

Exegesis of Philippians

Introduction to Philippians

Philippi was originally a collection of small gold mining camps that were difficult to defend adequately against invaders. At the instigation of Callistratus, an exiled Athenian, the inhabitants petitioned Philip II of Macedon to come to their aid. The camps were enclosed and fortified by Philip soon after he became king (359 BC). The city and surrounding area were annexed to Macedon and later (356 BC) renamed Philippi – in the plural, perhaps because several settlements were included in what became the town.

Later, (42 BC) Philippi was the scene of the final victory over Roman Republican forces (Brutus and Cassius) by Octavian and Antony. Octavian, impressed with the potential revenue to be had, and aware of the strategic location for Roman military positions made Philippi a military colony and bestowed the *ius Italicum* upon it, whereby it was ruled by Rome and received the rights of cities on Roman soil. This encouraged settlers, for exemption from oversight of the provincial governor, exemptions from poll and property taxes, and the right to own property on Roman soil, were great advantages.

Later, when Paul entered Macedon, he established a church at Philippi. This is seen briefly in Acts 16. The exact length of Paul's stay in the area cannot be determined, but it had to be long enough to have established a Church with a sense of Christian identity and a fairly strong sense of unity.

Few Books in the New Testament are so far beyond question as is Philippians. The Date is the only introductory item having any uncertainty at all. Other questions involve the place of writing, the two suggestions other than Romans (which is almost universally accepted) being Ephesus and Caesarea. Evidence for these two is so entirely lacking, or so inconsistent with the text itself that the suggestions themselves seem but random guesswork born of too many idle hours.

So, too, do recent notions that Philippians is a composite of two or three letters to the Philippians. Such ideas are the result of flights of fantasy so characteristic of much of modern "criticism." This alone justifies reliance upon older commentaries in which scholarship was honest and deep. No fanciful plots, subplots, and multiple records were required.

The author is universally held to be Paul. There is no real discussion on the subject, as internal and external evidence alike overwhelmingly supports Pauline authorship.

The place of writing, about which only two highly improbable speculations have been attached to the book, was Rome. There are sufficient internal and external data that preclude the suggestions (made decades ago) that the place of writing was either in Ephesus or Caesarea. The internal evidence alone is convincing enough that, today, Rome is nearly universally held to be the place

of composition.

The recipients are the Christian brothers in the Church at Philippi. The occasion is the benefactions of the Philippians to Paul, and the recovery from illness of Epaphroditus.

The date of writing depends on the date Festus replaced Felix as Procurator. The date suggested by Tacitus, Josephus, and Eusebius (probably following Josephus) and advocated by Holtzmann is 55/56. Assuming that Paul had been imprisoned for two years, this would place the writing at about the year 59. To H.H.A. Kennedy, Who argued for a two-year imprisonment before the writing of the epistle, this seems too early.

Based upon the painstaking chronological studies of the New Testament by C.H. Turner, Kennedy accepts the year 58 as the year in which Festus arrived in the province of Judea, and Paul's arrival in Rome in early 59. This puts the composition of the epistle to the Philippians in 61 or perhaps 62, which nearly matches the received chronology.

The book is Paul's joyful acknowledgment of the Philippian aid, the ministry of Epaphroditus, and the unexpected turn of events surrounding Paul's arrest and imprisonment. Salvation is nowhere discussed in the book, but every section of it ends with teaching on the practical aspects of sanctification.

Peace (chapter 4?) Live in that peace God's reconciliation has provided for you.

Perspectives in the Outlines of Philippians

I. Preface (1:1-11)

A. Salutation (1:1-2)

B. Thanksgiving for the Philippians' Fellowship (1:3-8)

C. Prayer for Discerning Love (1:9-11)

II. Paul's Situation (1:12-26)

A. His Imprisonment (1:12-13)

B. One Great Result: Christ is Preached (1:14-17)

C. Paul's Mindset (1:18-26)

III. Sanctification: Living as Citizens of Heaven (1:27–2:30)

A. Being Servants of Christ (2:1-11)

1. The Motivation to Humility (2:1-4)

2. The Model of Humility (2:5-11)

a. Christ's Emptying (2:5-8)

b. Christ's Exaltation (2:9-11)

B. Living Obediently (2:12-18)

1. The Enabling of God (2:12-13)

2. The Effect on the Saints (2:14-18)

C. Examples of Humility (2:19-30)

1. The Example of Timothy (2:19-24)

2. The Example of Epaphroditus (2:25-30)
IV. Doctrinal Issues (3:1–4:1)

A. The Flesh (3:1-6)

1. As The Object of Jewish Legalism (3:1-3)
2. Compared to Paul's (Rejected) Life in The Flesh (3:4-7)

B. Paul's Goal (3:8-11)

1. Personal Sanctification (3:8-9)
2. Participation in The Power of His Resurrection (3:10-11)

C. Perfection and Humility (3:12-16)

D. Paul Example and Christian Unity (3:17–4:1)

1. Compromise in Christian behavior (3:17-19)
2. Christian citizenship and Reward (3:20 – 4:1)

V. Postlude (4:2-23)

A. Exhortations (4:2-9)

1. Being United (4:2-3)
2. Rejoicing without Anxiety (4:4-7)
3. Thinking and Acting Purely (4:8-9)

B. A Note of Thanks (4:10-20)

1. Paul's Contentment (4:10-13)
2. The Philippians' Gift (4:14-18)
3. God's Provision (4:19-20)

C. Final Greetings (4:21-23)

Another kind of outline shows narrative development. It is remarkable for showing the transitions from one type of narrative to another. In Philippians, we typically see passages dealing with the situation in Philippi, or Paul's particular circumstances. These basic narratives invariably slide effortlessly into dealing with Christian life, or what theologians call "the Christian walk." This is nothing other than the practical ramifications of sanctification.

Sanctification is viewed from three perspectives, the positional, in which God pronounces the saved sinner to be "separated" from self and the world unto himself; the practical, in which our daily lives are to be informed by that morality demanded by God, and exemplified by Jesus; future sanctification, or final sanctification, is the merging of these two in the life after death. Positional sanctification is to inform our daily lives until we are with our Lord.

Viewed in this way we have the following outline.

Introduction	1:1-7
Sanctification	1:8-1, 11
Paul's current situation	1: 12-18
Sanctification as seen in Paul's life	1: 19-26
First admonition for Philippian sanctification	1:27-2:4
Sanctification as seen in Christ	2:5-11
Second admonition for Philippian sanctification	2:12-16
Paul's plan regarding Timothy and Epaphroditus	2:17-30
Warning against threats to sanctification	3:1-3
Paul's qualifications in the flesh and his attitude toward them	3:4 – 14
Third admonition for Philippian sanctification	3:15-19
a parenthesis on positional sanctification	3:20-21
Paul's admonition in a particular case (Euodia and Syntyche)	4:1-3
Fourth admonition for Philippian sanctification	4:4-9
Sanctification as seen in his relationship of Paul to the Philippians	4:10-19
Conclusion	4:20-23

Another peculiarity of commentators on this epistle is the attention they pay to the notion of joy and being joyous. Forms of the word joy appear ten times in the epistle. But there is another idea often overlooked by scholars largely because it results from the translation of three or four different words. That idea has to do with the mind. Regardless of the word translated "mind" or "minded," they demonstrate a perfectly respectable translation in their contexts and show a unanimity of thought, or attitude, or belief. These notions, which also occur 10 times, are rendered by phrases such as "have this *mind* in you which was also in Christ," or be "*like-minded*," or a similar phrase. This is in keeping with the notion of *sanctification* which with very little effort produces a life of

love and morality consistent from believer to believer, and in keeping with God's expectations.

These characteristics of the text will afford a different perspective on the epistle than is often given. And this perspective speaks for itself.

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FIRST PERICOPE (Philippians 1:1-2)

1:1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

1:1 δοῦλοι (noun, nominative, masculine, plural, from *δοῦλος*) (derived by most from *δέω*, to tie, bind; by some from *ΔΕΛΩ*, to ensnare, capture ((?) others besides; cf. Vanicek, p. 322)); *serving, subject to*: *παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ*, Rom. 6:19. Then substantively, *ἡ δούλη, a female slave, bondmaid, handmaid*: τοῦ Θεοῦ, τοῦ κυρίου, one who worships God and submits to him, Acts 2:18 (from Joel 2:29 (Joel 3:2)); Luke 1:38,48. ὁ δοῦλος, the Septuagint for עֶבֶד; 1. *a slave, bondman, man of servile condition*; a. properly: opposed to ἐλεύθερος, 1 Cor. 7:21; 12:13; Gal. 3:28; Eph. 6:8; Col. 3:11; Rev. 6:15; 13:16; 19:18; opposed to κύριος, δεσπότης, οἰκοδεσπότης, Matt. 10:24; 13:27f; Luke 12:46; John 15:15 Eph. 6:5; Col. 3:22; 4:1; 1 Tim. 6:1; Titus 2:9, and very often. b. metaphorically, α. *one who gives himself up wholly to another's will*, 1 Cor. 7:23; or dominion, τῆς ἀμαρτίας, John 8:34; Rom. 6:17,20; τῆς φθορᾶς, 2 Pet. 2:19, (τῶν ἡδονῶν, Athen. 12, p. 531 c.; τῶν χρημάτων, Plutarch, Pelop. c. 3; τοῦ πίνειν, Aelian v. h. 2, 41). β. the δοῦλοι Χριστοῦ, τοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, Rom. 1:1; Gal. 1:10; Phil. 1:1; 2 Tim. 2:24; Titus 1:1; James 1:1; 2 Pet. 1:1; of other preachers and teachers of the gospel, Col. 4:12; 2 Tim. 2:24; Jude 1:1; of the true worshippers of Christ (who is κύριος πάντων, Acts 10:36), Eph. 6:6. The δοῦλοι τοῦ Θεοῦ, הַעֲבָדִים יְהוָה, are those whose agency God employs in executing his purposes: used of apostles, Acts 4:29; 16:17; of Moses (Josh. 1:1), Rev. 15:3; of prophets (Jer. 7:25; 25:4), Rev. 1:1; 10:7; 11:18; of all who obey God's commands, his true worshippers, Luke 2:29; Rev. 2:20; 7:3; 19:2,5; 22:3,6; (Ps. 33:23 (Ps. 34:23); Ps. 68:37 (Ps. 69:37); Ps. 88:4,21 (Ps. 89:4,21)). γ. *δοῦλος τίνος*, devoted to another to the disregard of one's own interests: Matt. 20:27; Mark 10:44; strenuously laboring for another's salvation, 2 Cor. 4:5. [Thayer]

1:1 ἁγίοις (adjective, normal, dative, masculine, plural, from *ἅγιος*) *set apart for or by God, morally or ceremonially holy*. 1. of things *sacred, consecrated* 1 Cor 3:17. The superlative *ἁγιωτάτη πίστις most holy commitment* Jd 20. Neut. as noun τὸ ἅγιον perh. *holy food* Mt 7:6. τὰ

ἅγια *sanctuary, temple* Hb 9:12. **2.** of persons: of God cultically *set apart, morally perfect* J 17:11. Of Christ Mk 1:24. Of Christians, οἱ ἅγιοι *God's people, saints* Ro 1:7. Of pers. gener. *pure, upright, worthy of God* Eph 1:4. [English derivative: *hagiography, hagiology*]

1:1 ἐπισκόπος (noun, dative, masculine, plural, from ἐπίσκοπος) *overseer, guardian, supervisor* of Jesus 1 Pt 2:25. The usage in the N.T., in reference to officials, appears to be less technical than a rendering such as ‘bishop’ would suggest; thus *superintendent, supervisor* Ac 20:28; Phil 1:1; 1 Ti 3:2; Tit 1:7. [Cf. *bishop*.]

Elder, Bishop, or Presbyter – the terms are roughly synonymous, being applied without discrimination to a single office, or kind of office holder. Distinctions only began to be made in the second century.

1:1 διακόνους (noun, dative, masculine, plural, from διάκονος) **1.** *servant* Mt 20:26; 22:13; Mk 9:35; specifically *waiter* J 2:5, 9. *Agent* Ro 13:4; Gal 2:17. **2.** *helper* of people who render service as Christians **a.** in the general service of God, Christ, or other Christians 2 Cor 6:4; 11:23; Eph 6:21; Col 1:23, 25; 1 Ti 4:6. **b.** in official or semiofficial capacity Ro 16:1; Phil 1:1; 1 Ti 3:8, 12. The later t.t.'s ‘deacon’ and ‘deaconess’ derive from this usage, [English derivative: *diaconate*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:1 Paul and Timothy, servants of Christ Jesus to all the saints in Christ Jesus being in Philippi with *the* elders and deacons: 2 Grace to you and peace from God our Father and *the* Lord Jesus Christ.

F. EXPOSITION

The salutation of Philippians is cordial to the point of telegraphing the warmth of the epistle. By comparison, one might look at the salutation of Galatians, where Paul’s ire cannot be hidden.

1:1 “Paul and Timothy, . . .” Paul joins his name with another in the salutation only here, 2 Corinthians, the Thessalonian epistles, and Philemon. If a particular reason must be found for doing so in this epistle, it may be that Paul wants to remind the Philippians in what high regard Timothy is held. For in Philippians 2:19-23, Paul expresses his desire to send Timothy to the Philippians as his own delegate, and would have him treated as such, despite his apparent youth (cf. 1 Timothy 4:12).

1:1 “. . . servants of Christ Jesus . . .” Furthermore, Paul, who frequently designates himself as “a servant” of Christ, includes Timothy in this designation as well.

1:1 “. . . to all the saints in Christ Jesus being in Philippi . . .” that is, set apart by and for God through the ministry of Jesus and residing in Philippi.

1:1 “. . . with *the* elders and deacons.” The salutation is addressed as well to the elders and deacons of the church in Philippi.

1:2 “Grace to you and peace . . .” This is a wish for continued recognition of, as well as growth and rest in God’s grace, and lives blessed by the peculiar peace that God’s reconciliation in grace has provided for the Philippian Christians.

1:2 “. . . from God our Father and *the* Lord Jesus Christ.” Inclusion of the Philippian believers with Paul and Timothy as children of God and recipients of the benefactions of Jesus. The full compliment of honorifics attached to the name Jesus emphasizes the messianic character and universal lordship of the ascended man, Jesus.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

1:1 Servant – is sometimes used in English translations instead of the more accurate word “slave.” Without getting into a discussion of slavery in the Bible, we should note that slavery differed greatly throughout time, was treated differently in different parts of the world, and that treatment of slaves varied with the master’s dispositions and the slave’s behavior. The Jewish notions of slavery were generally far more benign than those of any other society in the ancient world, but some masters were more strict and demanding than others. The best Christian view of slavery is seen in Paul’s letter to Philemon.

What is important for our use here is that Paul refers to himself as a “slave,” bond servant, or servant (depending upon the sensitivities of the translator and his cultural context) in order to stress his relationship to God. Clearly Paul might easily have viewed his slavery as “debtor slavery,” in which a person sells himself into slavery on account of his inability to pay a debt. Paul makes it clear elsewhere that his salvation was paid for by Christ, the implication being that he had

incurred a debt he could not repay. Hence, it was just that he should have been Christ's slave. And because of Christ's saving ministry to man, Paul was figuratively a slave given a specific mission, and making him a "slave" to the Christian brethren, always seeking their good regardless of personal expense or inconvenience.

In Philippians, it is precisely this "example" of Paul the Philippians are admonished to emulate (Philippians 3:17-19). For Paul, slavery was a small favor for the redemption of his soul; he viewed himself to be, and encouraged us to be, as those whose "citizenship is in heaven" and whose identity as saints place us in a body in which all human differentiations (male, female, slave master, etc.) was nonexistent.

1:1 Saint – is the word "holy" when applied to persons. *Holy* first designates God's character as being above and beyond all else, whether angels, false gods, or the physical creation itself. It defines Him as utterly separate from all else, which, by comparison, is profane. Holiness is that unique quality that defines God's character in terms of ethical and qualitative separation. When God says that he "is perfect," this is what He means. When he tells us "be you perfect," it is His invitation to partake of His character as ethically pure and undefiled by (and therefore *separated from*) the World.

It is this ethical separation from the profane (i.e., *the World*) to which those who would seek God are called. For the Christian, the word *Saint* (the same word as "Holy") means nothing other being in Christ, to the extent that he manifests his ethical separation from the World. If we partake of His holy *character*, we will do His *will*; i.e., if we are *saints*, let us show it by forsaking the World and being His *servants*.

1:2 Grace – is not merely "*unmerited* favor," although it is certainly that. Grace is usually *unsolicited* favor, often even *unimagined*, or *unknown* favor. For grace is always available and generally offered before the need for it is recognized. That is, "while we were yet sinners . . ." God provided grace before we knew we needed it.

For example, a man condemned to death may *petition* the court to allow him time to meet with his attorney and settle his affairs. At his last meal he may *ask* for his guard to get him a little more salt. Gary Gilmore, who died before a firing squad, *asked* that he be allowed to give the command to fire. In none of these cases was the desired advantage *deserved*. Assuming that the favors were granted, it must be seen that they were *undeserved*. Thus, in a sense, these are examples of grace, or undeserved favor.

But the New Testament notion of grace involves an *unknown* and therefore *unsolicited* favor. God has provided an undeserved favor of which man was either unaware or unimpressed. It is possible to recognize that one's life is an ethical failure without suspecting that there is a solution for it. God offers not only what is undeserved, but what is entirely *unfathomable* either in its existence

or in its scope. Cf. Romans 5:8, 1 John 4:19.

1:2 Peace – is usually thought of as a negative blessing, i.e., the *absence* or *cessation* of hostilities. It is roughly equivalent to the old Hippie peace sign given with the words “peace, brother.” But the New Testament notion of peace is based upon the Old Testament notion of *shalom*, that includes *completeness*, *soundness*, or *well-being*, particularly, and especially, of a spiritual nature. But it is based upon the reconciliation of sinful man to the righteous God – the reconciliation itself being born of God’s grace, unmerited, and free. It is what, later in this epistle (4:7), Paul will call the “peace that passeth understanding.” For Paul, peace is the harmony and spiritual health (or completeness) occasioned by the reconciliation to God made possible through Jesus.

Only one other remark is pertinent. If this is what Paul believed and taught about peace, would it be any surprise if it were this sort of peace he wished for the recipients of this epistle, and which he enjoined in his salutation? Cf. Romans 5:1, 10

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text.

I. PARAPHRASE

1:1 Paul and Timothy, servants of Christ Jesus to all the saints in Christ Jesus residing in Philippi with *their* elders and deacons: 2 May you enjoy the unmerited favor of, and the peace borne of reconciliation with, God our Father provided by the Lord Jesus Christ.

SECOND PERICOPE (Philippians 1:3-8)

1:3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, 6 πεπειθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ· 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γάρ μου ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

1:3 Εὐχαριστῶ (verb, indicative, present, active, 1st person, singular, from *εὐχαριστέω*) *give thanks, render or return thanks* Mt 26:27; Mk 8:6; Lk 17:16; 18:11; Ac 27:35; 28:15; Ro 1:21; 1 Cor 14:17f; Col 1:3, 12; 1 Th 1:2; 2:13.

1:3 μνεία (noun, dative, feminine, singular, from *μνεία*) **1.** *remembrance, memory* Ro 12:13 v.l.; 2 Ti 1:3; *μνείαν ἔχειν* *think kindly* 1 Th 3:6. **2.** *mention* Ro 1:9; Eph 1:16; Phil 1:3; 1 Th 1:2; Phlm 4.

1:4 δεήσει (noun, dative, feminine, singular, from *δέησις*) *entreaty, supplication, prayer* Lk 1:13; Ro 10:1; Eph 6:18; 1 Ti 2:1; 1 Pt 3:12.

1:5 κοινωνία (noun, dative, feminine, singular, from *κοινωνία*) **1.** *association, communion, fellowship, close relationship* Ac 2:42; Ro 15:26; 1 Cor 1:9; 2 Cor 6:14; 13:13; Gal 2:9; Phil 1:5; 2:1; 1 J 1:3, 6f. **2.** *generosity, fellow feeling* 2 Cor 9:13; Hb 13:16; perh. Phil 2:1. **3.** *sign of fellowship, gift* perh. Ro 15:26 and 1 Cor 10:16. **4.** *participation, sharing* 2 Cor 8:4; Phil 3:10; Phlm 6; perh. 1 Cor 1:9; 10:16; 2 Cor 13:13.* [English derivative: *koinonia*]

1:6 πεπειθὼς (participle, perfect, active, nominative, masculine, singular, from *πείθω*) **1.** act., except for 2 pf. and plupf. **a.** *convince* Ac 18:4; 19:8, 26; 28:23. **b.** *persuade, appeal to* Mt 27:20; Ac 13:43; 2 Cor 5:11. The difficult passage Ac 26:28 *ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι* may be rendered *you are in a hurry to persuade me and make a Christian of me*. **c.** *win over, strive*

to please Ac 12:20; 14:19; Gal 1:10. **d.** *conciliate, set at ease* 1 J 3:19. *Conciliate, satisfy* Mt 28:14. **2.** The 2 pf. *πέποιθα* and plupf. *ἐπεποίθειν* have pres. and past meaning **a.** *depend on, trust in, put one's confidence in* w. dat. Mt 27:43; Lk 11:22; 18:9; 2 Cor 1:9; 2:3; Phil 1:14; 3:3f; 2 Th 3:4; Phlm 21; Hb 2:13. **b.** *be convinced, be sure, certain* Ro 2:19; 2 Cor 10:7; Phil 1:6, 25. **3.** pass., except for the pf. **a.** *be persuaded, be convinced, come to believe, believe* Lk 16:31; Ac 17:4; 21:14; 26:26; 28:24. **b.** *obey, follow* w. dat. Ro 2:8; Gal 5:7; Hb 13:17; Js 3:3. **c.** Some passages stand between mngs. a and b and allow either translation Ac 5:36f; 23:21; 27:11; *ἐπίσθησαν δὲ αὐτῷ so they took (Gamaliel's) advice* 5:39. **4.** pf. pass. *πέπεισμαι be convinced, be certain* Lk 20:6; Ro 8:38; 15:14; 2 Ti 1:5, 12; Hb 6:9.

1:6 *ἐναρξάμενος* (participle, aorist, middle, nominative, masculine, singular, from *ἐνάρξομαι*) *begin, make a beginning* Gal 3:3; Phil 1:6.

1:6 *ἐπιτελέσει* (verb, indicative, future, active, 3rd, person, singular, from *ἐπιτελέω*) **1.** *end, finish* Ro 15:28; 2 Cor 8:6, 11. **2.** *complete, perform, bring about* 2 Cor 7:1; Hb 9:6; *erect* 8:5; *lay upon* 1 Pt 5:9.

1:7 *φρονεῖν* (infinitive, present, active, from *φρονέω*) **1.** *think, hold or form an opinion, judge* Ac 28:22; Ro 11:20; 12:3a, 16a; 15:5; 1 Cor 13:11; 2 Cor 13:11; Gal 5:10; Phil 1:7; 2:2; 3:15; 4:2, 10. **2.** *set one's mind on, be intent on, espouse someone's cause* (φρ. *τά τινος*) Mt 16:23; Mk 8:33; Ro 8:5; 12:3b, 16b; Phil 3:19; Col 3:2; *observe* Ro 14:6. **3.** *have thoughts or attitudes, be minded or disposed* Phil 2:5.

1:7 *δεσμῶν* (noun, dative, masculine, plural, from *δεσμός*) *bond, fetter* of a physical defect Mk 7:35; Lk 13:16. Lit., pl. Lk 8:29; Ac 26:29, 31; Hb 11:36. *Imprisonment, prison* Phil 1:7, 13f; 2 Ti 2:9; Phlm 10, 13. [English derivative: *desmoid*, as noun a dense connective-tissue tumor]

1:7 *ἀπολογία* (noun, dative, feminine, singular, from *ἀπολογία*) *verbal defense, speech in defense*: Acts 25:16; 2 Cor. 7:11; Phil. 1:7, 17 (16); 2 Tim. 4:16; with a dative of the person who is to hear the defense, to whom one labors to excuse or to make good his cause: 1 Cor. 9:3; 1 Pet. 3:15; in the same sense, *ἡ ἀπολογία ἡ πρὸς τινά*, Acts 22:1 (Xenophon, mem. 4, 8, 5). [Thayer]

1:7 *βεβαιώσει* (noun, dative, feminine, singular, from *βεβαίωσις*) *confirmation* Phil 1:7; *confirmation, guarantee* Hb 6:16.

1:8 *μάρτυς* (noun, nominative, masculine, singular, from *μάρτυς*) *witness* **1.** in a legal sense Mt 18:16; Mk 14:63; Ac 6:13; 7:58; Hb 10:28. **2.** in a nonlegal sense, esp. in reference to attestation in response to noteworthy performance or communication Lk 11:48; Ac 1:8, 22; 26:16; Ro 1:9; 2 Cor 1:23; 1 Ti 6:12; Hb 12:1; 1 Pt 5:1; Rv 11:3. **3.** of one whose witness or attestation ultimately leads to death (the background for the later technical usage 'martyr') Ac 22:20; Rv 1:5; 2:13; 3:14; 17:6.

1:8 ἐπιποθέω (verb, indicative, presentm, active, 1st person, singular, from ἐπιποθέω) *long for, desire* Ro 1:11; 2 Cor 9:14; Phil 1:8; 1 Th 3:6; 1 Pt 2:2.

1:8 σπλάγχχνους () *the inward parts*, esp. the *viscera thoracis*, i.e. heart, lungs, liver, kidneys, which in sacrifices were reserved to be eaten by the sacrificers, Hom., etc.:—hence *the sacrificial feast*, Lat. visceratio, Ar. —also as used in divination, Aesch., etc. **2.** *any part of the inwards, the womb*, Pind., Soph.: so in sing., Aesch. **II.** metaph., like our *heart, the seat of the feelings and affections*, Id., Eur., etc. —so in sing., Soph., Eur.; ἀνδρὸς σπλάγγχνον ἐκμαθεῖν to learn a man's *inward nature*, Eur. (Deriv. uncertain.) [Liddell Scott] [English derivative: *splanchnic*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

1:3 Only the KJV reads “. . . upon *every* remembrance of you . . .” Other Major versions read “. . . upon *all* my remembrances,” or “in *all* my remembrances.” The KJV is clearly correct for the following reasons: First, because *remembrance* is in the singular, not the plural. Second, because the preposition “ἐπι” is not usually translated “in,” and need not be so here. Third, although the word for “every” can certainly be translated “all,” and frequently is, Blass-Debrunner points out that the word should be translated “all” when the substantive to which it refers is anarthrous. This passage is clearly articular, making “every” the proper rendering. [Blass-Debrunner]

1:6 Paul’s use of the phrase “that thing,” means “that, and that alone,” when used substantively. Here, however, it is used adverbially, and marries the object of the verb to certainty. Thus, something on the order of “being confident of this . . .” or “I am sure that . . .” The verb of certainty is “persuaded,” as in Romans 8:38. The “being confident” of KJV and ASV is perhaps too light. The “I am certain” in NLT, is best.

1:6 The notion that God “will continue it” (the work begun in the Philippians) is an example of the progressive future tense, in which an action begun will be continued in the future. Here, the idea is that of *completion*, or *perfection*, at some point in the future, i.e., the “day of Christ Jesus.”

1:7 The clause τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, literally “the to have me in the heart you” has almost always been translated “[the fact that] I have you in my heart.” The New Revised Standard Version reverses it so as to read “because you hold me in your heart.” This makes at least as much sense as the former, as an objective justification of Paul’s love for the Philippians; that is, because they hold him in their heart to such an extent that they remain partners with him in the gospel.

However, the behavior of such Greek infinitives with double accusatives (here the words “me” and “you”) makes the first mentioned accusative the subject and the second accusative either a predicate accusative, or a secondary object. So we must maintain the traditional translation — “I

hold you in my heart.”

The passage from Philippians 3-7 is, grammatically, one long sentence. The KJV breaks it at the end of vers 6 with a semicolon, and the NASV breaks it with a period. Breaking with a period is probably best. Although one normally requires a nominative case for a new sentence, the infinitive “to think” functions exactly as a nominative, and the sentence would be “So to think of you all this way is right . . .”

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:3 I give thanks to my God upon every remembrance of you; 4 (in all my petitions, I always make petition for you with joy) 5 for your fellowship in the gospel from the first day until now, 6 being certain of this very thing: that He who has begun a good work in you will continue it until the day of Christ Jesus. 7 So it is right for me to be thus disposed toward you all because I have you in my heart, inasmuch as you are partakers of grace with me, both in my bonds and in the defense and confirmation of the gospel. 8 For God is my witness how I long for you with the affection of Christ Jesus.

F. EXPOSITION

The problem with passages such as this one is not so much one of grammar or vocabulary, but one of dealing with run-on sentences. Which clauses go with what, and what sort of punctuation should be supplied.

1:3 “I give thanks to my God upon every remembrance of you . . .” This is the main clause, to which others are subordinated in one way or another. Clearly Paul is describing his frame of mind, and the resultant prayer that involuntarily springs to his mind whenever he remembers the Philippian Christians. For the sake of contrast, one might think of his unmitigated anger expressed in the epistle to the Galatians, or to the seeming exasperation expressed in 1 Corinthians. One can see immediately that Paul is happy with the Philippians, and that this will be an epistle of optimism.

1:4 “. . . (in all my petitions, . . .” This is a more or less parenthetical statement, describing Paul’s habitual behavior in prayer, whether he is talking specifically about those prayers of thanks he has just mentioned, or, more probably, in all his prayers involving his petitions to God..

1:4 “. . . I always make petition for you with joy) . . .” The point is that whenever Paul makes his petitions to God, he never forgets to petition Him on behalf of the Philippians as well. The sense seems to be “I give prayers of thanks to God every time I remember you (and when I make my petitions, I petition God for you as well) . . .”

1:5 “. . . for your fellowship in the gospel . . .” This clause resumes the main thrust of the pericope. It gives the reason for Paul’s thanksgiving mentioned in verse 3. Thus, after the parenthetical note, Paul resumes his original thought, providing the Philippians the ground for his thankfulness. Without the parenthetical clause it would read simply “I give thanks to my God upon every remembrance of you for your fellowship in *the furtherance of the gospel* . . .”

The phrase “the furtherance of” supplied in the paraphrase below is but one possibility. Another might be something more along the lines of “sympathetic participation in” the labor and suffering involved in Paul’s evangelism. Perhaps it is merely the “practice of,” or the “devotion to” the gospel. But it seems to the English reader that something must be supplied, because what can the expression “your fellowship in the gospel” mean. It involves having, enjoying, or doing something in common regarding the “good News.” What might that be? The answer is given in verse 7.

1:5 “. . . from the first day until now, . . .” is obviously a reference to the first day the Philippians heard the gospel and believed it.

1:6 “. . . being certain of this very thing: . . .” This also refers back to the reason for Paul’s thanks in verse 3, but also provides a justification for the statement in verse 5 that “it is right for me to think of you this *way*.”

1:6 “. . . that He who has begun a good work in you . . .” This “good work” refers to verse 7, where Paul says that the Philippians “are partakers of grace with me.” At this point, the meaning of such phrases as “fellowship in the gospel” (v. 5), the “good work in you (v. 6), “a good work in you” v. 7) are rather vague. Does it refer to seeing to Paul’s physical well being? Praying for him and sending comfort to him in his distress? Being evangelists in their own city?

1:6 “. . . will continue it until the day of Christ Jesus.” This clause is somewhat awkward to express in English. If we translate it “perfect it,” the best preposition would be “at.” Thus, would say “He will perfect it *at* the day of Christ Jesus.” But because the preposition is a little better handled by translating it “until,” we need a verb more clearly one of continuous action, such as “continue.” Thus, we would have “He will continue it *until* the day of Christ Jesus.” What is clearly intended, though, is “He will *continue to* perfect it until the day of Christ Jesus.” The notion is clearly that of “continuance until it is revealed to be perfect at the day of Christ Jesus.”

“The day of Christ Jesus” is the Parousia, or the second coming.

1:7 “So it is right for me to be thus disposed toward you all . . .” that is, to be always thankful for the Philippian Christians (v. 3), to always make petition for them when he is laying his own petitions before the Lord (v. 4), their “fellowship in the gospel” (v. 5) and his “certainty” that God is working within them in a permanent and ongoing way (v. 6) justifies Paul’s warm feeling and regard for the Philippians.

The word here translated “think” does not refer to a definite time when a thought about someone enters one’s head, but refers to a general state of mind, as in a judgment, a reckoning, a conviction, a care fore, a disposition, or a “mindedness.” Such translations as “have this care for you,” or “to have this disposition toward you.” None to these make sense in a concise translation, but requires that additional words be supplied. This is done in the paraphrase, but here, we will use the word “think” in the “timeless” present tense.

1:7 “. . . because I have you in my heart, . . .” The notion of “having someone in one’s heart” is exactly the “timeless” present tense Paul has in mind here, and sharpens the sense of “be thus disposed toward you” in the previous clause.

1:7 “. . . inasmuch as you are partakers of grace with me, . . .” does not mean that Paul has dispensed grace, or that he has a handy supply of it, as one might suppose from the reading of KJV. The Philippians share in the *same* grace Paul enjoys.

For “partakers of grace *with* me” using the genitive μου, cf. Philippians 4:14.

1:7 “. . . both in my bonds . . .” or imprisonment,

1:7 “. . . and in the defense and confirmation of the gospel.” That is, whether in prison, or doing the work that resulted in his imprisonment, i.e., the defense and establishment of the gospel. Paul’s defense of the gospel in court served to confirm the matter of the gospel. The terms “defense and confirmation” refer to the same thing, for successful defense of something is its confirmation. Cf. Philippians 1:19,25; 2:23-24.

1:8 “For God is my witness . . .” This is merely a strong affirmation and restatement of the foregoing, and ulterior motives for such an adjuration are forced and out of place.

1:8 “. . . how I long for you with the affection of Christ Jesus.” The word for “affection” is literally “*the inward parts*,” especially the *viscera thoracis*. This was the typical way the Greeks expressed what we mean when we say “heart,” or “affections.”

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

The idea expressed elsewhere as “it is no longer I who live, but Christ lives in me, and so forth, here finds expression in the notion that God is responsible for the work the Philippians have undertaken and carried out. Not only so, but that because it is God who has performed it,” Her will continue to perform it, carrying it to perfection. The same idea is made explicit in Philippians 2:13.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

1:3 I give thanks to my God upon every remembrance of you; 4 (in all my petitions, I always make petition for you with joy) 5 for your partnership in *the furtherance of* the gospel from the day you first heard until now, 6 being persuaded of this very thing: that He who has begun a good work in you will carry it to perfection until the day of Christ Jesus. 7 So it is right for me to be thus disposed toward you all because I have you in my heart, inasmuch as you are partakers of grace with me, both in my imprisonment as well as in my defense and confirmation of the gospel. For God is my witness how I long for you with the affection of Christ Jesus.

THIRD PERICOPE (Philippians 1:9-11)

1:9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, 11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

A. TEXTUAL CRITICISM

1:11 The reading “and praise of God” is very well attested among a variety of text families. There are two major variants, both inferior readings, and a reading that is a conflation of those two readings (Found in p⁴⁶, no less!). The adopted reading is almost certainly the correct reading.

B. LEXICAL AND TOPICAL STUDIES

1:9 προσεύχομαι (verb, present, middle, indicative, 1st, singular, from *προσεύχομαι*) *pray* Mt 5:44; 6:5–7; Mk 1:35; 14:38; Lk 1:10; 20:47; Ac 6:6; Ro 8:26; 1 Cor 11:4f, 13; 14:14a, 15; Hb 13:18; Js 5:17.

1:9 περισσεύῃ (verb, present, active, subjunctive, 3rd, singular, from *περισσεύω*) **1.** intrans. **a.** of things *be more than enough, be left over* Mt 14:20; 15:37; Lk 9:17; J 6:12f. *Be present in abundance* Mt 5:20; Mk 12:44; Lk 21:4; Ro 5:15; 2 Cor 1:5; Phil 1:26. *Be extremely rich or abundant, overflow* Ro 3:7; 2 Cor 3:9; 8:2; 9:12.—*Grow* Ac 16:5; Phil 1:9. **b.** of persons *have an abundance, abound, be rich* w. gen. *of or in something* Ro 15:13; 1 Cor 8:8; 2 Cor 9:8b; Phil 4:12, 18. *Be outstanding, be prominent, excel* 1 Cor 14:12; 15:58; 2 Cor 8:7; Col 2:7. *Progress* 1 Th 4:1, 10. **2.** trans. *cause to abound, make extremely rich* Mt 13:12; 25:29; Lk 15:17; 2 Cor 4:15; 9:8a; Eph 1:8; 1 Th 3:12.

1:9 ἐπιγνώσει (noun, dative, feminine, singular, from *ἐπίγνωσις*) *precise and correct knowledge*; used in the N. T. of the knowledge of things ethical and divine: absolutely, Phil. 1:9; Col. 3:10; κατ' ἐπίγνωσιν, Rom 10:2; with the genitive of the thing known, Col. 1:9; 2:2; Philemon 1:6; τῆς ἀληθείας, 1 Tim. 2:4; 2 Tim. 2:25; 3:7; Titus 1:1; Heb. 10:26; τῆς ἀμαρτίας, Rom. 3:20; with the genitive of the person known; – of God, especially the knowledge of his holy will and of the blessings which he has bestowed and constantly bestows on men through Christ: Eph. 1:17; Col. 1:10; 2 Pet. 1:2; of Christ, i. e. the true knowledge of Christ's nature, dignity, benefits: Eph. 4:13; 2 Pet. 1:8; 2:20; of God and Christ: 2 Pet. 1:2; θεὸν ἔχειν ἐν ἐπιγνώσει i. e. to keep the knowledge of the one true God which has illumined the soul, Rom. 1:28. (Polybius, Plutarch, Herodian, (others); the Septuagint occasionally for חָכְמָה; 2 Macc. 9:11.) [Thayer]

1:9 αἰσθήσει (noun, dative, feminine, singular, from αἴσθησις) (from Euripides down), *perception*, not only by the senses but also by the intellect; *cognition, discernment*; (in the Septuagint, Prov. 1:22; 2:10, etc., equivalent to חָכְמָה): Phil. 1:9, of moral discernment, the understanding of ethical matters, as is plain from what is added in Phil. 1:10. [English derivative: aesthetic] [Thayer]

1:10 δοκιμάζειν (infinitive, present, active, from δοκιμάζω) . *put to the test, examine* Lk 14:19; 1 Cor 11:28; Gal 6:4; 1 Th 5:21; 1 Ti 3:10; *try to learn* Eph 5:10; *discover* Ro 12:2. **2.** *prove by testing* 1 Pt 1:7. *Accept as proved, approve* 1 Cor 16:3; 2 Cor 8:8, 22; *see fit* Ro 1:28. For Ro 2:18 and Phil 1:10 *discover* and *approve* are both possible.

1:10 διαφέροντα (participle, present, active, accusative, neuter, plural, from διαφέρω) **1.** *trans, carry through* (perh. on a shortcut) Mk 11:16; *spread* Ac 13:49; *pass, drift of a ship* 27:27. **2.** *intrans. differ, be different from w. gen.* 1 Cor 15:41; Gal 4:1. *Be worth more than, be superior to w. gen.* Mt 6:26; 10:31; 12:12; Lk 12:7, 24. τὰ διαφέροντα *the things that really matter* Ro 2:18; Phil 1:10. *Impers. it makes a difference* Gal 2:6.* [English derivative: diaphoretic, sudorific]

1:10 εἰλικρινεῖς (adjective, nominative, masculine, plural, from εἰλικρινής) *pure, unsullied, sincere* Phil 1:10; 2 Pt 3:1.

1:10 ἀπρόσκοποι (adjective, normal, nominative, masculine, plural, from ἀπρόσκοπος) *blameless* Phil 1:10; *clear* Ac 24:16; *giving no offense* 1 Cor 10:32.

1:11 πεπληρωμένοι (participle, perfect, passive, nominative, masculine, plural, from πληρόω) **1.** *fill, make full* Mt 13:48; Lk 3:5; J 12:3; 16:6; Ac 2:2, 28; 5:28; Ro 1:29; Eph 5:18; Phil 4:18; 2 Ti 1:4. **2.** *of time fill up, complete, reach its end* *pass.* Mk 1:15; J 7:8; Ac 7:23, 30; 9:23; 24:27. **3.** *bring to completion, finish* something already begun J 3:29; 17:13; 2 Cor 10:6; Phil 2:2; Col 1:25. Gal 5:14 may be classed here or under 4 below. **4.** *fulfill* a prophecy, promise, etc. Mt 1:22; 5:17; 13:35; 26:54, 56; Mk 14:49; Lk 9:31; 22:16; J 18:9, 32; 19:24, 36; Ro 13:8; Gal 5:14 (see 3 above); Col 4:17. **5.** *complete, finish, bring to an end* Lk 7:1; 21:24; Ac 12:25; 13:25; 14:26; 19:21.

1:11 δικαιοσύνης (noun, genitive, feminine, singular, common, from δικαιοσύνη) *righteousness, uprightness* Mt 5:6; Ac 24:25; Ro 9:30; Phil 3:6; Tit 3:5; *religious requirement* Mt 3:15. *Mercy, charitableness* Mt 6:1; 2 Cor 9:9f. *Justice, equity* Ac 17:31; Hb 11:33. In Paul the phrase δ. θεοῦ and its variations refer to God's *equitable way of dealing* with humanity in grace Ro 1:17; 3:21f, 26; 5:17 and the meaning approximates *salvation*, δ. approaches the sense *Christianity* Mt 5:10; Hb 5:13; 1 Pt 2:24 ; 3:14. ποιεῖν δ. *do what is right* 1 J 2:29; Rv 22:11.

1:11 δόξαν (noun, accusative, feminine, singular, from δόξα) *a notion, true or false: and so, 1. expectation, ἀπὸ δόξης* otherwise than *one expects*, Hom.; *παρὰ δόξαν ἤ.* . Hdt.; opp. to κατὰ δόξαν,

Plat., etc.; ἀπὸ δόξης περσεῖν, Lat. spe excidere, Hdt.; δόξαν παρέχειν τινί to make one *expect* that, c. inf., Xen. **2.** *an opinion, judgment*, Pind., Att. **3.** like δόκησις, *a mere opinion, conjecture*, Aesch., etc.; δόξη ἐπίστασθαι to *imagine, suppose* (but wrongly), Hdt.:—also, *a fancy, vision, dream*, Aesch., Eur. **II.** *the opinion which others have of one, estimation, reputation, credit, honour, glory*, Lat. existimatio, Solon, Aesch., etc.; δόξαν φέρεσθαι, ἔχειν Thuc., etc.; τινός for a thing, Eur.:—rarely of ill repute, Dem. **2.** *the estimate popularly formed of a thing*, Id. **III.** of external appearance, *glory, splendour, effulgence*, N.T. Hence δοξάζω [Liddell Scott]

1:11 ἔπαινον (noun, accusative, masculine, singular, from ἔπαινος) *praise, approval, recognition* Ro 2:29; 1 Cor 4:5; Eph 1:6, 12, 14; 1 Pt 2:14; *a thing worthy of praise* Phil 4:8.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

1:11 Notice the double accusative with the passive verb. The passive verb “being full” takes the accusatives “fruit,” and “the (one which) . . . glory and praise of God.”

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:9 And this I pray, that your love may abound still more and more in real knowledge and perception, 10 so that you may recognize *spiritual* differences and may be pure and blameless until the day of Christ, 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

F. EXPOSITION

1:9 “And this I pray, . . .” Having opened with remarks about his constant and joyful remembrance of the Philippians in all his prayers, Paul notes a specific prayer request, to wit, that their love may become mature.

1:9 “ . . . that your love may abound still more and more . . .” That is, that the Philippians love might grow greater giving them a “superabundance.” To say either that the love Paul refers to is that of the Philippians for him (Paul), or that it refers to one another, puts undue and unwarranted restrictions upon what is said. The Love Paul prays will abound is *all* their love, *any* love, directed

at *whomever*.

1:9 “. . . in real knowledge and perception, . . .” Specifically, Paul prays that the Philippians’ love may grow in knowledge and perception. The knowledge is “super-increased”, or ever-growing spiritual knowledge. Perception includes rational as well, perhaps, as intuitive awareness.

It may seem strange for those who grew up hearing lyrics to songs such as “what the world needs now, is love, sweet love, . . .” and “Love, love, love, . . . it’s easy, . . . Love is all you need,” to find that love is *not* easy, and that what people need is *disciplined* love directed to the problems of life. Love without knowledge and discernment is mere unguided emotion, usually misapplied and wrongly directed. Like all sentiments and emotions, love must be *trained and disciplined*.

1:10 “. . . so that you may recognize *spiritual* differences . . .” Most major Versions render the phrase “approve the things that are excellent.” The NRV, however, translates it “determine what is best,” the NIV, renders it “discern what is best,” and NLT, paraphrases it as “understand what really matters.” These latter readings conform better to what is understood to be the objects of discernment, for which knowledge and perception are needed.

“Knowledge and perception” are to be characteristic of how Christian love is to behave, based upon various needs, circumstances, abilities. One must understand what each situation requires, not based upon the appearances, but upon discernment of the spiritual or moral reality of the case. The *knowledge and perception*, needed to “prove” differences” may help the believer avoid misunderstandings over unimportant matters and prevent acceptance, for example, of teachers of less than Christian integrity. This perception, then, is an *aptness for moral and spiritual assessment*. This idea is expressed similarly in Hebrews 5:14.

The word here translated “recognize” is most often rendered “prove,” or “approve.” But this passage is a close parallel to Romans 12:2. There again, most of the major versions translate either “prove” (KJV, ASV, RSV, NASV) or “approve” (NIV), with only one translating “approve” (NRS). But in translating Romans 12:2, and Philippians 1:10, we need to ask ourselves How does a “transformed mind” help you prove something. To whom are we to “prove” it? Clearly we do not need to “prove” it to God Himself. And we cannot “prove” anything to someone who does not wish to see it. Only to another with a “transformed mind” can we “prove what is the “the good and acceptable and perfect will of God.” But having “transformed minds” already, they do not need our “proof.” In fact, those to whom we “prove the . . . will of God” are ourselves. “Proof” to oneself, as in the case of geometric postulates, is nothing more than *recognition*, so *proving* something to ourselves is nothing more than one’s personal realization of facts. [Cf. Also Romans 2:18, which even more certainly gains from having the word “approve” replaced with the word “recognize.”]

Again, in Ephesians 5:10, we see the same sort of situation with the participial form of the word.

The major translations range from “proving” (KJV, ASV), the needlessly periphrastic “trying to learn” (NASV), “try to learn” (RSV), “try to find out” (NRSV), and “find out” (NIV). The situation in these latter translations are, contextually, silly. Following the parenthetical statement in verse 9, in which it is said that “the fruit of the spirit *is* in all goodness and righteousness and truth,” it seems counterintuitive to then admonish readers to “try and learn,” or “find out” what is pleasing to the Lord. The readers have just been told what is pleasing to the Lord. All that is required of them is that they *recognize* the truth of what has been said.

The context of Ephesians could not be plainer. In brief, it says that the unclean and covetous have no place in the Kingdom (5:5). The readers should not be deceived that this is not the case, because it is just such wickedness that will bring the wrath of God (5:6). Be not partakers (either of the sin or of the wrath) with them (5:7). You were once such moral darkness, but now you are moral light. Walk as children of light (5:8). This is sufficient to know what God expects without having to “try to learn, or find out.” Following the parenthetical statement of 5:9, relating that “the fruit of righteousness is in all goodness and righteousness and truth,” how unreasonable is it to exhort readers to “try to learn” what is pleasing to the Lord? Verse 5:10 is simply a call to “*recognize* what is acceptable to the Lord.”

And so, here. The Christian is to “recognize *spiritual* differences.” There is no one else to whom they can be proven except those who, like ourselves, already recognize them. So what we do is “recognize” the “differences.”

Put another way, daily life must be constantly assessed in order to be characterized by what we have learned in the Word about what God expects. Only thus can we live out (or “work out”) our salvation in love, among the myriad circumstances life provides.

1:10 “. . . and may be pure and blameless until the day of Christ, . . .” The ideas conveyed here are not entirely ethical, but are relational. The notion of ethical purity is subsidiary to the relationship of the Christian to God. “Spiritual differences” are to characterize the believers “until the day of Christ.” As such, it is to make Christians open to God, willing to obey and to be simple and blameless in their lives. The point is that the Philippians are to be spiritually astute, marking the differences between the proper and the misinformed application of their love in various circumstances so that they may be ever open to God, and ever free from causing or partaking of offense.

“Until the day of Christ” speaks of the parousia, and the meanings “until” and “with a view to” seem to blend in this context, i.e., “considering the day of Christ until it be realized.”

1:11 “. . . having been filled with the fruit of righteousness . . .” The subject of “having been filled” is “you” in verse 10. Disciplined love results in accurately applying love to the various situations that arise in daily living, and when applied results in lives “pure and blameless against

and until the day of Christ, and defines “pure and blameless” as characteristic of the Christian’s new nature. Righteousness here is not specifically the righteousness attained through faith, but the temporal righteousness of an increasingly sanctified life in Christ.

1:11 “. . . which comes through Jesus Christ, . . .” This new nature, particularly the disciplined love here under discussion, come through Jesus, both in His example and His teaching, especially in the parables.

1:11 “. . . to the glory and praise of God.” The entire phenomenon, like all else in Christian life, is to be to God’s glory.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

We may include here the teaching that love needs to “abound” in “real knowledge” (that is, the spiritual discernment that results from the work of the Holy Spirit in the surrendered heart) and *clear* perception, or *deep* insight. Although this may seem to be more a subjective aspect than an objective one, *growth* is always objective. Others will notice the advancing spiritual maturity, and eventually one may discern it in himself. He will come to realize the deep difference between his present spiritual state and the state in which he began his spiritual journey.

Likewise, the “fruit of righteousness” eventually makes itself manifest in the believer’s outlook and behavior.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Christian love is not “random acts of kindness,” but a spiritually rational application of love as needed in the various circumstances in which one might find himself.

I. PARAPHRASE

1:9 And this I pray, that your love may abound still more and more in real knowledge and *keen* perception, 10 so that you may recognize and properly address *spiritual* differences and may be pure and blameless *in your application of love* until the day of Christ, 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

FOURTH PERICOPE (Philippians 1:12-14)

1:12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν, 14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

A. TEXTUAL CRITICISM

λόγον λαλεῖν {B}

It must be acknowledged that, on the basis of weight and variety of external evidence, the reading λόγον τοῦ θεοῦ λαλεῖν seems to be preferable (Ⲭ A B P Ψ 33 81 629 1241 it^{ar} vg syr^{p, h} with * cop^{sa, bo, fay} goth arm eth Clement *al*). Because, however, the position and wording of the genitive modifiers (τοῦ θεοῦ and κυρίου) vary, a majority of the Committee preferred the reading λόγον λαλεῖν (ⲡ^{46vid} D^c K 614 1739 it^r syr^h Marcion Chrysostom *al*) as that which best explains the origin of the other readings, which have the appearance of scribal expansions. [Metzger]

Note the {B} ranking of Metzger's *A Textual Commentary on The Greek New Testament* (1994), and compare it to the {D} ranking in 1968 edition of United Bible Societies *Greek New Testament* (1966, 1968).

B. LEXICAL AND TOPICAL STUDIES

1:12 Γινώσκειν (infinitive, present, active, from γινώσκω) **1.** *know, come to know* Mt 13:11; Lk 12:47f; J 8:32; 14:7; Ac 1:7; 19:35; 1 Cor 3:20; 13:9, 12; 2 Cor 5:16; 1 J 4:2, 6; *it struck me* Mt 25:24. Imperative γινώσκετε *you may be quite sure* Mt 24:33, 43; J 15:18. **2.** *learn (of), ascertain, find out* Mt 9:30; Mk 6:38; 15:45; Lk 24:18; J 4:1; Ac 17:20; 21:34. **3.** *understand, comprehend* Mk 4:13; J 8:43; 10:6; Ac 8:30; 21:37; 1 Cor 2:8, 11, 14; *have the law at one's fingertips* Ro 7:1. **4.** *perceive, notice, realize* Mk 5:29; 7:24; Lk 8:46; J 6:15; Ac 23:6. **5.** *acknowledge, recognize* Mt 7:23; J 1:10; *choose* 1 Cor 8:3; Gal 4:9. **6.** euphemistically, of sex relations *know* Mt 1:25; Lk 1:34.

1:12 βούλομαι (verb, present, middle, indicative, 1st, singular, from βούλωμαι) *wish, be willing, want, desire* Mt 1:19; 11:27; Lk 22:42; Ac 5:28; 25:20, 22; 1 Cor 12:11; 1 Ti 6:9; Phlm 13. βουληθεῖς *according to his will* Js 1:18. βούλεσθε ἀπολύσω; *shall I release?* J 18:39.

1:12 προκοπήν (noun, accusative, feminine, singular, from προκοπή) *progress, advancement* Phil 1:12, 25; 1 Ti 4:15. [promotion]

1:12 ἐλήλυθεν (verb, perfect, active, indicative, 3rd, singular, from ἔρχομαι) **1.** *come* **a.** in a literal sense Mt 8:9; Mk 7:1, 31; Lk 19:5; J 10:10; Ac 16:37, 39; Ro 9:9; 2 Cor 13:1; Hb 6:7; Rv 18:10. *Appear, come before the public* Mt 21:9; Mk 9:11; Lk 3:16; 7:33; J 7:27, 31; Ac 1:11; 1 Cor 4:5; 1 Ti 1:15. In a hostile sense Lk 11:22 v.l. **b.** in a nonliteral sense Mt 23:35; Lk 15:17; J 18:4; Eph 5:6. *ἔκ τ. θλίψεως have suffered persecution* Rv 7:14. *ἔ. εἰς κρίσιν submit to judgment* J 5:24. *εἰς προκοπήν result in furthering* Phil 1:12. **2.** *go* Mt 16:24; Mk 11:13; Lk 15:20; J 21:3.

1:13 δεσμούς (noun, accusative, masculine, plural, from δεσμός) *bond, fetter* of a physical defect Mk 7:35; Lk 13:16. Lit., pl. Lk 8:29; Ac 26:29, 31; Hb 11:36. *Imprisonment, prison* Phil 1:7, 13f; 2 Ti 2:9; Phlm 10, 13. [English derivative: *desmoid*, as noun a dense connective-tissue tumor]

1:13 φανεροὺς (adjective, accusative, masculine, plural, from φανερός) **1.** *adj. visible, clear, plainly to be seen, plain, known* Mt 12:16; Mk 6:14; Ac 4:16; Ro 1:19; 1 Cor 3:13; Gal 5:19; Phil 1:13; 1 J 3:10. **2.** τὸ φανερόν subst. *public notice, the open* Mk 4:22; Mt 6:4 v.l., 6 v.l. *ἐν τῷ φ. outwardly* Ro 2:28. [English derivative: *phanerogam*, φανερός + γάμος, a flowering plant]

1:13 πραιτωρίῳ (noun, dative, neuter, singular, from πραιτώριον) (Latin loanword: praetorium) *the praetorium, governor's official residence* Mt 27:27; Mk 15:16; J 18:28, 33; 19:9; Ac 23:35. This may also be the meaning in Phil 1:13, but here *praetorian guard* is also probable.

1:13 λοιποῖς (adjective, dative, masculine, plural, from λοιπός) **1.** *left* Rv 8:13; 9:20; 11:13. **2.** *other, sometimes in pl. the rest* Ac 2:37; Ro 1:13; 1 Cor 9:5; Gal 2:13; Phil 4:3. As noun Mt 22:6; Lk 8:10; 12:26; Ac 5:13; Ro 11:7; 2 Cor 13:2; 1 Th 4:13; 5:6; Rv 3:2; 19:21. **3.** adverbial uses (τὸ) λοιπόν *from now on, in the future, henceforth* 1 Cor 7:29; 2 Ti 4:8; Hb 10:13; *finally* Ac 27:20; *perh. still* Mk 14:41. τὸ λοιπόν can also mean *as far as the rest is concerned, beyond that, in addition, finally* 1 Cor 1:16; 2 Cor 13:11; Phil 4:8; 1 Th 4:1. *Furthermore* 1 Cor 4:2. τοῦ λοιποῦ *from now on, in the future* Gal 6:17; *finally* Eph 6:10.

1:14 πεποιθότας (participle, perfect, active, accusative, masculine, plural, from πείθω) **1.** *act., except for 2 pf. and plupf. a. convince* Ac 18:4; 19:8, 26; 28:23. **b.** *persuade, appeal to* Mt 27:20; Ac 13:43; 2 Cor 5:11. The difficult passage Ac 26:28 ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι may be rendered *you are in a hurry to persuade me and make a Christian of me. c. win over, strive to please* Ac 12:20; 14:19; Gal 1:10. **d.** *conciliate, set at ease* 1 J 3:19. *Conciliate, satisfy* Mt 28:14. **2.** The 2 pf. πέποιθα and plupf. ἐπεποίθειν have pres. and past meaning—**a.** *depend on, trust in, put one's confidence in* w. dat. Mt 27:43; Lk 11:22; 18:9; 2 Cor 1:9; 2:3; Phil 1:14; 3:3f; 2 Th 3:4; Phlm 21; Hb 2:13. **b.** *be convinced, be sure, certain* Ro 2:19; 2 Cor 10:7; Phil 1:6, 25. **3.** *pass., except for the pf. a. be persuaded, be convinced, come to believe, believe* Lk 16:31; Ac 17:4; 21:14; 26:26; 28:24. **b.** *obey, follow* w. dat. Ro 2:8; Gal 5:7; Hb 13:17; Js 3:3. **c.** Some

passages stand between mnsgs. a and b and allow either translation Ac 5:36f; 23:21; 27:11; ἐπέσθησαν δὲ αὐτῷ *so they took (Gamaliel's) advice* 5:39. **4.** pf. pass. πέπεισμαι *be convinced, be certain* Lk 20:6; Ro 8:38; 15:14; 2 Ti 1:5, 12; Hb 6:9.

1:14 περισσοτέρως (adverb, from περισσοτέρως) **1.** (even) more Mk 15:14 v.l.; *to a much greater degree* 2 Cor 11:23; Gal 1:14; cf. 2 Cor 12:15. *So much (the) more* Phil 1:14 ; Hb 2:1; 13:19. **2.** especially 2 Cor 1:12; 2:4; 7:13, 15; 1 Th 2:17.

1:14 τολμᾶν (infinitive, present, active, from τολμάω) **1.** followed by the inf. **a.** *dare, have the courage, be brave enough* Mt 22:46; Mk 12:34; Lk 20:40; J 21:12; Ac 5:13; Ac 7:32; Ro 5:7; Phil 1:14. **b.** *bring oneself, presume* Ro 15:18; 1 Cor 6:1; 2 Cor 10:12; Jd 9. **2.** abs. *dare, be courageous* Mk 15:43; 2 Cor 10:2; 11:21.

1:14 ἀφόβως (adverb, from ἀφόβως) *fearlessly* Lk 1:74; Phil 1:14; *without cause to be afraid or perh. without causing fear* 1 Cor 16:10; *boldly or shamelessly* Jd 12.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

1:13 Praetorium

E. TRANSLATION

1:12 And I want you to know brothers, my circumstances are turned, rather, to the progress of the gospel, 13 so that my bonds became manifest in Christ to the whole praetorian guard and to all the rest, 14 and that most of the brothers, having confidence in the Lord by my bonds, are more to dare to speak the word fearlessly.

F. EXPOSITION

1:12 “And I want you to know brothers, . . .” Is a common sort of expression. See I Corinthians 11:3 – “But I would have you know . . .” and I Corinthians 12:1 – “I would not have you be ignorant, . . .” *et.alia*.

1:12 “. . . my circumstances are turned, . . .” literally, “the things pertaining to me.” The things that pertain to Paul, i.e., his imprisonment, and, perhaps his more strict confinement as he awaits his hearing, have “turned out to be,” or “have fallen out to be,”

1:12 “. . . rather, to the progress of the gospel, . . .” The term “rather” implies “contrary to expectations,” or “other than had been assumed.” The assumption of the Philippians was probably that Paul would have bad news, that Paul might soon be lost to them, or at the least that with Paul in prison, the spread of the Gospel would suffer; and that pending the outcome of his trial, might even be halted altogether, at least locally. Paul’s “good news” here is that contrary to expectations, the gospel has been continuously advanced, suffering no delay or diminution.

1:13 “. . . so that my bonds became manifest in Christ . . .” That is to say, when it became known that Paul was not on trial or any infraction of the law, it became clear to all that he was “in bonds,” or imprisoned, for his preaching of the gospel.

1:13 “. . . to the whole praetorian guard and to all the rest, . . .” The “Praetorium,” here translated “praetorian guard” (with ASV, NASV, RSV) refers to the Guard because it is followed by “all the rest,” thus making it a reference to other people rather than to other places. Paul’s imprisonment, and the cause for it, were known by the praetorian guard, and “the rest, others in contact with the guard, and beyond, in other administrative circles, or perhaps to the general populace.

1:14 “. . . and that most of the brothers, having confidence in the Lord by my bonds, . . .” Apparently, the fact that Paul was willing to suffer for the gospel lent a greater veracity to it. And the fact that the whole praetorian guard and “all the rest” were aware of the nature and cause of his imprisonment but had seemingly accorded Paul every courtesy, served to embolden “most of the brothers.” They did not take flight or go into hiding.

1:14 “. . . are more to dare to speak the word fearlessly.” Paul’s imprisonment rather encouraged his followers (literally) “more abundantly to dare,” rather than to fear, “to speak the word fearlessly.”

These “brothers” may have included recent Gentile converts who had previously been so familiar with pagan polytheism and mystery religions that neither Christian monotheism nor exclusivism seemed to be more than mere idiosyncrasies. They may still have taken the “new” religion with a grain of salt. But once they saw that their teacher, Paul, was so certain of the truth of these and other “idiosyncrasies” of “the gospel” (which after all, made sense and was consonant with the needs of men) that he was willing to die for it, they became more focused and behaved more strongly.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

1:12 And I want you to know brothers, *that my present circumstances, contrary to expectations,* are turned, rather, to the promotion of the gospel, 13 so that my imprisonment became clear *to all to be in the cause of* Christ – to the whole praetorian guard and to all the rest, 14 and that most of the brothers, having confidence in the Lord by my bonds, are more abundantly courageous to speak the word fearlessly.

FIFTH PERICOPE (Philippians 1:15-17)

1:15 Τινὲς μὲν καὶ διὰ φθόνον καὶ, ἔριν τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· 16. οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι, 17. οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

1:15 φθόνον (noun, accusative, masculine, singular, from *φθόνος*) *envy, jealousy*.

1:15 ἔριν (noun, accusative, feminine, singular, from *ἔρις*) *strife, discord, contention* Ro 1:29; 1 Cor 3:3; Gal 5:20; Phil 1:15; Tit 3:9. Pl. *quarrels* 1 Cor 1:11.

1:15 εὐδοκίαν (noun, accusative, feminine, singular, from *εὐδοκία*) **1.** *good will* Phil 1:15; 2:13; 2 Th 1:11 (see 3 below). **2.** *favor, good pleasure* Mt 11:26; Lk 10:21; Eph 1:5, 9. *ἐν ἀνθρώποις εὐδοκίας* Lk 2:14 *among people on whom God's favor rests*.—**3.** *wish, desire* Ro 10:1, perh. 2 Th 1:11.

1:15 κηρύσσουσιν (verb, present, active, indicative, 3rd, plural, from κηρύσσω) *proclaim aloud, announce, mention publicly, preach* most often in reference to God's saving action Mt 10:27; Mk 1:4, 39, 45; 5:20; 7:36; 13:10; Lk 8:39; 9:2; 12:3; 24:47; Ac 15:21; Ro 2:21; 1 Cor 9:27; 15:12; 2 Cor 4:5; Gal 2:2; 5:11; 1 Th 2:9; 2 Ti 4:2; Rv 5:2. *Proclaim* victory 1 Pt 3:19.

1:16 ἀπολογίαν (noun, accusative, feminine, singular, from *ἀπολογία*) *defense* Ac 25:16; Phil 1:7, 16; 2 Ti 4:16; 1 Pt 3:15; *answer, reply* 1 Cor 9:3. [English derivative: *apology*]

1:16 κείμεαι (verb, present, passive, indicative, 1st, singular, from *κείμαι*) *recline* (can serve as passive of *τίθημι*) **1.** lit. Mt 5:14; Lk 2:12, 16; 23:53; J 20:5f, 12; 2 Cor 3:15; *stand* J 2:6; Rv 4:2; *be stored up* Lk 12:19; *be laid* Mt 3:10; 1 Cor 3:11; *be laid out* Rv 21:16. **2.** fig. *be appointed, set, destined* Lk 2:34; Phil 1:16; 1 Th 3:3. *Be given, be valid* 1 Ti 1:9. *Find oneself, be* 1 J 5:19.

1:17 ἐριθείας (noun, genitive, feminine, singular, from *ἐριθεία*) *ἐριθείας, ἡ* (*ἐριτεύω* to spin wool, work in wool, Heliodorus 1, 5; middle in the same sense, Tobit 2:11; used of those who electioneer

for office, courting popular applause by trickery and low arts, Aristotle, *polit.* 5, 3; the verb is derived from *ἐριθος* working for hire, a hireling; from the Maced. age down, a spinner or weaver, a worker in wool, Isa. 38:12 the Septuagint; a mean, sordid fellow), *electioneering or intriguing for office*, Aristotle, *pol.* 5, 2 and 3 (pp. 1302b, 4 and 1303a, 14); hence, apparently, in the N. T. "a courting distinction, a desire to put oneself forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness": James 3:14,16; *κατ' ἐριθείαν*, <<ref:BHS/GNT_Phi 2:3\$\$\$Phil. 2:3; Ignatius ad Philadelph. sec. 8; οἱ ἐξ ἐριθείας (see ἐκ, II. 7), Phil. 1:16 (17) (yet see ἐκ, II. 12 b.); equivalent to contending against God, Rom. 2:8 (yet cf. Meyer (edited by Weiss) at the passage); in the plural αἱ ἐριθείαι (Winer's Grammar, sec. 27, 3; Buttmann, sec. 123, 2); 2 Cor. 12:20; Gal. 5:20. See the very full and learned discussion of the word by Fritzsche in his Commentary on Romans, i., p. 143f; (of which a summary is given by Ellicott on Gal. 5:20. See further on its derivation, Lobeck, *Path. Proleg.*, p. 365; cf. Winer's Grammar, 94. [Thayer]

1:17 καταγγέλλουσιν (verb, present, active, indicative, 3rd, plural, from *καταγγέλλω*) *proclaim* Ac 13:5; 16:21; 17:23; Ro 1:8; 1 Cor 9:14; 11:26; Phil 1:17f.

1:17 ἀγνῶς (adverb from *ἀγνώς*) *purely, sincerely* Phil 1:17.

1:17 οἰόμενοι (participle, present, middle, nominative, masculine, plural, from *οἶμαι*) contracted *οἶμαι*; (from Homer down); *to suppose, think*: followed by an accusative with an infinitive John 21:25 (T omits the verse); by the infinitive alone, where the subjunctive and the objective are the same, Phil. 1:16 (17); by *ὅτι*, James 1:7.

1:17 θλίψιν (noun, accusative, feminine, singular, from *θλίψις*) *oppression, affliction, tribulation* Mt 24:9, 21; Ac 11:19; Ro 12:12; 2 Cor 4:17; Col 1:24; 2 Th 1:6; Rv 2:9, 22; 7:14. *Difficult circumstances* 2 Cor 8:13; Js 1:27. *Trouble* 2 Cor 2:4; Phil 1:17.

1:17 ἐγείρειν (infinitive, present, active, from *ἐγείρω*) **1.** trans. *wake, rouse* Mt 8:25. *Raise, help to rise* Mt 12:11; Mk 1:31; Ac 3:7. *Raise the dead* Mt 10:8; J 12:1, 9, 17; 1 Cor 15:15ff; Gal 1:1. *Raise up, bring into being* Mt 3:9; Ac 13:22; *cause* Phil 1:17. Passive: *awaken* Mt 1:24; Ro 13:11. *Be raised, rise* Lk 9:7; 11:8; J 2:22; 1 Cor 15:12. *Appear* Mt 11:11; Mk 13:22; J 7:52. **2.** intr., only in imperative *get up!, come!* Mk 2:9, 11; 14:42; Lk 5:23f; J 5:8; Eph 5:14; Rv 11:1.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:15 Some even proclaim Christ on account of envy and rivalry; but some also on account of good will. 16 On the one hand, the ones knowing that I am appointed for the defense of the gospel *preach* out of love, 17 but on the other hand, the ones thinking to cause me distress in my bonds proclaim Christ out of self-promotion, not sincerely.

F. EXPOSITION

1:15 “Some even proclaim Christ on account of envy and rivalry; . . .” but these “some,” are probably not to be considered “Christian brethren,” being characterized here by *envy and rivalry* and in verse 17 by *contention*, in the hope that they might “add affliction to Paul's bonds.”

Although it is possible, as some commentators maintain, that these preachers were Christians, they certainly were motivated by considerations that were far distant from Christian ideals. Those who preached from envy and rivalry were probably of two sorts, those gentiles who wished to excite the enemies of Paul, and those who sought to minimize the impact of the Gospel on other aspects of life by “preaching” the gospel mockingly. In either case, Paul is not angry about the preaching, as he would certainly have been had these preachers been judaizers, about whom Paul has nothing good to say. Recall that he anathematized them in Galatians 1:8-9 for their *perversion* of the gospel.

1:15 “. . . but some also on account of good will.” The *good will* is toward Paul, and is coupled with the sympathy felt toward him by those who were able to “preach the word more fearlessly.”

Note. The Textus Receptus reverses the order of the original verses 16 and 17, and KJV, relying heavily on TR, follows this order. All the other major versions follow the critical text. It may be that the text made it somewhat easier to translate as a case of parallelism rather than the original Chiasmus. Matching those who proclaim the gospel with good intent and bad intent, we can get a look at the way TR and KJV handled the passage. The configuration using the original order, and using chiasmus, looks like this:

v. 15	bad intent	but		good intent
v. 16	good intent	but	v.17	bad intent

The Textus Receptus revision puts these items in parallel, and it looks like this:

v. 15	bad intent	but		good intent
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v. 17 bad intent but v. 16 good intent

Virtually all the other major English versions, including the ASV, keep the clauses in the proper order.

1:16 “On the one hand, the ones knowing that I am appointed for the defense of the gospel . . .” Paul is literally “*set*,” or “*set to the task*.” He conceives it his business to magnify Christ in his imprisonment, and to defend his gospel before the judge. Those who know Paul, as we have seen, “having confidence” in his appointment to his current situation demonstrate another motive for their preaching.

1:16 “. . . preach out of love, . . .” That motivation is love. Those who are emboldened by Paul’s imprisonment “preach out of love.” But is it a love for Paul, a love for God, or both? The two are likely inextricably bound, for the gospel that Paul preached was the same as that which saved them, and so it is likely that they preach “out of love” for both.

1:17 “. . . but on the other hand, the ones thinking to cause me distress in my bonds . . .” There is a contrast between the ones “knowing” that Paul is appointed for the defense (v. 16), and those “thinking to cause me distress in my imprisonment. Not only are the mental states contrasted, (v. 16 – “knowing that,” and v. 17 – “thinking to”) but the attitude toward Paul’s imprisonment. For the ones seek to take up his work for him, demonstrating to the powers that be, that the preaching of the gospel will not stop regardless of the pending legal disposition of Paul, but the others seeking to prophet personally from Paul’s unavoidable absence. This likely refers to the self-promotion of those hoping to attain to local leadership, the more easily accomplished with Paul in prison.

1:17 “. . . proclaim Christ out of self-promotion, not sincerely.” The “proclamation,” particularly in this context, is that of announcement, or declaration, not of instruction or teaching. This may take the form of the general definition of what Paul preaches, or that he has been known to preach, but not of evangelism in a broader sense. It amounts to the explanation to those who might not know, or who may not have heard, what the nature of Paul’s *Gospel* entails.

The “self-promotion” of these “preachers” arises from the word translated in the major translations variously as “contention” (KJV), “faction” (ASV), “selfish ambition” (NASV, NRSV, NIV, ESV) and “partisanship” (RSV),

Where we have translated “self-promotion,” KJV has *contention*, ASV has *faction*, NASV, NRSV, NIV have *selfish ambition*, and RSV has *partisanship*. It is difficult to see how proclaiming Christ could be *factious* unless several such fellows were already about the business of promoting denominations. This certainly would have caused Paul “distress” or “afflictions” in his bonds. But it sounds as if Paul is happy that Christ is being preached. The term should probably be understood as “self promoting,” more on the order of many televangelists of recent memory. KJV,

ASV, and RSV mistakenly thought the word to be translated came from *eris*, (from the Greek goddess Eris, who sowed discord) meaning *strife or faction*. But it comes, instead from *erithias*, meaning *selfishness*. This word originally denoted those who worked for wages, and who were therefore viewed, in antiquity, as working wholly for themselves, whereas the very mark of nobility (and wealth) was attached to those who devoted themselves to the benefit of the city, or the common weal. Originally, the word breathed class distinction and prejudice. It later came to be viewed as a characteristic of those who were “in it for themselves.”

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

The distinction between those who preach out of love and those who preach for self aggrandizement, can be noted in our own society. The “big names” in televangelist and some local pastors seem to be in it for themselves; they seek to be the big fish in the small pond. This may not be the rule, but it is a phenomenon to be watched for. One may not be able to tell the difference on the basis of casual observance, but close scrutiny over a sufficient length of time usually makes it plain when someone is “in it for themselves.”

Although this pericope does not deal with false gospels, or heretical teachings, these often go with the syndrome of preaching for self aggrandizement.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Surely this is a text that may serve as a warning about being too self-involved in our witnessing or defense of Christianity. Proclaiming the truth of the gospel is not to be a vehicle of self promotion, and all should guard against the ever present tendency of human pride to creep into our conversations, particularly when we come to believe that “winning the point” is up to us.

I. PARAPHRASE

1:15 Some even proclaim Christ because of envy and rivalry; but *there are* also some *who preach* through benevolence. 16 In fact, the ones knowing that I am appointed *and prepared* for the defense of the gospel *preach* out of love, 17 but those thinking to cause me distress *by profiting from* my bonds proclaim Christ out of self-promotion, not sincerely.

SIXTH PERICOPE (Philippians 1:18-26)

1:18 τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι, 19 οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. 21 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω. 23 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶν γὰρ μᾶλλον κρεῖσσον· 24 τὸ δὲ ἐπιμένειν ἔν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

1:18 πλὴν (conjunction, coordinating from *πλήν*) (from *πλέον* 'more' (Curtius, sec. 375; Lob. Path. Element. 1:143; 2:93 (cf. Lightfoot on Phil. 3:16)); hence, properly, *beyond, besides, further*); it stands: **1.** adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: *moreover, besides*, so that, according to the requirements of the context, it may also be rendered *but, nevertheless*; (*howbeit*; cf. Buttmann, sec. 146, 2): Matt. 11:22,24; 18:7; 26:39,64; Luke 6:24,35; 10:11,14,20; 11:41; 12:31; 13:33; 17:1 L Tr text WH; 18:8; 19:27; 22:21,22,42; 23:28; 1 Cor. 11:11; Eph. 5:33; Phil. 1:18 (R G (see Ellicott)); 3:16; 4:14; Rev. 2:25; *πλήν ὅτι, except that, save that* (examples from classical Greek are given by Passow, under the word, II. 1 e.; (Liddell and Scott, under the word, B. II. 4)): Acts 20:23 ((Winer's Grammar, 508 (473); Phil. 1:18 L T Tr WH (R. V. *only that*)). **2.** as a preposition, with the genitive (first so by Homer, Odyssey 8, 207; (cf. Winer's Grammar, sec. 54, 6)), *besides, except, but*: Mark 12:32; John 8:10; Acts 8:1; 15:28; 27:22. Cf. Klotz ad Devar. II. 2, p. 724f. [Thayer]

1:18 προφάσει (noun dative feminine singular common from *πρόφασις*) **1.** *real motive, valid excuse* J 15:22. **2.** *falsely alleged motive, pretext, excuse* Mt 23:14 v.l.; Mk 12:40; Lk 20:47; Ac 27:30; Phil 1:18; 1 Th 2:5. [English derivatives: *prophasis, prognosis*]

1:18 ἀληθεία (noun dative feminine singular common from ἀλήθεια) *truth: truthfulness, dependability, uprightness* Ro 15:8; 2 Cor 7:14; *truth* as opposed to untruth Mk 5:33; Eph 4:25. *Truth* as characteristic of divine or human action J 1:17; 3:21; 1 Cor 13:6; Eph 4:24. *Reality* Phil 1:18; 2 J 1. With ἐν, ἐπί, κατά *in reality truly, certainly* Mt 22:16; Mk 12:14; Lk 22:59; Ro 2:2.

1:18 χαίρω (verb indicative present active 1st person singular from χαίρω) **1.** *rejoice, be glad* Mt 2:10; 5:12; Mk 14:11; Lk 15:32; 22:5; J 3:29; 16:20, 22; Ac 5:41; Ro 16:19; 2 Cor 7:9, 16; Phil 1:18; 3:1; Col 1:24. **2.** as a formula of greeting **a.** as a form of address χαῖρε, χαίρετε *welcome, good day, hail (to you), I am glad to see you* Mt 26:49; 27:29; Mk 15:18; Lk 1:28; J 19:3; 2 J 10f; *good morning* Mt 28:9 and possibly others. **b.** elliptically at the beginning of a letter χαίρειν *greetings* Ac 15:23; 23:26; Js 1:1.

1:18 πλὴν (conjunction, coordinating from πλήν) (from πλέον 'more' (Curtius, sec. 375; Lob. Path. Element. 1:143; 2:93 (cf. Lightfoot on Phil. 3:16))); hence, properly, *beyond, besides, further*; it stands: **1.** adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: *moreover, besides, so that*, according to the requirements of the context, it may also be rendered *but, nevertheless; (howbeit; cf. Buttmann, sec. 146, 2):* Matt. 11:22,24; 18:7; 26:39,64; Luke 6:24,35; 10:11,14,20; 11:41; 12:31; 13:33; 17:1 L Tr text WH; 18:8; 19:27; 22:21,22,42; 23:28; 1 Cor. 11:11; Eph. 5:33; Phil. 1:18 (R G (see Ellicott)); 3:16; 4:14; Rev. 2:25; πλὴν ὅτι, *except that, save that* (examples from classical Greek are given by Passow, under the word, II. 1 e.; (Liddell and Scott, under the word, B. II. 4)): Acts 20:23 ((Winer's Grammar, 508 (473); Phil. 1:18 L T Tr WH (R. V. *only that*)). **2.** as a preposition, with the genitive (first so by Homer, Odyssey 8, 207; (cf. Winer's Grammar, sec. 54, 6)), *besides, except, but*: Mark 12:32; John 8:10; Acts 8:1; 15:28; 27:22. Cf. Klotz ad Devar. II. 2, p. 724f. [Thayer]

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1:18 χαίρω (verb, present, active, indicative, 1st, person, singular, from χαίρω) **1.** *rejoice, be glad* Mt 2:10; 5:12; Mk 14:11; Lk 15:32; 22:5; J 3:29; 16:20, 22; Ac 5:41; Ro 16:19; 2 Cor 7:9, 16; Phil 1:18; 3:1; Col 1:24. **2.** as a formula of greeting **a.** as a form of address χαῖρε, χαίρετε *welcome, good day, hail (to you), I am glad to see you* Mt 26:49; 27:29; Mk 15:18; Lk 1:28; J 19:3; 2 J 10f; *good morning* Mt 28:9 and possibly others. **b.** elliptically at the beginning of a letter χαίρειν *greetings* Ac 15:23; 23:26; Js 1:1.

1:19 οἶδα (verb, perfect, active, indicative, 1st, person, singular, from **οἶδα**) **1.** *know (about)* Mt 6:32; 20:22; 25:13; Mk 1:34; 6:20; Lk 4:41; 11:44; J 4:25; 9:25; Ac 2:22; 3:16; Ro 8:27; 1 Cor 13:2; 16:15; 2 Cor 12:2; Gal 4:8; Col 4:6; 1 Ti 1:8; 2 Pt 1:12. ἴστε J 1:19 can be either indicative *you know* or imperative *know!* **2.** *be (intimately) acquainted with, stand in a close relation to* Mt 26:72, 74; Lk 22:57; J 8:19; 2 Cor 5:16; 2 Th 1:8; Tit 1:16. **3.** *know or understand how, can, be able* Mt 7:11; 27:65; Lk 12:56; Phil 4:12; 1 Th 4:4; 1 Ti 3:5; Js 4:17. **4.** *understand, recognize, come to know* Mt 26:70; Mk 4:13; 12:15; Lk 22:60; J 6:61; 16:18; 1 Cor 2:11; Eph 1:18. **5.** various other uses: *remember* 1 Cor 1:16. *Respect or take an interest in* 1 Th 5:12.

1:19 ἀποβήσεται (verb, future, middle, indicative, 3rd, person, singular, from **ἀποβαίνω**) *get out, lit. 'go away'* Lk 5:2; J 21:9. *Turn out, lead (to)* Lk 21:13; Phil 1:19.

1:19 ἐπιχορηγίας (noun, genitive, feminine, singular, from **ἐπιχορηγία**) *support* Eph 4:16; Phil 1:19.

1:20 ἀποκαραδοκίαν (noun, accusative, feminine, singular, from **ἀποκαραδοκία**) *eager expectation* Ro 8:19; Phil 1:20.

1:20 αἰσχυνθήσομαι (verb, future, passive, indicative, 1st, person, singular, from **αἰσχύνω**) *exclus. mid. and pass. in N.T. be ashamed* Lk 16:3; 1 Pt 4:16. *Be put to shame, be disgraced* 1 J 2:28; *be embarrassed* 2 Cor 10:8; Phil 1:20.

1:20 παρρησία (noun, dative, feminine, singular, from **παρρησία**) **1.** *outspokenness, frankness, plainness of speech* J 16:29; Ac 2:29; 2 Cor 3:12. *παρρησία plainly, openly* Mk 8:32; J 7:13; 10:24; 11:14; 16:25, 29 v.l. **2.** *openness to the public παρρησία in public, publicly* J 7:26; 11:54; 18:20. Similarly J 7:4; Ac 14:19 v.l.; 28:31; Phil 1:20; Col 2:15. **3.** *courage, confidence, boldness, fearlessness* Ac 2:29; 4:13, 29, 31; 6:10 v.l.; 16:4 v.l.; 2 Cor 7:4; Eph 6:19; Phlm 8. *Joyousness, confidence* Eph 3:12; 1 Ti 3:13; Hb 3:6; 4:16; 10:19, 35; 1 J 2:28; 3:21; 4:17; 5:14. [πᾶς + ῥήσις]

1:20 μεγαλυνθήσεται (verb, future, passive, indicative, 3rd, person, singular, from **μεγαλύνω**) *make large or long, magnify* **1.** *lit.* Mt 23:5; Lk 1:58; *pass. increase, grow* 2 Cor 10:15. **2.** *fig. exalt, glorify, praise, extol* Lk 1:46; Ac 5:13; 10:46; *pass. Ac* 19:17; Phil 1:20.

1:21 κέρδος (noun nominative neuter singular common from **κέρδος**) *a gain* Phil 1:21; 3:7; Tit 1:11.

1:22 αἰρήσομαι (verb, future, middle, indicative, 1st, person, singular, from **αἰρέω**) (thought by some to be akin to ἄγρα, ἄγρέω, χεῖρ, English *grip*, etc.; cf. Alexander Buttman (1873) Lexil. 1:131 -- but see Curtius, sec. 117); *to take*. In the N. T. in the middle only: future αἰρήσομαι; 2 aorist εἰλόμην, but G L T Tr WH εἰλάμην, 2 Thess. 2:13, cf. (Tdf. Proleg., p. 123; WH's Appendix,

p. 165;) Winer's Grammar, sec. 13, 1 a.; Buttmann, 40 (35), see ἀπέρχομαι at the beginning; (participle ἐλόμενος, Heb. 11:25); to take for oneself, to choose, prefer: Phil. 1:22; 2 Thess. 2:13; μάλλον followed by infinitive with ἥ (common in Attic), Heb. 11:25. (Compare: ἀναιρέω, ἀφαιρέω, διαιρέω, ἐξαιρέω, καθαιρέω, περιαιρέω, προαιρέω.) [Thayer]

1:23 συνέχομαι (verb, present, passive, indicative, 1st singular from συνέξω) **1.** close by holding, stop Ac 7:57. **2.** press hard, crowd Lk 8:45; 19:43. **3.** hold in custody Lk 22:63. **4.** pass. be tormented by, suffer from Mt 4:24; Lk 4:38; 8:37; Ac 28:8. Be distressed, be hard pressed Lk 12:50; Phil 1:23. **5.** pass. be occupied with, be absorbed in Ac 18:5. **6.** For 2 Cor 5:14 urge on, impel or hold within bounds, control. Cf. Ac 18:5 v.l.

1:23 ἐπιθυμίαν noun, accusative, feminine, singular, from ἐπιθυμία() desire, longing Mk 4:19; Lk 22:15; Gal 5:24; Phil 1:23; Col 3:5; 1 Th 2:17; 4:5; Js 1:14f; craving Gal 5:16. ἐ. μiasμοῦ defiling passion 2 Pt 2:10.

1:23 ἀναλῦσαι (infinitive, aorist, active, from ἀναλύω) loose, untie Ac 16:26 v.l. Return, depart Lk 12:36; depart = die Phil 1:23.

1:23 κρεῖσσον (adjective, nominative, neuter, singular, from ἀγαθός) good, beneficial **1.** of persons: of God perfect, complete Mk 10:18. Morally good, upright, exceptional of Christ J 7:12; of people Mt 12:35; Ac 11:24. Kind, benevolent, beneficent Ac 9:36; 1 Pt 2:18. **2.** of things: fertile Lk 8:8; sound Mt 7:17f; beneficial, wholesome 7:11; helpful Eph 4:29; prosperous, happy 1 Pt 3:10; clear 1 Ti 1:5; firm Tit 2:10; dependable 2 Th 2:16. Better Lk 10:42. **3.** neut., used as a noun what is good in a moral sense Ro 2:10. Good deeds J 5:29. Advantage Ro 8:28. Goods, property Lk 12:18. [Agatha]

1:24 ἐπιμένειν (infinitive present active from ἐπιμένω) **1.** stay, remain Ac 10:48; 21:4; 1 Cor 16:8; Gal 1:18. **2.** continue, persist (in), persevere w. dat. Ro 6:1; 11:22; Col 1:23. With participle following keep on, persist in doing something J 8:7; Ac 12:16.

1:24 ἀναγκαιότερον (adjective, nominative, neuter, singular, comparative from ἀναγκαῖος) **1.** necessary, urgent 1 Cor 12:22 Tit 3:14. **2.** intimate, close Ac 10:24.

1:25 παραμένω (verb, future, active, indicative, 1st, person, singular, from παραμένω) remain, stay (at someone's side) 1 Cor 16:6. Continue Phil 1:25; Hb 7:23; Js 1:25.

1:25 προκοπήν (noun, accusative, feminine, singular, from προκοπή) progress, advancement Phil 1:12, 25; 1 Ti 4:15.

1:26 καύχημα (noun, nominative, neuter, singular, from καύχημα) **1.** boast, object of boasting, something to boast about Ro 4:2; 1 Cor 5:6; 9:15f; Gal 6:4; Phil 1:26; Hb 3:6; pride 2 Cor 1:14;

Phil 2:16. **2.** *boast, what is said in boasting* 2 Cor 5:12; 9:3.

1:26 περισσεύη (verb, present, active, subjunctive, 3rd, person, singular, from περισσεύω) **1.** intrans. **a.** of things *be more than enough, be left over* Mt 14:20; 15:37; Lk 9:17; J 6:12f. *Be present in abundance* Mt 5:20; Mk 12:44; Lk 21:4; Ro 5:15; 2 Cor 1:5; Phil 1:26. *Be extremely rich or abundant, overflow* Ro 3:7; 2 Cor 3:9; 8:2; 9:12. *Grow* Ac 16:5; Phil 1:9. **b.** of persons *have an abundance, abound, be rich w. gen. of or in something* Ro 15:13; 1 Cor 8:8; 2 Cor 9:8b; Phil 4:12, 18. *Be outstanding, be prominent, excel* 1 Cor 14:12; 15:58; 2 Cor 8:7; Col 2:7. *Progress* 1 Th 4:1, 10. **2.** trans. *cause to abound, make extremely rich* Mt 13:12; 25:29; Lk 15:17; 2 Cor 4:15; 9:8a; Eph 1:8; 1 Th 3:12.

1:26 παρουσίας (noun, genitive, feminine, singular, from παρουσία) *παρουσία, ας, ή* **1.** *presence* 1 Cor 16:17; 2 Cor 10:10; Phil 2:12. **2.** coming, advent **a.** of human beings 2 Cor 7:6f; Phil 1:26. **b.** of Christ the end of this age Mt 24:3, 27, 37, 39; 1 Cor 1:8 v.l.; 15:23; 1 Th 2:19; 3:13; 4:15; 5:23; 2 Th 2:1, 8f; Js 5:7f; 2 Pt 1:16; 3:4, 12; 1 J 2:28. **c.** of the Antichrist 2 Th 2:9. [English derivative: *parousia*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

1:18 Ellipsis. “What then, [does it matter]? [Bullinger, p. 25.] The predicative use of τί in τί γάρ; often translated “what then,” or “what does it matter,” here almost has the effect of the English “so what?”

1:18 ἀλλά when used in an apodosis means “yet certainly, at least” [Blass-Debrunner #448/5]

1:23 “My bonds in Christ . . .” is an example of metonymy, i.e., “my preaching and service for Christ, have made it clear that I am not being held for commission of a crime.” [Bullinger, p. 566.]

1:23 “After εἰς and πρός the Infinitive usually refers to an action that is future with respect to the principal verb.” [Burton para. 107]

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and

therein I rejoice – yes and I will rejoice [= be glad, delighted]. 19 For I know that this shall turn out for my deliverance through your petition [entreaty] and the provision of the Spirit of Jesus Christ 20 according to my eager expectation and hope, in nothing shall I be ashamed, but in all boldness, as always, *so* now also, Christ shall be exalted in my body whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 But if to live in *the* flesh, this is for me a fruit of labor. And which I will prefer, I know not. 23 But I am pressed from the two *sides*, having the desire to depart and be with Christ, which *is* very much better. 24 But to remain in the flesh is more necessary for your sake. 25 And being persuaded of this, I know that I will remain and continue with you all unto your progress and joy of the faith 26 in order that your basis for glorying in Christ Jesus may abound in me by my coming to you again.

F. EXPOSITION

1:18 “What then?” The English equivalent of the question is “so what? That is, given these circumstances, what might be expected? What might we expect to come as a result of this situation?

1:18 “Only that in every way, whether in pretense or in truth, . . .” What then? Only that regardless of motive, means or manner, Jesus is being proclaimed more with him in prison than when he was free.

1:18 “. . . Christ is proclaimed, and therein I rejoice . . .” Christ is proclaimed is not to be thought of as sermons, or in every case, by a sympathetic voice. But all are speaking about the Jesus for whom Paul is imprisoned, who He was, or is, what He said, and what He promised. Whether from jealousy, sympathy, or disbelief, people “in the know” are talking openly about Jesus, and that was an occasion for rejoicing.

1:18 “. . . – yes and I will rejoice [= be glad, delighted].” Paul can foresee no future circumstance in which he will be anything but delighted that Christ is so widely proclaimed.

1:19 “For I know that this shall turn out for my deliverance through your petition [entreaty]. . .” This situation cannot but turn out for Paul’s deliverance, aided or hurried by the Philippian’s petition, or entreaty on his behalf.

The clause “this shall turn out for my deliverance” is a quotation from Job 13:16. As frequently, an Old Testament line quoted ought to send us to the verse in its context to provide a clue to understanding why the quotation was made in the first place. Job, having suffered catastrophe, is now being “comforted” by his “friends.” They insist that no man suffers unjustly, and that Job must have sorely offended a just God to have received such calamitous treatment and judgment. But Job maintains his innocence through it all. Here, he replies to such a charge. Job asks why (if he knew himself to be guilty) would he seek an answer from God? His frustration lies in the fact

that, although innocent, he is being treated as if he were guilty. He knows that God is just, but his whole point is that he, Job, is innocent. He asks why “do I . . . take my life in my hand [by calling God to witness]? Though He slay me, yet will I trust him; but I will defend my ways to His face. *This shall be my deliverance*, for no hypocrite shall come before Him.” Paul’s deliverance is predicated upon nothing less than that very righteousness of God, which, either way, will come through the petition of the Philippians and the supply of the Spirit of Jesus Christ.

Like Job, Paul has found himself in a difficult and hazardous position. Like Job, Paul knows himself to be innocent of crime or wrongdoing. Like Job, Paul trusts in God, whether in life or in death.

Paul begins by stating his certainty about his situation. “For I know . . .” Just as Job had maintained his innocence, Paul maintains his faith and knowledge – his certainty that his situation, and the increased preaching of the Gospel on account of his imprisonment, can only proceed positively, with or without him!

The word most frequently translated “salvation,” can here only have the sense of “preservation.” The gift of eternal salvation is nowhere to be seen in this context.

Salvation is being rescued from eternal disaster, being plucked from ruin, being pulled from the sinking ship. What is being discussed in Philippians is *sanctification*. Sanctification is the practical outworking of salvation already gained. It is salvation at work, or in use in daily life. It is becoming what one is; living toward God's acceptance and disposition toward the saved.

1:19 “. . . and the provision of the Spirit of Jesus Christ . . .” The other factor in Paul’s deliverance is the “provision of the Spirit.” Despite the divided opinion regarding this clause, it seems clear that the person of the Holy Spirit is not meant. Rather, it refers to the support, additional help, or even “supply” granted the believer *by* the Spirit of Jesus Christ. The Holy Spirit is never treated like an item *in* the supply cabinet, but is Himself the supplier of what is needed. Nor can it be thought that the Holy Spirit is both the supplier and the supply. This simply goes way beyond what is stated here.

1:20 “. . . according to my eager expectation and hope, . . .” This refers to an especially intent watching for something, “with the head turned away from . . .,” that is with nothing else in view, or ignoring other interests, but one thing only the object of intense scrutiny. The object, is, of course, the object of Paul’s hope. He is eagerly expecting the object of his hope.

1:20 “. . . in nothing shall I be ashamed, but in all boldness, as always, . . .” Some see here a

possibility of Paul's denying Christ under duress. This seems highly unlikely for one thinking that "to die is gain." It is more likely that Paul fears that he will be ineffectual, or even counterproductive ("running in vain") before his judge, or that his witness may be ineffective, or his testimony disregarded.

It is just on the very edge of conceivability that he fears betraying a lack of perspective in regard to God such as was demonstrated to Job. Job was equally bold, but the difference lies in the fact that Job was defending his own righteousness, and Paul wants to defend and magnify Christ.

1:20 "... so now also, Christ shall be exalted in my body [person] . . ." Hence, his expectation remains that Christ may be exalted. The contrast seems to lie in the possibility of Paul's embarrassment and Christ's exaltation. Paul does not want to be guilty of softening his witness, or in any way failing to exalt Jesus. Put another way, Paul rejoices that Jesus is preached more with him in prison and by some with impure motives than when he was free. Under the circumstances he doubtless views it his mission, by being placed in such a situation, to adequately exalt Jesus to the authorities. Failing that would constitute "being put to shame."

Paul's use of the word "body" is usually colorless, and theologically neutral, unlike such terms as *flesh*, and *spirit*. It would be better translated by "self," or "person," thus "exalted in myself," or "in my person."

1:20 "... whether by life or by death." That is, regardless of the outcome of his trial, or, by extension, to any other set of trials. This is a merism like "the long and short of it," or "the ins and outs of it." But it is not *merely* a merism, but, as Paul argues, a truism as well. Paul's single focus, since his Damascus road experience, has been to magnify Christ. How he does it is of little concern to him.

1:21 "For to me, to live is Christ and to die is gain." Paul argues the truth of the merism by saying that either option is literally acceptable to him so long as it does not interfere with his ministry, or his ability to exalt his Lord.

1:22 "But if to live in *the* flesh, this is for me a fruit of labor." However, Paul recognizes that his earthly life can have only so much value to him as it allows the fruit of Christian labor. Clearly he was not interested in any other calling.

1:22 "And which I will prefer, I know not." It is clear from the logic of the preceding statements that the "fruit of labor" has just as great a claim on him as being with Christ. Hence, . . .

1:23 "But I am pressed from the two *sides*, . . ." Paul is, to use another merism, "between a rock and a hard place." As so often, it is difficult for a person to see clearly or objectively where his greatest value lies, or which of his preferences may be best.

1:23 “. . . having the desire to depart and be with Christ, which *is* very much better.” Clearly being with Christ is preferable to life in the body, with its challenges, pain, shortcomings, and temptations. The rest with Christ would not involve imprisonment, ship wrecks, beatings, and dealing with heresies which pop up before the last *amen* is said.

1:24 “But to remain in the flesh is more necessary for you.” Paul recognizes that his presence is useful to the edification and training of the saints, and the joy which his presence would occasion among the Philippians. This exemplifies Paul’s general disposition, being willing to sacrifice in order to benefit others. Hence, he tells the Philippians, he would be willing to forego his own preference “for your sake.”

1:25 “And being persuaded of this, I know that I will remain and continue with you all . . .” We encounter here a somewhat more difficult problem with vocabulary than we normally encounter. The Greek root of the word almost universally translated as “know” in this passage, is *εἶδω*. It was originally used of knowledge gained by experience, especially by sight. Meanings ranged from *to see, perceive, behold*, and *to look at*. It denoted an empirical exercise.

However, the perfect tense of the word, *οἶδα*, took on the meaning *to know*, that is, to have perceived, and therefore to be in possession of the knowledge revealed. Plato used this term frequently in his writing, particularly when dealing with knowing the ideal state of affairs to which empirical reality pointed. So frequent was his use of this in reference to his ideal state that the word came to denote the noun *idea*, and the adjective *ideal*. In Plato’s epistemology, because the empirical was the *always changing*, it could not truly *be known* (with certainty). For Plato, only the universal realities of things could be truly known, and this knowledge, that which could only “*be seen with the mind’s eye*,” was denoted by *οἶδα*.

It is a mistake, however, to think that this term always means *certainty*. It can *never* mean absolute or infallible certainty when it refers to empirical data, or to mental constructs or notions one may subjectively concoct in his mind. At most Paul was saying that *he was convinced* that he would “remain and continue with them.” He was not dealing with some epistemological nicety requiring Plato’s technical usage of the word. He was stating his opinion that *he was convinced* that he would remain. However, he had already used such a word, saying “being *persuaded* of this,” or “being *convinced* of this.” It is strange indeed, that the NLT alone, got the sense of the phrase right by reversing the senses of the two words – “*knowing* this, I am *convinced* that . . .”

Clearly, though, Paul believes that God will allow (or *require*) him to remain “in the flesh” with the Philippians.

1:25 “. . . unto your progress and joy of the faith . . .” The foremost reason Paul believes that he will “remain” is his concern for the advancement, or progress of the Philippians in their spiritual and moral state, and in a deeper knowledge of God’s work, and their “joy of the faith.” This “joy,” can scarcely be restricted to the joy of salvation, but extends to their fellowship with one

another, and with other Christian communities, and to purified lives and to personal ministries to one another.

1:26 “. . . in order that your basis for glorying in Christ Jesus . . .” First, it must be noted that the NASV mishandles this verse. The verse is difficult because it has four prepositional phrases all attaching to one idea, the idea itself being difficult to handle. Translated using standard Greek ideas, the idea is that “your boast should increase.” This sounds very un-Christian. The four prepositional phrases are: 1. “In Christ Jesus,” 2. “in me,” 3. “Through the presence,” and 4. “To you.” The NASV and RSV direct “the boast” to the phrase “in me” (Paul), instead of “in Christ Jesus.” This presents the reader with the doubly dubious proposition that the Philippians should abound in their boasting in Paul.

The word universally translated by some form of “boasting,” needs to be revisited. Thayer notes that the word so often translated “boasting,” is used in the Septuagint to translate Hebrew word for “the object of praise,” and for the Hebrew word for “ornament,” or “beauty.”

Nor does the Latin of the Vulgate translate the Greek word as “boasting.” Instead, it uses “*gratulatio*,” which Lewis renders “a manifestation of joy, a wishing joy, congratulation;” and “a rejoicing, joy.” This sounds familiar, and provides a parallel, since Paul has just proclaimed that in the fact that the Gospel is being preached, he “rejoices, and will rejoice.” So whether in the Hebrew notion of “an object of praise,” or the Latin notion of “manifestation of joy,” we can avoid the counterintuitive and uninformative use of the word “boasting.” Because the idea seems to involve a subjective state, rather than an objective entity, the Latin “manifestation of joy,” seems best.

It cannot be argued that the Philippians had taken a keen interest in Paul’s person and circumstances. But why? It seems most probable that it was because he introduced them to Jesus and the salvation and dynamic for life that He provided them. It is like being grateful to the one who introduced you to your future wife. You are grateful to that person, and to the introduction he provided. But your ground of boasting, your object of praise, is to your wife. And so the “manifestation of your praise” will grow and abound in proportion to the deepening of your understanding of and love for your wife. So we have “in order that the ground of your glorying (manifestation of your joy) in Christ Jesus . . .”

1:26 “. . . may abound in me by my coming to you again.” That is, “may be heightened and enlarged in me by my renewed presence with you.” In English, we would not include the prepositional phrase “in me,” because “by my coming to you” would be enough.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

It is particularly for some of us to allow God to work through means over which we have little or no control or input. Paul might well have been “beating on his prison door,” feeling intense pressure to get back to his job of evangelizing. After all, he was the apostle to the Gentiles, and the amount of work he could see before him might have been daunting without having to spend time in prison. But Paul has been told that there are now more people proclaiming Christ than when he was free. That some of them had impure motives for doing so, but that many proclaimed Christ from pure motives, and with more boldness than when Paul was free.

Perhaps Paul’s desire “to depart and be with the Lord,” is not so hard to understand under these circumstances. He may well have seen that his work was not going to be undone merely by his absence.

Have a plan. Proceed accordingly. But when obstacles arise, and the plan becomes momentarily or permanently impossible or ineffectual, recognize that God, while He *has* worked through “your” plan, He now may have different ideas. Although these ideas may be hidden from you, or seem counterproductive, strange, or simply unlikely to succeed, the wise Christian steps aside and comes to grips with a few simple of thoughts. 1. Your plans may overlap with God’s plans for a time, or for a certain purpose. 2. Your plans may not be the way God wishes to continue. 3. This does not imply that He no longer wants *you*, but that *He* sees the future and you do not. You may still be His vehicle – *but that means that He is directing you, not vice versa*. This frequently means seeing God’s hand in adversity.

I. PARAPHRASE

1:18 So what? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice – yes and I will continue *to* rejoice. 19 For I know that this shall eventuate in my preservation through your petition and the provision of the Spirit of Jesus Christ 20 according to my eager expectation and hope, in nothing shall I be ashamed, but in all boldness, as always, *so* now also Christ shall be exalted in my person, whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 But if to live on in *the* flesh, this is for me a fruit of labor. And which I will prefer, I know not. 23 But I am pressed from the two *sides*, having the desire to depart and be with Christ, which *is* very much better. 24 But to remain in the flesh is more necessary for your sake. 25 And being persuaded of this, I am confident that I will remain and continue with you all unto your progress and joy of the faith, 26 in order that the manifestation of your joy in Christ Jesus may be heightened and enlarged in me by my renewed presence with you.

SEVENTH PERICOPE (Philippians 1:27-30)

1:27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ· 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

1:27 ἀξίως (adverb from *ἀξίως*) *worthily, in a manner worthy of* Ro 16:2; Phil 1:27; Col 1:10.

1:27 πολιτεύεσθε (verb, imperative, present, middle, 2nd, plural, from *πολιτεύομαι*) **1.** *to be a citizen* (Thucydides, Xenophon, Lysias, Polybius, others). **2.** *to administer civil affairs, manage the state* (Thucydides, Xenophon). **3.** *to make or create a citizen* (Diodorus 11, 72); middle a. *to be a citizen*; so in the passages from Philo and the Ep. ad Diogn. cited in *πολίτευμα*, 3. b. *to behave as a citizen; to avail oneself of or recognize the laws*; so from Thucydides down; in Hellenistic writings *to conduct oneself as pledged to some law of life*: ἀξίως τοῦ εὐαγγελίου, Phil. 1:27 (R. V. text *let your manner of life be worthy of etc.*); ἀξίως τοῦ Χριστοῦ, Polycarp, ad Philip. 5, 2; ἀξίως τοῦ Θεοῦ, Clement of Rome, 1 Cor. 21, 1; ; ὁσίως, *ibid.* 6, 1; κατὰ τὸ καθήκον τῷ Χριστῷ, *ibid.* 3, 4; μετὰ φόβου καὶ ἀγάπης, *ibid.* 51, 2; ἐννόμως, Justin Martyr, dialog contra Trypho, c. 67; ἡρξάμην πολιτεύεσθαι τῇ Φαρισαίων αἵρεσει κατακολουθῶν, Josephus, Vita 2; other phrases are cited by Grimm on 2 Macc. 6:1; τῷ Θεῷ, *to live in accordance with the laws of God*, Acts 23:1 (A. V. *I have lived etc.*). [Thayer]

1:27 ἀπὼν (participle, present, active, nominative, masculine, singular, from *ἄπαιμι*) (*εἰμί*) *be absent or away* 1 Cor 5:3; 2 Cor 13:2, 10; Phil 1:27.

1:27 – Spirit and Soul. These two words are often confused. Spirit clearly refers to the immaterial part of the human being. Soul is a lot more difficult to pin down adequately.

When found in the singular, it is often used as a synonym for *spirit*, although there is a perfectly

good word for spirit, pneuma. It is used as a synonym for *appetite* (Ecclesiastes 6:7, Isaiah 29:8) it even serves as a synonym for *mind*, although there is a perfectly good word for that, as well, nous. It is used to signify *life*, although there are at least two terms for life, bios and zoe. It is sometimes used as a synonym for heart (Ephesians 6:6, Colossians 3:23), for which there is a perfectly good word in the Greek, kardia. We note also, that when it occurs in the context with one of these other words, it is frequently used to provide those features of life not present in those words, thus forming a merism.

On the basis of its appearance in the singular, there are few human aspects for which soul has not been used. But if we find the word in its occurrences in the plural, we find that it most often refers to *embodied life*, i.e., life within a “human” body. We recall the words of Genesis 2:7, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living *soul*” (KJV, ASV). But this does not define soul, it merely reproduces it in the English text. The distinction is brought out better by actually translating the word “soul,” as “being,” (NASV, RSV, NRSV, and NIV), or even as “person,” (NLT). When the word, thus understood, occurs in the plural, it is handled as “persons,” or “people.” Thus, when Genesis records the descendants of Jacob through Leah it says “. . . all the souls of his sons and daughters were thirty and three” (KJV). Genesis 46:26 speaks of those who came into Egypt with Jacob as “all the souls were three score and six” (KJV). Dozens of such examples occur in the Old Testament.

The New Testament offers Acts 2:41, 7:14, 27:37, First Peter 3:20, and Revelation 6:9. These examples come from the KJV. In other versions they are usually translated “persons,” and once as “human lives.” We conclude that unless the word for “soul” is juxtaposed with one or more other words denoting human aspects, it means “the whole bodily life of the individual man, or the whole bodily lives of individual men, when plural.”

1:27 στήκετε (verb, indicative, present, active, 2nd, plural, from *στήκω*) **1.** lit. *stand* Mk 3:31; 11:25; J 1:26; 8:44 is best taken as a form of ἵστημι; Rv 12:4 v.l. **2.** fig. *stand firm, be steadfast* Ro 14:4; 1 Cor 16:13; Gal 5:1; Phil 1:27; 4:1; 1 Th 3:8; 2 Th 2:15.

1:27 συναθροῦντες (participle, present, active, nominative, masculine, plural, from *συναθλέω*) *fight or contend beside* Phil 1:27; 4:3.

1:28 πτυρόμενοι (participle, present, passive, nominative, masculine, plural, from *πτύρω*) *frighten* pass. *let oneself be intimidated* Phil 1:28.

1:28 ἀντικειμένων (participle, present, middle, genitive, masculine, plural, from *ἀντίκειμαι*) *be opposed* Gal 5:17; 1 Ti 1:10. ὁ ἀντικείμενος *the opponent* Phil 1:28; cf. Lk 13:17; 21:15; 1 Cor 16:9; 2 Th 2:4; 1 Ti 5:14.

1:28 ἔνδειξις (noun, nominative, feminine, singular, from ἔνδειξις) *demonstration, proof*: i. e. *manifestation, made in act*, τῆς δικαιοσύνης, Rom. 3:25f; τῆς ἀγάπης, 2 Cor. 8:24; equivalent to *sign, evidence* (A. V. *evident token*), ἀπωλείας, Phil. 1:28. (Plato, others.) [Thayer]

1:28 ἀπωλείας noun, genitive, feminine, singular, from ἀπόλεια() *destruction, ruin, annihilation* Ac 8:20; esp of the eternal destruction of the wicked Mt 7:13; Phil 1:28; Hb 10:39; 2 Pt 3:7; Rv 17:8, 11. *Waste* Mk 14:4.

1:29 ἐχαρίσθη (verb, indicative, aorist, passive, 3rd, singular, from χαρίζομαι) **1.** *give or grant freely as a favor* Lk 7:21; Ac 3:14; 25:11, 16; 27:24; Ro 8:32; 1 Cor 2:12; Phil 1:29; 2:9; Phlm 22: perh. Gal 3:18 (see 3 below). *Dispense with, cancel* Lk 7:42f. **2.** *remit, forgive, pardon* 2 Cor 2:7, 10; 12:13; Eph 4:32; Col 2:13; 3:13. **3.** *show oneself to be gracious* Gal 3:18 (see 1 above).

1:29 πάσχειν (infinitive, present, active, from πάσχω) **1.** *have an experience* Gal 3:4; cf. Mt 17:15. **2.** *suffer, endure* **a.** *suffer*, sometimes *suffer death* Mt 17:12; Lk 22:15; 24:46; Ac 1:3; 17:3; 1 Cor 12:26; Phil 1:29; 2 Th 1:5; Hb 2:18; 9:26; 1 Pt 2:19–21, 23; 3:14, 17; 4:19. *Undergo punishment* 1 Pt 4:15. **b.** *endure, undergo* Mt 27:19; Mk 8:31; 9:12; Lk 9:22; 17:25; Ac 9:16; 28:5; 2 Cor 1:6; 1 Th 2:14; 2 Ti 1:12; Hb 5:8; Rv 2:10.

1:30 ἀγῶνα (noun, accusative, masculine, singular, from ἀγών) *athletic contest, race* fig. Hb 12:1; *struggle, fight* Phil 1:30. ἐν πολλῷ ἀγῶνι *under a great strain* 1 Th 2:2. *Care, anxiety, concern* Col 2:1. [English derivative: *agonistic*]

1:30 οἷον (pronoun, relative, accusative, masculine, singular, from οἷος) *relative pron. of what sort, (such) as* Mt 24:21; Mk 9:3; 13:19; 2 Cor 12:20; 2 Ti 3:11; Rv 16:18. οἷος...τοιούτος 1 Cor 15:48; cf. 2 Cor 10:11. *Which* Phil 1:30. οὐχ οἷον ὅτι *it is by no means as if* Ro 9:6. οἷῳ δηποτοῦν κατέχετο νοσήματι *no matter what disease he had* J 5:4 v.l.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

1:29 Note the use of the neuter article with the infinitives. These are examples of anaphoric use of the article to refer to a fact previously mentioned, or otherwise well known. Generally, infinitives are anarthrous. Here Paul says “it is given to you *the* to believe in Christ, and *the* to suffer with Him. The articles refer back to “the conduct that becomes the gospel,” of verse 27, and are further defined in verse 28 as that which is “an evident token of perdition to them but of salvation to you.”

The literary device of chiasmus is used twice in this pericope, once in verse 27 (the elements of which are: “stand fast in one spirit,” and “in one soul strive for the faith”) and in verse 29 (the elements of which are: “to believe in Him,” and “on His behalf to suffer”).

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

1:27 Only conduct yourselves worthily of the gospel of Christ so that whether coming and seeing you or remaining absent, I should hear concerning you that you stand [fast] in one spirit, with one soul striving together for the faith of the gospel, 28 and in nothing being frightened by those opposing you – which is to them a clear sign of perdition, but of your salvation, and that from God. 29 For to you it has been granted on behalf of Christ not only to believe in Him, but also on His behalf to suffer, 30 having the same conflict which you saw in me and now hear in me.

F. EXPOSITION

1:27 “Only conduct yourselves worthily of the gospel of Christ . . .” The word translated *conduct yourselves* is something like a political technical term meaning *to behave as a citizen; to avail oneself of or recognize the laws, and later, in Hellenistic writings to conduct oneself as pledged to some law or principle of life* – here, the gospel. It is nearly equivalent to saying “behave like a citizen of the Kingdom of God..”

1:27 “. . . so that whether coming and seeing you or remaining absent, . . .” that is, whether Paul is released and returns to Philippi to again minister to, and enjoy fellowship with the Philippians, or whether he remains in Rome, he desires that . . .

1:27 “. . . I should hear (the things) concerning you that you stand [fast] . . .” That is, that the things reported to Paul concerning the behavior of his Philippian friends (indicated by the neuter plural article and the plural personal pronoun) should indicate that they are “standing fast” both in thought and action to lives commensurate with the Gospel.

1:27 “. . . in one spirit, . . .” That is, in one mind, or in one intellectual (or spiritual) perspective. This is the first element of a chiasmus. The Philippians are “to stand fast in one spirit.” This is not a reference to the Holy Spirit, but to *spirit* as distinguished from *soul*.

1:27 “. . . with one soul, . . .” i.e., in a unified experience or moral behavioral pattern. “In one spirit” and “with one soul” is very nearly a merism. It is like saying “the long and short of it,” or “the ins and outs of it.” Here Paul is admonishing his readers to continue *in thought and life*.

As we have seen, the Philippians are to “stand fast in one spirit.” The second half of the chiasmus is given in the expression “with one soul striving together . . .” Thus they are to adhere to one spiritual faith, and to dedicate themselves in life to activities that will promote the gospel. The merism is that of belief and activity, in mind and body, in thought and action, in belief and practice.

1:27 “. . . striving together for the faith of the gospel, . . .” The notion of faith, here, includes both evangelism and mutual edification, or the establishment and maintenance of faith in Christ. Faith in this context means the *body of belief*, or *the veracity and authority of Christian tenets*. It is not the subjective *act of believing*, but the *objective essence of what is believed*.

1:28 “. . . and in nothing being frightened by those opposing you . . .” The third admonition is to not be terrified (KJV), *affrighted* (ASV), *alarmed* (NASV), *frightened* (RSV and NIV), or *intimidated* (NRSV and NLT). The Greek word was originally used of horses. A cowboy would say “don’t *spook* the horses.” Clearly, Paul wishes to use the word both more broadly, and for a situation a little more serious than being spooked or intimidated, as persecution was already somewhat common, and the consequences of running afoul of the Roman law could scarcely be described as being “spooked.”

This is made clear by the notion of opposition from others. This is not something that goes “bump” in the night. This “opposition” resulted from very real anger brought about for a variety of reasons, including not merely religious ones, but political and economic ones as well.

1:28 “. . . – which is to them a clear sign of perdition, but of your salvation, . . .” “Which,” refers to the entire conduct enjoined by Paul, including the unity in standing together and striving for the progress of the gospel, that will certainly result in opposition, but more especially to the outwardly visible *unfrightened attitude* of the Philippians. That is, the failure of their adversaries to frighten the Philippians by the threat of persecution for their Christian convictions, is a clear sign to those adversaries of their coming damnation, as well as to the salvation of the Philippian Christians themselves. Whether characterized by bitter hatred or by mild animosity, adversity to the gospel undeniably demonstrates an anti-Christian mind that, by definition, cannot be saved apart from conversion.

The word translated “a clear sign,” was a legal term denoting an appeal to facts and evidence in the determination and proof of guilt. So adversity to the gospel is proof of damnation. This damnation is “waste,” or “destruction,” defined more strictly by the contrary notion of the salvation of the Philippian Christians. That is, the adversaries of Christians, reap rewards precisely the opposite of the benefits conferred upon the Philippian believers, i.e., salvation.

Hence, the fact of the adversity by anti Christian opposition is a practical proof of the Christianity of the Philippians.

1:28 “. . . and that from God.” That is, the preceding situation as a whole is from God, the salvation of the Christians no less than the damnation of their adversaries.

The use of neuter article or neuter “that,” in “and *that* from God” is parallel to Ephesians 2:8, “by grace are you saved through faith; and *that* not of yourselves.” That is, neither the grace alone, nor the faith alone, but both together, as an entire syndrome, is “the gift of God.”

The situation to which this phrase refers is both the stand to be taken by the Philippians as well as the resultant persecution by opponents.

1:29 “For to you it has been granted on behalf of Christ . . .” That is, the logical proof of the damnation of the adversaries is predicated upon the fact that the Philippians have been granted something unknown (and unobtainable) by the adversaries.

It may be argued that the faith required for, and essential to, Christianity was granted to the Philippian believers by God, but withheld from their adversaries. This is made explicit in the next clause.

1:29 “. . . not only to believe in Him, but also on His behalf to suffer, . . .” “Not only was the belief in Christ granted to the Philippian Christians, but also the suffering that so often accompanies it. For the Christian faith has never known, nor will it ever know this side of eternity, an unopposed and serene existence.

The chiasmus is again used,; “to believe in Him,” and “for Him to suffer.”

1:30 “. . . having the same conflict which you saw in me and now hear in me.” The suffering on behalf of Christ which the Philippians are to be prepared for, and which came with the grant of faith, will involve them in the same sort of conflicts which they *saw* Paul to have endured when he was in Philippi, and which they *now hear* from their deacons and perhaps other witnesses, that Paul is currently enduring in Rome.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

Paul’s admonition to his Philippian readers to let him hear that they are “conducting themselves worthily of the gospel of Christ,” involves three things. They are to 1. Stand fast in one spirit, 2. In one soul to strive together for the faith of the gospel, and 3. “Be not frightened by those opposing” them.

Theologically, the implication of the phrase “and that from God,” refers to both the salvation

accepted by the Philippian Christians and to the damnation of those who refuse it.

As far as the Philippian Christians themselves are concerned, both their salvation and the likelihood of their suffering is said to be “on behalf of Christ.”

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Several notions should attract our attention so far as subjective implications are concerned. The first is that we must keep before our mind’s eye the constant need to conduct ourselves worthily of the gospel, not as a means of merit, but as a sign of sincere gratitude and concern.

The unity implied in “standing fast in one spirit,” and behaving in a pattern delineated in the New Testament is essential to Christian witness. But we must be sure what those beliefs and practices are. And we must know where to draw the line between essentials and particulars. This is an ongoing process.

Refusing to be frightened, intimidated, or terrified by adversaries presents not only a psychological challenge, but one that, it would seem, is becoming more necessary as time passes. Not only are Christians persecuted in the lands from China to North Africa, but even in “enlightened” Europe and America, together are signs of increasing “adversity.”

I. PARAPHRASE

1:27 Only conduct yourselves worthily of the gospel of Christ so that whether *I* come and see you or remain absent, I may hear concerning you that you stand fast in one spirit, *that* as one body you are striving together in the faith and for the advancement of the gospel, 28 and *that* you remain fearless before those who oppose you – which *opposition* is both to them a clear sign of their own perdition, and to you, *a sign* of your salvation, all of which is from God. 29 For to you it has been granted on behalf of Christ not only to believe in Him, but also on His behalf to suffer, 30 having the same sort of conflict which you saw in me *when I was there*, and now hear of *in my Roman imprisonment*.

EIGHTH PERICOPE (Philippians 2:1-4)

2:1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονοῦντες, 3 μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.

A. TEXTUAL CRITICISM

2:1 τις (nominative *singular*, masculine and feminine) before σπλάγχνα καὶ οἰκτιρμοί (The former nominative *neuter plural*, the latter nominative masculine plural) defies easy explanation. Even p⁴⁶ contains the “error.” Tischendorf treats the problem, but is short on papyrus texts, and retains the ‘faulty’ reading.

2:4 ἕκαστος – On the basis of the weight of external evidence and the fact that everything else in the context is plural, a majority of the Committee preferred ἕκαστος (P⁴⁶ ✠ C D K L P most minuscules it^d syr^{p, h} cop^{sa, bo} goth *al*), considering ἕκαστοι (A B F G Ψ 33 81 104 462 it^e vg) to be the result of scribal conformation to the plurals in the context.

B. LEXICAL AND TOPICAL STUDIES

2:1 παράκλησις (noun, nominative, feminine, singular, from *παράκλησις*) **1.** *encouragement, exhortation* Ac 13:15; Ro 12:8; 1 Cor 14:3; Phil 2:1; 1 Th 2:3; 1 Ti 4:13; Hb 6:18; 12:5; 13:22. **2.** *appeal, request* 2 Cor 8:4, 17 **3.** *comfort, consolation* Lk 2:25; 6:24; Ac 4:36; 9:31; 15:31; Ro 15:4f; 2 Cor 1:3–7; 7:4, 7, 13; Phil 2:1; 2 Th 2:16; Phlm 7.

2:1 παραμύθιον (noun, nominative, neuter, singular, from *παραμύθιον*) *solace* Phil 2:1. Only instance in the New Testament.

2:1 σπλάγχνα (noun, nominative, neuter, plural, from *σπλάγχνον*) **1.** lit. *inward parts, entrails* Ac 1:18. **2.** fig., of the seat of the emotions, in our usage *heart* Lk 1:78; 2 Cor 6:12; 7:15; Phil 2:1; Col 3:12; Phlm 7, 20; 1 J 3:17. *Love, affection* Phil 1:8; *object of affection, beloved* Phlm 12. [English derivative: *splanchnic*]

2:1 οἰκτιρμοί (noun nominative masculine plural common from *οἰκτιρμός*) *pity, compassion*, Pind.:in pl. *compassionate feelings, mercies*, N.T.

2:2 πληρώσατε (verb, imperative, aorist, active, 2nd, plural, from *πληρόω*) **1.** *fill, make full* Mt 13:48; Lk 3:5; J 12:3; 16:6; Ac 2:2, 28; 5:28; Ro 1:29; Eph 5:18; Phil 4:18; 2 Ti 1:4. **2.** *of time fill up, complete, reach its end* pass. Mk 1:15; J 7:8; Ac 7:23, 30; 9:23; 24:27. **3.** *bring to completion, finish* something already begun J 3:29; 17:13; 2 Cor 10:6; Phil 2:2; Col 1:25. Gal 5:14 may be classed here or under 4 below. **4.** *fulfill* a prophecy, promise, etc. Mt 1:22; 5:17; 13:35; 26:54, 56; Mk 14:49; Lk 9:31; 22:16; J 18:9, 32; 19:24, 36; Ro 13:8; Gal 5:14 (see 3 above); Col 4:17. **5.** *complete, finish, bring to an end* Lk 7:1; 21:24; Ac 12:25; 13:25; 14:26; 19:21.

2:2 φρονῆτε (verb, subjunctive, present, active, 2nd, plural, from *φρονέω*) **1.** *think, hold or form an opinion, judge* Ac 28:22; Ro 11:20; 12:3a, 16a; 15:5; 1 Cor 13:11; 2 Cor 13:11; Gal 5:10; Phil 1:7; 2:2; 3:15; 4:2, 10. **2.** *set one's mind on, be intent on, espouse someone's cause* (φρ. τά τινος) Mt 16:23; Mk 8:33; Ro 8:5; 12:3b, 16b; Phil 3:19; Col 3:2; *observe* Ro 14:6. **3.** *have thoughts or attitudes, be minded or disposed* Phil 2:5.

2:2 σύμψυχοι (adjective, normal, nominative, masculine, plural, from *σύμψυχος*) *harmonious or united in spirit* Phil 2:2.

2:3 κενοδοξίαν (noun, accusative, feminine, singular, from *κενοδοξία*) *vain-glory, groundless self-esteem, empty pride*: Phil. 2:3. (4 Macc. 2:15; 8:18; Polybius, Plutarch, Lucian; (Philo de mut. nom. sec. 15; leg. ad Gaium sec. 16; etc.); ecclesiastical writings; universally, *a vain opinion, error*, Sap. 14:14.) [Thayer]

2:3 ταπεινοφροσύνη (noun, dative, feminine, singular, from *ταπεινοφροσύνη*) *humility, modesty* Ac 20:19; Eph 4:2; Phil 2:3; Col 2:18, 23; 3:12; 1 Pt 5:5.

2:3 ἡγούμενοι (participle, present, middle, nominative, masculine, plural, from *ἡγέομαι*) **1.** *lead, guide* pres. participle ὁ ἡγούμενος *ruler, leader* Mt 2:6; Lk 22:26; Ac 7:10; Hb 13:7, 17, 24. ὁ ἡγούμενος τοῦ λόγου *the chief speaker* Ac 14:12. **2.** *think, consider, regard* Ac 26:2; 2 Cor 9:5; Phil 2:3; 3:8; Hb 10:29; Js 1:2; w. *δίκαιον* *consider it a duty or responsibility*. 2 Pt 1:13.

2:3 ὑπερέχοντας (participle, present, active, accusative, masculine, plural, from *ὑπερέχω*) **1.** *have power over, be in authority (over), be highly placed* of authorities in the state Ro 13:1; 1 Pt 2:13. **2.** *be better than, surpass, excel* w. gen. Phil 2:3; w. acc. 4:7. **3.** τὸ ὑπερέχον *the surpassing greatness* Phil 3:8.

2:4 ἕκαστος (adjective, indefinite, nominative, masculine, singular, from *ἕκαστος*) *every, every one, each, each one*, Lat. quisque, Hom., etc.; the sing. is often joined with a pl. Verb, ἔβαν οἵκονδε ἕκαστος *they went home every one of them*, Il.; ἕκαστος ἐπίστασθε Xen.-the sing. is also put in apposition with a pl. Noun, Τρώας ἕκαστον ὑπήλυθε τρόμος (for Τρώων ἕκαστον) *fear seized them*

every one, II. **II.** in pl. *all and each one*, Hom. [Liddell-Scott]

2:4 ΣΚΟΠΟΥΝΤΕΣ (participle, present, active, nominative, masculine, plural, from σκοπέω) *ook (out) for, notice, keep one's eyes on, consider* Lk 11:35; Ro 16:17; 2 Cor 4:18; Gal 6:1; Phil 2:4; 3:17.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:1 Therefore (οὖν) stands third instead of second as it usually does. This is likely because “if any” is considered one concept and is treated as a single word, moving the “therefore” back a place.

2:1 The string of phrases beginning with τι or τις, sets forth conditions considered as in fact existing, and therefore laying a foundation for the request stated in 2:2. Such translations as “if there be . . .,” or “if there is . . .,” or “if you have any . . .,” miss the point slightly. The question is neither if there *is* any such stuff, nor whether the Philippians *have* any such stuff. Rather, the point is that there being such stuff, *does it have any special meaning – does it amount to anything important*. Cf. Blass- Debrunner, Para. 137. It is only because these things do, in fact, exist, that Paul can use an imperative verb in the following clause, “fulfill my joy . . .”.

2:2 The “hina (ἵνα) clause” functions epexegetically, almost like an (articular?) infinitive, giving further explanation or detail to the preceding clause.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:1 Therefore, if any advocacy/encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tender affections and mercies *amount to anything/are meaningful*, 2 fulfill my joy; may you be of the same disposition, having the same love, harmonious, of one disposition, 3 doing nothing according to self-promotion, nothing according to conceit, but in humility, everyone regarding others as more important than themselves – 4 not each *one* minding the interests of themselves/his own interests, but everyone minding also the interests of others.

F. EXPOSITION

2:1 “Therefore, if any encouragement in Christ, . . .” “Therefore” refers back to the last pericope,

beginning in 1:27. That is, the Philippians were admonished to stand fast in one spirit, in one soul to strive together for the faith of the gospel, and not to be frightened by opponents. Furthermore, they were reminded that they had been chosen to “suffer” with Christ. What follows is a short list of Christian verities which, if meaningful, are to transform normal proclivities and behavior patterns into deep, visible Christian life.

So, *if* the well-worn encouragement or exhortation in Christ is recalled by the Philippians, . . .

2:1 “ . . . if any consolation of love, . . .” and *if* the familiar notion of the multifaceted consolation of love, . . .

2:1 “ . . . if any fellowship of spirit, . . .” furthermore, *if* the deep and recurrent fellowship with one another, wherein the spirits of those in fellowship are aligned in the strength and peace of the Holy Spirit . . .

2:1 “ . . . if any tender affections and mercies . . .” and, *if* the extraordinary affections developed and the mercies received and imparted . . .

2:1 “ . . . *amount to anything/are meaningful*, . . .” That is, *if these things were important, or meaningful, and are thought to be worthy of providing the directive for life*, . . .” The verb is absent in every one of these phrases. The English Biblical tradition, has been just short of unanimity in providing a form of the verb “to be” to these phrases. Thus, “if there *be*, (KJV), “if there *is*, (ASV, NASV, RSV, NRSV), the NIV being the only major exception, and it ingeniously (and perhaps more accurately) provides the verb “*have*.”

The problem is that something *must* be supplied in English, and there is only the larger context of the passage in Greek to inform our choice as to *what* to supply. Choices other than “have,” or “to be,” might include 1. *amount to anything*, 2. *mean something*, 3. *are worthwhile*, 4. *seem advantageous*, 5. *are considered normative*, 6. *define your view*, among others.

The Philippians would surely not deny that such things were *desirable* for all, *possible* for Christians, and *probable* in the devout. The teachings they had received had surely removed any doubt that these things *were real and available to them*, thereby eliminating “have” and “to be” from serious consideration. So we must assume that Paul is not *asking a question* (but cf. NLT), or posing a hypothetical situation, but preparing to either draw an inference from these facts, to admonish to further demonstration of these verities, or to provide a new motivation for such behavior and relationships. [On this translation, cf. Blass-Debrunner, para. 137.]

2:2 “ . . . fulfill my joy; . . .” Paul “urges” the Philippians to fulfill his joy. The verb is in the imperative mood. Here, he is not giving the Philippians new teaching; they had demonstrated that they stood upon the foregoing verities. Paul is merely focusing their attention on what they had

already learned and experienced, i.e., on those qualities that had already, to a greater or lesser degree, redefined their lives. So here, Paul is both providing a new incentive (fulfill my joy . . .) and preparing the way to advance the application of these verities in practice in the case of division, particularly as it might involve Euodia and Syntyche (Philippians 4:2-3).

Thus, “fulfill my joy” is the apodosis of a conditional sentence having four protases (all beginning with “if”). This being the case, hina (ἵνα) does not indicate purpose. The items that follow (“be of the same disposition,” “having the same love,” and “thinking one thing”) are *not results*, but *means* to a result. That is, Paul is giving instructions on *how* to “fulfill his joy,” *not* indicating the results of having done so. Hina (ἵνα), in this context, does not mean “in order that” but indicates *means* rather than *results*. The word may simply remain untranslated, because the intent of the admonition is supplied by the subjunctive “may you be of the same disposition.” Thus, “if any of these notions [are meaningful in your lives,] fulfill my joy” by being of “one mind.”

2:2 “. . . may you be of the same disposition, . . .” The verb, “may you be like-minded,” is in the subjunctive expressing Paul’s wish, and thereby providing the means of “fulfilling” his joy. Other suggestions for translating the basic “hina clause” include “I bid you to be of the same disposition . . .” or “would that you were of the same mind . . .”

The word so frequently translated “mind” (φρονῆτε), as indicated in the vocabulary section refers more to state of mind, a firmly held judgment, or opinion. The implication of thought is remote, if present at all. Hence, we have translated the word “disposition.”

2:2 “. . . having the same love, . . .” is a participial phrase defining one aspect of being like-minded, or “having the same mind.” It is the *spiritual* component of the like-mindedness to which Paul enjoins them.

2:2 “. . . harmonious, of one disposition, . . .” harmonious, an adjective, but often wrongly treated like a separate participial clause, describes “thinking one thing,” the *mental* aspect of “being of one mind.”

Thus, “being of one mind” entails “having the same love,” and “thinking one thing.” Cf. Matthew 5:8, “Blessed are the pure in heart . . . upon which Søren Kierkegaard noted that “purity of heart is to will one thing.”

2:3 “. . . doing nothing according to self-promotion, . . .” This is both negatively instructive, and a reference back to those in 1:15 who “proclaim Christ on account of envy and rivalry.”

2:3 “. . . nothing according to conceit, . . .” This, too, refers back to 1:15. It is not that there is a synonymous relationship between the *envy and rivalry* of verse 1:15 and the *self-promotion and conceit* of 2:3, but the nature of the one is easily discernable in the other.

2:3 “ . . . but in humility, . . .” Antithetical to conceit. An honest assessment of one’s character and condition of necessity works humility.

2:3 “ . . . everyone regarding others as more important than themselves – ” Antithetical to self-promotion.

2:4 “ . . . not each *one* minding the interests of themselves/his own interests, . . .” Again antithetical to self-promotion and conceit, but easily misunderstood. The notion is, as will become clear in the final phrase, not “minding his own interests *exclusively*. The admonition is not to the effect that everyone should simply forget about his own interests, but that he not mind them exclusively.

2:4 “ . . . but everyone minding also the interests of others.” The Philippians are “to mind the interests of others “also.” It is parallel to “love your neighbor as yourself.” This does not mean to love your neighbor *to the exclusion of yourself*, but using self-love as a measure of how to love your neighbor.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

We want to trace the development of the ethical teachings developed in the verses from Philippians 1:15 to 2:5. There seems to be a fairly straight line of development, punctuated by explanatory rabbit trails. If we pick up the narrative at verse 1:15 we see the important notice that “some even proclaim Christ on account of envy and rivalry.” But Paul also notices that “some also on account of goodwill” proclaim Christ. Thus it is clear that there are two moral camps, both of which are “proclaiming Christ.” In Philippians 1:18, Paul notes that “in every way, whether in pretense or in truth, Christ is proclaimed and therein I rejoice.” This would certainly make it appear that the proclamation of Christ is a good thing regardless of the motivation for its spread. Indeed, Paul rejoices in the fact that good and bad alike are proclaiming Christ.

Again, there follows something of a rabbit trail dealing with Paul's frame of mind. But in verse 1:27 Paul picks up the ethical thread again and admonishes his readers to “conduct yourselves worthily of the gospel of Christ” in such a way that I will receive reports “that you stand in one spirit, and with one soul strive together for the faith of the gospel.” This clearly demonstrates that Paul expects his readers to conduct themselves “worthily,” in their own lives and in the proclamation of Christ.

In Philippians 2:1 Paul expands on this notion of the Philippians conducting themselves worthily of the gospel of Christ. There are four items mentioned by Paul which, one assumes, the Philippians have experienced, and cannot deny, i.e., the advocacy or encouragement in Christ, the consolation of love, the fellowship of spirit, and tender affections and mercies. The relationship

of these four ideas have been rendered by various means. Traditional English translations have generally asked “if there be” such ideas, or “if you have” such experiences, but which we have rendered “if these ideas amount to anything,” or “mean anything.” But the following verse (2:2) Paul returns to the motif of joy, stating in the imperative that the Philippians, in the name of these four items or ideas, are to “fulfill my joy.” This joy will be the result of seeing in the Philippians not simply behavior described in the four ideas above, but in the unanimity of the Philippians in holding those ideas. Then he returns to the idea of standing fast in one spirit and with one soul striving together for the faith of the gospel saying “be of the same disposition, having the same love,” and being “harmonious, of one disposition.” These items correspond to “conducting themselves worthily of the gospel of Christ” (1:27) and in particular that they stand in one spirit and with one soul strive for the faith of the gospel.

In verse 28 Paul contrasts the negative attitude mentioned first in verse 1:15 regarding “proclaiming Christ on account of *envy* and *rivalry*,” and here described in the admonition to do “nothing according to *self-promotion*, nothing according to *conceit*.” The contrast between such self-serving motives and abstract ideas mentioned in 1:27 of “standing in one spirit,” and “striving together,” are clarified for the Philippians by being admonished to adopt the attitude of “humility,” in which “everyone regards others as more important than themselves,” and “everyone minding the interests of others” as they normally do their own interests.

The bottom line is that the fact that just because some proclaim Christ from false motives with some success is no justification for the Philippians doing the *right thing* in the *wrong way*. The Philippians are not merely to *proclaim* Christ, but to be “worthy” of His gospel. This itself is an echo of verse 1:21, where Paul says “for me, to live is Christ.”

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

The behavior patterns to be avoided disappear when humility becomes characteristic of one’s self assessment. The positive personality traits of regarding others as more important than ourselves, and minding the interests of others rather than merely our own interests, also develop more easily on a basis of humility. Being “of the same mind,” both in love and in thought, is the more easily accomplished when starting from a common point. This is heightened by the fact that doing the right thing in the wrong way does not display the Christian life in its purity.

2:2 There has been a lot of nonsense spewed forth of late about the “community,” amounting to the notion of submerging the individual in the mass of the community. This is one of the true heresies of our hour. As noted above, Kierkegaard deplored the mindless Christianity that was nothing more than an association of spiritual weaklings. He called for the abandonment of the old securities (such as the false security sought in “communities” commonly known as “mob mentality”) and instead building an individual foundation for faith — to “will one thing.”

Paul is calling for all *individuals* “to have one mind,” or to “be like-minded.” In other words, we are not to *seek security* in community, but to *define* it by means of our unified, individual strength. Today, “community,” more often than not, is an exercise in “pool your ignorance and vote on it” which is why the knowledgeable and sincere Lone Ranger Christian is as often at odds with his “community,” as he is with The World. The simple truth is that you are born alone, you are saved alone, and you die alone. The question is, can you find the strength to *stand* alone? If not, you can be of no earthly use to the “community,” for this is precisely what they also lack. A bunch of Lone Ranger Christians, when they join forces, and being of one mind, can *stand together*. Others, like overcooked spaghetti, cannot stand at all.

I. PARAPHRASE

2:1 Therefore, if your experience with encouragement in Christ, or in the consolation of love, or in the fellowship of spirit, or in tender affections and mercies, *are meaningful* to you, 2 fulfill my joy! May you be like minded, having the same love, *and being* harmonious in sharing the same viewpoint, 3 doing nothing according to mere self-promotion, nothing according to an empty conceit, but everyone, in lowliness of mind, regarding others as more important than themselves – 4 not each simply minding his own interests, but everyone also minding the interests of others.

NINTH PERICOPE (Philippians 2:5-8)

2:5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπου γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος 8 ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

A. TEXTUAL CRITICISM

2:5 τοῦτο {B} A majority of the Committee was persuaded that, if γάρ were present originally, no good reason can be found for its deletion, whereas the anacoluthon involved in τοῦτο standing alone seems to cry out for a connective, whether γάρ or οὖν or καί (each of which is found in a variety of witnesses). [Metzger]

2:5 γάρ, despite being present in \mathfrak{P}^{46} , seems inconsistent with an imperative verb, even in the present tense. Certainly it is the most difficult reading, and it better explains how it was later omitted than its initial absence can explain its later insertion. But I have been able to find not a single example of γάρ occurring before an imperative verb. H.A.A. Kennedy (*The Exsistir's Greek Testament*) retains the γάρ, while Marvin R. Vincent (*Interantional Critical Commentary*) omits it, both citing largely the same readings for and against inclusion of γάρ.

2:7 ἀνθρώπων. Instead of ἀνθρώπων several early witnesses read ἀνθρώπου (\mathfrak{P}^{46} syr^p, pal¹ cop^{sa, bo} Marcion Origen Cyprian Hilary Ambrose). Although it is possible that the Adam-Christ typology implicit in the passage accounts for the substitution, it is more likely that the singular number is merely a non-doctrinal conformation to the singular δούλου and the following ἄνθρωπος. [Metzger]

Although this assessment is duly noted, the agreement of the singular with the other singular nouns (servant – δούλου and man – ἄνθρωπος) is simply normal grammar, supported by \mathfrak{P}^{46} and some church fathers. Particularly in face of the fact that there is no indication of the relative certainty of the committee's decision, it seems to be based merely upon difficulty. We will retain the singular reading until more definitive evidence is available.

B. LEXICAL AND TOPICAL STUDIES

2:5 φρονεῖτε (verb, imperative, present, active, 2nd, plural, from φρονέω) 1.. *think, hold or form an opinion, judge* Ac 28:22; Ro 11:20; 12:3a, 16a; 15:5; 1 Cor 13:11; 2 Cor 13:11; Gal 5:10; Phil

1:7; 2:2; 3:15; 4:2, 10. **2.** *set one's mind on, be intent on, espouse someone's cause* (φρ. τὰ τινος) Mt 16:23; Mk 8:33; Ro 8:5; 12:3b, 16b; Phil 3:19; Col 3:2; *observe* Ro 14:6. **3.** *have thoughts or attitudes, be minded or disposed* Phil 2:5.

2:6 μορφή (noun, dative, feminine, singular, from **μορφή**) *form, outward appearance, shape* Mk 16:12; Phil 2:6f. [English derivative: *morphology*]

2:6 ὑπάρχων (participle, present, active, nominative, masculine, singular, from **ὑπάρχω**) **1.** *(really) exist, be present, be at one's disposal* Ac 3:6; 4:34; 19:40; 28:7, 18; 1 Cor 11:18. τὰ ὑπάρχοντα *property, possessions* Mt 19:21; Lk 8:3; 11:21; 19:8; 1 Cor 13:3. **2.** *to be*, as a substitute for εἶναι Lk 8:41; 9:48; 16:14; Ac 7:55; 21:20; 22:3; Ro 4:19; 1 Cor 7:26; Gal 1:14; Phil 2:6; Js 2:15.

2:6 ἄρπαγμόν (noun, accusative, masculine, singular, from **ἄρπαγμός**) prob. = ἄρπαγμα *a thing to be seized or greatly desired, a prize, a piece of good fortune, something to hold on to* Phil 2:6; *robbery* is rather improbable.

2:6 ἡγήσατο (verb, indicative, aorist, middle, 3rd, singular, from **ἡγέομαι**) **1.** *lead, guide* pres. participle ὁ ἡγούμενος *ruler, leader* Mt 2:6; Lk 22:26; Ac 7:10; Hb 13:7, 17, 24. ὁ ἡγούμενος τοῦ λόγου *the chief speaker* Ac 14:12. **2.** *think, consider, regard* Ac 26:2; 2 Cor 9:5; Phil 2:3; 3:8; Hb 10:29; Js 1:2; w. δίκαιον *consider it a duty or responsibility*. 2 Pt 1:13.

2:7 ἐκένωσεν (verb, indicative, aorist, active, 3rd, singular, from **κενόω**) *to empty* Phil 2:7. *Destroy, render void or invalid* 1 Cor 9:15; pass. Ro 4:14; 1 Cor 1:17; *lose its justification* 2 Cor 9:3. [English derivative: *kenosis*, of Christ humbling himself]

2:7 ὁμοιώματι (noun, dative, neuter, singular, from **ὁμοίωμα**) **1.** *likeness* Ro 5:14; 6:5; 8:3; Phil 2:7. **2.** *image, copy* Ro 1:23 **3.** *form, appearance* Rv 9:7.

2:7 σχήματι (noun, dative, neuter, singular, from **σχῆμα**) like Lat. habitus, *form, shape, figure*, Eur., Ar., etc.; as a periphr., σχῆμα πέτρας = πέτρα, Soph.; σχ. δόμων Eur. **2.** *form, figure, appearance*, as opp. to the reality: *a show, pretence*, Thuc.; ἔχει τι σχῆμα Eur. **3.** *the bearing, look, air, mien* of a person, Hdt., Soph.: in pl. *gestures*, Xen. **4.** *the fashion, manner, way* of a thing, σχ. στολῆς *fashion of dress*, Soph.; σχ. βίου, μάχης Eur.: absol. *dress, equipment*, Ar., Plat. **5.** *the form, character, characteristic property* of a thing, Thuc.; βασιλείας σχ. *the form of monarchy*, Arist. **6.** *a figure in dancing*, Ar.: in pl. *pantomimic gestures, postures*, Id., etc. Hence σχηματίζω. [Liddell-Scott]

2:7 εὑρεθῆις (participle, aorist, passive, nominative, masculine, singular, from **εὕρισκω**) *find, discover, come upon* Mt 7:7f; Mk 14:55; Lk 6:7; 11:24; J 7:34, 36; Ac 13:6, 28; 27:6; Ro 7:21; 2

Cor 12:20; Rv 20:15. *Find, obtain* Lk 1:30; 2 Ti 1:18; Hb 4:16; 9:12. Pass. *be found, find oneself, be* Ac 8:40; Phil 3:9; 1 Pt 2:22; *prove to be* Ro 7:10; *be judged* 2 Pt 3:10. [English derivatives: *eureka*, (Archimedes' exclamation); *heuristic*]

2:8 ἑταπείνωσεν (verb, indicative, aorist, active, 3rd, singular, from *ταπεινῶ*) *lower, make low*
1. lit. *level* Lk 3:5. **2.** fig. **a.** *humble, humiliate* Mt 23:12; Lk 14:11; 18:14 ; 2 Cor 11:7; 12:21; Phil 2:8. **b.** *humble, make humble* in a good sense Mt 18:4; Js 4:10; 1 Pt 5:6. **c.** pass. *discipline oneself* Phil 4:12.

2:8 ὑπήκοος (adjective, nominative, masculine, singular, from *ὑπήκοος*) *giving ear, listening to, τινι* Anth. **II.** *obedient, subject to* another, c. gen., Hdt., Aesch., etc.; so, c. dat., Eur., Xen. **2.** c. dat. rei, *ναυσὶν ὑπ.* *liable to furnish ships*, Thuc. **III.** absol. as Subst., *ὑπήκοοι, οἱ, subjects*, Id., etc.; ἡ ὑπήκοος (sc. *χώρα*); τὸ ὑπήκοον = οἱ ὑπ., Id. [Liddell-Scott]

2:8 σταυρου (noun, genitive, masculine, singular, from *σταυρός*) **1.** lit. Mt 27:32, 40, 42; Mk 15:21, 30, 32; Lk 23:26; J 19:17, 19, 25, 31; Phil 2:8; Hb 12:2. **2.** symbolically, of suffering and death Mt 10:38; 16:24; Mk 8:34; 10:21 v.l.; Lk 9:23; 14:27. **3.** the *cross* of Christ as one of the most important elements in Christian teaching 1 Cor 1:17f; Gal 5:11; 6:12, 14; Eph 2:16; Phil 2:8; 3:18; Col 1:20; 2:14.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:6 Notice the infinitive preceded by the neuter article (τὸ εἶναι ἴσα θεῷ). Although it is fairly rare in the New Testament, the articular infinitive can be the object of a transitive verb. [Burton, para. 394.]

2:6 Notice the adjectival use of the adverb “equal.” [Blass-Debrunner, para. 434.]

2:7 A good example of “the aorist participle of identical action” is seen in this verse. Often, an aorist participle agreeing with an aorist finite verb indicates two results of a single action, viewed from different perspectives, or remarking two distinct results of the action. Here, the main verb is “emptied,” and the following participles, all in the aorist, are rendered “taking” the form, “becoming” in likeness, “being found” in appearance. The last of these is probably not to be considered a result of identical action, being in the passive and requiring the notice of other men.

But it seems beyond controversy that “taking the form,” and “becoming in likeness,” are results of the action of Christ’s “emptying Himself.”

2:8 Note the use of δὲ as explanation, or intensification rather than as an adversative – *even* of the

death of the cross.”

2:6-8 These verses form a figure of speech known as catabasis, a moving downward, or a literary diminuendo, in which the subject undergoes a process of reduction. Indeed, the KJV translates this passage in such a way as to see seven (or possibly eight) steps in the decline of Christ’s status. This is accomplished by including the participial clauses as steps in His ontological degradation from being equal to God to death on the cross. [Bullinger, p. 433]

But as we shall see, The participial clauses sharpen and help further define the thrust of the finite verbs. So there is clearly a deprecation, but it is of only three steps, corresponding to the three finite verbs, i.e., 1. He did not consider equality with God a thing to be retained, 2. He emptied Himself, and 3. He humbled Himself. In each of these cases, the modifying participial clauses sharpen the thrust of the main verbs.

D. HISTORICAL AND BACKGROUND INFORMATION

Whereas Hebrews was written by someone imbued with Platonism or quasi-Platonism, Paul deals with similar material from a quasi-Aristotelean perspective. Specifically, Philippians 2:5-8 is explicable only on the basis of Aristotle’s metaphysics. Aristotle dealt with all existent entities in terms of *form* and *substance*. A house has a *form*, which may be Victorian, split-level or according to some other “plan.” The *substance* of the house may be brick and mortar, wood, or siding, and various roofing materials. That is, *form* is roughly analogous to “shape,” or plan, and *substance* is the material with which a form is filled.

The difficulty with our passage arises when speaking about Christ’s “equality” with God being represented partly as “being in form of God.” We simply cannot think of God as having a form without thinking of Him as having a *shape*, i.e., a physical manifestation. Without physical existence, all that can be predicated of God is character, or qualities, or unembodied characteristics. We are forced to view God’s “form” as his attributes or functions. But Christ apparently never relinquished His divine attributes, *only his continued mode of non-corporeal being*.

But the result of “emptying Himself” was “taking the form of a servant.” In verse 6 Christ is stated to have been “in *form* of God,” and in verse 7, he is said to have emptied himself “taking the *form* of a servant,” and “becoming in likeness of man.” These latter ideas clearly require physical being, shape, weight, and so forth. So the *form* of which Christ emptied Himself was of a different sort of being, but the form which he took up was clearly physical being. This well accords with Aristotle, for while “form,” in Aristotle, *may* mean “essence,” in Philippians it means “mode of being.” Hence, the “emptying” of Christ implies the foregoing of the mode of being as “unembodied” spirit, and the adoption of the mode of being confined in a physical body.

E. TRANSLATION

2:5 Have this disposition in you which was also in Christ Jesus, 6 who, being in *the* form of God did not consider equality with God a status to be retained, 7 but emptied Himself, taking the form of a servant, becoming in likeness of man, and being found in appearance as a man, 8 He humbled Himself, becoming subject to death, even *the* death of *the* cross.

F. EXPOSITION

2:5 “Have this disposition in you . . .” That is, “this is the opinion, disposition, or mind you are to nurture and share.” The notion refers back to the admonition of verse 2:2 that the Philippians “be of the same disposition,” or “harmonious,” and beyond that to 1:27 to the admonition to “conduct yourselves worthily of the gospel of Christ . . . that you stand [fast] in one spirit, with one soul striving together for the faith of the gospel” Being “like-minded” of necessity involves sharing the same beliefs, thoughts, attitudes, and purposes regarding some entity, perspective, or world view. The “mindedness” the Philippians were to share will be defined and illustrated by reference to Christ.

The word “this” refers to what follows, that is to the manifestation of the same mind that was in evidence in the life of Jesus Christ.

2:5 “. . . which was also in Christ Jesus, . . .” That is, the mind the Philippians are to share was plainly present in Christ, and will be demonstrated at the deepest level in what follows.

2:6 “. . . who, being in *the* form of God . . .” There is, in the term “being,” an implication of “being in the beginning,” or of “making a beginning,” but certainly being “by nature,” or “naturally being.” Neither of the former two expressions can be imagined in the case of God, whom we suppose *had* no beginning. Because the nature of Christ’s “origin” is not the issue here, the passage cannot well be used in arguments against Arianism, despite the fact that the assumption that Christ is co-eternal with God is not unreasonable. The text has to do not so much with *origins* as it does with *self denial*. That is, the passage is not concerned to make a case for an eternal Son, but with what it means that He “emptied Himself.” The purpose of the statement is practical, not theological. It is not a doctrinal statement, but an illustration of what it means to be “other-minded.” The implication in the term “being,” is therefore best understood as “*being by nature in the form of God.*”

To that end, we must determine what is implied by being “in form of God.” What, precisely is that of which Christ “emptied Himself.”

The idea of “being in form” is a Greek philosophical term indicating “instantiation” of a universal

in a particular, or the “participation” of a particular in a universal quality, circumstance, or character. It does not have to do with physical *form*, or merely physical being, since it is clearly not this of which Christ emptied Himself; indeed, this is precisely what He *took up*. Hebrews maintains that Jesus displayed in physical “form,” the very cast, mode, or stamp” of God’s character, but *not* a representation of God’s physical being, since God is supposed to be non-corporeal in His being (cf. Hebrews 1:3). This does not address the question of Christ’s eternal being or His “becoming” the Son of God. It says merely that God’s essence was manifested in the person of Jesus, regardless of when that manifestation might have become present in Him.

Paul, in writing of the Jewish Messiah, and not requiring them to become Jews before they could become Christians, customarily used whatever Greek concepts might be useful in communicating essentially *Jewish* content into the Greek mindset. It is not difficult to understand him to use this Platonic expression to underscore the “nature” of Jesus as the Christ.

2:6 “. . . did not consider equality with God . . .” i.e., His “equality” or the *sameness* in nature, being, or “location,” which He shared with God.

2:6 “. . . a status to be retained, . . .” The notion of “a thing to be grasped” (ASV, NASV, RSV) originally meant a thing to be *seized*, or *snatched hurriedly*, such as booty or plunder in war or piracy. It could be used of either the *act* of plundering, or the *item* plundered. The word used here is a noun derived from the verb “to seize.” As such, there is an implicit action that accompanies the item. It is “a thing” that one might “seize,” or “snatch.”

By the time of the New Testament, the noun had come to represent anything to be worth seizing, something greatly to be desired, or prized. It was “something to be retained, or kept.” Our present context forces certain concessions from its readers, for the object of desire is “equality with God.” We have no basis for thinking that competing gods roamed the cosmos seeking alliance with one another, so the question of *seizing* equality with God is out of the question. Equality with God must have been something *already shared and enjoyed*. In such a case, the term often translated “grasped” can only mean “retained.” That is, the Son’s equality with God, no matter how obtained, was a reality that did not require *seizure*, but may well have been an item for *retention*.

Furthermore, *equality with God* is somewhat more abstract than physical objects that might be the objects either of seizure or retention. The “thing” or “prize” to be either seized or retained could only have been a *matter of status*, not a matter of physical reality.

2:7 “. . . but emptied Himself, taking the form of a servant, . . .” Overzealous theologians and dogmatists insist on reading into every available text “deep” theological implications wholly lacking in the text itself. There is nothing wrong with the use of deduction in “doctrines,” but how we receive and regard these conclusions must not be given the same status as we give the texts themselves.

The clause “emptied Himself” will largely determine the exact application of the following participles. The first of those participial phrases is “taking the form of a servant.” Here again, we are confronted by the term “form.” Here, however, we are plainly contemplating the *physical realm*. There is no case in which we can envision a servant *apart* from a physical presence. So Christ emptied Himself of a non-physical mode of being, in which He was equal to God, for another, physical, mode of being wherein he was but a servant. These were concomitant results of one event seen from different aspects (cf. Grammatical Notes and Literary Devices on this verse.)

The participle “taking” again emphasizes the volitional aspect of the notion of “emptying Himself.” That is, the act of emptying Himself was nothing other than the act of deliberately “taking” the form of a servant.

The “taking” stands in contrast to “emptying.” That is, He *emptied* himself by *taking* (instead) the form . . .”

But the physical aspect, while present, is not the main item of contrast. The contrast is between *being* “equal” to the most high God on the one hand, and *becoming* a lowly servant on the other. The “taking the form of a servant,” rather than “retaining” His equality with God helps us understand what was involved in His “emptying Himself.” When we consider the status of these two “forms” we cannot but be made painfully aware of the nature of *the great Emptying*.

2:7 “ . . . becoming in likeness of man, . . .” The contrast here is again in the mode of being, between “being in form of God” and the qualitative form of a servant conveyed only by the general likeness of a human being. One cannot imagine the idea of a servant without the idea of a human being.

“Becoming” stands in contrast to “being (by nature).” Thus, “*being* by nature equal to God,” He instead, “*became*” like man.

Christ, in emptying Himself, gave up the mode of non-corporeal being on an equality with God for the constrained, physical existence of man, by “taking” the form of a servant, and “becoming” in likeness of man. This “likeness” was no mere phantom, but a real human existence.

So far, we have seen the event of the incarnation from a more or less rational viewpoint, i.e., from the intellectual side. The idea thus far might best be understood by saying that *by means of* “taking the form of a servant and becoming in likeness of man, He” *in fact*, “emptied Himself.” These actions were synonymous with “emptying Himself.”

2:7 “ . . . and being found in appearance as a man, . . .” Here the text takes an Historical viewpoint, and begins to form another chiasmus. Just as the two previous participial clauses define the

“emptying,” so this last one begins to define the following finite verb, “humbled.”

He was “discovered” to be a unique human being by those who saw Him. Whatever else He might have been, his contemporaries never thought of Him as *less* than human, even those who knew Him to be something *more* than human. From His nativity, to His resurrection, He was perceived to be a Human being, because He had a *human appearance*.

A transition is notable here. The active and middle participles marking the deliberate action of Christ, here gives way to a passive participle, clearly time bound, and specifically marked by what others saw. That is, He was seen to be an individual human being by those who confronted him personally, and especially by those who recognized His character as in some way super-human. That is, He *appeared* to be a human being by all who saw him, albeit a morally and spiritually unique one by those who knew Him.

2:8 “. . . He humbled Himself, . . .” What else could the foregoing be called? Stepping from equality with God to servant, from non-corporeal being to a physical, human existence, certainly qualifies as being “humbled.” Again, what is to be noticed is the voluntary nature of the humbling. Christ was not coerced, or forced. He humbled *Himself*. The three main clauses describing the behavior of Christ include 1. He did not consider Equality with God a status to be retained, 2. He emptied Himself, and, 3. He humbled Himself.

The notion of “being found in appearance as a man,” helps define the finite verb “humbled.” While these two items (and the “being subject which follows) are aspects of the same thing, *humbling Himself*, they are seen not from a rational perspective, but from a thoroughly empirical viewpoint. The thought is as follows: by “being found in appearance as a man,” *it was clear that He had “humbled Himself.”*

2:8 “. . . becoming subject to death, even *the* death of *the* cross.” Although all that has gone before may accurately illustrate Christ’s “humbling Himself,” there is more. Like the previous finite verb, this one is also explained and further defined by the following participial phrase.

As we know, being a human, as Jesus was “discovered to be,” involves one with physical death. This could never have been part of Christ’s “experience” had He retained His status as “equal to God.” His humanity made Him subject to death. The word translated “obedience” by all the major English translations is better translated “subject.” By becoming human, Christ became *subject* to death, because death is integral to the human mode of existence. Again, we know from history that Jesus suffered and died on a cross as a malefactor. But even accepting that Christ knew beforehand that He would die under such circumstances, it is still difficult to attribute *obedience* to this clause. For who was it that He was obeying? All of His actions stemmed from His own decision. *He* did not count equality with God a thing to be retained, although we have no hint in the context that such was not open to Him. *He* emptied Himself. *He* humbled Himself. Indeed,

because this pericope is an illustration of “the “mindedness” of Christ, to which the Philippians were admonished to adhere, and every action reported herein was instigated by Christ Himself, it is difficult to import the notion of obedience at all (cf. *all* major English translations). Here, the controlling influence is the example of single-mindedness in “doing nothing according to self-promotion, nothing according to conceit, but in humility, everyone regarding others as more important than themselves – not each *one* minding his own interests, but everyone minding also the interests of others (2:3-4). “Death, even the death of the Cross,” is treated here not as Christ being “obedient,” but as a description of the absolute depth of His “emptying,” and “humbling” Himself.

The horror of this ignoble death on a cross would not have escaped the Philippians, whose city was ruled as an Italian city (*jus Italicum*).

For Christ “learning obedience,” see Hebrews 5:8.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

The three incontestably theological tenets taught here are that 1. Christ was equal to God, 2. That He emptied Himself of at least some of His divine prerogatives, and 3. That He humbled Himself to an extent unimaginable to the human mind. It is the notion of *emptying* oneself of rights and status and *humbling* oneself to the point of sacrificial behavior that is held up to the Philippians as exemplary.

Many commentators and expositors see in Philippians 2:5-8 a passage of deliberate and essential theology, intending to reveal the mode of Christ’s being prior to his incarnation. But even a cursory reading of the text demonstrates that this is not Paul’s purpose. Paul is demonstrating, by extreme example, the humility that ought to characterize Christians. This can scarcely be done by reference to a new theological tenet, but instead requires *an example*. For how are the Philippians to use such a *doctrine* as an example to follow in their own behavior?

The “form” of God, in this passage, has nothing to do with the Greek philosophical meaning of the word. It’s only function is to place in opposition to the status of God, the status of a servant, quite an antithesis. The antithesis is implicitly heightened by the *kind* of servitude to which Christ subjected himself – that of death. God does not die, but Christ became a servant to such a degree that he placed himself in the category of those to whom death is inevitable. The irony is heightened by mention of the *kind* of death which Jesus would suffer.

Here, the antithesis between the “form of God” and the “form of a servant,” refers to, without comment, that which bears, displays, or is the essential quality of that to which it refers. It does not mean “glory,” “being,” or “nature” in any deeply philosophical sense. The *quality* of being is not the issue. The putting aside of that kind of being in order to accomplish a task and demonstrate

a godly disposition is all that Paul had in mind when he used Christ as an example.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Paul provided a monumental example and an undeniable incentive to “be of the same disposition,” in the example of Christ. Can “minding the interests of others also,” be much of a sacrifice in light of that with which our souls were purchased?

I. PARAPHRASE

2:5 Keep this in mind as a settled opinion, which was also in Christ Jesus, and was plainly demonstrated; 6 who, being by nature in *the* form of God did not consider His equality of position or function with God a status to be retained. 7 But in taking the form of a servant, and becoming in the general likeness of man, it He emptied Himself, and, by being found in appearance as a particular man, 8 it was clear that had He humbled Himself, for thereby becoming subject to death, even *the* death of *the* cross.

TENTH PERICOPE (Philippians 2:9-11)

2:9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, 11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

2:9 ὑπερύψωσεν (verb, indicative, aorist, active, 3rd, singular, from *ὑπερυψόω*) *raise [or extoll] to the loftiest height* Phil 2:9. [only occurrence in New Testament]

2:9 ἐχαρίσατο (verb, indicative, aorist, middle, 3rd, singular, from *χαρίζομαι*) **1.** *give or grant freely as a favor* Lk 7:21; Ac 3:14; 25:11, 16; 27:24; Ro 8:32; 1 Cor 2:12; Phil 1:29; 2:9; Phlm 22: perh. Gal 3:18, *Dispense with, cancel* Lk 7:42f. **2.** *remit, forgive, pardon* 2 Cor 2:7, 10; 12:13; Eph 4:32; Col 2:13; 3:13. **3.** *show oneself to be gracious* Gal 3:18.

2:10 γόνυ (noun, nominative, neuter, singular, from *γόνυ*) *knee* Lk 5:8; Eph 3:14; Hb 12:12. *τιθέναι τὰ γ.* *bow the knees* Mk 15:19; Lk 22:41; Ac 9:40. [English derivative: *genuflect*, via Latin.]

2:10 κάμψη (verb, subjunctive, aorist, active, 3rd, singular, from *κάμπτω*) *bend, bow* Ro 11:4; 14:11; Eph 3:14; Phil 2:10.

2:10 ἐπουρανίων (adjective, normal, genitive, masculine, plural, from *ἐπουράνιος*) *heavenly, celestial* 1 Cor 15:40, 48f; Eph 1:3, 20; Phil 2:10; Hb 3:1; 8:5.

2:10 ἐπιγείων (adjective, normal, genitive, masculine, plural, from *ἐπίγειος*) *earthly* 1 Cor 15:40; 2 Cor 5:1; Phil 2:10; 3:19; Js 3:15. *τὰ ἐπίγεια* *earthly things* J 3:12 .

2:10 καταχθονίων (adjective, normal, genitive, masculine, plural, from *καταχθόνιος*) *under the earth, subterranean* Phil 2:10.

2:11 ἐξομολογήσεται (verb, subjunctive, aorist, middle, 3rd, singular, from *ἐξομολογέω*) **1.** *act.*

promise, consent Lk 22:6. **2.** mid. **a.** *confess, admit* Mt 3:6; Mk 1:5; Ac 19:18; Js 5:16. **b.** *acknowledge* Phil 2:11. **c.** *praise* Mt 11:25; Lk 10:21; Ro 14:11; 15:9. [English derivative: *exomologesis*, public confession of sin]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:10 The expression “every knee will bow” is a case of metonymy in which the phrase is used as a substitute for, and to emphasize, the notion of (the sometimes forced) subjection, or submission. The Biblical idea of worship is, in fact, a bowing down, as the Hebrew word clearly indicates. The point here is that *every* person will worship Jesus to the glory of God, whether he wishes to do so or not.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:9 Therefore also, God exalted Him and bestowed on Him the name that is above every name, 10 in order that in the name of Jesus every knee should bow, of those in heaven and those on earth, and those beneath the ground, 11 and that every tongue should confess that Jesus Christ is Lord to the glory of God *the* Father.

F. EXPOSITION

In these verses, God’s actions are contrasted with those of Jesus in the previous verses. Jesus “emptied Himself,” and “humbled Himself.” God “exalts” Jesus and “gives Him a name.”

2:9 “Therefore also, God exalted Him . . .” The little conjunction “and” has been variously interpreted, but it can scarcely avoid contribution to the contrast with the previous pericope. There, Christ “humbled Himself.” Here, God “exalts” Him. There, Christ acted. Here, God acts. Christ’s action, had its observable effects temporally. God’s action has eternal effects.

Christ’s exaltation is seen as transcendence and glory, and includes His sitting at God’s right hand (Romans 8:34; Colossians 3:1; cf. also Hebrews 1:3, 13; 8:1; 10:12; 12:2); his lordship over the living and the dead (Romans 14:9); and his reign in glory (1 Corinthians 15:25).

The example of Christ magnificently illustrates His words “and whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted” (Matthew 23:11).

So the translation of the conjunction might better be “also,” making the contrast between the “emptying” and the “exaltation” of Christ, while extreme, precisely what was promised and therefore what should have been expected.

2:9 “. . . and bestowed on Him the name that is above every name, . . .” Notice how the contrast is furthered by the fact that Christ received *as a gift* from God what He had Himself refused to *retain* or *grasp*.

The name given that “is above every name” is likely the covenant name of God (יְהוָה). As is clear in v. 11, the name with which we are familiar, *Jesus*, and the title we well know, *Christ*, is joined to “the Lord.” Here, in anticipation of that universal “confession,” the apostle may well be using the circumlocution “the name” to refer to that name which had remained unspoken by the Jews for a very long time.

2:10 “. . . in order that in the name of Jesus every knee should bow, . . .” i.e., in genuine worship, for the Old Testament word for worship is “to bow down,” although it usually meant with the face to the ground.”

Properly it is “*in* the name of Jesus,” not “*at* the name of Jesus.”

2:10 “. . . of those in heaven and those on earth, and those beneath the ground, . . .” Literally, “the heavenly and the earthly and the subterranean.” While it is easy to restrict these classifications to human beings, Paul places no such limitations on them other than that they must possess *knees* and *tongues*. However, there is little reason to take these terms only in a strictly literal sense, since spirits are often spoken of in anthropomorphic terms such as speech.

2:11 “. . . and that every tongue should confess . . .” Not only shall every knee be bent, but “every tongue shall confess . . .” Isaiah 45:23 is interesting because it may have been in the apostle’s mind at the writing of this. The Hebrew says literally “that to me will bow down every knee, to swear every tongue.” The word “confess” was not introduced into the LXX until several centuries AD. The parallel is striking, nonetheless.

2:11 “. . . that Jesus Christ is Lord . . .” That is, that the person Jesus, who was the Christ, is now confessed to be “the Lord,” i.e. יְהוָה.

2:11 “. . . to the glory of God *the* Father.” With Jesus now universally hailed as “Lord,” the only distinction that remains between them is that of *Father* and *Son*. The elevation of the Son is to the glory of the Father.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

Why the emphasis on humbling and being exalted? The first thing that enters one's mind is likely to be the original temptation in which the encouragement to pride offered by Satan was deliberately given and accepted in opposition to the expressed will of God. Pride has, ever since, been at or near the center of every major decision made by humankind. Few of the teachings of Jesus are so profoundly antagonistic to man's nature as that given in Matthew 23:10-11, where He says "he who is greatest among you shall be your servant; and whoever exalts himself shall be abased, and whoever humbles himself shall be exalted."

2:9 Jesus was not in some mystical sense restored to a being He did not have prior to His incarnation. He was not "returned to equality with God; He was not made more than He had always been. He was given the *place* of preeminence (at the right hand of God – Hebrews) and the *name* of preeminence. These were bestowed upon Him for "learning obedience" (Hebrews). But in no sense did Christ earn a higher position, or a greater character than He had enjoyed before His sojourn on Earth.

A brief summation of these two passages (2:5-8 and 2:9-11), so often thought of as high theology, may be given here for the purpose of comparison with another portion of the text. We may note the following:

1. Christ was in some sense equal with God, a status it is impossible to better (2:6).
2. Christ did not count this equality as of paramount importance (2:6).
3. So He emptied Himself (2:7).
4. Christ became a servant of God by becoming a man, and a servant of man by becoming obedient unto a rude death (2:7-8).
5. God then exalted Christ, that every knee should bow before Him (2:9-11).

As we shall see, Paul neither denies nor furthers the strictly theological element of these facts, but builds upon them. Before ever these items are mentioned, Paul tells his readers to "have this mind in you, which was also in Christ Jesus" (2:5).

We shall soon have occasion to remember these facts.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Human pride is not only an affront to God, it is difficult to find an example of it doing Gods' will, or even of being generally beneficial to anyone. One has trouble imagining what situations might arise in which a proper humility would not serve better than the appearance of pride, real or feigned.

I. PARAPHRASE

2:9 Therefore also, God exalted Him *by raising Him to glory*, and He bestowed on Him the *sacred* name that is above every name, 10 in order that in the name of Jesus every *being should kneel before Him*, of those in heaven and those on earth, and those beneath the ground, 11 and that *every being* should acknowledge, to the glory of God *the* Father, that Jesus Christ is Lord.

ELEVENTH PERICOPE (Philippians 2:12-13)

2:12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

2:12 ὑπηκούσατε (verb, indicative, aorist, active, 2nd, plural, from *ὑπακούω*) *listen to* – **1.** *obey, follow, be subject to* w. dat. Mk 1:27; 4:41; Ro 10:16; Eph 6:1, 5; Phil 2:12 ; 2 Th 3:14; 1 Pt 3:6. **2.** *open or answer (the door)* Ac 12:13.

2:12 παρουσία (noun, dative, feminine, singular, from *παρουσία*) **1.** *presence* 1 Cor 16:17; 2 Cor 10:10; Phil 2:12. **2.** *coming, advent* **a.** *of human beings* 2 Cor 7:6f; Phil 1:26 **b.** *of Christ and his Messianic Advent at the end of this age* Mt 24:3, 27, 37, 39; 1 Cor 1:8 v.l.; 15:23; 1 Th 2:19; 3:13; 4:15; 5:23; 2 Th 2:1, 8f; Js 5:7f; 2 Pt 1:16; 3:4, 12; 1 J 2:28. **c.** *of the Antichrist* 2 Th 2:9. [English derivative: *parousia*]

2:12 ἀπουσία (noun, dative, feminine, singular, from *ἀπουσία*) *absence* Phil 2:12. [only time in New Testament]

2:12 φόβου (noun, genitive, masculine, singular, from *φόβος*) **1.** *the causing of fear, that which arouses fear, a terror* Ro 13:3; 1 Pt 3:14; perh. 2 Cor 5:11 (see below). **2.** *in a passive sense* **a.** *fear, alarm, fright* Mt 28:4, 8; Lk 1:12, 65; J 7:13; Ac 5:5, 11; 2 Cor 7:5, 11, 15; 1 Ti 5:20; Hb 2:15; 1 Pt 1:17. *Slavish fear* Ro 8:15; 1 J 4:18. **b.** *reverence, respect* Ac 9:31; Ro 3:18; 13:7; 2 Cor 7:1, perh. 5:11; Eph 5:21; 6:5; Phil 2:12; 1 Pt 2:18; 3:2, 16. [English derivative: *phobia*; -*phobia*, a combining form, as in *hydrophobia*]

2:12 τρόμου (noun, genitive, masculine, singular, from *τρόμος*(*)*) *trembling* Mk 16:8; 1 Cor 2:3; 2 Cor 7:15; Eph 6:5; Phil 2:12.

2:12 κατεργάζεσθε (verb, imperative, present, middle, 2nd, plural, from *κατεργάζομαι*) **1.** *achieve, accomplish, do* Ro 1:27; 7:15, 17f, 20; 1 Cor 5:3; 1 Pt 4:3; perh. Eph 6:13 (see 3 below). **2.** *bring*

about, produce, create Ro 4:15; 7:8, 13; 2 Cor 7:10f; 9:11; Js 1:3. *Work out* Phil 2:12. *Prepare* 2 Cor 5:5. **3.** *subdue, conquer* perh. Eph 6:13 (see 1 above) {Gingrich}

– to work out (Latin *efficere*), i. e. to do that from which something results; of man: τήν σωτηράν, make every effort to obtain salvation, Phil. 2:12; [Thayer]

2:13 θέλειν (infinitive, present, active, from θέλω) **1.** *wish of desire, wish to have, desire, want* Mt 20:21; Mk 10:43; Lk 5:39; J 9:27; Ro 1:13; Gal 4:20. Js 2:20. τί θέλω *how I wish* Lk 12:49. τί θέλετε ποιήσω ὑμῖν; *what do you want me to do for you?* Mt 20:32. **2.** *wish, will of purpose or resolve, wish to do* Mt 20:14; Mk 3:13; J 6:21, 67; Ac 18:21; Ro 7:15f, 19f; 2 Cor 8:10; Col 1:27; Rv 11:5. οὐ θέλω *I will not* Mt 21:30 v.l. **3.** τί θέλει τοῦτο εἶναι *what does this mean?* Ac 2:12; cf. 17:20; Lk 15:26 v.l. **4.** *take pleasure in, like* Mt 27:43; Mk 12:38; Lk 20:46; Col 2:18. **5.** *maintain* 2 Pt 3:5. [English derivative: *monothelism*, μόνος + θέλειν]

2:13 εὐδοκίας (noun, genitive, feminine, singular, from εὐδοκία) **1.** *good will* Phil 1:15; 2:13; 2 Th 1:11 (see 3 below) **2.** *favor, good pleasure* Mt 11:26; Lk 10:21; Eph 1:5, 9. ἐν ἀνθρώποις εὐδοκίας Lk 2:14 *among people on whom God's favor rests.* **3.** *wish, desire* Ro 10:1, perh. 2 Th 1:11.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:13 On the anaphoric nature of the articular infinitives “to will” and “to work,” cf. Paul’s admonitions and expectations in 1:10-11 and 1:27-29.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now, much more in my absence, demonstrate your own salvation with fear and trembling; 13 for God is the one working in you both to will and to work for His good will.

F. EXPOSITION

2:12 “So then, my beloved, . . .” That is, “keeping this example of Christ’s subjection to the lowest possible point in mind, beloved brethren,, . . .” This is a call to the Philippians to model what

follows upon the example just given.

2:12 “. . . just as you have always listened/harkened, complied, . . .” The major English versions give “obey” as the operative word here. But the meaning is little more subtle than just blind obedience, for two reasons. First, obedience is one implication of the basic meaning of the word, which means *listen for*, or *harken*. English has exactly the same peculiarity. The expressions “listen to me,” and “now listen,” implies that what is to be said is meant to result in some form of action. Among the earliest uses of the Greek word was to “listen” for a knock at the door. The assumption was that appropriate action would follow, whether sending away someone who had no business there, or welcoming a guest. Second obedience does not require thought or interpretation, or unique application, and cannot be rendered in such a situation. Obedience requires a specific, common command, such as “pick that up,” or “open fire,” or “make your bed.” General statements cannot be given blind obedience, because they are too general. The admonition “be Christ-like” requires a great deal of thought, and will vary from person to person, and from situation to situation. Paul has very likely been very legalistic in his instructions concerning the faith, and now is preparing to give his readers another general admonition, i.e., to “demonstrate your salvation.” If there were but one way of doing so, such as sitting on a pole in the Egyptian desert, the Philippians might be expected to render blind obedience. This, however, is not the case.

2:12 “. . . not as in my presence only, but now, much more in my absence, . . .” This is to say that just as the Philippians *had always* submitted to Paul, *had always* harkened to his teaching, *had always complied* with the essence of his teaching when he was present with them, so now they were to pay even closer attention to what would enjoin in his absence.

2:12 “. . . demonstrate your own salvation with fear and trembling; . . .” It cannot be that Paul is here advocating a salvation by works. What he expresses is the desire that the Philippians work outward, or “out-work” their salvation. That is, their salvation is to be “that from which something results;” it is the practical aspect of salvation, of moral behavior, of preaching, of evangelizing, and, if need be, of suffering (cf. 1:29). The notion of a practical result, or “outworking,” is nothing other than a *demonstration*. The admonition is not to adjust, modify, strengthen, redefine, or meditate on salvation. Such procedures as these require no “fear and trembling.” But to make salvation visible, to show the results of salvation, may very well require fear and trembling, for such belief and practice often brought forth persecution, as Paul demonstrates. But demonstrating one’s salvation is all the more important in light of the presence of those who preach the gospel from impure motives, but who do not manifest its reality. This is a reference to the difference between those two types who preach the gospel as seen in 1:14-17.

2:13 “. . . for God is the one working in you . . .” Because God is the one working in you, but apparently not in those who proclaim the gospel from impure motives. The task of the Philippians is to demonstrate the truth of the very gospel preached by those who do so for impure motives. “Fear and trembling” marks the determination to be in the right category, as visible in practice,

and not in the category for which the gospel is just so much verbiage.

The clause should read literally “for the one working in you is God.” All major English versions place God first. They then treat the article as a pronoun, permissible in itself, but unnecessary in this context. “God is the one working in you . . .” is perhaps a little truer to the text.

2:13 “. . . both to will and to work for His good will.” This is the ultimate distinction between those who preach (and live) by means of ulterior and impure motives, and those who wish to practice God’s character and will in daily life.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now, much more in my absence, demonstrate your own salvation with fear and trembling; 13 for God is the one working in you both to will and to work for His good will.

TWELFTH PERICOPE (Philippians 2:14-18)

2:14 πάντα ποιείτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. 17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

2:14 γογγυσμῶν (noun, genitive, masculine, plural, from *γογγυσμός*) *grumbling, complaint, displeasure* Ac 6:1; Phil 2:14; 1 Pt 4:9; *secret talk, whispering* J 7:12.

2:14 διαλογισμῶν (noun, genitive, masculine, plural, from *διαλογισμός*) **1.** *thought, opinion, reasoning, design* Mk 7:21; Lk 2:35; 6:8; Ro 1:21; 14:1. *κριτὰὶ δ. πονηρῶν* perh. *judges who hand down corrupt decisions* Js 2:4. **2.** *doubt, dispute, argument* Lk 9:46 ; 24:38; Phil 2:14. [English derivatives: *dialogism, dialogue*]

2:15 ἄμεμπτοι (adjective, nominative, masculine, plural, from *ἄμεμπτος*) *blameless, faultless* Lk 1:6; Phil 2:15; 3:6; 1 Th 3:13; Hb 8:7.

2:15 ἀκέραιοι, (adjective, nominative, masculine, plural, from *ἀκέραιος*) *pure, innocent* lit. ‘unmixed’ Mt 10:16; Ro 16:19; Phil 2:15.

2:15 ἄμωμα (adjective, nominative, neuter, plural, from *ἄμωμος*) *unblemished* Hb 9:14; 1 Pt 1:19; *blameless* Eph 1:4; Phil 2:15; Rv 14:5.

2:15 σκολιᾶς (adjective, genitive, feminine, singular, from *σκολιός*) from Homer *down, crooked, curved*: properly, of a way (Prov. 28:18), *τά σκολιά*, Luke 3:5 (opposed to *ἡ εὐθεία* namely, *δόξ*, from Isa. 40:4); metaphorically, *perverse, wicked*: *ἡ γενεά ἡ σκολιά*, Acts 2:40; with *διεστραμμένη* added, Phil. 2:15 (clearly so Deut. 32:5); *unfair, surly, froward* (opposed to *ἀγαθός καὶ ἐπιεικής*), 1 Pet. 2:18. [Thayer]

2:15 διεστραμμένης (participle, perfect, passive, genitive, feminine, singular, from *διαστρέφω*) *make crooked* fig. Ac 13:10. *διεστραμμένος* *perverted, depraved* Mt 17:17; Lk 9:41; Ac 20:30 ; Phil 2:15. *Mislead* Lk 23:2; *turnaway* Ac 13:8. [English derivative: *diastrophism*, of deformation undergone by the earth's crust]

2:15 φαίνεσθε (verb, present, middle, or passive, indicative, 2nd, plural, OR verb, present, middle, or passive, imperative, 2nd, plural, from *φαίνω*) **1.** act. intrans. *shine, give light, be bright* J 1:5; 5:35; 2 Pt 1:19; Rv 1:16; 8:12; 18:23; 21:23. **2.** *φαίνομαι* **a.** *shine, flash* Mt 24; 27; Phil 2:15. **b.** *appear, be or become visible, be revealed* Mt 9:33; 24:30; Hb 11:3; Js 4:14; 1 Pt 4:18. **c.** *appear, make one's appearance, show oneself* Mt 1:20 ; 6:5, 16, 18; Mk 16:9; Lk 9:8. **d.** *appear as something, appear to be something* Mt 23:27f; Lk 24:11; 2 Cor 13:7. *Be recognized* Ro 7:13. **e.** *have the appearance, seem* Mk 14:64. [English derivative: *phenomenon*]

2:15 φωστήρες (noun, nominative, masculine, plural, from *φωστήρ*) **1.** *that which gives light, an illuminator* (Vulgate *luminar*): of the stars (luminaries), Phil. 2:15 (Sap. 13:2; Sir. 43:7; Gen. 1:14,16; Heliodorus 2, 24; (Anthol. Pal. 15, 17; of sun and moon, Test xii. Patr. test. Levi 14); ecclesiastical writings.) **2.** *light, brightness*: Rev. 21:11 (Anthol. 11, 359) (others refer this to 1; cf. Trench, sec. xlvi.). [Thayer]

2:16 ἔδραμον (verb, aorist, active, indicative, 1st, singular from *τρέχω*) **1.** lit. Mt 27:48; Mk 5:6; Lk 15:20; J 20:2, 4; 1 Cor 9:24a, b. **2.** fig. *strive to advance, make progress* Ro 9:16; 1 Cor 9:24c, 26; Gal 2:2; 5:7; Phil 2:16; Hb 12:1. *Spread rapidly* 2 Th 3:1.

2:16 ἐκοπίασα (verb, aorist, active, indicative, 1st, singular, from *κοπιᾶω*) **1.** *become weary, tired* Mt 11:28; J 4:6; Rv 2:3. **2.** *work hard, toil, strive, struggle* Mt 6:28; J 4:38b; Ac 20:35; Ro 16:6, 12; 1 Cor 4:12; Phil 2:16; Col 1:29; 1 Ti 5:17. *Labor for* J 4:38a.

2:17 σπένδομαι (verb, present, passive, indicative, 1st, singular, from *σπένδω*) *offer a libation or drink offering* pass. and fig. *be offered up* Phil 2:17; 2 Ti 4:6.

2:17 θυσία (noun, dative, feminine, singular, from *θύσις*) *sacrifice, offering* lit. Mt 9:13; Mk 12:33; Ac 7:41f; 1 Cor 10:18; Hb 10:1, 8, 12. Fig. Ro 12:1; Phil 2:17 (here *act of offering* is also possible); 4:18; Hb 13:15.

2:17 λειτουργία (noun, dative, feminine, singular, from *λειτουργία*) **1.** *service* of a ritual or other cultic nature Lk 1:23; Phil 2:17; Hb 8:6; 9:21. **2.** *service* rendered to one in need 2 Cor 9:12; Phil 2:30. [English derivative: *liturgy*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:15 Notice the *constructio ad sensum* in which the pronoun οἷς (dative, masculine, plural), although it is *associated* with γενεᾶς σκολιᾶς (genitive, feminine, singular) *agrees* with φωστῆρες (Nominative, Masculine, Plural).

2:17 Notice that the verse is a concessive clause, i.e., “even if . . . then (still).”

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:14 Do everything without murmuring/inner displeasure or arguing/outward dissension. 15 in order that you may become blameless and pure, unblemished children of God amid a twisted and perverse generation, in which you shine as lights in the world, 16 holding out the word of life as the basis of my glorying in the day of Christ, that I neither ran in vain nor labored in vain. 17 But even if I am poured out as a libation upon the sacrifice and service of your faith, I rejoice and rejoice with you all. 18 For the same reason you rejoice and rejoice with me.

F. EXPOSITION

2:14 “Do everything without murmuring/inner displeasure or arguing/outward dissension . . .” The whole context, going back to 2:1, is pointed at Christian unity and lowliness of mind. The admonition concerns personal relationships among the Christians themselves, and may well point forward to the mention of Euodia and Syntyche.

The Greek word rendered “murmuring” refers to inner discontent that sometimes shows itself as complaints uttered under one’s breath, occasionally to a general displeasure or sense of injustice, unfairness, or questionable behavior on the part of another, but verbalized reluctantly. It is the sound of general discontent in some area of life, the cause of which is not so certain as to issue forth in more than muttering to oneself, and perhaps to a very few within earshot.

The term for “arguing,” is not so subtle. It denotes an outright dispute, with two well defined positions in opposition to one another.

It is just conceivable, that the *mumbling* refers to the Christian attitude to God, or his direction of life, but the *arguing* refers to reaction to other people. But given the implied status of the

Philippian Christians in the previous verse, which noted that it was God who worked in them “both to will and to do,” this seems unlikely. One in whom God is the agent of *wishing* as well as *working*, can scarcely be thought to grumble *against* God.

2:15 “. . . in order that you may become . . .” as the result of “demonstrating” your own salvation (2:12). The imperative mood of the verb translated “do” in the preceding clause is followed by a result clause having a verb in the subjunctive mood, “do all . . . that you may become . . .”

2:15 “. . . blameless and pure, . . .” This is not a timeless, theological notion, but an ethical one. That the Philippians are theologically guilty is the reason Christ died, and provided them with a theologically perfect standing before God. None of this is at issue here. The Philippians are being told to *demonstrate* (or practice) their own salvation (an ethical notion). They are told that it is God within them who both *wills and works* for His good pleasure (also a clearly ethical process). They are commanded to *do all things* without dissension (ethical behavior). The goal of *demonstrating their salvation*, that is, of *doing all* without dissension, is that they *may become* something (clearly temporal in nature).

They are to *become* blameless and pure. That means nothing other than that in the temporal, earthly life that remains to them the Philippians, through practice, are to be living a sort of life that observers would describe as blameless. They have not always *been* pure, but they are to *become* so. In short, they are to *practice* ethically exactly what Jesus *provided* for them theologically and judicially.

2:15 “. . . unblemished children of God amid a twisted and perverse generation, . . .” This life is described as that of “unblemished children of God,” strictly an ethical statement, amid those who are morally twisted and perverse, also notions that are ethical through and through. There is not one syllable here that is, strictly speaking, theological in content or intent.

2:15 “. . . in which you shine as lights in the world, . . .” Thus far, the major thrust has been formed by the imperative followed by the subjunctive – “do all . . . that you may become . . .” The thought continues here. For *unblemished children of God* living in the midst of a twisted and perverse generation, will, of necessity, provide the starkest of contrasts. Here, that contrast is denoted by lights in the (darkened) world.

This assumes the Biblical teaching on the moral and spiritual separation of the saved from the unsaved, the holy from the profane, the saints from the sinners, the Church from the World. It is important to understand that this separation is first and foremost a separation of character, an ethical divide among outlooks and behaviors of persons in the two camps. Only in extreme cases is a *physical* separation required.¹

¹ The first example of this was the exodus of the devout Christians from the newly accepted Church to the deserts of Egypt in the early 4th Century (cf. Eucherius, *In Praise of the*

We should notice that the Philippians are not *commanded* to shine (although the form of verb can be interpreted as imperative), nor *might* they shine. If they “do all,” as commanded, they “may become “unblemished Children of God. And this coming to pass, they “will shine.”

On the discussion concerning the difference between “shine” and “appear,” it only needs to be noted that shine may be used in the passive of something shining as if the light and the thing shining are two different things in which something is revealed by its shining. In any case, the two meanings come together here making a distinction almost impossible. But the context is better served by the understanding of being so illuminated (and illuminating?) as to be revealed as having a completely different nature. Indeed, what can such a phrase as “*appear as lights*” possibly mean? How can a light *reveal itself* but by shining?

2:16 “. . . holding out the word of life . . .” The term “holding out,” or “holding forth,” is given by KJV, ASV, NIV, Ellicott, Alford, Lightfoot, *et alia*. The term is given as “holding fast” by NASV, RSV, NRSV, NLT, ESV, Luther, Bengel, Meyer, and Weiss. The word can mean either, but once again, the meanings converge here. If we recall that the Philippians are “to become” *unblemished children of God*, they will possess a new moral character they did not have before. Thus, they are “to hold fast” to what they have become. But if they are “manifest” in the perverse world in which they live, or if they “shine forth” in such a world, they can be doing nothing but *holding out*, or *holding forth*. If what the Philippians are to become is something permanent which sets them apart from the those in the world in which they live, they then provide a permanent contrast between themselves and others. Either translation is adequate. So long as the Philippians hold fast to that which makes them *unblemished children*, they will *shine among* those who are *not* such children.

The notion of *holding out the word of life* is not to be confused with “witnessing” or to “giving one’s testimony.” For here the idea of ‘eternal’ life is missing, or present only as an implication. Just as John, in his first epistle, shows that “eternal” life begins now, and continues, so Paul describes that life the Philippians are both to “hold fast,” and to “hold out.” That life, for Paul, as it does for John, begins in Christ and becomes visible in the new way of daily living life on earth. Both in First John and here, “life” is understood first as qualitative, and only secondarily as quantitative. Life, as used here, is not merely life unbroken by death, or life continuing forever. The sort of life meant by the life enjoined upon Christians is that life that soon begins exhibiting the eternal character of God. Nothing more, nothing less, and nothing else.

2:16 “. . . as the basis of my glorying in the day of Christ, . . .” Indeed, it is only the *permanence of such acquired character* that can possibly be the basis for Paul’s “glorying” in the day of Christ. No behavioral hiccup along life’s way can possibly suffice for Paul’s much desired “exulting” for the success of his mission.

Wilderness). Another was the Continental reformation of the 16th Century.

The “day of Christ” is the *parousia*, and from that perspective, Paul “looks back upon” his life and ministry. Earthly life and ministry will figure prominently at that time. There is something of a contrast between the present verse and Philippians 1:19-20. Here Paul thinks in terms of “exulting” or “glorying” at the day of Christ on the basis of his work with the Philippians. In 1:19-20, he thought in terms of not being ashamed” in the defense of his gospel and ministry at his trial.

2:16 “. . . that I neither ran in vain nor labored in vain.” Again, we are confronted by the ethical and temporal processes by which Paul ran his race, and by which the Philippians are to provide a permanent basis for his happiness and the justification of his earthy work. Paul desires that the Philippians to become blameless and pure, and to display their salvation with such clarity, that there can be no question that Paul had “run his race” well, and worked productively in his calling.

2:17 “But even if I am poured out as a libation upon the sacrifice and service of your faith, . . .” Paul’s attention returns momentarily to his present circumstances. On the day of Christ, Paul expects to exult in his work among the Philippians. Present circumstances can do nothing to dampen that joy. For, he says, even if now I pay for my ministry with my life, you offer evidence, and I have fond hope, that at that day whatever brought us to that point of eternal joy, by comparison it will seem but a distant memory.

There is an implied contrast between “the day of Christ,” and whatever awaits the apostle tomorrow. It is a case of running life’s race well even at great expense, and enjoying both the reward and the fellowship ever after. So much is implied.

There is some scholarly discussion as to whether the libation Paul mentions is that of a Pagan sacrifice or a Jewish sacrifice. Apparently Pagan sacrifice involved pouring a libation, or drink offering *on the sacrifice*, while Jewish sacrifice involved pouring the libation *around the altar*. Neither case furthers the meaning of the passage, but for the sake of accuracy, we should bear in mind that, either way, Paul is speaking figuratively, and we should take the words at face value, thus indicating reference to the Pagan ritual with which the Philippians would have been well aware.

The article probably goes with both *sacrifice* and *service* implying that Paul is poured out both on the sacrifice and upon the service of the Philippians. This is not a problem if we remember that Paul is using figurative language here. Paul could as well have said that *even if he were poured out upon their lives . . .* The pouring out upon is a picture of offering and sanctifying, and may apply figuratively to anything.

2:17 “. . . I rejoice and rejoice with you all.” That is, if your lives continue to reflect your salvation, if your ethics are grounded in humility and serving one another, come what may, “I rejoice” (over the success of my ministry to you) “and rejoice with you all” (over your salvation).

2:18 “For the same reason you rejoice and rejoice with me. For the Philippians, the rejoicing is “for the same reason (i.e., Paul’s successful evangelism of the Philippians).

“Rejoice and rejoice with me” is in the present tense, not the subjunctive (NASV, RSV, NIV, NLT) or the imperative (KJV, ASV, NRS). The exultation of Paul and the Philippians are simultaneous and are based upon the same facts, that is, that the Philippians have a true faith upon which to base their hope and upon which they are to live and grow. And Paul has ample evidence in them that he has run his race well. And the fellowship of their rejoicing will have no end.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

2:14 Do everything without inner displeasure or outward dissension. 15 in order that you may become blameless and pure, unblemished children of God amid a twisted and perverse generation, in which you shine as lights in the world, 16 holding out the word of life as the basis of my glorying in the day of Christ, that I neither ran in vain nor labored in vain. 17 But even if I am poured out as a libation upon the sacrifice and service of your faith, I rejoice and rejoice with you all. 18 For the same reason you rejoice and rejoice with me.

THIRTEENTH PERICOPE (Philippians 2:19-24)

2:19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει, 21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς· 24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

2:19 εὐψυχῶ (verb, present, active, subjunctive, 1st, singular, from εὐψυχέω) *be glad, have courage* Phil 2:19. (Only occurrence in NT.)

2:20 ἰσόψυχον (adjective, accusative, masculine, singular, from ἰσόψυχος) *of like soul or mind* Phil 2:20. (Only occurrence in NT.)

2:20 γνησίως (adverb, from γνησίως) *sincerely, genuinely* Phil 2:20. (Only occurrence in NT.)

2:20 μεριμνήσει (verb, future, active, indicative, 3rd, singular, from μεριμνάω) **1.** *have anxiety, be anxious, be (unduly) concerned* Mt 6:25, 27f, 31, 34a; 10:19; Lk 10:41; 12:11, 22, 25f; Phil 4:6. **2.** *care for, be concerned about* Mt 6:34b v.l.; 1 Cor 7:32–34; 12:25; Phil 2:20.

2:21 ζητοῦσιν (verb, indicative, present, active, 3rd, plural, from ζητέω) **1.** *seek, look for* Mt 13:45; 18:12; Mk 1:37; Lk 19:10; J 18:4; Ac 10:19, 21; 2 Ti 1:17; *search for* Ac 17:27. *Investigate, examine, consider, deliberate* Mk 11:18; Lk 12:29; J 8:50; 16:19. **2.** somewhat removed from the idea of seeking: *try to obtain, desire to possess* Mt 6:33; 26:59; Lk 22:6; J 5:44; Ro 2:7; Col 3:1. *Strive for, aim (at), desire, wish* Mt 12:46; Lk 17:33; J 1:38; Ac 16:10; 1 Cor 13:5; Gal 1:10. *Ask for, request, demand* Mk 8:11f; Lk 12:48; J 4:23; 2 Cor 13:3. Pass. *it is required* 1 Cor 4:2.

2:22 δοκιμὴν (noun, accusative, feminine, singular, from δοκιμή) lit. ‘the quality of being approved,’ hence *character* Ro 5:4; 2 Cor 2:9; 9:13; Phil 2:22; *test, ordeal* 2 Cor 8:2; *proof* 13:3.

2:23 ἀφίδω (verb, subjunctive, aorist, active, 1st, singular, from ἀφοράω) *look away, fix one's eyes*

trustingly Hb 12:2; *see* Phil 2:23.

2:23 ἐξαυτῆς (adverb from *ἐξαυτῆς*) *at once, immediately, soon thereafter* Mk 6:25; Ac 10:33; 21:32; Phil 2:23.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:19 And I hope in the Lord Jesus to send Timothy to you shortly, that knowing your condition, I also may be encouraged. 20 For I have no man of a kindred spirit who will genuinely care about your concerns, 21 for everyone cares about his own concerns, not about the concerns of Jesus Christ. 22 But you know his character, that, as a son a father, he served with me in regard to the gospel. 23 On the one hand, then, I hope to send him forthwith, as soon as I see (fix my eyes upon) the things concerning me; 24 on the other hand, I am persuaded in the Lord that even I myself will come soon.

F. EXPOSITION

2:19 “And I hope in the Lord Jesus . . .” “In the Lord (or Christ) was the usual realm of Sauls thought and response to the situations life brought him. What such expressions mean is that while Paul has no problem expressing his own desire, it is always subject to will of Christ, just as his performance depends upon the power of God, and will be regulated by the view of Gods’ glory.

2:19 “. . . to send Timothy to you shortly, . . .” Paul’s *current* hope is to send Timothy to the Philippians, certainly to inform them of his status, as mentioned in v. 23, but Timothy will either bring or send Paul a report on the status of the Philippians.

2:19 “. . . that knowing your condition, . . .” The mutual support of and interest in Paul and the philippians of necessity means sharing matters of importance. For Paul, this would include the spiritual status and personal interactions among the Philippians, as well as how they fare in the larger cultural and political scene.

2:19 “. . . I also may be encouraged.” Paul, gives the Philippians the benefit of believing that their condition will be such as encourages him. Notice how different this is from the recipients of such epistles as Galatians and 1 and 2 Corinthians.

2:20 “For I have no man of a kindred spirit . . .” It is important to understand that Paul here refers to Timothy being “like-minded” with himself, not to others being like-minded with Timothy. He is sending Timothy, his right-hand man, because he has *no other* to send.

The term translated as “like-minded,” in KJV and ASV, and paraphrased elsewhere, is literally “equal-souled. NRSV comes closest with “of kindred spirit.”

2:20 “. . . who will genuinely care about your concerns, . . .” One of the measures of “kindred spirits” is their concern for the same things. We have already vividly seen the extent of Paul’s concern for the status and welfare for the Philippian Christians, and to timothy, who is a “kindred spirit” such care is imputed here.

2:21 “. . . for everyone cares about his own concerns, not about the concerns of Jesus Christ.” This has the sense of a general statement which cannot apply to Timothy. The idea is that “everyone *else* cares (only, or primarily) about his own interests, not about those of Jesus. What this all means is that out of all the people who ministered to Paul in prison, probably most of them were local, had families and jobs, and thus responsibilities they were unwilling to put on hold, even for a relatively short period of time. Others of his acquaintance may have gone about business elsewhere and no longer have been present with Paul.

2:22 “But you know his character, . . .” That is, “you have tested and proven his character. You know his worth.”

2:22 “. . . that, as a son a father, he served with me in regard to the gospel.” Timothy is not likened to Paul’s son, but to God’s. For Timothy is said to have worked “with” Paul, not under him, or for him. Paul and Timothy *both* “worked as sons for a father.”

2:23 “On the one hand, then, . . .” “So, first of all,”

2:23 “. . . I hope to send him forthwith, . . .” i.e., *as soon as possible*, the controlling factor being the outcome of my concerns here, that is, as soon as I have more to report to you.

2:23 “. . . as soon as I see the things concerning me; . . .” The notion “seeing” the things concerning me is expressed in a word meaning “fix my eyes on.” It provides the sense of concentration, of focus, of analysis. It means turning your eyes *away from* common matters *in order to focus exclusively* upon a certain idea or problem.

2:24 “. . . on the other hand, I am persuaded in the Lord . . .” “but secondly,” *I believe, I trust*, “in the Lord.” Again, the realm of Paul’s inner life centers in the Lord.

2:24 “. . . that even I myself will come soon.” That is, either *with* Timothy, or *after* him.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

The notion of “doing all” to the glory of God (1 Corinthians 10:31) is called to mind with Paul’s “bonds in Christ” (1:13), “consolation in Christ” (2:1) and being “persuaded in the Lord” (2:24), the particulars of what it is to have one’s whole realm of thought captured by Christ.

I. PARAPHRASE

2:19 And I hope in the Lord Jesus to send Timothy to you shortly, that knowing your condition, I also may be encouraged. 20 For I have no man of a kindred spirit who will sincerely/genuinely care about your condition/concerns, 21 for everyone cares about his own concerns, not about the concerns of Jesus Christ. 22 But you know his character, that, as a son a father, he served with me in regard to the gospel. 23 On the one hand, then, I hope to send this one (him) forthwith, as soon as I see (fix my eyes upon) the things concerning me; 24 on the other hand, I am persuaded in the Lord that even I myself will come soon.

FOURTEENTH PERICOPE (Philippians 2:25-3:1a)

2:25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἡσθένησεν. 27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. 28 σπουδαιότερως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε καὶ γὰρ ἀλυπότερος ὢ. 29 προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, 30 ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγίσεν, παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. 3:1a Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.

A. TEXTUAL CRITICISM

2:26 ὑμᾶς {C}

While the external evidence for and against the insertion of ἰδεῖν after ὑμᾶς is very evenly balanced, a majority of the Committee was of the opinion that scribes were more likely to add the infinitive, in accordance with the expression ἐπιποθεῖν ἰδεῖν in Ro 1.11; 1 Th 3.6; 2 Tm 1.4, than to delete it. [Metzger]

A higher rank than {C} might be warranted simply because \mathfrak{P}^{46} lacks ἰδεῖν.

2:30 Χριστοῦ {B}

Although it can be argued that the original reading was τὸ ἔργον without any genitive modifier (as in C), and that the variety of readings is due to supplementation made by various copyists, the Committee preferred to regard the omission of the word from one manuscript as due to accidental oversight, and chose to print Χριστοῦ, following the testimony of \mathfrak{P}^{46} B G 88 614 1739, supported also (apart from the article τοῦ) by D K 326 630 1984 *Byz Lect* it vg syr^p cop^{sa} goth *al*. The reading κυρίου (ⲛ A P Ψ 33 81 syr^h cop^{bo} arm eth) may have been substituted for Χριστοῦ by copyists who recollected the expression τὸ ἔργον τοῦ κυρίου 1 Cor 15.58 and 16.10. The reading τοῦ θεοῦ (1985 Chrysostom) seems to have originated from confusion between $\overline{\chi\gamma}$ (or $\overline{\kappa\gamma}$) and $\overline{\theta\gamma}$. [Metzger]

B. LEXICAL AND TOPICAL STUDIES

2:25 Ἀναγκαῖον (adjective, accusative, neuter, singular, from ἀναγκαῖος) **1.** *necessary, urgent* 1 Cor 12:22 Tit 3:14. **2.** *intimate, close* Ac 10:24.

2:25 ἡγησάμην (verb, indicative, aorist, middle, 1st, singular, from ἡγέομαι) **1.** *lead, guide* pres. participle ὁ ἡγούμενος *ruler, leader* Mt 2:6; Lk 22:26; Ac 7:10; Hb 13:7, 17, 24. ὁ ἡγούμενος τοῦ λόγου *the chief speaker* Ac 14:12. **2.** *think, consider* Phil 2:3; 3:8; Hb 10:29; Js 1:2; w. δίκαιον *consider it a duty or responsibility*. 2 Pt 1:13.

2:25 συστρατιώτην (noun, accusative, masculine, singular, from συστρατιώτης) *fellow soldier* Phil 2:25; Phlm 2.

2:25 λειτουργόν (noun, accusative, masculine, singular, from λειτουργός) **1.** *servant, minister* with special ref. to accountability before God Ro 13:6; 15:16; Hb 1:7; 8:2. **2.** In Phil 2:25 the term λ. refers to the role of Epaphroditus as personal aide to Paul. [English derivative: *liturgist*]

2:25 χρείας (noun, genitive, feminine, singular, from χρεία) **1.** *need, necessity* Lk 10:42; Hb 7:11. χρεῖαν ἔχειν *have need* Mt 3:14; 6:8; Mk 11:3; Lk 19:31, 34; 1 Cor 12:21, 24; Hb 5:12; 10:36. **2.** *need, lack, want, difficulty* χρεῖαν ἔχειν *be in need, lack something* Mk 2:25; Ac 2:45; 4:35; Eph 4:28; Rv 3:17.—In other expressions Ac 20:34; Ro 12:13; Phil 4:16, 19. **3.** *the thing that is necessary* Eph 4:29. **4.** *office, duty, service* Ac 6:3.

2:26 ἐπειδή (conjunction, from ἐπειδὴ ἐπειδή) **1.** *when, after* Lk 7:1. **2.** *since, since then, because* Lk 11:6; 1 Cor 14:16; 15:21. *Whereas* Ac 15:24.

2:26 ἐπιποθῶν (participle, present, active, nominative, masculine, singular, from ἐπιποθέω) *long for, desire* Ro 1:11; 2 Cor 9:14; Phil 1:8; 1 Th 3:6; 1 Pt 2:2.

2:26 ἀδημονῶν (participle, present, active, nominative, masculine, singular, from ἀδημονέω) *be anxious, be distressed* Mt 26:37; Mk 14:33; Phil 2:26.

2:26 ἡσθένησεν (verb, indicative, aorist, active, 3rd, singular, from ἰσθενέω) *be weak. Bodily be sick* Mt 10:8; 25:39; J 11:1ff; Ac 9:37; Phil 2:26f. Gener. Ro 8:3; 2 Cor 12:10; 13:3. Fig. Ro 4:19; 14:1f; 2 Cor 11:29. Economically *be in need* Ac 20:35.

2:27 παραπλήσιον (adverb, from παραπλήσιος) *coming near, resembling, similar*. The neut. παραπλήσιον as adv. ἡσθένησεν παραπλήσιον θανάτῳ *he was so ill that he nearly died* Phil 2:27.

2:27 ἠλέησεν (verb, indicative, aorist, active, 3rd, singular, from ἐλέω) *have mercy or pity on someone, show mercy to someone* Mt 5:7; 18:33; Mk 5:19; Lk 16:24; 1 Cor 7:25; Phil 2:27; *do acts of mercy* Ro 12:8.

2:27 λύπην (noun, accusative, feminine, singular, from λύπη) *grief, sorrow, pain, affliction* Lk 22:45; J 16:6, 20–22; Ro 9:2; 2 Cor 2:1, 3, 7; 7:10; 9:7; Phil 2:27; Hb 12:11; 1 Pt 2:19.

2:28 σπουδαιοτέρως (adverb, from σπουδαίως) **1.** *with haste* comp. σπουδαιοτέρως *with special urgency* Phil 2:28. **2.** *diligently, earnestly, zealously* 2 Ti 1:17; Tit 3:13; *strongly* Lk 7:4. Comp. *very eagerly* σπουδαιότερον and σπουδαιοτέρως both as v.l. in 2 Ti 1:17.

2:28 ἀλυπτός (adjective, normal, nominative, masculine, singular, from ἄλυπος) *free from grief or anxiety* Phil 2:28. Only time in New Testament.

2:29 προσδέχεσθε (verb, imperative, present, middle, 2nd, plural, from προσδέχομαι) **1.** *take up, receive, welcome* Lk 15:2; Ro 16:2; Phil 2:29. *Receive willingly, put up with* Hb 10:34; *accept* Hb 11:35. **2.** *wait for, anticipate* Mk 15:43; Lk 2:25, 38; 12:36; 23:51; Ac 23:21; 24:15; Tit 2:13; Jd 21; Lk 1:21 v.l.; Ac 10:24 v.l.

2:29 ἐντίμους (adjective, accusative, masculine, plural, from ἔντιμος) *honored, respected, distinguished* Lk 14:8; *valuable, precious* 7:2; 1 Pt 2:4, 6. ἔχειν *hold in esteem* Phil 2:29.

2:30 ἤγγισεν (verb, indicative, aorist, active, 3rd, singular, from ἐγγίζω) *come near, approach* Mt 21:1; 26:45; Mk 1:15; Lk 7:12; 10:9, 11; 18:35; Ac 9:3; Ro 13:12; *draw near* Hb 7:19; *come close* Phil 2:30.

2:30 παραβολευσάμενος (participle, aorist, middle, nominative, masculine, singular, from παραβολεύομαι) *expose to danger, risk* w. dat. Phil 2:30. Only Time in New Testament.

2:30 ἀναπληρώση (verb, subjunctive, aorist, active, 3rd, singular, from ἀναπληρόω) *make complete, fill up the measure of* 1 Th 2:16. *Make up for* 1 Cor 16:17; Phil 2:30. *Take or fill a place* 1 Cor 14:16. *Fulfill, carry out* Mt 13:14; Gal 6:2.

2:30 ὑστέρημα (noun, accusative, neuter, singular, from ὑστέρημα) **1.** *need, want, deficiency* Lk 21:4; 2 Cor 8:14; 9:12; 11:9; Col 1:24. *Absence* 1 Cor 16:17; Phil 2:30. **2.** *shortcoming* 1 Th 3:10.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

2:28 Note the use of the “epistolary aorist” here. Paul, in describing sending Epaphroditus, looks at the situation from the reader’s perspective, who, when they receive the letter (and, presumably Epaphroditus) will see the event of “sending” as past, although for Paul it is still future. [Burton, item 44]

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

2:25 Yet I thought it necessary to send to you Epaphroditus, my brother and co-worker and fellow soldier, and your messenger and minister to my necessity, 26 because he was longing for you all, and was distressed because you heard that he was sick. 27 For he was indeed sick and came near death. but God had mercy on him; and not on him only, but *on* me also, that I might not have sorrow upon sorrow. 28 Therefore I sent him more hastily in order that you might rejoice *at* seeing him again, and that I might be less anxious. 29 Therefore, welcome him in the Lord with all joy and hold such men in high esteem, 30 for because of the work of Christ he came near death risking his life that he might fill your lack of service toward me. 3:1a As to the rest my brothers, rejoice in *the* Lord.

F. EXPOSITION

2:25 “Yet I thought it necessary to send to you Epaphroditus, . . .” Note the contrast between the coming of Timothy and Paul to the Philippians and the sending of Epaphroditus. The notion is that regardless of how soon “I am able to send Timothy, or come to you myself, it seemed urgent that I send Epaphroditus to you quickly.”

25 “. . . my brother and co-worker and fellow soldier, . . .” To me, a brother in faith, a co-worker in the mission field, a fellow soldier against adversaries of whatever sort they might be. This is Paul’s assessment and perspective on Epaphroditus.

25 “. . . and your messenger and minister to my necessity, . . .” The perspective of the Philippians had to include his mission to Paul with the Philippian’s gifts. But the term “minister to my necessity,” doubtless includes much more than merely conveying a gift to Paul. Epaphroditus had a close look at Paul’s situation, and doubtless sought to mitigate its severity on a daily basis.

The notion of “minister” has a more or less secular background as an officiant at public sacrifices. It seems never to have lost completely this secular sense. This is consonant with v. 4:18 where the gift of the Philippians is expressly called “a sacrifice, acceptable, well-pleasing to God.”

26 “. . . because he was longing for you all, . . .” This indicates a longing of greater or lesser severity.

26 “. . . and was distressed because you heard that he was sick.” But Epaphroditus’ “distress” was certainly no light matter if we are to judge by the vocabulary. The word translated “distress” is used only two other times in the New Testament, (Matthew 26:37 and Mark 14:33), both of Jesus being “troubled” at Gethsemane.

While the homesickness was probably a normal result of being away from home, family and friends, the *distress*, which strengthened his longing, was the result of fearing that his friends and family might be unduly worried about his condition, for he knew that they had heard about his illness; but perhaps they had not yet learned that he had recovered. It has been suggested that the Philippians, who had heard of his illness, wrote to Paul to learn more about their friend, and that their inquiry occasioned this epistle of Paul. [H. A. A. Kennedy, *The Expositor’s Greek Testament*, Vol. 3, p. 446.]

27 “For he was indeed sick and came near death.” In any case, Paul confirmed the severe nature of Epaphroditus’ illness.

27 “. . . but God had mercy on him; . . .” Paul hastened to assure the Philippians that Epaphroditus had recovered, despite having come near death. His recovery is attributed to the will of God, “Who had mercy on him.”

27 “. . . and not on him only, but *on* me also, . . .” This mercy, Paul tells his readers, was not lavished upon Epaphroditus alone, for the mercy extended also to himself.

27 “. . . that I might not have sorrow upon sorrow.” God’s mercy to Paul was such that he should not experience one sorrow after another, or one misery upon another. It may seem that the miseries are 1. Paul’s imprisonment, and 2., the illness and possible death of Epaphroditus. But Paul has not expressed any *misery* at his imprisonment, despite its *inconvenience*. Instead, it seems more likely that the two sorrows were 1. The illness of Epaphroditus, and 2., his possible death. Certainly nothing can pile misery upon misery more than a severe illness finally resulting in death.

28 “Therefore I sent him more hastily . . .” As of the time of *writing*, Epaphroditus was still with Paul. But assuming that Epaphroditus carried Paul’s letter to his Philippian friends, he would have been with them at the time of the *reading* of the letter. This was as typical of Greek as it is of English.

So although Paul and Timothy may have to wait to see the Philippians, Paul sent Epaphroditus as soon as it was possible.

28 “. . . in order that you might rejoice *at* seeing him again, . . .” In addition to the fact that Epaphroditus “longed for” his friends, and “being distressed about their possible worry for him

(v, 26), Paul adduces two more reasons for sending Epaphroditus home so quickly. The first is that the Philippians “might rejoice at seeing him again.” There could be no better way to dispel the Philippian’s anxiety over the illness of Epaphroditus than by having him show at home well and happy.

28 “. . . and that I might be free of anxiety.” The second reason now put forward is that Paul himself could free himself of anxiety. There may have been several reasons beyond the recent illness that would have occasioned anxiety in Paul for the health and safety of his friend.

29 “Therefore, welcome him in the Lord with all joy . . .” The arrival of Epaphroditus in Philippi might have been expected to create joy and happiness. There would be his return to health, his return to Philippi, and news for Paul to share. The expression “in the Lord” would seem to indicate an attitude of close brotherhood, as is to characterize Christians. The expression is directed and more fully defined by the phrase “with all joy.” We might say “hold nothing back.”

29 “. . . and hold such men in high esteem, . . .” But the exhortation to welcome Epaphroditus is accompanied by an exhortation to hold such men in high regard. Paul, in giving such instructions is, in effect, raising the status of Epaphroditus to that of honored colleague. The reason follows.

30 “. . . because of the work of Christ he came near death, . . .” That is, while doing missionary work far from home, he almost lost his life. His service to Paul, on behalf of the Philippians, was such as to deserve commendation. It is not to be thought that other of the Philippians might not have performed as well, but that in the circumstance, it was Epaphroditus.

30 “. . . risking his life that he might fill your lack of service toward me.” This is somewhat awkward in English. Paul is not asserting that the Philippians were slack in their service to him. He was merely pointing out that what they *lacked* was a means of getting their aid to Paul, which need was fulfilled by Epaphroditus. Epaphroditus provided the means of getting the contributions to Paul. While with Paul, he aided him in other ways, and became ill nearly to death. And his uppermost concern, it seems, was that his friends might be worried about him.

3:1a “As to the rest my brothers, rejoice in *the* Lord.” Almost certainly goes here as a close to the passage concerning Epaphroditus and his illness, and commensurate with his over arching theme of rejoicing. There is no little controversy concerning how to handle this clause and whence it derives its meaning. Despite the mild controversy, reading the foregoing and placing this clause here brings this topic to a clause to a close.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

2:25 Yet I thought it necessary to send *back* to you Epaphroditus, my brother, co-worker and comrade-in-arms, and your messenger and minister to my necessity, 26 because he was homesick for you all, and was distressed because you heard that he was sick. 27 For he was indeed sick and came near death. But God had compassion on him; and not only on him, but *on* me as well, that I might not have *one* sorrow *upon another*. 28 Therefore I sent him more hastily in order that you might rejoice *at* seeing him again, and that I might be free of anxiety. 29 Therefore, welcome him in the Lord with all joy and hold such men in high esteem, 30 for of the work of Christ he came near death, risking his life that he might fill what distance prevented you from doing.” 3:1a “As to the rest my brothers, rejoice in *the* Lord.”

FIFTEENTH PERICOPE (Philippians 3:1b-3)

3.1 . . . Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ ἀσφαλές.
2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 ἡμεῖς
γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ
οὐκ ἐν σαρκὶ πεποιθότες,

A. TEXTUAL CRITICISM

3:3 πνεύματι θεου. Many many texts support this reading, but seemingly no early Papyrus texts.

Although some (e.g. the translators of the New English Bible, 1961) have regarded the reading πνεύματι of \mathfrak{P}^{46} as original, the Committee preferred the reading πνεύματι θεοῦ, which is amply supported by \aleph^* A B C D^c G K 33 81 614 1739 it^g syr^{hmg} cop^{sa, bo} *al.* The singular reading of \mathfrak{P}^{46} is to be explained as due to accidental oversight, and the reading θεῷ (\aleph^c D* P Ψ 88 it^{d, ar} vg syr^{p, h} goth eth Speculum) appears to be an emendation introduced in order to provide an object for λατρεύοντες (as in Ro 1.9 and 2 Tm 1.3). [Metzger]

We beg to differ with Metzger's committee, but there does not appear to be a single witness that is from the 3rd century or earlier. Like the New English Bible, the text used here will be that of \mathfrak{P}^{46} . It is not difficult to adequately defend the practice of using the oldest available MSS, on the assumption that they had much less time to become corrupt. Furthermore, any text dated to after 325 A.D. is suspect for ecclesiastical and theological reasons. Lacking any real evidence of scribal omission, we see no choice but to take the earliest MS.

B. LEXICAL AND TOPICAL STUDIES

3 :1 λοιπόν (adjective, accusative, neuter, singular, from *λοιπός*) **1.** left Rv 8:13; 9:20; 11:13. **2.** *other, sometimes in pl. the rest* Ac 2:37; Ro 1:13; 1 Cor 9:5; Gal 2:13; Phil 4:3. As noun Mt 22:6; Lk 8:10; 12:26; Ac 5:13; Ro 11:7; 2 Cor 13:2; 1 Th 4:13; 5:6; Rv 3:2; 19:21. **3.** adverbial uses (τὸ) λοιπόν *from now on, in the future, henceforth* 1 Cor 7:29; 2 Ti 4:8; Hb 10:13; *finally* Ac 27:20; *perh. still* Mk 14:41. τὸ λοιπόν can also mean *as far as the rest is concerned, beyond that, in addition, finally* 1 Cor 1:16; 2 Cor 13:11; Phil 4:8; 1 Th 4:1. *Furthermore* 1 Cor 4:2. τοῦ λοιποῦ *from now on, in the future* Gal 6:17; *finally* Eph 6:10.

3:1 ὀκνηρόν (adjective, nominative, neuter, singular, from *ὀκνηρός*) *idle, lazy, indolent* Mt 25:26; Ro 12:11. *Troublesome* Phil 3:1.

3:1 ἀσφαλές (adjective, nominative, neuter, singular, from ἀσφαλής) *certain, safe, secure, firm* Phil 3:1; Hb 6:19; *definite* Ac 25:26. τὸ ἄ. *the certainty, the truth* 21:34; 22:30.

3:2 κύνας (noun, accusative, masculine, plural, from κύων) *dog* lit. Mt 7:6; Lk 16:21; 2 Pt 2:22. Fig. Phil 3:2; Rv 22:15. [English derivative: cynic]

3:3 περιτομή (noun, nominative, feminine, singular, from περιτομή) *circumcision* **1.** lit. J 7:22f; Ac 7:8; Ro 3:11; 1 Cor 7:19; Gal 5:11. **2.** fig., of *spiritual circumcision* Ro 2:29; Col 2:11. **3.** *those who are circumcised*, lit., of *Jews* Ac 10:45; Ro 3:30; Gal 2:7–9; Col 3:11. Fig., of *Christians* Phil 3:3.

3:3 λατρεύοντες (participle, present, active, nominative, masculine, plural, from λατρεύω) *serve* by carrying out religious duties, w. dat. Mt 4:10; Lk 1:74; Ac 7:7, 42; 26:7; Ro 1:9; 2 Ti 1:3; Hb 9:9, 14; Rv 7:15.

3:3 πεποιθότες (participle, perfect, active, nominative, masculine, plural, from πείθω) **1.** act., except for 2 pf. and plupf. **a.** *convince* Ac 18:4; 19:8, 26; 28:23. **b.** *persuade, appeal to* Mt 27:20; Ac 13:43; 2 Cor 5:11. The difficult passage Ac 26:28 ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι may be rendered *you are in a hurry to persuade me and make a Christian of me*. **c.** *win over, strive to please* Ac 12:20; 14:19; Gal 1:10. **d.** *conciliate, set at ease* 1 J 3:19. *Conciliate, satisfy* Mt 28:14. **2.** The 2 pf. πέποιθα and plupf. ἐπεποίθειν have pres. and past meaning **a.** *depend on, trust in, put one's confidence in* w. dat. Mt 27:43; Lk 11:22; 18:9; 2 Cor 1:9; 2:3; Phil 1:14; 3:3f; 2 Th 3:4; Phlm 21; Hb 2:13. **b.** *be convinced, be sure, certain* Ro 2:19; 2 Cor 10:7; Phil 1:6, 25. **3.** pass., except for the pf. **a.** *be persuaded, be convinced, come to believe, believe* Lk 16:31; Ac 17:4; 21:14; 26:26; 28:24. **b.** *obey, follow* w. dat. Ro 2:8; Gal 5:7; Hb 13:17; Js 3:3. **c.** Some passages stand between mngs. **a** and **b** and allow either translation Ac 5:36f; 23:21; 27:11; ἐπέισθησαν δὲ αὐτῷ *so they took (Gamaliel's) advice* 5:39. **4.** pf. pass. πέπεισμαι *be convinced, be certain* Lk 20:6; Ro 8:38; 15:14; 2 Ti 1:5, 12; Hb 6:9.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

3:1b . . . On the one hand, to write the same things to you is not idle for me, but on the other hand, is safe for you. 2 Beware of the dogs; beware of the workers of evil; beware of the concision (mutilators). 3 For we are the circumcision who serve in spirit, and glory in Christ Jesus, and trust not in flesh . . .

F. EXPOSITION

[It seems pretty clear that the first clause (3:1a), “as for the rest, rejoice,” or “as to what remains,” closes the previous pericope. For it to introduce the present pericope brings about needless difficulties. Paul had urged the Philippians to rejoice. He then related to them the dire straits through which Epaphroditus had passed, admonishing the Philippians to “welcome him in the Lord with all joy . . .” It seems only logical that after stating that they should “hold such men in high esteem, that because of the work of Christ he came near death risking his life that he might fill your lack of service toward me,” he should again return to his theme of rejoicing. Thus, we begin this pericope in the middle of 3:1.]

1 “. . . On the one hand, to write the same things to you . . .” The phrase “these things” refers to what follows, not to what precedes. This is particularly clear if the first sentence of 3:1 does go with what precedes.

A contrast is indicated here by the Greek expression “μὲν . . . δὲ,” (“on the one hand, . . . but on the other . . .”) as well as by the contrast between what pertains to Paul as opposed to that which pertains to the Philippian readers. Hence, δὲ should be translated “but,” not “and.” However, English equivalents of the two adjectives in question do not generally provide such contrasting meanings. We must have something on the order of *idle vs certain; ineffective vs secure; troublesome vs secure; troublesome vs. security*, or some such pair.

3:1 “. . . is not idle for me, . . .” That is, it is not *pointless, vain, or superfluous* for me “to write the same things to you” (with the implication of having written or spoken these things to the Philippians some time before). It is as if the apostle is saying “to hear these things again will not hurt you, and to reiterate them will not bother me.”

3:1 “. . . but on the other hand, is safe for you.” That is, hearing these things again will provide for your safety and security in the knowledge you need to have before you.

3:2 “Beware of the dogs; . . .” The term translated ‘beware’ literally means “look to,” or as we might say, “keep an eye on.” But there is unquestionably a cautionary note in the admonition, hence the translation “beware.”

The term “dogs” was a term of denigration both for the Jews and for the Gentiles. But for the Jews, it was used of the entire class of Gentiles, rather than of individuals. In this passage, Paul first turns the pejorative term against the Judaizers, those who insist on circumcision. “Dog,” when thus used, was not to be taken for a household pet, but for a street mongrel. Nor was Paul’s a blanket condemnation of all Jews, but was directed primarily against those whom he called in Galatians the “Judaizers,” those who *could not* or *would not* separate *spirituality* from *physicality*. Paul’s main worry and most heated rivalry was with these “Judaizers.”

3:2 “. . . beware of the workers of evil; . . .” Although this is good advice on all fronts, the context makes it certain that, here, Paul is not speaking of Gentile vices, but of Jewish proselytizers, the legalist “dogs” who seemed to be everywhere and who seemingly “dogged” his steps. But whereas in calling them “dogs,” Paul was merely identifying them, here he is referring to their activities in general.

3:2 “. . . beware of the concision (mutilators).” Concision, a Latin word used to translate the Greek, means “to notch, cut down, or to cut.” We get the English word *concise* from this Latin word, whereby we are to cut off extraneous verbiage and “be concise.”

Paul is deliberately using the word meaning *to cut off* or *to mutilate* to describe the anti-Christian work of the Jewish legalists and proselytizers.

“The word directs attention to the fact that these persons had no right to claim circumcision in the true sense. Unaccompanied by faith, love, and obedience, it was nothing more than physical mutilation. Thus they belonged in the category of those against whom the legal prohibition of mutilation was directed (Lev 21:5).” [Vincent, Marvin R., *Philippians and Philemon* (International Critical Commentary).]

Compare the white hot anger of Paul toward those purveying “another Gospel” (that of circumcision) in Galatians 1:6-9, his incredulity at the Galatians themselves in Galatians 3:1-3, and his bitter sarcasm in Galatians 5:12 to get a his perspective on circumcision as a necessity for Christians.

This attack upon Jewish legalism sets up the contrast with Christian believers that follows.

3:3 “For we, are the circumcision . . .” That is, *we* are the *true, spiritual circumcision* (Jews, or God’s people) as opposed to *mere mutilators of the flesh*. To be more specific, we . . .

3:3 “. . . who serve in spirit, . . .” That is, we who are spiritually oriented toward a spiritual God, and the spiritual meaning of all that was revealed of godliness by the life and ministry of Jesus, and who regulate our lives by these spiritual principles. . .

3:3 “. . . and glory in Christ Jesus, . . .” i.e., who find the center of their strength and the ground upon which they base their confidence and lives in the person, teachings, and resurrection and ascension of Jesus Christ.

The term translated “glory,” when used as a noun, can mean *ground of boasting*, *basis for boasting*. As a verb it usually means to *brag*, or *boast*. It is difficult to translate the verbal form, which we have here, without encumbering the word in negative implications. The word is usually translated in the New Testament as “glory,” or “exult,” which is fine as far as it goes, but it fails to bring into the context the notion of one’s “ground of boasting,” or “basis for boasting.” And that is truly the element that it is necessary to translate. Both ethically and theologically, Paul would have found it offensive to merely *brag* or *boast* in the sense in which we use those terms, but he never tired of expressing his wonder and pleasure in “the ground” of the salvation about which he spoke.

3:3 “. . . and trust not in flesh, . . .” and who do *not* trust to mere flesh, or to the mutilation of mere flesh, as a basis for *anything* truly spiritual. Note the double contrast of the term “in flesh.” It stands in direct opposition to “in spirit;” and the sphere of “confidence,” i.e., confidence “in Christ Jesus,” not “in flesh.” Paul is adamant in refusing to allow flesh to be even the tiniest part of the Christian’s “ground of confidence. In this regard, it is easy to see exactly where the Judaizers found their ground of confidence, and why it was antithetical to the Christian message.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

3:1 Repetition of truth and needful admonitions is never wasteful or “idle.” And it should not be ignored by those who hear, or neglected by those who teach.

3:2 Legalism (in other guises) and the temptation to be more concerned with display than with underlying reality (or the lack thereof) is to be strictly watched for and avoided. Our service is to be “spiritual,” and is to become manifested in behavior. But behavior, which can easily mimic truth is not to be the sole criterion of judgment, nor the (undeniable) sign of godliness. Christians should neither promote nor regard such outward displays as anything but “outwardness.”

3:3 To serve “in spirit,” to make Jesus Christ the ground of our confidence, and to put no trust whatsoever in the flesh, either in its achievement or in its outward signs or restraints, demonstrates that Christians are included in Biblical picture of the people of God.

By Σάρξ Paul indicates all that man is before being renewed. It is the naked human being divorced from God’s spirit. It refers to all human inclinations, great and base, here particularly to the praise of and slavery to a system of law.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

3:1 Repetition, far from being a burden or a source of boredom should be viewed as a chance to reassure ourselves of our identity and standing. This is particularly true in face of the fact that there are always those, whether in Paul's day or our own, who would deliberately attempt to subvert the Biblical message.

I. PARAPHRASE

3:1 . . . Now for me to write the same things to you is not pointless because it is a reassurance and reminder of the truth for you. 2 Beware of the mongrels; beware of the conscientious workers of deliberate evil; beware of the concision (mutilators). 3 For we who serve in spirit, and glory in Christ Jesus, and trust not in flesh, are the true circumcision . . .

SIXTEENTH PERICOPE (Philippians 3:4-7)

3:4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6 κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. 7 [ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

3:4 καίπερ (conjunction, subordinating from *καίπερ*) conjunction *although* Phil 3:4; Hb 5:8; 7:5; 12:17; 2 Pt 1:12

3:4 πεποιθήσιν (noun, accusative, feminine, singular, from *πεποίθησις*) *trust, confidence, boldness*.

3:4 πεποιθέναι (infinitive, perfect, active, from *πείθω*) **1.** act., except for 2 pf. and plupf. **a.** *convince* Ac 18:4; 19:8, 26; 28:23. **b.** *persuade, appeal to* Mt 27:20; Ac 13:43; 2 Cor 5:11. The difficult passage Ac 26:28 ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι may be rendered *you are in a hurry to persuade me and make a Christian of me*. **c.** *win over, strive to please* Ac 12:20; 14:19; Gal 1:10. **d.** *conciliate, set at ease* 1 J 3:19. *Conciliate, satisfy* Mt 28:14. **2.** The 2 pf. *πέποιθα* and plupf. *ἔπεποιθεν* have pres. and past meaning **a.** *depend on, trust in, put one's confidence in* w. dat. Mt 27:43; Lk 11:22; 18:9; 2 Cor 1:9; 2:3; Phil 1:14; 3:3f; 2 Th 3:4; Phlm 21; Hb 2:13. **b.** *be convinced, be sure, certain* Ro 2:19; 2 Cor 10:7; Phil 1:6, 25. **3.** pass., except for the pf. **a.** *be persuaded, be convinced, come to believe, believe* Lk 16:31; Ac 17:4; 21:14; 26:26; 28:24. **b.** *obey, follow* w. dat. Ro 2:8; Gal 5:7; Hb 13:17; Js 3:3. **c.** Some passages stand between mngs. a and b and allow either translation Ac 5:36f; 23:21; 27:11; *ἐπείσθησαν δὲ αὐτῷ so they took (Gamaliel's) advice* 5:39. **4.** pf. pass. *πέπεισμαι* *be convinced, be certain* Lk 20:6; Ro 8:38; 15:14; 2 Ti 1:5, 12; Hb 6:9.

3:5 περιτομῇ (noun, dative, feminine, singular, from *περιτομή*) *circumcision* **1.** lit. J 7:22f; Ac 7:8; Ro 3:11; 1 Cor 7:19; Gal 5:11. **2.** fig., *of spiritual circumcision* Ro 2:29; Col 2:11. **3.** *those who are circumcised*, lit., of Jews Ac 10:45; Ro 3:30; Gal 2:7–9; Col 3:11. Fig., of Christians Phil 3:3.

3:5 ὀκταήμερος (adjective, nominative, masculine, singular, from *ὀκταήμερος*. *on the eighth day* Phil 3:5.

3:5 φυλῆς (noun, genitive, feminine, singular, from *φυλή*) **1.** *tribe* Lk 2; 36; 22:30; Phil 3:5; Hb 7:13f; Js 1:1; Rv 7:4-8. **2.** *nation, people* Mt 24:30; Rv 5:9; 11:9; 14:6. [English derivative: *phyletic, phylum*]

3:5 Φαρισαῖος (noun, nominative, masculine, singular) *Pharisee*, lit. ‘separatist,’ member of a Jewish sect that held in great respect the Torah and the tradition of its interpretation. The more liberalizing approach of Jesus and especially of St. Paul evoked resistance from some members of the sect Mt 3:7; 5:20; 9:11, 34; 23:26; Mk 2:16; 3:6; Lk 7:36f, 39; Ac 23:6-9; 26:5; Phil 3:5.

The earliest known mention of the Pharisees is in the context of the Hasmonaeans. The Pharisees were a minority separatists group. Their opposition to the Hasmonaeans prompted them to ask Selucan aid against Alexander Jannaeus resulted in the defeat of the Selucid king, Demetrius III, and the crucifixion of about 800 leading Pharisees.

Over the years they became the guardians of the Torah to such an extent that they build a “hedge” around the commands of the Torah in order to prevent anyone from sinning through ignorance or accident.

Beside the unity and holiness of God, God’s selection of Israel as His chosen people, and the absolute authority of the Torah, the character of Pharisaic teaching was ethical rather than theological.

3:6 διώκων (participle, present, active, nominative, masculine, singular, from *διώκω*) **1.** *persecute* Mt 5:11f, 44; Lk 21:12; J 5:16; 1 Cor 4:12; Gal 5:11; 2 Ti 3:12. **2.** *run after, pursue* lit. Lk 17:23. Fig. *pursue, strive for, seek after* Ro 9:30f; 14:19; 1 Cor 14:1; 2 Ti 2:22. *Hasten, run, press on* Phil 3:12, 14. **3.** *drive away, drive out* Mt 23:34.

3:6 δικαιοσύνην (noun, accusative, feminine, singular, from *δικαιοσύνη*) *righteousness, uprightness* Mt 5:6; Ac 24:25; Ro 9:30; Phil 3:6; Tit 3:5; *religious requirement* Mt 3:15. *Mercy, charitableness* Mt 6:1; 2 Cor 9:9f. *Justice, equity* Ac 17:31; Hb 11:33. In Paul the phrase *δ. θεοῦ* and its variations refer to God's *equitable way of dealing* with humanity in grace Ro 1:17; 3:21f, 26; 5:17 and the meaning approximates *salvation*, *δ.* approaches the sense *Christianity* Mt 5:10; Hb 5:13; 1 Pt 2:24; 3:14. *ποιεῖν δ.* *do what is right* 1 J 2:29; Rv 22:11.

3:6 ἄμεμπτος (adjective, normal, nominative, masculine, singular, from *ἄμεμπτος*) *blameless, faultless* Lk 1:6; Phil 2:15; 3:6; 1 Th 3:13; Hb 8:7.

3:7 κέρδη (noun, nominative, neuter, plural, from κέρδος) *a gain* Phil 1:21; 3:7; Tit 1:11.

3:7 ἡγῆμαι (verb, indicative, perfect, middle, 1st, singular, from ἡγέομαι) **1.** *lead, guide* pres. participle ὁ ἡγούμενος *ruler, leader* Mt 2:6; Lk 22:26; Ac 7:10; Hb 13:7, 17, 24. ὁ ἡγούμενος τοῦ λόγου *the chief speaker* Ac 14:12. **2.** *think, consider, regard* Ac 26:2; 2 Cor 9:5; Phil 2:3; 3:8; Hb 10:29; Js 1:2; w. δίκαιον *consider it a duty or responsibility.* 2 Pt 1:13.

3:7 ζημίαν (noun, accusative, feminine, singular, from ζημία) *damage, loss* Ac 27:10, 21; Phil 3:7, 8.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

3:5 Pharisees

E. TRANSLATION

3:4 . . . although I *myself* have grounds for confidence in flesh; if anyone else seems to have grounds for confidence in flesh, I *have* more – 5 circumcision the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning law, a Pharisee, 6 concerning zeal, persecuting the Church, concerning the righteousness in the law, blameless. 7 [But] whatever things were gain to me, these things I consider loss because of Christ.

F. EXPOSITION

3:4 “. . . although I *myself* have grounds for confidence in flesh; . . .” The word “myself” does not occur in the Greek text, but the emphatic use of the personal pronoun “I” does. With the comparison of Paul’s basis of confidence with that of others, the addition of “myself” is fully justified.

3:4 “. . . if anyone else seems to have grounds for confidence in flesh, I *have* more – . . .” focuses the comparison. It is the equivalent of saying “in fact, if anyone else . . . I myself have more .”

Here Paul provides a list of reasons of which he could boast. It will be clear that he considers his Jewish pedigree of utmost importance in this context, and one must imagine that he is comparing his credentials with those of other Jews, perhaps even Judaizers. But his credentials would be *ipso facto* more impressive to Gentile Christians than other Greek or Roman citizens.

In whatever Jews of Paul's day might have taken pride, Paul not only understood it, he relished it. Although this passage may not have been directed at Judaizers, it is certain that Paul aimed to show that he himself had been a better Jew than they were in terms of lineage as well as in expectations and behavior. Cf. II Corinthians 11:16-33.

3:5 “. . . circumcision the eighth day, . . .” literally “in circumcision, the eighth day.” This sets Paul apart from both Gentiles and proselytes to Judaism. Gentiles viewed circumcision as gross mutilation, and Proselytes were circumcised, if at all, in adulthood.

3:5 “. . . of the stock of Israel, . . .” Again, Paul emphasizes his Jewish ancestry. There is no mixed bloodline in his family. But it is a little more exclusive than merely as a descendent of Abraham. For the Ishmaelites were also descendants of Abraham. Nor is Paul content to draw the line at Isaac, with whom the Jews shared descent with the Edomites. Nor yet is Paul satisfied merely being a descendent of Jacob, “the supplanter,” but of Israel “the wrestler with God.” Indeed, Paul's birth name, Saul, was probably in honor of Israel's first king, Saul, also of the tribe of Benjamin (I Samuel 9:1-2).

3:5 “. . . of the tribe of Benjamin, . . .” The Tribe of Benjamin was respected for its adherence to Judah, and was esteemed for its descent from Rachel, Jacob's favorite wife. It is noteworthy as well, that after the Babylonian captivity, the tribes of Benjamin and Judah provided the foundation for the new nation.

3:5 “. . . a Hebrew of Hebrews; . . .” The use of the word “Hebrew” here refers to the Hebrew language. The word often was so used in New Testament times. Paul is saying that although he was a Hellenist, and born in the diaspora, Paul was born of Hebrew speaking parents, and was taught and used the Hebrew language of the time. That is, Paul's pedigree even extended to his language, a boast many in the Diaspora could not make. It is noteworthy that the author of the book of Hebrews, a learned Jew himself, and very probably an Alexandrian, quotes the Old Testament extensively, but *entirely from the Greek Translation (LXX)*, while Paul, although he was from Tarsus, quoted the Old Testament frequently in Hebrew.

But the expression is also a bridge to a more figurative meaning in the following statements. There, Paul gives reasons for why he should be considered not merely a Jew of *impeccable descent*, but one of *unmatched zeal* for the traditions and religious underpinnings of the Jewish religion. For Paul follows his assertions concerning his birth to assertions concerning his behavior, which, figuratively speaking, also marks him as “a Hebrew of Hebrews.” Clearly Paul understood what it meant to be a devout Jew, and spared no effort in being one.

In using the word “Hebrew” rather than “Jew,” Paul is most likely identifying with the purity that reaches back into the past and identify with the long line of Israel’s descendants.

3:5 “. . . concerning law, a Pharisee, . . .” As a Pharisee, Paul was intensely concerned for the unity and holiness of Israel’s God, and intimately familiar with the Law of Moses, and the traditions of the rabbis. By nature and by upbringing, by inclination and by study, Paul was a rock-ribbed conservative of the Jewish faith.

3:6 “. . . concerning zeal, persecuting the Church, . . .” His excessive zeal and conservative outlook is apparent from the lengths to which he went to squash opposition to traditional Judaism by the upstart Christian “movement.” in the time of the apostles, the word “zeal” could almost be considered a technical term for those Pharisees of New Testament Times. Cf. Galatians 1:13

3:6 “. . . concerning the righteousness in the law, blameless.” That is, his adherence to the Law of Moses, and the hedge built around it by the pharisees, Paul was blameless. He was sinless insofar as the rites, rituals, and negative commands of the Mosaic Law were concerned. In these facts, too, Paul was a Hebrew of Hebrews. To any self respecting Jew, such credentials marked Paul as enviable and praiseworthy. And these facts were not lost on Paul. Cf. Luke 18:18-23 for a different outcome of such “blamelessness.”

This “righteousness in the law,” refers to whatever spiritual blessings were to be had in what was largely negative law (i.e., a long list of prohibitions), but cannot be reduced merely to the ceremonial rites.

3:7 “[But] whatever things were gain to me, . . .” That is, “these and whatever other accolades I might have deserved, whatever else there was to my credit . . .” These include all those things one might naturally have supposed would reflect positively on Paul, or advanced his standing among men. They comprised *who* he was, *what* he had become, as well as *what he had achieved*, including his “post salvation “gains” . . . all of it.

3:7 “. . . these things I consider loss because of Christ.” It is deeply ironic that a man such as Paul, whose every influence, whether of descent or training, prepared him to be scandalized by every aspect of the Cross, should be thrown to the ground and compelled to accept Christ precisely at the point of his greatest outrage. Yet accept Him he did, counting all the advantages of his life as “loss,” or “damage” on account of Christ.

There seems little reason to doubt that Paul’s parents were also conservative Jews, and the probability seems great that he would have been disowned upon his conversion to Christianity. If so, his family, too, was counted loss because of Christ.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

If Paul was blameless by the standard of the Mosaic law, but abandoned the law as insufficient, and his Pharisaism and Zeal as unavailing, all “because of Christ,” what in heavens name have we to cling to in the way of ethics, rituals, traditions, and the like. Surely Paul implies that Christ is enough, being more than rites, more than laws, more than zeal, perhaps more than parents and kindred. What have we more than he?

When I survey the wondrous cross
Oh which the Prince of glory died
My richest gain I count but loss
And pour contempt on all my pride
Forbid it, Lord, that I should boast,
Save in the death of Christ my God.

– Isaac Watts

I. PARAPHRASE

3:4 . . . although I *myself* have grounds for confidence in flesh; *in fact*, if anyone else seems to have grounds for confidence in flesh, I *have even* more – 5 in my circumcision the eighth day, *being* of the stock of Israel *and* of the tribe of Benjamin, *I was* a Hebrew of Hebrews; concerning law, *I was* a Pharisee, 6 concerning zeal, *I spent time and energy* persecuting the Church, *and* concerning the righteousness in the law, *I was* blameless. 7 But whatever things were gain to me *then*, these things I have come to regard as loss because of Christ.

SEVENTEENTH PERICOPE (Philippians 3:8-11)

3:8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω 9 καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, 11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

3:8 μενοῦνγε (intensive particle from *μεν, οὖν*, and *γε*) *μενοῦν* Lk 11:28; Ro 9:20 v.l.; Phil 3:8 v.l. and *μενοῦνγε* (*μενοῦν γε*) particles *rather, on the contrary* Lk 11:28. *Indeed* Ro 10:18. ἀλλὰ μενοῦνγε *more than that* Phil 3:8. μενοῦνγε σὺ τίς εἶ; *on the contrary, who are you?* Ro 9:20.

The particle *μεν* joins the idea of Paul's "regarding", or "considering" in v. 7 with the same word in v. 8. That is, v. 7 "... whatever things were gain to me, these things I *consider* loss . . ." is joined to "... I *consider* all things to be loss . . ." in v. 8. This is often expressed by the English word "indeed."

The particle is joined to another particle, *οὖν*, which may mean something on the order of a *confirmatory particle* such as "so," "accordingly," or "then," or as a continuative "so that," or something similar.

The particle *γε* is an intensifier. "It indicates that the meaning of the word to which it belongs has special prominence, and therefore that that word is to be distinguished from the rest of the sentence and uttered with greater emphasis. This distinction 'can be made in two ways, by mentioning either the least important or the most; thus it happens that *γε* seems to have contrary significations: 'at least' and 'even'." [Thayer]

The meaning is therefore something like either "accordingly," or "so that." The intensification might yield something like the English idiom "the fact is," or "in point of fact."

This sense denies Paul's abandonment merely of his Jewish notion of the basis for his strength in the flesh (including works righteousness, in verse 7) by applying his "regard as loss" to "all things" in verse 8.

3:8 ὑπερέχον (participle, present, active, accusative, neuter, singular from ὑπερέχω) **1.** *have power over, be in authority (over), be highly placed* of authorities in the state Ro 13:1; 1 Pt 2:13. **2.** *be better than, surpass, excel* w. gen. Phil 2:3; w. acc. 4:7. **3.** τὸ ὑπερέχον *the surpassing greatness* Phil 3:8.

3:8 γνώσεως (noun, genitive, feminine, singular, from γινώσκω) *knowledge* Lk 1:77; 11:52; Ro 11:33; 1 Cor 8:1, 7, 11; 12:8; 2 Cor 6:6; 10:5; 2 Pt 1:5f; 3:18; *personal acquaintance with* w. gen. Phil 3:8. *Heretical knowledge* of sectarians 1 Ti 6:20. [English derivative: *gnostic*]

3:8 ἐζημιώθην (verb, indicative, aorist, passive, 1st, singular, from ζημιόω) *inflict injury or punishment. Pass. suffer damage or loss, forfeit* with acc. of respect or specification Mt 16:26; Mk 8:36; Lk 9:25; Phil 3:8; without acc, 2 Cor 7:9. *Be punished* 1 Cor 3:15.

3:8 σκύβαλα (noun, accusative, neuter, plural, from σκύβαλον) *refuse, rubbish, dirt, dung* Phil 3:8. This is the only occurrence of this word in the New Testament.

3:9 εὑρεθῶ (verb, subjunctive, aorist, passive, 1st, singular, from εὑρίσκω) *find, discover, come upon* Mt 7:7f; Mk 14:55; Lk 6:7; 11:24; J 7:34, 36; Ac 13:6, 28; 27:6; Ro 7:21; 2 Cor 12:20; Rv 20:15. *Find, obtain* Lk 1:30; 2 Ti 1:18; Hb 4:16; 9:12. *Pass. be found, find oneself, be* Ac 8:40; Phil 3:9; 1 Pt 2:22; *prove to be* Ro 7:10; *be judged* 2 Pt 3:10. [English derivatives: *eureka*, (Archimedes' exclamation), *heuristic*]

3:10 γινῶναι (infinitive, aorist, active, from γινώσκω) **1.** *know, come to know* Mt 13:11; Lk 12:47f; J 8:32; 14:7; Ac 1:7; 19:35; 1 Cor 3:20; 13:9, 12; 2 Cor 5:16; 1 J 4:2, 6; *it struck me* Mt 25:24. Imperative γινώσκετε *you may be quite sure* Mt 24:33, 43; J 15:18. **2.** *learn (of), ascertain, find out* Mt 9:30; Mk 6:38; 15:45; Lk 24:18; J 4:1; Ac 17:20; 21:34. **3.** *understand, comprehend* Mk 4:13; J 8:43; 10:6; Ac 8:30; 21:37; 1 Cor 2:8, 11, 14; *have the law at one's fingertips* Ro 7:1. **4.** *perceive, notice, realize* Mk 5:29; 7:24; Lk 8:46; J 6:15; Ac 23:6. **5.** *acknowledge, recognize* Mt 7:23; J 1:10; *choose* 1 Cor 8:3; Gal 4:9. **6.** euphemistically, of sex relations *know* Mt 1:25; Lk 1:34.

3:10 δύναμιν (noun, accusative, feminine, singular, from δύναμις) *power, might, strength, force* Mt 14:2; 22:29; Ac 1:8; Ro 1:4; Col 1:11; 2 Ti 3:5; Hb 7:16; 2 Pt 1:3. *δ.* = *God* Mk 14:62. *Ability, capability* Mt 25:15; 2 Cor 1:8; *meaning* 1 Cor 14:11. Specialized senses *deed of power, miracle* Mt 11:20f; Mk 6:5; 2 Cor 12:12; Hb 2:4. *Force* in a military sense Mk 13:25; Lk 21:26. *Power* as a divine being or angel Ac 8:10; Ro 8:38; 1 Cor 15:24. [English derivative: *dynamite*]

3:10 ἀναστάσεως (noun, genitive, feminine, singular, from ἀνάστασις) *rise, rising* Lk 2:34. *Resurrection of the dead* Mt 22:31; Lk 20:35; J 11:24f; Ac 1:22; Ro 6:5; 1 Cor 15:12f; Rv 20:5f. [English derivative: *Anastasia*]

I. act. (ἀνίστημι) *a raising up of the dead*, Aesch. **2.** *a making men rise and leave their place, removal*, as of suppliants, Thuc.; ἀν. τῆς Ἰωνίας the removal of all the Greeks from Ionia, Hdt.: *an overthrow, destruction, ruin*, Aesch., Eur. **3.** *a setting up, restoration*, τευχῶν Dem. **II.** (ἀνίσταμαι) *a standing or rising up*, in token of respect, Plat. **2.** *a rising and moving off, removal*, Thuc. **3.** *a rising up*, ἐξ ὕπνου Soph. **4.** *a rising again, the Resurrection*, N.T. [Liddell-Scott]

3:10 κοινωνίαν (noun, accusative, feminine, singular, from κοινωνία) **1.** *association, communion, fellowship, close relationship* Ac 2:42; Ro 15:26; 1 Cor 1:9; 2 Cor 6:14; 13:13; Gal 2:9; Phil 1:5; 2:1; 1 J 1:3, 6f. **2.** *generosity, fellow feeling* 2 Cor 9:13; Hb 13:16; perh. Phil 2:1. **3.** *sign of fellowship, gift* perh. Ro 15:26 and 1 Cor 10:16. **4.** *participation, sharing* 2 Cor 8:4; Phil 3:10; Phlm 6; perh. 1 Cor 1:9; 10:16; 2 Cor 13:13.* [English derivative: *koinonia*]

3:10 παθημάτων (noun, genitive, neuter, plural, from πάθημα) **1.** *suffering, misfortune* Ro 8:18; 2 Cor 1:5–7; Phil 3:10; Col 1:24; 2 Ti 3:11; Hb 2:9f; 10:32; 1 Pt 4:13; 5:1, 9. τὰ εἰς Χριστὸν παθήματα *the sufferings of Christ* 1:11. **2.** *passion* Ro 7:5; Gal 5:24.

3:10 συμμορφιζόμενος (participle, present, passive, nominative, masculine, singular, from συμμορφίζω) *invest with the same form* pass. *be conformed to, take on the same form as* Phil 3:10. This is the only occurrence of this word in the New Testament.

3:10 θανάτῳ (noun, dative, masculine, singular, from θάνατος) **1.** *of natural death* Mt 10:21; 20:18; J 11:4, 13; Ac 22:4; Ro 5:12, 14, 17; Phil 2:27, 30; Hb 7:23; Rv 18:8. **2.** *fig., of spiritual death* Mt 4:16; J 8:51; Ro 1:32; 7:10, 13:1 J 5:16f. [English derivative: *thanatopsis*, θανατ- + ὥψις]

3:11 καταντήσω (verb, aorist, active, subjunctive, 1st, singular from καταντάω) *come (to), arrive (at)* Ac 16:1; 18:19; 28:13; 1 Cor 10:11; 14:36. *Attain (to)* Ac 26:7; Eph 4:13; Phil 3:11.

3:11 ἐξανάστασιν (noun, accusative, feminine, singular, from ἐξανάστασις) *resurrection* Phil 3:11. The only occurrence in the New Testament.

3:11 νεκρῶν (adjective, genitive, masculine, plural, from νεκρός) **1.** *adj., lit.* Mt 28:4; Mk 9:26; Ac 5:10; 28:6; Rv 1:17f. *Fig.* Ro 6:11; Eph 2:1, 5; Hb 6:1; Js 2:17, 26; Rv 3:1.—**2.** *as noun ὁ νεκρός the dead person, corpse* lit. Mt 10:8; Mk 9:9f; Lk 7:15; J 2:22; Ac 10:42; Ro 10:7; 1 Cor 15:20f; Col 2:12; 2 Ti 4:1; Hb 13:20; Rv 16:3. *Fig.* Mt 8:22; Eph 5:14. [English derivative: *necrology*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

3:8 Note the abstract participle variously translated “excellency,” or “surpassing” worth or value.

3:11 “if by any means I might attain to . . .” is a conditional sentence in which the protasis, or antecedent, implies the apodosis, or consequent. It might be reworded as follows: “*If* I might attain to the resurrection from the dead, *then* I would use any means necessary.” [cf. Burton, item 276]

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

3:8 But in point of fact, I also consider all things to be loss on account of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things (and consider them dung), in order that I might gain Christ; 9 not having a righteousness of my own, that of law, but that through the faith of Christ, that of the righteousness of God *which* depends on faith, *that* I might also be found in Him; 10 [and] being conformed to His death, to know Him and the power of His resurrection and the fellowship of image suffering, 11 if by any means I might attain to the resurrection from the dead [ones].

F. EXPOSITION

A key to understanding the force of this pericope (and the next two) is to refer back to Philippians 2:5-8 (ninth pericope), where the image of self-denial and faith is demonstrated by Christ’s emptying Himself. For here, Paul is emptying himself of all nonessentials and pursuing the likeness of Christ – even up to His death and resurrection. Paul’s wish is to be a *type*, or *example* of the *image* supplied by Jesus.

3:8 “But in point of fact, . . .” The continuation of the thought from verse 7 brings a comparison or contrast. The comparison is on this order: “This is not merely a break with my past,” for it is not only my standing within Judaism I have come to reject, “but in point of fact,” I also “consider *all things* to be loss . . .”

3:8 “. . . I also consider all things to be loss . . .” All goods, all hopes, all desires, all plans, all political and religious connections are suspect in their possibilities and trivial in their desired rewards so far as Paul is concerned. Paul’s cherished goals, as well as all that gave him

“confidence in the flesh” are now regarded as rubbish. And so is everything else that cannot be brought under the control of Jesus, leaving nothing but Christ and the life He imparts.

3:8 “. . . on account of the surpassing worth of the knowledge of Christ Jesus my Lord, . . .” The reason for Paul’s colossal reassessment of his life and values is not even Jesus, but “the surpassing worth of the *knowledge*” of Christ Jesus. It is important to keep in mind that Paul is not here speaking of salvation, but of temporal sanctification, or what is often called “the Christian life.”

It must be noted that the kind and depth of knowledge which Paul had of Jesus certainly included intellectual *knowledge*, but it also included such a personal *experience* that virtually every item of truth he had ever held was completely reworked. That is, it is such knowledge that Paul, like the disciples Jesus called during His earthly ministry, dropped everything and followed Him. It is the knowledge that compels Paul to call Jesus “Christ” in the first place, and to acknowledge Him as “my Lord,” in the second. It is the knowledge that redirects life.

3:8 “. . . for whom I suffered the loss of all things . . .” Most English translations translate the preposition either “for,” or “for (his) whose sake.” These are lexically correct, but theologically somewhat questionable in today’s English. Both translations sound as if such a sacrifice by Paul was somehow done as a great favor to Jesus. Care must be taken to avoid such a notion, because the context makes it plain that Paul *abandoned* those “vain things which charmed him most” in order to *gain* something he believed to be much superior. One is reminded of Jesus’ teaching regarding the “pearl in the field” (Matthew 13:45-46.) Little of Paul’s theology or personal history illustrates any truth more profoundly than the notion of forsaking all for his hope to “gain Christ and be found in Him.”

“All things” reiterates the phrase from earlier in the verse and emphasizes not merely his own blessings *in the flesh*, but everything else as well.

3:8 “. . . (and consider them dung), . . .” All these blessings, both those he had, and those so sought after by others, Paul regards as dung. There is no need to shrink from this word. It is found several times in the Bible (KJV) and was only later replaced by those with Bowdlerizing tendencies. But the impact of the thought is thus lessened by the sanitized expression.

This little phrase might best be understood as a parenthesis expressing Paul’s personal assessment of such worldly things. The main thought would then run “for whom I suffered the loss of all things . . . in order that I might gain Christ,” contrasting certain loss for possible gain, again emphasizing the utmost importance of the attainment of Christ. Cf. Matthew 16:24-26.

3:8 “. . . in order that I might gain Christ;” The purpose of renouncing, and of suffering the loss of “all things” was strictly voluntary and in no way coerced. Even on the Damascus road, Jesus did not say anything about sacrificing his “blessings” for Christ. The closest Jesus came to such a

statement was the admonition that His disciple must take up his cross and follow.” There are few better examples of this than Paul.

The basic thought is clearly that “having renounced and lost all things . . . I might gain Christ.”

Gaining Christ is more than merely obtaining salvation by and by. It is obtaining that character that manifested itself in behavior reminiscent of Christ’s earthly life, and living that life which the Holy Spirit empowers the Christian to live. It is not intended to be a theological ideal, but a daily reality. Proper understanding of these and the following verses requires that we remember that salvation is not even hinted. Indeed, the whole epistle pertains to temporal sanctification, *not* eternal salvation. Temporal sanctification is a daily encounter with and absorption of the risen Christ. Eternal salvation is once done and ever enjoyed. But the *reality* of one’s salvation may be felt in his desire not merely to be *with* his lord by and by, but to be like his Lord here and now.

Paul’s purpose was twofold. He first wanted to “gain Christ.”

Translations of these verses have traditionally put the clauses in the order in which they appear in the Greek text; this may cause confusion in understanding the English text. This Greek figure is known as Chiasmus, and is generally a helpful device. But Paul’s figure is extended to such an extent that one might lose sight of the figure of speech and thereby get the cart before the horse in verse 9. The participial phrase, which in Greek, often comes *after* the clause to which it applies, makes better sense in English if it *precedes* it.

Thus, after the phrase “. . . that I might gain Christ,” in verse 8, we would reorder verse 9 thus: “and, not having a righteousness of my own, that of law, (but instead, having that through the faith of Christ, that of the righteousness of God *which* depends on faith), that I might be found in Him.” This states the preceding condition, then gives the result. The participial clause is in the nominative case. It is part of the subject of the sentence, *not* a following condition.

This is Paul’s second purpose. Having lost all else, he hopes to gain Christ, and not having his own righteousness, he hopes to “be found in Him.”

3:9 “. . . not having a righteousness of my own, that of law, . . .” There is a subtle difference between “my own righteousness” (KJV), and “a righteousness of my own (virtually all other major English translations)” There is no such thing as a person’s own righteousness; even that gained from perfect observance of the law is insufficient, as both Paul and the author of Hebrews are at pains to show. That is the very point of this phrase. “The righteousness I might claim from observance of the law” is precisely what Paul does not want. Again, it must be remembered that Paul is speaking of sanctification, not salvation. Both depend on Christ, both are based on His righteousness. And in both cases Personal righteousness based upon good deeds, obedience, and good will are doomed to ineffectiveness.

3:9 “ . . . but that through the faith of Christ, . . .” The righteousness Paul seeks, indeed, the only righteousness he holds to be *real* is that not of Law, but of faith in Christ.

All major English translations except KJV translate the genitive “of faith” as “in faith.” Either might work, but they lead in opposite theological directions. And it seems clear that Paul is affirming Faith in Christ” as the basis for obtaining righteousness.

3:9 “ . . . that of the righteousness of God . . .” It should be remembered that the righteousness sought is the righteousness of God. That righteousness is, theologically speaking, an attribute of God, and cannot characterize a man, at least not in this life, for it is *unalloyed* righteousness. No man, in this life will ever be characterized by unalloyed righteousness. But he may avail himself of *imputed* righteousness . . .

3:9 “ . . . *which* depends on faith;” God’s righteousness may never be *predicated* of man. But it can be *imputed* to man. That righteousness is not *in the faith*, but in God. It is merely *appropriated* by faith.

3:9 “ . . . *that* I might also be found in Him; . . .” His second purpose was that he might “be found” in Him. That others might see him as being within the pattern and power of the resurrected Christ.

Paul expresses his desire to *obtain* Christ, i.e., His salvation, plan, purpose, and power, indeed His very person, and by obtaining, to present such a picture of Christ to the world as to be, as it were, absorbed into Him. Paul wants to gain Christ, and be His visible vessel to those with whom he comes into contact. His second desire is “to also be found in Him.”

The translation continues the thought of vv. 8-9, “But in point of fact, I also consider all things to be loss on account of the superiority of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things (and consider them dung), in order that I might gain Christ; 3:9 not having a righteousness of my own, that of law, but that through the faith of Christ, that of the righteousness of God *which* depends on faith, that I might also be found in Him;”

Paul is still speaking as a Jew, a member of a nation whose privileged position among the peoples of the world provided many great advantages, all of which he counts as loss for what he may gain in Christ. This is not to be seen as something he may gain that other Christians, Jew or Gentile, might not also gain. He insists only that all the privileges he had as a Pharisee were nothing by comparison to the life in Christ. In Paul, by implication, one might almost see the idea that “If I, a Jew of great attainment among God’s chosen people, regard that status and attainment as *nothing* in comparison to what may be gained in Christ, much more ought other, less fortunate, people cherish such a high calling.”

The main points are that Paul 1. regards everything a mere refuse by comparison to the “surpassing

worth of the knowledge of Christ Jesus my Lord” (literally, the surpassing of these things by the knowledge of Christ Jesus my Lord;” 2. in order that he might “gain Christ,” and 3. (v. 9) “be found in Him.” As noted in the treatment of the previous pericope, translation of these verses in the order in which they appear in the Greek text may cause problems in understanding the English text. The participial phrase, which in Greek, often comes *after* the clause to which it applies, makes better sense in English if it *precedes* the clause.

The participial clause states the preceding condition, and is followed by the result. The participial clause is in the nominative case and thus is part of the subject of the sentence, *not* a following condition.

Following the procedure used in verse 9, the thought here in verse 10 may profitably be re-ordered as follows: “And being made conformable to His death (the preceding condition), allows him “to know the power of His resurrection . . .” “Being made conformable to His death” is *not the result* of “knowing the power . . . ;” exactly the reverse. In both verse 9 and here in verse 10, the participial clause is in the nominative case, the case of the subject of the sentence.

3:10 “. . . being conformed to His death, . . .” This does not refer to physical death except, perhaps, indirectly. Paul is considering his present human life. A parallel to this is found in 2 Corinthians 15:31 and Galatians 2:20. The life Paul seeks is that found in death to law and self, a freedom from servitude to the flesh. In short, Paul wants to exhibit the life lived by Jesus, a life characterized by devotion to a personal, living God, and uniformly selfless, regardless of the consequences to himself. In the case of Jesus, it was such a devotion to God above all else, and the willingness to bring the will of God to bear on the problems of others, that led to his death. Paul wants, in short, a life characterized by death to self that it may well result in his physical death (part of what he counts as “loss”), just as it did for Jesus. Indeed, this is the prerequisite for what follows, specifically . . .

3:10 “. . . to know Him and the power of His resurrection . . .” This resurrection is thought of first, as pertaining to this life. A detailed parallel is found in Romans 6:4-11. It is the resurrection experienced by those who, having put their flesh to death, are resurrected “to walk in newness of life.” To be truly conformed to “His death,” is then to experience “the power of resurrection,” in a Christ-like life which fallen men can only experience as “newness” of life. It is the power of the resurrected Christ living within the believer. The “power of His resurrection” is a qualitatively new life here and now, although slowly, and perhaps incompletely, acquired.

3:10 “. . . and the fellowship of His suffering, . . .” The resurrection life that results from knowing “the power of His resurrection,” will likely result in suffering. Being “in Christ” results in sufferings of various sorts for believers. To be *conformed* to His death involves all that *was* characteristic of the life of Jesus as it *now* is *informed* and *performed* by *Christ*, including his obedience (even unto death), his spirit, his sufferings, and at last, perhaps, His death.

3:11 “. . . if by any means . . .” that is, no matter the sacrifice that, in this earthly life, may result from the loss of all things,” for the “fellowship of His suffering,”

3:11 “. . . I might [arrive at] attain to the resurrection from the dead [ones].” Here the change in vocabulary indicates that the nature of the resurrection changes from the figurative notion of resurrection in verse 10 to the physical resurrection at the coming of Christ. The word translated “resurrection” in verse 10 is the one generally seen in the New Testament. It occurs 41 times. Of these, 15 speak literally of “resurrection out of the dead ones,” specifically referring to a resurrection from among other dead bodies that will presumably remain dead and buried. As such, it speaks neither of the *general resurrection* at the day of judgment, nor of the *spiritual resurrection*, or newness of life found after crucifying the flesh, but of that resurrection Christ will grant believers at the rapture. The form of the word as it is used here is found nowhere else in the New Testament; it has a preposition prefixed to the normal word for resurrection. The meaning of the preposition is “out,” or “out from,” or “out from among.” As if this were not enough to call attention to the change in meaning, the word is followed by an article and the words translated “out from the dead ones.

The text reads literally, “I might [arrive at] attain to the resurrection, the one out from among the dead ones.” It can get no more specific than that. Clearly, Paul feels that knowing the “power of His resurrection” may be part of “any means” to “attain to the physical resurrection at Christ’s return.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

One cannot help notice the repetition of several key words. Paul is seeking to make and emphasize a point. If we return to Philippians 1:21 for a moment, we read “For to me, to live is Christ and to die is *gain*.” Here is the first notion of *gain* in this epistle. It is explained here in chapter 3. And the accompanying idea of “to live is Christ” is also shown.

The words *gain* and *loss* are juxtaposed in this context. In 1:21, the word “gain” is a noun. It also appears as a noun in 3:7, (whatever things were *gain* to me) and the word normally expresses the notion of *attainment of something of considerable value*.

Yet Paul has something further to say about *gain*. He has expressed his feeling that “to live is Christ, and to die is gain;” but in 3:7, referring to his great achievements and superior position within Judaism, he says “whatever things were *gain* to me, these things I consider *loss*.” Clearly his mind had changed as to what is true gain, and what is merely pretense. As already noted, Paul did not want anyone to think that this was the result of a mere change of personal preferences, a temporary state of mind, or a belief that was strictly limited to his past in Judaism. So here in

verse 8, he extends and fixes as a permanent disposition his view “that *all things* [are] loss on account of the surpassing worth of the knowledge of Christ.” For Paul, everything is loss but the surpassing worth of the knowledge of Christ. No wonder that for him, “to live is Christ.

But how, one might wonder, does that make it possible to believe that “to die is gain?” Simply put, to live in the flesh, with Christ the main thing, and superior to all else known in this life, to die is gain direct, personal and eternal fellowship with the person for whom he had lived can be nothing other than gain.

This is explained by the second occurrence of the term “loss.” In verse 7, Paul readily counted the things he had cherished as *loss*. In verse 8 he affirms not only that “all things are loss,” but it was, in fact, “Christ Jesus my Lord, for whom I *suffered the loss* of all things . . .” Here, the word loss is a verb, and expresses something that has already happened. Not only were his “gains,” and “all things” counted loss, they may never again have a value that might cause Paul to change his mind, for he now “considers them dung.”

But what was Paul’s reason for counting “all things” as loss? He states that it was “in order that I might *gain* Christ and be found in Him . . .” That is, in whatever capacity, and to whatever extent, whether in his earthly life, or in the actual presence of his Lord after his death, Paul wanted to *gain* Christ and be ever more and more “in Him.”

This is the culmination of losing everything, and identifying with Jesus, and making whatever other sacrifices might be necessary in order to be with Jesus forever. No earthly possession or attainment, no fame or fortune, can compare with that life Jesus will live in a person, and no temporal thing can compare with the eternal fellowship he should seek.

The summation of the two passages (2:5-8 and 2:9-11), so often thought of as high theology, may now be compared with another this text. Whereas:

1. Christ was in some sense equal with God, a status it is impossible to better (2:6), Paul had a laundry list of points about which he might boast, including who he was, and what he had accomplished (3:4-6);
2. Christ did not count this equality as of paramount importance (2:6), Paul counts all his status and achievements as “loss,” indeed, as “dung” (3:7-8a and 8c);
3. Christ emptied Himself (2:7), so Paul suffered the loss of all the things he was and had achieved and turned his back upon them all (3:8b and 9);
4. Christ thought it more important to become a servant of God by becoming a man, and a servant

of man by becoming obedient unto a rude death (2:7-8), Paul thought it to be of superlative importance to attain the “surpassing worth of the knowledge of Christ Jesus my Lord” (3:8a), to be “found in Him,” and to attain “a righteousness through faith” (3:9-10);

5. God exalted Christ, that every knee should bow before Him (2:9-11) Paul wished to “attain to the resurrection from the dead” (3:11).

Knowing Paul’s model, with whom he had admonished his readers to ‘have the same mind,’ can it be any surprise that Paul will tell his readers (3:17) to “be followers of me?”

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Having given a brief but intense admonition to humility. (2:1-11), Paul now admonishes his readers to seek Jesus above all things in equally strong language. He would have his readers know that neither position, accomplishments, or material gain is to be considered worthy to be regarded as even a distant second to the possession of Christ. It is to be noted, that as a further explanation of his statement that “for me, to live is Christ, and to die is gain,” Paul is not restricting his desire to salvation, but includes the incessant fellowship with Christ, both as it grows and transforms his life, and as it is completed with his presence with Christ after his death.

I. PARAPHRASE

3:8 Moreover, I consider all things to be loss in comparison to the overwhelming value of the knowledge of my Lord, Jesus Christ, for whom I gladly suffered the loss of all things (and consider them to be as worthless as dung), in order that I might attain Christ; 3:9 not having a righteousness based upon my own activity, which depends upon law, but that which is based on faith in Christ, that is, the righteousness of God *which* depends on faith, that I might also be found in Him; 10 being conformed to His death, to know Him *now* and to experience the power of His resurrection and the fellowship of His suffering in my life, 11 if by any means I might also experience being raised from among the dead at His return.

EIGHTEENTH PERICOPE (Philippians 3:12-16)

3:12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. 13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατειληφέναι· ἔν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· 16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

A. TEXTUAL CRITICISM

3:12 Χριστοῦ [Ἰησοῦ] {C}

Amid a variety of readings that involve the presence, the absence, and the sequence of name and title, on the strength of $\mathfrak{P}^{46, 61}$ **N** A Ψ *al*, the Committee decided to adopt the reading Χριστοῦ Ἰησοῦ, but to enclose Ἰησοῦ within square brackets because of its absence from B D* F G 33 *al*. [Metzger]

Given the strength of the earlier witnesses, perhaps {C} is not a strong enough endorsement?

3:13 οὐ {B}

The reading οὐ, which is amply supported by \mathfrak{P}^{46} B D^c G K Ψ 88 1739 most Old Latin vg syr^{p, h} cop^{sa} arm, appears to have been changed to οὐπω (**N** A D^{gr*} P 33 614 syr^h with * cop^{bo} goth eth Clement) by copyists who considered Paul to be too modest in his protestations. [Metzger]

3:15 φρονῶμεν {A}

In place of the hortatory subjunctive, which is appropriate in the context, the indicative is read by **N** L and a few other witnesses, probably through scribal inadvertence. [Metzger]

3:16 τῷ αὐτῷ στοιχεῖν {A}

The earliest form of text appears to be that preserved in $\mathfrak{P}^{16, 46}$ **N*** A B I^{vid} 33 424^c 1739 cop^{sa, bo} eth^{ro} *al*. Because of the conciseness of style, copyists added various explanatory words and phrases; e.g. the Textus Receptus reads τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ. [Metzger]

B. LEXICAL AND TOPICAL STUDIES

3:12 ἔλαβον (verb, indicative, aorist, active, 1st, singular, from λαμβάνω) **1.** in a more or less active sense *take, take hold of, grasp* Mt 26:26a; Mk 12:19–21; 15:23; J 19:30; Js 5:10; Rv 5:8f. *Seize* Mt 21:35, 39; Lk 5:26; 9:39; 1 Cor 10:13. *Catch* Lk 5:5. *Draw* Mt 26:52. *Put on* J 13:12; Phil 2:7. *Take up, receive* Mt 13:20; J 6:21; 12:48; 13:20; 19:27. *Collect* Mt 17:24; 21:34; Mk 12:2; Hb 7:8f. *Choose, select* Hb 5:1. Sometimes the ptc. can be translated *with* λαβὼν τὴν σπεῖραν ἔρχεται *he came with a detachment* J 18:3. **2.** in a more or less passive sense *receive, get, obtain* Mk 10:30; 12:40; Lk 11:10; Ac 1:20; 10:43; 20:35; 1 Cor 4:7; 9:24f; Js 1:12; Rv 22:17. *Accept a bribe* Mt 28:15. As a periphrasis for the pass. οἰκοδομῆν λ. *be edified* 1 Cor 14:5. Cf. J 7:23; Ro 5:11.

3:12 τετελείωμαι (verb, indicative, perfect, passive, 1st, singular, from τελειόω) **1.** *complete, finish, accomplish, bring to its goal, perfect* J 4:34; 5:36; Ac 20:24; Hb 2:10; 5:9; 7:28. *Make perfect* J 17:23; Hb 9:9; 10:1; 11:40; 12:23; Js 2:22; 1 J 2:5; 4:12, 17. *Spend* Lk 2:43. *Fulfill* J 19:28. Pass. *reach one's goal* Lk 13:32. **2.** *consecrate, initiate* Phil 3:12; such passages as Hb 2:10; 5:9; 7:28 may perhaps be classed here (see 1 above.)

3:12 διώκω (verb, indicative, present, active, 1st, singular, from διώκω) **1.** *persecute* Mt 5:11f, 44; Lk 21:12; J 5:16; 1 Cor 4:12; Gal 5:11; 2 Ti 3:12. **2.** *run after, pursue* lit. Lk 17:23. *Fig. pursue, strive for, seek after* Ro 9:30f; 14:19; 1 Cor 14:1; 2 Ti 2:22. *Hasten, run, press on* Phil 3:12, 14. **3.** *drive away, drive out* Mt 23:34.

3:13 ἐπιλανθάνομενος (participle, present, middle, nominative, masculine, singular, from ἐπιλανθάνομαι) *forget* Mk 8:14; Phil 3:13; Js 1:24. *Neglect, overlook* Lk 12:6; Hb 13:2, 16.

3:13 ἐπεκτεινόμενος (participle, present, middle, nominative, masculine, singular, from ἐπεκτείνομαι) *stretch out, strain* w. dat. Phil 3:13. Only occurrence in the New Testament.

3:14 σκοπὸν (noun, accusative, masculine, singular, from σκοπός) *goal, mark* Phil 3:14. [English derivative: *scope*] Only occurrence in the New Testament.

3:14 βραβεῖον (noun, accusative, neuter, singular, from βραβεῖον) *prize* in a footrace 1 Cor 9:24; of the resurrection-life Phil 3:14.

3:14 κλήσεως (noun, genitive, feminine, singular, from κλησις) **1.** *call, calling, invitation* Ro 11:29; 1 Cor 1:26; Eph 4:1, 4; Phil 3:14; 2 Th 1:11; 2 Ti 1:9; Hb 3:1; 2 Pt 1:10; Lk 11:42 v.l. ἡ ἐλπίς τῆς κ. αὐτοῦ *the hope to which he calls* Eph 1:18. **2.** *station in life, position, vocation* 1 Cor 7:20.

3:15 φρονῶμεν (verb, subjunctive, present, active, 1st, plural, from φρονέω) **1.** *think, hold or form an opinion, judge* Ac 28:22; Ro 11:20; 12:3a, 16a; 15:5; 1 Cor 13:11; 2 Cor 13:11; Gal 5:10; Phil

1:7; 2:2; 3:15; 4:2, 10. **2.** *set one's mind on, be intent on, espouse someone's cause* (φρ. τὰ τινος) Mt 16:23; Mk 8:33; Ro 8:5; 12:3b, 16b; Phil 3:19; Col 3:2; *observe* Ro 14:6. **3.** *have thoughts or attitudes, be minded or disposed* Phil 2:5.

3:15 ἀποκαλύψει (verb, indicative, future, active, 3rd, singular, from ἀποκαλύπτω) *reveal, disclose* Mt 10:26; Lk 17:30; Ro 1:17; 1 Cor 3:13; Gal 1:16; 1 Pt 5:1.

3:16 ἐφθάσαμεν (verb, indicative, aorist, active, 1st, plural, from φθάνω) 1. *come before, precede* 1 Th 4:15. **2.** *arrive, come, overtake* Mt 12:28; Lk 11:20; Ro 9:31; 2 Cor 10:14; Phil 3:16; 1 Th 2:16.

3:16 στοιχεῖν (infinitive, present, active, from στοιχέω) *hold to, agree with, follow* w. dat. Ac 21:24; Ro 4:12; Gal 5:25; 6:16; Phil 3:16.

But cf. *to go in a line or row: to go in battle-order*, Xen. **II.** c. dat. *to be in line with, walk by rule or principle*, c. dat., N.T. [Liddell-Scott]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

3:16 Note the use of the imperatival infinitive, “to walk in order,” or “to march in a column,” or “to proceed in a row (a case of heterosis of tenses).” The notion of close adherence to a standard or mode of behavior provides the later figurative sense of “hold fast to,” or “to conform to.”

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

3:12 Not that I *have* already apprehended or *have* already been made perfect, but I tread close after, if perchance I might even apprehend that for which I was also apprehended by Christ. 13 Brothers, I do not consider myself to have apprehended; but one thing I do – forgetting the things behind and striving toward the things ahead, 14 I approach the goal, unto the prize of the high calling of God in Christ Jesus. 15 Accordingly, as many as are mature should be thus disposed; and if *in* anything you are otherwise disposed, *then* God will reveal this to you also. 16 Nevertheless, what we have already attained, *let us* hold fast to it.

F. EXPOSITION

3:12 “Not that I *have* already apprehended . . .” The elipsis requires that we remember what it is that Paul has not yet apprehended. For it is unexpressed here. Not as though I had already attained *such intimate fellowship, such resurrection power, such fellowship of suffering, or conformity, with Christ* (as I have salvation!); not as though my life mirrors my salvation, or as though my *temporal* sanctification fully echos my *eternal* sanctification (which will be fully accomplished only later).

As we will see, there are several words within this pericope denoting a temporal “motion toward,” indicating in figurative speech the nature of the subject matter at hand, that being *temporal sanctification*, or “living the Christian life.”

Here, “apprehended,” denotes physical action, a grasping after, a pursuit. We think of policemen “apprehending” after a pursuit. And so it is here.

3:12 “. . . or *have* already been made perfect, . . .” or become perfect (or *complete* – also to be accomplished later). None of these conditions have been reached – *yet*. The perfect tense of the verb (to be made perfect, or complete) refers to a condition yet future, at which point the process of perfecting will end, and the stage of completeness, or perfection will be manifest. At that point there will remain nothing further to accomplish morally. This is clearly a reference to the final status of the Christian’s being.

3:12 “. . . but I tread close after, . . .” The word here translated “tread close after” also occurs in verse 14, but there must be rendered differently. In verse 14 that which is followed is explicit, and is expressed as the object of a preposition. Here, the object is not explicit, and must be inferred. Here, the clause “I tread close after” is used as a concession to the ideas that “I have not already attained,” and “I have not already been made perfect.” The sense is “I am not saying that I have already arrived, but I am following closely, . . . in an attempt to apprehend.” Paul is making no claim to have arrived yet, only that he continues to “follow after.” (Again, not necessary for the free gift of salvation.)

The figurative use of “to tread close after,” or to “press on,” again show physical motion. The literal translation, which is difficult in English without a direct object, is pursue – “I pursue.” The direct object lies in the abstract notions of having apprehended, or arrived, and having been made perfect from the previous clauses. But this word shows the sense of motion better, and is entirely consistent with processes involved in temporal sanctification

3:12 “. . . if I might even apprehend . . .” “That I may even apprehend and incorporate” . . . or manifest in my daily life. Another reference to attaining after pursuit, keeps the figure of forward

motion in play.

3:12 “. . . that for which I was also apprehended by Christ.” That I might *desire* and *live* the life for which He apprehended me to desire and live. Cf. Philippians 2:13. This is not a description of the depths to which Paul seeks “to will and to do” God’s will, but a reminder that only Christ may be relied upon to do so in the lives of men. Indeed, this is why Christ “apprehends” people.

Even the sense in which Paul was “apprehended,” by Christ was an historical event, if the reference is to his conversion on the Road to Damascus. The irony is biting. Paul, who himself was pursuing for the sake of apprehension those Christians he might take to persecution in Jerusalem was, apprehended after pursuit by the risen Christ. And Paul had no idea he was fleeing or in need of pursuit!

3:13 “Brothers, I do not consider myself to have apprehended; . . .” that is, to have attained, incorporated into my life, embodied, or *typified* those things I so desire as patterns of Christ’s life in me.” The presence of the personal pronoun with the verb emphasizes the point strongly. There may, perhaps, have been a few Christians in Philippi who considered themselves to have “arrived;” who considered themselves “perfect,” i.e., *complete*, mature Christians, and in no need of further instruction in holy living. They would have been what today are called “Sunday Christians,” who were content with the way things were. In response to such a situation, Paul reported his own frame of mind as normative for Christian life, or temporal sanctification.

Again the notion of pursuit ending in apprehension is again sounded. This reiterates the sense of verse 12, again making it clear that Paul is discussing temporal goals of sanctification.

3:13 “. . . but one thing I do – forgetting the things behind and striving toward the things ahead, . . .” Past failures and false hopes are not merely “counted as loss,” they have been abandoned. They fail to impress, even as memories. Only the present and future can be shaped to godly contours, and to these Paul reaches.

The word “do” is strengthened by the notion of “forgetting,” but more importantly by that of “striving toward” This is the only time in the New Testament this word occurs. It is relatively unusual in Greek literature as a whole, and is variously translated “reaching forth” (KJV), “stretching forward” (ASV), “reaching forward (NASV), “straining forward” (RSV, NRSV, ESV), “straining toward” (NIV).

3:14 “. . . I approach the goal, unto the prize of the high calling of God in Christ Jesus.” Notice again the verb of motion, “approach.” Even to “approach” implies present and future events. The figure here is of a race, the very essence of which is deliberate, purposeful motion in a single direction, or toward a specific mark.

And again, the note of sanctification is sounded. “Calling” is a reference to life and work done in this life. The “high” calling is, for Paul, the only one worth pursuing. And the content and nature of that calling is to be found in the life and example of Jesus.

3:15 “Accordingly, as many as are mature should be thus disposed; . . .” The word here translated “mature” is an adjective from the verbal form of the same root that was translated as “have been made perfect” in verse 12. This has the effect of at once normalizing the desire to apprehend the power of Christ in daily life for Christians (being the aim of the mature and thoughtful Christian) and calling Christians to ever greater fellowship with Christ and with each other (being like minded).

The word translated here as “disposed,” is not to be considered a single act of thought, but a general demeanor or disposition. It is of the essence of one’s worldview, or philosophy of life.

This *disposedness* consists in seeking the same things as Paul has described, and is the bedrock of temporal sanctification, piety, or holiness. It is an invitation to the imitation of Paul and to like mindedness.

3:15 “. . . and if *in* anything you are otherwise disposed, *then* God will reveal this to you also.” This is not to be construed as an admonition, exhortation, or argument. It is merely a statement of fact. He who is seeking to be godly will be guided into proper alignment with Christ by means of revelation, not necessarily by any form of confrontation that might do no more than arouse a sense of defensiveness. Such “revelation” may come by means of answered prayer, teaching, preaching, observing more mature Christians in their interactions, or even by direct conviction by the Holy Spirit.

There is an implication that God has thus provided such revelation to the Philippians on other occasions.

3:16 Nevertheless, what we have already attained, *let us* hold fast to it. This indicates the point to which we have come (being *mature*, v. 15) in our journey toward “being *made perfect*” (v. 12). The word translated “hold fast” is an infinitive with an imperative force. The use of the idea of “being mature:” as an indicator of our progress on a journey to “being made perfect (v.12) is furthered by the word translated “hold fast.” The term is difficult to translate in this context, but is another verb of motion, specifically, the motion of an army. It originally meant, and probably maintains in this context, the idea of marching in step, or in a row; “to march in order.” It is the military picture of proceeding in order and in tempered urgency. It is not a static term such as is implied by the translation “hold fast,” but a dynamic term implying continued motion on the same path, or in the same manner. Contrary to the more common Greek terms of walking, this one emphasizes the step, or the nature of travel.

Whatever the level of maturity our experience and submission to Christ have led us, let us continue in the manner and direction that have brought us here.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

Sanctification is a doctrine of two parts, the eternal, and the temporal. The eternal aspect comes with salvation, for it is literally a “setting apart for holiness.” It bears a striking similarity to “devotion,” in which a person “devotes” a sacrifice to God. He “sets the sacrifice aside for God, and *apart from* any profane use. In this case, the devotion is on the part of the person who makes the sacrifice.

In the case of Sanctification, God is the active agent, and He sets the believer *apart for* Himself, and *apart from* the World. This is eternally true. But it has huge temporal implications, for if being set apart were all that were involved, one might wonder why the Christian is not simply taken to heaven immediately. The reason has to do with witness to the unsaved for the sake of the salvation of others. This is a temporal aspect that cannot be ignored.

But the witness has to indicate moral and spiritual change, an altered direction, a set of new values. Acquiring these and displaying them as witness to the power of the risen Christ, is what temporal sanctification is about. It is tied permanently to the doctrine of *separation* from the world, and *witness* to the world.

This is why it is important to strive ever forward to having holiness be ever more visibly manifested in the Christian. This is what Paul wants, what he is obsessed to obtain on an ever greater scale, and what he urges the Philippians to be like-minded in imitation of himself and of others who so strive.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Perhaps the surest way to manifest one’s sanctification is to remember what sort of situations we were saved from, and what sort of “lost causes” we were before we were saved. This forces us to keep our eyes on Jesus as the primary example of how we are to live and manifest the Holiness and Righteousness of God to those around us.

I. PARAPHRASE

3:12 Not that I *have* already arrived at a state of complete godliness, nor *have* I already been made perfect – but I tread close after, if I might even apprehend that for which I was also apprehend by

Christ. 13 Brothers, I do not consider myself already to have apprehended *the prize*; but one thing I do – forgetting the things behind and striving toward the things ahead, 14 I approach the goal, unto the prize of the high calling of God in Christ Jesus. 15 Accordingly, as many as are mature should be similarly disposed; and if *in* anything you are otherwise disposed, *then* God will reveal this to you also. 16 Nevertheless, *concerning that point of maturity in our journey to being made perfect to which* we have already arrived, *let us* hold ranks and march on.

NINETEENTH PERICOPE (Philippians 3:17-19)

3:17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. 18 πολλοὶ γὰρ περιπατοῦσιν οὕς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

3:17 Συμμιμηταί (noun, nominative, masculine, plural, from συμμιμητής) *fellow imitator* Phil 3:17. Only time in New Testament

3:17 σκοπεῖτε (verb, present, active, imperative, 2nd, plural, from σκοπέω) *look (out) for, notice, keep one's eyes on, consider* Lk 11:35; Ro 16:17; 2 Cor 4:18; Gal 6:1; Phil 2:4; 3:17.

3:17 τύπον (noun, accusative, masculine, singular, from τύπος) 1. *mark* J 20:25. 2. *image, statue* Ac 7:43. 3. *form, figure, pattern, mold* Ro 6:17; perh. *content* Ac 23:25. 4. (*arche*) *type, pattern, model, design* a. technically Ac 7:44; Hb 8:5. b. in the moral life *example, pattern* Phil 3:17; 1 Th 1:7; 2 Th 3:9; 1 Ti 4:12; Tit 2:7; 1 Pt 5:3. 5. the *types* given by God as an indication of the future Ro 5:14; 1 Cor 10:6, 11 v.l. [English derivative: -type, combining form, as in *antitype, electrotype, prototype*]

3:18 κλαίων (participle, present, active, nominative, masculine, singular) *weep, cry* Mk 14:72; Lk 7:13, 32, 38; 19:41; 22:62; J 20:11, 13, 15; Ac 9:39; 1 Cor 7:30; Js 4:9; Rv 5:5; 18:9. *Weep for, bewail* Mt 2:18; Rv 18:9 v.l.

3:18 ἐχθροὺς (adjective, accusative, masculine, plural, from ἐχθρός) 1. as adj. *hated, hostile* Mt 13:28; Ro 11:28. 2. as noun ὁ ἐχθρός *the (personal) enemy* Mt 5:43f; Mk 12:36; Lk 1:74; 10:19; Ro 5:10; 12:20; 1 Cor 15:26; Gal 4:16; Phil 3:18; 2 Th 3:15.

3:19 ἀπώλεια, (noun, nominative, feminine, singular, from ἀπώλεια) *destruction, ruin, annihilation* Ac 8:20; esp of the eternal destruction of the wicked Mt 7:13; Phil 1:28; Hb 10:39; 2 Pt 3:7; Rv 17:8, 11. *Waste* Mk 14:4.

3:19 κοιλία (noun, nominative, feminine, singular, from κοιλία) *body cavity, belly* **1.** *stomach, belly* Mt 12:40; 15:17; Mk 7:19; Lk 15:16 v.l.; Ro 16:18; 1 Cor 6:13; Phil 3:19; Rv 10:9f. **2.** *womb, uterus* Mt 19:12; Lk 1:41f, 44; 2:21; 11:27; 23:29; J 3:4. ἐκ κοιλίας etc. *from birth* Lk 1:15; Ac 3:2; 14:8; Gal 1:15. **3.** in reference to the depths of personality = ‘heart’ ἐκ τῆς κ. αὐτοῦ *from within* J 7:38. [English derivative: *coeliac*, pertaining to the cavity of the abdomen]

3:19 αἰσχύνη (noun, dative, feminine, singular, from αἰσχύνη) *modesty, shame* 2 Cor 4:2; *shame, disgrace, ignominy* Phil 3:19; Hb 12:2; Rv 3:18; *disgrace* Lk 14:9. *Shameful deed* Jd 13.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

3:17 Brothers, become fellow-imitators of me, and mark (study closely?) Those so walking even as you have me as (a type) an example. 18 For many walk, who (I have told you many times, but now tell you even weeping) are the enemies of the cross of Christ, 19 whose end is destruction, whose god is the belly, and whose glory is in their shame, being earthly minded.

F. EXPOSITION

3:17 “Brothers, become fellow-imitators of me, . . .” There was, at this time, no well established, widely known and emulated Christian tradition, or “lifestyle.” The only thing available of the sort was the Jewish law, and this simply had developed too many blind allies and had provided too many opportunities to miss the Christian message entirely.

3:17 “. . . and mark those so walking . . .” That is, study closely – watch and note their behavior.

Again we have a verb of locomotion or forward travel. The use of the word “walk” as a synonym for “behave,” or “live,” is thoroughly Pauline. This word defines and emphasizes the idea of becoming “fellow-imitators” by focusing upon the uniquely Christian behavior of Paul, and any others “so walking,” or so living.

The notion of “walking” here reenforces the return of the focus from *thinking*, or “*being like minded*” (verse 15) to *behaving*, or being “*like behaved*,” – from the *disposition* emphasizing temporal sanctification to the *actual behavior* of sanctification.

3:17 “. . . even as you have me as an example.” That is, be imitators *of me*, and watch *others* who exhibit the *same conduct*, in the same way that you use me as an example. There were examples of Christians who exemplifies Christian conduct besides Paul, some of whom were present at Philippi while Paul was in prison. But in any case, the memory of Paul and those who helped him and themselves became praiseworthy, could always be brought before the mind’s eye as examples.

3:18 “For many walk, . . .” This begins a contrast between the two categories of behavior (or walk) of concern to Christians. In addition to those who do, and who seek to walk as Paul walked, there are many who do not. There is a category of people who, even if they claim to be Christians, who walk according to another pattern. They are primarily outside the local church, but may perhaps even be found within the church as well. Certainly since the time of Constantine, the local assemblies have quite often been polluted by those who have not conducted themselves in a manner displaying personal sanctification. The “many may be found anywhere.

There may be an implied contrast here between the (few?) who presented good examples of sanctification, and were to be watched and used as examples, and the many who also walked, or showed some form of personal conduct, but who were, in fact, doomed. And it bears stating that morally and spiritually speaking, *the majority is never right*.

3:18 “. . . who (I have told you many times, but now tell you even weeping) . . .” Concerning these “many” Paul has spoken many times. That he does so now “even weeping” may indicate that he is considering not merely those who are content to remain outside the Church but to those who consider themselves to be Christians but are so only on their own worldly terms. Paul may be weeping for those who are not merely unsaved, but for those so badly self-deceived.

3:18 “. . . are the enemies of the cross of Christ, . . .” All such are categorized as “enemies of the Cross of Christ,” whether those outside the Church, or, ironically and tragically, those who wrongly believe themselves to be saved.

3:19 “. . . whose end is destruction, . . .” Those parading about calling themselves Christians but denying the temporal sanctification that ought to manifest itself in their lives are doomed if they continue in their way of life.

The word for “end” (τέλος), is not a mere *termination*, but is more likely viewed in its slightly philosophical sense of *purpose*. That is, the end is the final installment of, and the fulfillment of, life spent in destructive (particularly *self-destructive*) behavior. Whether or not Paul is suggesting something along the lines of predestination, I leave the reader to decide for himself.

3:19 “. . . whose god is the belly, . . .” Of course this includes gluttony, but the expression is a figurative use of speech for the bodily appetites, whatever they may be. Those who worship life as the satiation of their various appetites, whatever they may be, are in fact not saved.

3:19 “. . . and whose glory is in their shame, . . .” At a somewhat further remove, those who not only seek to satisfy their every urge and appetite, *but glory is such behavior*, their own as much as that of others, provide us a measure their self delusion by the fact that, far from being the source of glory, such behavior is the source of shame among those with a godly disposition.

3:19 “. . . being earthly minded.” Better “prediposed to earthly (or “worldly”) concerns.” Although the term “worldly” is not used here, it is clearly implied. Paul is contrasting the behavior of those for whom Christ and the Cross have very real relevance, and those who covet the name, but who haven’t the time of inclination to behave consistently with it.

Such dubious “Christians” might be even more justly deserving of condemnation in Paul’s eyes for providing the Judaizers with examples of what they might have considered to be the antural outcome of behavior not guided by the Law.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

How are we to “practice” sanctification, or Christian living? It defines our “walk,” of daily conduct. But what are its characteristics?

1. Let your conduct be as it becometh the gospel of Christ (Philippians 1:27).
2. Let nothing be done through strife or vainglory, but in lowliness of mind (Philippians 2:3-4).
3. Let this mind be in you, which was also in Christ Jesus . . . who *emptied Himself* of self-seeking (Philippians 2:5-7). We say things like “get over yourself,” and “its not about you.” This where the Christian is to live every day of his life, not simply in a moment of distress, or particular selfishness.
4. Work out your own salvation . . . “ (Philippians 3:12-16, cf. 4:13).
5. Count all gain, *good and bad alike*, as “loss for Christ” (3:7-11). This is to be exchanged for

“the excellency o the knowledge of Christ, and conformity to his death.”

6. Regardless of failure of difficulty, never give up. “Press on” (Philippians 3:14).
7. Do not try any “new” approach to holiness. Stay with what has worked to get us this far (Philippians 3:15-16).
8. Beimitators of Paul, and study the behavior of those whose walk is like Paul’s (Philippians 3:17-19), not as those who “mind earthly (Worldly) things.
9. Paul provides a stiff challenge with the words “I can do all things . . .” (Philippians 4:13).
10. Rejoice (Philippians 1:26, 3:1, 4:4).

I. PARAPHRASE

The sense is much easier to see and communicate if the clauses of verses 18 and 19 of the text is reworked ever so slightly.

3:17 Brothers, become fellow-imitators of me, and closely watch those so walking even as you have me as an example. 18 & 19 For many walk, who, being thus disposed to earthly things, are the enemies of the cross of Christ, whose end is destruction, whose god is the belly, and whose glory is in their shame – as I have told you many times, but now tell you even weeping.

TWENTIETH PERICOPE (Philippians 3:20-4:1)

3:20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα. 4:1 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

3:20 πολίτευμα (noun, nominative, neuter, singular, from πολίτευμα) *commonwealth, state*, perh. with allusion to relocated veterans Phil 3:20.

3:20 ὑπάρχει (verb, present, active, indicative, 3rd, singular, from ὑπάρχω) **1.** (*really*) *exist, be present, be at one's disposal* Ac 3:6; 4:34; 19:40; 28:7, 18; 1 Cor 11:18. τὰ ὑπάρχοντα *property, possessions* Mt 19:21; Lk 8:3; 11:21; 19:8; 1 Cor 13:3. **2.** *to be*, as a substitute for εἶναι Lk 8:41; 9:48; 16:14; Ac 7:55; 21:20; 22:3; Ro 4:19; 1 Cor 7:26; Gal 1:14; Phil 2:6; Js 2:15.

3:20 ἀπεκδεχόμεθα (verb, present, middle, indicative, 1st, plural, from ἀπεκδέχομαι) *await eagerly* Ro 8:19, 23, 25; Phil 3:20; Hb 9:28.

3:21 μετασχηματίσει (verb, future, active, indicative, 3rd, singular, from μετασχηματίζω) *change (the form of), transform* Phil 3:21. Mid. *change or disguise oneself* 2 Cor 11:13–15. The act. in 1 Cor 4:6 means something like *apply*.

3:21 ταπεινώσεως (noun, genitive, feminine, singular, from ταπείνωσις) **1.** *humiliation* Ac 8:33; Js 1:10. **2.** *humility, humble station* Lk 1:48; Phil 3:21; Hb 11:20 v.l.

3:21 σύμμορφον (adjective, accusative, neuter, singular, from σύμμορφος) *having the same form, similar in form* Ro 8:29; Phil 3:21.

3:21 ἐνέργειαν (noun, accusative, feminine, singular, from ἐνέργεια) *working, operation, activity* Col 2:12; 2 Th 2:9. *Manifestation* Eph 1:19; 3:7; 4:16; Col 1:29; *power* Phil 3:21. ἐ. πλάνης *a deluding influence* 2 Th 2:11. [English derivative: *energy*]

3:21 ὑποτάξαι (infinitive, aorist, active, from ὑποτάσσω) **1.** act. 1 Cor 15:27a, c, 28c; Eph 1:22; Hb 2:5, 8a. **2.** pass. *become subject* Ro 8:20a; 1 Cor 15:27b, 28a; Hb 2:8c. *Subject oneself, be subjected or subordinated, obey* Lk 2:51; 10:17, 20; 1 Cor 14:34; 15:28b; 16:16.

4:1 ἐπιπόθητοι (adjective, vocative, masculine, plural, from ἐπιπόθητος) *longed for* Phil 4:1. Only here in the New Testament.

4:1 στέφανός (noun, vocative, masculine, singular, from στέφανος) *wreath, crown*—**1.** lit. Mt 27:29; Mk 15:17; J 19:2, 5; 1 Cor 9:25; Rv 4:4, 10; 6:2; 9:7; 12:1; 14:14. **2.** fig. **a.** *prize, reward* 2 Ti 4:8; Js 1:12; 1 Pt 5:4; Rv 2:10; 3:11. **b.** *adornment, pride* Phil 4:1; 1 Th 2:19. [English derivative: *stephanotis*, a genus of shrub]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

3:21 Notice the two cases of *antimereia*, the exchange of one part of speech for another. Here there is an exchange of an adjective for a noun in two places, “body of our humiliation” for “our corruptible bodies,” and “the body of His glory” for “His glorious body.” This serves to heighten the contrast between the believer and his Lord to include and emphasize their corresponding states, that is, corruption or humiliation, and glory. [Bullinger]

D. HISTORICAL AND BACKGROUND INFORMATION

3:20 The Pax Romana, generally, but not universally dated from the accession of Augustus in 27 BC and concluding in 180 AD with the death of Marcus Aurelius. It was in this period that Christianity arose; its spread throughout the Roman Empire and beyond was greatly facilitated by the peaceful conditions of this period of history. By early in this period, the Jews had already adopted the word here translated “commonwealth” in the sense of civic life and duty.

The civic pride in their Roman citizenship pride most certainly felt by Philippians, and Philippi’s possession of the *Ius Italicum* and its privileges, is used by Paul, (from Philippians 1:27 to this point) to refocus that sense of civic duty on their *heavenly citizenship*, and by so doing, redefines and broadens the duty of a good citizen.

From the notion of the duties of citizenship Paul moves to the eternal commonwealth itself. Here the subject is of that eternal sanctification at which the practice of temporal sanctification points.

E. TRANSLATION

3:20 For our commonwealth is present in heaven, whence we anxiously await a savior, the Lord Jesus Christ, 21 who shall change the body of our humiliation to conformity with the body of His glory, according to His operative power to perform even *the* subjection of all things to Himself. 4:1 So, brothers, my beloved and greatly desired, my joy and crown – brothers, stand fast in the Lord.

F. EXPOSITION

3:20 “For our commonwealth is present in heaven, . . .” The word translated “commonwealth” originally referred to the administration of a political entity, and was used similarly to the American designation of the government as “the administration.” Over the course of time, and with the expansion of Roman power and Greek learning, the term came to be used in the current sense of *commonwealth*. In the present text, it harks back to Philippians 1:27, where the verbal form is found in the sense of “behave as a citizen of.” There we are “to behave as citizens,” the first hint of the major topic of the epistle, i.e., temporal sanctification. Here, the commonwealth of which we are citizens is explicitly named, i.e. heaven. And with this word, the topic of temporal sanctification turns to that of eternal sanctification.

The word translated here as “is present” is much stronger than “is,” and provides a strong sense of emphasis. It might be translated “really exists,” and is often used of possessions or of that which is “at one’s disposal.” It might almost be translated in such a way but for the fact that we do not think of our country or commonwealth as that which is at our disposal, despite the fact that it is there for us. It is important to note that this verb is in the present tense, indicating a state of affairs now present, and not something that will occur later. We are *now* citizens of heaven despite our earthly pilgrimage.

This passage provides a transition from *temporal* sanctification to *eternal* sanctification. For those who “approach the goal” (3:14) – thus justifying and exemplifying their *judicial* sanctification, – who “hold fast,” (3:16) who “simply stand fast in the Lord” (4:1), while *even now* their commonwealth is in heaven, *in that day* they will be permanently altered, not in their commonwealth, but *in body* (3:21).

3:20 “. . . whence we anxiously await a savior, the Lord Jesus Christ, . . .” It is for this reason, for the hope of such a bodily transformation, and for our final and eternal sanctification, that we await the coming of our Lord to complete (or make “perfect”) the transaction.

The use of the word “Lord” indicates His position of authority, and the use of “Christ” indicates His office as savior. Attached to the personal name of Jesus, who had already lived, died, and was raised, and who ascended, makes it quite plain that we are to understand a future event engineered

by one who has already lived as we do now.

3:21 “. . . who shall change the body of our humiliation . . .” Here, the notion of transformation, or change relates to outward, physical form or appearance. The contrast is distinctly and precisely that of the outward, physical, appearance, from “vile,” “lowly,” “corruptible” *bodies of humiliation*.

The word “humiliation,” rather than “lowly” (RSV, ESV, NIV) provides the proper antithesis to “Glory.” Even the word “vile” (KJV) is appropriate, but perhaps a little short of the mark. The contrast is to be understood not simply as that between *transient and eternal*, but as that between servant and Lord, client and patron, worshiper and worshiped, beggar and donor, etc. The contrast is clearly intended to be between the states of *humiliation* and *glory*. “Humility” might work except that in English it frequently represents an *attitude* rather than a *state of being*. The “body of our humiliation” refers specifically to the mortal aspect of our being, the body in which we endure the curse of sin and physical death.

The case of *antimereia* noted above in Grammatical Notes indicates that this is a case of stark, emphatic contrast. Here the term “body of our humiliation” is an emphatic expression of “our humble body (where the use of the word “humble” is clearly *not* an attitude).”

3:21 “. . . to conformity with the body of His glory, . . .” “Our humble body” is contrasted to “His glorious body,” and emphasized by the parallel clause “the body of His glory.”

The notion of “conformity,” is to be understood as referring to what is eternal and essential, or the spiritual aspect of our being, in contrast to “transformation,” the outward appearance of the new “spiritual” body. Thus, our corruptible “body of humiliation” will be outwardly transformed to a glorious, spiritual body in which spiritual righteousness and eternal life are manifest, such as Christ now has. This is the consummation and completion of our life in Christ, and is exactly parallel to the contrast between *temporal* sanctification and *eternal* sanctification.

Paul uses the word translated “glory” (δόξης) to mean the visible expression of spiritual life. It is what life in heaven “looks” like. The divine spirit received by faith will eventually manifest itself in “glory.” This refers to the eternal state that awaits believers. In the mean time, it is the Christian’s responsibility to allow Christ to reveal Himself in the believer’s temporal sanctification.

3:21 “. . . according to His operative power to perform . . .” That is, the transformation of our bodies is only one aspect of Christ’s work. But it is an essential aspect of His ability and intention “to perform.”

The notion of “operative” is a translation of ἐνέργειαν, is used in the New Testament only by Paul,

and only of superhuman power. It is efficacious regardless of the difficulty of the task.

3:21 “. . . even *the* subjection of all things to Himself. The conforming of our bodies to the body of Christ, while essential, is but a part of redeeming and subjecting all things to Himself.

4:1 “So, brothers, my beloved and greatly desired, my joy and crown – . . .” One cannot but compare Paul’s effusive language concerning the Philippians to his references to the Corinthians and the Galatians. Paul’s references to his Galatian readers include “foolish,” (Galatians 3:1,3) and “bewitched” (Galatians 3:1). The Corinthians are in a state of “ignorance” (I Corinthians 12:1, 14:37-38). It cannot be said that either the Corinthians or the Galatians *were not* “beloved” or “greatly desired.” But neither can it be said of them that they are Paul’s “joy and crown.” These words set the Philippians apart from the other local bodies, and is consistent with his tone throughout this epistle.

The word translated ‘greatly desired’ occurs only here in the New Testament, and expresses a sense of pain or mental anguish at his separation from the Philippian believers.

The “crown” is the wreath awarded to victors in the games. Its significance was not missed by the Philippians. Olympic victors were viewed as heroes and often given special privileges in their home town.

4:1 “. . . brothers, stand fast in the Lord.” This again is a reference to that eternal state that is to begin even now. To “stand fast,” in this connection, does not mitigate or contradict Paul’s repeated admonitions to behave in certain ways. Indeed, to “work out” one’s own salvation temporally *is* to “stand fast in the Lord,” relying on eternal sanctification to inform and conform our temporal behavior.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

Eternal sanctification will mean the fruition and perfection of God’s *judicial* pronouncement of sanctification at our salvation as was evidenced in our *temporal* sanctification during our pilgrimage on earth. It will mean life in a body like Christ’s (Philippians 3:20-4:11). This refers to the final state of affairs in heaven, and will be manifested as that “glory” that now characterizes Christ.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

In Philippians 3:17-18, Paul describes the behavior of those of the earthly kingdom (what is known as “worldliness”). This brief passage includes a few of the behavior patterns of those of the world,

as a foil to the several admonitions to sanctification that made up the bulk of the preceding material. The notion is that worldliness or pursuit and apprehension of “earthly” things and interests, is the common characteristic and bond of “citizens of The World,” just as temporal sanctification is to be the common feature of citizens of Heaven. Cf. Hebrews 10:34, James 4:4, and I John 2:17.

I. PARAPHRASE

3:20 For our commonwealth even now is in heaven, whence we anxiously await *the return of our* savior, the Lord Jesus Christ, 21 who shall *permanently* alter the body of our humiliation to conformity with the body of His *eternal* glory, according to His *ability and intention* to perform even *the* subjection of all things to Himself. 4:1 So, brothers, my beloved and greatly desired, my joy and crown – brothers, *simply* stand fast in the Lord.

TWENTY FIRST PERICOPE (Philippians 4:2-3)

4:2 Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζῶῃς.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

4:2 Εὐδοίαν (noun, accusative, feminine, singular, from Εὐδοία) Proper name. *Euodia* Phil 4:2.

4:2 παρακαλῶ (verb, present, active, indicative, 1st, singular, from παρακαλέω) **1.** *call to one's side, summon, invite* Lk 8:41; Ac 8:31; 9:38; 16:9, 15. *Summon to one's aid, call upon for help* Mt 26:53; 2 Cor 12:8. **2.** *appeal to, urge, exhort, encourage* Ac 14:22; 16:40; 20:1f; Ro 12:1, 8; 1 Cor 4:16; 2 Cor 10:1; 1 Th 5:11; Hb 3:13; 1 Pt 5:1. **3.** *request, implore, appeal to, entreat* Mt 8:5; Mk 1:40; Lk 7:4; 8:31f; Ac 19:31; 2 Cor 12:18; Phlm 9. **4.** *comfort, encourage, cheer up* Mt 5:4; Lk 16:25; 2 Cor 1:4; 7:6; Eph 6:22; 1 Th 3:2; 4:18; Tit 1:9.—**5.** in some passages π. may mean *try to console* or *conciliate* Ac 16:39; 1 Cor 4:13; 1 Th 2:12 and possibly others.

4:2 Συντύχην (noun, accusative, feminine, singular, from Συντύχη) Proper name. *Syntyche*, a Christian woman Phil 4:2.

4:3 ἐρωτῶ (verb, present, active, indicative, 1st, singular, from ἐρωτάω) *ask, ask a question* Mt 21:24; Mk 4:10; Lk 22:68; J 8:7. **2.** *ask, request* Mt 15:23; Lk 14:32; J 14:16; Ac 10:48; Phil 4:3; 2 Th 2:1; *beseech* Lk 4:38.

4:3 γνήσιε (adjective, vocative, masculine, singular, from γνήσιος) *true* lit. ‘legitimate’ Phil 4:3; 1 Ti 1:2; Tit 1:4. τὸ γ. *genuineness, sincerity* 2 Cor 8:8.

4:3 σύζυγε (adjective, vocative, masculine, singular, from σύζυγος) *comrade*, lit. ‘yoke fellow’ Phil 4:3. [English derivative: *syzygy*]

4:3 συλλαμβάνου (verb, imperative, present, middle, 2nd, singular from ,συλλαμβάνω) **1.** act. and fut. mid. **a.** *seize, grasp, apprehend, arrest* Mt 26:55; Mk 14:48; Lk 22:54; J 18:12; Ac 1:16; 12:3; 23:27. *Catch* Lk 5:9. **b.** *conceive, become pregnant* Lk 1:24, 31, 36; 2:21. Fig. Js 1:15. **2.** mid. **a.** *seize, arrest* Ac 26:21. **b.** *come to the aid of, help, assist* w. dat. Lk 5:7; Phil 4:3.* [syllabus]
4:3 αἴτινες (pronoun, nominative, feminine, plural, from ὅστις) *whoever, whatever, every one who, everything that* Mt 5:39, 41; 13:12; 23:12; Lk 14:27; Ro 11:4; Gal 5:4, 10; Js 2:10. Often equivalent to ὅς, ἥ, ὅ *who* Mt 27:62; Mk 15:7; Lk 2:4; 8:26; Ac 16:12; 21:4; 23:14, 21, 33; Hb 9:2, 9, though at times ὅστις emphasizes a characteristic quality οἳτινες μετήλλαξαν *since indeed they had exchanged* Ro 1:25; cf. 2:15; 6:2. οἳτινες οὐκ ἔγνωσαν *who, to be sure, have not learned* Rv 2:24.

4:3 συνήθησαν (verb, indicative, aorist, active, 3rd, plural, from συναθλέω) *fight or contend beside* Phil 1:27; 4:3.

4:3 Κλήμεντος (noun, genitive, masculine, singular, from Κλήμης) Personal name. *Clement* Phil 4:3.

4:3 συνεργῶν (adjective, genitive, masculine, plural, from συνεργός) *fellow worker, helper* Ro 16:3; 1 Cor 3:9; 2 Cor 1:24; Phil 2:25; 1 Th 3:2; Phlm 1, 24. [English derivative: *synergism*.]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

4:3 Note the *anthropopatheia*, or attribution to God of human affections, conditions, or devices. Here, God is considered the Author of a book, i.e., the *Book of Life*.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:2 I encourage Eudochia and I encourage Syntyche to be of the same disposition in the Lord. 3 And I beseech you, true yokefellow – assist *those* women who contended together in the gospel with me and with Clement and the rest of my fellow laborers, whose names *are* written in the book of life.

F. EXPOSITION

4:2 “I encourage Eudochia and I encourage Syntyche . . .” Identification of those named here is guesswork, and an impressive number of conjectures have been published, with none providing a satisfactory basis for acceptance. The roles of the women have also been the object of speculation, one holding the women represent leaders of Jewish and Gentile congregations, or Greek and Roan congregations. What is certain from the text is that two women of prominence were separated by some disagreement, large or small, and may have been trying to work out their differences.

4:2 “. . . to be of the same disposition in the Lord.” Again Paul expresses his desire that they “be of the same disposition.” Whether or not this difference of disposition had spilled over into antagonistic behavior is not indicated, but considering the purity of the church at Philippi and the scant attention Paul pays to this situation, it was probably nothing more than a tempest in a teapot.

The expression “in the Lord” is a reminder that they are both “in the lord,” and that kinship should be sufficient to bind them together.

4:3 “And I beseech you, true yokefellow . . .” “Yokefellow” is the literal rendition of the Greek. NASV translates it “Comrade,” and both NRS and ESV translate the word “companion.” But the case is easily made (but must remain unproven) that the word “yokefellow” is a punning proper name, of which two other well known examples can be found in the New Testament itself. These are *Onesimus* (“useful” cf. Colossians 4:9, Philemon 10) and *Onesiphorus* (“bringing profit” cf. 2 Timothy 1:16, 4:19).

4:3 “. . . assist *those* women who contended together in the gospel . . .” The notion of aid, or assist, suggests that the women themselves might already have seen the need to be reconciled. The picture is “take hold of with,” as in a rope being drawn by several hands, thus enabling or assisting in the labor (perhaps already begun).

The women, named in v. 2, and “encouraged” to “be of the same disposition,” regardless of their status when this epistle was written, had “contended,” or strove for the furtherance of the Gospel.

Paul reminds the “aptly named Yokefellow” that these women were among a company of Christian evangelists and workers who were highly regarded in Philippi.

Notice that the Greek is not to be translated as “who,” but “inasmuch as they.” [Vincent] Synonyms of “inasmuch” include *since, because, insofar* or *to the extent*. Paul is clearly requesting a determined effort at aiding in the reconciliation in what was likely a very small matter “because,” and “insofar as” these women “contended together in the gospel,” and any public disagreement between them might seem a hypocritical stance in the eyes of the world.

4:3 “. . . with me and with Clement and the rest of my fellow laborers, . . .” The women were not well kept secrets. They had not only contended together in the gospel with Paul, but also with Clement “and the rest.

Clement is not to be identified with the Bishop of Rome, and like the others named here, is unknown beyond this passage.

4:3 “. . . whose names *are* written in the book of life.” That “the others” remain nameless here may indicate that they were now dead, but they are likely compensated by the note that they have a “fame” beyond that which history can accord them.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

4:2 The encouragement “to be of the same disposition in the Lord” suggests the possibility of a more than casual connection between such a *disposition* and *temporal sanctification*. The word here translated “disposition” occurs 22 times in the New Testament. Of those, 8 (more than one third) occur in the little book of Philippians. The occurrence of the word “disposition” (or “mindedness”) in Philippians 1:7, 2:2,5, 3:15,19, and 4:2,10 in a text concerned with temporal sanctification, or “Christian living,” suggests a possible connection between the two. The connection is the same as Jesus mentioned

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

It seems clear that a life consonant with the life Jesus lived, and which Paul sought to emulate (what we have called *temporal sanctification*) is intended to be on display in the Christian’s life at all times. For what can it possibly mean so often to repeat the exhortation to be of “the same disposition, knowing that outward behavior is the product of the heart, or mind? Life that *looks* good, but does not spring naturally from a godly disposition, from a mind made new by Christ, is merely a sham. That life which genuinely reflects a changed heart and a new nature is the “disposition” the Christian is to embody.

I. PARAPHRASE

4:2 I encourage Eudochia and I encourage Syntyche to remember and renew their Christian mind-set in the Lord. 3 And I beseech you, aptly named Yokefellow – assist *those women inasmuch as* they strove together in the gospel with me and with Clement and the rest of my fellow laborers, whose names *are* written in the book of life.

TWENTY SECOND PERICOPE (Philippians 4:4-7)

4:4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πασὶν ἀνθρώποις. ὁ κύριος ἐγγύς. 6 μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

4:4 ἐρῶ (verb, future, active, indicative, 1st, singular, from λέγω) The importace of the tense of this verb is seen in the various translations of it in the major English translations. The King James translates it “*and again I say . . .*” Without exception, the rest make the future tense explicit, translating “*again I will say . . .*” The NIV, moderately paraphrastic itself, says “*I will say it again . . .*” This is an example of slavish adherence to grammatical and syntactical nuances plainly getting in the way of smooth translation.

To see why, let us ask of Paul, “just exactly *when* do you propose to express this imperative (“rejoice,” in the imperative) again? *On what future occasion?* When you next see the Philippians? In your next letter to them? The context allows for none of these because the admonition is repeated immediately in the very word that follows: “rejoice,” again in the imperative. So obviously we are not to understand the tense of the verb “I will say” to refer to some future occasion, but to the present context itself. Clearly, the KJV expresses this fact less awkwardly than the later versions by using the word “again” to translate the idiomatic use of the Greek future tense in this context.

4:5 ἐπιεικὲς (adjective, nominative, neuter, singular, from ἐπιεικής) *gentle, kind, yielding, tolerant* 1 Ti 3:3; Tit 3:2; Js 3:17; 1 Pt 2:18. τὸ ἐπιεικὲς ἢ ἐπιείκεια Phil 4:5. Cf. *Reasonable, fair, kind, gentle, good* [Liddell-Scott]. Cf. Also *equitable, fair, mild, gentle* [Thayer]. The English versions include *moderation* (KJV), *forbearance* (ASV, NASV, RSV), *gentleness* (NRSV, NIV), and *reasonableness* (RSV). *Moderation* seems the best word. It includes all the notions implied in the various possibilities. But of the others, *forbearance*, or *patience*, and *gentleness* seem preferable to “reasonableness” as Christian virtues more likely to be the objects of admonition. But see Exposition for more on this word.

4:6 μεριμνᾶτε (verb, present, active, imperative, 2nd, plural, from μεριμνάω) **1.** *have anxiety, be anxious, be (unduly) concerned* Mt 6:25, 27f, 31, 34a; 10:19; Lk 10:41; 12:11, 22, 25f; Phil 4:6. **2.** *care for, be concerned about* Mt 6:34b v.l.; 1 Cor 7:32–34; 12:25; Phil 2:20.

4:6 προσευχῇ (noun, dative, feminine, singular, from προσευχή) **1.** *prayer* Mt 17:21; Mk 9:29; Lk 6:12; Ac 3:1; Ro 12:12; Phil 4:6; Rv 8:3f. **2.** *place of prayer, chapel* Ac 16:13, 16.

4:6 δεήσει (noun, dative, feminine, singular, from δέησις) *entreaty, supplication, prayer* Lk 1:13; Ro 10:1; Eph 6:18; 1 Ti 2:1; 1 Pt 3:12.

4:6 εὐχαριστίας (noun, genitive, feminine, singular, from εὐχαριστία) *thankfulness, gratitude* Ac 24:3. *The rendering of thanks, thanksgiving* 2 Cor 9:11; Eph 5:4; Col 2:7; 1 Th 3:9; Rv 4:9. *Prayer of thanksgiving* 1 Cor 14:16; 2 Cor 9:12. *Lord's Supper, Eucharist* 1 Cor 10:16 v.l.

4:6 αἰτήματα (noun, nominative, neuter, plural, from αἶτημα) *request* Phil 4:6; 1 J 5:15. *Demand* Lk 23:24.

4:6 γνωρίζεσθω (verb, imperative, present, passive, 3rd, singular, from γνωρίζω) *make known, reveal* Lk 2:15; J 15:15; Ac 7:13 v.l.; Ro 9:22f; Eph 6:19, 21; Phil 4:6; *know* Phil 1:22.

4:7 ὑπερέχουσα (participle, present, active, nominative, feminine, singular from ὑπερέχω) **1.** *have power over, be in authority (over), be highly placed of authorities in the state* Ro 13:1; 1 Pt 2:13. **2.** *be better than, surpass, excel* w. gen. Phil 2:3; w. acc. 4:7.—**3.** τὸ ὑπερέχον *the surpassing greatness* Phil 3:8.

4:7 φρουρήσει (verb, future, active, indicative, 3rd, singular, from φρουρέω) **1.** *guard* 2 Cor 11:32. **2.** *hold in custody, confine* Gal 3:23. **3.** *guard, protect, keep* Phil 4:7; 1 Pt 1:5.

4:7 νοήματα (noun, accusative, neuter, plural, from νόημα) **1.** *thought, mind* 2 Cor 3:14; 4:4; 11:3; Phil 4:7. **2.** *purpose, design, plot* 2 Cor 2:11; 10:5.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

4:4 “ . . . rejoice. . . rejoice.” A figure of speech known as *Epanadiplosis*, in which “the same word or words are repeated at the end of successive sentences or clauses . . .” [Bullinger]

4:5 τὸ ἐπικρὲς ὑμῶν, an articular, neuter, singular, adjective as the subject taking a genitive modifier, is an example of an adjectival substantive. The quality is abstracted as a characteristic feature, becoming the subject of the clause.

This phenomenon is known as *Antimeresia*, in which one part of speech is exchanged for another.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:4 Rejoice in the Lord always, and again I say rejoice. 5 Let your moderation be known to all men; the Lord is at hand. 6 In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. 7 And the peace of God passing all understanding will guard your hearts and minds in Christ Jesus.

F. EXPOSITION

4:4 “Rejoice in the Lord always, . . .” This passage is built around a string of four imperative verbs, “rejoice,” “let (your moderation) be known,” “in nothing be anxious,” and “let (your requests) be made known.” Two of these are in the passive voice, and two in the active. Paul begins with a strong admonition that might, in the face of his situation, seem counterintuitive, or even inappropriate. But it is clear that the Philippians are to rejoice in whatever situation they may find themselves.

4:4 “. . . and again I say rejoice. The repetition of the admonition, while in the imperative, is introduced by the phrase “Again I *will* say . . .” The newer translations seem to make much of this future, but it is really nothing but a repetition. The initial command did not come with an expiration date attached, so it may rightly be understood as the admonition to develop a new, or more positive attitude that is to become a permanent characteristic of the Philippians. It is a present command intended to have ongoing consequences without the need to be reminded of it at some future date. Paul said “rejoice,” not “rejoice *until* I come,” or “rejoice *until* you are confronted with disquieting circumstances.” The repetition of the admonition preceded by a future tense merely adds emphasis.

To see this more clearly, let us imagine that we are with Paul, or are in Philippi when his letter arrives. Either hearing Paul say to his amanuensis “and I will say again, rejoice,” or hearing his letter read aloud in a service, we might wonder when he is likely to “say it again.: Must we wait for him to show up in Philippi to hear him give the admonition again as he seemingly promised to do? Of course not. He already said it again right there in his text. We do not need to complicate

a mere emphasis by being overcome with a verb with a different tense. In this case, the KJV has it right.

4:5 “Let your moderation be known to all men; . . .” The second imperative is in the passive voice. Moderation includes a cluster of possible translations of this word. The major translations have 1. *Moderation* (KJV); 2. *Forbearance* (ASV, NASV, RSV); 3. *Gentleness* (NRS, NIV); and 4. *Reasonableness* (ESV). Interestingly, the Vulgate translates the word *modesty*, probably on the basis of the word’s use for *seemly*, or *suitable*. As an admonition to the Philippian Christians, this is a much more likely notion than mere *moderation*, a Greek ethical notion in the first place. It is also better than *reasonableness*, a Greek intellectual stronghold. Gentleness and forbearance, might be seriously considered, but in the case of the first word, it seems unlikely that anyone would be likely to notice or comment upon a person’s gentleness; of the second word, it would almost require the statement of a context in which forbearance might be noteworthy.

Checking the Latin Lexicon (Lewis and Short) under the word *modestia*, we first find the term defined as “*moderateness, moderation; especially in one’s behavior, unassuming conduct, modesty* (opposite of *immodestia, superbia, licentia . . .*” and “in particular, *unassuming conduct, discretion, moderation, sobriety of behavior . . .*” This is not only what *moderation* meant to the Romans, but quite likely what was intended by Paul. It was the *modesty*, the *sobriety*, the *unassuming conduct* of the Christian life that Paul wished his Philippian readers to adopt and display.

4:5 “. . . the Lord is at hand.” modesty, sobriety and unassuming conduct, best suit those awaiting the presence of the Lord, which Paul viewed as “at hand,” but which is no less suitable for the Christian regardless of when the lord chooses to return.

There is nothing that prevents the clause “the Lord is at hand,” from what follows. The idea would then be “the Lord is at hand, so be anxious in nothing. He will make all things right.” While this is possible, the neat construction of the passage wherein each thought begins with an imperative verb, and the conclusion of the whole matter, in verse 7, is in the future tense.

4:6 “In nothing be anxious, . . .” The third imperative verb, “be not anxious,” also seems to be the result of urgent expectation. But it is not weakened by the Lord’s delay either. For the Christian hope remains lodged in the same person, regardless of when his appearance may be. The antidote to anxiety follows.

The notion of anxiety expressed by the word in the present context does not always mean unrelenting worry, but includes “pondering” at unusual length, along the lines of the English word “preoccupied.”

4:6 “. . . but in everything, . . .” That is, in everything, *especially any cause of anxiety*, is to be handled in another way, i.e.,

4:6 “. . . by prayer and supplication with thanksgiving. . . .” It is noteworthy that thanksgiving modifies both *prayer* and *supplication*, and serves a purpose antithetical to anxiety. A painfully bland maxim of recent vintage has it that we “don’t worry, be happy.” Here is a much more practical notion – “don’t worry, be thankful.”

4:6 “. . . let your requests be made known to God.” For in the attitude of thankfulness explicit in our prayers and supplications our requests, whatever they may be, are to be “made known to God, as indicated by this fourth imperative verb.. Again, it is not that He does not know our situation, but that we are to acknowledge it, and turn it over to Him and make it no longer any of our immediate concern.

4:7 “And the peace of God . . .” Here we are speaking of a special peace. Vincent expresses it well.

“Not the objective peace with God, wrought by justification (Rom 5:1); nor the favor of God; nor peace with one another, since mutual peace cannot dissipate anxiety; but the inward peace of the soul which comes from God, and is grounded in God’s presence and promise. It is the fruit of believing prayer; “the companion of joy” (Bengal). Of course such peace implies and involves the peace of reconciliation with God. In the hearts of those who are reconciled to God through faith in Christ, the peace of Christ rules (Col 3:15). As members of the heavenly commonwealth (3:20), they are in a kingdom which is “righteousness and peace and joy” (Rom 14:17). “The God of hope,” to whom their expectation is directed, fills them “with all joy and peace in believing” (Rom 15:13). They are not disquieted because they know that “all things are working together for good to them that love God” (Rom 8:28).” (*Philippians and Philemon* (International Critical Commentary)” Marvin R. Vincent.)

4:7 “. . . passing all understanding . . .” that is, a peace that surpasses our understanding both in its character and in its attainment.

“Not the objective peace with God, wrought by justification (Rom 5:1 [Chr., Theoph., Aug.]); nor the favor of God (Grot.); nor peace with one another (Thdrt., Lips.), since mutual peace cannot dissipate anxiety; but the inward peace of the soul which comes from God, and is grounded in God’s presence and promise. It is the fruit of believing prayer; “the companion of joy” (Beng.). Of course such peace implies and involves the peace of reconciliation with God. In the hearts of those who are reconciled to God through faith in Christ, the peace of Christ rules (Col 3:15). As members of the heavenly commonwealth (3:20), they are in a kingdom which is “righteousness and peace and joy” (Rom 14:17). “The God of hope,” to whom their expectation is directed, fills them “with all joy and peace in believing” (Rom 15:13). They are not disquieted because they know that “all things are working together for good to them that love God” (Rom 8:28).” (Marvin

R. Vincent, *Philippians and Philemon* (International Critical Commentary).

4:7 “. . . will guard your hearts and minds in Christ Jesus.” That peace, it is said, “will” stand guard (future tense) over the hearts and minds of those whose trust is seen in their exercise of the admonitions contained in the four imperative verbs.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

4:4-6 Contains four normative behaviors for Christians, all introduced by imperative verbs. In brief, Christians are to 1. Rejoice in the Lord always. That is, Christian joy is to be centered “in the Lord” as the cause of and reason for their salvation, and sanctification. The magnitude of this gift is never to be lost sight of, taken lightly, or forgotten. As it is to be the center of the Christian *life*, so it is to be the cause of Christian *joy*. 2. Let your moderation (more accurately, your modest style of life) be known to all men. It is important to remember that such a modest style of life is to be *visible* as well as *audible*. Men are to *see* it in the Christian simplicity in dress and in the purity of Christian behavior, as well as *hear of* it in reports from others and in the testimonies of the Christians themselves. That is, men are to perceive your modest style of life, and come to understand it as that which befits the Christian outlook. 3. Do not be anxious. There is very little your anxiety can accomplish, and most of that will be counterproductive. But there is *nothing* beyond God’s concern. Instead, 4. let your requests, (notably, *the objects of your anxiety*) be known to God.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

4:7 “The peace that passes understanding,” or the promise and presence of God in the Christian’s life, is said to have the function of a sentry, standing guard and protecting the Christian’s heart and mind against the ravages of anxiety. The magnitude of this promise defies adequate understanding. It may be experienced, but never satisfactorily explained. It is an article of faith, to be accepted or refused.

I. PARAPHRASE

4:4 Rejoice in the Lord always; that bears repeating, so again I say rejoice. 5 Let your modest habits and behavior be known to all men; the Lord is near. 6 Be not anxious in anything, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. 7 And the peace of God which is beyond human comprehension will stand as a sentry before your

hearts and minds in Christ Jesus.

TWENTY THIRD PERICOPE (Philippians 4:8-9)

4:8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὖφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ὃ ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

A. TEXTUAL CRITICISM

No major variants in this pericope.

B. LEXICAL AND TOPICAL STUDIES

4:8 ἀληθῆ (adjective, nominative, neuter, plural, from ἀληθής) *true* J 19:35; Phil 4:8; 2 Pt 2:22; *dependable* J 5:31f; Tit 1:13. *Truthful, righteous, honest* Mt 22:16; J 3:33; 2 Cor 6:8. *Real, genuine* Ac 12:9; 1 Pt 5:12. [from the root meaning “unconcealed”]

4:8 σεμνα (adjective, nominative, neuter, plural, from σεμνός) *worthy of respect, dignified, serious* 1 Ti 3:8, 11; Tit 2:2. *Honorable, worthy, holy, above reproach* Phil 4:8.

4:8 δίκαια (adjective, normal, nominative, neuter, plural, from δίκαιος) applied to model citizens in the Graeco-Roman world. *Upright, just, righteous* Mt 10:41; 13:43; Mk 6:20; Ro 1:17; 5:7; Hb 12:23; 1 J 3:7; *law-abiding* 1 Ti 1:9; *honest, good, just* Mt 1:19. Of God and Christ *just, righteous, upright, fair* J 17:25; Ac 7:52; 2 Ti 4:8; of Jesus *upright, innocent* Lk 23:47, cf. Mt 23:35 and 27:24 v.l. τὸ δίκαιον (*what is*) *right or fair* Mt 20:4; Lk 12:57; Ac 4:19; Col 4:1; δίκαιον ἡγοῦμαι, *consider it a duty* 2 Pt 1:13.

4:8 ἀγνα (adjective, nominative, neuter, plural, from ἁγνός) *holy, pure* (first ceremonially, then ethically) Phil 4:8; Js 3:17. *Chaste* Tit 2:5. *Innocent* 2 Cor 7:11.

4:8 προσφιλή (adjective, nominative, neuter, plural, from προσφιλής) *pleasing, agreeable, lovely* Phil 4:8. Here only in N.T.

4:8 εὖφημα (adjective, nominative, neuter, plural, from εὖφημος) *praiseworthy, appealing* Phil 4:8.

4:8 ἀρετῇ (noun, nominative, feminine, singular, from ἀρετή) *moral excellence, virtue* Phil 4:8; 2 Pt 1:5; for 1 Pt 2:9 *praise or manifestation of divine power* are both poss.; the latter is preferable for 2 Pt 1:3.

4:8 ἔπαινος (noun, nominative, masculine, singular, from ἔπαινος) *praise, approval, recognition* Ro 2:29; 1 Cor 4:5; Eph 1:6, 12, 14; 1 Pt 2:14; *a thing worthy of praise* Phil 4:8.

4:8 λογίζεσθε (verb, present, middle, imperative, 2nd, plural, from λογίζομαι) **1.** *reckon, calculate* **a.** *count, take into account* Ro 4:8; 1 Cor 13:5; 2 Cor 5:19; 2 Ti 4:16. *Credit* Ro 4:3f, 5f, 9, 11; 2 Cor 12:6; Js 2:23 . **b.** *evaluate, estimate, look upon as, consider* Ac 19:27; Ro 2:26; 9:8; 1 Cor 4:1; 2 Cor 10:2b. *Class* Lk 22:37. **2.** *think (about), consider, let one's mind dwell on* J 11:50; 2 Cor 10:11; Hb 11:19. *Propose* 2 Cor 10:2a. *Reason, make plans* 1 Cor 13:11. **3.** *think, believe, be of the opinion* Ro 2:3; 3:28; 14:14; 2 Cor 11:5; Phil 3:13; 1 Pt 5:12.

4:9 ἐμάθετε (verb, aorist, active, indicative, 2nd, plural, from μαθαίνω) *learn* Mt 11:29; Mk 13:28; J 7:15; Ro 16:17; 1 Cor 14:31; Phil 4:11; Col 1:7; 1 Ti 2:11; Hb 5:8; *find out* Ac 23:27; Gal 3:2; *learn, apparently by inquiry*, 1 Cor 14:35. μαθεῖν in Rv 14:3 may mean *hear*, but *learn* and *understand* are also probable. [English derivative: *mathematics*]

4:9 παρελάβετε (verb, aorist, active, indicative, 2nd, plural from, παραλαμβάνω) **1.** *take (to oneself), take with or along* Mt 1:20, 24; 2:13f, 20f; 12:45; 24:40f; Mk 4:36; Lk 9:28; 11:26; J 14:3; Ac 15:39; 21:24, 26, 32 . *Take into custody, arrest* Ac 16:35 v.l. **2.** *take over, receive* Mk 7:4; 1 Cor 11:23; 15:3; Gal 1:9; Col 4:17; 1 Th 4:1; Hb 12:28. **3.** *receive with favor, accept* J 1:11; 1 Cor 15:1; Phil 4:9.

4:9 ἠκούσατε (verb, aorist, active, indicative, 2nd, plural, from ἀκούω. *Heed, listen to* 18:15, *understand* 1 Cor 14:2; Gal 4:21. *Learn of* Ro 10:18; pass. *be reported* 1 Cor 5:1; *learn* (a body of teaching) 1 J 1:5; 2:7, 24. Legal term *give (someone) a hearing* J 7:51; Ac 25:22.

4:9 εἶδετε (verb, aorist, active, indicative, 2nd, plural, from ὁράω) **1.** trans. **a.** *see, catch sight of, notice* Mt 24:30; 28:7, 10; Mk 14:62; Lk 1:22; J 1:18; Ac 2:17; 22:15; 1 Cor 9:1; Col 2:1, 18; 1 J 1:1–3; 3:2; s. *become visible, appear* Ac 2:3; 7:2; 16:9; 1 Ti 3:16; Rv 11:19. **b.** *experience, witness* Lk 3:6; 17:22; J 1:50; 3:36. **c.** *mentally and spiritually see, perceive, look at* Ac 8:23; Ro 15:21; Hb 2:8; Js 2:24. **2.** intrans. *look* J 19:37. *See to, take care, be on guard* Mt 16:6; 27:4, 24; Lk 12:15; Ac 18:15; Hb 8:5; Rv 19:10.

4:9 πράσσετε (verb, present, active, imperative, 2nd, plural, from πράσσω) **1.** trans. **a.** *do, accomplish* Ac 5:35; 26:20, 26; 2 Cor 5:10. *Do, commit* Lk 22:23; 23:15; Ac 16:28; 19:36; Ro 2:1–3; 7:19; 1 Cor 5:2. *Practice, busy oneself with, mind* Ac 19:19; 1 Th 4:11; *observe* Ro 2:25. **b.** *collect taxes, etc.* Lk 3:13; 19:23. **2.** intrans. **a.** *act* Ac 3:17; 17:7. **b.** *be, be situated, fare* Eph 6:21; εὖ πράξετε a bureaucratic term *you will fare well*, i.e. the addressees of the letter will share in the further goodwill of the leadership in Jerusalem.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

4:8 Simple Present or Past Particular Supposition. The relative clause states a particular supposition which refers to the present or past. It has a present or past tense of the Indicative. The principal clause may have any form of the verb. [Burton]

This sentence is a form of conditional clause. “*If x, y and z, then ponder these things.*” Specifically, “*. . . if any of these things are worthy of emulation or praise, then contemplate, dwell on, or ponder them.*”

D. HISTORICAL or christian BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:8 As to the rest (as to what remains) brothers, whatever things are true, whatever things are honorable (venerable), whatever things are just, whatever things are pure (chaste?), whatever things are lovely, whatever things are praiseworthy, if there be any virtue (moral excellence) and if there be any approbation (admiration, endorsement, approval, high regard), consider (dwell on, deliberate on) these things. 9 The things you both learned (discovered) and received (accepted) and heard and saw in me, practice these things; and the God of peace shall be with you.

F. EXPOSITION

This short passage admonishes the Philippians to consider those things all about them worthy of emulation, pagan as well as Jewish, with a final reference to the Christian standard of judgment (things you both learned and received) and an example of that standard (what you “heard and saw in me”).

4:8 “As to the rest (as to what remains) brothers, . . .” The previous pericope dealt with the Philippians’ state of mind and peace with God. With this phrase, the subject changes to quality of Christian life and thought. The transition is paraphrased thus: “of supreme importance, you will have peace with God.” Now “for the rest,” you should contemplate what is good and virtuous with an eye to incorporating it within your character.”

4:8 “. . . whatever things are true, . . .” begins the list of items to contemplate. This is not specifically limited to Jewish tradition, or Christian definition. There were true things available

in other cultures that might bear contemplation as, perhaps, lesser hints of the transcendent truth of which Paul speaks. Things that are *true* are not limited to things spoken, nor to things done. The True is a category of character, and may be found in more or less pure forms in daily life. An example of selflessness by a fellow citizen might give the Christian reason to analyze the behavior and see in it an example of what he himself should manifest on a higher level.

4:8 “. . . whatever things are honorable (venerable), . . .” The notion is that of showing a dignity or worthiness which results from deep, consistent morality in such a way as to make morality and its imitation desirable to others. The word “venerable” is precisely the right word, if it can be shorn of its implication of agedness. Being venerable often does attach itself to the more elderly, but elderliness is not the essential feature of the term.

4:8 “. . . whatever things are just, . . .” may be seen in specific acts of others in regard to various particulars, but which the Christian understands is to apply to his relationship to all points in life, whether to God, of man.

4:8 “. . . whatever things are pure (chaste?), . . .” always refers to morality. The Christian, confronted with a particularly noteworthy exhibit of chastity or morality, is to mark it well, and to contemplate it as it ought to characterize the Christian walk. As a particular, it means an act; as a Christian characteristic, it is to point to the sustained attempt at sinlessness in all areas.

4:8 “. . . whatever things are lovely, . . .” points to that “loveliness,” or grace, we may see in others that attracts us, and excite in us the desire to exhibit such grace ourselves. It is a contagious display of love.

4:8 “. . . whatever things are praiseworthy, . . .” or “of good report,” implies an essential worthiness in attitude or behavior.

4:8 “. . . if there be any virtue (moral excellence) . . .” begins a double conditional clause. The first condition is, “*if* you find any virtue in these things such as may commend them to you, . . .”

4:8 “. . . and if there be any approbation (admiration, endorsement, approval, high regard), . . .” The first condition is followed by a second, “*and if* . . .” they seem to be admirable, that is, if you find them to be worthy of endorsement, approval, or high regard, *then* . . .”

4:8 “. . . consider (dwell on, deliberate on) these things.” *Then* ponder and seriously consider their nature. The verb is in the imperative mood, implying a serious, repeated, habitual considerations of such things as the Philippians find to be virtuous, wherever they may be met.

4:9 “The things you both learned (discovered) and received (accepted) . . .” This verb pair stresses the subjective element of the Philippians’ understanding. Those *things you have received*, such as the gospel and the preaching of Paul and others, “*and received*,” or accepted such as the forgiveness

of sins and eternal salvation, as well as other teachings, provide the standard by which the things pondered or considered are to be judged as worthy of emulation or not.

4:9 “. . . and heard and saw in me, . . .” stresses the objective understanding provided to the Philippians by Paul, both in “what they heard,” and “what they saw.” Paul provides in his teaching and in his behavior, the exhibition of those things the Philippians had “learned and received.” In Paul they *saw* how such belief *behaves* as a matter of course. In a general sense, all four verbs (learned, received, heard, and saw) may refer to Paul. But the first verbs in the list are far more general, as assumes other voices of truth. But clearly Paul was to be their most immediate and familiar example. Hence they are told to

4:9 “. . . practice these things; . . .” This is to be the result not only of *learning and receiving*, but of the example they *heard and saw* in Paul. But the verb “do” in KJV and ASV is weak, and fails both its imperative mood and its larger context.

4:9 “and the God of peace shall be with you.” Vincent has rightly remarked that “the peace of God” is not a sentimental peace, but a moral peace based upon personal reconciliation with God and the resulting cessation of enmity between them.

The future tense provides the sense of a condition being met. The thought flows as follows. If you dwell upon those things you find virtuous, and put them into practice as you have learned and believed, and heard and saw in me, “the peace of God” *will follow* of necessity.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

There may be some complaint about suggesting that virtue, wherever it was to be found, whether Jewish or Pagan, should be “considered” as worthy of emulation. The unlikelihood of a sizable presence of Jews in Philippi suggests that there may not have been such ready access to the Jewish stories of love and virtue; perhaps even the LXX was unavailable in Philippi. This, of course, is pure speculation one way or the other. But one example of love and virtue springs immediately to mind in the story of Damon and Pythius. The story was told of two followers of Pythagoras, friends who loved one another dearly. One is reminded of David and Jonathan in the Old Testament.

In the story, which took place within a historical setting (during the reign of the tyrannical Dionysius I who reigned in Syracuse from 405–367 BC), and so may be a true story, Pythius was accused of plotting against the tyrant and sentenced to death. Pythius begged leave to return home to put his affairs in order and to bid his loved ones good bye. The tyrant, fearing that Pythius would flee and never return, denied the request. Damon offered himself as a hostage in place of Pythius. The king accepted, but told the friends that should Pythius refuse to return, Damon would

be executed in his place. The day of Pythius' return came and went, but just as Damon was to be executed, he showed up. Pirates had taken his ship, and he had been thrown overboard. But he swam ashore, and was only now able to make his appearance. The tyrant was so impressed he freed both men.

How does this story stack up to storied friendship of David and Jonathan illustrated in I Samuel 18:3-4)? How does it illustrate John 15:13? Exodus 20:16, Matthew 5:37 and James 5:12? Does this story make several important points that new Christians might contemplate to fill out the instruction they had received?

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

The Christian is to consider, dwell on, ponder, and evaluate whatever things he finds that appear to virtuous or of high moral value, and if they are found to be admirable or worthy of imitation, he is to put these things into practice. First and foremost, and establishing a standard by which judgment is to be rendered, are the things the Christian learned and received and which they see in the Lives of Paul and other celebrated saints.

I. PARAPHRASE

4:8 As to what remains, brothers, whatever things are true, whatever things are honorable, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are praiseworthy, if there be any moral excellence and if there be any admiration, *in them*, deliberate on these things. 9 The things you learned and accepted, and *which* you heard and saw in me, put into practice *in your own lives*; and the God of peace shall be with you.

TWENTY FOURTH PERICOPE (Philippians 4:10-14)

4.10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθαλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαιρεῖσθε δέ. 11 οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. 12 οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. 14 πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

A. TEXTUAL CRITICISM

Metzger grades this reading {A} because “In order to identify who it is that strengthens Paul, the Textus Receptus, following several of the later uncials and many minuscules, adds Χριστῷ. If the word had been present in the original text, there would have been no reason to omit it.”

B. LEXICAL AND TOPICAL STUDIES

4:10 ἀνεθαλετε (verb, aorist, active, indicative, 2nd, plural, from ἀναθάλλω) *grow again or cause to grow again, revive* Phil 4:10. Only occurrence in NT. Here, *revived, resumed*.

4:10 ἡκαιρεῖσθε (verb, imperfect, middle, indicative, 2nd, plural, from ἀκαιρέομαι) *have no time, no opportunity* Phil 4:10. Only occurrence in NT.

4:11 ὑστέρησιν (noun, accusative, feminine, singular, from ὑστέρησις) *need, lack, poverty* Mk 12:44; Phil 4:11.

4:11 αὐτάρκης (adjective, nominative, masculine, singular, no degree from αὐτάρκης) *content, self-sufficient*, either meaning is possible for Phil 4:11. Only occurrence in NT.

4:12 οἶδα (verb, perfect, active, indicative, 1st, singular, from οἶδα) **1.** *know (about)* Mt 6:32; 20:22; 25:13; Mk 1:34; 6:20; Lk 4:41; 11:44; J 4:25; 9:25; Ac 2:22; 3:16; Ro 8:27; 1 Cor 13:2; 16:15; 2 Cor 12:2; Gal 4:8; Col 4:6; 1 Ti 1:8; 2 Pt 1:12. ἴστε J 1:19 can be either indicative *you know* or imperative *know!* **2.** *be (intimately) acquainted with, stand in a close relation to* Mt 26:72, 74; Lk 22:57; J 8:19; 2 Cor 5:16; 2 Th 1:8; Tit 1:16. **3.** *know or understand how, can, be able* Mt 7:11; 27:65; Lk 12:56; Phil 4:12; 1 Th 4:4; 1 Ti 3:5; Js 4:17. **4.** *understand, recognize, come to know* Mt 26:70; Mk 4:13; 12:15; Lk 22:60; J 6:61; 16:18; 1 Cor 2:11; Eph 1:18.—**5.** various other uses: *remember* 1 Cor 1:16. *Respect or take an interest in* 1 Th 5:12.

4:12 ταπεινοῦσθαι (infinitive, present, passive, from ταπεινός) . lit. *level* Lk 3:5. **2.** fig. **a.** *humble, humiliate* Mt 23:12; Lk 14:11; 18:14; 2 Cor 11:7; 12:21; Phil 2:8. **b.** *humble, make humble* in a good sense Mt 18:4; Js 4:10; 1 Pt 5:6.—**c.** pass. *discipline oneself* Phil 4:12.

4:12 περισσεύειν (infinitive, present, active, from περισσεύω) **1.** intrans. **a.** of things *be more than enough, be left over* Mt 14:20; 15:37; Lk 9:17; J 6:12f. *Be present in abundance* Mt 5:20; Mk 12:44; Lk 21:4; Ro 5:15; 2 Cor 1:5; Phil 1:26. *Be extremely rich or abundant, overflow* Ro 3:7; 2 Cor 3:9; 8:2; 9:12. *Grow* Ac 16:5; Phil 1:9 . **b.** of persons *have an abundance, abound, be rich w. gen. of or in something* Ro 15:13; 1 Cor 8:8; 2 Cor 9:8b; Phil 4:12, 18. *Be outstanding, be prominent, excel* 1 Cor 14:12; 15:58; 2 Cor 8:7; Col 2:7. *Progress* 1 Th 4:1, 10. **2.** trans. *cause to abound, make extremely rich* Mt 13:12; 25:29; Lk 15:17; 2 Cor 4:15; 9:8a; Eph 1:8; 1 Th 3:12.

4:12 μεμύημαι (verb, perfect, passive, indicative, 1st, singular, from μυέω) **a.** *to initiate into the mysteries* (Herodotus, Aristophanes, Plato, Plutarch, others; 3 Macc. 2:30). **b.** universally, "to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing": ἐν παντί καί ἐν πᾶσι μεμύημαι, to every condition and to all the several circumstances of life have I become accustomed; I have been so disciplined by experience that whatsoever be my lot I can endure, Phil. 4:12; (but others, instead of connecting ἐν παντί etc. here (as object) with μεμύημαι (a construction apparently without precedent; yet cf. Lünemann in Winer's Grammar, sec. 28, 1) and taking the infinitives that follow as explanatory of the ἐν παντί etc., regard the latter phrase as stating the sphere (see πᾶς, II. 2 a.) and the infinitives as epexegetic (Winer's Grammar, sec. 44, 1): *in everything and in all things have I learned the secret both to be filled etc.*). [Thayer]

4:12 χορτάζεσθαι (infinitive present, passive, from χορτάζω) *feed, fill, satisfy*; pass. *eat* verb infinitive present passive from ὑπερέω *one's fill, be satisfied* lit Mt 14:20; 15:33; Mk 8:4, 8; Lk 6:21; J 6:26; Phil 4:12; Js 2:16; Rv 19:21. Fig. *be satisfied* Mt 5:6.

4:12 πεινᾶν (infinitive, present, active, from πεινάω) *hunger, be hungry* lit. Mt 4:2; 12:1; Mk 11:12; Lk 6:3; 1 Cor 11:21, 34; Phil 4:12; Rv 7:16. Fig. Mt 5:6; J 6:35.

4:12 ὑστερεῖσθαι, (infinitive present, passive, from ὑστερέω) **1.** act. **a.** *come too late, miss, be excluded* Hb 4:1; 12:15. **b.** *be in need of, lack* Lk 22:35. **c.** *be less than, be inferior to* w. gen. of comparison 2 Cor 11:5; 12:11. *Be inferior, lack* Mt 19:20; 1 Cor 12:24. **d.** *fail, give out, lack* J 2:3. ἐν σε ὑστερεῖ *you lack one thing* Mk 10:21. **2.** pass. *lack, be lacking, go without* Lk 15:14; Ro 3:23; 1 Cor 1:7; 8:8; 12:24; 2 Cor 11:9; Phil 4:12; Hb 11:37.

4:13 ἰσχύω (verb, present, active, indicative, 1st, singular, from ἰσχύω) *be strong, powerful, able* Mt 8:28; Mk 14:37; Lk 14:6, 29f; J 21:6; Ac 15:10. *Be strong enough* Lk 16:3. *Be in good health* Mk 2:17. *Win out, prevail* Ac 19:16; Rv 12:8. *Have meaning, be valid* Gal 5:6; Hb 9:17. **ί.** πολύ *be able to do much* Js 5:16. εἰς οὐδέν *be good for nothing* Mt 5:13.

4:13 ἐνδυναμοῦντί (participle, present, active, dative, masculine, singular, from ἐνδυναμόω) *strengthen* Phil 4:13; 1 Ti 1:12; 2 Ti 4:17. Pass. *become strong* Ac 9:22; Ro 4:20; Eph 6:10; 2 Ti 2:1.

4:14 συγκοινωνήσαντές (participle, aorist, active, nominative, masculine, plural, from συγκοινωνέω) *to have a joint share of a thing, c. gen., Dem. 2. c. dat. to take part in, have fellowship with*, N.T. [Liddell Scott]

4:14 θλίψει (noun, dative, feminine, singular, from θλίψις) *oppression, affliction, tribulation* Mt 24:9, 21; Ac 11:19; Ro 12:12; 2 Cor 4:17; Col 1:24; 2 Th 1:6; Rv 2:9, 22; 7:14. *Difficult circumstances* 2 Cor 8:13; Js 1:27. *Trouble* 2 Cor 2:4; Phil 1:17.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

4:10 The awkward construction in which the seeming intent of the conclusion (“now, at last, your care for me has revived”) is modified in such a way as to show that the *care* for Paul was, itself, never absent, but only the opportunity of exercising such care “was lacking.” This is a case of the figure Epitherapeia (Qualification). This may allow some freedom in paraphrasing the verse.

4:11 Note the permissible, but irregular, use of a nominative predicate (αὐτάρκης) with the infinitive (εἶναι). This is but an alternative means of expression and does not alter the meaning.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:10 But I rejoiced greatly in the Lord that now, at length, you have revived your mindfulness of me, during which *interlude* you also were mindful, but you lacked opportunity. 11 Not that I speak concerning need, for I have learned to be content in whatever condition I am. 12 I know how to be abased, and I know how to abound. In everything and in all things I have been taught the secret of how both to be filled and how to hunger (feast and famine), both to prosper and to be needy. 13 I have strength for all things in the one empowering me. 14 Nonetheless, you have done well partaking in my affliction.

F. EXPOSITION

4:10 “But I rejoiced greatly in the Lord . . .” As with so many of Paul’s perspectives and attitudes, his rejoicing was centered “in the Lord.” That seems to indicate a faith that at the bottom of all things, there is the activity of God. One may recall Romans 8:28, for example.

4:10 “. . . that now, at length, you have revived your mindfulness of me, . . .” The notion is clearly that some time had elapsed since the Philippians had “thought” of Paul. It is clear that very recently (“now, at length”) something has happened to indicate to Paul that the Philippians were thinking of him, that he was an object of their care and concern.

Here, the word translated “mindfulness,” (or “disposition toward”) shows its outward manifestation. The notion of being *mindful*, (like-minded, other minded, etc.) denotes a general mental state, or characteristic disposition. It may not be permanent, but is not a mere thought or idea, being somewhat more long-lasting than a mere mental flash. The reason *disposition* is helpful in understanding this clause is that it clearly implies the likelihood of outward repercussions in the world of daily life and personal relationships.

4:10 “. . . during which *interlude* you also were mindful, but you lacked opportunity.” As noted in the Grammatical Notes, Paul realizes that the *mental aspect* of their care for him had never waned, and he hastens to amend his statement by showing his awareness of their of the “lack of opportunity” in *acting* on that concern, of *showing it objectively*. The Philippians, Paul realizes, were always *thinking* of him, but they were unable to *show it* until recently.

4:11 “Not that I speak concerning need, . . .” With that, Paul hastens to point out that he is not speaking of being in need of physical support. His statement is, as the modification of his notion of their “mindfulness” indicates, not as an implicit condemnation of Philippian lack of care. For it is not material support he seeks, nor its absence he condemns.

4:11 “. . . for I have learned to be content in whatever condition I am.” The word translated ‘I have learned’ is used of those lessons gained through experience and inquiry. It is a coming to understand through the analysis of repeated experience. It is the godly interpretation of life’s lessons.

The word translated “content” literally means *self-sufficient*. Originally it was that self-sufficiency and independence of aid used of outward circumstances; the Stoics loved this word, and used it of the inner independence and self-reliance that was to characterize a free mind. Likewise, the *contentment* Paul learned was applicable to, and to be displayed in, any situation in which he might find himself. There is here a remarkable parallel to the Stoic notion that not only were outward circumstances not allowed to alter one’s *behavior*, they were to be especially ineffectual in altering his *mental or emotional status*.

However, Paul's contentment was a very different thing than the Stoic. Stoicism taught an *inner* strength that provided a complete independence of outward circumstances. As we shall see, Paul's contentment was based on an outside source.

4:12 "I know how to be abased . . ." That is, Paul understood how to endure humbling conditions and in otherwise humiliating situations how to maintain his sense of both his innate *worthlessness* and his undeserved and *seemingly irrational worth* in the eyes of God.

4:12 ". . . and I know how to abound." Likewise, he understood how to suffer true respect and undeserved praise without losing his perspective on the true nature of his life.

4:12 "In everything and in all things . . ." i.e., in every particular situation and all conditions in general.

4:12 "I have been taught the secret . . ." That is, I have been "initiated." The word translated "been taught" is literally to be understood as an "initiation." It is the word used of those becoming new members of the Greek and Near Eastern mystery religions. Once a candidate for admission to one or another of the Mysteries had been accepted, he was "initiated" in a ceremony, during which, or soon after which, he was taught all the secret rites and beliefs of the cult. Paul is using pagan Greek language here, to indicate that his acceptance by God had resulted in his being "initiated" to the inner circle of God's people, and "learning (by *being taught*) to be content.

In verse 11 Paul says that he "has learned." He uses a Greek aorist tense that requires translation as an English perfect tense. Here, the word translated "have been taught" is in the passive voice and in the perfect tense. The cumulative effect of his "life lessons," interpreted from a godly perspective, results in a state of being, i.e., the state of having and permanently retaining knowledge gained through experience and confirmed by God through revelation.

The sense might easily be stated "I learned to be content." This was the result of having been initiated and *taught*" by God overcoming my own will in the school of hard knocks. The lesson here was much clearer to Paul's original readers than it is to those whose language is English. With the right mindset and attitude, that is, in the firm belief that God is in charge, and in submission to that perspective, experience thus interpreted can teach us exactly what God wants us to know by reference to what He has revealed to us in the Bible, and in answered prayer.

Note how different Paul's use of the term "initiat" is from the Greek. Nonetheless, the Greek concept came to dominate, even in the Church, where Baptism was first considered the rite of initiation, and later many more rites were added.

4:12 ". . . of how both to be filled and how to hunger (feast and famine), . . ." The word here

translated “hunger” is the same word translated “be abased” earlier in this verse. The word receives its specific connotation here by its contrast to the word translated “be filled.” That is, being abased, or humbled, or denied, when contrasted with “being filled” is necessarily “going hungry.” The word for “being filled” was often used in Greek of fattening cattle. Paul is saying he knows how to banquet and he knows how to starve.

4:12 “. . . both to prosper (have plenty) and to be need’.” The same shift in connotation occurs in the word translated “abound.” Here, the word is contrasted to “being needy,” and so, takes on an economic sense. The opposite case of being needy, expressed by the word “abound,” is “to prosper.”

Neither satiation nor hunger, and neither prosperity nor need, will alter the character or mission of Paul. He has come to regard such temporal states of being as relatively unimportant.

4:13 “I have strength for all things . . .” The major translations all have “I can do all things . . .” But the word is neither “do,” nor “be able to.” It is literally “I am strong.” Young’s Literal Translation has it right translating the clause “I have strength for all things . . .” The things for which Paul “has strength” are the various states he has just mentioned. He has the strength to be abased and to abound without letting either state dictate his mood or desire, much less to influence his behavior or mission.

4:13 “. . . in the one empowering me.” This strength, unlike that attempted by the Stoics, did not reside in Paul himself. It was not an innate quality. It was wholly his reliance on Christ and the truth of His Gospel message that provided him with his strength. Christ’s holy character and spiritual presence gave Paul such a neutrality toward His own wants and needs that he was able to think and do only as God’s righteous response to his circumstances dictated.

4:14 “Nonetheless, you have done well partaking in my affliction.” Having said all the foregoing, Paul does not want to seem ungrateful. For as he had already said, “I rejoiced . . . that you have revived your mindfulness of me.” Hence, the Philippians were to be praised for their mindful behavior toward Paul. Whether or not Paul needed, or would ever have asked for aid, the selflessness of the Philippians, in desiring to help Paul, was praiseworthy.

The instructive notion is that of “partaking of,” or “sharing” Paul’s hardship by shouldering some of his need. When Christians come to the aid of Christian pastors and missionaries they literally share in their ministries by providing for their needs. When such gifts are sacrificial, in the sense of producing hardship in their own lives, the virtue of giving becomes obvious and worthy of emulation. An important counterpoint is this: By means of financial and other forms of aid, a Christian can also become partners in evil. As one example, this occurs when he supports worldly, or anti-Christian causes or establishments such as Planned Parenthood and other practitioners or supporters of the abortion industry.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

4:14 Let it be noted that the notion of socialism is nowhere so much as hinted at in the Bible. Christians are not to let government do their alms for them. Too much of their sacrifice ends up on the plates of the bureaucrats, in the hands of the unholy, or on the floors or in the disposals of abortion providers. Government “redistribution of wealth” is emphatically NOT the way to share God’s bounty. As a Child of God, a Christian is responsible for where his aid goes, and he must avoid supporting God’s sworn enemies.

Even those charitable deeds recorded in Acts 4:32 in which the Christians “had all things [in] common” cannot be urged as normative for Christianity. The every circumstance speaks of a separated body of believers, not of a government. Such common cause was the result of those who were “of one heart and of one soul. Additionally, it was deemed necessary because of persecution of a local body (the Jerusalem church). Most importantly, although this was viewed as a necessary, stop-gap measure for the persecuted Jews in Jerusalem, within a very short time the laws of economics took hold, and the goods were gone. Soon thereafter Paul was taking up collections among Gentile Christians for the now destitute Christians in Israel. Christians should be taught that *only in those offerings of support for causes they personally cherish* can they be judged as having “done well.” Otherwise, they have done foolishly.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Two interrelated things need to be considered. First, Paul’s thankfulness at the receipt of the Philippians’ support should encourage us to *make* the opportunity for our “mindfulness to become known to those for whom we care, and to give what we have to offer. The second thing is that with or without such support, we need have no worries, because Jesus Christ empowers us to deal properly with whatever situations or circumstances we may encounter. It would appear that the present passage brings home with full force the notion that it is more blessed to give than to receive (Acts 20:35). Paul’s example, as given here in Philippians, demonstrates that it is incumbent upon us to learn to do without the transient and temporal benefits of life, not to seek them, and more to our advantage to share with those in need than to rely upon their strength of character. In other words, we should be strong enough to do without worldly blessings of all sorts, but we should be generous enough to see that others do not have to go without them.

I. PARAPHRASE

4:10 But I was overjoyed in the Lord that now, after some time, you have reignited your mindfulness of me, during which *interlude* you also were concerned *for me*, but you lacked an

opportunity *to show it*. 11 Not that I speak concerning need, for I have learned to be content in whatever condition I am. 12 I know how to be abased. I also know how to abound. In everything and in all things I have been taught the secret of how to deal with both feast and famine, both *how* to thrive and *how* to be needy. 13 I have appropriated the strength to endure all things in Him who empowers me. 14 Nonetheless, you have done well partaking in my affliction.

TWENTY FIFTH PERICOPE (Philippians 4:15-20)

4:15 Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. 18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

A. TEXTUAL CRITICISM

Metzger gives the present reading a rating of {B}, noting that “Instead of the future indicative (‘My God will supply ...’), strongly supported by \mathfrak{P}^{46} A B D² K L P and many minuscules, the scribes of several Western and other witnesses preferred the aorist optative (‘May my God supply ...’).” [Metzger]

B. LEXICAL AND TOPICAL STUDIES

4:15 ἐξῆλθον (verb, aorist, active, indicative, 1st, singular from ἐξέρχομαι) *go out, come out, get out, go away* Mt 8:28; 25:1; Mk 1:35; 5:2; J 13:3; Ac 12:9f; Js 3:10; Rv 19:21. *Be released* Lk 12:59. *Appear* Mk 8:11. *Proceed, be descended* Hb 7:5. *Be gone* Ac 16:19. ἐκ τ. κόσμου ἐ. *leave the world = die* 1 Cor 5:10.

4:15 δόσεως (noun, genitive, feminine, singular, from δόσις) The act of *giving* Mt 6:1 v.l. δ. καὶ λήψις *giving and receiving, debit and credit* Phil 4:15.

4:15 λήψεως (noun, genitive, feminine, singular, from λήψις) *receiving, credit* Phil 4:15. Only occurrence in New Testament.

4:16 ἅπαξ (adverb, from ἅπαξ) *once* 2 Cor 11:25; Hb 9:27. ἔτι ἅ. *once more = for the last time* 12:26f. ἅ. καὶ δις *more than once, repeatedly* Phil 4:16; 1 Th 2:18. *Once for all* Hb 10:2; 1 Pt 3:18; Jd 3, 5.

4:16 δις (adverb, from δίς) *twice* Mk 14:30, 72; Lk 18:12; Jd 12. ἅπαξ καὶ δ. *once and again = several times* Phil 4:16; 1 Th 2:18.

4:17 ἐπιζητῶ (verb, present, active, indicative, 1st, singular, from ἐπιζητέω) *search for, seek after* Lk 4:42; Ac 12:19; *want to know* 19:39. *Wish (for)* Mt 6:32; Phil 4:17; Hb 13:14. *Demand, desire* Mt 12:39; 16:4.

4:17 δόμα (noun, accusative, neuter, singular, from δόμα) *gift* Mt 7:11; Lk 11:13; Eph 4:8; Phil 4:17.

4:17 πλεονάζοντα (participle, present, active, accusative, masculine, singular, from πλεονάζω) **1.** intrans. *be or become more, be present in abundance, grow, increase* Ro 5:20; 6:1; 2 Cor 4:15; Phil 4:17; 2 Th 1:3; 2 Pt 1:8. *Have more than is necessary* 2 Cor 8:15. **2.** trans. *cause to increase* 1 Th 3:12.

4:18 ἀπέχω (verb, present, active, indicative, 1st, singular, from ἀπέχω) **1.** act., trans, *receive a sum in full and give a receipt for it (commercial term)* Mt 6:2, 5, 16; Lk 6:24; Phil 4:18. *Keep* Phlm 15. Among the possibilities for ἀπέχει in the difficult passage Mk 14:41 are *it is enough* and, taking ‘Judas’ as the subj. and ‘his money’ as the obj., *he has received*. **2.** act., intrans. *be distant* lit. Mt 14:24; Lk 7:6; 15:20; 24:13; fig. Mt 15:8. **3.** mid. *keep away, abstain* Ac 15:20, 29; 1 Th 4:3; 1 Ti 4:3; 1 Pt 2:11.

4:18 δεξάμενος (participle, aorist, middle, nominative, masculine, singular, from δέχομαι) *take, receive* Mt 18:5; Lk 16:4, 6f; 22:17; Ac 7:59; 22:5; 2 Cor 7:15; 11:4; Phil 4:18. *Welcome* Mk 6:11; J 4:45; Col 4:10. *Accept, approve* Mt 11:14; Mk 10:15; Lk 8:13; 2 Cor 6:1; 8:17. *Put up with, tolerate* 2 Cor 11:16.

4:18 ὀσμὴν (noun, accusative, feminine, singular, from ὀσμη) *fragrance, odor* lit. J 12:3. Fig. 2 Cor 2:14, 16; Eph 5:2; Phil 4:18.* [English derivative: *osmium*, a metallic element of the platinum group]

4:18 εὐωδίας (noun, genitive, feminine, singular, from εὐωδία) *aroma, fragrance* 2 Cor 2:15; Eph 5:2; Phil 4:18. Only occurrence in New Testament

4:18 δεκτὴν (adjective, normal, accusative, feminine, no degree from δεκτός) *acceptable* Phil 4:18; *welcome* Lk 4:24; Ac 10:35; *favorable* Lk 4:19; 2 Cor 6:2.

4:18 εὐάρεστον (adjective, normal, accusative, feminine, singular, from εὐάρεστος) *pleasing, acceptable* Ro 12:1f; 2 Cor 5:9; Eph 5:10; Tit 2:9; Hb 13:21.

4:19 πλοῦτος (noun, accusative, neuter, singular, from πλοῦτος) *wealth, riches*. **1.** lit. Mt 13:22; Mk 4:19; Lk 8:14; 1 Ti 6:17; Js 5:2; Rv 18:17. **2.** fig. *a wealth, abundance* Ro 9:23; 11:12, 33; 2 Cor 8:2; Eph 1:7, 18; 3:8, 16; Phil 4:19; Hb 11:26; Rv 5:12. [English Derivative: *plutocrat*, πλοῦτος + κρατεῖν]

4:20 δόξα (noun, nominative, feminine, singular, from δόξα) **1.** *brightness, radiance, splendor* Lk 9:31f; Ac 22:11; 1 Cor 15:40f. *Glory, majesty* as ascribed to God and heavenly beings Ac 7:2; Ro 1:23; 1 Cor 2:8; Phil 3:21; Col 1:11; Hb 1:3; Js 2:1; Rv 15:8; with connotation of *power* Ro 6:4. *Reflection* 1 Cor 11:7. *Magnificence, splendor* of kings, etc. Mt 4:8; 6:29; Rv 21:24, 26. **2.** *fame, renown, honor, prestige* J 5:41, 44; 8:54; 12:43; Ro 3:23; 1 Th 2:6, 20. *Praise* as enhancement of reputation Lk 2:14; Ac 12:23; Ro 11:36; 1 Cor 10:31; Phil 2:11; Rv 19:7. **3.** *glorious angelic beings* Jd 8; 2 Pt 2:10; *majesties, illustrious persons* is also possible in these passages. [English derivative: *doxology*]

4:20 αἰῶνας (noun, accusative, masculine, plural, from αἰών) **1.** *very long time, eternity*: in the past, *earliest times, ages long past* Lk 1:70; ἐκ τοῦ αἰῶνος *since the world began* J 9:32. In the future εἰς τὸν αἰῶνα *to eternity, in perpetuity* J 6:51, 58. εἰς τοὺς αἰ. τῶν αἰώνων *forevermore* Ro 16:27; Hb 13:21. **2.** *age, era*: ὁ αἰὼν οὗτος, etc. *this present (evil) age*, before the παρουσία Mt 12:32; 13:22; Lk 16:8 (the people of *the world*); 2 Cor 4:4; Gal 1:4. ὁ αἰὼν ὁ ἐρχόμενος, etc. *the (happy) age to come*, after the παρουσία Mk 10:30; Eph 1:21. **3.** *world, material universe* 1 Ti 1:17; Hb 1:2. **4.** the *Aeon*, a powerful evil spirit Eph 2:2; perh. Col 1:26. [English derivative: *aeon*]

4:20 ἀμήν (indeclinable from ἀμήν) (Heb.) asseverative particle *truly*, only with words of Jesus Mt 5:18; Mk 3:28; Lk 4:24; J 1:51. Liturgical formula *amen = so let it be* 1 Cor 14:16; 2 Cor 1:20; Gal 6:18; 1 Pt 4:11. ὁ ἄ. of Jesus, explained by the following clause Rv 3:14.

C. GRAMMATICAL NOTES AND LITERARY DEVICES

4:16 Notice the ellipsis here [Bullinger]. Paul simply elided the phrase “when I was” from the clause “that even in Thessalonika you sent once and again unto my necessity.” It would have been a waste of words to have included the elided phrase, for the Philippians knew that it was not *they* who had been in Thessalonika.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:15 Now you Philippians also know that when I departed from Macedonia, in the beginning of the gospel (good news), no church consulted with me in the matter of giving and receiving, except

you alone; 16 that even in Thessalonika you sent once and again unto my necessity. 17 Not that I desire the gift, but I do desire the fruit accumulating to your credit; 18 but I have received all and have an excess; I am filled, having received from Epaphroditus the things from you – a fragrant aroma, an acceptable sacrifice well pleasing to God. 19 And my God shall supply your necessity according to His riches in the glory in Christ Jesus. 20 Now to our God and Father be the glory into the ages of the ages. Amen

F. EXPOSITION

This pericope uses several Greek terms that have been seen so frequently in the New Testament that some nuances of the original words are unknown to Christians. Normally, one might be expected to ignore the accumulation of so many terms that have similar denotations beyond their popular Biblical notions. Here, we have a number of well-worn Biblical terms that also have use in the area of commerce, and another word that is a financial technical term. Under such conditions, it would seem natural to translate the words as usual, and consider the financial technical term to be understood figuratively. But doing so results in an awkward text that tends in the same direction anyway, but without the exactitude to be had with a contextually translated vocabulary.

Toward that end, it may be remembered that in the previous pericope, in verse 11, Paul, in thanking the Philippians for their care for him, said “not that I speak concerning need,” and ends, in verse 14, by telling them that “nonetheless, you have done well partaking in my affliction.” This pericope broadens his thankfulness to the Philippians in commercial language calculated to further define their relationship to the Gospel. It seems likely that it was the gifts from the Philippians to which Paul refers in 2 Corinthians 11:9. In that context (2 Corinthians 11:3-6), and exhibiting a similar situation encountered in Galatia, Paul warned the Corinthians not to believe his critics, the enemies of the Gospel. It may well have been that Paul had been charged with “man-pleasing,” and of taking money for telling pleasing tales. Hence, the following verses (2 Corinthians 11:7-9) turn plainly financial. Not only is it clear that the Corinthians gave him nothing, it was made equally clear that his support had come from *other* churches, notably from those in the province of Macedonia, of which Philippi was the seat of Roman government administration. In the 2 Corinthians passage, Paul uses both the verb and a noun form of a word that means *need* or *lack*. In the Philippians passage just mentioned (4:11), Paul uses a different noun form of the same word meaning *lack*, *want*, or *a state of poverty*. These are general terms for the more specific term (translated “necessity”) used in this pericope.

4:15 “Now you Philippians also know . . .” The expression is emphatic, as if to say “You Philippians know as well as I do . . .”

4:15 “. . . that when I departed from Macedonia, . . .” To reverse the following clause with this one gives the sense less ambiguously. It was not the case that “in the beginning of the Gospel” Paul departed from Macedonia, as if merely passing through on his way to some place else where he intended to preach the Gospel. What Paul implies is that when, in the beginning of the Philippians’ first introduction to and reception of the Gospel which Paul had presented them, he had departed to spread the Gospel elsewhere,

4:15 “. . . in the beginning of the gospel (good news), . . .” Clearly a reference to the first preaching of the Gospel in Macedonia, not some earlier event. The notion is the hearing and reception of news from abroad, *good* news in this case.

4:15 “. . . no church consulted with me . . .” The word here translated “consulted,” is the verbal form of the idea of fellowship, community, or to have something in common. It represents a mutual agreement “communicated” between two parties. Unless a great deal changed between the time designated here in Philippians 4 and the time indicated in 2 Corinthians 11, the Philippians may have been the *only* financial aid Paul had. The length of time the Philippians had not been able to care for Paul expressed in verse 10, might explain both how his need was met in Corinth, as well as its lack in the time until “now, at length, you have revived your mindfulness of me (verse 10).

The translation of the word *koinoneo* (cognate with *koinonia*) is so frequently “to have in common,” or “to participate,” that it is sometimes not realized that it has a financial application, as it does here. In this context, it speaks of “having a share in,” a business venture, or some financial relationship. The context demands such an idea as “shared the opportunity with me,” or “desired a partnership with me.”

According to Kennedy, the clause literally means “no church communicated with me so as to have an account of giving and receiving (debit and credit). This sounds crass to Christian ears. But part of why it seems so is the result of the very words that follow these. For Paul had no interest in selling the gospel, or of preaching for profit. He meant only that no other church had approached him with an offer of support as a means of thanking him for his diligence in preaching the gospel to them. Paul had a vocation, and he knew how to make money. But he lavished much of his time in freely bringing more than earthly treasure to his listeners. While no amount of money can pay for such “Good News,” even the smallest expression of Gratitude, would have spoken volumes.

4:15 “. . . in the matter of giving and receiving except you alone; . . .” The word translated “matter” (ASV and NRSV) clearly renders the word “logos” (usually translated “word”) best in this context. Logos, strictly speaking, does not mean “word” as that which is uttered, *but refers to the content of what was said*. A close analogy is the word *promise*. When someone says “you promised” he is more often speaking about the *content* of the promise, or the *sacred nature* of a promise, than he is to the bare sound of the *utterance* itself. Similarly, when we speak of “giving your word,”

we are not so concerned with the mere verbalization as with the *content of the fact or reality of what was intended* when the “word” was given. Here, we are concerned with the fact that no other church “promised aid,” or *made practical arrangements* to aid Paul. In this “matter,” Paul says “you [Philippians] alone” made arrangements to minister to my needs.

The word appears again in Philippians 4:17, there translated as “account.” Cf. Hebrews 4:13 “to whom we must give an account.”

4:16 “. . . that even in Thessalonika you sent once and again unto my necessity.” Thessalonika is only a hundred miles distant from Philippi, a greater trek then than now, yet the Philippians sent to Paul’s “necessity” even there. This helps understand both the Philippian’s *willingness* to send aid, and the *greater difficulty* they had in sending aid to further reaches such as Rome, a journey necessitating sea travel, which was itself generally a seasonal activity.

4:17 “Not that I desire the gift, . . .” Paul wants to make it perfectly clear that he did not desire, nor does he now desire a gift. The Gospel is free, and any hint of placing a “price tag” on it is anathema.

This helps us understand the entire context better. Verse 10 helps implies that there had been a period where the Philippians had not met Paul’s needs. It is also clear that this lack of support was not the result of a lack of *concern*, but of a lack of *opportunity*. In verse 16 we learn that “even in Thessalonika,” apparently soon after he left, the Philippians had sent aid. It is the apparent zeal of the Philippians, expressed in their almost immediate support of Paul, followed by a lengthy period of inability to get needed support to him, that met with Paul’s “rejoicing” at the resumption of support seen in verse 10.

4:17 “. . . but I do desire the fruit accumulating to your credit;” Although the support was appreciated, and the period of its absence was noteworthy, the physical support, and the ministry to his “necessity” was *not* Paul’s first concern. He was concerned that the Philippians, in putting their Christian faith into practice, *should draw interest in their spiritual account*. It was their eternal treasure with God, not their merely temporal help of himself, that Paul desired.

Note the “financial” implication of the word *logos* in this context. As noted, the word *logos* refers not to the audible sound, but to the underlying reality referenced by the spoken word. In verse 15, the same word is translated “matter;” here it is even more specific in denoting “account,” or “credit.” In both cases, the context is clearly financial in nature.

4:18 now I have received all and have an excess; . . .” Here we should consider the more modern translations. KJV has “but I have all, and abound” and ASV reads “I have all things, and abound.” These fall short of doing the context justice. The NASV, RSV, NRSV, ESV, and NIV all respond to the financial nature of the context and speak of having “received payment in full” and more.

The verb translated “I have received” was the usual word used in the late Koine period for acknowledgment of receipt of payment. It was the equivalent of the modern day rubber stamp often applied to receipts and invoices declaring “RECEIVED.”

4:18 “. . . I am filled, having received from Epaphroditus the things from you . . .” We might not be wide of the mark if we see a deliberate ambiguity here. Paul doubtless means that the gift of the Philippians have more than met his physical necessities. But because of his assertion that “I do desire the fruit accumulating to your credit (v. 17) and the sentiment of what follows immediately, he might intend to include the idea that he is more than satisfied with the Philippian’s spiritual growth exhibited in their generosity. Indeed, the physical gift is a fitting measure both of Paul’s ministry to them, and their spiritual response to the gospel.

4:18 “. . . – a fragrant aroma, an acceptable sacrifice well pleasing to God.” Literally “an odor of pleasing [aroma]. That is to say, the sacrificial gift of the Philippians was not at all dissimilar to the Hebrew sacrifice of thanksgiving or other offering judged to be pleasing to God.” The expression is common in the Old Testament.

4:19 “And my God shall supply your necessity. . .” That is, God will “pay in full” [Liddell-Scott] the necessities of the Philippians in accordance with the way in which they have treated Paul. Again, there is no need to be overly specific. Certainly the reward may contain a reference to heavenly reward, but it certainly does not preclude earthly reward in terms of earthly “necessities.”

4:19 “. . . according to His riches in the glory in Christ Jesus.” This is a difficult phrase. The idea of “according to the riches in Christ Jesus” seems so nebulous and abstract as to bear little meaning. The phrase “according to His riches,” is to the point, and traditionally would have included whatever it “pleased God” to give the Philippians. But finding a satisfactory use for the phrase “in glory in Christ Jesus,” is perplexing. Should we consider a translation such as “in [the] glory of Christ Jesus, He will reward you according to His riches,” or “He will reward you according to His riches in [the] glory of Jesus Christ?” Vincent adheres to the first alternative; But every single major English translation translates the phrase “according to His riches in glory of Jesus Christ. (NIV paraphrases, but with the same intent.)

4:20 “Now to our God and Father . . .” It has been noted that, grammatically, the pronoun “our” might properly refer to either one or the other of the words “God” and “Father, or to both. It is difficult to see how any rearrangement of the pronoun-antecedent relationship would change the meaning of the passage. KJV alone, of all the major English versions has “God, and our Father.” The other English versions have “our God and Father.” Young’s Literal Translation has, perhaps best of all, “to God even our Father.” This is clearly the best observance of word order, both Greek and Latin, and is just as likely as the other renditions. A desire for smooth English, however, and

the recognition that the meaning remains the same in any case, we follow the tradition of the major English versions.

4:20 “. . . be the glory . . .” Thayer notes the general idea prominent in Classical Greek, i.e., *opinion, judgment, view*, in this sense very often in secular writ; but in the Bible only in 4 Maccabees 5:17. Thus, the word may connote *opinion*,. . . but in the sacred writings it is always, *good opinion* concerning one, and as a result of that, resulting in *praise, honor, glory*. But as a translation of the Hebrew כְּבוֹד, in a use foreign to Greek writing, it denotes *splendor, or brightness* as of the sun, moon, and stars. It is also used of the heavenly brightness, by which God was conceived of as surrounded, and by which heavenly beings were surrounded when they appeared on earth, as well as of that with which the face of Moses was once made luminous, and also Christ in his transfiguration.

Thus it came to signify *magnificence, excellence, preeminence, dignity*, or *grace* particularly of kings and their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population. So it comes also to signify *majesty*; particularly that which belongs to God, and His *most glorious condition, most exalted state*. [Thayer, edited for brevity]

4:20 “. . . into the ages of the ages. Amen” As indicated in the lexical studies, an “age,” or eon (aeon) is generally an unmeasurable length of time, past or future. Regardless of the units used, it is considered to be innumerable large. This idiom speaks without regard for any specific unit that may be to measure time; for in any case, an age of ages is the result. So if an age were definite in scope, such as a million years, the “ages of the ages” would be a million units of a million years each. With innumerable lengths of time, each of which is made up of more innumerable lengths of time, eternity is implied. Like the notion “infinity,” eternity is not a measure of time; as infinity is a container of all numbers, eternity is a container of all time.

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

Even gifts given to those who neither need nor seek aid or support in the ministry of God, bless the givers nonetheless. This record of the gifts of the Philippians to Paul is an outstanding example of the truism that “it is more blessed to give than to receive” (Acts 20:35).

And the notion that the gifts of the Philippians to Paul constituted “a fragrant aroma, an acceptable sacrifice well pleasing to God” (verse 18), comports well with the teaching of Jesus (Matthew 6:19-20) to “lay up for yourselves treasure in heaven.”

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

This might be a particularly good place to remind Christians that Biblical giving, the giving Jews and Christians were called to in both the Old Testament and the New Testament never gave so much as a hint that it was to be done through government agency. Government taxes are never considered Christian giving, no matter where such money was promised to be spent. In the long ages of the world, and in whatever ages are to come, no human government will ever be satisfying to a righteous god. Only *personal* giving to further the Kingdom of God has a chance of being a blessing to Christians in the sense of doing good, or of “laying up treasure in heaven.” For there is no such thing as Human government that can long avoid being its own god and seeking its own will. It is unfortunate that “welfare programs,” whether merely proposed or legally enacted, work against both God, and the giver.

I. PARAPHRASE

4:15 Now you Philippians know as well as I do that when I set out from Macedonia, in the beginning of the gospel (good news), no church “partnered” with me in the matter of spiritual credit and debit except you alone; 16 that even *when I was* in Thessalonika you sent once and again unto my necessity. 17 Not that I desire the gift, but I do desire the profit accumulating in your account. 18 But I have been paid in full and beyond; I am filled, having received from Epaphroditus the things you sent – a fragrant aroma, an acceptable sacrifice well pleasing to God. 19 And my God shall supply your necessity as well, in *the* glory in Christ Jesus, according to His riches. 20 Now to our God and Father be the glory forever and ever. Amen

TWENTY SIXTH PERICOPE (Philippians 4:21-23)

4:21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.
22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 ἡ
χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν· ἀμήν.

A. TEXTUAL CRITICISM

4:23 The last word of this pericope occasions some textual doubt. The presence or absence of the word “amen,” is the issue. Metzger gives the reading that omits the “amen” a rating of {B}. The evidence for it is very little, and mostly very late. P46, with a host of other witnesses, also late, include the word “amen.” It does not seem likely that the word would have been added, as it already appeared at the end of verse 20, three very short verses prior to the close. Indeed, the proximity of the prior occurrence might have been the cause, accidental or deliberate, of its omission.

We retain the word “amen,” on the basis of the greater and much earlier evidence.

B. LEXICAL AND TOPICAL STUDIES

4:21 Ἀσπάσασθε (verb, aorist, middle, imperative, 2nd, plural, from ἀσπάζομαι) *greet, welcome* Mk 9:15; Lk 1:40; *take leave of* Ac 20:1; *hail, acclaim* Mk 15:18; *pay one's respects to* Ac 25:13; *like, be fond of, cherish* Mt 5:47. Imperative, w. acc. *greetings to someone, remember me to someone* Ro 16:3, 5ff; Phlm 23; Hb 13:24; 3 J 15.

4:22 μάλιστα (μάλιστα adverb, from μάλιστα) adv. *especially, above all, particularly, (very) greatly* Ac 20:38; 26:3; Gal 6:10; Phil 4:22; 1 Ti 5:8, 17; 2 Ti 4:13; Phlm 16.

4:22 οἰκίας (noun, genitive, feminine, singular, from οἰκία) **1.** *house* lit. Mt 7:24–27; 9:28; 19:29; Mk 1:29; 6:10; 13:34f; Lk 18:29; 20:47; J 8:35; 12:3; Ac 4:34; 10:6; 1 Cor 11:22. Fig J 14:2; 2 Cor 5:1. **2.** *household, family* Mt 12:25; Mk 3:25; 6:4; J 4:53; 1 Cor 16:15. **3.** a kind of middle position between mngs. 1 and 2 is held by Mt 10:12f and Phil 4:22; in the latter passage οἰκία refers to the servants and slaves in the emperor's court.

4:23 πνεύματος (noun, genitive, neuter, singular, from πνεῦμα) **1.** *blowing, breathing*—**a.** *wind* J 3:8a; Hb 1:7. **b.** *the breathing out of air, breath* 2 Th 2:8. **2.** *breath, (life-)spirit, soul*, that which gives life to the body Mt 27:50; Lk 8:55; 23:46; J 19:30; Ac 7:59; Js 2:26; Hb 12:23; 1 Pt 3:19; Rv 11:11. **3.** *spirit* as part of the human personality – **a.** the immaterial part 1 Cor 5:3–5; 7:34; 2 Cor

7:1; Col 2:5; 1 Th 5:23; Hb 4:12. **b.** the representative part of the inner life Mt 5:3; 26:41 ; Mk 2:8; 8:12; Lk 1:47; J 4:23; 11:33; 13:21; Ro 1:9; 2 Cor 2:13. One's *very self* Ro 8:16; Phil 4:23. **c.** *spiritual state, state of mind, disposition* 1 Cor 4:21; Gal 6:1; Eph 4:23; 1 Pt 3:4. **4.** *a spirit* as an independent being that cannot be perceived by the physical senses—**a.** as a description of God J 4:24a. **b.** lesser good *spirits* or *spirit-beings* Ac 23:8f; Hb 1:14; 12:9; Rv 1:4; 5:6.—*Ghost* Lk 24:37, 39. **c.** evil *spirits* Mk 1:23, 26f; Lk 11:24 , 26; Ac 5:16; 16:18; 19:15f; Rv 18:2. **5.** *the Spirit* as that which differentiates God from everything that is not God—**a.** the Spirit of God or Christ Mt 3:16; Lk 4:18; Ac 5:9; 16:7; Ro 8:9f; 1 Cor 2:11b, 12b, 14; Gal 4:6; Eph 3:16; 1 Pt 1:11. **b.** (*the Holy*) *Spirit* Mt 3:11; 12:32; Mk 1:8, 10, 12; 3:29; Lk 2:26; 10:21; 12:10; J 1:32f; 3:34; 14:17; 16:13; Ac 1:8, 16; 8:15, 17, 19; 19:2; Ro 5:5; 1 Cor 3:16; 6:19; Eph 4:30; Col 1:8; 1 Th 1:6; Hb 10:15; 2 Pt 1:21.—Clearly with independent identity Mt 28:19; cf. 2 Cor 13:13. **c.** of a *spirit* that is not from God 1 Cor 12:10; 2 Cor 11:4; 2 Th 2:2; 1 J 4:1–3 . [English derivative: *pneumatology*]

C. GRAMMATICAL NOTES AND LITERARY DEVICES

No grammatical anomalies.

D. HISTORICAL AND BACKGROUND INFORMATION

No relevant data available.

E. TRANSLATION

4:21 Greet every saint in Christ Jesus. The brothers with me greet you. 22 All the saints greet you, especially those of Caesar's house. 23 The grace of the Lord Jesus Christ *be* with your spirit. Amen.

F. EXPOSITION

4:21 “Greet every saint in Christ Jesus.” The greeting is to *every* saint individually, not to *all* the saints in general, as perhaps might occur in a church gathering. Cf. The greeting in Philippians 1:1, which is to *all* the saints.

Grammatically, the phrase “in Christ Jesus” may be attached to the verb greet, or to the noun “saint.” That is, either “greet in Christ Jesus every saint,” or “greet every saint who is in Christ Jesus.” The possibility put forth by Chrysostom that the phrase goes with Christ as a means of

distinguishing between “saints” as the Jews would use the word and the way Christians would use the term, seems far-fetched. What would the Philippians know about such a distinction? On the other hand, being a “saint,” and being “in Christ Jesus” are synonymous ideas. Synonymous or not, that seems to be the best way to understand the sentence.

4:21 “The brothers with me greet you.” The extent of the circle of “brothers” who are “with” Paul cannot be known. Nor is it easy to reconcile these “brothers” with those of whom Paul says “For I have no man of a kindred spirit who will genuinely care about your concerns” (Philippians 2:20). One would like to give legitimate excuses for those who could not go to Philippi, but Paul is clear in his statement that it is not a matter of *extenuating circumstances* that keep helpers from visiting the Philippians, but a lack of *likemindedness*. Is Paul, in fact, speaking here of the same group of people?

4:22 “All the saints greet you, . . .” Here, the saints as a body, not as individuals. This doubtless includes all the members of the church at Rome, rather than merely the smaller group just mentioned as “with me.”

4:22 “. . . especially those of Caesar’s house.” Caesar’s house is not a reference to his family, but to his extended establishment, including slaves, freedmen, household servants, close advisors, and so forth. The imperial establishment, or “house,” was huge, and duties were minutely defined, and many, even slaves, held responsible positions.

Why these “especially” cannot be known. It has been argued by Lightfoot that these Christians were members of the Roman church before ever they knew Paul, and that some of them, had prior knowledge of some of the Philippian Christians. It is not impossible that one or more of these members of “Caesar’s house” had visited Philippi, the seat of Roman government in Macedonia, on official business of one sort or another and made the acquaintance of some of the Philippian Christians.

4:23 The grace of the Lord Jesus Christ *be* with your spirit. Amen

G. ETHICAL AND THEOLOGICAL CONSIDERATIONS

No new ethical or theological teaching in this pericope.

H. SUBJECTIVE IMPLICATIONS – PSYCHOLOGICAL AND DEVOTIONAL

Non Emotive Text

I. PARAPHRASE

4:21 Greet every believer in Christ Jesus. The brothers who are with me greet you. 22 All the [Roman] saints greet you, especially those of Caesar's house. 23 The grace of the Lord Jesus Christ *be* with your spirit. Amen.

Translation of Philippians

1:1 Paul and Timothy, servants of Christ Jesus to all the saints in Christ Jesus being in Philippi with *the* elders and deacons: 2 Grace to you and peace from God our Father and *the* Lord Jesus Christ.

1:3 I give thanks to my God upon every remembrance of you; 4 (in all my petitions, I always make petition for you with joy) 5 for your fellowship in the gospel from the first day until now, 6 being certain of this very thing: that He who has begun a good work in you will continue it until the day of Christ Jesus. 7 So it is right for me to be thus disposed toward you all because I have you in my heart, inasmuch as you are partakers of grace with me, both in my bonds and in the defense and confirmation of the gospel. 8 For God is my witness how I long for you with the affection of Christ Jesus.

1:9 And this I pray, that your love may abound still more and more in real knowledge and perception, 10 so that you may recognize *spiritual* differences and may be pure and blameless until the day of Christ, 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

1:12 And I want you to know brothers, my circumstances are turned, rather, to the progress of the gospel, 13 so that my bonds became manifest in Christ to the whole praetorian guard and to all the rest, 14 and that most of the brothers, having confidence in the Lord by my bonds, are more to dare to speak the word fearlessly.

1:15 Some even proclaim Christ on account of envy and rivalry; but some also on account of good will. 16 On the one hand, the ones knowing that I am appointed for the defense of the gospel *preach* out of love, 17 but on the other hand, the ones thinking to cause me distress in my bonds proclaim Christ out of self-promotion, not sincerely.

1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice – yes and I will rejoice [= be glad, delighted]. 19 For I know that this shall turn out for my deliverance through your petition [entreaty] and the provision of the Spirit of Jesus Christ 20 according to my eager expectation and hope, in nothing shall I be ashamed, but in all boldness, as always, *so* now also, Christ shall be exalted in my body whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 But if to live in *the* flesh, this is for me a fruit of labor. And which I will prefer, I know not. 23 But I am pressed from the two *sides*, having the desire to depart and be with Christ, which *is* very much better. 24 But to remain in the flesh is more necessary for your sake. 25 And being persuaded of this, I know that I will remain and continue with you all unto your progress and joy of the faith 26 in order that your ground of glorying in Christ Jesus may abound in me by my coming to you again.

1:27 Only conduct yourselves worthily of the gospel of Christ so that whether coming and seeing you or remaining absent, I should hear concerning you that you stand [fast] in one spirit, with one soul striving together for the faith of the gospel, 28 and in nothing being frightened by those opposing you – which is to them a clear sign of perdition, but of your salvation, and that from God. 29 For to you it has been granted on behalf of Christ not only to believe in Him, but also on His behalf to suffer, 30 having the same conflict which you saw in me and now hear in me.

2:1 Therefore, if any advocacy/encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tender affections and mercies *amount to anything/are meaningful*, 2 fulfill my joy; may you be of the same disposition, having the same love, harmonious, of one disposition, 3 doing nothing according to self-promotion, nothing according to conceit, but in humility, everyone regarding others as more important than themselves – 4 not each *one* minding the interests of themselves/his own interests, but everyone minding also the interests of others.

2:5 Have this mind in you which was also in Christ Jesus, 6 who, being in *the* form of God did not consider equality with God a status to be retained, 7 but emptied Himself, taking the form of a servant, becoming in likeness of man, and being found in appearance as a man, 8 He humbled Himself, becoming subject to death, even *the* death of *the* cross.

2:9 Therefore also, God exalted Him and bestowed on Him the name that is above every name, 10 in order that in the name of Jesus every knee should bow, of those in heaven and those on earth, and those beneath the ground, 11 and that every tongue should confess that Jesus Christ is Lord to the glory of God *the* Father.

2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now, much more in my absence, demonstrate your own salvation with fear and trembling; 13 for God is the one working in you both to will and to work for His good will.

2:14 Do everything without murmuring/inner displeasure or arguing/outward dissension. 15 in order that you may become blameless and pure, unblemished children of God amid a twisted and perverse generation, in which you shine as lights in the world, 16 holding out the word of life as the basis of my glorying in the day of Christ, that I neither ran in vain nor labored in vain. 17 But even if I am poured out as a libation upon the sacrifice and service of your faith, I rejoice and rejoice with you all. 18 For the same reason you rejoice and rejoice with me.

2:19 And I hope in the Lord Jesus to send Timothy to you shortly, that knowing your condition, I also may be encouraged. 20 For I have no man of a kindred spirit who will genuinely care about your concerns, 21 for everyone cares about his own concerns, not about the concerns of Jesus Christ. 22 But you know his character, that, as a son a father, he served with me in regard to the gospel. 23 On the one hand, then, I hope to send him forthwith, as soon as I see (fix my eyes upon)

the things concerning me; 24 on the other hand, I am persuaded in the Lord that even I myself will come soon.

2:25 Yet I thought it necessary to send to you Epaphroditus, my brother and co-worker and fellow soldier, and your messenger and minister to my necessity, 26 because he was longing for you all, and was distressed because you heard that he was sick. 27 For he was indeed sick and came near death. but God had mercy on him; and not on him only, but *on* me also, that I might not have sorrow upon sorrow. 28 Therefore I sent him more hastily in order that you might rejoice *at* seeing him again, and that I might be less anxious. 29 Therefore, welcome him in the Lord with all joy and hold such men in high esteem, 30 for because of the work of Christ he came near death risking his life that he might fill your lack of service toward me. 3:1a “As to the rest my brothers, rejoice in *the* Lord.”

3:1b . . . On the one hand, to write the same things to you is not idle for me, but on the other hand, is safe for you. 2 Beware of the dogs; beware of the workers of evil; beware of the concision (mutilators). 3 For we are the circumcision who serve in spirit, and glory in Christ Jesus, and trust not in flesh . . .

3:4 . . . although I *myself* have grounds for confidence in flesh; if anyone else seems to have grounds for confidence in flesh, I *have* more – 5 circumcision the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning law, a Pharisee, 6 concerning zeal, persecuting the Church, concerning the righteousness in the law, blameless. 7 [But] whatever things were gain to me, these things I consider loss because of Christ.

3:8 But in point of fact, I also consider all things to be loss on account of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things (and consider them dung), in order that I might gain Christ; 9 not having a righteousness of my own, that of law, but that through the faith of Christ, that of the righteousness of God *which* depends on faith, *that* I might also be found in Him; 10 [and] being conformed to His death, to know Him and the power of His resurrection and the fellowship of image suffering, 11 if by any means I might attain to the resurrection from the dead [ones].

3:12 Not that I *have* already apprehended or *have* already been made perfect, but I tread close after, if perchance I might even apprehend that for which I was also apprehend by Christ. 13 Brothers, I do not consider myself to have apprehended; but one thing I do – forgetting the things behind and striving toward the things ahead, 14 I approach the goal, unto the prize of the high calling of God in Christ Jesus. 15 Accordingly, as many as are mature should be thus disposed; and if *in* anything you are otherwise disposed, *then* God will reveal this to you also. 16 Nevertheless, what we have already attained, *let us* hold fast to it.

3:17 Brothers, become fellow-imitators of me, and mark (study closely?) Those so walking even

as you have me as (a type) an example. 18 For many walk, who (I have told you many times, but now tell you even weeping) are the enemies of the cross of Christ, 19 whose end is destruction, whose god is the belly, and whose glory is in their shame, being earthly minded.

3:20 For our commonwealth is present in heaven, whence we anxiously await a savior, the Lord Jesus Christ, 21 who shall change the body of our humiliation to conformity with the body of His glory, according to His operative power to perform even *the* subjection of all things to Himself. 4:1 So, brothers, my beloved and greatly desired, my joy and crown – brothers, stand fast in the Lord.

4:2 I encourage Eudochia and I encourage Syntyche to be of the same disposition in the Lord. 3 And I beseech you, true yokefellow – assist *those* women who contended together in the gospel with me and with Clement and the rest of my fellow laborers, whose names *are* written in the book of life.

4:4 Rejoice in the Lord always, and again I say rejoice. 5 Let your moderation be known to all men; the Lord is at hand. 6 In nothing be anxious, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. 7 And the peace of God passing all understanding will guard your hearts and minds in Christ Jesus.

4:8 As to the rest (as to what remains) brothers, whatever things are true, whatever things are honorable (venerable), whatever things are just, whatever things are pure (chaste?), whatever things are lovely, whatever things are praiseworthy, if there be any virtue (moral excellence) and if there be any approbation (admiration, endorsement, approval, high regard), consider (dwell on, deliberate on) these things. 9 The things you both learned (discovered) and received (accepted) and heard and saw in me, practice these things; and the God of peace shall be with you.

4:10 But I rejoiced greatly in the Lord that now, at length, you have revived your mindfulness of me, during which *interlude* you also were mindful, but you lacked opportunity. 11 Not that I speak concerning need, for I have learned to be content in whatever condition I am. 12 I know how to be abased, and I know how to abound. In everything and in all things I have been taught the secret of how both to be filled and how to hunger (feast and famine), both to prosper and to be needy. 13 I have strength for all things in the one empowering me. 14 Nonetheless, you have done well partaking in my affliction.

4:15 Now you Philippians also know that when I departed from Macedonia, in the beginning of the gospel (good news), no church consulted with me in the matter of giving and receiving, except you alone; 16 that even in Thessalonika you sent once and again unto my necessity. 17 Not that I desire the gift, but I do desire the fruit accumulating to your credit; 18 but I have received all and have an excess; I am filled, having received from Epaphroditus the things from you – a fragrant aroma, an acceptable sacrifice well pleasing to God. 19 And my God shall supply your necessity

according to His riches in the glory in Christ Jesus. 20 Now to our God and Father be the glory into the ages of the ages. Amen

4:21 Greet every saint in Christ Jesus. The brothers with me greet you. 22 All the saints greet you, especially those of Caesar's house. 23 The grace of the Lord Jesus Christ *be* with your spirit. Amen.

Paraphrase of Philippians

1:1 Paul and Timothy, servants of Christ Jesus to all the saints in Christ Jesus residing in Philippi with *their* elders and deacons: 2 May you enjoy the unmerited favor of, and the peace borne of reconciliation with, God our Father provided by the Lord Jesus Christ.

1:3 I give thanks to my God upon every remembrance of you; 4 (in all my petitions, I always make petition for you with joy) 5 for your partnership in *the furtherance of* the gospel from the day you first heard until now, 6 being persuaded of this very thing: that He who has begun a good work in you will carry it to perfection until the day of Christ Jesus. 7 So it is right for me to be thus disposed toward you all because I have you in my heart, inasmuch as you are partakers of grace with me, both in my imprisonment as well as in my defense and confirmation of the gospel. For God is my witness how I long for you with the affection of Christ Jesus.

1:9 And this I pray, that your love may abound still more and more in real knowledge and *keen* perception, 10 so that you may recognize and properly address *spiritual* differences and may be pure and blameless *in your application of love* until the day of Christ, 11 having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

1:12 And I want you to know brothers, *that my present* circumstances, *contrary to expectations*, are turned, rather, to the promotion of the gospel, 13 so that my imprisonment became clear *to all to be in the cause of* Christ – to the whole praetorian guard and to all the rest, 14 and that most of the brothers, having confidence in the Lord by my bonds, are more abundantly courageous to speak the word fearlessly.

1:15 Some even proclaim Christ because of envy and rivalry; but *there are* also some *who preach* through benevolence. 16 In fact, the ones knowing that I am appointed *and prepared* for the defense of the gospel *preach* out of love, 17 but those thinking to cause me distress *by profiting from* my bonds proclaim Christ out of self-promotion, not sincerely.

1:18 So what? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice – yes and I will continue *to* rejoice. 19 For I know that this shall result in my deliverance through your petition and the provision of the Spirit of Jesus Christ 20 according to my eager expectation and hope, in nothing shall I be ashamed, but in all boldness, as always, *so* now also Christ shall be exalted in my person, whether by life or by death. 21 For to me, to live is Christ and to die is gain. 22 But if to live on in *the* flesh, this is for me a fruit of labor. And which I will prefer, I know not. 23 But I am pressed from the two *sides*, having the desire to depart and be with Christ, which *is* very much better. 24 But to remain in the flesh is more necessary for your sake. 25 And being persuaded of this, I am confident that I will remain and continue with you all unto your progress and joy of the faith, 26 in order that the manifestation of your joy in Christ

Jesus may be heightened and enlarged in me by my renewed presence with you.

1:27 Only conduct yourselves worthily of the gospel of Christ so that whether coming and seeing you or remaining absent, I should hear concerning you that you stand firm in one spirit, *and that* as one body you are striving together for the faith of the gospel, 28 and *that* you remain fearless before those who oppose you – which *opposition* is both to them a clear sign of perdition, and to you of your salvation, all of which is from God. 29 For to you it has been granted on behalf of Christ not only to believe in Him, but also on His behalf to suffer, 30 having the same sort of conflict which you saw in me *when I was there*, and now hear of *in my Roman imprisonment*.

2:1 Therefore, if your experience with encouragement in Christ, or in the consolation of love, or in the fellowship of spirit, or in tender affections and mercies, *are meaningful* to you, 2 fulfill my joy! May you be like minded, having the same love, *and* harmonious in sharing the same viewpoint, 3 doing nothing according to mere self-promotion, nothing according to an empty conceit, but everyone, in lowliness of mind, regarding others as more important than themselves – 4 not each simply minding his own interests, but everyone also minding the interests of others.

2:5 Have this mind in you which was also in Christ Jesus, and was plainly demonstrated; 6 who, being by nature *in the* form of God did not consider His equality of position or function with God a status to be retained. 7 But in taking the form of a servant, and becoming in the general likeness of man, it He emptied Himself, and, by being found in appearance as a particular man, 8 it was clear that had He humbled Himself, for thereby becoming subject to death, even *the* death of *the* cross.

2:9 Therefore also, God exalted Him *by raising Him to glory*, and He bestowed on Him the *sacred* name that is above every name, 10 in order that in the name of Jesus every *being should kneel before Him*, of those in heaven and those on earth, and those beneath the ground, 11 and that *every being* should acknowledge, to the glory of God *the* Father, that Jesus Christ is Lord.

2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now, much more in my absence, demonstrate your own salvation with fear and trembling; 13 for God is the one working in you both to will and to work for His good will.

2:14 Do everything without inner displeasure or outward dissension. 15 in order that you may become blameless and pure, unblemished children of God amid a twisted and perverse generation, in which you shine as lights in the world, 16 holding out the word of life as the basis of my glorying in the day of Christ, that I neither ran in vain nor labored in vain. 17 But even if I am poured out as a libation upon the sacrifice and service of your faith, I rejoice and rejoice with you all. 18 For the same reason you rejoice and rejoice with me.

2:19 And I hope in the Lord Jesus to send Timothy to you shortly, that knowing your condition, I also may be encouraged. 20 For I have no man of a kindred spirit who will sincerely/genuinely

care about your condition/concerns, 21 for everyone cares about his own concerns, not about the concerns of Jesus Christ. 22 But you know his character, that, as a son a father, he served with me in regard to the gospel. 23 On the one hand, then, I hope to send this one (him) forthwith, as soon as I see (fix my eyes upon) the things concerning me; 24 on the other hand, I am persuaded in the Lord that even I myself will come soon.

2:25 Yet I thought it necessary to send *back* to you Epaphroditus, my brother, co-worker and comrade-in-arms, and your messenger and minister to my necessity, 26 because he was homesick for you all, and was distressed because you heard that he was sick. 27 For he was indeed sick and came near death. But God had compassion on him; and not only on him, but *on* me as well, that I might not have *one* sorrow *upon another*. 28 Therefore I sent him more hastily in order that you might rejoice *at* seeing him again, and that I might be free of anxiety. 29 Therefore, welcome him in the Lord with all joy and hold such men in high esteem, 30 for because of the work of Christ he came near death, risking his life that he might fill what distance prevented you from doing. 3:1a “As to the rest my brothers, rejoice in *the* Lord.”

3:1b . . . On the one hand, to write the same things to you is not idle for me, but on the other hand, is safe for you. 2 Beware of the dogs; beware of the workers of evil; beware of the concision (mutilators). 3 For we are the circumcision who serve in spirit, and glory in Christ Jesus, and trust not in flesh . . .

3:4. . . although I *myself* have grounds for confidence in flesh; *in fact*, if anyone else seems to have grounds for confidence in flesh, I *have even* more – 5 in my circumcision the eighth day, *being* of the stock of Israel *and* of the tribe of Benjamin, I *was* a Hebrew of Hebrews; concerning law, I *was* a Pharisee, 6 concerning zeal, I *spent time and energy* persecuting the Church, *and* concerning the righteousness in the law, I *was* blameless. 7 But whatever things were gain to me *then*, these things I have come to regard as loss because of Christ.

3:8 Moreover, I consider all things to be loss in comparison to the overwhelming value of the knowledge of my Lord, Jesus Christ, for whom I gladly suffered the loss of all things (and consider them to be as worthless as dung), in order that I might attain Christ; 3:9 not having a righteousness based upon my own activity, which depends upon law, but that which is based on faith in Christ, that is, the righteousness of God *which* depends on faith, that I might also be found in Him; 10 being conformed to His death, to know Him *now* and to experience the power of His resurrection and the fellowship of His suffering in my life, 11 if by any means I might also experience being raised from among the dead at His return.

3:12 Not that I *have* already arrived at a state of complete godliness, nor *have* I already been made perfect – but I tread close after, if I might even apprehend that for which I was also apprehended by Christ. 13 Brothers, I do not consider myself already to have apprehended *the prize*; but one thing I do – forgetting the things behind and striving toward the things ahead, 14 I approach the goal,

unto the prize of the high calling of God in Christ Jesus. 15 Accordingly, as many as are mature should be similarly disposed; and if *in* anything you are otherwise disposed, *then* God will reveal this to you also. 16 Nevertheless, *concerning* that *point of maturity in our journey to being made perfect to which* we have already arrived, *let us* hold ranks and march on.

3:17 Brothers, become fellow-imitators of me, and closely watch those so walking even as you have me as an example. 18 & 19 For many walk, who, being thus disposed to earthly things, are the enemies of the cross of Christ, whose end is destruction, whose god is the belly, and whose glory is in their shame – as I have told you many times, but now tell you even weeping.

3:20 For our commonwealth even now is in heaven, whence we anxiously await *the return of our* savior, the Lord Jesus Christ, 21 who shall *permanently* alter the body of our humiliation to conformity with the body of His *eternal* glory, according to His *ability and intention* to perform even *the* subjection of all things to Himself. 4:1 So, brothers, my beloved and greatly desired, my joy and crown – brothers, *simply* stand fast in the Lord.

4:2 I encourage Eudochia and I encourage Syntyche to remember and renew their Christian mind-set in the Lord. 3 And I beseech you, aptly named Yokefellow – assist *those women inasmuch as* they strove together in the gospel with me and with Clement and the rest of my fellow laborers, whose names *are* written in the book of life.

4:4 Rejoice in the Lord always; that bears repeating, so again I say rejoice. 5 Let your modest habits and behavior be known to all men; the Lord is near. 6 Be not anxious in anything, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. 7 And the peace of God which is beyond human comprehension will stand as a sentry before your hearts and minds in Christ Jesus.

4:8 As to what remains, brothers, whatever things are true, whatever things are honorable, whatever things are righteous, whatever things are pure, whatever things are lovely, whatever things are praiseworthy, if there be any moral excellence and if there be any admiration, *in them*, deliberate on these things. 9 The things you learned and accepted, and *which* you heard and saw in me, put into practice *in your own lives*; and the God of peace shall be with you.

4:10 But I was overjoyed in the Lord that now, after some time, you have reignited your mindfulness of me, during which *interlude* you also were concerned *for me*, but you lacked an opportunity *to show it*. 11 Not that I speak concerning need, for I have learned to be content in whatever condition I am. 12 I know how to be abased. I also know how to abound. In everything and in all things I have been taught the secret of how to deal with both feast and famine, both *how* to thrive and *how* to be needy. 13 I have appropriated the strength to endure all things in Him who empowers me. 14 Nonetheless, you have done well partaking in my affliction.

4:15 Now you Philippians know as well as I do that when I set out from Macedonia, in the beginning of the gospel (good news), no church “partnered” with me in the matter of spiritual credit and debit except you alone; 16 that even *when I was* in Thessalonika you sent once and again unto my necessity. 17 Not that I desire the gift, but I do desire the profit accumulating in your account. 18 But I have been paid in full and beyond; I am filled, having received from Epaphroditus the things you sent – a fragrant aroma, an acceptable sacrifice well pleasing to God. 19 And my God shall supply your necessity as well, in *the* glory in Christ Jesus, according to His riches. 20 Now to our God and Father be the glory forever and ever. Amen

4:21 Greet every believer in Christ Jesus. The brothers who are with me greet you. 22 All the [Roman] saints greet you, especially those of Caesar’s house. 23 The grace of the Lord Jesus Christ *be* with your spirit. Amen.

