

PHILIPPIANS

9/8/13

(1:1)

"Paul and Timothy" - joined together only here. Then Paul proceeds in the singular and in 2:19-24 speaks of Timothy in the third person.

Paul is the writer, therefore, and Timothy is mentioned because he is with Paul and because he was well-known and well-loved in Philippi. For Paul to use his name is an example of the oneness to which he exhorts the Philippian church.

"The servants" - δοῦλοι. This seems to be a key to the joy that was his. A δοῦλος is "one who gives himself up wholly to another's will" (Thayer, p. 158). His life was lived in obedience to Christ Jesus.

He calls the Phil. believers, "saints," holy ones, separated ones. It would assume that just as he and Timothy were living as "servants," they were living as "saints."

The only reason they could be "saints" was because of their vital relationship "in Christ Jesus" - their spiritual position, just as "at Philippi" was their geographical location.

Again - consistent with the spirit of his epistle he mentions the "bishops and deacons" after the "saints," not before. Leaders in the church are servants of the people. Cf. 2 Cor. 4:5.

"Bishops" - ἐπισκόποις, or elders, were

charged with the spiritual oversight of the Lord's work in Philippi (or any other place. Notice it is plural.

"Deacons" - ΔΙΑΚΟΝΟΙΣ, a servant, "ordained to deal with the temporal needs of the saints." But they were to be spiritually minded men + chosen because they were.

(1:2) These have to be for believers.

"Grace" = enabling grace, God graciously providing for the needs of His people.

The necessity for "grace... and peace" is indicated by its repetition in Pauline greetings.

"Peace" = harmony with God, resulting in "inward rest and happiness" (Moule, 12).

These are only possible "from God, our Father, and from the Lord Jesus Christ."

Paul is undoubtedly reflecting what he had found in Christ during all of his imprisonment.

The way he refers to "God" and "the Lord" shows how he holds them in equality with each other, "God" as "our Father," indicating the family of God, and the full title and authority in "Lord Jesus Christ."

(1:3) Note the emphasis on Paul's prayer life. It included:

1) Thanksgiving (v. 3)

2) Intercession (v. 4). The nature of his intercession is in vv. 9-11.

"I do not know my God..." - cf. in Rom., 1 Cor.,

Eph., Col., 1 Thess., Ph.

Paul evidently cultivated the habit of looking for things in people's lives to be thankful for. He could be especially grateful to God for the Phil. church because of what God had done in their lives + fellowship.

(1:4) But they also needed intercession.

Note: "always... for you all."

And his prayers were "with joy."

Praying for the saints was one of the things which Paul enjoyed the most. So pray for them "with joy" (which Moule, p. 13, says is "emphatic... by position") anticipated the answers which God would give.

(1:5) "For your fellowship" is translated by Lightfoot, for "your cooperation towards, in aid of the Gospel" (p. 83).

They had prayed for him, given to him, encouraged him, etc.

The servant of the Lord must remember to pray for those who minister to him and with him. Paul is certainly revealing that he has the heart of a Pastor.

(1:6) Behind Paul's prayers and the evidence of faithfulness in the lives of the Philippians was Paul's great confidence in what God was doing in them. And our prayers are a part of this. Paul's

confidence in God was not an excuse for not praying, but formed one of his greatest incentives to pray.

"Being confident" - ΠΕΤΤΟΙΘΙΩΣ. Paul expresses the utmost of confidence in what God is doing in their lives. It was "reliance, on sure grounds" (Moule, p. 13) - not an empty speculation!

Note that salvation is:

- 1) a work of God.
- 2) a progressive work.
- 3) an inward work.
- 4) a certain work.
- 5) a work which will be completed.

"Will perfect it," i. e., complete it.

"The day of Jesus Christ." Cf. 1:10; 2:16.

"The day" is a common Biblical expression for the coming of the Lord. For us in the Church it means the Rapture. Believers of all ages are taught to look for His return. This is when Phil. 3:20, 21; Rom. 8:29; 1 John 3:2 will be fulfilled. Cf. also 1 Th. 4:13-18.

(1:7) "Right" - ΔΙΚΑΙΟΝ, duty, but one which gave him great joy.

It was a duty which love imposed upon him - "because I have you in my heart."

They were with him in:

- 1) Suffering for the Gospel, "in my bonds."
- 2) The ministry of the Gospel.

"Defense" - evangelism, ἐν τῇ ἀπολογία. Moule calls this "the explanation and vindication of the Gospel to the unconvinced"

(p. 15). Lightfoot (p. 85): "The negative or defensive side of the Apostle's preaching, the preparatory process of removing obstacles and prejudices." This word is translated "answer" in 1 Pet. 3:15.

See ἀπολογία again in 1:17.

"Confirmation" - βεβαίωσις, seems to be edification, or as Moule says (p. 15), "The development of 'the reason of the hope' in the minds of convinced disciples, and also perhaps the practical 'planting' of the Church for orderly work and witness."

Lightfoot (p. 85):

"The positive or aggressive side, the direct advancement and establishment of the Gospel. The two together will thus comprise all modes of preaching and extending the truth."

Hayes (p. 100): "to produce confidence."

Thus, in these two words we see the full scope of Paul's ministry.

(1:8) The truthfulness of Paul's preceding words is here emphasized beyond doubt. For the foregoing not to be true would mean that here he was taking the Lord's name in vain.

"Tender mercies of Jesus Christ." This means the love of Jesus Christ, all of the inward affection of the Lord. NO MAN COULD LOVE THEM ^{WITH HUMAN LOVE} AS PAUL LOVED THEM. SUCH LOVE WAS ONLY POSSIBLE THROUGH HIS UNION

WITH HIS LOVE. What an illustration of John 17:26!

(1:9) This explains v. 4.

This first request had to do with their "love."

He was praying that it would grow - but within certain limitations:

- 1) "In knowledge" - $\acute{\epsilon}\nu \acute{\epsilon}\tau\iota\gamma\nu\acute{\omega}\sigma\epsilon\iota$. Love never ignores the truth of the Word. We do not love what God hates. Love must be within the limits of the truth, as 2 John teaches.
- 2) "In all judgment" - $\pi\acute{\alpha}\sigma\eta\iota \alpha\iota\sigma\theta\eta\sigma\epsilon\iota$. This "is concerned with practical applications" (Lightfoot, p. 86).

So the two words give us:

- 1) DOCTRINE CREED WORD
- 2) PRACTICE CONDUCT WALK

(1:10) The second request is for spiritual discernment, to distinguish between that which is right or wrong in God's sight.

There is a real danger that the child of God will be influenced by the world's standards instead of God's. Cf. Rom. 2:18.

Many things are not specifically stated in the Word, but the child of God should be able to take the Word to test ($\epsilon\iota\varsigma \tau\omicron \delta\omicron\kappa\iota\mu\acute{\alpha}\tau\eta\epsilon\iota\upsilon$) what is right and wrong.

The third request: what they are to be:

- 1) "Sincere" - $\acute{\epsilon}\pi\lambda\iota\kappa\tau\iota\upsilon\epsilon\iota\varsigma$. This means pure, unmixed, genuine when examined

in the light of the sun (i.e., the Word).
 "Without Offense" - ἀτρεσκότης.

Two ideas are possible in these two words:

- 1) The first has to do with God; the second with men.
- 2) The first is positive - we are to have that which is good. The second is negative - we are to have nothing which is evil, that which could cause others to stumble.

"Fill the day of Jesus Christ" is lit. for...

1:11 "Being filled with the fruits of righteousness" describes the result of the foregoing petitions. There is no way to be practically righteous except in these ways -

- 1) in answer to prayer
- 2) "By, or through, Jesus Christ.
- 3) The motive and objective: "unto the glory and praise of God."

"Fruits of righteousness" - cf. Prov. 11:30; Amos 6:12; Jas. 3:18.

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1:12 Paul now prepares to give a report regarding his circumstances. His imprisonment could have been looked upon as a great hindrance to the whole purpose of his ministry, BUT JUST THE OPPOSITE HAD BEEN THE CASE.

"Fallen out" - ἐλήλυθεν. This means the result or an outcome.

"Furtherance" - εἰς προκοπήν. Cf. v. 25.

It is in progress or advancement (cf. Thayer, p. 540). Here we see evidence of the overabundant hand of God. It was even more than the apostle had expected.

Note the times he mentions the Gospel in this epistle: 1:5

1:7

1:12

1:17

1:27 (2x)

2:22

4:3

4:15

But he uses other terms synonymously. Cf. "the word" in 1:14. Also, "preach Christ" in 1:15, 16.

(1:13) This is the first result in the spread of the Gospel.

"My bonds in Christ," or, so that my bonds are manifest to be in Christ. He is speaking here of the reason for his imprisonment. It was because of his relationship ^{to Christ} that he was a prisoner. AND THIS WAS KNOWN.

"In all the palace" - ἐν ὅλῳ τῷ πραιτωρίῳ. These were the men who were a part of Caesar's official army, ~~and~~ ^{and} Paul is speaking of the ~~place where they stayed~~ ^{soldiers who were a part of that guard}. Cf. 4:22.

"And in all other places," or, "and to everyone else" (NASB). This reference means that the situation was known far and wide. It had attracted wide attention. THIS WAS SOMETHING THE LORD HAD DONE.

The Lord makes no mistakes. He even overrules ours!

Cf. a similar situation in 1 Thess. 1:8.

1:14 "Becoming confident" - ΠΕΠΟΙΘΟΤΑΣ.
Paul indicates that the majority ^{of believers} had been affected by his circumstances.

Paul uses this word in 1:6

2:24

3:3,4

ΠΕΠΟΙΘΩ here means to be confident, trust.

They had becoming daring with respect to the ministry of the Word.

"The Word" - used as a synonym here for "the gospel," and indicating in Τὸν Λόγον that the Gospel is - a message communicated to men by God.

The only other time Paul uses this in Phil. is in 2:16.

1:15 But there was a difference

1) "Envy" - φθόνον. French speaks of this as "displeasure at another's good" (p. 90). They did not want this to turn to Paul's advantage. They did not want to profit from it, but neither did they want him to.

2) "Strife" - ἔρις. Some contended with him sharply. They were opposed to him. This certainly could not have been a deviation of the Gospel, but personal antagonism. Paul's letter to the churches of Galatia was too strong to tolerate any departure from the truth.

But there was also the other side: "good will" - εἰ εὐδοκίαν. Cf. 2:13. They were anxious to side with the Apostle, to do what would please him and please the Lord.

1:16 Their message was right, but their motive was wrong.

Vv. 16, 17 are reversed in some of the better MSS.

1:16 And those who are referred to last in v. 15 preach Christ "of love" - ἐξ ἀγάπης.

Cf. 1:9; 2:1, 2.

This is not an emotional reaction, but a settled affection based deliberately upon choice.

"I am περ - κεῖμαι. This means destined or appointed (Shayer, p. 343). It was a calling to which the Apostle Paul was absolutely devoted.

"For the defense of the gospel." Cf. 1:7. It speaks of all that entered into Paul's work of evangelism.

1:18 What is Paul's conclusion?

"In pretense" - προφάσει. This does not mean in error, but it means covering up one's real motives. They appeared to be on Paul's team. They preached his message. But actually they were against him.

"In truth" - ἀληθείᾳ. This means sincerely, free from falsehood or deceit.

"Christ is preached." Paul uses ^{three} ~~two~~ words for preach ^{or speak} in this passage:

- 1) In v. 14, "to speak" - λαλεῖν. This means to speak as opposed to being silent.
- 2) In v. 15, κηρύσσειν. This is to make known publicly with the desire to be

taken seriously, to get the message across, and to be faithful in every detail.

3) In vv. 16, 18 (or 17, 18 in NASB + Greek text) - ΚΑΤΑΥΥΞΙΟΥΣΙΝ. This is again a public declaration "with the included idea of celebrating, commending, openly praising.

In spite of what this meant to Paul he was rejoicing. The verb is χαίρω.

This was not a rejoicing which Paul forced upon himself. It was spontaneous for the present and for the future. HE WAS SO IN LOVE WITH THE LORD AND THE GOSPEL THAT HE LIVED FOR IT REGARDLESS OF THE CIRCUMSTANCES.

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1:19 "For I know" - οἶδα γὰρ. Paul uses this verb in 1:17 (Gk., 16)* 25; 4:12, 15.

This is a certainty with him.

"my salvation" - μοι... εἰς σωτηρίαν. This word is used in three tenses:

- 1) Initial salvation - 2 Cor. 6:2
- 2) Present and progressive - 2 Tim. 2:20.
- 3) Ultimate and complete - Rom. 13:11; Heb. 9:28; 1 P. 1:5.

Here it seems like a combination of the present and the future - what was going on then leading to the final work.

The context in vv. 20, 21 seems to be against the idea that he was speaking about his deliverance from prison, although vv. 25, 26 seem to indicate that it might be. The terms, however, in v. 19 seem too strong to be limited to a temporal deliverance.

"shall turn" - ἀποβήσεται. From ἀποβαίνω, it means to "turn out, lead (to)" (A. & B., p. 88).

"Through your prayers" - διὰ τῆς ὑμῶν δεήσεως. Paul believed that things would go well with him because of their prayers for him.

He uses the same word for prayer addressed to God in 1:4 and 4:6.

"The supply" - ἐπιχορηγίας. It is used only here & in Eph. 4:16.

The relation this word has to "your prayers" would seem to indicate that the answer was to be seen in "the bountiful supply" (Walwood, p. 41) which would come through "the Spirit of Jesus Christ." Hodge, on Rom. 8:9: (p. 258)

"He is the Spirit of Christ in the

in which
 same sense ~~that~~ He is the Spirit of God.
 In other words, the Spirit stands in
 the same relation to the second, than
 he does to the first person of the
 Trinity."

The term places both the Son and the
 Spirit on a plane equal with God, the Father.

THE SPIRIT WORKS IN US, AND THIS IS WHERE
 THE WORK OF SALVATION IS GOING ON.

So God was working through Paul's circum-
 stances to further the preaching of the Gospel,
 AND GOD WAS WORKING IN PAUL TO FURTHER THE
 WORK OF SALVATION.

Two factors enter into that so far:

- 1) The prayers of the saints.
- 2) The provision made by the Spirit. Cf.
 Gal. 5:22, 23; Eph. 3:16.

1:20 "According to my earnest expectation" -
 ΚΑΤΑ ΤΗΝ ἈΠΟΚΑΡΘΟΚΙΑΝ. ← The word expresses
 that everything else
 had to be secondary.
 Moule says (p. 23),

"The outstretched head of the watcher
 is almost visible in the word."

Paul is looking out from his place to the
 point of exhaustion - so concerned is he
 for this. So, Alford, III, 160.

"my hope" - ἘΠΙΣΑΡΟΥ. This intensifies
 "expectation." It also describes what he is
 about to say his hope is.

"Ashamed" and "boldness" are set here in
 contrast with each other:

- 1) "In nothing^d shall be ashamed" - ἐν οὐδενὶ
 αἰσχυνθήσομαι. Paul did not want to be
 ashamed of his behavior, of his work,

because of sin, nor for any other thing.

2) "With all boldness" - ἐν πάσῃ παρρησίᾳ.

This means "courage, confidence, fearlessness, esp. in the presence of persons of high rank" (A. + B., p. 636).

"Christ shall be magnified." The verb is μεγαλυνθήσεται. It means to exalt or to glorify.

Lightfoot says: "After ἐν πάσῃ παρρησίᾳ the first person might naturally be expected: but with sensitive reverence the Apostle shrinks from any mention of his own agency, lest he should seem to glorify himself" (p. 91).

"In my body" - includes all that could happen to him, bad or good - "whether it be by life or by death."

"If he lives, it will be for the service of Christ, which is the highest honor he can pay his Lord. If he has to die, then his readiness to endure death and his calm courage in enduring will be the most eloquent testimony to the worth of his Lord" (Kennedy in Ex. BK Test., III, 427).

(1:21) Life for Paul was not Paul's gain, or comfort, or wealth, or power, or glory. It was "Christ." AND THIS WOULD NOT BE INTERRUPTED BY DEATH. INSTEAD, DEATH WOULD CAUSE THAT TO BE REALIZED EVEN MORE. And so, "to die is gain."

How frankly and fearlessly Paul faced death!

"Gai" - κέρδος. Paul is not talking about how he would die, but what follows death.

Compare our Lord's, "What shall it profit a man...?" (Mark 8:36).

To live without Christ is to lose; but for the man who lives for Christ, even death is "gain." It means more of Christ!

(1:22) Paul could not minimize the importance of life. And, if it was his lot by the will of God to live (Moule), then he could expect fruitful labor (such as he had been recounting from v. 12). This must be what he means by "this is the fruit of my labour."

He could see what was being accomplished in his brethren, in the world, and in his own heart.

And so - "yet what I shall choose I know not."

"The grammar of the passage reflects the conflict of feeling in the Apostle's mind" (Lightfoot, p. 92).

"I know not" - οὐ γινώσκω. Apostles were not omniscient, and here Paul confesses a lack of insight if the choice were his.

(1:23) Paul was on the horns of a dilemma. Both alternatives were good. He could not lose either way. A + G (p. 797), "I am hard pressed (to choose) between the two." He is speaking as one who has faced these alternatives, has seen that death is better

than life, and then has been forced to consider living again.

"Desire" - τὴν ἐπιθυμίαν. For him, the greatest choice would be to die. This is what he had a longing for (cf. A+B, 293).

"To depart" - εἰς τὸ ἀναλύσασθαι.

"The metaphor is drawn from breaking up an encampment... The camp-life of the Israelites in the wilderness, as commemorated by the annual feast of Tabernacles, was a ready and appropriate symbol of man's transitory life on earth" (Lightfoot, 93).

"Far better" - a double comparative to show how much better.

1:24 For them (in contrast with, for him, in v. 23).

"more needful" - ἀναγκαιότερον.

Paul is willing to give up what he wants for what they need.

1:25 "This confidence" - πεποιθώς. Cf. 1:6.

From πεῖθω. Paul had been convinced of this. MUCH HAS GONE ON BEHIND THE SCENES BETWEEN PAUL AND THE LORD, AND, THE LORD HAD TO CONVINCe PAUL THAT THE PHILIPPIANS (AND OTHERS) STILL NEEDED HIM, SO HE COULD NOT COME TO HEAVEN YET!

"I know" - οἶσα, as in v. 19. "a personal conviction" (Lightfoot, 94).

"I shall abide and continue with you all - μένω καὶ παραμένω πᾶσιν ὑμῖν. He would not just remain but he would remain beside them, i.e., specifically for their

benefit as the rest of v. 25 and all of v. 26 indicate.

"For your furtherance - εἰς τὴν ὑμῶν προκοπὴν. Cf. v. 12. It means progress, clearing the way before. Paul is thinking here about their spiritual progress, their growth in the Lord.

Bring^{ing} v. 12 + 25 together we see the two ways the Lord was using Paul:

- 1) For evangelism.
- 2) For edification.

But there was something else involved: "joy of faith" - χαρὰν τὴν πίστεως.

monde takes ἡ πίστις not to be creed, but "the believing life." Paul was concerned that it be a life of joy!

In 2:2 he talks about his joy; here it is their joy!

1:26 Continuing with joy...

"Your rejoicing" - τὸ καύχημα ~~αυτῶν~~ ὑμῶν. Here Paul is talking about the boasting, their exultation and glorifying "in Christ Jesus." The Lord was to be the reason, the ground, for their glorifying.

"may be more abundant" - περισσεύη. Basically it means to have more than you need. Cf. 1:9; 4:12, 18.

monde says the two words noted above in this verse are favorite of Paul, esp in Romans, Corinthians, and Galatians.

As we can see, it is not enough to believe; we need to glory in our faith. Paul hoped to accomplish these two

10/13/13

11:27-30
KUL DHAT
L: 1-4 KUL
#100.

Philippi
Lms a
Roman
Colony
(Acts 16:12)

- with a
special
relationship
to Rome.

Dr. Balongal
to Rome
from colonies
like Rome.
cf. Acts 13:1
where Paul
was
ΠΟΛΙΤΕΪΣ.

1:27 "Only" - ΜΟΝΟΝ. Give work singles out
that which to the apostle was pre-
eminently important. Cf. Gal. 5:13.

"Concentration," or "concentration" (NASB), also
NASB GRK: ΠΟΛΙΤΕΪΣΘΕ. Lightfoot: "Perform
your duties as citizens;" Moulton: "Give your
citizenship-life."
(P. 25)

Dr. in a plural, and Paul in thinking of
how they can show in their relationships
with each other that they are citizens of
heaven.

The same idea is in 3:20.
"As it becometh" - ὡς ἔσθις. Strong: "In a
manner worthy of" (p. 53). Cf. Eph 4:1; Col.
2:1.

Paul seems to be trying to make the
Philippians so that they will not be dependent
upon him.

"That ye stand fast" - ΣΤΗΚΕΤΕ. This is
a picture of one who does not waver, but
who perseveres, is stable. Cf. Eph. 6:10 ff.

"In one spirit" is taken by Moulton to
refer to the Holy Spirit because of 1 Cor.
12:13; Eph. 2:18. Ch. 2, v. 1 would seem to con-
firm this. The Holy Spirit is the only
one who can enable us to stand in such
a place and against such opposition.

"With one mind" - μιᾷ ψυχῇ. Dr. speaks
of the inward reality of their stand -
but it includes such things as feelings,
desires, etc.

"Striving together" - ΣΥΝΑΘΛΟΟΥΜΕΝ. Cf. again
in 4:3. Dr. is like striving for victory in
an athletic contest, helping each other

as being on the same team.

"For the faith of the Gospel" - i.e., evangelism. They were not just seeking to defend themselves, but to be making inroads into the paganism of Philippi. This was the offensive.

(1:28) There were those who were "adversaries".
GK: ὑπὸ τῶν ἀντικειμένων. These were their opponents, those who were withstanding them.

ONE OF THE MAJOR TACTICS OF THE ENEMY IS TO INSTILL FEAR IN OUR HEARTS.

But Paul is bold to write, "in nothing terrified." GK: μὴ ττυρόμενοι, which pictures a frightened horse, or other animals. The figure fits in with the believers as a flock. This is the only use of the word in the NT.

"An evident token" - ἐνδείξις. This means a proof, a sign, evidence.

"Perdition" - ἀπώλειας. Cf. 3:19. This is eternal perdition.

The peace manifested by a child of God is proof of our message and of our relationship with God.

and it becomes an assurance^{to us} of our "salvation, and that of God." We are on the winning side although the battle may be very, very bitter.

(1:29) Cf. v. 7.

"It is given" - ἔχαρισθη. It is a part of God's gracious dealings with us that:

- 1) We believe.
- 2) We suffer - "for his sake." Cf. Acts 5:41.
Suffering for the Gospel brings blessing.

(1:30) What Paul was experiencing in Rome, they were experiencing in Philippi.
"Conflict" - ἀγῶνα.

This again speaks of an athletic contest. Cf. 1 Th. 2:2, "contention"; 1 Tim. 6:12; 2 Tim. 4:7. It includes all that stands in the way of holiness or missions.

(2:1) The "therefore" points back in showing the reason for what follows. GK: οὖν

ALL FOUR OF THE ARE FIRST CLASS CONDITIONS WHICH ASSUMES THAT THEY ARE TRUE. We could translate "if" as since.

- 1) "Consolation in Christ" - Παράκλησις ἐν Χριστῷ.

Paul is obviously ^{pointing} ~~putting~~ them to Christ and ^{to} the Holy Spirit.

Since our Lord gives us both encouragement and exhortation

- 2) "Comfort of love." Love is pictured here and being personified and speaking so as to provide motivation and consolation.

- 3) "Fellowship of the Spirit," which means participation in.

- 4) "Bowels," or "tender mercies" - σπλάγχνα.

Cf. 1:8. Thayer: "a heart in which mercy resides" (p. 585). "mercies, or compassions" - οἰκτιρμοί. Thayer: "a heart in which compassion resides" (p. 442).

(2:2) "Fulfill ye my joy." What does it take to make us happy? This is what it took for Paul. Cf. 1:4, 9 This would complete it.
Cf. 1 Th. 3:8.

"Likeminded" - τὸ αὐτὸ φρονῆτε. This means to be of the same mind (NASB). It speaks of agreement, harmony.

"Having..." elaborates on the first statement. Agreement includes:

- 1) "The same love." They would avoid cliques that would tend to divide.
- 2) "Of one accord." Grk: σύνψυχοι. Cf. "with one mind, or soul, in 1:27. It speaks of inner oneness. Alford says, the same emphasis. And then he uses "of one mind" to define "of one accord." "Of one mind" - just concerned about one thing, unanimous in your objectives.

(2:3) Two things are OUT!

- 1) "Strife" - κατ' ἐπιθείαν. This is to do things with a party spirit, as a member of a small faction.
- 2) "Vainglory" - κατὰ κενοδοξίαν.* It speaks of doing things for the glory of anyone but God. Probably "vainglory" is empty self-glory from what follows.

In contrast - "esteem" - ἡγούμενοι. Cf. v.6. From ἡγέομαι. See also 3:8. This is what you consider a thing to be. We are to think of others as excelling us. And we do this "in lowliness of mind" - τῇ ταπεινοφροσύνῃ. It means to recognize ourselves for what we are. The humble

estimate is the true one. See French, pp. 148 ff. It is "the esteeming of ourselves as small, inasmuch as we are so" (French, 150). It is found in Acts 20:19; Eph. 4:2; Col. 3:12; 1 P. 5:5. Thayer calls it, "a deep sense of one's (moral) littleness" (p. 614).

(2:4) Another negative and positive (as in v. 3).

"Look not" - μή... σΚΟΠΟΥΝΤΕΣ. We are not just to aim at or care for our own interests. It speaks of gazing intently at something to the exclusion of everything else.

Note the word, "also."

Our goal is not to be just the meeting of our own needs, but also about the needs that others have.

10/28/73 (2:5) "Let this mind be" - ΤΟῦΤΟ ΦΡΟΝΕΙΤΕ.

Humility and oneness are illustrated through "the Person and Work of Christ" (~~Page~~, ^{moule} 36).

The verb φρονέω means to think or feel or to have an attitude. French says it is a verb which leads to action. It is an attitude which "implies moral interest or reflection" (Vine, III, 70).

It finds its perfect illustration in Christ Jesus.

→ The Lord Jesus has always been God; He has not always been man.

(2:6) "Being" - ὙΠΑΡΧΩΝ. He was contained in "the form of God," i. e., invested with the divine attributes. The word μορφή means that He was God. He had

the inner likeness of God. This was his existence.

At His incarnation He took on another existence: "the form of a servant" - μορφήν δούλου (v. 7). Then He was made "in the likeness of men" - ὁμοιώματα ἀνθρώπων (also v. 7) - which is described in v. 8 as "being found in fashion as a man," where the word for "fashion" was σχήματι - this is outward appearance in which He did not appear any different from other men.

Thus the contrast is between inner likeness and outward appearance.

"Thought it not" - οὐκ ἠγήσατο. From ἡγέομαι, it means He did not consider it...

"Robbery" - ἀρπταγμόν. He did not consider this as a prize to be maintained regardless of all else. Retained is a good translation.

(2:7) "But made Himself of no reputation."

The verb is ἐκένωσεν, from κενόω, to empty.

The meaning of this is best determined by other passages dealing with the Person of Christ.

He did not give up His Deity.

He did take on another "form" and "likeness," or "fashion."

This is probably a greater mystery than we will ever be able to fathom.

(2:8) Making Himself "a servant" and "being found in fashion as a man" have been two of the greatest sources for the denial of His Deity that there could possibly be. Cf. some of the following passages:

- 1) John 4:34. } His will.
- 2) Mt. 26:39. }
- 3) Luke 2:52 - His wisdom.
- 4) Mt. 24:36 - His knowledge.
- 5) John 14:10 - His words.

Sometimes it meant the voluntary surrender of the use of His attributes.

"He humbled Himself" - ἑταπείνωσεν, the same word ^(or root) which is translated in v. 3, "in lowliness of mind."

With our Lord it could not mean painfulness, but as French says, "creatureliness" (Synonyms, p. 150).

This is what He said about Himself in Mt. 11:29, "lowly in heart." It speaks of "absolute dependence, of having nothing, but receiving all things of God" (Ibid.).

"And became obedient" - γενόμενος ὑπήκοος. It means He listened, He submitted, He obeyed.

2:9 Vv. 6-8 tell us what our Lord did.

Vv. 9-11 " " what God has done and will do for Him.

"Wherefore" - διὸ, "on which account" (Thayer, 152).

"God," not the Father. We are talking here about God and His servant.

"Hath highly exalted Him" - ὑπερέψωσεν. From ὑπερέψω, "to exalt to the highest rank and power, raise to supreme majesty" (p. 641).

"And given him a name which is above every name."

What is that name?

A name reflects the Person, indicating

who He is.

Cf. Rev. 19:12, "a name written, that no man knew, but He Himself."

(2:10) Here is certainly a part of it.

In order "that" - iva.

"Or the name of Jesus." But also see the end of v. 11. Cf. Acts 9:5, "I am Jesus."

Knees will bend, tongues will confess.
How many?

- 1) All angelic beings - "in heavens."
- 2) All living men - "in earth."
- 3) All the dead raised to life - "under the earth."

Paul does not say that this will all take place at once, but simply that it will take place.

(2:11) It does not mean that they will be saved, but that there will be universal recognition that "Jesus Christ is Lord, to the glory of God, the Father."

"Let this mind be in you," Paul began.
What does it mean?

11/4/73 (2:12) From 1:27 to 2:11 Paul has been giving practical instruction. Now he appeals for their obedience.

They had been obedient.

He wanted them to continue to obey.

Their obedience must not be conditioned on his own presence or absence; if anything, it should be greater when he is away.

"Work out" - κατεργάζεσθε. The verb gives the idea of completing something - the human side of our salvation. Obedience and

humility are the needed ingredients for the perfection of our salvation.

"With fear - μετὰ φόβου.

Cf. 2 Cor. 7:15; Eph. 6:5.

The "fear" is not terror, but with the idea of earnestness lest something be omitted, or out of order.

"Terror" - τρόμος. Alford (III, 170): "self-distrust."

This is clearly the human aspect of salvation. But not for long. See v. 13.

(2:13) In order to understand the human side of the Christian life, we must also understand the divine. Paul mentions both without trying to explain the relationship between the two.

"For it is God worketh in you." The verb is ὁ ἐργῶν.

We do not understand this but we know it is true. God is working in us.

The three Persons of the Godhead are in us. Cf. Gal. 2:20; 1 Cor. 6:19, 20.

The results of God's work are threefold:

- 1) He makes us willing.
- 2) He enables us to do.
- 3) His power has to do with "his good pleasure" - ὑπὲρ τῆς εὐδοκίας. It is all directed toward the good will of God.

(2:14) All things that have to do with the will of God must be done in a way different from Israel's behavior in the desert. "Without murmurings" - χωρὶς γογγυσμῶν. Lightfoot says that this is moral; the "disputings" are intellectual (p. 117).

Another way to look at the two words is inwardly and outwardly.

There is to be joy in our obedience, not "secret displeasure" (Shayer, p. 120).

"Disputings" - διαλογισμῶν. This means to deliberate, to question (Shayer, 139). It is caused by hesitation and doubt.

So, if these things are rejected, the opposite is accepted.

(2:15) "That ye may be," or, become. The right kind of obedience produces the right kind of character:

1) "Blameless" - ἀμεμπτοί. This relates to the lack of judgment from others. Cf. Acts 24:16; 1 Cor. 10:32.

2) "Harmless" - ἀκέραιοί. Lightfoot, p. 117: describes the intrinsic character. It means pure, unmixed, unadulterated. It is used only here and in Mt. 10:16; Rom. 16:19.

Trench: "absence of foreign admixture" (p. 206).

3) "Without rebuke" - ἀμωμα. It means not to have anything amiss in a sacrifice. Cf. Trench, p. 379. Cf. Eph. 1:4. Probably has to do with our condition before God. Where are we?

"In the midst of a crooked and perverse generation." Cf. Deut. 32:5.

"Crooked" - σκολιᾶς. It means out of the way, wicked.

"Perverse" - διεστραμμένης. Stronger than the preceding word. It means perverted and corrupted.

"Nation," or, generation - γενεᾶς. This is used of all the people who are living

Before
others

Before
ourselves

Before
God

Children of
God" - τέκνα
θεοῦ, born
from.

on the earth at a given time.

"you shine" should be you appear
 "as lights" - ὡς φωστῆρες. These are
 luminaries, heavenly bodies, shining in
the world.

(2:16) "Holding forth" - ἑπέχοντες. This means
 to hold out something to someone, and
 to hold fast (Robertson, IV, 447).

"The word of life" - λόγον ζωῆς.

This seems to complete what Paul was
 concerned about from them, and from here
 on he speaks of his relationship to them
 with respect to "the day of Christ" - cf. 1:6, 10.

"I may rejoice" - εἰς καύχημα ἔμοι. This
 is really glory! Here we see what will
 cause joy then.

"Run" - ἔδραμον. From τρέχω, this speaks
 of the haste of a runner to achieve his
 goal.

"Labored" - ἐκοπίασα. This means to work
 until weary and exhausted.

Not only is his work important, but
 their response is, too. The two together
 keep it from being "in vain."

(2:17) Now we see the limit to which he
 was prepared to go - even if it meant
his death! Perhaps he is thinking of
 the outcome of his imprisonment.

"If I be offered" - εἰ ... στένδομαι. It means
 if his blood is poured out.

"upon the sacrifice" - ἐπὶ τῇ θυσίᾳ.

Lightfoot says that this is the victim
 (Paul), not the act. Cf. p. 119. His death
 would be a sacrifice offered to God.

Phil -

"and service" - καὶ λειτουργία. This is priestly service.

Their "faith" was also an offering to God. Remember the work of faith. GOD IS THE OBJECT AND RECIPIENT OF IT ALL!

"I joy and rejoice" - χαίρω καὶ συχαίρω. Lightfoot translates the last word, congratulate.

(2:18) And then he turns the last phrase of v. 17 around and says, For the same ^{reason} ^{you} rejoice and congratulate me.

11/25/73

2:19 Paul's concern for the Philippian is shown in many ways. But there are three that need to be brought together at this point:

- 1) His desire to visit them again (1:25, 26).
- 2) His hope to send Timothy to them (2:19).
- 3) His plan to send Epaphroditus back to them - for what this would mean to them.

Note: This epistle is from "Paul and Timothy."

"Trust" = hope, ἘΠΙΣΤΩ.

"In the Lord Jesus" means:

1) That it would be His will.

2) That He would bring it to pass.

"That I may be of good comfort" - ἵνα καὶ ἔω εὐψύχων. Thayer: "to be of good courage, to be of a cheerful spirit" (p. 264). Used only here in the N.T.

Paul wanted Timothy to minister to them (as the following verses show), but Paul wanted to hear from them, too.

2:20 "Likeminded" - ἰσόψυχον. Lit., of equal soul. (See εὐψύχων in v. 19.) Also used only here in the N.T. For Timothy to go was the equivalent of having Paul.

"Naturally" - γνησίως. It was like something which Timothy had been born into. Lightfoot calls it "an instinct derived from his spiritual parentage" (p. 121). We might say it was like a second nature to him.

"Care" - μεριμνήσει. This is used here in a good sense; in 4:6, as it is forbidden. Timothy would as a second nature watch anxiously over them.

(2:21) What an indictment of the majority of believers in Paul's day!

"Seek" - ζητοῦσιν. This is to "aim at, strive after" (Shayer, 272).

Lightfoot (p. 21) says that οἱ πάντες means all without exception.

Believers were interested in their own comfort, their own blessing, their own spiritual progress, but not sensitive to the will of Jesus Christ as it related to others. OR, it might even be stronger. PERHAPS THERE WAS A LACK OF SPIRITUAL DESIRE AT ALL. Is he talking about Rome?

Cf. 2:4.

(2:22) "The proof" - τὴν ἐδοκιμήν. See this word in Rom. 5:4. It means to prove by putting to the test.

"as a son with the father" - which would require the obedience of the son.

Cf. 1 Cor. 4:17; 16:10.

"He hath served" - ἐδούλευσεν, as a bond servant. Cf. 1:1.

"With me" - showing that this also was Paul's attitude toward service. The Lord was the master.

"In the gospel" = in the furtherance of the Gospel. This the Philippians had seen at Philippi.

(2:23) with 2:24 give us a μέν and δέ.

Lightfoot: "When I see what turn my affairs will take."

"I shall see" - ἀφίδω. A form of εἶδω. Paul was watching his situation carefully and hoped soon to be able to evaluate it.

(2:24) "I trust" - ΠΕΠΟΙΘΑ, different from v. 19. From ΠΕΙΘΩ, it means, I am confident in the Lord... It is used several times in this Ep. by Paul.

(2:25) "I thought it necessary" means that he felt it "a duty" (Moule, 51), something he was obligated to do. Epaphroditus had come with their gift; now that he was well, Paul felt he must go back.

Note the terms he uses of Epaphroditus:

- 1) "my brother" - in their relationship to God.
- 2) "my companion in labor" - ΣΥΕΡΓΟΥ. Cf. 4:3. It is a fellowworker, one who labors with someone else in the Gospel. They were fellowworkers even though they may not have actually worked together. This speaks of their relationship to the work. Note: They were not competitors.
- 3) "Fellow soldier" - in their relationship to the enemy - ΣΥΝΟΤΡΑΤΙΩΤΗΝ. Cf. Ph. 2.
- 4) "your messenger" - ὑμῶν δὲ ἀπόστολον. Moule suggests, "your missionary to me" (p. 52). He was their delegated apostle or messenger. The church had commissioned him to do this, and he was faithful.
- 5) my minister, i.e., "he who ministered to my wants," or needs. GK: ΛΕΙΤΟΥΡΓΟΥ. Cf. 2:17, 30. This is priestly service, or one who serves the state at his own cost.

Such service had to be unto the Lord.

"Wants," better, needs - τῆς χρείας. Cf. 4:16, 19.

Epaphroditus is not to be confused with Epaphras in Col. 1:7; 4:12; Ph. 23. It is observable that this name is a name embedded in that of Epaphroditus (Moule, 52).
Philippians is the only epistle which mentions him.

(2:26) "He longed after" - an expression which denotes love and homesickness (moule, 52). Cf. 1:8.

"and was full of heaviness" - ἀδύμνω. He was "troubled, distressed" (p. 11). This word is used of our Lord's suffering in Gethsemane. Cf. Mt. 26:37; Mark 14:33.

"It describes the confused, restless, half-distracted state..." (Lightfoot, p. 123). He was beside himself with concern. Like Mary seeking Jesus when He was 12.

He knew that they knew that he had been ill.

(2:27) "But God."

The Lord had been merciful to Epaphroditus and to Paul in sparing Epaphroditus - "lest I should have sorrow upon sorrow" - λύπην ἐπὶ λύπην.

The Lord knows our limit.

While death for Epaphroditus would have been "far better" ^(1:23), yet for his fellow believers it would have been sorrow. Paul would have grieved.

See also 1 Th. 4:13.

(2:28) "Eagerly" - σπουδαιοτέρως. He did it "hastily" (Thayer, 585). There are times when the will of God is very clear.

"Rejoice" - χαρῆτε. Lightfoot (p. 124): you "may recover your cheerfulness."

"Less sorrowful" - ἀλυττότερος. It pained Paul to let Epaphroditus go, but his sorrow was lessened when he thought of what it would mean to the Philippian Church.

(2:29) In spite of Paul's sorrow and the effect that this might have upon their joy, he writes, "Receive him, therefore, in the Lord with all gladness."

"Hold" - ἔχετε.

"In reputation" - ἐτίμους. He wanted the Philippians to hold him in high honor, to value him highly. "Epaphroditus was perhaps a little undervalued at Philippi, in proportion to St. Paul's estimate of him" (p. 54).

(2:30) This verse explains why Epaphroditus should be valued highly.

Cf. John 15:13.

"For the work of Christ" - Perhaps the best reading here is simply, "For the work." See Lightfoot, p. 124.

"Not regarding his life" - παραβουλεύσμενος. He had gambled with his life to spare Paul's. See Lightfoot, p. 124. Thayer: "one who rashly exposes himself to dangers," one who jeopardizes or hazards his life (p. 479).

His purpose was to complete what was lacking in their priestly service toward Paul.

"To supply" - ἵνα ἀναπληρώσῃ. He was to fill up, to add, what was lacking.

"Your lack" - τὸ... ὑστέρημα. Their priestly service, service at their expense (τῆς... λειτουργίας) was "deficient" (Thayer, 646).

things, as he says, "by my coming to you again."

CHAPTER 3

3:1 It looks like the letter is closing, when suddenly the Apostle felt impelled to write more. The subject explains why.

"Rejoice in the Lord" - cf. 1:18, 26; 3:1; 4:4.

The contrast of possibilities is seen in vv. 4-6.

"Grievous," or irksome (NSRB) - ὀκνηρόν.

It means that he was not reluctant to do it.

"Safe" - ἀσφαλές. If heeded, it would provide them with security and protection from their enemies and other dangers.

3:2 "Beware" - βλέπετε, repeated 3x gives great emphasis to the warning. It means to look out, to be on guard.

1) "Of dogs" - τοὺς κύνας.

Paul is using this against the Judaizers, a figure taken from the dog packs that travel around, eating anything, attacking people, etc.

The strength of Paul's words show (1) how deeply he felt and (2) how acute the danger was.

2) "Of evil workers" - τοὺς κακοὺς ἐργάτας.

This is probably the same group, men who emphasize works and who deny grace. Such doctrine and practice can only be evil.

3) "Of the concision" - τὴν κατατομήν.

This is an attack upon their doctrine of

The same thing is previous references to this means to with the Lord.

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circumcision. It was only mutilating the flesh.

(3:3) By way of contrast, "we" - ἡμεῖς, "are" - γὰρ ἐσομεν. "We" is emphatic.

"Circumcision" symbolized purity. The outward could not cleanse inwardly.

Cf. Rom. 2:25-29.

The spiritual is emphasized in comparison with the purely outward and ceremonial.

Note the Trinity here:

1) Lit., Worship in the Spirit of God.

2) "Rejoice in Christ Jesus," an exulting.

Concluding with, "no confidence in the flesh," the old nature, all that we are apart from Christ.

(3:4) At this point Paul goes into a personal testimony to show what he means by trusting in the flesh.

"Confidence" and "trust" in vv. 3, 4 are from the same root.

(3:5) "Circumcised the eighth day" - not only circumcised, but at the right time for a son of the covenant. He was not a proselyte, nor an Ishmaelite (circumcised the 13th year).

"Of the stock of Israel" - He was in the right nation. There may be ~~an~~ reference here to the man, Israel.

"Of the tribe of Benjamin" - the favored son of Jacob. Saul came from Benjamin. Benjamin had stayed by Judah when the nation was divided.

"An Hebrew of the Hebrews" - This meant

that he spoke Hebrew and was raised in strict accord with Jewish customs. "He quotes frequently from the Hebrew Scriptures which he translates for himself" (Lightfoot, 147).

"A Pharisee" - those men held in high esteem by the Jews, advocates "of religious precision, elaborate devotion, vigorous proselytism, exclusive privilege, and the most intense nationalism" (Moule, p. 60).

(3:6) Continued from v. 5...

"Concerning" and "touching" are both in the GK, KATA

His sincere zeal, or ardor, was seen in the way he treated the Church.

According to all the outward ceremonies and requirements, no one could find any fault with him. He was "blameless" - ἀμεμπτος. Cf. 2:15. HE WOULD HAVE HAD THE UNQUALIFIED APPROVAL OF HIS FELLOW PHARISEES.

If self-righteousness and religious effort could have brought peace, Paul would have had it.

BUT NOTE THE CONTRAST FROM HERE ON!

(3:7) From a center around Paul we have Christ now at the center.

"Gain" - κέρδιον. Cf. 1:21.

Paul felt that all of the above would give him advantages with God. He was working on a merit system. Salvation to him was by works.

"Loss" - ζημίας. "Gain" is plural; "loss" is singular. All the gain was lumped

together as one great, lit., detriment. Not only did it not help; it hindered!

"I counted" - ἤννημαι. Cf. Phil. 2:3, 6, from ἠτέομαι. It means that having considered all the facts, he came to this inner conviction and conclusion.

"For Christ" does not mean in order to get Christ, but on account of knowing Christ. GK: διὰ τὸν Χριστὸν.

3:8 Going on beyond the statements of v. 7, he considers everything else to be the same. A change of religion was not what he needed, but Christ

"The excellency" - διὰ τὸ ὑπερέχον. Paul loved superlatives "and accumulative words" (Moule, 62). It was the surpassing worth of knowing "Christ Jesus, my Lord."

"I have suffered" - ἐζημιώθη. This is related to "loss" in v. 7. He had sustained damage and sustained injury (Thayer, 272). THIS SPEAKS OF WHAT OTHERS HAD DONE TO HIM ON ACCOUNT OF CHRIST.

"Count" - as in v. 7, only here a newer and deeper accounting.

"Refuse" - σκύβαλα. It is used in two ways:

- 1) of human waste.
- 2) of that which is thrown out from a feast. Paul reverses the image of the dogs getting the crumbs.

"Win" = gain - κερδήσω.

This is an additional thought. We do not gain Christ by giving up what we depended upon before, but neither can we ~~lose~~ gain Him if we hang on to what

we trusted in before.

And be found
always found
at any moment
of "penitency"
(mike p. 63).

3:9 Here is Paul's statement of justification.
It is "in him," Christ, not in the Law.
It is faith, not works.
It is the righteousness of God, not self-righteousness.

3:10 This all relates to the Christian life.
"That I may know Him" summarizes it all. The rest of the statements through v. 11 explain what it is to "know Him."
All of the spiritual life consists of this: KNOWING HIM.

But how?

- 1) "The power of his resurrection." Cf. Eph. 1:19, 20 - the third part of Paul's prayer. This is the power by which we live.
- 2) "The fellowship of his sufferings." Cf. Col. 1:24 ff. This is a participation in his sufferings.
- 3) "Being made conformable unto his death." Cf. Rom. 6:4-10. "Conformable" - συμμορφίζομενος. This is the same root which Paul uses in Rom. 8:29. Also see Phil 3:21 where we really have a definition.

All through
our lives +
into eternity
itself we are
always to be
concerned about
Christ.

3:11 This must be the resurrection at the coming of the Lord. See the verses which follow.

"By any means" - εἴ τι πως, "if in any way, if by any means, if possibly" (Thayer, 172)
What are these means? Cf. vv. 7-10. Add watching + praying + reading the Word + obeying the Word - and all in Christ!
"I might attain" - κατακτηθῶ. It means

to come to or to arrive at something (Thayer, 334).

"The resurrection" - Εἰς τὴν ἔξανάστασιν.*
 Could this be a unique way of referring to the Rapture - out from the dead, indicating that not all will be raised at once?

Note how Paul is striving for something which is positively certain. Like:

- 1) Daniel in Dan. 9 praying about a certain return.
- 2) Our Lord in Gethsemane praying about His own resurrection. Cf. Heb. 5:7.

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3:12 Paul does not claim perfection, and he wants that clearly understood "Attained" - ἔλαβον, or better, received.

note: "The verb gives the notion not of 'attaining' a height, but of 'receiving' a gift." See p. 67.

"Perfect" - which is what Paul and every other believer will be when we are conformed to the very likeness of Christ.

The first verb described HOW IT WILL COME.
 The second verb, WHAT IT WILL BE.

It is coming but it is not here yet and never will be in this life.

and so...!

"I follow after" - διώκω. It is the same verb as "press" in v. 14. It speaks of a runner who is diligently pressing on toward a goal. It speaks of pursuing something, seeking it eagerly, earnestly endeavoring to acquire" (Thayer, p. 153). Cf. 1 Tim 6:11; 2 Tim 2:22; Rom. 9:30, 31; 1 Cor. 14:1; Heb. 12:14; 1 Th. 5:15; 1 P. 3:11.

"I may apprehend" - ΚΑΤΑΛΑΒΩ - which is the human side; "that for which also I am (or better, "was" (NASB) - a passive) apprehended by Christ Jesus."

ΚΑΤΑΛΑΜΒΑΝΩ means an intensifying of "attained" in the earlier part of the verse. Instead of receiving, ^{it is} "a grasping". The Lord had a purpose in grasping him; now he wants to turn all of his energies to that same purpose.

Thus, we have HIS PART AND OURS.

(3:13) "I count not" - ΟὐΤΩ ΛΟΓΙΖΟΜΑΙ. yet is contained in ΟὐΤΩ - not yet. This is Paul's judgment regarding his present state. As he evaluates things, this is the conclusion he has come to: HE IS NOT YET AT THE GOAL. He is not yet what he will be. Not even what he wants to be. Thank God, not what he used to be.

"I - ΕΓΩ is emphatic. It almost means, whatever you may think about yourself, this is what I think about myself.

"Forgetting those things which are behind."

This certainly must look back to 3:4-6. But it would also mean the ground he had gained as a Christian.

"Forgetting" - ΕΠΙΛΑΘΕΘΑΝΟΜΕΝΟΣ, a present forgetting and continuing to forget.

"Reaching forth" - ΕΤΕΚΤΕΙΝΟΜΕΝΟΣ. It conveys much the same idea as pressing.

(3:14) "I press" - see notes under "follow after" in 3:12.

"The mark" - ΚΑΤΑ ΟΚΟΤΤΟΝ. This is the

goal.

"For the prize" - Εἰς τὸ βραβεῖον. Cf. 1 Cor. 9:24.* This is the "crown" of 1 Tim 4:8. It is his conformity to Christ.

"The high calling of God in Christ Jesus." It is lit. an "upward call" (Walvoord, 92): Τῆς ἀνω κλήσεως. This brings us again to God's part in salvation. It is what theologians have termed, the effectual call. It is not just a divine invitation, but a divine choice with guaranteed results. Cf. Rom. 8:30. Cf. Rom. 1:1, 6, 7.

"The goal continually move forward and higher as we press on, but yet never out of sight" (Rountree, IV, 455).

(3:15) This is another use of "perfect," tied in ^{with} the call of God in v. 14. It seems here that Paul is speaking both positionally and prophetically.

"Be thus minded" - τοῦτο φρονῶμεν. NASB: "having ~~ing~~ this attitude." Cf. 2:5. See also 1:7; 2:2. A favorite verb of Paul, "nearly always denotes a mental state or habit, not explicit thinking" (Moule, 14). Cf. Rom. 8:5, 6, 7, 27; Phil. 3:19; Col. 3:2. Here it means to forget the past and press on to the goal.

It means that they are to have the same opinion as Paul.

"and if in anything," i. e., in the details which make up the whole, "ye be otherwise minded, or, "you have a different attitude" (NASB).

"God will reveal..." Cf. Phil. 2:13. Trayer calls this "an internal disclosure" which results in "an external manifestation" (p. 62). Again we see the divine side.

(3:16) The emphasis here is on the present. "Whereunto we have already attained" -

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PHILIPPIANS - HIS PART AND OURS
THE DIVINE SIDE AND THE HUMAN
SIDE OF SALVATION.

HUMAN

1:2a
1:4,5

1:9,10

1:19a

2:7

2:12

3:9a

3:12

3:15

3:16,17,20

4:2a

4:6

4:13

4:18

DIVINE

1:2b
1:6 - BASIC

1:11

1:19b

2:1

2:13 - THE KEY

3:9b

3:12

3:15

3:21

4:2b "in the Lord"

4:7

4:13

4:19

4:20 - THE ONLY FITTING
CONCLUSION.



εἰς ὃ ἐφθάσαμεν. We have arrived at a certain point spiritually. We are now to live in accordance with the position we have attained.

Moule says that ΣΤΟΙΧΕῖΝ "suggests the step, the detail" (p. 70), even more so than ΠΕΡΙΠΑΤΕῖΝ.

1/13/74 (3:17) "Be (or, become) followers" - Συμμιμηταί.*
 This verse ties in with 4:9, binding the intervening verses together.
 "This is not egotism, but a mark of entire confidence in his message and its principles, and a clear conscience as to the power of them on his own life" (Moule, 70).
 Our word mimic comes from this. It had a good meaning then. Now it speaks of copying a person to ridicule them. To Paul it meant patterning one's life - inwardly and outwardly.

"Observe" - ΟΚΟΤΤΕῖΤΕ. The same word is used in 2:4. It means to observe closely, to scrutinize. (So Thayer, 579.)

"Example" - ΤΥΠΟΝ. This is the pattern from which other lives are to be fashioned.

(3:18) vs 18 and 20 begins with γὰρ - although the second word in each case. It indicates an explanation.

The first method of evangelism is a godly life.

It is also our first safeguard against being carried along by the evil that is in the world.

"Weeping" - not just tears, but an audible lamentation. Cf. Moule, 71, 72.

(3:19) Paul continues his description of the

unregenerate. They "set their minds on earthly things" (NASB).

Contrast Col. 3:2

(3:20) The second reason for v. 17 is here and in v. 21.

Cf. 1:27.

We must live as citizens of heaven who are now dwelling on earth.

"We look for" - ἀπεκδέχομεθα. It speaks of being "full of persistence and desire" (Moule, 74). Lightfoot: "We eagerly await" (p. 156).

(3:21) The goal of salvation with respect to sin - A CHANGED BODY.

"Who shall change" - μετασχηματίσει. There will be an outward change which will result in an inward manifestation of what we are now. "... the essentials" are even now present in us. Cf. Moule, 74.

"Fashioned" - συμμορφον. It will be a real transformation, an inward change. And the Lord Himself will bring this about.

(4:1) "Therefore," or, so that - ὅστε.

In vv. 18-21 he had told them why they needed to follow his example; now he tells them how.

"Stand fast in the Lord" - στηκετε ἐν κυρίῳ. This calls for a firm, immovable stand. But the only way it can be is in the Lord.

(4:2) "Be of the same mind in the Lord."
Gr: αὐτὸ φρονεῖν.

These were women. There differences

were obviously on non-essentials. Their failure to restore fellowship with each other would, or could, affect the fellowship of the whole church.

(4:3) This is probably about a man - unnamed. Many have speculated as to who this might be, but all are speculations. "These women" - probably the two mentioned in v. 2.

"Clement" is also impossible to identify. The trouble was evidently well-known and so Paul does not hesitate to write about it.

(4:4) "In the Lord" - cf. vv. 1, 2. This takes us back to 3:1. It seems more related to v. 3 than to v. 5. It indicates something of the problem mentioned in vv. 1-3. They are to "rejoice in the Lord," as compared with rejoicing in men or their systems.

"And again I say" - cf. 3:1 & where we have the idea of repetition. The Lord is "the supreme and unalterable gladness of the believer" (Moule, 80).

"And now, in deep sequence, he draws in detail the ideal of the life upon which Christ thus shines" (Ibid).

(4:5) "Your forbearance" - a person who is easy to get along with. He will "yield like air in matters of personal feeling or interest, while it will stand like rock in respect of moral principle" (Moule, 80).

"The Lord is at hand" - perhaps, present. This ties in with "in the Lord" better than referring it to his coming.

4:6) Shia is what they are to do - stated negatively first, then positively.
 Anyone who followed Paul's example would certainly be a man or woman of prayer.

4:7) Shia is what God will do by His power.
 (See notes made previously on these two verses)

4:8) "Finally" again = Τὸ Δοιτόν.

1) "Gone" - ἄληθῆ. Shia is faithfulness in words and acts. Or in the person of sincere character.

2) "Honest" - σεπνά. Shia is the solemn and opposed to the frivolous.

3) "grace" - δίκαια. Shia speaks of that which is right according to the laws of God and of men.

4) "Gone" - ἄγνά. Shia speaks of moral and bodily purity in thought and act.

5) "lovely" - ἡρόεφίη. She believes in to be generous, amiable.

6) "of good report" - εὐφρα. Shia is that which is winning and attractive.
 seen summarizing Paul concludes, "...
 virtue... praise." He refers to that which

speaks of moral excellence and that which is worthy of praise - "THINK ON THESE THINGS."
 These all constitute things which are worthy of our meditation and action.

4:9) Here the apostle actually returns to where he started in 3:17.
 Note: Paul was an example in:

- 1) His teaching.
- 2) His life.

And note why he is so insistent about what they're mimicing him: "And the God of peace shall be with you."

6/10/79

4:6 "Be careful for nothing" - μηδὲν μεριμνᾶτε.

The present imperative indicates that they were anxious, but that they were to stop being anxious. And this is a command.

"In everything by prayer" - ἐν παντὶ τῇ προσευχῇ, - which is prayer addressed to God. The idea of devotion is prominent in this word (cf. Thayer, p. 126, under δέησις).

"And supplication" - καὶ τῇ δεήσει, which gives emphasis to "personal need" (Ibid.) and to the idea of petitions.

"With thanksgiving" - μετὰ εὐχαριστίας. This is to be thankful for the blessings of God.

"Your requests" - τὰ αἰτήματα ὑμῶν, which emphasizes that something be given, not done.

"Be made known" - γνωρίζεσθω. This is to do so with the idea that God may have forgotten.

"unto God" - πρὸς τὸν θεόν.

4:7 "And the peace of God" - Note the title.

This is the strange answer. It does not eliminate other answers, but "the peace of God" comes first.

"Passeth" - ὑπερέχουσα, cf. 2:3; 3:8. It is better than "all understanding" - πάντα νοῦν. This points to the way we try to figure things out.

"Shall keep" - φρουρήσει, to guard by soldiers.

"Your hearts" - which includes thoughts as well as affections (Lightfoot, p. 161). "And minds" - as in understanding earlier in the verse - νοήματα.

"Through Christ Jesus" - ἐν Χριστῷ Ἰησοῦ.

6/10/79

Phil. 4:6,7.

Paul had one major cause for anxiety:
His imprisonment.

His ministry was curtailed.

His life was threatened.

What had God done for him?

- 1) His ministry had been enlarged - ch. 1, vv. 12 ff.
- 2) His concern for the Philippian believers had been deepened - ch. 2, v. 2
- 3) His own life had become more devoted to the Lord - ch. 3, vv. 7 ff.
- 4) He had seen the Lord supply his needs. Cf. ch. 4, vv. 10 ff. This included spiritual as well as physical needs.

Outline of the two verses:

I. The command (v. 6a). Failure to obey is sin.

~~II. The~~ It is twofold:

- ~~III. A. The negative side~~
- ~~B. The positive side~~

Both are a part of the command.

II. The promise - God's peace.

- Guarding:
- A. Our ^{lack of} ability to figure things _{our}
 - B. Our wandering thoughts
 - C. Our affections - fears, etc.

The negative can only be overcome by the positive.

Prayer:

- 4) must include thanks-giving.
- 5) must include things to be given.
- 6) must not neglect to remind God.

- 1) must be all-inclusive
Are there things that you do not pray about?
- 2) must be addressed to God. Often we merely say prayers without realizing who we are talking to.
- 3) must be specific - with ^{personal need} petitions. What do we want the Lord to do?

I. WHAT GOD HAD DONE FOR PAUL (VV. 10-13).

II. WHAT GOD WOULD DO FOR THE SAINTS AT PHILIPPI (VV. 14-20).

1.11.74
 (4.10) This now is really Paul's main reason for writing, i.e., to thank the Philippians for their gift to him. Lightfoot believes that the δε in this verse is almost like saying, "I must not forget to thank you for your gift" (p. 162).

Note the graciousness of the Apostle - not wanting to be misunderstood.

(4.11) "Content" - αὐτάρκης, "independence of external circumstances."

Cf. 2 Cor. ~~12:8~~ 12:9; 1 Tim. 6:6; Heb. 13:5, 6.

It means that no outside aid or support is really needed. But it was something which he had "learned" - ἐπαθόν.

(4.12) διδα - 2x for emphasis.

"I ^{am instructed} have learned" - μεμύνηται. It means to be initiated, or to have learned the secret. It cannot be known from the outside of the faith, but only when you are in Christ.

And note that Paul had to learn the abounding side of life (which often gets us away from the Lord), as well as "to suffer need."

(4.13) Then comes one of the grandest declarations in all of Scripture.

"Strengtheneth" - ἐνδυναμοῦντί, to endue with strength, to infuse with strength.

Cf. 1 Tim. 1:12; 2 Tim. ^{2:1} 4:17; Eph. 6:10.

(4.14) This united effort on their part had touched him deeply. He was moved

even more by their love than even by their gift. But the real reason for his joy is expressed in v. 17.

4:15 The Philippian church had been outstanding in its giving even though materially poor.

4:16 "Thessalonica" was close by. Even no farther away than this they had sent their gifts.

4:17 "seek" - ἐπιζητῶ, also 2x like "I know" in v. 12, and like "I urge" in v. 2 - all for emphasis?

"Fruit" - τὸν καρπὸν are not words which are commonly used for interest in financial affairs. Cf. 1:11, 22.

It means the outcome, the result, the effect. And it would seem that the Apostle is thinking about present results.

"to your account" - εἰς λόγον ὑμῶν. This same word is used in v. 15. Again, not esp. financial words, the meaning clearly points to abounding results from giving.

4:18 Now Paul is "full."

note how he speaks of their gift:

- 1) "an odor of a sweet smell" - ὄσμην εὐωδίας. This is like the sweet savour offerings of the OT, possibly like the burnt offering.
- 2) "a sacrifice acceptable" - θυσίαν δεκτὴν. It is what God wants and will accept.
- 3) "Well pleasing to God" - εὐάρεστον τῷ θεῷ. It is essential that we know about God's

- response to what we do.

(4:19) "my God" - cf. 1:3. It is almost peculiar to Paul in the N.T.

See Psa. 22:1, and our Lord's words on the Cross. It speaks of "appropriation and realization" (Moule, 12).

"I shall supply" - πληρωσει. We can translate this, fully supply.

"All your need." There is no need to think just of or even especially of financial needs. These are "all."

The spiritual nature of this promise is seen in the words, "according to His riches in glory by (ἐν) Christ Jesus."

Cf. Eph. ^{1:18} 3:16; Col. 1:27.

AS AMAZING AS IT MAY SEEM, GOD CANNOT HELP US EXCEPT IN CHRIST JESUS.

(4:20) Note "our" in place of "my" in v. 19.

(4:21-23) The epistle closes with special greetings to and from the saints - in Rome and Philippi.

Note that no one in either place is excluded.

v. 23 is a prayer.