

# Philippians

## Πρὸς Φιλιππησίους

A verse-by-verse study guide, as taught by  
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from 2017 to 2019



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# Introduction to the Book

1. Written by Paul and Timothy, bond-servants of Christ Jesus (Phil. 1:1a).  
 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ.
2. Addressed to all the saints at Philippi, together with overseers and deacons (Phil. 1:1b).  
 πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις.
3. Written during an imprisonment (Phil. 1:7,13,14,17; 2:17; 4:14), traditionally from Rome, alternatively from Caesarea, but much more likely from Ephesus.
  - a. The dating of the epistle is dependent upon which imprisonment is understood for its origin.
  - b. Praetorium (Phil. 1:13) and Caesar's household (Phil. 4:22) are frequently cited to prove place of writing.
4. History and Background of Philippi ([Lexham Bible Dictionary](#)).
5. Maps of Paul's 2<sup>nd</sup> and 3<sup>rd</sup> Missionary Journeys (Acts 16-20).



6. Philippians travelogue (Phil. 2:19-24,25-30). The past travels of Epaphroditus, the immediate travels of Timothy, subsequent travels of Epaphroditus, and ultimately intended travels of Paul.
7. Philippians grace giving (Phil. 4:15-19; 2<sup>nd</sup> Cor. 11:9; 8:1-5; Rom. 15:26-28). When they could, when they could not, when they could once again, and when they did beyond their ability.
8. Inferences from Philippians as to Paul's sole visit to Philippi (Phil. 1:26,30; 2:12,22; 4:15,16).
9. Conclusion: Written from Ephesus during Paul's 3 year stay before 2<sup>nd</sup> Corinthians & Romans. Tentative order:
  - a. Pre-Ephesian ministry: Galatians, 1<sup>st</sup> & 2<sup>nd</sup> Thessalonians
  - b. Ephesian ministry: Philippians, 1<sup>st</sup> Corinthians, Philemon, Colossians, Ephesians.
  - c. Post-Ephesian ministry: 2<sup>nd</sup> Corinthians, Romans.
  - d. Post-Acts 28 ministry: 1<sup>st</sup> Timothy, Titus, 2<sup>nd</sup> Timothy.
10. The dominant theme of Philippians is REJOICE! Paul has no trouble repeating it over and over and over again. χαίρω chairō #5463<sub>74x</sub> and χαρά chara #5479<sub>59x</sub> appear 14x in this book (Phi. 1:4,18<sub>x2</sub>,25; 2:2,17,18,28,29; 3:1; 4:1,4<sub>x2</sub>,10).
11. Another dominant theme is THINK! φρονέω phroneō #5426<sub>26</sub> (Phil. 1:7; 2:2<sub>x2</sub>,5; 3:15<sub>x2</sub>,19; 4:2,10<sub>x2</sub>).

# Chapter One

Philippians opens with a standard yet significant salutation, avoiding Paul's own apostolic office yet spotlighting the overseer and deacon offices of every local church (Phil. 1:1-2). The three remaining sections of chapter one can be titled with marvelous memory verses. The Thanksgiving and Prayer section (Phil. 1:3-11) centers on "He who began a good work in you will perfect it until the day of Christ Jesus." The Occasion for Writing section (Phil. 1:12-18) centers on "My circumstances have turned out for the greater progress of the gospel." The chapter concludes with application both for Paul himself and for the Philippians: "To live is Christ and to die is gain" (Phil. 1:19-30).

## *Salutations to Saints, Overseers, Deacons*

1. Philippians is one of six Pauline Epistles co-authored by Timothy (2<sup>nd</sup> Cor. 1:1; Phil. 1:1; Col. 1:1; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:1; Philem. 1).
  - a. Of the seven Pauline Epistles Timothy did not co-author, he is connected to six of them.
    - 1) He is the personal recipient for two of them (1<sup>st</sup> & 2<sup>nd</sup> Tim.).
    - 2) He is a childhood recipient of another (Gal. as per Acts 16:1-3).
    - 3) He is mentioned in two others: Paul's fellow-worker (Rom. 16:21; 1<sup>st</sup> Cor. 16:10), and Paul's beloved and faithful child in the Lord (1<sup>st</sup> Cor. 4:17).
    - 4) Ephesians has no explicit references to Timothy, but he pastored in Ephesus for a time (1<sup>st</sup> Tim. 1:3; 3:14,15) and undoubtedly preached from this Epistle.
    - 5) Only in Titus is there no reference to Timothy.
  - b. Silvanus was an additional co-author for two of Paul & Timothy's six epistles (1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:1), and possibly Peter's amanuensis once (1<sup>st</sup> Pet. 5:12).
  - c. Sosthenes is the only other co-author of a Pauline Epistle (1<sup>st</sup> Cor. 1:1).
  - d. Paul wrote solo in 6 of his 13 epistles (Rom., Gal., Eph., 1<sup>st</sup> & 2<sup>nd</sup> Tim., Tit.).
2. Paul cites his slave mindset in 3 out of 13 salutations (Rom., Phil., & Tit. 1:1), and his apostolic gift and ministry in 9 out of 13 salutations (Rom., 1<sup>st</sup> Cor., 2<sup>nd</sup> Cor., Gal., Eph., Col., 1<sup>st</sup> Tim., 2<sup>nd</sup> Tim., Tit. all 1:1).
  - a. δοῦλος *doulos* <sup>#1401</sup><sub>126x</sub>: *slave, bond-servant*. Lengthy entry in [TLNT](#). Longer entry in [LBD](#).
  - b. Jesus' teaching often included slaves (δοῦλος 72x in the Gospels, incl. Lk. 7:1-10; 12:35-48; 14:16-24; 17:7-10; 19:11-27; 20:9-18; Jn. 8:34-36; 15:12-17).
  - c. Paul's epistles frequently referenced slaves (Rom. 6:15-23; 1<sup>st</sup> Cor. 7:21-23; Gal. 3:28; 4:1-7; Eph. 6:5-9; Col. 3:22-4:1; 1<sup>st</sup> Tim. 6:1-2; Tit. 2:9-10; Philem.).
3. A local church is a subset of the universal Church which is fixed to a particular locality and is administered through the offices of overseer and deacon (Phil. 1:1; 1<sup>st</sup> Tim. 3:1-13).
  - a. Every born-again believer in any dispensation is a saint (Mt. 27:52; Rev. 8:3,4). Members of the Church are saints, sanctified in Christ Jesus, saints by calling (Rom. 1:7; 1<sup>st</sup> Cor. 1:2). ἅγιος *hagios* <sup>#39</sup><sub>233x</sub>: *holy, saint*, fr. ἁγιάζω *hagiazō* <sup>#37</sup><sub>28x</sub>: *sanctify, make holy*.
  - b. Overseers & deacons are the offices every local church is vested with (1<sup>st</sup> Tim. 3).
    - 1) An office is not a spiritual gift. Pastor-teacher is a spiritual gift but the office is Overseer.
    - 2) An office is not a maturity status. Elder is a maturity status but the office is Overseer.
    - 3) Gifts, maturity status, and offices are frequently blurred but must be brought into clear focus for appropriate applications.
    - 4) The offices of overseer and deacon are specific ministry fields for a variety of gifted believers to achieve a variety of the Father's effects (cf. 1<sup>st</sup> Cor. 12:4-6).
  - c. The office of Overseer is the ἐπίσκοπή *episkopē* <sup>#1984</sup><sub>4x</sub> (Acts 1:20; 1<sup>st</sup> Tim. 3:1) of the ἐπίσκοπος *episkopos* <sup>#1985</sup><sub>5x</sub> (Acts 20:28; Phil. 1:1; 1<sup>st</sup> Tim. 3:2; Tit. 1:7). Note: no spiritual gift is stipulated (1<sup>st</sup> Tim. 3:2) and the maturity status of elder is not mandated (1<sup>st</sup> Tim. 3:6).
  - d. The office of Deacon is the διακονία *diakonia* <sup>#1248</sup><sub>34x</sub> of the διάκονος *diakonos* <sup>#1249</sup><sub>29x</sub> (Phil. 1:1; 1<sup>st</sup> Tim. 3:8,12). Note: this office allows for women (Rom. 16:1; 1<sup>st</sup> Tim. 3:11) and even a new convert could potentially serve once they are tested for approval (1<sup>st</sup> Tim. 3:10).
  - e. χάρις *charis* <sup>#5485</sup><sub>154x</sub> and εἰρήνη *eirēnē* <sup>#1515</sup><sub>91x</sub> grace and peace are common opening benedictions (Rom. 1:7; 1<sup>st</sup> Cor. 1:3; 2<sup>nd</sup> Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:2; 1<sup>st</sup> Tim. 1:2; 2<sup>nd</sup> Tim. 1:2; Tit. 1:4; Philem. 3; 1<sup>st</sup> Pet. 1:2; 2<sup>nd</sup> Pet. 1:2; 2<sup>nd</sup> Jn. 3; Rev. 1:4), while grace alone is the most common closing benediction (Rom. 16:20; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Phil. 4:23; 1<sup>st</sup> Thess. 5:8; 2<sup>nd</sup> Thess. 3:18; Rev. 22:21).

- 1) The grace of God is what saves us (Rom. 3:24; Eph. 2:5,8), sustains us (Rom. 5:2; 1<sup>st</sup> Cor. 15:10; 2<sup>nd</sup> Cor. 9:8; 12:9), and ultimately brings us into His glory (Eph. 2:7; 1<sup>st</sup> Pet. 1:13; 5:10). Grace rejects any works or merit (Rom. 4:4,16; 11:6).
- 2) The finished work of Christ gives us peace with God (Rom. 5:1) and with one another (Rom. 14:19; Col. 3:15) and powerfully sustains us in every circumstance and detail of life (Phil. 4:7; 2<sup>nd</sup> Thess. 3:16). God's peace is contrary to this fallen world's empty counterfeit form (Jn. 14:27).

## *He Who Began A Good Work Will Perfect It*

1. Following the salutation, Paul typically offers thanksgiving on behalf of the recipients of his epistles (Rom. 1:8; 1<sup>st</sup> Cor. 1:4-8; Eph. 1:15,16; Phil. 1:3-5; Col. 1:3-8; 1<sup>st</sup> Thess. 1:2-4; 2:13; 3:9,10; Philem. 4,5; 2<sup>nd</sup> Tim. 1:3,4), and frequently follows that thanksgiving with intercessions for their ongoing ministry (Rom. 1:9-12; Eph. 1:17-21; Phil. 1:6,9-11; Col. 1:9-12; 1<sup>st</sup> Thess. 3:11-13; Philem. 6).
2. Thanksgiving and remembrance are primary prayer practices (preceding particular petitions).
  - a. εὐχαριστέω eucharisteō #2168<sub>38x</sub>, εὐχαριστία eucharistia #2169<sub>15x</sub> & εὐχάριστος eucharistos #2170<sub>1x</sub> NT terms for grace-minded gratitude (thankfulness). These terms are most often employed in a prayer context. [Combined term search.](#)
  - b. μνησκόμαι mimnēskomai #3403<sub>23x</sub>, μνεία mneia #3417<sub>7x</sub> & μνημονεύω mnēmoneuō #3421<sub>21x</sub> are among the NT terms for volitional past-present-future mindfulness. These are very often employed in a prayer context. [Combined term search.](#)
3. The NT view of remembering is grounded in the OT view of remembering, especially in the applications where the omniscient God chooses to remember (Gen. 9:15; Lev. 26:42; Ps. 105:8) or chooses to never remember again (Jer. 31:34). זָכַר zākar #2142<sub>233x</sub> family of words is a great OT word study and leads to Zacharias in the Gospel of Luke (Lk. 1:67,72).
4. More will be developed in chapter four (Phil. 4:6) related to prayer, but here it is seen that prayers are joyful “things” generated by our “doing” (Phil. 1:4).
5. The joy component of Paul's prayers were “in view of” or based upon (ἐπι τῇ ἐπι tēi) the Philippians' fellowship participation (κοινωνία koinōnia #2842<sub>19x</sub>) in the gospel from day one (Phil. 1:5 cf. 2<sup>nd</sup> Cor. 1:11).
  - a. [17 κοινωνία verses.](#) [35 κοινωνων- verses.](#)
  - b. What was their first day of gospel fellowship participation? Day-one is clearly special to Paul.
    - 1) In the matter of giving and receiving, it was when they sent a gift to Thessalonica (Phil. 4:14-16). “Until now” is then understood as the occasion of their revived concern and opportunity to send Epaphroditus (Phil. 4:10).
    - 2) In the matter of hands-on service, it was when Euodia, Syntechē and Clement shared Paul's gospel struggle (Phil. 4:2,3). Specifically, when was this? With the jailor's household? With other prisoners? With the demoniac girl? All of the above? (Acts 16:16-34)
    - 3) In the matter of hospitality, it was when Lydia opened her home to Paul's traveling team (Acts 16:14,15).
    - 4) In the matter of prayer worship, it was the first sabbath down by the riverside (Acts 16:13).
    - 5) In the matter of uncertainty & need, it was their separate yet parallel pursuits of the will of God (Acts 16:6-10).
6. Confident persuasion is a great blessing from the Lord (Phil. 1:6). πείθω peithō #3982<sub>52x</sub> in the active and passive and ἀπειθέω apeitheō #544<sub>14x</sub> in the active should be studied in their close connection to πιστεύω pisteuō #4100<sub>241x</sub>. See Lk. 16:29-31; Jn. 3:36; Acts 14:1,2,19; 17:2-4; 18:4; 19:8,9; 26:28; 28:23,24; Rom. 2:8; 8:38; 14:14; 15:14; 2<sup>nd</sup> Cor. 5:11; Gal. 5:7,10; Phil. 1:6,14; 2:24; 3:3,4; 2<sup>nd</sup> Tim. 1:5,12; Heb. 6:9; 13:17,18; 1<sup>st</sup> Jn. 3:19.
7. A beginning is not a perfection (Phil. 1:6; Gal. 3:3). ἐπιτελέω epiteleō #2005<sub>10x</sub>; *perfect, finish, complete*.
  - a. Fr. τέλος telos #5056<sub>40x</sub>; *end* (Mt. 24:6,13,14; Jn. 13:1; Rom. 10:4; 1<sup>st</sup> Cor. 15:24; Phil. 3:19; Heb. 3:14; 6:11; 1<sup>st</sup> Pet. 4:7; Rev. 21:6; 22:13).
  - b. With cognate adjective τέλειος teleios #5046<sub>19x</sub>; *perfect, mature, complete* (Mt. 5:48; Rom. 12:2; 1<sup>st</sup> Cor. 13:10; Eph. 4:13; Phil. 3:15; Col. 1:28; Heb. 5:14; Jas. 1:4; 1<sup>st</sup> Jn. 4:18); and
  - c. Verbs τελέω teleō #5055<sub>28x</sub> (Jn. 19:30; 2<sup>nd</sup> Cor. 12:9; 2<sup>nd</sup> Tim. 4:7) & τελειόω teleiōō #5048<sub>23x</sub> (Jn. 4:34; 5:36; 17:4,23; Acts 20:24; Phil. 3:12; Heb. 2:10; 5:9; 7:19,28; 9:9; 10:1,14; 11:40; 12:23; 1<sup>st</sup> Jn. 2:5; 4:12,17,18).
  - d. That's only 5 out of 23 NT terms from the telos root ([Logos Word Study](#)).
8. The Day of Christ Jesus is not a pure synonym for the Day of the Lord.
  - a. The OT Prophets contained repeated references to Yom YHWH, the Day of the Lord (Isa. 2:12; 13:6,9; 34:8; Jer. 46:10; Ezek. 13:5; 30:3; Joel 1:15; 2:1,11,31; 3:14; Am. 5:18,20; Ob. 15; Zeph. 1:7,8,14,18; 2:2,3; Zech. 14:1; Mal. 4:5). The NT Epistles also referenced this day as something the Church doesn't have to look for (1<sup>st</sup> Thess. 5:2; 2<sup>nd</sup> Thess. 2:2; 2<sup>nd</sup> Pet. 3:10,13).
  - b. The NT Epistles reference another day, the Day of Christ, with the positive anticipation of being face to face with Jesus Christ with no condemnation (1<sup>st</sup> Cor. 1:8; 5:5; 2<sup>nd</sup> Cor. 1:14; Phil. 1:6,10; 2:16).

9. Paul's thinking is righteous thinking grounded in grace so his feelings reflect the affection of Christ (Phil. 1:7-8).
  - a. Verse 7 begins with a καθώς kathōs #2531 "just as." This links Paul's righteous thinking to either his persuasion (v.6) or his thanksgiving (v.3), or possibly even the Philippians' fellowship-participation (v.5).
  - b. Among our greatest temporal blessings in Christ are righteous thinking (Phil. 1:7), righteous judgment (Jn. 7:24), and sound judgment (Rom. 12:3). This is the first of ten phroneō usages in Philippians. φρονέω phroneō #5426<sub>26x</sub> (Phil. 1:7; 2:2<sub>x2,5</sub>; 3:15<sub>x2,19</sub>; 4:2,10<sub>x2</sub>).
  - c. Paul holds the Philippians in his heart (καρδία kardia #2588<sub>256x</sub>) as fellow fellowship-participants (συγκοινωνός sunkoinōnos #4791<sub>4x</sub>) in grace (χάρις charis #5485<sub>154x</sub>). Placing the word of God, fellow believers, and ministry experiences within the core of our being is an act of humility and blessing (Ps. 119:11; Lk. 1:66; 2:19,51; Col. 3:16; Jas. 1:21).
  - d. Because of Paul's righteous thinking, he developed an affectionate longing for the Philippian saints (Phil. 1:8).
    - 1) Having placed the Philippians in his heart (Phil. 1:7), Paul calls God to bear witness (Phil. 1:8) as the only One who searches the heart (1<sup>st</sup> Sam. 16:7; Ps. 139:23; Prov. 17:3; Jer. 17:9,10). God testifies not only to the reality of Paul's affectionate longing, but to the manner of Paul's affectionate longing.
    - 2) ἐπιποθέω epipothēō #1971<sub>9x</sub>: *long for, yearn, desire* (LXX Ps. 42:1; 84:2; 119:20,131,174; Rom. 1:11; 2<sup>nd</sup> Cor. 5:2; 9:14; Phil. 1:8,2:26; 1<sup>st</sup> Thess. 3:6; 2<sup>nd</sup> Tim. 1:4; Jas. 4:5; 1<sup>st</sup> Pet. 2:2).
    - 3) σπλάγχνον splanchnon #4698<sub>11x</sub>: *affection* (2<sup>nd</sup> Cor. 6:12; 7:15; Phil. 1:8; 2:1), *heart* (Col. 3:12; Phm. 7,12,20; 1<sup>st</sup> Jn. 3:17), *tender mercy* (Lk. 1:78), *intestines* (Acts 1:18). Fr. σπλαγχνίζομαι splanchnizomai #4697<sub>11x</sub>: *feel compassion* (Mt. 9:36; 14:14<sup>a</sup>; 15:32<sup>b</sup>; 18:27; 20:34; Mk. 6:34<sup>a</sup>; 8:2<sup>b</sup>; 9:22; Lk. 7:13; 10:33; 15:20).
10. Paul followed his thanksgiving offering with an intercession for the Philippians' ongoing ministry (Phil. 1:9-11).
  - a. The principal prayer petition is for agape love to abound more and more (Phil. 1:9a; 2<sup>nd</sup> Cor. 8:7,8; 1<sup>st</sup> Thess. 3:12; 4:9,10; 2<sup>nd</sup> Thess. 1:3). περισσεύω perisseuō #4052<sub>39x</sub>: *abound, have abundance*.
  - b. Agape abounds via full-knowledge and discernment (Phil. 1:9b).
    - 1) ἐπίγνωσις epignōsis #1922<sub>20x</sub>: *knowledge*. Not the γνῶσις gnōsis #1108<sub>29x</sub> *knowledge* which puffs up (1<sup>st</sup> Cor. 8:1). [Verse list](#) for ἐπίγνωσις and γνῶσις.
    - 2) αἴσθησις aisthēsis #144<sub>1x</sub>: *perception*. See also αἰσθητήριον aisthētērion #145<sub>1x</sub>: *faculty of the mind for perceiving, senses* (Heb. 5:14).
  - c. The appraisal of abounding agape allows us to demonstrate the differences (Phil. 1:10a).
    - 1) δοκιμάζω dokimazō #1381<sub>22x</sub>: *approve, examine, test* (Rom. 2:18; 12:2; 14:22; 1<sup>st</sup> Cor. 3:13; 11:28; 16:3; 2<sup>nd</sup> Cor. 8:8,22; 13:5; Gal. 6:4; Eph. 5:10; Phil. 1:10; 1<sup>st</sup> Thess. 2:4<sub>x2</sub>; 5:21; 1<sup>st</sup> Tim. 3:10; 1<sup>st</sup> Pet. 1:7; 1<sup>st</sup> Jn. 4:1).
    - 2) διαφέρω diapherō #1308<sub>1x</sub>: *to differ* (Gal. 2:6; 4:1; 1<sup>st</sup> Cor. 15:41), *to be superior* (Mt. 6:26; 10:31; 12:12; Rom. 2:18; Phil. 1:10).
  - d. Demonstration/approval of the excellent things keeps us sincere and blameless (Phil. 1:10b).
    - 1) εἰλικρινής eilikrinēs #1506<sub>2x</sub>: *sincere* (Phil. 1:10; 2<sup>nd</sup> Pet. 3:1). Fr. εἰλικρίνεια eilikrineia #1505<sub>3x</sub>: *sincerity* (1<sup>st</sup> Cor. 5:8; 2<sup>nd</sup> Cor. 1:12,17).
    - 2) ἀπρόσκοπος aproskopos #677<sub>3x</sub>: *blameless* (Acts 24:16; Phil. 1:10).
  - e. Necessary for and prior to all the above processes is the loving discipline of God, producing and filling us with the fruit of righteousness (Phil. 1:11a cf. Heb. 12:11. Also Eph. 5:9 & Jas. 3:18). Note: the perfect passive participle "having been" precedes the present active subjunctive "you may be." See also Matt. 16:19.
  - f. "Through Jesus Christ to the glory and praise of God" is the operational expression for everything we do in the Body of Christ (Phil. 1:11b & 2:11b cf. 1<sup>st</sup> Cor. 8:6; Rom. 11:36; Jude 25).

## The Greater Progress of the Gospel

1. Paul's "occasion for writing" is a personal testimony to Romans 8:28: all things work together for good. His circumstances have turned out for the greater progress of the gospel (Phil. 1:12).
  - a. Paul's circumstances are "the things with respect to him" τὰ κατ' ἐμὲ ta kat' eme (Phil. 1:12; Eph. 6:21; Col. 4:7).
  - b. God is the true designer of the progressive movement! προκοπή prokopē #4297<sub>3x</sub>: *progress* (Phil. 1:12,25; 1<sup>st</sup> Tim. 4:15).
  - c. The rather/more adverb conveys a surprising opposite outcome to what human viewpoint might expect (cf. Gen. 50:20; Est. 9:1; 1<sup>st</sup> Thess. 2:2).
2. Progress in the gospel is what caused Paul's imprisonment to become well known (Phil. 1:13). Not the other way around! It was not Paul's well-known imprisonment which caused progress in the gospel.
  - a. Paul's (δεσμός desmos #1199) chains (γίνονται ginomai #1096) became (φανερὸς phaneros #5318) manifestly (ἐν Χριστῷ en Christo) in Christ.

- b. When God causes something to appear, that apparent thing leaves us without excuse. [Combined survey](#) for φαίνω phainō #5316, φανερός phaneros #5318, & φανερώω phaneroō #5319 (Mt. 1:20; 2:7,13,19; 6:5,16,18; Jn. 1:31; 2:11; 3:21; 7:4; 9:3; 17:6; 21:1,14; Acts 4:16; 7:13; Rom. 1:19; 3:21; 7:13; 16:26; 1<sup>st</sup> Cor. 3:13; 4:5; 11:19; 14:25; 2<sup>nd</sup> Cor. 2:14; 3:3; 4:10,11; 5:10,11; Gal. 5:19; Eph. 5:13; Phil. 1:13; 2:15; Col. 1:26; 3:4).
- c. The Praetorian Guard (Phil. 1:13) can reference any imperial guard such as Jerusalem (Mt. 27:27; Mk. 15:16; Jn. 18:28,33; 19:9), Caesarea (Acts 23:35), Ephesus, Rome. It cannot conclusively prove any geographic location.
3. Paul's progress in the gospel and well-known imprisonment produced goads to action among two widely divergent groups of believers (Phil. 1:14-17).
  - a. For most of the brethren, Paul's chains manifestly in Christ (Phil. 1:13) were persuasively emboldening by Christ (Phil. 1:14).
    - 1) Allowing Christ to persuade (πειθῶ peithō #3892) allows Christ to embolden (τολμάω tolmaō #5111).
    - 2) This daring is nearly audacity and depending on context crosses the line into something carnal (Mt. 22:46 || Mk. 12:34; Lk. 20:40; Mk. 15:43; Jn. 21:12; Acts 5:13; 7:32; Rom. 5:7; 15:18; 1<sup>st</sup> Cor. 6:21; 2<sup>nd</sup> Cor. 10:2,12; 11:21; Phil. 1:14; Jude 9).
    - 3) The greatest illustration of this concept comes from Moses (Ex. 3:11; 4:1,10; 6:12).
  - b. Daring to speak without fear (Phil. 1:14) because of good will (pleasure) (Phil. 1:15 cf. 2:13; Gal. 1:15; Eph. 1:5,9; 1<sup>st</sup> Thess. 2:8; Heb. 10:6,8,38) out of love knowing God's appointments (Phil. 1:16 cf. Lk. 2:34; 1<sup>st</sup> Thess. 3:3) from pure motives (Phil. 1:17 cf. 4:8; Jas. 3:17; 1<sup>st</sup> Jn. 3:3).
  - c. Others preached Christ because of envy and strife (Phil. 1:15; 2:3; 1<sup>st</sup> Cor. 3:3; Jas. 3:14-16) out of selfish ambition thinking to cause Paul distress (Phil. 1:17 cf. Gal. 1:7).
4. What then? Paul wanted the Philippians to know about his circumstances (Phil. 1:12-13) and the consequential responses by the brethren in his proximity (Phil. 1:14-17). Why? Only that (Phil. 1:18). Such a question is a fundamental principle of expository preaching. Paul employed the same question in Rom. 3:3.
  - a. Why do I need to know this? Why do I care? What does God think about it?
  - b. How does this Truth shape my attitude, guide my thinking, choose my words or drive my actions?
5. Either way, Christ is proclaimed. That's something to rejoice in (Phil. 1:18a). εἴτε προφάσει εἴτε ἀληθείᾳ. Instrumental datives indicating motive and means.
  - a. By pretense. Dat.sing.fem. πρόφασις prophasis #4392<sub>7x</sub>: *pretense* (Mt. 23:14 || Mk. 12:40 || Lk. 20:47; Jn. 15:22; Acts 27:30; Phil. 1:18; 1<sup>st</sup> Thess. 2:5). Fr. the same φαίνω phainō root as was studied in 2.b. above.
  - b. By truth. Dat.sing.fem. ἀλήθεια alētheia #225<sub>109x</sub>: *truth* (as an instrument: Mt. 22:16; Jn. 4:23,24; 1<sup>st</sup> Cor. 13:6; 2<sup>nd</sup> Cor. 7:14; Eph. 5:9; 1<sup>st</sup> Tim. 2:7; 2<sup>nd</sup> Pet. 1:12; 1<sup>st</sup> Jn. 3:18; 2<sup>nd</sup> Jn. 1,3,4; 3<sup>rd</sup> Jn. 1,3,4,8).
6. The proclamation of Christ is cause for rejoicing (Phil. 1:18). Perhaps a cause for war (casus belli) serves as a model for a cause for joy (casus gaudii). Note: the Wikipedia article on [Casus belli](#) references πρόφασις! Remember: The dominant theme of Philippians is REJOICE! Paul has no trouble repeating it over and over and over again. χαίρω chairō #5463<sub>74x</sub> and χαρά chara #5479<sub>59x</sub> appear 14x in this book (Phi. 1:4,18<sub>x2</sub>,25; 2:2,17,18,28,29; 3:1; 4:1,4<sub>x2</sub>,10).

## *To Live is Christ and to Die is Gain*

1. Paul's present rejoicing (Phil. 1:18a) assures him of a future rejoicing (Phil. 1:18b-20).
  - a. Paul anticipates a salvation σωτηρία sōtēria #4991<sub>45x</sub> (Phil. 1:19) not contingent with his life or death (Phil. 1:20).
  - b. Paul knows that the Philippians' corporate prayer support will sustain him. This prayer support becomes the logistical supply through the Spirit of Jesus Christ (Eph. 4:16; Col. 2:19).
  - c. Paul's expectation and hope for this salvation is to not be put to shame in anything (Phil. 1:20). αἰσχύνω aischunō #153<sub>5x</sub>: *be ashamed, put to shame* (Lk. 16:3; 2<sup>nd</sup> Cor. 10:8; Phil. 1:20; 1<sup>st</sup> Pet. 4:16; 1<sup>st</sup> Jn. 2:28).
    - 1) Our earnest expectation. ἀποκαραδοκία apokaradokia #603<sub>2x</sub> (Rom. 8:19; Phil. 1:20).
    - 2) Our hope. ἐλπίς elpis #1680<sub>53x</sub>: *hope* (Rom. 5:2,4,5; 8:20,24; 12:12; 15:4,13; 1<sup>st</sup> Cor. 13:13; Col. 1:27; 1<sup>st</sup> Thess. 1:3; 4:13; 5:8). Note: the context for hope is a positional truth in Christ, and often manifest experientially through the Body of Christ. Not only an emphasis for Paul, but also taught by Hebrews (Heb. 6:18; 10:23), Peter (1<sup>st</sup> Pet. 1:3,21; 3:15) and John (1<sup>st</sup> Jn. 3:3).
  - d. With all boldness exalt Christ always and especially now (Phil. 1:20).
    - 1) Paul's expectation and hope was to exalt Christ in his body (Phil. 1:20; Rom. 12:1; 1<sup>st</sup> Cor. 6:20).
    - 2) An "always" way of life becomes tested in various "even now" moments of great testing (cf. 1<sup>st</sup> Thess. 5:16-18).



2. Whether by life or by death εἴτε διὰ ζωῆς εἴτε διὰ θανάτου (Phil. 1:20). Pastor Thieme developed the doctrine of Mastery of the Circumstances and Details of Life. A more comprehensive title would be Steadfast Divine Viewpoint Throughout Every Circumstance and Detail of Life and Death.
  - a. Life ζωή zōē #2222<sub>135x</sub>: *life* fr. ζάω zaō #2198<sub>140x</sub>: *to live*. [Combined Search + Graph](#).
  - b. Death θάνατος thanatos #2288<sub>119x</sub>: *death* fr. ἀποθνήσκω apothnēskō #599<sub>111x</sub>: *to die*. [Combined Search + Graph](#).
3. To live is Christ and to die is gain (Phil. 1:21).
  - a. Pres.act.inf. ζάω zaō defines the very idea of living as Christ Himself (cf. Jn. 1:4; 1<sup>st</sup> Cor. 1:30).
  - b. Aor.act.inf. ἀποθνήσκω apothnēskō defines the very idea of dying as gain/profit. κέρδος kerdos #2771<sub>3x</sub> (cf. Phil. 3:7). The verb κερδαίνω kerdainō #2770<sub>13x</sub> spans the semantic range from gaining (Mt. 16:26 || Mk. 8:36 || Lk. 9:25; Mt. 25:16,17,20,22; Phil. 3:8) to profiting (Jas. 4:13) to winning (Mt. 18:15; 1<sup>st</sup> Pet. 3:1; 1<sup>st</sup> Cor. 9:19,20,21,22).
  - c. Paul affirms this mindset as his personal perspective (ἐμοί to me cf. vv.7,12), and frequently encourages his readers to adopt the same attitudes (Phil. 3:15; Gal. 5:10; 1<sup>st</sup> Cor. 7:7,25,40).
4. Pauline contrasts of life and death are useful in the “beside the point” points they make.
  - a. Our life in Christ is Christ living in us (Gal. 2:19,20).
  - b. Physical death is not an obstacle to the Bride’s life with Christ (1<sup>st</sup> Thess. 5:10).
  - c. Living and dying is a win-win in Christ (Phil. 1:20,21).
  - d. Living in Christ means we are no longer living in the world and its elementary things (Col. 2:20; 3:3).
  - e. Living in Christ means we are no longer living for self, but for Him who died and rose again on our behalf (2<sup>nd</sup> Cor. 5:14,15).
  - f. The great theology of Romans highlights spiritual death in Adam and eternal life in Christ: positionally, experientially, and ultimately (Rom. 5:10,17,21; 6:2,4,10,23; 8:2,8,13; 14:7,8,9).
5. Paul thinks his way through his conundrum as he describes it to the Philippian recipients (Phil. 1:22-26).
  - a. Continued physical life means the fruit of labor (Phil. 1:22). This is the powerful pressure (lust) on the opposite side of going to be with the Lord!
  - b. Paul was squeezed from two directions, with a lust to depart and be with Christ (Phil. 1:23).
  - c. Putting his own desires aside, remaining in the flesh is more necessary for the Philippians’ sake (Phil. 1:24).
  - d. Persuaded of this necessity, Paul’s Philippian reunion will trigger their joyful progress (Phil. 1:25-26 cf. v.12).
6. Paul issues a powerful exhortation for the Philippians to apply until such time that he can be reunited with them (Phil. 1:27-30).
  - a. “Only” is a pretty big “only.” Much bigger than the Galatian “only” (Gal. 3:2).
  - b. Conduct yourselves = “live as citizens.” Pres.mid.imper. πολιτεύομαι politeuomai #4176<sub>2x</sub>: *conduct yourself, live your life* (Acts 23:1; Php. 1:27). Fr. πολίτης politēs #4177<sub>4x</sub>: *citizen* (Lk. 15:15; 19:14; Acts 21:39; Heb. 8:11). See also πολίτευμα politeuma #4175<sub>1x</sub>: *citizenship* (Phil. 3:20). See the [BKC quote](#) and also esp. [Dg. 5:5](#).
  - c. Worthily ἀξίως axiōs #516<sub>6x</sub>: *suitably, worthily, in a manner worthy of* (Rom. 16:2; Eph. 4:1; Phil. 1:27; Col. 1:10; 1<sup>st</sup> Thess. 2:12; 3<sup>rd</sup> Jn. 6). [Logos Bible Word Study Root Panel](#).
7. Standing firm (present active indicative) is contemporaneous with striving together (present active participle).
  - a. Stand firm: στήκετε stēkete pres.act.ind. στήκω stēkō #4739<sub>9x</sub>: *stand, stand firm* (Rom. 14:4; 1<sup>st</sup> Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; 1<sup>st</sup> Thess. 3:8; 2<sup>nd</sup> Thess. 2:15). This verb usage is unique in its modifiers of ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ “one spirit” and “one soul.”
  - b. Striving together: συναθλοῦντες sunathlountes pres.act.ptc. συναθλέω sunathleō #4866<sub>2x</sub>: (Phil. 1:27; 4:3). Compound fr. ἀθλέω athleō #118<sub>2x</sub>: *competes* (2<sup>nd</sup> Tim. 2:5). See also ἀθλησις athlēsis #119<sub>1x</sub>: *conflict* (Heb. 10:32). This “team sport” is τῆ πίστει τοῦ εὐαγγελίου the faith of the gospel.
8. Opponents, suffering, and conflict are not alarms but signs (Phil. 1:28-30).
  - a. “In even one single way alarmed” is the sign for two things. ἐνδειξις endeixis #1732<sub>4x</sub>: *demonstration, sign, proof* (Rom. 3:25,26; 2<sup>nd</sup> Cor. 8:24; Phil. 1:28). Also ἀπόδειξις apodeixis #585<sub>1x</sub> (1<sup>st</sup> Cor. 2:4).
    - 1) Destruction for the opponents. ἀπόλεια apōleia #684<sub>18x</sub>: (Mt. 7:13; Jn. 17:12; Rom. 9:22; Phil. 1:28; 3:19; 2<sup>nd</sup> Thess. 2:3; 1<sup>st</sup> Tim. 6:9; Heb. 10:29).
    - 2) Salvation for the Philippians. σωτηρία sōtēria #4991<sub>46x</sub>: (2<sup>nd</sup> Cor. 1:6; 7:10; Phil. 1:19,28; 2:12).
  - b. Our grace gift is not only to be saved but also to suffer on behalf of Christ (Phil. 1:29).
    - 1) Granted χαρίζομαι charizomai #5483<sub>23x</sub>: *forgive, grant, give freely* (Rom. 8:32; 1<sup>st</sup> Cor. 2:12; Gal. 3:18; Phil. 1:29; 2:9; Philem. 22).
    - 2) Believe πιστεύω pisteuō #4100<sub>243x</sub> and suffer πάσχω paschō #3958<sub>42x</sub>: (Mt. 16:21; Acts 1:3; 3:18; 9:16; 17:3; 1<sup>st</sup> Cor. 12:26; Gal. 3:4; Phil. 1:29; 1<sup>st</sup> Thess. 2:14; 2<sup>nd</sup> Thess. 1:5; 2<sup>nd</sup> Tim. 1:12; Heb. 2:18; 5:8; 9:26; 13:12 & 12x in 1<sup>st</sup> Peter).

- c. The same conflict is the testing common to man (Phil. 1:30; 1<sup>st</sup> Cor. 10:13; 1<sup>st</sup> Pet. 4:12,13). ἀγών agōn<sup>#73</sup> and ἀγωνίζομαι agōnizomai<sup>#75</sup> are the vocabulary basis for Agonology (Jn. 18:36; 1<sup>st</sup> Cor. 9:25; Phil. 1:30; Col. 1:29; 2:1; 4:12; 1<sup>st</sup> Thess. 2:2; 1<sup>st</sup> Tim. 6:12; 2<sup>nd</sup> Tim. 4:7; Heb. 12:1).

## Chapter Two

Chapter two features three exhortations and some travel arrangements for Paul's envoys. These exhortations are follow-ups to the closing exhortation of chapter one. The first is Make My Joy Complete (Phil. 2:1-2). The conclusion to this leads right into the second, Have This Attitude (Phil. 2:3-11). The third exhortation is Work out Your Salvation (Phil. 2:12-18). The travel arrangements focus on Timothy and Epaphroditus (Phil. 2:19-30).

### Make My Joy Complete

1. Suffering for Christ's sake (Phil. 1:29) and experiencing the common conflict with Paul (Phil. 1:30) is the basis for the three exhortations that start chapter two (*therefore*, 2:1; *so then* 2:12).
2. If . . . if . . . if . . . if (Phil. 2:1). All four ifs are 1<sup>st</sup> class conditional clauses, all assumed to be true.<sup>1</sup>
  - a. *First class*. The "if" clause is assumed to be true for argument's sake—εἰ + indicative . . . any mood. NT examples include Mt. 4:3,6; 12:27,28; Gal. 2:18; 5:18; Phil. 2:1,17; Col. 3:1. The stronger εἴπερ is used in Rom. 8:9.
  - b. *Second class*. The "if" clause is assumed as not true for argument's sake—εἰ + past tense indicative . . . ἄν + past tense indicative. NT examples include Mt. 11:21; 23:30; 24:42; Lk. 7:39; Jn. 5:46; 15:19; 1<sup>st</sup> Cor. 2:8; Gal. 1:10; 3:21; Heb. 4:8; 8:4,7; 1<sup>st</sup> Jn. 2:19.
  - c. *Third class*. The "if" clause is uncertain as to fulfillment, but still likely—εἰάν + subjunctive . . . any tense or mood. NT examples include Mt. 4:9; 6:22,23; Jn. 8:31; 1<sup>st</sup> Cor. 13:1,2,3; 1<sup>st</sup> Jn. 1:8,9,10.
  - d. *Fourth class*. The "if" clause is possible as to fulfillment, but remote—εἰ + optative . . . ἄν + optative. NT functional equivalents<sup>2</sup> include Lk. 1:62; Acts 8:31; 17:18,27; 20:16.
3. Assuming these four things:
  - a. There is any (even the smallest amount) encouragement in Christ (παρακλήσις ἐν Χριστῷ). παρακλήσις paraklēsis<sup>#3874</sup><sub>29x</sub>: *comfort, exhortation, encouragement* (2<sup>nd</sup> Cor. 1:3,4,5,6,7; 7:4,7,13).
  - b. There is any (even the smallest amount) consolation of love (παραμύθιον ἀγάπης). παραμύθιον paramuthion<sup>#3890</sup><sub>1x</sub>: *consolation* (Phil. 2:1). Cf. παραμυθία paramuthia<sup>#3889</sup><sub>1x</sub> (1<sup>st</sup> Cor. 14:3) & παραμυθέομαι paramutheomai<sup>#3888</sup><sub>4x</sub>: *console* (Jn. 11:19,31; 1<sup>st</sup> Thess. 2:11; 5:14).
  - c. There is any (even the smallest amount) fellowship of the Spirit (κοινωνία πνεύματος). κοινωνία koinōnia<sup>#2842</sup><sub>19x</sub>: *fellowship* (Acts 2:42; 2<sup>nd</sup> Cor. 6:14; Gal. 2:9; Phil. 1:5; 2:1; 3:10; Philem. 6; Heb. 13:16; 1<sup>st</sup> Jn. 1:3<sub>x2</sub>,6,7).
  - d. There is any (even the smallest amount) affection and compassion (σπλάγχχνα καὶ οἰκτιρμοῖ). σπλάγχχνον splanchnon<sup>#4698</sup><sub>11x</sub>: *affection* (Lk. 1:78; Acts 1:18; 2<sup>nd</sup> Cor. 6:12; 7:15; Phil. 1:8; 2:1; Col. 3:12; Philem. 7,12,20; 1<sup>st</sup> Jn. 3:17). οἰκτιρμός oiktirmos<sup>#3628</sup><sub>5x</sub>: *mercy, compassion* (Rom. 12:1; 2<sup>nd</sup> Cor. 1:3; Phil. 2:1; Col. 3:12; Heb. 10:28).
4. Make my joy complete (Phil. 2:2). πληρῶω plērōō<sup>#4137</sup><sub>87x</sub>: *fulfill, fill, complete* (rarely imperative (Mt. 23:32; Eph. 5:18; Phil. 2:2)) together with ἀναπληρῶω anaplērōō<sup>#378</sup><sub>6x</sub>, πλήρωμα plērōma<sup>#4138</sup><sub>17x</sub>, πλήρης plērēs<sup>#4134</sup><sub>16x</sub> all form a tremendous root study in the NT. [Combined search](#).
  - a. Kittle develops these terms plus five more ([TDNT, Volume 6, pp.283-311](#)).
  - b. Also, an excellent article on [Fulness](#) in the WBE.
5. Paul outlines four steps for the Philippians to make his joy complete. These four are a paired chiasmus:
  - a. Being of the same mind (think the same thing). τὸ αὐτὸ φρονῆτε Pres.act.subj. φρονέω phroneō<sup>#5426</sup><sub>26x</sub> (Phil. 1:7; 2:2<sub>x2</sub>,5; 3:15<sub>x2</sub>,19; 4:2,10<sub>x2</sub>).
  - b. Maintaining (having) the same love. τὴν αὐτὴν ἀγάπην ἔχοντες.
  - c. United in spirit (synch-souled or sympsychiatic). σύμψυχος sumpsuchos<sup>#4861</sup><sub>1x</sub>. Nearby ἰσόψυχος isopsuchos<sup>#2473</sup><sub>1x</sub> *kindred spirit* (Phil. 2:20). See also Phil. 1:27 standing firm in one spirit & one soul.
  - d. Intent on one purpose (the one thing thinking) τὸ ἐν φρονοῦντες Pres.act.ptc. φρονέω phroneō<sup>#5426</sup><sub>26x</sub>.

<sup>1</sup> Larkin, William J. *Greek Is Great Gain: A Method for Exegesis and Exposition*. Eugene, OR: Wipf & Stock, 2008, p.307. Also, Wallace, Daniel B. *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996. Pp.679-712.

<sup>2</sup> Because of the increasing use of the subjunctive and decreasing use of the optative in Hellenistic Greek, it should come as no surprise that there are no complete fourth class conditions in the NT. Wallace, Daniel B. *Greek Grammar beyond the Basics*.

6. Although Paul does have other passages where plēroō/plērōma language is employed together with joy (Rom. 15:13; 2<sup>nd</sup> Cor. 7:4; 2<sup>nd</sup> Tim. 1:4), the Apostle John makes a greater use of this tandem including several of our Lord's usages not recorded in the synoptic gospels (Jn. 3:29; 15:11; 16:24; 17:13; 1<sup>st</sup> Jn. 1:4; 2<sup>nd</sup> Jn. 12).

## *Have This Attitude*

1. "Have this attitude" (Phil. 2:5) is the climax imperative following two present participles: "regarding" (Phil. 2:3) and "looking out for" (Phil. 2:4).
2. "Regarding one another" is the climax participle following two negative thought processes. (Doing) Thinking nothing from selfishness or empty conceit (Phil. 2:3).
  - a. Selfishness. ἐπιθειά eritheia <sup>#2052</sup><sub>7x</sub>: *selfish ambition, disputes* (Phil. 1:17; 2:3; Rom. 2:8; 2<sup>nd</sup> Cor. 12:20; Gal. 5:20; Jas. 3:14,16).
  - b. Empty conceit. κενοδοξία kenodoxia <sup>#2754</sup><sub>1x</sub>: *vainglory, empty conceit*. See also κενόδοξος kenodoxos <sup>#2755</sup><sub>1x</sub>: *boastful* (Gal. 5:26).
  - c. But with humility of mind. ταπεινοφροσύνη tapeinophrosunē <sup>#5012</sup><sub>7x</sub>: (Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 2:18,23; 3:12; 1<sup>st</sup> Pet. 5:5). See also ταπεινός tapeinos <sup>#5011</sup><sub>8x</sub>: (Matt. 11:29; Lk. 1:52; Rom. 12:16; 2<sup>nd</sup> Cor. 7:6; 10:1; Jas. 1:9; 4:6; 1<sup>st</sup> Pet. 5:5).
  - d. Regarding one another as superior.
    - 1) Regarding ἡγέομαι hēgeomai <sup>#2233</sup><sub>28x</sub>: *consider, regard, count, esteem* (2<sup>nd</sup> Cor. 9:5; Phil. 2:3,6,25; 3:7,8<sub>x2</sub>; 1<sup>st</sup> Thess. 5:13; 2<sup>nd</sup> Thess. 3:15; 1<sup>st</sup> Tim. 1:12; 6:1; Heb. 10:29; 11:11,26; Jas. 1:2; 2<sup>nd</sup> Pet. 1:13; 2:13; 3:9,15).
    - 2) ὑπερέχω huperecho <sup>#5242</sup><sub>5x</sub>: *superior, surpassing* (Phil. 2:3; 3:8; 4:7).
3. (Look out) Thinking not for your own personal interests but thinking of the interests of others (Phil. 2:4).
  - a. Scoping out pres.act.ptc. σκοπέω skopeō <sup>#4648</sup><sub>6x</sub>: *watch out, keep your eye on* (Rom. 16:17; 2<sup>nd</sup> Cor. 4:18; Gal. 6:1; Phil. 2:4; 3:17).
  - b. Not your own interests μὴ τὰ ἑαυτῶν mē ta heautōn, but the interests of others ἀλλὰ τὰ ἑτέρων alla ta heterōn (cf. Phil. 2:21; see also Rom. 12:10,13; 14:19-22; 15:1,2; 1<sup>st</sup> Cor. 10:24,29,32,33; Gal. 6:4).
4. (Have this attitude) Think this thing in yourself, which was also in Christ Jesus (Phil. 2:5).
  - a. Jesus is the example for us to follow (Jn. 13:15; 1<sup>st</sup> Pet. 2:21).
  - b. Jesus is the standard to which we strive (Eph. 4:13; Mt. 11:28-30).
5. The Kenosis Hymn (Phil. 2:6-11) may have been Paul's own composition or something he adapted.
  - a. The NT urges believers to speak to one another in psalms, hymns, and spiritual songs (Col. 3:16; Eph. 5:19).
  - b. Pliny the Younger wrote to Emperor Trajan that Christians were in the habit of singing hymns to Christ as to a god (Ep., 10.96).
  - c. "He who" is a common opening line to such hymns (Col. 1:15-20; 1<sup>st</sup> Tim. 3:16). Apocryphal examples can also be identified (Sir. 46:1; 48:1; 49:8; 50:1).
6. The Kenosis Hymn provides a creedal affirmation of the Hypostatic Union of Jesus Christ.
  - a. He existed in the form of God ἐν μορφῇ θεοῦ en morphe theou (Jn. 1:1,2,14,18; 8:58; 17:5; Mic. 5:2).
  - b. Did not regard equality with God a thing to be grasped (Gen. 3:5,6; Isa. 14:13,14). ἀρπαγμός harpagmos <sup>#725</sup><sub>1x</sub> fr. ἀρπάζω harpazō <sup>#726</sup><sub>3x</sub> (2<sup>nd</sup> Cor. 12:2,4; 1<sup>st</sup> Thess. 4:17).
  - c. Jesus Christ emptied Himself. κενώω kenoō <sup>#2758</sup><sub>5x</sub>: *empty, make empty, make void* (Rom. 4:14; 1<sup>st</sup> Cor. 1:17; 9:15; 2<sup>nd</sup> Cor. 9:3; Phil. 2:7). See 2b. above for empty conceit (Phil. 2:3). Any conclusions regarding Jesus self-emptying cannot violate Immutability or any attribute of Deity. See especially Rom. 15:3; 2<sup>nd</sup> Cor. 8:9 & Heb. 2:14-16.
  - d. The aorist active verb for emptying is followed by an aorist active participle, aorist middle participle, and aorist passive participle (Phil. 2:7b,8a).
    - 1) Taking the form of a bondservant. μορφή morphē <sup>#3444</sup><sub>3x</sub>: *form* (Mk. 16:12; Phil. 2:6,7).
    - 2) Being made in the likeness of men. ὁμοίωμα homoiōma <sup>#3667</sup><sub>6x</sub> also ὁμοίωσις homoiōsis <sup>#3669</sup><sub>1x</sub>: *likeness, image, appearance* (Rom. 1:23; 5:14; 6:5; 8:3; Phil. 2:7; Jas. 3:9; Rev. 9:7; LXX Gen. 1:26; Deut. 4:12,15,16,17,18,23,25; Isa. 40:18,19).
    - 3) Being found in appearance as a man. σχῆμα schēma <sup>#4976</sup><sub>2x</sub>: *appearance, form* (1<sup>st</sup> Cor. 7:31; Phil. 2:8).
    - 4) If (not certain!) all three participles are equivalent statements then all three phrases celebrate how the Word became flesh (Jn. 1:14). In this interpretation, form/likeness/image all reference Jesus flesh/body (Col. 2:9; Heb. 5:7; 10:5) and have no reference to His pre-incarnate begotten humanity (Prov. 8:22-31).
    - 5) If (possible!) these three participles are not equivalent statements then these three phrases communicate a progression of events.

- a) Taking the morphēn doulou would reference God the Son's active acceptance of God the Father's begotten humanity (Prov. 8:23ff.).
  - b) Being made (becoming) homoiōma anthropōn would reference the God-Man's incarnation at the virgin Mary's conception.
  - c) Being found schēmati hōs anthrōpos would reference the virgin born life and ministry of Jesus Christ.
- e. Jesus Christ humbled Himself (Phil. 2:8).
- 1) Self-humbling is an active verb with a reflexive pronoun. ταπεινῶω tapeinoō #5053<sub>14x</sub>: *to humble, get along with humble means* (Mt. 18:4; 23:12<sub>x2</sub>; Phil. 2:8; 4:12; Jas. 4:10; 1<sup>st</sup> Pet. 5:6). Cf. ταπεινοφροσύνη tapeinophrosunē #5012<sub>7x</sub> (Phil. 2:3).
  - 2) Becoming obedient to the point of death (spiritual death separation from God the Father). Aor.ptc. γίνομαι ginomai #1096 plus adj. ὑπήκοος hypēkoos #5255<sub>3x</sub>: *obedient* (Acts 7:39; 2<sup>nd</sup> Cor. 2:9; Phil. 2:8).
    - a) Self-humbling is accomplished through prolonged obedience that never draws a line, or crosses lines that others might draw (cf. Mt. 26:38,42; Rev. 2:10,13; 12:11).
    - b) Obedience learned through suffering is the perfection process for humanity (Heb. 5:8,9).
  - 3) Even death on a cross (Dt. 21:22,23; Gal. 3:13,14). Jesus' accepted a substitutionary sacrificial death accepting the curse of sin, the curse of the Law, and the infinite wrath of God all for the joy set before Him (Heb. 12:2; Isa. 53:10-12).
- f. God the Father exalted Jesus Christ and grace-bestowed on Him the name which is above every name (Phil. 2:9). χαρίζομαι charizomai #5483<sub>23x</sub>: *forgive, grant, freely give* (Rom. 8:32; 1<sup>st</sup> Cor. 2:12; Gal. 3:18; Phil. 1:29; 2:9).
- 1) For this reason also διὸ καὶ dio kai establishes the finished work of Christ on the cross as the causative basis for His exaltation from God the Father (cf. Isa. 53:12; Jn. 10:17; Heb. 2:9).
  - 2) The pinnacle of humility within the boundaries of time produces the pinnacle of exaltation forever beyond time. Jesus spoke parables to communicate this truth (Lk. 14:7-11; 18:9-14), but His incarnation was the greatest application of it. (Also note how Satan is the greatest application of self-exaltation and divine consequences).
  - 3) The name above every name encompasses the angelic and human realms and spans the ages to come on into eternity (Eph. 1:21; Heb. 1:4).
- g. Jesus Christ's ultimate destiny is the maximum glorification God the Father can actualize (Phil. 2:10-11).
- 1) Every knee will bow and every tongue will confess, as prophesied by Isaiah and manifest by Jesus Christ (Isa. 45:21b-25; Jn. 14:6; Phil. 2:11a). There is no other provision for God to graciously bestow His righteousness, strength, justification and glory.
  - 2) The Father's good pleasure is the exaltation of Jesus Christ (Col. 1:15-19), culminating in the Son delivering the kingdom to the Father (Col. 1:20; 1<sup>st</sup> Cor. 15:24,28). To the glory of God the Father (Phil. 2:11b). See also Jn. 5:23.

## Work Out Your Salvation

1. "So then" takes the doctrine of humility and exaltation of Jesus Christ in the Kenosis Hymn and directs the application to the Philippians. See the BDAG entry for ὥστε introducing independent clauses followed by the imperative.
  - a. Jesus was obedient without limit (Phil. 2:8), as were the Philippians (Phil. 2:12).
    - 1) The Philippians always obeyed in Paul's presence and much more in his absence (Phil. 2:12).
    - 2) The use of παρουσία parousia #3952<sub>24x</sub> and ἀπουσία apousia #666<sub>1x</sub> is significant since the absence and imminent presence of Jesus Christ defines the entire Dispensation of the Church (1<sup>st</sup> Cor. 15:23; 1<sup>st</sup> Thess. 2:19; 3:13; 4:15; 5:23; 2<sup>nd</sup> Thess. 2:1; Jas. 5:7,8; 1<sup>st</sup> Jn. 2:28).
  - b. Beloved ἀγαπητός agapētos #27<sub>62x</sub> used throughout the NT:
    - 1) First for the Father's beloved Son (Mt. 3:17; 12:18; 17:5; Mk. 1:11; 9:7; 12:6; Lk. 3:22; 20:13).
    - 2) Then by the Jerusalem Apostles with reference to Barnabas and Paul (Acts 15:25).
    - 3) In the NT epistles this term is featured 27x by Paul often in vocative address or extending greetings to his fellow workers (Rom. 1:7; 11:28; 12:19; 16:5,8,9,12; 1<sup>st</sup> Cor. 4:14,17; 10:14; 15:58; 2<sup>nd</sup> Cor. 7:1; 12:19; Eph. 5:1; 6:21; Phil. 2:12; 4:1<sub>x2</sub>; Col. 1:7; 4:7,9,14; 1<sup>st</sup> Tim. 6:2; 2<sup>nd</sup> Tim. 1:2; Philem. 1,16).
    - 4) Additionally, 5x in 2<sup>nd</sup> Pet. 3 (1,8,14,15,17), 6x in 1<sup>st</sup> Jn. (2:7; 3:2,21; 4:1,7,11) And 4x in 3<sup>rd</sup> Jn. (1,2,5,11).
2. With fear and trembling, the salvation of yourselves, keep on working out.
  - a. "With fear and trembling" is not only the manner in which they will work out their salvation, it is exactly the manner in which they have always obeyed. μετὰ φόβου καὶ τρόμου. Paul is fond of this expression (1<sup>st</sup> Cor. 2:3; 2<sup>nd</sup> Cor. 7:15; Eph. 6:5; Phil. 2:12), but the LXX foundation is well attested (Ps. 2:11).
  - b. The salvation of yourselves. τὴν ἑαυτῶν σωτηρίαν. Used in three primary ways:

- 1) Past (positional) (Acts 4:12; 16:31; Rom. 1:16; Eph. 2:5,8).
  - 2) Present (experiential) (Rom. 5:9,10; 1<sup>st</sup> Cor. 1:18; 15:2).
  - 3) Future (ultimate) (Rom. 13:11; Heb. 9:28).
  - 4) Seeing Phil. 2:12 as an application of #2 salvation is obvious. Beyond that though, the comparison with Jesus, where the Father exalts Him and bestows on Him a name, provides a contextual basis for the Phil. 2:12 salvation to span salvation #2 and #3 in application.
- c. Keep on working out. κατεργάζεσθε. 2p.pl.pres.mid.imper. κατεργάζομαι katergazomai <sup>#2716</sup><sub>22x</sub>: to bring about a result by doing something, *achieve, accomplish, do*. 22x in the NT but only once is it imperative. [BWS](#).
3. Assigning the production/achievement/accomplishment to us for any salvation seems ludicrous until we learn that it is God Himself who is at work in us (Phil. 2:13).
    - a. The One working in you is God. ὁ ἐνεργῶν ho energōn pres.act.ptc. ἐνεργέω energeō <sup>#1754</sup><sub>21x</sub>: *work, working* (1<sup>st</sup> Cor. 12:6; Eph. 1:11; 3:20 cp. 2:2; Phil. 2:13; Col. 1:29; 1<sup>st</sup> Thess. 2:13). See also 1<sup>st</sup> Cor. 15:10.
    - b. God's present ministry in and through us had a prototype ministry in and through Jesus Christ (2<sup>nd</sup> Cor. 5:19).
    - c. God the Father's work operates in dual mode: our will (θέλω thelō <sup>#2309</sup><sub>207x</sub>) and our work (ἐνεργέω energeō again).
      - 1) The tandem of θέλω thelō and θέλημα thelēma <sup>#2307</sup><sub>62x</sub> supplies a comprehensive inductive study for the Will of God.
      - 2) The Will of God should never be a theoretical study apart from the practical study of the Works of God. See esp. Jn. 4:34 & Eph. 1:11.
      - 3) If our will struggles to be conformed to God's will then our work will likewise fall short (Rom. 7:15,18,20; 2<sup>nd</sup> Thess. 3:10).
    - d. Concerning the good pleasure ὑπὲρ τῆς εὐδοκίας. εὐδοκία eudokia <sup>#2107</sup><sub>9x</sub>: *well-pleasing, desire, kind intention, good will, good pleasure* (Mt. 11:26; Lk. 2:14; 10:21; Rom. 10:1; Eph. 1:5,9; Phil. 1:15; 2:13; 2<sup>nd</sup> Thess. 1:11).
    - e. The close usage of θέλω thelō and θέλημα thelēma with words of pleasure and delight is seen throughout the LXX where such expressions are common (Job 23:13; Ps. 5:4; 16:3; 22:8; 40:6,8; 51:16).
  4. The antithesis of fear and trembling is grumbling and disputing (Phil. 2:14). Imitating Israel is instant infamy (1<sup>st</sup> Cor. 10:6-11).
    - a. Grumbling γογγυσμός gongusmos <sup>#1112</sup><sub>4x</sub>: *complaint* (Acts 6:1; 1<sup>st</sup> Pet. 4:9), *grumbling* (Jn. 7:12; Phil. 2:14). γογγύζω gonguzō <sup>#1111</sup><sub>8x</sub>: *grumble* (Mt. 20:11; Lk. 5:30; Jn. 6:41,43,61; 7:32; 1<sup>st</sup> Cor. 10:10). Clear LXX allusion (Ex. 16:7-12; Num. 14:27-29).
    - b. Disputing διαλογισμός dialogismos <sup>#1261</sup><sub>14x</sub>: used 14x and translated 10 different ways, almost always with a negative connotation (except Lk. 2:35 & Rom. 14:1). διαλογίζομαι dialogizomai <sup>#1260</sup><sub>16x</sub>: *reason, discuss* (Mt. 16:7,8; 21:25; Mk. 2:6,8; 8:16,17; 9:33; 11:31; Lk. 1:29; 3:15; 5:21,22; 12:17; 20:14). No clear LXX allusion.
  5. Grumble-free service has temporal and eternal benefits (Phil. 2:15-16 cf. 1:10).
    - a. Present testimony to the crooked and perverse generation (Phil. 2:15 cf. Deut. 32:5), manifesting the light of heaven to this fallen world (Ps. 119:130; Prov. 4:18; Mt. 5:14-16; Eph. 5:8-13).
    - b. Faithfully walking in this life supplies a great confidence for the imminent Day of Christ (Rapture plus Judgment Seat) (Phil. 1:6,10; 2:16; 1<sup>st</sup> Cor. 1:8; 1<sup>st</sup> Jn. 2:28,29).
  6. Paul closes this third exhortation with another consideration that his physical death was imminent (Phil. 2:17-18).
    - a. Paul employed priestly language of libation (Ex. 29:40,41; Isa. 53:12; Joel 2:14) to describe his anticipated death (cf. 2<sup>nd</sup> Tim. 4:6).
    - b. Paul welcomed the Philippians to join in his rejoicing (cf. Mt. 5:10-12; Acts 5:41; 1<sup>st</sup> Pet. 4:14,16). Corporate worship includes such amen choruses (IRo. 2:2).

## *Travel Arrangements*

1. Paul hoped to send Timothy to conduct a spiritual appraisal of the Philippians (Phil. 2:19-24).
  - a. This segment of Philippians is similar to 1<sup>st</sup> Cor. 4:17-19.
  - b. Hoping "in the Lord Jesus" subjects personal desire to the headship of Jesus Christ (Phil. 2:19; 1<sup>st</sup> Cor. 4:19). Such a caveat should always be clear (Acts 18:21; Rom. 1:10; 15:32; 1<sup>st</sup> Cor. 16:7; Heb. 6:3; Jas. 4:15; 1<sup>st</sup> Pet. 3:17).

- c. Things we can do “in the Lord” include knowing & being convinced (Rom. 14:14), receive a saint (Rom. 16:2; Phil. 2:29), work hard (Rom. 16:12; 1<sup>st</sup> Cor. 15:58), greet others (Rom. 16:22; 1<sup>st</sup> Cor. 16:19), boast (1<sup>st</sup> Cor. 1:31; 2<sup>nd</sup> Cor. 10:17), birth a child (1<sup>st</sup> Cor. 4:17), marry (1<sup>st</sup> Cor. 7:39), enter a door of ministry (2<sup>nd</sup> Cor. 2:12 cf. Col. 4:17), have confidence in another (Gal. 5:10) cf. have self-confidence (2<sup>nd</sup> Thess. 3:4), obey your parents (Eph. 6:1), be strong (Eph. 6:10), trust (Phil. 1:14; 2:24), hope (Phil. 2:19), rejoice (Phil. 3:1; 4:4,10), stand firm (Phil. 4:1; 1<sup>st</sup> Thess. 3:8), live in harmony (Phil. 4:2), request & exhort (1<sup>st</sup> Thess. 4:1) cf. command & exhort (2<sup>nd</sup> Thess. 3:12), have charge over a flock (1<sup>st</sup> Thess. 5:12), benefit from another (Philem. 20), and die (Rev. 14:13).
2. The consequences of sending Timothy there and back again was for Paul to learn of the Philippians’ condition and be encouraged.
- a. Rather than asking the Philippians for an inadequate response to the “how are you” question, Timothy is tasked with a spiritual and pastoral inspection to provide a comprehensive response to the “how are they” question. Timothy is Paul’s only trainee qualified at this time to undertake such a task (Phil. 2:20-22).
- b. Paul’s desired encouragement is the verb εὐψυχέω eupsucheō <sup>#2174</sup><sub>1x</sub>: *well-souled, be courageous*. Imperative εὐψύχει eupsuchei was used on grave inscriptions “farewell.” Excellent usage of this verb in Shepherd of Hermas (Vis. I, iii, 2).
3. Selfishness destroys ministry capacity (Phil. 2:20-21).
- a. Timothy is Paul’s only student who is “kindred spirit” ἰσόψυχος isopsuchos <sup>#2473</sup> (Phil. 2:20 cf. Ps. 55:13 (LXX 54:14)).
- b. Timothy share’s Paul’s genuine concern for the Philippians’ concerning you things (cf. the according to me things Phil. 1:12). μεριμνάω merimnaō <sup>#3309</sup><sub>19x</sub> *worry, be concerned, care for, be anxious* + μέριμνα merimna <sup>#3308</sup><sub>6x</sub> *worry, concern, anxiety* + ἀμέριμνος amerimnos <sup>#275</sup><sub>2x</sub> *concern free*.
- 1) Worry in the bad sense (Mt. 6:25,27,28,31,34<sub>x2</sub><sup>a</sup>; 10:19<sup>b</sup>; 13:22<sup>c</sup>; 28:14; Mk. 4:19<sup>c</sup>; 13:11<sup>b</sup>; Lk. 8:14<sup>c</sup>; 10:41; 12:11<sup>b</sup>,22,25,26<sup>a</sup>; 21:34; Phil. 4:6; 1<sup>st</sup> Pet. 5:7).
- 2) Concern in the good sense (1<sup>st</sup> Cor. 7:32,33,34; 12:25; 2<sup>nd</sup> Cor. 11:28; Phil. 2:20).
- c. God’s design to supplant selfishness is selfless service, modeled and passed on generationally (Phil. 2:22).
- 1) Like a father-son work project, Paul and Timothy slaved together (Phil. 1:1) in the gospel ministry (Phil. 1:1).
- 2) Timothy is an approved workman. δοκιμάζω dokimazō <sup>#1381</sup><sub>22x</sub> | δόκιμος dokimos <sup>#1384</sup><sub>7x</sub> | δοκιμή dokime <sup>#1382</sup><sub>7x</sub> (Phil. 1:10; 2:22; 1<sup>st</sup> Thess. 2:4; 1<sup>st</sup> Tim. 3:10; 2<sup>nd</sup> Tim. 2:15).
4. Faith equips the believer to operate hopefully apart from seeing (Rom. 8:24; 2<sup>nd</sup> Cor. 4:18; 5:7; Heb. 11:1). Faith is a response to doctrinal clarity (Rom. 10:17), removing all doubt (Rom. 14:22,23). “As soon as I see” indicates Paul’s decision is already made, pending a last moment adjustment as per the will of Jesus Christ (Phil. 2:23; Heb. 12:2; LXX Jon. 4:5).
5. Even before Timothy’s mission, Paul considered it necessary to return Epaphroditus to Philippi (Phil. 2:25-30).
- a. Epaphroditus has five titles: brother (ἀδελφός adelphos <sup>#80</sup>), fellow worker (συνεργός sunergos <sup>#4904</sup>), fellow soldier (συστρατιώτης sustratiōtēs <sup>#4961</sup>), messenger (ἀπόστολος apostolos <sup>#652</sup>), minister (λειτουργός leitourgos <sup>#3008</sup>).
- b. As an “apostolic” messenger, Epaphroditus was commissioned to bring Paul’s financial support from Philippi (Phil. 4:10,14,18). This does not make him an Apostle of Jesus Christ by gift and office (cf. 2<sup>nd</sup> Cor. 8:23).
- c. As a server/minister Epaphroditus performed his priestly ministrations on Paul’s behalf (Phil. 2:17,25,30 cf. Rom. 15:16; Heb. 1:7; 8:2).
- d. Epaphroditus’ longing and distress became a circumstance for Paul’s mandatory action (Phil. 2:26). Whether it was absolutely necessary or not, Paul considered that it was (cf. 1<sup>st</sup> Thess. 3:1,2,5). This wasn’t “seem” or “suppose” (δοκέω dokeō <sup>#1380</sup>), but a considered thoughtful conclusion (ἡγέομαι hēgeomai <sup>#2233</sup> cf. 2<sup>nd</sup> Cor. 9:5; Phil. 2:3,6; 3:8; 1<sup>st</sup> Tim. 1:12; Heb. 11:11,26; Jas. 1:2).
- e. Although the Apostle Paul had power to heal (Acts 14:9,10; 20:9-12; 28:8), Epaphroditus was among several instances where divine miraculous healing was left to God rather than the Apostle to achieve (Phil. 2:26-28; 1<sup>st</sup> Tim. 5:23; 2<sup>nd</sup> Tim. 4:20).
- f. Who do we host, and support, and admire? Believers like Epaphroditus (Phil. 2:29-30), Phoebe (Rom. 16:2), etc (1<sup>st</sup> Cor. 16:18; 1<sup>st</sup> Thess. 5:12; 1<sup>st</sup> Tim. 5:17; Heb. 13:7; 3<sup>rd</sup> Jn. 5-8).

## Chapter Three

Chapter three begins Paul’s main address to the Philippians (Phil. 3:1-4:9). With all the background information out of the way (Phil. 1&2), Paul and Timothy exhort the Philippians to joyfully keep on pressing onward and upward (Phil. 3:1-21). This main address begins with “rejoice” and “beware” and stresses the spiritual reality of our sign and seal (Phil. 3:1-6). After summarizing his impressive credentials, Paul recategorizes them on his Profit and Loss Statement (Phil. 3:7-11). This humble attitude equips us all to keep pressing on the upward way (Phil. 3:12-16). The chapter concludes with a warning against those who are earthly minded and fail to esteem our heavenly citizenship (Phil. 3:17-21).

## Rejoice in the Lord

1. Rejoice in the Lord!
  - a. Before the travel plans interruption, Paul had shared his own joy (Phil. 1:18; 2:17), and exhorted the Philippians to rejoice with him (Phil. 2:18). He returns to that imperative here (Phil. 3:1) and will do so again & again (Phil. 4:4).
  - b. Remember, hoping “in the Lord” subjects personal desire to the headship of Jesus Christ (Phil. 2:19). Rejoicing in the Lord subjects personal enjoyment to the grace-appreciation perspective of Jesus Christ (Phil. 3:1; 4:4,10).
    - 1) This blessing requires us to be in fellowship (Gal. 5:22).
    - 2) This blessing requires us to be occupied with Christ abiding in the Word of God (1<sup>st</sup> Cor. 13:6).
  - c. Repetition is a protection, not a problem (cf. Rom. 15:15; 2<sup>nd</sup> Pet. 1:12-15; Isa. 28:10,13; Deut. 6:1-9).
    - 1) ἀσφαλῆς asphalēs <sup>#804</sup><sub>5x</sub>: *facts, certain, definite, safeguard, sure* (Acts 21:34; 22:30; 25:26; Phil. 3:1; Heb. 6:19).
    - 2) ὀκνηρός oknēros <sup>#3636</sup><sub>3x</sub>: *lazy, lagging behind, trouble* (Mt. 25:26; Rom. 12:11; Phil. 3:1; LXX Pr. 6:6,9).
2. Beware, beware, beware! Watch out for the κκκ!
  - a. Beware may not strictly be the best sense, but it’s triple repetition makes it stronger than a simple admonishment to “take due note of” (cf. 1<sup>st</sup> Cor. 1:26; 10:18; Col. 4:17). Great study by [Kilpatrick](#).
  - b. Dogs, evil workers, mutilation all begin with the Greek letter κ and are all descriptive of Jewish arrogance. These terms invert typical Jewish boasts so as to highlight the spiritual realities.
    - 1) Dogs κύνας. Acc.masc.plur. κύων kuōn <sup>#2965</sup><sub>5x</sub>.
    - 2) Evil workers κακούς ἐργάτας. Acc.masc.plur. κακός <sup>#2556</sup><sub>50x</sub> & ἐργάτης ergatēs <sup>#2040</sup><sub>16x</sub>.
    - 3) Mutilation κατατομήν katatomēn. Acc.masc.sing. κατατομή katatomē <sup>#2699</sup><sub>1x</sub>. Contrasting nouns: kata versus peri. Similar word play used by Diogenes of Sinope ([D.L. Vit. Phil. 6.24](#)).
  - c. Jews viewed dogs as unclean and worthless scavengers (Ex. 22:31; Mt. 7:6).
    - 1) Philistines (1<sup>st</sup> Sam. 17:43) and Arameans (2<sup>nd</sup> Kgs. 8:13) likewise.
    - 2) Religious legalistic Jews gave this pejorative label to Gentiles and unobservant Jews, yet Jesus showed grace to one dog for her faith (Mt. 15:26-27).
    - 3) Paul (Phil. 3:2), Peter (2<sup>nd</sup> Pet. 2:22), and John (Rev. 22:15) were all negative to dogs.
  - d. There was no synagogue in Philippi and no significant Jewish presence (Acts 16:12,13). This triple warning serves to watch out against such religious legalism from even beginning.
3. We are the Circumcision even as Christ is the Passover (Phil. 3:3 cf. 1<sup>st</sup> Cor. 5:7).
  - a. We don’t have a Passover ritual but Israel did. Christ is “our Passover” in the sense that the spiritual realities of their Passover are our realities in Christ (1<sup>st</sup> Cor. 5:1-8 cf. Ex. 12).
  - b. We don’t have a Circumcision ritual but Israel did (Gen. 17:10-14). We are the Circumcision ritual in the sense that the spiritual realities of our Sign and Seal are evident in our spiritual service before God (Rom. 4:11,12 cf. 2:29 & Deut. 30:6). Three things stand out in this sign and seal:
    - 1) Worship in the Spirit of God (Jn. 4:23,24; Rom. 7:6).
    - 2) Glory in Christ Jesus (Rom. 15:17; Gal. 6:14).
    - 3) Put no confidence in the flesh (2<sup>nd</sup> Cor. 5:16,17; Heb. 7:16).
4. If any OT saint or NT saint could boast in the flesh, it would be Saul of Tarsus and/or the Apostle Paul (Phil. 3:4-6; 2<sup>nd</sup> Cor. 11:18-22,23-30; Acts 22:3-5; 23:6; 26:4,5).
  - a. “Circumcised the eighth day” indicates Saul was born into an observant home (Phil. 3:5; Acts 23:6 cf. 2<sup>nd</sup> Tim. 3:15 & Gal. 2:16).
  - b. “Nation of Israel, tribe of Benjamin, a Hebrew of the Hebrews” is a trinitarian expression of superlative Jewish character.
    - 1) The unified Nation of Israel only existed historically under Kings Saul, David & Solomon (2<sup>nd</sup> Sam. 7:12-15; 1<sup>st</sup> Kgs. 11:9-13). It was promised to be restored eschatologically under the New Covenant (Jer. 31:31-34). Here Paul uses γένος genos <sup>#1085</sup><sub>21x</sub> rather than ἔθνος ethnos <sup>#1484</sup><sub>161x</sub> because the Jews remain the chosen race but are presently without a nation.
    - 2) The Tribe of Benjamin supplied Israel’s first king (1<sup>st</sup> Sam. 9:21) and was promised prophetically to supply ravenous wolves (Gen. 49:27; Acts 8:3; 9:1). Benjamin proved to be the only Tribe loyal to the House of David (1<sup>st</sup> Kgs. 11:31-36; 12:21-24).
    - 3) “Hebrew of the Hebrews” is a superlative expression but also a linguistic expression identifying native Hebrew speakers in contrast to the broader Hellenistic Jewish population (Acts 6:1; 21:40; 22:2; 26:14).
  - c. “As to the Law, a Pharisee” expresses the pinnacle of self-made sanctimony (Lk. 18:9-14).
  - d. “As to zeal, a persecutor of the church” expresses the pinnacle of self-made acrimony (Jn. 16:2; Acts 26:9-11).

- e. “As to the righteousness which is in the Law, found blameless” expresses the pinnacle of self-made testimony (Lk. 18:18-23).
- 1) Blameless is not perfected (Heb. 5:8,9; 7:11,19; 9:9; 10:1,14; 12:2,23).
  - 2) Satan, the sealer of perfection (Ezek. 28:12), was blameless (Ezek. 28:15a) until he fell (15b).
  - 3) Perfection is God’s work on our behalf (Mt. 5:48; 2<sup>nd</sup> Cor. 7:1; Gal. 3:3; Phil. 1:6; 3:12-15; Col. 2:10-12).

## *Profit and Loss*

1. Everything that was an actual gain for Paul he has re-reckoned into the loss category (Phil. 3:7). This completed action was possibly as soon as his three days of blindness (Acts 9:9), or at the very latest during his Arabian sojourn (Gal. 1:17).
  - a. κέρδος kerdos <sup>#2771</sup><sub>3x</sub>: *gain* (Phil. 1:21; 3:7; Tit. 1:11). The verb κερδαίνω kerdainō <sup>#2770</sup><sub>17x</sub>: *gain, win* has several literal (Mt. 16:26; 25:16,17,20,22; Jas. 4:13) and figurative (Mt. 16:26 || Mk. 8:36 || Lk. 9:25; Phil. 3:8; 1<sup>st</sup> Cor. 9:19,20,21,22; 1<sup>st</sup> Pet. 3:1) usages. Note also the perverted/sordid forms of gain αἰσχροκερδής aischrokerdēs <sup>#146</sup><sub>2x</sub> & αἰσχροκερδῶς aischrokerdōs <sup>#147</sup><sub>1x</sub> (1<sup>st</sup> Tim. 3:8; Tit. 1:7; 1<sup>st</sup> Pet. 5:2).
  - b. ζημία zēmia <sup>#2209</sup><sub>4x</sub>: *loss* (Acts 27:10,21; Phil. 3:7,8). The verb ζημιόω zēmioō <sup>#2210</sup><sub>6x</sub>: *forfeit, suffer loss* is normally in the context of a tragedy (Mt. 16:26 || Mk. 8:36 || Lk. 9:25; 1<sup>st</sup> Cor. 3:15; 2<sup>nd</sup> Cor. 7:9) yet here is a glad surrender (Phil. 3:8).
  - c. For Christ’s sake (NASB) because of Christ (CSB) for Christ (KJV, NKJV). See also “fools for Christ’s sake” (1<sup>st</sup> Cor. 4:10). Directionality is essential in many “sake” studies (Mk. 2:27; 13:20; Jn. 12:30; Rom. 4:23,24,25; 1<sup>st</sup> Cor. 11:9,12). See also Ezek. 36:22,32 for clear contrasts.
2. Above and beyond that initial adjustment, Paul continues to make ongoing profit/loss adjustments regarding any and all future “gains” human viewpoint might be tempted to claim (Phil. 3:8a).
  - a. More than that (NASB, CSB), Yet indeed (NKJV), Yea doubtless (KJV). A remarkable Greek particle launches a long complicated & emotionally passionate sentence (Phil. 3:8-11). μενούγγε menoungē <sup>#3304</sup>: *on the contrary* (Lk. 11:28*vl*; Rom. 9:20), *indeed* (Rom. 10:18), *more than that* (Phil. 3:8). Actual string of ἀλλὰ μενούγγε καὶ alla menoungē kai conjunction, emphatic particle, emphatic adverb. See [UBS Handbook](#) for more.
  - b. The perfect indicative from verse seven gives way to the present indicative of verse 8. ἡγέομαι hēgeomai <sup>#2233</sup><sub>28x</sub> is among several Greek verbs for reckoning, considering, imputing. See [LN 31.1](#) & [LN 57.227](#). See previous notes on Phil. 1:7; 2:3,6,25,29.
  - c. When the comparison becomes so extreme, it is an incomparable contrast (2<sup>nd</sup> Cor. 3:10; 4:7,17; Eph. 1:19; 2:7; 3:19).
3. Vulgar language drives the point home (Phil. 3:8b). Josephus describes the terrible siege of Jerusalem with such vulgarity ([Bell. 5.571](#)). Philo uses such vulgarity in describing the nasty hiding places for venomous reptiles ([Prov. II 62](#)).
4. Knowing Christ is a bigger concept than simply becoming saved (Phil. 3:8b-11). This section has significant vocabulary parallelism with the kenosis hymn: “consider” (2:6; 3:8), “form” (2:7; 3:10), “found” (2:8; 3:9), “Lord” (2:11; 3:8).
  - a. Gaining (winning, profiting) Christ is the experiential realization of our positional reality (Phil. 3:8b; 1<sup>st</sup> Cor. 3:21-23; Eph. 1:3*ff.*; 2<sup>nd</sup> Cor. 6:10).
  - b. Being found in Him is the kosmological display of victory through grace, manifested both in time and eternity (Phil. 3:9; Mt. 5:16; Mt. 10:32,33; Acts 4:13; Tit. 2:7,8; Heb. 11:39,40; 1<sup>st</sup> Pet. 2:12).
  - c. Knowing Christ with three specific aspects (Phil. 3:10).
    - 1) The power of His resurrection is the grace empowerment to walk in the newness of life (Rom. 6:4,5,11; 2<sup>nd</sup> Cor. 4:10-12; Eph. 1:19-21).
    - 2) The fellowship of His sufferings is the grace empathy to suffer with and comfort one another (Rom. 8:17,18; 2<sup>nd</sup> Cor. 1:5; Col. 1:24; 1<sup>st</sup> Pet. 4:1,2).
    - 3) Being conformed to His death is the grace emulation to sacrificially love and stay faithful until death (Jn. 15:9-21; Eph. 5:1-2; 1<sup>st</sup> Jn. 4:7-11; Rev. 2:10).
5. Sacrificial death conformity is especially vital for the deathless Rapture participants (Phil. 3:11).
  - a. Uncertainty in the conditional particles εἴ πως εἰ pōs.
  - b. Uncertainty in the verb καταντάω katantaō <sup>#2658</sup>: *arrive, attain* (Acts 26:7; Eph. 4:13; Phil. 3:11).
  - c. Uniqueness of the noun for resurrection ἐξανάστασις exanastasis <sup>#1815</sup> (Phil. 3:11 *contra* v.10).
  - d. Conclusion by Earl Radmacher in the [CTS Journal](#) (volume 4, 1998).



## Pressing on the Upward Way

- This passage begins with Paul's negative affirmation (Phil. 3:12). He has not as of yet achieved the objectives of vv.9&10 and he is not as of yet prepared for the Rapture as per v.11.
  - "Not that I already took *it*" is the aorist of λαμβάνω *lambanō* <sup>#2983</sup><sub>259x</sub>. There is no "it" and there is no declared object for *lambanō*. Context understands it to be the content of vv.8-11: gaining Christ, found in Him, Rapture-ready.
  - "Not that I already have been perfected" is the perfect passive of τελειόω *teleioō* <sup>#5048</sup><sub>23x</sub>. The parallel expressions equate to one another. Being perfected equals gaining Christ, found in Him, Rapture-ready (and for the perfection to be realized, the saint on earth must become a saint in heaven face to face with Jesus Christ) (Phil. 1:6; Heb. 12:23).
  - "But I press on" is the present indicative of διώκω *diōkō* <sup>#1377</sup><sub>45x</sub>: *to persecute* (Phil. 3:6), *pursue* (Rom. 14:19; 1<sup>st</sup> Cor. 14:1; 1<sup>st</sup> Tim. 6:11; 2<sup>nd</sup> Tim. 2:22; Heb. 12:14), *press on* (Phil. 3:12,14). See Logos color wheel for [δίωκω](#).
  - "If I may even lay hold of" is the aorist active subjunctive of καταλαμβάνω *katalambanō* <sup>#2638</sup>. Used 3x in this passage, apparently as a conflation of *lambanō* plus *teleioō*.
  - "That for which also I was laid hold of" is the aorist passive indicative of *katalambanō*.
    - When God the Father gives a born-again believer to Jesus Christ, He lays hold of that believer and never lets go (Jn. 6:37-40; 10:28,29).
    - He also lays hold of the believer for a specific race/course/purpose (Acts 13:36; Eph. 2:10; Heb. 12:1).
    - This is that which Paul presses on to lay hold of (Phil. 3:12,13).
- Regarding Rapture-ready perfection, Paul has "one thing" he regards (Phil. 3:13). (O.k., that "one thing" is actually two)
  - Forgetting what lies behind. ἐπιλανθάνομαι *epilanthanomai* <sup>#1950</sup><sub>8x</sub> normally a bad thing (Heb. 12:5; 13:2,16; Jas. 1:24,25; 2<sup>nd</sup> Pet. 1:9; 3:5,8), here it is uniquely positive. Note: the imperative to forget is not absolute and not in isolation apart from other passages of Scripture (Heb. 10:32; 13:7; 2<sup>nd</sup> Pet. 1:12,13; 3:2; Jude 7; Rev. 2:5; 3:3).
  - This "reaching forward imperative" is among the greatest hand stretches in the Bible.
    - Adam and the Tree of Life (Gen. 3:22).
    - Abraham and the sacrificial knife (Gen. 22:10).
    - Moses (and Aaron) repeatedly (Ex. 4:4; 7:19; 8:5,6,16,17; 9:22,23,33; 10:12,21,22; 14:16,21,26,27).
    - David (1<sup>st</sup> Sam. 17:49).
    - The Angel of the Lord (2<sup>nd</sup> Sam. 24:16).
    - The Woman of Excellence (Prov. 31:19,20).
    - Jesus repeatedly (Mt. 8:3; 12:13,49; 14:31).
- The focus of Paul's pressing forward: goal, prize, upward call (Phil. 3:14).
  - Goal = bullseye. σκοπός *skopos* <sup>#4649</sup><sub>1x</sub>: *mark, goal* (Phil. 3:14; LXX: Job 16:12; Lam. 3:12; Ap.: Wsd. 5:12,21; Ps: Ep.Arist. 251; AF:1Cl. 19.2; 63.1; 2Cl. 19.1).
  - Prize. βραβεῖον *brabeion* <sup>#1017</sup><sub>2x</sub>: *prize* (1<sup>st</sup> Cor. 9:24; Phil. 3:14; AF: 1Cl. 5.5; MPoly 17). Cf. βραβεῖον *brabeuō* <sup>#1018</sup><sub>1x</sub>: *judge, award prizes* (Col. 3:15).
  - Upward call. ἄνω κλήσεως. ἄνω *anō* <sup>#507</sup><sub>9x</sub>: *above, upward, up* (Col. 3:1,2) + κλήσις *klēsis* <sup>#2821</sup><sub>10x</sub>: *call, calling* (Rom. 11:29; 1<sup>st</sup> Cor. 1:26; Eph. 1:18; 4:1,4; Phil. 3:14; 2<sup>nd</sup> Thess. 1:11; 2<sup>nd</sup> Tim. 1:9; Heb. 3:1).
  - This focus is unique to the Dispensation of the Church. No prior stewardship and no subsequent stewardship has God the Father awarding prizes to a corporate body in Christ—the upward call of God in Christ Jesus.
- Mature believers allow the Lord to demonstrate their wrong attitudes and welcome every attitude adjustment (Phil. 3:15).
  - The definitive testimony of a τέλειος *teleios* <sup>#5046</sup><sub>19x</sub> mature believer is to acknowledge being not yet τελειόω *teleioō* <sup>#5048</sup><sub>23x</sub> perfected (Phil. 3:15 contra v.12).
    - The word of God transforms and equips believers to a mature status and an eternal perfection (Rom. 12:2; 1<sup>st</sup> Cor. 2:6; Eph. 4:13; Col. 1:28; 4:12; Heb. 5:14).
    - The ultimate mature status is the perfect love of God the Father (Mt. 5:48; 1<sup>st</sup> Jn. 4:18).
  - Thinking this way ("have this attitude") is Christlike and perfect (1<sup>st</sup> Cor. 14:20; Phil. 2:5; 3:15).
  - God will go apocalyptic on hetero-phrenic immaturity. He is a God who loves to reveal and display things for clear understanding (Ps. 25:8,9; Jer. 1:11,13; 24:3; Am. 7:8; 8:2; Zech. 4:2; 5:2; Jn. 7:17; Jas. 1:5).
- So long as we keep living, we keep living by the unchanging standard (Phil. 3:16). στοιχέω *stoicheō* <sup>#4748</sup><sub>5x</sub>: *be in line with, conform* (Acts 21:24; Rom. 4:12; Gal. 5:25; 6:16; Phil. 3:16).
  - "Arriving" at a mature status is not an arrival but an imperative to keep going as per the definitive testimony already observed.
  - Coaches will often tell their teams, "let's stick with what got us here." A popular version of this is "dance with who brung you" (Darrell Royal, Ronald Reagan).

## *Our Citizenship is in Heaven*

1. Paul made imitations and patterns a focal point for his ministry (1<sup>st</sup> Thess. 1:6,7; 2<sup>nd</sup> Thess. 3:9; 1<sup>st</sup> Cor. 4:16,17; 10:6; 11:1; Phil. 3:17; 4:9; 1<sup>st</sup> Tim. 4:12; 2<sup>nd</sup> Tim. 2:2; 3:10,11; Tit. 2:7). This, too, had an impact in Peter's life and ministry (1<sup>st</sup> Pet. 5:3).
2. The importance of right patterns becomes critical in view of the wrong patterns all too frequently imitated (Phil. 3:18-19).
  - a. There are many wrong walkers—more than we want to admit. This must be told and it must be told repeatedly.
  - b. This telling makes Paul cry (Phil. 3:18 cf. Acts 20:19,31; 2<sup>nd</sup> Cor. 2:4; 11:29). Far from being a weak sister, Paul had a spiritual sympathy comparable to Jesus (cf. Lk. 19:41; Jn. 11:35).
3. They are declared enemies of the cross. Are they regenerate?
  - a. No, their end is destruction. ἀπώλεια apōleia <sup>#684</sup><sub>18x</sub>: (Mt. 7:13; Jn. 17:12; Rom. 9:22; Phil. 1:28; 3:19; 2<sup>nd</sup> Thess. 2:3; 1<sup>st</sup> Tim. 6:9; Heb. 10:29).
  - b. Yet, their mindset can be imitated by those whose end is not destruction (cf. Mt. 7:13,14).
    - 1) Turning personal appetites into idolatry (Rom. 16:17,18; 2<sup>nd</sup> Tim. 3:4).
    - 2) Turning shameful things into celebrations (Rom. 1:28-32; 2<sup>nd</sup> Pet. 2:13; Jude 13).
    - 3) Turning off spiritual eyes and keeping earthly eyes fixed on earthly things (Mt. 16:23; Rom. 8:5-7; Col. 3:1,2).
4. The antidote to earthly mindedness is our heavenly citizenship (Phil. 3:20), and imminent homecoming via the Rapture of the Church (Phil. 3:21).
  - a. Our πολίτευμα politeuma <sup>#4175</sup><sub>1x</sub> *citizenship* is in heaven (Phil. 3:20), along with heart treasury (Mt. 6:20,21), our spiritual blessings (Eph. 1:3), seat of authority (Eph. 2:6), mindful attention (Col. 3:1,2), and marketplace (Rev. 3:18).
  - b. We ἀπεκδέχομαι apekdechomai <sup>#553</sup><sub>8x</sub> *eagerly await* a Savior (Phil. 3:20; Heb. 9:28), and our revelation in Him at our bodily redemption (Rom. 8:19,23,25 cf. Phil. 3:21), employing our spiritual gifts (1<sup>st</sup> Cor. 1:7) and walking by faith through the Holy Spirit (Gal. 5:5).
5. The Rapture of the Church is typically taught from 1<sup>st</sup> Thess. 4 or 1<sup>st</sup> Cor. 15. Additional details are sometimes drawn from John 14, yet the details from Phil. 3:11,14,21 provide details not found in the normally used passages.
  - a. 1<sup>st</sup> Thessalonians 4 teaches:
    - 1) Physically dead Church Age saints presently in heaven will come with Jesus at His coming, returning to their former bodies, being raised and glorified first (1<sup>st</sup> Thess. 4:15,16).
    - 2) Physically living Church Age saints presently on earth will then be raptured (snatched) together with the raised in Christ to meet the Lord in the air (1<sup>st</sup> Thess. 4:17a).
    - 3) The consequence of this rapture is eternal colocation with Jesus Christ (1<sup>st</sup> Thess. 4:17b).
    - 4) No mention of the eye-twinkling transformation, but combined with Corinthians presents a clear picture.
    - 5) No mention of day or time.
    - 6) Note the sharp contrast between Rapture (1<sup>st</sup> Thess. 4) and Day of the Lord (1<sup>st</sup> Thess. 5).
  - b. 1<sup>st</sup> Corinthians 15 teaches:
    - 1) Physically living Church Age saints will be changed in a resurrection-like transformation (1<sup>st</sup> Cor. 15:51,52).
    - 2) In an eye-twinkling moment, the trumpet will sound, the dead will be raised, the living saints will be changed.
    - 3) No mention of the snatching or the meeting in the air, but combined with Thessalonians presents a clear picture.
    - 4) No mention of day or time.
  - c. John 14 teaches:
    - 1) In the context of His death, resurrection, ascension and session, Jesus promised to prepare a dwelling place for His Bride (Jn. 14:2).
    - 2) “Come and receive you to Myself” anticipates the meeting in the air (Jn. 14:3a; 1<sup>st</sup> Thess. 4:17a).
    - 3) “Where I am, there you may be also” delineates Heaven as the prepared place and the destination for us all when the meeting in the air is concluded. Landing on the Mount of Olives is not an option!
    - 4) No mention of day or time.
  - d. Philippians 3 teaches:
    - 1) Every generation of the Church can anticipate possibly being the Rapture generation (Phil. 3:11).
    - 2) The goal for the prize finish-line for the Church Age is the Rapture of the Church (Phil. 3:14).
    - 3) A bodily transformation contrast between humble state and glory state (Phil. 3:21). The glory of the second so surpasses the glory of the first, the first can be thought of as having no glory (cf. 1<sup>st</sup> Cor. 15:40,42-44; 2<sup>nd</sup> Cor. 3:7-11).
    - 4) An exertion of Jesus Christ's personal power (Jn. 5:25-29).
    - 5) Subjection of all things to Himself (1<sup>st</sup> Cor. 15:25-27; Eph. 1:19-23).
    - 6) No mention of day or time.

- e. 2<sup>nd</sup> Thessalonians 2 teaches:
- 1) A counterfeit letter supposedly from Paul denied the pre-trib Rapture and claimed the Day of the Lord had come (2<sup>nd</sup> Thess. 2:2), in defiance of the 1<sup>st</sup> Thess. 4&5 contrast previously taught by Paul (cf. 2<sup>nd</sup> Thess. 2:5).
  - 2) A refutation of that false claim provides the explicit sequence of the Pre-Trib Rapture and explains why the Day of the Lord cannot possibly come until the Rapture of the Church (2<sup>nd</sup> Thess. 2:1-17).
  - 3) The Rapture is called The Parousia of our Lord Jesus Christ and our Episunagōgē together upon Him (2<sup>nd</sup> Thess. 2:1). It is then simply called The Departure which must precede the Day of the Lord (2<sup>nd</sup> Thess. 2:3).
  - 4) Until the Rapture, there is a Restrainer keeping the Man of Lawlessness Son of Destruction from being revealed (2<sup>nd</sup> Thess. 2:6-8). The Restrainer is both a “what” (2<sup>nd</sup> Thess. 2:6) and a “He who” (2<sup>nd</sup> Thess. 2:7) and unquestionably God the Holy Spirit.

## Chapter Four

Chapter four begins with practical applications that Rapture reflection should prompt in the life of every Church Member (Phil. 4:1-9). One final item Paul mentions prior to closing this epistle is the grace financial provision he appreciated from the Philippian saints through Epaphroditus (Phil. 4:10-19). This epistle closes with one of the shortest greetings and doxology of any Pauline text (Phil. 4:20-23).

### *Rapture Reflection & Response*

1. Paul begins this epistle’s conclusion with the tenderest address given to any local church (Phil. 4:1).
  - a. My beloved and longed-for brethren, my beloved.
    - 1) Beloved ἀγαπητός agapētos <sup>#27</sup><sub>62x</sub> was studied in its usage in Phil. 2:12. It is used throughout the NT:
      - a) First for the Father’s beloved Son (Mt. 3:17; 12:18; 17:5; Mk. 1:11; 9:7; 12:6; Lk. 3:22; 20:13).
      - b) Then by the Jerusalem Apostles with reference to Barnabas and Paul (Acts 15:25).
      - c) 27x by Paul often in vocative address to local churches\* or extending greetings to his fellow workers† (Rom. 1:7\*; 11:28; 12:19\*; 16:5,8,9,12†; 1<sup>st</sup> Cor. 4:14\*,17†; 10:14\*; 15:58\*; 2<sup>nd</sup> Cor. 7:1\*; 12:19\*; Eph. 5:1; 6:21†; Phil. 2:12\*; 4:1<sub>x2</sub>\*; Col. 1:7†; 4:7,9,14†; 1<sup>st</sup> Tim. 6:2; 2<sup>nd</sup> Tim. 1:2; Philem. 1,16†).
      - d) Additionally, 5x in 2<sup>nd</sup> Pet. 3 (1,8,14,15,17), 6x in 1<sup>st</sup> Jn. (2:7; 3:2,21; 4:1,7,11) And 4x in 3<sup>rd</sup> Jn. (1,2,5,11).
    - 2) Longed-for ἐπιπόθητος epipothētos <sup>#1973</sup>. Used only here in the NT, but 2x AF (1Cl. 65:1; B. 1:3). Comes from the verb ἐπιποθέω epipothēō <sup>#1971</sup><sub>9x</sub> (Rom. 1:11; 2<sup>nd</sup> Cor. 5:2; 9:14; Phil. 1:8; 2:26; 1<sup>st</sup> Thess. 3:6; 2<sup>nd</sup> Tim. 1:4; Jas. 4:5; 1<sup>st</sup> Pet. 2:2).
  - b. Paul’s beloved and longed-for brethren could be called Joy And Crown Kindred (Phil. 4:1). This acronym may soon become very useful in various doctrinal studies. Christians who drift from consistent local church fellowship, for example, don’t know JACK.
    - 1) Understanding doctrines and people takes time, with some partial understandings along the way (2<sup>nd</sup> Cor. 1:13,14).
    - 2) Joy in our brethren is derived via reasons to be proud, and are mutually reciprocal (2<sup>nd</sup> Cor. 1:14; 3<sup>rd</sup> Jn. 3,4).
    - 3) Joy and Crown Kindred are the ones we long to see when angelic conflict hinders such personal fellowship (1<sup>st</sup> Thess. 2:17,18).
    - 4) Crowns will be awarded in the future, but the joy of attaining such crowns happens now (1<sup>st</sup> Thess. 2:19,20).
2. Therefore (on the basis of Rapture doctrine), in this way (eagerly waiting as Joy and Crown Kindred), stand firm.
  - a. Reflecting on Rapture doctrine should create an attitudinal response: the blessed hope of an imminent departure goods us to stay Rapture Ready (1<sup>st</sup> Cor. 1:7; Phil. 3:20,21; 2<sup>nd</sup> Tim. 4:8; Tit. 2:13).
  - b. Other dispensations have had similar eschatological goods analogous to the Church’s application of imminency (Mt. 24:42-44; 25:13; Lk. 2:25,38; 2<sup>nd</sup> Pet. 3:11,12).
  - c. Stand firm in the Lord (Phil. 4:1). Pres.act.imper. στήκω stēkō <sup>#4739</sup><sub>8x</sub>; (Rom. 14:4; 1<sup>st</sup> Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; 1<sup>st</sup> Thess. 3:8; 2<sup>nd</sup> Thess. 2:15).
  - d. “In the Lord” speaks to our occupation with Christ and personal submission to His will for everything that we do (cf. Phil. 1:14; 2:19,24,29; 3:1; 4:1,2,4,10).

3. Two women in Philippi are urged to reconcile and need help doing so (Phil. 4:2-3). Women were prominent in the founding of this church (Acts 16:13,14-15,16-18,40), but now two particular women could potentially tear it apart with their different attitudes.
- Εὐδοία Euodia <sup>#2136</sup><sub>1x</sub>; “success” appears only here. The verb εὐδοῶ euodoō <sup>#2137</sup><sub>4x</sub>; means *succeed, prosper* (Rom. 1:10; 1<sup>st</sup> Cor. 16:2; 3<sup>rd</sup> Jn. 2<sub>x2</sub>).
  - Syntyche “lucky” appears only here, but has masculine forms in Tychicus (Acts 20:4; Eph. 6:21; Col. 4:7; 2<sup>nd</sup> Tim. 4:12; Tit. 3:12), Eutyches (Acts 20:9), and Fortunatus (1<sup>st</sup> Cor. 16:17).
  - “Live in Harmony” is yet another phroneō usage: τὸ αὐτὸ φρονεῖν “think the same” (Phil. 1:7; 2:3,5; 3:15,19; 4:2,10), plus another “in the Lord” ἐν κυρίῳ usage both so common in this epistle (see above in 2.d.).
  - Whatever their disagreement was, each of them is exhorted because neither of them had this attitude which was also in Christ Jesus. They had “different attitudes” (cf. Phil. 3:15) and sadly could not join Paul and the others “as many as are perfect.”
  - True companion is either an unknown (to us) and unnamed (in this epistle) man of wisdom (cf. 1<sup>st</sup> Cor. 6:5), or quite likely to be a personal name: the “truly-named Syzygos.” This may be a striking parallel to Paul’s wordplay with Onesimus (Philem. 11). Syzygos is not known as a personal name in ancient Greek literature or inscriptions, but other such syn- sym- compound names are clearly attested (Syndromos, Symmachos, Symphrōnes).
  - Euodia & Syntyche were veteran struggle-sharers with Paul, Clement “and the rest” of Paul’s fellow workers (Phil. 4:3). συναθλέω sunathleō <sup>#4866</sup><sub>2x</sub>; (Phil. 1:27; 4:3). Compound fr. ἀθλέω athleō <sup>#118</sup><sub>2x</sub>; *competes* (2<sup>nd</sup> Tim. 2:5). See also ἄθλησις athlēsis <sup>#119</sup><sub>1x</sub>; *conflict* (Heb. 10:32). This “team sport” is τῆ πίστει τοῦ εὐαγγελίου the faith of the gospel.
  - Clement is a very common name and not likely the author of 1<sup>st</sup> Clement despite Origen and Eusebius’ legends.
  - This is Paul’s only reference to the Book of Life (Phil. 4:3 cf. Ex. 32:32-33; Ps. 40:7; 56:8; 69:28; 139:16; Dan. 12:1; Lk. 10:20; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12,15; 21:27). Significant here as yet another reminder that our citizenship is in heaven no matter what names are listed in the Roman colony’s civic registry (Phil. 4:3 cf. 3:20).
4. Seven imperatives provide a practical “how to” recipe for standing firm in the Lord (Phil. 4:4-9).
- The first two imperatives are rejoice and rejoice (Phil. 4:4).
    - This imperative was previously issued and Paul has no problem repeating it (Phil. 3:1 cf. 1<sup>st</sup> Thess. 5:16-18).
    - This is not problem-free rejoicing, but testimony to God’s grace and resounding to Christ’s glory (Matt. 5:12; Jas. 1:2; 1<sup>st</sup> Pet. 1:6-8; 4:13).
  - The third imperative is a passive imperative, with a reminder of the Lord’s proximity: Be so gentle that all humanity can’t help but know it (the Lord is near) (Phil. 4:5).
    - ἐπιεικής epiekēs <sup>#1933</sup><sub>5x</sub>; *gentle* (Phil. 4:5; 1<sup>st</sup> Tim. 3:3; Tit. 3:2; Jas. 3:17; 1<sup>st</sup> Pet. 2:18). Not πραΰτης prautēs <sup>#4240</sup><sub>11x</sub> but linked together in 2<sup>nd</sup> Cor. 10:1 and described well by [Vine](#).
    - Aor.pass.imper. γινώσκω ginōskō <sup>#1097</sup>. See 2<sup>nd</sup> Cor. 3:2 for another passive tense in an “all men” context.
    - The nearness of the Lord is yet another indication of Rapture imminency (Phil. 4:5; 1<sup>st</sup> Cor. 7:29-31; Heb. 10:25; Jas. 5:8,9; 1<sup>st</sup> Pet. 4:7; 2<sup>nd</sup> Pet. 3:3,4ff.; Rev. 22:7,20).
5. The fourth and fifth imperatives are twin absolutes within one of the greatest prayer passages in all of Scripture (Phil. 4:6,7).
- Paul is fond of the “in nothing” and “in everything” contrast (2<sup>nd</sup> Cor. 6:3,4).
  - For nothing be anxious. μηδὲν mēden + μεριμνάω merimnaō <sup>#3309</sup><sub>19x</sub>; *worry, concerned, anxious* + μέριμνα merimna <sup>#3308</sup><sub>6x</sub> *worry, concern, anxiety* + ἀμέριμνος amerimnos <sup>#275</sup><sub>2x</sub> *concern free*. Almost always a negative action (Phil. 4:6), described positively in a pastoral context (Phil. 2:20).
    - Worry in the bad sense (Mt. 6:25,27,28,31,34<sub>x2</sub><sup>a</sup>; 10:19<sup>b</sup>; 13:22<sup>c</sup>; 28:14; Mk. 4:19<sup>c</sup>; 13:11<sup>b</sup>; Lk. 8:14<sup>c</sup>; 10:41; 12:11<sup>b</sup>,22,25,26<sup>a</sup>; 21:34; Phil. 4:6a; 1<sup>st</sup> Pet. 5:7).
    - Concern in the good sense (1<sup>st</sup> Cor. 7:32,33,34; 12:25; 2<sup>nd</sup> Cor. 11:28; Phil. 2:20).
  - In everything make God to know your requests. Aor.pass.imper. γνωρίζω gnōrizō <sup>#1107</sup><sub>25x</sub>; *make known, inform*. Used 24x for information conveyed to ignorant recipients. Used only once for human beings conveying requests to the all-knowing all-wise God (Phil. 4:6b). [Verse list](#).
  - Four prayer terms are employed in this one verse. All four are nouns. Together with their cognate verbs, these eight words are used 289x256vv in the NT.
    - Prayer προσευχή proseuchē <sup>#4335</sup><sub>37x</sub>; *prayer*, fr. προσεύχομαι proseuchomai <sup>#4336</sup><sub>86x</sub>; *pray*. The most common noun and verb for prayer, stresses the elements of worship and blessing for men who commune with God.
    - Supplication δέησις deēsis <sup>#1162</sup><sub>18x</sub>; *prayer, petition, entreaty, supplication* fr. δέομαι deomai <sup>#1189</sup><sub>21x</sub>; *beg, pray, beseech, implore*. Stresses the deficiency or need and dependence upon God to provide. Note: “prayer and supplication” is rendered “prayer and petition” in Eph. 6:18 and “entreaties and prayers” in 1<sup>st</sup> Tim. 5:5

- 3) Thanksgiving εὐχαριστία eucharistia <sup>#2169</sup><sub>15x</sub>: *thanksgiving, thankfulness, gratitude*, fr. εὐχαριστέω eucharisteō <sup>#2168</sup><sub>38x</sub>: *give thanks*. The grace response to grace giving, must be the attitudinal foundation for all prayer and supplication.
  - 4) Requests αἴτημα aitēma <sup>#155</sup><sub>3x</sub>: *request* (Phil. 4:6; 1<sup>st</sup> Jn. 5:15), *demand* (Lk. 23:24), fr. αἰτέω aiteō <sup>#154</sup><sub>70x</sub>: *ask, ask for*. In the will of God, even our requests are graciously supplied to us so we can request them from the Gracious Giver (cf. Rom. 8:26,27).
  - e. An inductive survey of the NT usages of these four nouns and four verbs can be summarized.
    - 1) Jesus' teachings (Matt. 6:5-13; 7:7-11; 26:36-44; Lk. 18:1-14; Jn. 14:13,14; 15:7,16; 16:23,24,26; 17:1ff.\*).
    - 2) James' teachings (Jas. 1:5-8; 4:2,3; 5:13-18).
    - 3) Paul's teachings (1<sup>st</sup> Cor. 11:4-13; 14:13-18; Eph. 6:18; Phil. 4:6; Col. 4:2-4; 1<sup>st</sup> Tim. 2:1,2,8; 5:5).
    - 4) John's teachings (1<sup>st</sup> Jn. 5:14-16).
  - f. Prayer and supplication, both with thanksgiving, are to be causative mechanisms (cf. 1<sup>st</sup> Kgs. 3:11-14). Prayer does not bind God or limit His sovereignty, but cooperates with God's sovereignty to be the instrumentality through which God works (2<sup>nd</sup> Cor. 1:11; Phil. 1:19; Col. 4:12; Philem. 22).
    - 1) Prayer and supplication with thanksgiving is causative for God's received knowledge of our requests (Phil. 4:6).
    - 2) Prayer and supplication with thanksgiving is causative for God's provided peace (Phil. 4:7).
  - g. Unfathomable, unapproachable, unsurpassed peace, grace, and love supply the ultimate soul stability (Phil. 4:7 cf. Rom. 11:33; Eph. 3:8,19; 1<sup>st</sup> Tim. 6:16). While OT saints could know God's shalown (Ps. 119:165; Isa. 9:6,7; 26:3; 57:19-21), NT saints have the greater eirenē blessing (Jn. 14:27; 16:33; Rom. 5:1; Gal. 5:22; Col. 3:15; 2<sup>nd</sup> Thess. 3:16; Heb. 13:20,21).
  - h. Hearts and minds are garrisoned by the Peace of God (Phil. 4:7b) so as to protect and rule the Body and Bride of Jesus Christ (Col. 3:15). φρουρέω phroureō <sup>#5432</sup><sub>4x</sub>: *guard, keep, protect* (2<sup>nd</sup> Cor. 11:32; Gal. 3:23; Phil. 4:7; 1<sup>st</sup> Pet. 1:5).
6. The sixth and seventh imperatives center on the thinking and actions of Rapture-Ready Standing-Firm Joy and Crown Kindred (Phil. 4:8-9).
- a. Dwell on (NASB, CSB), ponder (NASB fn), think on (KJV), meditate on (NKJV) these things. Pres.mid.imper. λογίζομαι logizomai <sup>#3049</sup>: *credit, consider, regard, reckon*. "These things make the subject of careful reflection (WUESTNT). See Greenlee's [Exegetical Summary](#). See [translation wheel](#).
    - 1) Six adjectives stipulate appropriate mental dwelling. See [Word by Word](#). Neuter plurals identify a variety of "whatsoever things" that are presently characterized by the following adjectives.
      - a) ἀληθής alēthēs <sup>#227</sup><sub>26x</sub>: *true, truthful* (Mt. 22:16; Jn. 7:18; Rom. 3:4; 2<sup>nd</sup> Cor. 6:8).
      - b) σεμνός semnos <sup>#4586</sup><sub>4x</sub>: *dignified, honorable* (1<sup>st</sup> Tim. 3:8,11; Tit. 2:2).
      - c) δίκαιος dikaios <sup>#1342</sup><sub>79x</sub>: *righteous, right* (Acts 3:14; Rom. 3:26; 2<sup>nd</sup> Tim. 4:8; 1<sup>st</sup> Pet. 3:18; 1<sup>st</sup> Jn. 2:1,29; 3:7).
      - d) ἄγνός hagnos <sup>#53</sup><sub>8x</sub>: *pure; innocent* (Jas. 3:17; 1<sup>st</sup> Jn. 3:3).
      - e) προσφιλής prosphilēs <sup>#4375</sup><sub>1x</sub>: *lovely* (Phil. 4:8).
      - f) εὐφημος euphēmos <sup>#2163</sup><sub>1x</sub>: *commendable* (Phil. 4:8).
    - 2) Two nouns summarize the above adjectives and establish two basic principles for adding to the open ended list.
      - a) ἀρετή aretē <sup>#703</sup><sub>5x</sub>: *excellence* (1<sup>st</sup> Pet. 2:9; 2<sup>nd</sup> Pet. 1:3,5x2).
      - b) ἔπαινος epainos <sup>#1868</sup><sub>11z</sub>: *praise, worthy of praise* (Rom. 2:29; 13:3; 1<sup>st</sup> Cor. 4:5; Eph. 1:6,12,14; 1<sup>st</sup> Pet. 1:7; 2:14).
    - 3) The summation of adjectives and nouns is a pretty high bar for our mental occupation.
      - a) The Lord Jesus Christ meets all the above criteria.
      - b) The Word of God also meets all the above criteria.
      - c) Church Members dwelling in the Word, abiding in Christ meet all the above criteria.
  - b. Practice these things, not simply as an academic application, but specifically in manifold imitation of the Apostle Paul.
    - 1) All the mental dwelling in the world is useless without application (Phil. 4:8,9; Matt. 7:24; 28:20; Rom. 2:17; Jas. 1:22; 2:17,18; 4:17).
    - 2) Doctrines learned & traditions received, heard in Paul's teaching & seen in Paul's life stresses the dynamic of ministry with personal engagement between a shepherd and his flock (1<sup>st</sup> Thess. 2:2-14; 2<sup>nd</sup> Thess. 3:6-10).
7. When a flock is thinking and practicing these things according to Biblical principles they have the personal presence of God the Father, the God of Peace in their midst (Phil. 4:9 cf. Rom. 15:33; 16:20; 2<sup>nd</sup> Cor. 13:11; 1<sup>st</sup> Th. 5:23; 2<sup>nd</sup> Th. 3:16; Heb 13:20).

## Grace Giving Gratitude

1. Mega-rejoicing in the Lord, now at last their concern has revived (Phil. 4:10).
  - a. The 14<sup>th</sup> and final reference to rejoicing in this epistle is a mega-rejoicing. Ἐχάρην δὲ ἐν κυρίῳ μεγάλως. χαίρω chairō #5463<sub>74x</sub> and χαρά chara #5479<sub>59x</sub> appear 14x in this book (Phi. 1:4,18<sub>x2</sub>,25; 2:2,17,18,28,29; 3:1; 4:1,4<sub>x2</sub>,10).
  - b. “Now at last” expresses a thrill for finite temporal creatures, living in suspense, waiting for a day that might never come (cf. Rom. 1:10).
  - c. “Concern” is thinking. The final usages of φρονέω phroneō #5426<sub>26</sub> (Phil. 1:7; 2:2<sub>x2</sub>,5; 3:15<sub>x2</sub>,19; 4:2,10<sub>x2</sub>).
  - d. ἀναθάλλω anathallō #330<sub>1x</sub>: *revive* (nurse back to health). θηλάζω thēlazō #2337<sub>5x</sub>: *breast-feed, nurse* (Mt. 21:16; 24:19; Lk. 11:27). In a botanical usage, found in the LXX to sprout again, to blossom again (Ezek. 17:24).
  - e. Reviving a dead concern is how it appeared to Paul, but the reality is they never stopped thinking about him. They simply lacked the opportunity to express that concern financially. ἀκαίρεομαι akairēomai #170<sub>1x</sub> (Phil. 4:10). Opp. εὐκαίρεομαι eukairēomai #2119 (Mk. 6:31; Acts 17:21; 1<sup>st</sup> Cor. 16:12) similar to the contrast of in season and out of season adverbs (ἀκαίρως akairōs #171 / εὐκαίρως eukairōs #2122) from 2<sup>nd</sup> Tim. 4:2.

**Principle:** whether the opportunity is there or not, readiness is always rewardable (2<sup>nd</sup> Cor. 8:12-14).
2. Paul frames the personal financial spectrum as a context for contentment (Phil. 4:11-12). Neither extreme on the spectrum makes contentment impossible when a believer walks by faith, ever learning and coming to the knowledge of the truth.
  - a. Jesus contrasted need/want/deficiency with abundance in His message about the widow’s mite, demonstrating that neither extreme on the personal financial spectrum makes grace giving impossible (Mk. 12:44; Lk. 21:4).
  - b. Paul contrasted need/want/deficiency with abundance in his exhortation regarding Macedonian grace, demonstrating that neither extreme on the local church financial spectrum makes grace giving impossible (2<sup>nd</sup> Cor. 8:14; 9:12).
  - c. Contentment does not alter the reality of suffering need, but it allows for thinking, speaking and acting to not be driven by that need/want/deficiency (2<sup>nd</sup> Cor. 9:8; 1<sup>st</sup> Tim. 6:6). αὐτάρκης autarkēs #842<sub>1x</sub>: *content* (Phil. 4:11) & αὐτάρκεια autarkeia #841<sub>2x</sub>: *sufficiency, contentment* (2<sup>nd</sup> Cor. 9:8; 1<sup>st</sup> Tim. 6:6) both fr. ἀρκέω arkeō #714<sub>8x</sub>: *be sufficient, adequate, satisfied, content* (Mt. 25:9; Lk. 3:14; Jn. 6:7; 14:8; 2<sup>nd</sup> Cor. 12:9; 1<sup>st</sup> Tim. 6:8; Heb. 13:5; 3<sup>rd</sup> Jn. 10).
  - d. Paul employs a remarkable progression from learning (Phil. 4:11) to knowing (Phil. 4:12a) to learning the secret (Phil. 4:12b).
    - 1) Learning is the activity of a disciple (learner) (Jn. 8:31). μανθάνω manthanō #3129<sub>25x</sub> & μαθητής mathētēs #3101<sub>262x</sub>.
    - 2) Knowing is the comprehensive “how to” function in daily life across every personal financial circumstance. οἶδα oida #1492<sub>319x</sub>.
    - 3) Learning/discovering/apprehending the secret happens when temporal life circumstances are placed in a frame of reference with spiritual life (cf. 2<sup>nd</sup> Cor. 6:7-10). μύεω mueō #3453<sub>1x</sub>: a t.t. of the mystery religions *initiate into the mysteries*.
  - e. Having been initiated into the mystery (as it were) Paul knows the secret of sated hunger and abounding lack. These contrasts are not mutually exclusive but corporately inclusive in the Body of Christ (Rom. 12:15; 1<sup>st</sup> Cor. 3:21-23; 12:26; 2<sup>nd</sup> Cor. 8:13,14; 9:8).
3. This mindset is not only a contentment but also a competence. “I presently continuously have strength for all conditional circumstances of personal life in the One presently continuously enduing me with power” (Phil. 4:13 cf. Jn. 15:4,5,7; 2<sup>nd</sup> Cor. 3:5; 12:9,10; Eph. 3:16; 6:10; Col. 1:11; 1<sup>st</sup> Tim. 1:12).
  - a. Pres.act.ind. ἰσχύω ischuō #2480<sub>28x</sub>, fr. ἰσχύς ischus #2479<sub>10x</sub>. Eight words from the [ischus root](#) have 76 uses in the NT (Lk. 11:21,22; 16:3; Acts 19:16,20; 1<sup>st</sup> Cor. 1:25,27; Eph. 1:19; 6:10; Phil. 4:13; Jas. 5:16; 1<sup>st</sup> Pet. 4:11; 1<sup>st</sup> Jn. 2:14).
  - b. Pres.pass.ptc. ἐνδυναμώω endunamōō #1743<sub>7x</sub> (Acts 9:22; Rom. 4:20; Phil. 4:13; Eph. 6:10; 1<sup>st</sup> Tim. 1:12; 2<sup>nd</sup> Tim. 2:1; 4:17). Ten words from the [dunamai root](#) have 390 uses in the NT.
4. Although Paul can function contentedly without the Philippians’ support, it is a good thing for them to share his affliction (Phil. 4:14-17).
  - a. Synchronized-fellowship of Paul’s afflictions. συγκοινωνέω sunkoinōnēō #4790<sub>3x</sub>: *participate in* (Eph. 5:11; Rev. 18:4), *share in* (Phil. 4:14). See also συγκοινωνός sunkoinōnos #4791<sub>4x</sub>: *fellow partner* (1<sup>st</sup> Cor. 9:23; Rev. 1:9), *partaker* (Rom. 11:17; Phil. 1:7).
  - b. Financial missionary support is called fellowship-sharing in the matter of giving & receiving (Phil. 4:15). εἰς λόγον δόσεως καὶ λήψεως. As per A.T. Robertson: credit & debit. A mercantile metaphor repeated in v.17.
  - c. The Philippian grace financial support was Paul’s only financial support during a significant stage of his second missionary journey (Acts 17:1-18:5; 2<sup>nd</sup> Cor. 11:9).
  - d. In the realm of grace giving, it is the giver that eternally profits in the heavenly ledger (Phil. 4:17; Prov. 19:17; Mt. 6:19-21; Lk. 14:12-14; 1<sup>st</sup> Tim. 6:17-19; Heb. 10:34).

5. Paul's final comment regarding the Philippian gift places this aspect of local church ministry firmly within the priesthood function of the Body of Christ (Phil. 4:18-19).
  - a. I am receiving (ἀπέχω apechō #566 cf. Mt. 6:2,5,16), I am abounding (περισεύω perisseuō #4052 cf. v.12; 2<sup>nd</sup> Cor. 8:2,7; 9:8,12), I have been filled (πληρώω plērōō #4137 cf. Phil. 1:11).
  - b. A fragrant aroma has tremendous significance in both the Old Testament (Gen. 8:21; 27:27; Ex. 29:18,25,41; 17x Lev.; 11x Num. 28/29; 8x Song.Sol.; Ezek. 20:41) and the New Testament (2<sup>nd</sup> Cor. 2:14-16; Eph. 5:2).
  - c. An acceptable sacrifice is a delight, well-pleasing to God (Lev. 22:21,29; Prov. 11:1; 12:22; 15:8; 16:13).
  - d. I am having been plerōō'd (Phil. 4:18), and my God will plerōō every need of yours (Phil. 4:19a). The promise of God's faithful provision is connected to the Philippians' faithful provision (Ps. 23:1; 37:3,4; 84:11; Prov. 3:9,10; 11:24,25; Mt. 6:33; Rom. 8:32; 2<sup>nd</sup> Cor. 9:8-11).
  - e. The criteria for God's provision is not our selfish desires, or material wealth, but God the Father's riches in glory in Christ Jesus (Phil. 4:19b; Rom. 11:33; Col. 1:12,27; Eph. 1:18; 2:7; 3:8,16).

## Glory, Greetings, and Grace

1. When the Father bestows His riches in glory (Phil. 3:19) it diminishes neither His riches nor His glory (Phil. 4:20 cf. v.17).
  - a. Glory & glorification studies involve a rich spectrum of Hebrew and Greek expressions.
    - 1) קָבֵד kābēd #3513<sub>113x</sub> & קָבֹד kabowd #3519<sub>200x</sub> are the dominant Hebrew terms. The kbd root is well attested in every Semitic language, conveying weight, heaviness, and importance. Ichabod is the OT mnemonic (1<sup>st</sup> Sam. 4:21).
    - 2) δόξα doxa #1391<sub>166x</sub> & δοξάζω doxazō #1392<sub>61x</sub> are semantically and conceptually linked to thinking (δοκέω dokeō #1380<sub>63x</sub>) and good pleasure (εὐδοκέω eudokeō #2106<sub>21x</sub>, εὐδοκία eudokia #2107<sub>9x</sub>).
    - 3) An excellent study in glorification was taught at Austin Bible Church in the First Corinthians series (chapter six), [Bodily Glorification](#).
  - b. God the Father's good pleasure to glorify God the Son ultimately glorifies Himself (Phil. 4:20 cf. 2:9-11; Rom. 11:36).
    - 1) God the Father's subjection of all things under Christ clearly does not include the Father Himself (1<sup>st</sup> Cor. 15:27).
    - 2) God the Father's subjection of all things under Christ also establishes Jesus Christ as head over all things to the Church in the Church's role as the body and fullness (Eph. 1:20-23 cf. v.10).
    - 3) Jesus Christ is provided a Bride to join Him in eternally glorifying God the Father (Eph. 3:19-21).
  - c. "Forever and ever Amen" εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν to the ages of the ages faithfully be so. αἰών aiōn #165<sub>122x</sub>: *age, forever, world*. LXX usages common for עוֹלָם 'olām #5769<sub>439x</sub> (1<sup>st</sup> Chr. 16:36).
    - 1) εἰς τοὺς αἰῶνας τῶν αἰώνων eis tous aiōnas tōn aiōnōn is the fullest expression (Gal. 1:5; Phil. 4:20; 1<sup>st</sup> Tim. 1:17; 2<sup>nd</sup> Tim. 4:18; Heb. 13:21; 1<sup>st</sup> Pet. 4:11 & 12x in Rev.: 1:6,18; 4:9,10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5).
    - 2) Other eternity expressions: εἰς τοὺς αἰῶνας, ἀμήν eis tous aiōnas, amēn (Rom. 11:36; 16:27), εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων eis pasas tas geneas tou aiōnos tōn aiōnōn (Eph. 3:21), ὧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν hō(i) time kai kratos aiōnion, amēn (1<sup>st</sup> Tim. 6:16), καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος kai nun kai eis hēmeran aiōnos (2<sup>nd</sup> Pet. 3:18), πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντα τοὺς αἰῶνας, ἀμήν pro pantos tou aiōnos kai nun kai eis pantas tous aiōnas, amēn (Jd. 25).
    - 3) Amen ἀμήν amēn #281 comes from the Hebrew אָמֵן 'āmēn #543 and affirms the faithful reality of God's statements. "Faithfully be so" or "truly" or "so be it" (cf. 2<sup>nd</sup> Cor. 1:20).
2. Greetings are expressions of honor, affection, and genuine interest of well-being (Phil. 4:21,22). ἀσπάζομαι aspazomai #782<sub>59x</sub>: to engage in hospitable recognition of another (w. varying degrees of intimacy), *greet, welcome*.
  - a. The LXX uses ἀσπάζομαι aspazomai to translate asking each other of their welfare (Ex. 18:7; Jdg. 18:15).
  - b. Greetings may only be extended sporadically, but intercessory prayer is a continuous blessing (Col. 4:12).
  - c. Greetings vary based upon degrees of intimacy. Fellow saints are always worthy of greeting in the Lord (1<sup>st</sup> Cor. 16:19).
  - d. Good EDNT [article](#).
  - e. Caesar's household. οἱ ἐκ τῆς Καίσαρος οἰκίας hoi ek tēs Kaisaros oikias. According to the prevailing usage, this expression refers not to the members of the Emperor's family or relations but to the great number of slaves and freedmen from whose ranks the imperial civil service was staffed.<sup>3</sup>

<sup>3</sup> O'Brien, P.T., 1991. *The Epistle to the Philippians: a commentary on the Greek text*, Grand Rapids, MI: Eerdmans.

3. Grace and peace open all of Paul's epistles (Rom. 1:7; 1<sup>st</sup> Cor. 1:3; 2<sup>nd</sup> Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:2; 1<sup>st</sup> Tim. 1:2; 2<sup>nd</sup> Tim. 1:2; Tit. 1:4; Philem. 3). Grace closes them all (Rom. 16:20; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1<sup>st</sup> Thess. 5:28; 2<sup>nd</sup> Thess. 3:18; 1<sup>st</sup> Tim. 6:21; 2<sup>nd</sup> Tim. 4:22; Tit. 3:15; Philem. 25).
- a. Salutations and benedictions include wish-prayers for God to manifest grace among the stated recipients.
  - b. A "collective spirit" is stated without explicit explanation in Gal. 6:18, Phil. 4:23, and Philem. 25. A "personal spirit" is also stated in 2<sup>nd</sup> Tim. 4:22.
  - c. Significant reference to a "collective spirit" was made earlier in this epistle (Phil. 1:27) and elsewhere in the NT (2<sup>nd</sup> Cor. 12:18; Eph. 4:3).
  - d. The "collective spirit" of a local church is conveyed to other local churches and believers everywhere in the reputation that lampstand has (good or bad) (Rom. 1:8; 16:19; 1<sup>st</sup> Cor. 5:1,2; Col. 1:3-8; 1<sup>st</sup> Thess. 1:8-10; 2:14; 2<sup>nd</sup> Thess. 1:3,4).



# Calls to the Ministry

## I. Introduction

- A. Believers enter the ministry for right reasons and wrong reasons (Phil. 1:14-17).
  - 1. They are persuaded by Christ.
  - 2. They are emboldened by Christ.
  - 3. They retain their own motivations.
- B. Unbelievers enter the ministry always for wrong reasons (Mt. 7:15-23).
- C. In the trinity of gifts, ministries, and effects it is the Lord Jesus Christ who leads us in our ministry pursuits (1<sup>st</sup> Cor. 12:4-6).

## II. Development & Applications

- A. Principles of Ministry Calling.
  - 1. We don't call ourselves (Heb. 5:4,5) even as we don't prepare our own works beforehand (Eph. 2:10) or set our own race before ourselves (Heb. 12:1).
  - 2. Ministry callings may entail a departure from temporal work (Matt. 4:21; Mk. 1:20), or require a bi-vocational testing (Acts 18:3,5).
  - 3. Ministry callings may entail a geographic relocation (Acts 13:2; 16:10).
  - 4. Human qualifications are largely irrelevant to our ministry callings (1<sup>st</sup> Cor. 1:26-31).
  - 5. Ministries are assigned based upon faithfulness (1<sup>st</sup> Tim. 1:12).
- B. Illustrations of Ministry Calling.
  - 1. Moses illustrates prideful premature non-calling (Ex. 2:11-15; Acts 7:22-29) and then reluctant resistant calling (Ex. 3:11; 4:10; 6:12).
  - 2. Joshua (Ex. 33:11; Num. 11:28) & Timothy (1<sup>st</sup> Cor. 4:17; Phil. 2:22) illustrate the blessings of preparing in one's youth to carry the ministry into the next generation.
  - 3. David illustrates how a divergent background can be marvelous ministry preparation (2<sup>nd</sup> Sam. 7:8; Ps. 78:70-72).
  - 4. Jesus illustrates a premature non-calling but humble subjection until the true calling is revealed (Lk. 2:41-52).
  - 5. The Apostles present numerous varied illustrations including fishermen (Mt. 4:18-22), a tax collector (Mt. 9:9-13), and a bounty hunter (Acts 9:1-19; Gal. 1:11-17).
- C. Dangers & Warnings of Ministry Calling.
  - 1. Discrediting the ministry (2<sup>nd</sup> Cor. 6:3).
  - 2. Placing self-interest over the interests of Christ Jesus (Phil. 2:21).
  - 3. Entering ministry hastily (1<sup>st</sup> Tim. 5:22).
  - 4. Regrets and thoughts of returning (Lk. 9:57-62).
  - 5. Hypocritical disqualification (1<sup>st</sup> Cor. 9:25-27).
  - 6. Loving this present age (2<sup>nd</sup> Tim. 4:10).
  - 7. Not finishing the course (Acts 20:24; 1<sup>st</sup> Tim. 1:18; 6:12; 2<sup>nd</sup> Tim. 2:3-5; 4:7).

## III. Summary & Conclusion

- A. The gifts and calling of God are irrevocable (Rom. 11:29). We may fail and be disqualified for a season (1<sup>st</sup> Tim. 1:1-13), restoration of such a one is always the objective (2<sup>nd</sup> Cor. 2:6-11; Gal. 6:1; Jas. 5:19,20) and reaching forward is always expected (Phil. 3:12-14).
- B. While the field of service is earthly, the calling is heavenly (Phil. 3:14; Heb. 3:1), the focus is heavenly (Col. 3:1,2), the reward is heavenly (Mt. 5:12; 6:1; 1<sup>st</sup> Pet. 5:4).

# The Prize

## I. Introduction

- A. I press on toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:14).
  - 1. The upward call of God in Christ Jesus is descriptive of the Dispensation of the Church—the heavenly citizenship in Christ.
  - 2. The finish line for the Dispensation of the Church is the Rapture (Phil. 3:11,14,21). This can be thought of as The Prize (singular) with multiplied prizes to follow the Judgment Seat of Christ.
- B. Every race has one winner (1<sup>st</sup> Cor. 9:24), yet every believer runs a personal race (Acts 13:36; Eph. 2:10; Heb. 12:1,2).
- C. The Judgment Seat of Christ is the postmortem life-course evaluation for the Church, where eternal reward and loss are manifest through fire (1<sup>st</sup> Cor. 3:5-15).

## II. Development & Applications: Eternal Rewards for Different Dispensations

- A. Angelic Dispensation.
  - 1. Stand in the presence of God (Lk. 1:19).
  - 2. Serving the heirs (Heb. 1:14).
  - 3. Judged by the Bride of Christ (1<sup>st</sup> Cor. 6:3).
- B. Gentile Dispensation.
  - 1. Heb. 11 addresses Gentiles from Abel to Noah, briefly referencing faith rewards (Heb. 11:1-7).
  - 2. Job specifically referenced a resurrection reward (Job 14:14-17; 19:23-27).
- C. Jewish Dispensation.
  - 1. Abraham was looking for the city which has foundations (Heb. 11:10).
  - 2. Moses was looking to the reward (Heb. 11:24-26).
  - 3. David wrote several psalms looking to the reward (Ps. 5:7; 17:15; 23:6).
  - 4. Daniel was promised an allotted portion at the end of the age (Dan. 12:13).
  - 5. Jesus delivered many Kingdom of Heaven messages featuring mostly Jewish, some Gentile, and possibly even apostolic Church rewards (Mt. 8:11-12; 19:28-30; Lk. 19:11-27).
- D. Church Dispensation.
  - 1. The Body and Bride of Jesus Christ positionally, experientially, collectively/corporately suffers with Jesus Christ and is destined to reign with Him (Rom. 8:16-18; 2<sup>nd</sup> Tim. 2:11-13).
  - 2. Jesus is the overcomer (Jn. 16:33; Rev. 5:5) and we are overcomers by faith in Him (1<sup>st</sup> Jn. 5:4,5). The overcomer rewards are given to the Body and Bride of Jesus Christ (Rev. 2:7,11,17,26; 3:5,12,21).
  - 3. Various crowns are referenced in the NT in connection with the Church in glory.
    - a. Incorruptible crown (1<sup>st</sup> Cor. 9:25).
    - b. Crown of Exultation (1<sup>st</sup> Thess. 2:19).
    - c. Crown of Righteousness (2<sup>nd</sup> Tim. 4:8).
    - d. Crown of Life (Jas. 1:12; Rev. 2:10).
    - e. Crown of Glory (1<sup>st</sup> Pet. 5:4).

## III. Summary & Conclusion—Do not confuse inheritance with reward!

- A. Inheritance is fixed and undiminished (1<sup>st</sup> Pet. 1:4).
- B. Reward is conditioned on faithfulness, magnified or diminished accordingly (Mt. 13:12; 25:29; Rev. 3:11).
  - 1. Personal rewards are conditioned on the faithfulness of each Christian operating by grace.
  - 2. Positional rewards are conditioned on the faithfulness of Christ, which makes them guaranteed and undiminished in a way that resembles inheritance.
  - 3. For the Church, this judgment is the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:5-15). Other stewardships appear before other judgments (Rev. 20:4,11).