.

Whatever he does is for Christ. Christ is magnified in his body, whether in life or death.

LITERALS:

1 : 19 But I will also rejoice, for I know that this (proclamation of Christ) shall bring about deliverance (from bonds) for me through your prayers (for my need) and the supply which comes from the spirit (new birth) which Jesus Christ made available ,

1 : 20 according to my eager expectations and hope; so, I shall not be disappointed in my expectations, but as it has always been, even so it is now, with all boldness of speech Christ shall be magnified in my personal life, whether I live or die.

1 : 21 For to me. For takes the place of “to” in our literal. It’s for me not to me.

Are the Dead Alive Now?, p.31. the subject of this passage is the furtherance of the gospel in v. 12. Some advance it out of envy, some out of love, but it still advances. Paul is thankful that the Word of Christ is preached. In the verses we are considering, v. 12, 18, 25, 26, 27, that deal with “die is gain”, the scripture is teaching the furtherance of the gospel. He is trying to build the gospel in people’s lives. The truth of the gospel and it’s furtherance is set forth and taught plainly in vs.13-18. As long as the furtherance of the gospel was for Christ’s sake it was immaterial to Paul, whether it be by living outside prison or by his death in prison.

live – (Aram.) salvation or wholeness. His deliverance from bonds is life and to die is gain. Both is gain, but they are Christ’s gain. Christ is going to be magnified in my personal life no matter what happens. Figure of speech *ellipsis*: the first time it omits the word “gain” and the second time it omits the word “Christ”.

gain – increase or profit. In Phil. 3:7, parallel section, it is gain to Paul.

1 : 22 this – refers to the work that I am doing, which is the furtherance of the gospel.

fruit of my labour - the furtherance of the gospel by preaching Christ

I wot – (Grk.) *gnōrizō*. On the surface in v. 21 it appears that Paul is in a dilemma as to which choice to make. Translated sixteen times “to make known”, four times “to declare”, one time “due to wit”, one time “certify”, one time “give to understand”, one time “wot”. Clearly it means to make known. Paul did know what his choice was. Context indicates that while Paul’s personal preference was in one direction, Paul’s decision had to benefit others for Christ’s gain. He does not make it known though what his choice is.

live in the flesh. Figure of speech *metonymy*. His personal life.

my labour – The work he is doing is the advancement of the gospel. Should emphasize “my” because if he continues to live then the proclamation of the gospel is the fruit of “my” labour. If he dies it would be the fruit of somebody else’s labour. Nevertheless, the gospel will still continue to grow. Important to get it in the right context. If he dies it would still continue to grow because of the foundation he set, he just would not be personally involved in it. To the end he had instilled the greatness of the Word in their hearts it would continue to grow and excel for a long time. If people gave up it wouldn’t be Paul’s fault, but as long as he was alive he would be there to move them to keep moving.

Psalms 116:15, “costly in the sight of God, is the death of one of His saints”. When an unbeliever dies it doesn’t cost God anything, but when a believer dies that costs God something as far as the work and furtherance of the gospel.

choose – See Heb. 11:25. Better to suffer in prison than to succumb to the Judeans who said you have to do and teach something else. Got to put a little circumcision in with it. Moses made a choice similar to this. Paul had to make a choice but he would not make known what his choice was because it is none of your business. The martyrs went around bragging how they were going to die for God.

1 : 23 *Parenthetical*. Figure of speech used as an addition to further explain the information already given.

Therefore, v. 24 must read immediately after v. 22 for true sequence.

I am in a strait – (Grk.) *sunechō* twelve times. To be held in tightly or constrained. The idea of compressing. Because of external situations Paul was constrained by reason of three choices: 1) Christ's gain, the furtherance of the gospel by his dying in prison; 2) Christ's gain, the furtherance by his being out of prison with the believers (that's what the life represents); 3) Having a desire to depart and be with Christ which is far better than the furtherance of the gospel in prison or out. It would be better to have Christ return. Paul did not know whether to choose to live or to die, but he was faced with a third alternative which was better, the return of Christ.

Paul concluded that it would be better for the believers for him to get out of prison, since the *parousia* had not occurred.

depart – (Grk.) *analuō*. two times. Luke 12:36. "Return from the wedding." Context is the return of Christ for Israel and Philippians is the return of Christ for the Church. Both used for the return of Christ. *Analuō* does not mean to depart from one place to another, but to return to a place that was left earlier. This is the absolute meaning of the word without any private interpretation.

1 : 24 to abide in the flesh – figure of speech *metonymy*. To stay alive.

LITERALS:

1 : 21 For me to live (delivered from bonds) is Christ's gain (advancement of the gospel), and if I die (in prison) it is Christ's gain (the gospel will still advance).

1 : 22 Yet, if I continue to live physically, this (advancement of the gospel) is the fruit of MY labor (for which I am rewarded). I do not make known my personal preference,

1 : 23 (I am pressed between two (choices: dying in prison or living free from bonds) although I have a great desire for the return and to be with Christ which is far, far better (than living or dying).)

1 : 24 yet to stay alive is necessary for you.

1 : 25 abide and continue – synonyms. Continue is an intensified form of abide.

furtherance – word in v. 12, the increase. Aramaic reads for your own joy and the growth of your own believing. If he is there he can continue to teach people.

1 : 26 rejoicing – boasting.

in Christ Jesus – fellowship

for me – can translate "in me".

LITERALS:

1 : 25 And I confidently know that I shall absolutely continue to remain with all of you for your own joy and for the increase of your believing,

1 : 26 so that when I come to you again, your boasting in Christ Jesus in me may abound.

1 : 27 – 1 : 30 wrap up this section and lead into the next section saying there is a much better way of doing it than divided out of envy and strife.

1 : 27 let your conversation – conduct yourselves as citizens. Very meaningful phrase to people at Philippi. (Grk.) *politeuō* – to live as a citizen of a free state; to take an active part in the affairs of state; or to exercise your citizenship.

In Roman Empire the free men were either citizens or strangers. Those in Italy and the colonies, especially in the colonies with the Italic Right like Philippi, were called citizens. Rights and privileges of citizens of Rome were highly treasured and guarded. At the time of Paul some of the rights included: to vote; to hold public office; to own and transfer land; to protection from torture and whipping; to judicial appeal. They were obligated to spend time in military if they were called and, under certain circumstances, were obligated to hold public office. A duty connected with citizenship was participation in affairs of the city and to uphold its laws.

becometh – worthy. (Grk.) *axiōm*. Used of that which is put on the opposite end of a balance, a scale. Ephesians 4:1. So, exercise your citizenship balanced with the gospel of Christ.

spirit – usage 6, spiritually.

one mind – soul.

striving together – athletic term. To contend together in the contest. (Grk.) *sunathleō*.

faith – family faith.

LITERAL:

1 : 27 Only conduct yourselves as citizens worthy of the gospel of Christ, that, whether I come and see you or I be absent from you, I will hear these things about you: that you are standing firm spiritually with one soul, contending together (in the contest) for the family faith pertaining to the gospel.

1 : 28 terrified – (Aram.) *za* – startled, shook, troubled. (Grk.) *pturō* – to frighten, to startle. If you wanted to frighten someone in the east the custom was to spit. It was an insult. *Pturō* used of timid horses. You are not excited by your opponents, which to them is demonstration of perdition, but to you is salvation, wholeness.

1 : 29 suffer – means to be acted upon, to experience, whether its good or evil.

1 : 30 having the same conflict – athletic term. (Grk.) *agōn*.

1 : 28 And you should not be intimidated in any way by the antagonists. This is indeed a demonstration of utter destruction to them but of wholeness to you. And this is from God

1 : 29 because it was given you in Christ, not only to believe on him, but also to experience things on behalf of him,

1 : 30 having the same contest which you saw in me and now hear concerning me.

You're in a contest. You have to have your life together. You can't be frightened. Your opponents don't intimidate you. When you have that confidence in your fighting, you're running. That is a demonstration of destruction to them, but wholeness to you. It is from God because it was given you in Christ. You have the potential spiritually, not only to believe but also to experience things on behalf of him. You are fighting for him. Conduct yourselves as worthy of your citizenship. So contend with like-mindedness. Speak the truth in love. Then it will move.

2/8/84

PHILIPPIANS 2:1-18

Chapter 2 is the central section of this epistle.

2 : 1 therefore. Sets this as a practical application of the previously mentioned principle in 1:27-30: we are to contend together; conduct ourselves as citizens worthy of the gospel.

consolation. Encouragement.

in Christ. Fellowship with him.

of love. (Aram.) in love or with love.

spirit. Usage 6, spiritual. Genitive used as an adjective.

bowels. Represents tenderness or affection. See II Corinthians 6:12. Eastern idiom representing tenderness, affection or emotions.

bowels and mercies. Together are figure of speech *hendiadys*. Two words said, one thing meant. Merciful emotions or merciful tenderness. You do not hold judgement on someone, but you have that great tenderness in your soul.

if any. Figure of speech *anaphora*. Like sentence beginnings. Figure of speech *papeinosis*. Lessening of the statement in order to increase it. Literally, “since there is” or “there is”. By using the lesser it emphasizes it as a figure.

In 2:1 there are four conditionals, if any. In 2:2 four conclusions.

Conditionals, if any:

1. consolation in Christ.
2. comfort of love.
3. fellowship of the spirit.
4. bowels and mercies.

Conclusions, fulfill ye my joy:

1. be likeminded.
2. having the same love.
3. being of one accord.
4. of one mind.

2 : 2 joy. Key work in this epistle.

fulfill. [Gr. *pleroō*]. To fill to capacity.

likeminded. To think the same thoughts. Put on the thoughts of the Word.

love. [Gr. *agapē*].

of one accord. In Aramaic, one soul. In Greek, souls together where your souls are joined together as one.

of one mind. Thinking one thing, thinking unity. This is the binding principle of Philip-pians.

LITERALS:

- 2 : 1 Therefore, if there is any encouragement in [fellowship with] Christ, if there is any quieting comfort of the heart in love, if there is any spiritual fellowship, if there is any merciful tenderness,
- 2 : 2 then make my joy completely full by thinking the same thoughts; by having the same love, by having your souls joined together, by thinking unity.
- 2 : 3 let be done. In Aramaic, you do. In Greek, it does not appear.

strife. Selfish ambition. Used of political favoritism. Originally this word meant a worker in wool. A wool worker spins, hence, came to be known as one who spins a web to catch others.

vainglory. Empty glory; glory, without substance. Verb form in v. 7, “of no reputation”.

but in lowliness of mind. Humility; humbleness. This is a word in the Word that is purified seven times. Seldom used in a good sense in Greek literature, but God used it in a good sense.

let each esteem. To consider.

better, part. (Aram.) As better. [Gr. *huperechō*]. To hold above. To hold above yourself as a superior. This word used of magistrate those who were superior in position, superior in rank. So, consider others superior as you act a *doulos*. Treat others as you would a lord in serving. Even bishops and deacons included because some of them did not have attitude of service, but used their position for selfish ambition. The greater you have a responsibility the creator your position, then the greater ought to be your ability to serve.

- 2 : 4 look. [Gr. *skopeō*]. Related to *skopos*; a goal or mark; a target. To consider; to look out; to zero in on; to aim toward a target. To zero in on the things of others.

also. Implies you do not neglect your own things, but don't neglect the other person's things.

LITERALS:

- 2 : 3 Do nothing out of selfish ambition or vainglory, but with humility of mind let everyone consider others as superiors,
- 2 : 4 each one looking out for the concerns of others, not just his own concerns.

You serve others, looking out for their concerns, not just your own. Heart of our walk. Practical application of Ephesians. Attitude is service if you are going to have unity.

- 2 : 5 Context is service. Attitude is service. Leader has to have attitude of service.

let this mind. Think these thoughts.

in Christ Jesus. In Aramaic, which Jesus Christ also thought.

LITERAL:

2 : 5 Think those thoughts that Jesus Christ thought.

Verses 6-11 are pivotal verses of this section. They supply the supreme example of service.

BACKGROUND:

The Trinitarians use 2:6 to substantiate their theology.

For centuries men have chosen certain isolated verses on which to build their believing concerning Christ's deity. But by forcing preconceived theological beliefs into these scriptures they have defeated the true meaning of such passages. One apparently difficult passage is Phil. 2:6-8. The translation of which has been the subject of rather lengthy discussions. Cumbersome and conflicting opinions have led to divergent interpretations.

More has been written on this verse. Arguments on the purpose of this passage are: 1) Christological, describing Christ as the deity. 2) Ethical, showing Christ's life as an example of service. Obviously it is ethical from the immediate context. Appeal to it being Christological is based on the claim that Paul rarely referred to Christ as an example of service. Easily dismissed because he does in at least 5 places. Also, immediate context hinges unethical issue of service. Thus, v. 2 encourages unity; v. 3 contrasts vainglory with humbleness of mind; v. 4 encourages believers to look on the things of others rather than being self-centered; v. 5 we are to let the thoughts that Christ had to be in us regarding humbleness opposed to pride and vainglory.

Contrast between pride and humility continues in v. 12ff, showing significance of obedience. In the midst of this section which contrasts pride and humility, ethical issues of service, vs. 6-11 point to the walk and life of Jesus Christ as a prime example of humility and service. Jesus Christ, Timothy and Epaphroditus are three examples in this chapter.

Context is the key to understanding this misunderstood passage.

2 : 6 being. [Gr. *huparchō*]. To exist, but root idea of beginning. Jesus Christ had a beginning, God did not.

form. [Gr. *morphē*]. A form or figure; an external appearance; that which strikes the eye. [Gr. *schēma*] v. 7. The fashion; manner of life; perceptible mode or air of the man. [Lat. *haptus*]. Habit. *Schēma* is the manner or fashion put over the *morphē*, form of God. Not preexistence, but from his birth. Jesus Christ held the supreme position as only begotten son of God. "he who has seen me has seen the Father." John 14:9. He put on various fashions over that external form, but not evil habits, only good. His habits were a compliment to the form of God. Both these words are used in vs. 7,8. Even though Christ existed from birth in the supreme form of God, as His only begotten son, he took upon himself the form of a *doulos*, slave. Adopted the fashions of the common man. Wore men's clothes rather than king's clothes. Habits were that of men. No special "son of God" habits. Did not live as a king, but lived and moved among the common people.

thought. To consider as in v. 3 esteem. Jesus Christ did not consider his position as son of God lightly, rather he carefully considered every aspect.

equal. [Gr. *isos*]. Equal not identical. Used in Mt. 20:12, of men being equal who had received same wages, but for different amounts of work. Not identical, only wages equal. Jesus Christ claimed equality only as it related to sonship as stated in John 5:18. Equal as a son is equal to his father not identical. A son is equal with his father as a member of a household, unlike a servant is not equal to head of household.

to be, articular infinitive in Greek. Used as direct object of the verb .

robbery. [Gr. *harpagmos*]. Used as direct object, therefore, two direct objects in one sentence. Means it is a double accusative expressing equivalence between the phrase “to be equal with God” and “*harpagmos*”. Jesus Christ did not think to be equal with God was *harpagmos*.

Various interpretations of *harpagmos* have caused confusion. Thayer: it means the act of seizing or a thing to be seized. Gifford: a prize or treasure to be held fast. The context deals with the contrast between pride and humility – service. In John 6:15 when people tried to seize (*harpagmos*) him for their own gain, that is to make him king, he withdrew from them and did not allow them to make him king. He humbled himself. Lucifer did the opposite. In Isaiah 14:12-15 Lucifer lifted himself up in an effort to overthrow God. Since then he has used every opportunity to extort God’s people. Jesus Christ did not use his “form of God”, being the son of God, over others in a prideful manner, or use for selfish ambition.

Harpagmos can best be translated as: a prize to be seized or used for one’s own purposeful gain. Like extortion. Only occurrence in New Testament. Verb form supports underlying meaning of extortion. [Aram. *chtuphya*]. Extortion or rapacity.

Throughout context the contrast is between using one’s supreme position for personal gain and humility. “strife”, v. 3, means to drive to put oneself forward by trickery, partisanship, political favoritism or selfish ambition. Bishops and deacons are included, 1:1, because they were in a position to use their position for extortion and selfish ambition. Note context:

1. 2:3 esteem others better than ourselves rather than putting oneself forward by trickery, partisanship, or selfish ambition.
2. 2:4 encouraged to focus on things of others and not be self-centered.
3. 2:5 let those thoughts which Christ Jesus had abide in them. Did not put himself forward by trickery, but humbled himself.

Equality with God was not a prize to be used for his own purposeful gain. Not proper to misuse his supreme position to extort material things from others as the scribes had done. (Mark 12:40.)

2 : 7 But. [Gr. *alla*]. Very emphatic. In contrast to lifting oneself.

made himself of no reputation. [Gr. *kenō*]. To make empty or void. Jesus Christ emptied himself of a glorified position and humbled himself.

Three participle phrases in the aorist tense modify this phrase:

1. and took upon him. Received form of a servant yet son of God.
2. and was made. Existed in likeness of men yet had perfect blood.
3. and being found. Had habits or manners of man without sin.

Lived and died in this form once to make atonement for mankind.

likeness of men. Resemblance to men, every other man, except pure blood. Had man's fashions and manners except without sin. Form of a slave even though son of God.

2 : 8 He humbled Himself. Starts a new sentence.

death, even the death. In critical Greek texts they are only separated by a comma. *Thantos Thantos.* Significant figure of speech *anadiplosis.* Doubled to emphasize the extremities of the word. Obedient unto death, death by the cross.

LITERALS:

2 : 6 He who existed in the likeness of God [as God's Son] did not consider equality with God [as His Son] a position to use for his own purposeful gain.

2 : 7 But He emptied himself of reputation by taking on the likeness of a slave, by resembling other men, and by having the fashion and manner of a man.

2 : 8 He humbled himself becoming obedient unto death, death by the cross.

Verses 6-8 express what Jesus Christ did. Three corresponding phrases in verses 9-11 express what God did for Jesus Christ.

What Jesus Christ did:

1. humbled himself.
2. made himself of no reputation.
3. did not use his supreme position for own personal ambition.

What God did:

1. God highly exalted him.
2. gave him a name above every name.
3. every tongue should confess Jesus Christ as Lord.

Introversion structure:

- A. Considered equality with God a prize not to be seized for personal gain.
- B. Made himself of no reputation in three ways,
 - C. Humbled himself unto death.
 - C. God highly exalted him.
 - B. God gave him a name above every name in three realms.
- A. Every tongue shall confess Jesus Christ as Lord.

2 : 9 Wherefore. Sets that which follows as the result of that which precedes it.

This is the diamond of the sections, his example of humbleness, and then God exalted him.

given him a name. Orientals do not have family names or surnames. The first name is "the son of", for example, Abram, the son of Tirah. Boys are named at their circumcision. Name of a son chosen for several reasons:

1. already a name in the family.
2. name that characterized an attribute the family wanted the child to have.
3. trade or occupation of the father.

4. indicated the religious standing of the family.
5. honored someone who had been a benefactor to the family.
6. represented some memorable event that occurred around the time of the birth.
7. could be given by a prophet to foretell or forth tell something. Noah was called rest.
8. Orientals changed their name:
 - a. if something very significant happened in their lives.
 - b. entered into a new relation with a king or sovereign authority.

According to Philippians 2:8,9 Jesus Christ was obedient to God unto death. God raised Jesus Christ from the dead and in association with this significant event gave him a name above every name. God did not chance Jesus' name as he did Abram, but gave him a name in the sense that he invested more authority and power in the name Jesus Christ, that at his name every knee should bow. Furthermore, in v. 10 "Jesus" is a forgery. It is at the name of Jesus Christ that every knee should bow. V. 11 has it, Jesus Christ. Our power of attorney is never the name of Jesus, but the one name Jesus Christ. In a sense there was a name change. In the gospels he is called Jesus Christ 10x, and Jesus over 600x, and Christ under 50x. In epistles called Jesus 12x, Christ 200x and Jesus Christ 160x. There is a switch in emphases.

2 : 10 knee and tongue. Figure of speech *synechcoche*. Part put for whole thing. The whole person bows or confesses.

2 : 11 glory. Contrasted with vainglory v. 3. Jesus Christ got glory, but not vainglory. Got glory by emptying himself.

confess. Not everybody did Romans 10:9, 10.

In Rom. 10:9 [Gr. *homologeō*]. Not everybody is going to confess.

In Phil. [Gr. *exhomologeō*]. *Ex*. Out. Literally, means to confess outwardly, publicly, or to acknowledge, to admit. Everybody is going to acknowledge, whether they actually confess his as their Lord. Everybody, at least when he comes back, is going to admit that he is Lord.

LITERALS:

2 : 9 Wherefore, God exalted him highly. He gave him a name above every name,

2 : 10 that at the name of Jesus Christ every knee must bow, in heaven on earth, and under the earth.

2 : 11 Every tongue shall confess that Jesus Christ is lord for the glory of God, the Father.

Verse 12 continues with idea of service.

2 : 12 to work out. [Aram. *plath*]. Figure of speech *polytoton*. To strive in contest. (Grk.) To produce, work out, demonstrate. Intense work. In Ephesians 6:16 "having done all". Working it out vertically, spiritually.

salvation. Wholeness.

fear and trembling. Reverence and obedience. Orientalism. Used of a slave who worked out his wholeness in the household with reverence and obedience. In turn his needs were met by the master. Fear is used frequently in the Bible of reverence to God. When a slave ceased to be reverent he had great cause to fear. When he ceased to be obedient he had great cause to tremble.

In Eastern customs a slave or servant would stand inconspicuously watching his master with reverence waiting for an eye or hand signal, and the servant knew exactly what to do. Never moved his eyes from his master lest he should miss a signal. He knew exactly what each signal meant. He obediently carried it out. Psalms 123:2 “Behold as the eyes of servants *look* onto 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...” Stayed mind. Keep mind stayed on things of God. Reverence and Obedience.

2 : 13 worketh. [Gr. *energeō*]. Energize. God energizes in you so that you can will, *thelō* , desire intensely. God determines it but He works in you so that you can desire that which He wills and determines. It happens in your life by His revealing it to you .

to do. [Aram. *sar*]. To carry out, do.

God does not energize you to desire, but energizes you so that you are able to desire those things in accordance with His good will, which means revelation manifestations in operation. And that you can do those things in accordance with His will means power or impartation manifestations in operation.

LITERALS:

2 : 12 Therefore, my beloved, as you have been obedient at all times, not only when I was present with you, but now even more when I am absent from you, work intensely to demonstrate your own wholeness with reverence and obedience;

2 : 13 for it is God who energizes within you in order for you to desire and carry out that which is according to His good pleasure.

2 : 14 murmurings. Grumbings. Signs of displeasure. Done quietly.

disputings. Outside argument.

2 : 15 blameless. Faultless.

harmless. Without mixture; unaltered; undiluted.

without rebuke. Without blame. Ephesians 1:4. Not faultless, but without, blame. Sons of God without blame, but encouraged to be faultless and unaltered.

perverse. Perverted. Bent out of shape.

lights. [Gr. *thōstēr*]. Light giver. Only used of stars and reflected light. In Septuagint Genesis 1:14, 16 lights in the heavens. We are stars, lights in the universe.

2 : 16 day of Christ. Coming for his Church.

rejoice. Boast.

run. Athletic.

labour. To work to end of fatigue.

LITERALS:

2 : 14 Do everything without complaining or arguing,

2 : 15 in order that you may be faultless and unadulterated as the blameless sons of God who are dwelling in a crooked and perverted age, in which you shine as bright stars in the universe.

2 : 16 holding forth the Word of life, so I may boast in the day of Christ that I have not run the race in vain nor worked so hard in vain.

2 : 17 offered. Pour out as a libation. Poured out upon the sacrifice. Figure of speech. *hypocatastasis*. Implied comparison. Comparing Paul's service to that of being poured out on the sacrifice.

joy and rejoice. Repetition of different words in successive sentences. Figure of speech *symploce*.

you all. All without exception.

Joy and rejoicing is a key concept in Philippians. And to get that joy you must walk in unity. Likeminded having an attitude of service, humbleness of mind. What can I do to serve, rather than selfishness .

LITERALS:

2 : 17 But if I am poured out upon the sacrifice, that is, my service for your believing, I rejoice, yea I rejoice greatly with all of you.

2 : 18 So you too rejoice, yea rejoice greatly with me.

PHILIPPIANS 2:19-30

REVIEW:

Philippians 1:27, conduct yourselves as citizens worthy of the gospel. Our citizenship is in heaven. Two modifying phrases to this: 1. standing firm spiritually with one soul; 2. to contend together in the contest for the family faith.

Chapter 2 focuses on standing firm spiritually with one soul.

Chapter 3-4:9 dwells more on contending together in the contest for the family faith.

Philippians 2:2 says: Fulfill my joy by:

1. thinking the same thoughts.
2. having the same love.
3. having your souls joined together.
4. thinking unity.

Jesus Christ was the first example of this type of walk. Things done out of humility, lowliness of mind, serving one another. v. 5-11 first example. If our lives locked in with God we would have equal souls locked in together. When all this is put together you think unity.

Timothy and Epaphroditus are two other examples of thinking the same thoughts, having the same love, having your souls joined together and thinking unity.

2 : 19 We are to shine as stars in the universe, holding forth the Word of life. That is the cause of our joy and rejoicing together. He was going to send Timothy because he was thinking the same thoughts, had the same love, he was a *doulos* , he served, had his soul joined together with Paul. Thought unity of the Body.

I trust. [Gr. *elpizō*]. To hope for the future. Hope for something in the future provided it is well-grounded expectation. To anticipate in a well-grounded expectation. If not well-grounded then it is wishing.

Lord Jesus. Emphasizes our service to the humiliated one who is our Lord. v. 21, phrase “Jesus Christ” emphasizes the humiliated one. v. 24, “the Lord” because it is our service to that Lord, he is our master. v. 29, “Receive him in the Lord” the whole context is service. We are servants to the Lord. v. 30, “Christ” should be Lord. Throughout is the underlying idea of service, being a *doulos*, being able to put your life on the line where it is needed to move the Word.

be of good comfort. (Grk.) To have a good soul; a cheerful soul. To have rest.

also. (Grk.) Precedes “I.” (Eng.) Follows “I.” Truly.

state. Things concerning you; your state; your status; your affairs. v. 4 look at the things of others, not caught up in your own needs. Paul was concerned about their affairs. A leader can’t rest until he knows his people are rested.

LITERAL:

2 : 19 Now in my service for the Lord Jesus I firmly expect to send Timothy to you soon so I may be truly at ease when I know your affairs .

2 : 20 state. Affairs.

likeminded. Equal souled. (Aram.) Who is like myself. He had to send someone to Philippi because he had no one who thought like he did, who really cared for their affairs.

naturally. Diligently; carefully; genuinely. Used of children who are legitimately born. Wholeheartedly. To be concerned about. To be overly concerned leads to anxiety.

LITERAL:

2 : 20 I have no one who thinks like me and is wholeheartedly concerned about your affairs.

2 : 21 all. All with distinction.

seek their own. Category of greed; selfish ambition. See v. 3.

LITERAL:

2 : 21 Everyone is selfishly interested in himself rather than in those things which pertain to Jesus Christ.

You will never succeed spiritually if all you think about is your own selfish ambitions and how you can get ahead. Timothy was one concerned with the things that pertained to Jesus Christ. Wholeheartedly concerned about the affairs of the Philippians, and anyone else God laid in his path.

2 : 22 proof. A test or trial with a positive outcome expected. Like you try metal. Timothy had been proved. See II Tim. 2:15. Proved to God. Command to any leader is to be diligent, proved in your ministry by rightly dividing the Word. Timothy was an example of it. He proved himself to the Philippians by walking on the Word.

know. [Gr. *ginōskō*]. To know by experience. They knew by experience the proof of Timothy because he had been with Paul, Luke and Silas.

as. Figure of speech *simile*. Comparison using like or as.

as a son with the father. In Eastern culture a father would often teach his son the trade and the son would learn from his father. Under the laws of adoption the new son would work with the new father. It was a teaching and learning relationship by hearing and doing. Timothy learned the Word and how to live it from Paul.

served. [Aram. *plach*]. To work or labor. [Gr. *douleuō*]. To serve as a bond slave. Timothy served as a bond slave. An example of the same love of Jesus Christ.

LITERAL:

2 : 22 However, you know experientially how he [Timothy] has proved himself, because he has

served [as a bond slave] with me for [The advancement of]the gospel as a son works with his father.

The issue of Philippians is the advancement of the gospel. Timothy had an equal soul with Paul. He is a leader who serves.

2 : 23 hope. To firmly expect; to anticipate; to wait with a well-grounded expectation.

see. [Gr. *aphoraō*]. [*horaō*]. To see. [*apo*]. Away from, to turn the eye away from other things and to fix them on something else. Hebrews 12:2 only other occurrence of this word, “looking.” In a race you keep your eyes fixed on what you are doing. So, fix your eyes on Jesus Christ away from other things. The race in the spiritual contest demands you fix your eyes on Jesus Christ alone.

In Philippians the word is used of Paul’s affairs. He needs to get to the place where he can get his eyes off his chains, or bonds. When he can take his eyes off this he can fix them on their affairs.

LITERAL:

2 : 23 Therefore, I firmly expect to send him immediately after I am able to turn my attention from my own affairs.

2 : 24 trust. I am confident. I am persuaded.

LITERAL:

2 : 24 And I am confident in the Lord that I myself also will come to you soon.

He is confident because of his service in the Lord that he will come soon. A leader needs this same confidence. If you can’t come yourself you send someone else because of your care and concern.

2 : 25 supposed. (Aram.) A matter urges me. (Grk.) Considered it better. Epaphroditus is mentioned in Philippians 4:8 where he is talking about abundant sharing. He brought the abundant sharing from the Philippians to Paul in Rome. The abundant sharing supplied Paul’s need in great abundance.

want. Need.

companion in labor . (Aram.) Helper.

fellowsoldier. No dominant analogy of a soldier in the epistles. Certain phrases which are attached to the military are found, but as an analogy to the believer’s walk it is a contest. Soldier is Old Testament. Worker or laborer with me. Soldier or war in church epistles is a form of the word, *plach*. We are in a spiritual contest not a war.

messenger. Apostle.

minister. To minister like a public servant in a ceremonial sense.

LITERAL:

2 : 25 Yet a certain matter urged me to send you Epaphroditus, my brother, helper, and co-worker, but your apostle and an attendant to my need.

He is my brother on the spiritual level, my helper in that he has served me in the work of the ministry, did what I asked him to do. He's my co-worker because we have worked together serving God. But he is your apostle, your sent one to bring new light. He is an attendant to my need, his abundant sharing he brought from Macedonia.

2 : 25 longed after. Eagerly desired. Word in 1:8. Paul had a great compassion and desire to be with them. Had compassion of Jesus Christ. Epaphroditus had the same heart and desire. Equal souled. Heart and commitment to help people.

full of heaviness. To be distressed; greatly depressed; grieved. Full of heaviness because of his great concern.

sick. (Aram.) Paul knew they had heard that Epaphroditus had been sick. Weak; any type of infirmity. Whatever happened to Epaphroditus he was weak near unto death.

LITERAL:

2 : 26 He had an intense desire to be with all of you and was full of heaviness because he knew you had heard he was sick.

2 : 27 nigh unto death. Near; almost; as good as dead; at the point of.

sorrow upon sorrow. Literally, grief upon grief.

mercy. Withholding of merited judgement. Matthew 18:23ff. James 2:13. Mercy can overcome any judgement because it is the withholding of any judgement you deserve. If no mercy the judgement comes.

In Philippians the word for mercy is [Aram. *rachem*]. Verb form of *rachma*, n. Literally can mean the vaginal area; the womb; the testicles; bladder. Usually used in plural and means bowels. Bowels is used to indicate tenderness; compassion; affection; love; mercy. Meaning depends upon the context. Verb form means to have or to show these things. In this context the word mercy would not be the best, but tenderness or compassion is good. We translated as compassion. v. 2:1; James 5:11 mercy should be compassion.

LITERAL:

2 : 27 And indeed he was sick, very close to death, but God had compassion on him, and not on him only but on me also, so I should not have grief upon grief.

2 : 28 more carefully. More diligently; promptly.

rejoice. Key word.

less sorrowful. (Grk.) Without grief. (Aram.) should be to me a little breathing. Room to breath. Relieved.

LITERAL:

2 : 28 So I sent him promptly, in order that when you see him you might rejoice again, and I might be relieved.

2 : 29 gladness. Joy.

in the Lord. Indicates service.

receive . [Gr. *prosdechomai*]. Receiving hospitably. To welcome someone. To open your arms to someone.

reputation. Honor; esteem; precious.

LITERAL:

2 : 29 Therefore, welcome him hospitably in the Lord with all joy, and hold in esteem those who are like him;

2 : 30 supply. [Gr. *anaplēroō*]. To fill to capacity.

service. Ceremonial public service.

of Christ. Should be of the Lord.

not regarding his life. Interesting background in Greek. [Gr. *paraboleuomi*]. To stake or risk one's life. Rare in Greek literature. First found in this passage. Derived from another word that means to throw down a stake, or to make a venture. Related to another word which means rash, reckless, gambling. So this word implies one who is a gambler and willing to risk all for the highest stakes.

Name of Epaphroditus is derived from Aphrodite, who was the goddess of love and gambling. In the course of a game when the play had come to the highest stake the player would call out, "Aphrodite, Aphrodite", which means favorite of Aphrodite who invoked the goddess. The biblical custom of a man's name reflecting his personality even if used a pagan name.

The custom in the game of dice is to use three dice. Very popular among Romans. Even some of the emperors wrote about the game. Paul was familiar with this term because it was used in Ephesians 4:14, "sleight of men". [Gr. *kubeia*]. Dice or die. Used of the deceit of men. If they came up with three 6's they called it "Aphrodite", and you won everything. Three 1's called "the dog" and you had to pay one denarius for each die.

Epaphroditus did not gamble with money, but he gambled his own life when he brought the abundant sharing. Risked his own life for the work of the ministry. Idea of winning and losing and being in a risk situation is not unfamiliar to Paul and the Philippians. Philippians 3:7. Philippians 1:21. Paul was in prison because of the work of the ministry. Loved God and loved His Word and willing to stand no matter what the Judeans, Romans or Greeks said. Epaphroditus had the same heart of service as Paul. He risked his life to supply their lack of service.

LITERAL:

2 : 30 because he was near death on account of his work for the Lord, having risked his life to supply your deficiency of service to me .

PHILIPPIANS 3:1-14

If you really want to work this chapter and have a handle on it, listen to SNS tape #338. Great example of putting teaching and preaching together in the Word. Also, Vol. 2, chapter 14, “The High Calling.”

3 : 1 finally. (Grk.) Not finally as the last thing, but finally we take notice of the total superb revelation given previously. Not indicate end of the epistle, but introduces a new subject in consideration of the previous restated things that are in this epistle. Good translation “now therefore.”

rejoice. Key word.

rejoice in the Lord. Phrase occurs in 4:4 and 4:10. Means in service, specifically in service to the household where you are serving the household of believers putting your all into it. Keep the attitude of humility, maintain attitude of service as a *doulos* like Jesus Christ, Timothy, and Epaphroditus did. As a *doulos* for your lord, your master, you are to rejoice in your master in your lord in your service.

same things. Same things that Epaphroditus had told them and others.

grievous. Irksome; tedious. Never grievous for a teacher to repeat what he said before. He loves to teach and he knows he has to repeat something for the student to learn it .

but. (Aram.) Because.

safe. (Grk.) *asonalēs*. Sure; steadfast as a safeguard; reinforcement. That which makes certain. Used of the pitch that Noah put on the boat in the Septuagint. Asphalt comes from it. Seals the boat, safeguards it; reinforces it.

Reinforcement is an art in teaching, because most people forget what you tell them. Statistically, you need to tell people six times. To reiterate is part of the art of teaching.

3 : 2 beware. (Grk.) present imperative indicating continuous action. So continue to beware, not beware once and then forget about it. (Aram.) from same root as “safe”, v. 1. When you repeat a word from the same root, figure of speech *anadiplosis*. Same root word ends one verse and begins the next verse or sentence. In both Greek and Aramaic you have figure of speech *anaphora*. Begin successive clauses with the same word; beware beware, beware dogs. Figure of speech *hypocatastases*. Implied comparison. Referring to people as dogs. Backbiters; vicious gossipers; those outside not allowed in the house; unclean. Used here of the legalistic Judeans, the circumcision. Matthew 15:26,27 used of the Gentiles .

evil. (Grk.) *kakos*. Evil that has a destructive nature to it.

concision. The mutilation. In the Septuagint this word is as the worshippers of Baal who cut themselves, mutilated themselves. Used here of circumcision. In Aramaic adds the words “of the flesh”. The mutilation of the flesh. But mutilation is put for those who did it. You look out for the people who do the mutilating. Figure of speech *metonymy*. Action put for the one who did it.

LITERALS:

3 : 1 Now therefore, my brothers, rejoice in the Lord. Writing you the same things you have heard before is not irksome to me because it reinforces you.

3 : 2 Beware of dogs [backbiters]. Beware of destructively evil workers. Beware of those who mutilate the flesh.

They need to hear the reinforcement because their problem is in their head. They had that selfish ambition. In Galatia they were into circumcision, but it never hurts to hear it again and again. Even if you are not guilty of doing whatever the teacher is talking about it does not hurt you to hear it again. It is a principle of teaching and building the integrity of the Word in people's lives, especially leaders, Corps. Like preventive medicine, very strong – beware, beware, beware.

3 : 3 Look at Romans 2:29, circumcision of the heart.

worship. (Grk.) *latreuō*. Always used of God, except twice where used of worshipping devils. Vol. 2, "What is true worship", pg 84. The called of God are those who worship God in the spirit and rejoice in Christ Jesus. "Rejoice in Christ Jesus" not Jesus Christ. Great difference. We do not rejoice in the humiliated one, but in the glorified Christ, the resurrected Christ who ascended into glory. To worship is to rejoice in Christ Jesus for what he did, what we do because the flesh is weak. Do not judge men by the flesh. "Have no confidence in the flesh" because the flesh is so weak that John 6:63 says, "the flesh profiteth nothing." When we have confidence in the flesh we may accept one man to be better than another on the basis of appearance. Yet, if men are born of God's spirit they are the children of God. In God's sight they are equally precious. Many things going on under the guise of Christianity which are nothing more than having "confidence in the flesh."

On page 174, Vol. 2, "The High Calling", only one way we can worship God in spirit and that is speaking in tongues. All other ritual is part of the senses realm.

Aramaic has worship God by the spirit and that is the translation we went with. The subject is dealing with worshipping God in the spirit verses worshipping God in the flesh.

rejoice. Boast. You are boasting in Christ Jesus not in the flesh.

flesh. Body and soul; the senses.

3 : 4 might have. (Aram.) past tense. I had. (Grk.) present tense. I have. Could not be true. Literally means I could have. Use the present for a possibility or what it tends to be. Aramaic preferred because from "if any other man thinketh" through v. 6 is a parenthesis that explains confidence in the flesh. So you can read from "I had confidence in the flesh" and continue with verse 7.

3 : 5 eighth day. Circumcised according to the covenant of Abraham.

of the stock of Israel. Race of Israel. Chosen race or nation as opposed to the One Body. From the senses point of view he had every right to trust the flesh.

of the tribe of Benjamin. Could document his descent from this tribe, while a lot of the Judeans of that time could not because of intermarriage.

Hebrew of the Hebrews. A Hebrew is an Aramaic speaking Judean. A Hellenist is a Greek speaking Judean. Acts 6:1. Paul was a Hebrew of Hebrew parents who spoke Aramaic. Aramaic phrase reads “a Hebrew the son of Hebrews.”

as touching the law a Pharisee. A Pharisee was one of the religious parties; strict followers of the law and oral traditions. A Pharisee had to know Hebrew as well as Aramaic. No indication that Paul knew Greek in his early years .

3 : 6 righteousness which is in the law. In Romans 10:3 talking about Israel

blameless. (Grk.) *amemptos*. Means faultless. Pertains to your walk. Paul was faultless with respect to his walk by the law. Luke 1:6 Zacharias and his wife, Elisabeth, were faultless concerning the law. Hebrews 8:7 the law itself was not faultless. So even if you were faultless concerning the law you were not faultless as far as God’s righteousness because the law was not faultless.

LITERALS:

3 : 3 We are the [true] circumcision who worship God by the spirit, who boast in Christ Jesus, and who put no confidence in the flesh,

3 : 4 even though I myself had confidence in the flesh. (If anyone thinks he has a right to trust in the flesh, I have a greater right:

3 : 5 Circumcised when I was eight days old; from the race of Israel; of the tribe of Benjamin; a Hebrew, the son of Hebrews; as to the law, a Pharisee;

3 : 6 as to zeal, I persecuted the church; as to the law’s standard for righteousness, I became faultless.)

3 : 7 gain. A gain or profit; an increase. Same in 1:21. Not for his personal gain but for Christ’s gain. Here the things that were previously a personal gain. Opposite of loss. Matthew 16:26, gaining whole world and loosing own soul is good illustration of usage of these two words. Epaphroditus risked his life. Would have been a loss physically, but for the gain of Christ. Same with Paul.

Biblical gains:

I Corinthians 3:14. Reward is a spiritual gain. It is not only a gain for Christ but also a gain or prize at the gathering together.

Closely associated is the word profit.

I Corinthians 10:33. Our gain is a reward and a gain for Christ.

I Corinthians 12:7. Manifestations are for profit. Walking by the spirit of God produces that profit-gain for Christ and reward for you.

I Corinthians 13:1ff. Not only manifestations in operation but also with the love of God in the renewed mind in manifestation then you’ll have profit, gain, rewards.

II Corinthians 8:10. Expedient is same as profit. Abundant sharing is giving and that is a profit.

II Timothy 3:16. All scripture is profitable, a gain, but doctrines of men, traditions, a loss.

I Timothy 4:8. Godliness is profitable unto all things. True vital spiritual relationship is profitable, a gain.

3 : 8 count. To reckon; to consider. I consider all things loss.

all things. All this previous training and all his previous positions and background. The things listed in the parenthesis.

excellency. Excessive size; exceeding superiority. Verb form means to extend beyond the prescribed bounds; to stretch out beyond measure. The knowledge of Christ is superior excellence to the other things.

of the knowledge of Christ. Dual genitive. Ephesians has many of these. Brings emphasis to scriptures all over the place. For the excellency of the knowledge of Christ Jesus. Literally it means the exceedingly superior knowledge pertaining to Christ Jesus my lord.

dung. Used of everything from table scraps, garbage, leftovers to excretions.

3 : 9 found. Discovered.

by faith. Not in Aramaic. We've deleted it. Greek put it in to give the "by it", v. 10, Aramaic, a meaning which they said was faith. In Aramaic v. 10 begins "by it". If you put "by it" it is the righteousness which is by God's standard and not by the five senses. He was striving for what he had spiritually, not by the five senses, not the righteousness according to the law.

faith of Christ. In a previous seminar we listed this as the faith of Jesus Christ, but I would like to throw out here that this phrase, "*pistis* of Christ" is only used one other place, Galatians 2:16. "faith of Jesus Christ" is the inside spiritual job. "we have believed in Jesus Christ" is what we do in our heads. We believe in Jesus Christ, then you receive the faith of Jesus Christ, "that we might be justified by the believing of Christ." Why "believing of Christ?" That is the uttermost believing, perfect believing, ultimate of believing. And Jesus Christ believed to the uttermost, perfectly and that is what made available the inside job "the faith of Jesus Christ." We are justified by the believing of Jesus Christ not the works of the law. Galatians 2:20, Jesus Christ's perfect believing is what made available what we have spiritually. Philippians 3:9, it was the perfect believing of Christ that made available the righteousness of God, which is the faith of Jesus Christ. Both ideas inherent in this verse. Would suggest we go with believing or perfect believing.

LITERALS:

3 : 7 But I consider those things which were formerly a personal gain, to be a loss on account of Christ.

3 : 8 Furthermore, I consider all these things to be a loss on account of the exceedingly superior knowledge pertaining to Christ Jesus my lord. For his sake I lost all these things and I now consider them garbage and dung, so that I might gain, Christ.

3 : 9 and be discovered in him, not with my righteousness according to the law's standard, but

with the righteousness according to God's standard, which is by the perfect believing of Christ.

3 : 10 that. Put "by it" instead.

know. [Gr. *ginōskō*]. To know by experience. [Aram. *eshtauda*]. Comes from the word, *yada*, to know. In Aramaic you have three normal forms that are used for verbs, different conjugations. However, there is a fourth conjugation that is rarely used, extra-extensive form. Example, we are completely, completely, completely complete. Absolutely complete. This is the form used here. To know that you know that you know that you know. Great force in the extra-extensive form.

power of his resurrection. The new birth. To be born again. He was raised from the dead and when you are born again you have proof of that.

fellowship of his sufferings. Has nothing to do with suffering. You are identified with his suffering. That is why it is fellowship with. You share in his suffering "being made conformable unto his death." Romans 6:3-6. Colossians 2:10-13. Read The New, Dynamic Church, pg. 179. Fellowship refers to baptism into Christ Jesus. This means that we were buried with him and raised up from the dead, now to walk completely in this new life. Legally, when he died we died with him. When he was buried we were buried with him. When he arose we arose with him, being with him in the fellowship of his sufferings. We were made conformable or like he was unto his death.

LITERAL:

3 : 10 So by it I know that I know that I know that I know him experientially [as my savior] and the inherent power of his resurrection [by the new birth] and the fellowship of his suffering [identification with Christ], by being conformed to his death.

You are born again, you are identified with Christ. Everything you have today is the result of Christ's perfect believing. Everything you are is not the result of your own works or keeping the law, but the result of what Christ did for you. The new birth is the point at which to start in your life. The starting point for the rest of your life.

3 : 11 This section starts with the new birth.

to attain. To arise; come; reach out.

unto. [Gr. *eis*]. Movement toward an object with the intent of reaching the object. He didn't want to die but he wanted to be changed at the gathering together and he set his eyes on reaching that gathering together.

resurrection. [Gr. *exanastasis*]. Out-resurrection. *Anastasis* is the normal word for resurrection. Ex. Out. Whenever you read about the resurrection of Israel or the unjust of the future it is always *anastasis*. Here it is talking about the gathering together, but Paul isn't trying to reach the resurrection, he is trying to reach the *exanastasis*. Dr. Wierwille says, "He is not concerned with the resurrection of the just and the unjust as noted in Revelation 20:5,13. He is concerned with an out-resurrection. The out-resurrection is spoken of in I Thessalonians 4:16,17, "the dead in Christ..." Paul did not care to die. He wanted to be changed through the out-resurrection. This out-resurrection

should literally be translated “out from among”. Called an out-resurrection because at the gathering together not everybody is going to be dead. Some people are going to be alive.

LITERAL:

3 : 11 Thus, I shall reach out toward the out-resurrection from among the dead.

To reach out toward it is to reach out like an athlete. v. 10 is starting point of life. You realize you didn't do anything to earn your salvation, but by the righteousness of God, His standard for righteousness, you became highly acquainted to the end that you knew, you knew, you knew the new birth, the power of his resurrection, through the identification with Christ. The starting point of your life. Beginning of the race and why now we reach out toward the out-resurrection. Our new birth was the beginning of the race.

3 : 12 attained. (Aram.). To receive or gain the victory. [Gr. *lambanō*]. In the context of the contest it is not as though he had already attained or received that final victory in manifestation.

neither were I already perfect. Fully mature initiated in the sense of the gathering together. [Gr. *teleioō*]. Related to word *teleios*, a fully initiated one, mature, grown-up person. Here the context is perfect in the sense of the gathering together with a new body. [Aram. *gmar*].

follow after. [Aram. *ragt*]. To run. [Gr. *diōkō*]. To pursue, an athletic term. Also, translated persecute. Here it is pursuing for the prize. Like v. 14 “press” is same word.

apprehend . [Gr. *katalambanō*]. To seize; to overtake as in a battle or in a race; to comprehend, mentally overtake someone or something; to lay hold on. Eng. idiom “to lay your hands on it”; to grab it would fit nicely here. Jerusalem Bible, to capture the prize for which I was grabbed for. Which is Christ laid his hands on me. He laid his hand on me in v. 10, put me in this race and said “get ready”. Now, you want to grab that prize, but it is future.

of. By Christ Jesus. That is the criterion for our laying hold on spiritual things because Christ laid hold on us.

One thing people often do after they have been in the race for a while is forget who grabbed them and put them in the race. They forget that Christ did all these things for them. They forget what he did for them. Forget their sonship rights. They forget what the ministry did to bring them the Word many times. Secondly, they then loose their attitude of service in the race. They slow down instead of really putting everything in to serve they slow down in the race. Thirdly, they forget where their real rewards come from. Forget the goal, the prize at the end of the race. I think these three things are three major factors in people leaving the ministry. Something you have to be aware of.

LITERAL:

3 : 12 I have not yet received this final victory, nor am I yet made perfect [with a new body]; but I am pursuing the goal [running as an athlete] in order to lay my hands on that prize for which Christ Jesus laid his hands on me.

Twice you have that word “laid my hands on” then in v. 13.

3 : 13 apprehended. Third time used, figure of speech *polyptoton*. Same word, different inflexion.

I myself. Makes it very emphatic.

reaching forth. Stretching out. Athletic terminology. Some compare it to a chariot race where the charioteer would stretch out, however, there were some places in the Greek Olympics in the chariot races where they did look back, even talked to each other. But the runner would never look back. The idea that a runner should never look back to see who is behind him. Keeps his eyes on the goal, stretching forth far those things which are before.

In this contest you have to forget the past, your mistakes. They are past and you can't do anything about them. Stretch for the goal. Keep wanting to get better in you walk. Sometimes you'll step on the track line, but still race toward the goal.

3 : 14 press . Pursue, run.

mark. (Aram. & Gr.) . Goal; target; finish line.

prize. Word used in athletic writings of the victor's prize. Reward of victory for winning the race. Prize that pertains to the “high calling” or upward call, the victory. God's call.

of the high calling of God. Double genitive.

in Christ Jesus. The glorified one that we boast about; that we rejoice in; that we trust in.

What a race and it all started with the new birth. He put us on a track and said “get going”.

LITERALS:

3 : 13 My brothers, in no way do I myself reason that I have already taken hold of the prize. But this I do: Forgetting the things which lie behind me and stretching out toward the things which lie before me,

3 : 14 I pursue [run toward] the goal [finish line] for the prize of the high calling of God in Christ Jesus.

We are in a spiritual contest. We are running as athletes of the spirit. This subject was introduced in Philippians 1:27. As citizens we ought to conduct ourselves worthy of the gospel in this contest. Be a good athlete. Then the great section in Philippians 2:12. So what if the devil has a 6,000 years head start, you still have God working within you. You ought to catch up pretty quick. Do everything without complaining and arguing in order that you may be faultless and unaltered as the blameless sons of God who are dwelling in a crooked and perverted age in which you shine as bright stars in the universe, holding forth the Word of Life so I may boast in the day of Christ that I have not run the race in vain nor worked so hard in vain. But, if I am poured out upon the sacrifice, that is, my service for your believing, I rejoice, yea, I rejoice greatly with all of you .

We are in that race holding forth that Word of Life to others. We ourselves cannot forget what Jesus Christ did for us. We have got to remember what he did, remember our sonship rights that we have, and then maintain an attitude of service with humility of mind. What can I do to help others, holding forth the Word of Life, that I have not run in vain. Service, service, service to the family, the household, the body. Never take your eyes off of the goal. The hope, the rewards. If you do you will never finish the race.

PHILIPPIANS 3:15-21 – 4:1-9

Last week the last four verses 3:11-14, are the great athletic analogy that set before us what a believer should do. And it all started with the new birth, where the race began and you start toward the out-resurrection from among the dead, the gathering together of the Church. Now we are in the race running.

3 : 15 perfect. [Aram. *gmur*]. Perfect; mature. [Gr. *teleios*]. Perfect; mature; fully initiated. Same word in v. 12. That is with a new body as a fully mature, perfected one. That perfection is talking about the return when you reach the finish line. But now it is talking about those who are fully mature, initiated ones, not that we have reached that goal yet, the high calling, but we are fully mature, initiated ones today. Two different usages of that word: 1. Referring to growing up in Christ today. The faithful in Christ Jesus, committed, sold out, lives stand for that one body and endeavor to maintain that unity of the spirit in the bond of peace. The ones Paul could make known the mystery. 2. The full maturity you receive when Christ returns, when you get a new body. To check out this difference see Ephesians 4:13, "...a perfect man", the perfection you get when Christ returns. I Corinthians 2:6, "...among them that are perfect", we speak the mystery. The fully initiated ones, mature ones, those who have grown up in Christ, the faithful ones. You would teach the mystery to the fully initiated ones. So Romans, Corinthians, and Galatians might talk about it, but it doesn't tell you what the mystery is until Ephesians.

be thus minded. To think those thoughts.

otherwise. [Gr. *heterōs*]. With a long "o" because it is an adverbial form. Means otherwise; of a different kind. The thoughts he has been talking about is striving toward the goal for the prize of the high calling. That is where you keep your thoughts on that goal. And if you think otherwise could mean a lot of things in your unrenewed mind, contrary to striving toward that perfection.

God shall reveal even this unto you. If you do get your thoughts off the goal God will reveal it to you. Does not mean every time you get out of fellowship God will tell you and give you revelation on the word of knowledge, word of wisdom. The Book is revelation. And you are responsible to know by your five senses what you can know. Because revelation starts where the senses cease. God can and will reveal things to you by revelation where it needs be, but you have the revelation of His written Word. For example, God does not have to tell you not to steal if you are stealing.

LITERAL:

3 : 15 Therefore, let as many of us as are fully initiated, mature believers think this thought pursuing the goal for the prize. If you entertain thoughts which are in any way different, God shall reveal even this to you.

This is definitely a central issue to the Philippians, correcting practical error regarding the practical side of the mystery, the one Body. If you think anything outside of striving toward that goal, then God will reveal that to you. That is central to Philippians.

3 : 16 Also central to Philippians.

whereto we have already attained. The new birth.

walk by the same rule. Rule of the new birth. (Aram.) literally, says “Let us follow in one path.” Finish in one path. (Grk.), word “walk” is not the normal word, but work *stoicheō*. Means to conduct your walk in an orderly fashion.

rule. [Gr. *kanōn*]. Lane marking in the race track; boundaries. Your rule for faith and practice is the Word.

by the same rule, let us mind the same thing. Is not in some of the critical texts, but I believe it belongs in it. It is in the Aramaic and in some of the critical Greek texts. Believe it belongs because one of the central issues in Philippi is to think the same thing.

LITERAL:

3 : 16 In any case, let us conduct our walk in alignment and harmony with the standard of the standing at which we have arrived. Let us think the same thoughts.

The doctrine sounds like Ephesians 1:3, where we have arrived. Chap. 4-6 is walk worthy of that calling. Here we are to run worthy in alignment and harmony with the standard of our standing at which we have arrived. Ephesians 1-3. Walk is Ephesians 4-6. Thinking the same thoughts, unity of the Spirit, is central to Philippians.

3 : 17 followers together. Imitators together.

walk. Normal word for walk. [Gr. *peripateo*].

mark. [Gr. *skopeō*]. Verb form of word in v. 14. To watch; to consider; to focus in on.

example. [Gr. *tupos*]. Type.

followers. (Aram.) Is similar to example at end of verse. Different from of same root. Figure of speech *polpotom*, in Aramaic not Greek.

LITERAL:

3 : 17 My brothers, be imitators of me and mark out for the goal of your conduct those who walk according to the example we set for you.

3 : 18 Starts parenthesis, figure of speech *parembole*. Parenthesis complete in itself.

walk. Normal word. (Aram.) adds word, “otherwise”. Many walk otherwise.

cross. Figure of speech *metalepsis*. Double *metonymy*. Cross put for death which is put for it’s accomplishments.

3 : 19 Whose end is destruction. Our goal is the hope of the high calling. Theirs is the opposite, destruction.

belly. Figure of speech *synecdoche*. Part put for whole. They worship themselves, their belly. Also in Romans 16:18. Serving the belly in Greek literature was a sign of weakness. Cyclops in Euripides said, “My flocks which I sacrificed to no one but myself

and not to gods and to this my belly the greatest of gods. For to eat and drink each day and to give oneself no trouble, this is the god of wise men, whose glory is in their shame.” They glory in things that they ought to be ashamed about.

God put this verse in reverse of what it ought to be. It starts with the end. First, you mind earthly things, Second, you begin to glory or to boast in those things. You ought to be ashamed of those things. Thirdly, you become your own god. Fourth, your end is destruction. Figure of speech *hysteron-proteron*. Means last first.

LITERALS:

3 : 18 (For many are walking in other ways, about whom I have told you many times and now I tell you with tears in my eyes, that they are enemies of the cross of Christ.

3 : 19 Their end is destruction. Their god is their belly [themselves]. Their glory is in things that are shameful. Their thoughts are on earthly things.

The parenthesis sits off by itself and sets off those that are contrasting to the example that we set for you. You could read from 3:17 down to verse 3:20.

3 : 20 conversation. Citizenship. For Philippians, Rome was their seat of government. For the believers, heaven is the seat of government. It is our home.

look for. To expect earnestly; to wait ardently.

also. Not in Aramaic.

3 : 21 vile body. Humiliated body. Literally, the body of humiliation.

change. To transfigure. Not mean *morphomai* in Renewed Mind class. It is *metaschematizō*. Changing your fashion; a new scheme; transfigure. Our humiliated body is going to get a new body.

His glorious body. Literally, body of glory. (Grk.) Figure of speech *antimereia*. We would say glorious body or humiliated body. Normal construction in Aramaic. In Greek not normal therefore figure of speech.

according to. Set the standard. Standard is “the energizing whereby He, God, is able to subdue all things unto Himself.” God subdues and energizes so that Christ can change our humiliated bodies when he returns.

In. v. 17 that is why you mark out the goal of your conduct. Those who walk according to the example we set for you, for our citizenship , v. 20, is in heaven.

LITERALS:

3 : 20 Our citizenship is in heaven, and we eagerly wait for our savior, the Lord Jesus Christ, to return from there.

3 : 21 He shall transfigure our humiliated bodies to become formed like his glorious body according to the energizing by which He [God] is able to subdue all things to Himself.

Get you conduct in alignment and harmony with what you already have, the new birth. That is the standard, the rule, the lane markings on the race track. In other words, don't get out of fellowship. Renew you mind.

4 : 1 Therefore. Indicates the result of that which is written before.

dearly beloved. Begins and ends v. 4. Figure of speech *epanadiplosis*.

longed for. [Aram. *rachma*]. Here it is used of love. Used in 1:8. Wanted to be with them in Greek.

joy and crown. Key word "joy". All preceding words in verse are plural, dearly beloved, longed for, but joy and crown. He treats the whole group as one. Since tenses are switched it is figure of speech *heterosis*. Exchange of any accidents or parts of speech. Singular for the plural.

stand fast. Stand firm. In 1:27, key verse. Part of conducting yourself as citizens.

in the lord. In service to the household. Another key concept in Philippians. Humility of mind.

LITERAL:

4 : 1 Therefore, my brothers whom I love and greatly desire to be with, my joy and crown, stand firm in the lord, my beloved.

4 : 2 I beseech. To encourage.

Euodias and Syntyche. Two ladies. Can tell by the feminine endings in Greek. Greek names. When Paul went to Philippi he first started witnessing down by the riverside. The women went there.

be of the same mind. Think the same thoughts. Key idea in Philippians.

in the lord. In you service.

LITERAL:

4 : 2 I encourage Euodias and Syntyche to think the same thoughts in the lord.

4 : 3 I entreat. (Grk.). To ask. Not word encourage.

true. Genuine, legitimate.

yokefellow. Some translate as a proper name, and may have been some person because he just mentioned two people by name in v. 2. Some say it was someone working with Paul and could be Lydia. But it is masculine. I think it is one of the bishops or deacons of 1:1. One who was responsible for the work and included the girls in v. 2, and could help them to get likeminded. [Aram. *barzauga*]. Son of the yoke.

In addition to reading Vol. 2, chap. 15, listen to tapes 476, both of the #1 and #2. Two Sunday nights Dr. Wierwille covered this chapter. Gives more that what is covered here.

those women. Euodias and Syntyche.

help. To assist. [Gr. *sullambano*]. When used in middle voice and used here it means to take and hold together.

laboured with. [Gr. *sunathleo*]. Who contended together with me in the context.

Clement. Don't know who he is. A person who wrote an epistle to the Corinthians at the turn of the first century from Rome was named Clement. First epistle of Clement. Could have been him but we don't know. He claims to have known Paul and writes a lot of things that were right on. Missed it on a couple of things. He was someone working with Paul at the time.

book of life. Background study by John Crouch: This phrase "book of life" literally means the role of the living or the book of the living. Their books were in roles or scrolls. A universal custom among men who lived in cities had been to keep a role or register of the citizens' names. From these roles a man could easily obtain title to property and claim privileges and immunities common to all citizens of the city. During the first century men were listed according to their tribe and family in Roman, Greek and Judean cities. The roles of Roman citizens were revised every five years in Rome and Italy. To lose one's citizenship was a disgrace and implied some treasonous act. In this event the man's name was blotted from the roles and taken out of the book of life. This phrase occurs quite a bit in Book of Revelation.

Rev. 22:19. The holy city to which you have your name written in the book of the living, your citizenship. Your name is not written on any earthly role, but written on the scroll or citizenship of those living in heaven. Not the same as the Judean written in Revelation, but the Church.

Old Testament references: Exodus 32:32,33; Psalms 69:28; Psalms 87:6; Isaiah 4:3; Ezekiel 13:9; Daniel 12:1; Malachi 3:16. Look at Psalms 69:26ff. Psalms 87:1ff. God keeps the scroll.

LITERAL:

4 : 3 Yea, I ask you also, my genuine yokefellow, get these [two] women together and help them, for they have contended together in the gospel with me, with Clement, and with the rest of my co-workers, whose names are written in the book of life.

4 : 4 rejoice. Key word. Figure of speech *anadiplosis*. Same word at beginning and end of a sentence. Also, figure of speech *paeanismos*. In a feeling in a call to rejoice. An expression of feeling by a call to rejoice.

in the lord. Service in the household.

LITERAL:

4 : 4 Rejoice in the lord always. I repeat: Rejoice!

4 : 5 let your moderation. Your forbearance; to be actively considerate; charitable on insignificant points. You don't start W.W. III on whether he left his socks on the floor or not.

The Lord is at hand: Doesn't mean he is coming soon. It means he is near. The Lord is nearer than hands and feet, he is in our hearts. Always ready to help. Help you to be forbearing.

LITERAL:

4 : 5 Learn by experience forbearance [active consideration, gentleness] toward all men. The lord is near.

You don't have to let your forbearance be known to everybody, it is none of their business what you do or don't do. But you learn it anyway. Learn by experience to be actively considerate. To give in on insignificant points. You learn it by experience.

4 : 6 be careful for nothing. Be anxious for nothing. To be overly concerned about nothing.

supplication. Prayer for specific need. Petition for a specific need .

LITERAL:

4 : 6 Be anxious about nothing, but in everything let your requests be known to God by prayer and petition for specific needs with thanksgiving.

4 : 7 peace of God. Only have peace of God when all are of one mind. We must have an active state of being in one mind, then you have the peace of God. It is that peace of God that...

passeth all understanding. It stretches out beyond man's ability of the mind to comprehend. [Gr. *nous*]. The organ of mental perception.

keep. Guard, like a garrison. Like the military, that is how they maintain the peace.

heart. The seat of your spiritual life. Your mind is the seat of your personal life.

through Christ Jesus. In Christ Jesus.

LITERAL:

4 : 7 Then the peace of God, which extends beyond the mind's ability to comprehend, shall guard your hearts and minds in Christ Jesus.

4 : 8 finally. Now therefore. Does not mean the final end, but now we take notice of that total superb revelation given previously.

whatsoever. Figure of speech *anaphora*. Successive phrases beginning with the same word.

virtue. In ancient Greek there existed an argument between the Sophists and the educated traditionalists over the meaning of virtue, and whether or not virtue could be taught to others. [Gr. *aretē*]. Used of excellence or goodness of any kind not necessarily moral. Used of brave and glorious deeds of war as opposed to athletic. Also used of athletic deeds as opposed to deeds of war. Used of moral things at times. Depending on which philosopher you were listening to it could mean any or a hundred different things.

Usages so varied that its meaning of moral excellence or conformity of conduct to moral principles was in constant dispute. For this reason its singular occurrence in the Church Epistles is introduced by “if any”. If there is any such thing as *aretē*, whatever it means. Then “if any praise”, whatever that is. Praise is introduced beside virtue since *aretē* was used in the Septuagint to translate the Hebrew word for praise as an attribute of God. This singular and peculiar usage of *aretē* in the in the Church Epistles suggests God’s appeal to the Philippians in light of their philosophical background to conduct their lives in accordance with the six aforementioned concepts: truth; honesty; justice; purity; loveliness; and good report. The only other occurrences of *aretē* in New Testament are I Peter 2:9 and II Peter 1:3,5. Whatever that glory and virtue is it has to line up with our life and godliness that He has given us. Our true vital spiritual relationship.

In both contexts it is used of moral excellence, the conformity of conduct to moral principle. Godliness, a true vital spiritual relationship is central to II Peter 1:3, but it is opposite of religion, which is man-made acts in the senses world toward God. A true vital spiritual relationship is very important in light of virtue, not religion. The list of II Peter 1:5ff differs from Philippians 4:8. Both differ from Plato, who originally gave four cardinal or natural virtues: wisdom or prudence; courage or fortitude; temperance or self-control; justice or righteousness. Aristotle adds six more: liberality; high mindedness; gentleness; friendliness; truthfulness; and decorous wit. Refer to “Life-style of the Believer”. St. Thomas Aquinas and other church fathers adopted Plato’s for cardinal virtues and added three theological virtues: faith, hope and love making seven virtues for the church.

Outside of Phil. 4:8 and the records in Peter there is no mention of the word virtue in the New Testament. Yet in New Testament the moral principles for conformity of conduct to your true vital spiritual relationship with God are numerous. Many such lists: Beatitudes, Matthew 5:1-16, Jesus Christ lists at least ten virtues; Philippians 4:8 lists six virtues; I Corinthians 13:15 lists three; Colossians 3:12-15 lists ten virtues; Romans 5:5 lists four; II Peter 1:5-7 lists eight. In addition there are 17 virtues in I Timothy 3:2ff pertaining to a bishop. I Timothy 3:8 seven virtues pertaining to deacons. I Timothy 2:11 four virtues pertaining to wives of deacons and bishops; Titus 2:2 six virtues for elders; Titus 2:3-5 ten virtues for elder women; Titus 2:6-8 seven virtues for young men; Titus 2:9-3:2 seventeen virtues for servants. Numerous virtues in II Corinthians 6:4-10 and many other principles of moral conduct.

So do you think there is any virtue? Besides these there are the nine fruit of the spirit in Galatians 5:22,23 and the orderly walk by the spirit in manifestation, the new creation or source and role for conduct. Remember the rule. Perhaps biblically virtue can best be defined by Isaiah 11:2-4: a true vital spiritual relationship not religion. Walking and judging by the spirit of the Lord. It is a walk by the spirit.

True and honest are absolutes. Just and pure are relative. Lovely and good report are moral commendations or approbations. Furthermore, the first four describe the character of the action. The last two the action themselves.

true. That which is opposed to facts; lies; errors; and deceptions. God’s Word is true. Is it virtuous to use the word create in terms of what man does? No. It is not true according to God’s Word. But it is very deceptive the way they sneak it into a lot of conversations. Very accepted term. Absolute.

FREQUENT AND IMPORTANT FIGURES OF SPEECH IN GALATIANS, PHILIPPIANS, AND COLOSSIANS

allegory – an extended *metaphor* or *hypocatastasis*.

amphibologia – a word or phrase with two interpretations.

anacoluthon – the grammatical sequence or flow of thought is changed or interrupted.

anadiplosis – a sentence ends with a word, and the following sentence begins with the same word.

anaphora – repetition of the same words at the beginning of successive sentences.

antenantiosis – a positive is magnified by use of an equivalent negative statement.

antimereia – exchange of parts of speech, such as a noun for an adjective; e.g. “angels of might” for “mighty angels”.

antimetabole – the repetition of a series of words in the opposite order, for the purpose of contrasting.

asterismos – a calling attention by the mark of an asterisk, i.e., a word which attracts attention, “lo!” “behold!”

asyndeton – a series of words or phrases with an emphatic concluding statement.

condescensio – (*anthropopatheia*) – ascribing human attributes, etc., to God; e.g. “the right hand of God.”

ellipsis – the omission of a word or phrase in order to place emphasis on the remaining portion of the sentence.

epanadiplosis – the repetition of a word at the beginning and end of a verse.

epanorthosis – a recalling of what has been said in order to correct, as if by an afterthought.

epitrechon – parenthetical addition thrown in, not complete in itself.

erotesis – a rhetorical question, one which does not expect an answer.

gnome – a quotation; e.g. Ephesians 5:31 and 32 quoted from Genesis 2:23 and 24.

hendiadys – two words used, one thing meant; e.g. “offering and sacrifice” for “sacrificial offering”.

heterosis – exchange of accident, such as a plural for singular; e.g. “heavens” (plural) for “heaven” (singular).

hyperbole – an exaggeration.

hypocatastasis – an implied comparison, only one noun is given which represents another by implication; e.g. “growth into an holy temple”.

nerismos – distribution, an enumeration of the parts of a whole which has been mentioned; e.g. God gave gifts – apostles, prophets, evangelists, pastors, teachers.

metalepsis – double metonymy; e.g. “blood of Christ” for “the death of Christ” for “the atonement of his death.”

metonymy – change of noun, using one noun for a related noun; e.g. “wood” for “things made of wood,” cause for effect, etc.

paradiastole – a form of *anaphora*, in which successive phrases, clauses, or sentences begin with a disjunctive (“either,” “or,” “neither,” “nor”).

parembole – parenthetical independent addition; it would make complete sense if separated from the sentence.

parenthesis – parenthetical addition by way of explanation, complete in itself.

polyptoton – many inflections, repetition of the same noun or verb in different forms .

prosopoeia – a thing is represented as if it were a person.

simile – a comparison by resemblance.

synecdoche – an exchange of one noun for a related noun.

synonymia – synonymous words, using more than one word similar in meaning.

tapeinosis – a lessening of a thing in order to increase it.

thaumasmos – an expression of feeling by way of wonder.