

One Thought Commentary

**The Epistle of Paul to the
Philippians**

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Preface

There is no more blessed occupation than being a minister of the Lord Jesus Christ. As I reflect over my years of ministry and service, I am constantly reminded of my own inadequacies and shortcomings. I am not an intellectual giant like some men. I do not have near the education of others. I have not pastored large churches like some. I have not made any real money through my work. I have always been quite poor. Nevertheless, I find that these things do not matter. I have to constantly remind myself that what matters is Christ. He must increase and I must decrease. It is so simple, that a babe could know it, yet many men have tried their whole lives, in the energy of the flesh and have not grasped it.

That is why Philippians is so important. It brings Christianity down from the ether, and set's it all in order "in Christ", "through Christ", "by Christ", and "for Christ". It reminds me "I can do all things through Christ, which strengthened me". How encouraging this is, when you have to crank out a sermon, or stand by the bedside of a dying friend. It tells me that the mind of Christ can be my mind, and that the peace of God, which passes all comprehension, is mine. It is a wonderfully strengthening and encouraging epistle.

The idea behind the One Thought Commentary is simple. Each verse is treated in its composite thoughts, so that it treats things thought by thought. In addition, for every thought from the Bible, there is one thought from me...one thought, one comment. I try to make my comment one sentence long and to do this my sentences are themselves long. I think that this will be the last book that I will treat this way. I feel that in the future simpler sentences will keep the commentary more accessible and useful.

I am learning in this process of commentary writing, so you will have to

bear with these idiosyncrasies as they come up. Starting with the next commentary (Colossians), I will no longer have one long sentence, but maybe several short sentences to explain the thought being discussed.

I would like to thank all my students and my followers on the World Wide Web. You have always been so very encouraging to me, I only hope and pray that the things in these commentaries will bless you somehow. They are not deep or technical, but I think that is the very thing that makes them valuable...they are more along the lines of devotional. As in the past, I have put longer comments that are more technical in small bold type; hopefully this keeps you from being bogged down with too much technocratic stuff.

May God richly bless you all.
Earl Jackson



Introduction

Philippians is a little powerhouse of a letter; it is the letter of "the mind of Christ". That is its unique theme. No other piece of writing tackles this subject with such clarity and with such strong emotional and intellectual desires. In fact, this could even be called "Paul's Letter of Desires".

1. He desires to "know Christ" (3:10).
2. He desires to "win "Christ" (3:8).
3. He desires "to be conformed to Christ" (3:10).
4. He desires to "magnify Christ" (1:20).
5. He desires "to be found in Christ" (3:9).
6. He desires to "rejoice in Christ" (2:16).
7. He desires "to be with Christ" (1:23).

With desires like that, you can see why Paul was such a great man, and set such a good example, not only for the Philippians, but for us as well.

This letter is the Biblical equivalent of a thank you note. Paul wrote it to be sent back to Philippi with Epaphroditus (2:5), because Epaphroditus (one of the pastors at Philippi), had been sent as an envoy from Philippi to Paul, bringing him needed supplies, gifts, and most likely money (4:10,14-18; 2:25; 2Cor. 11:9). Paul wrote this to be hand carried back as a token of love and gratitude for them. He did not write it with his own hand, but dictated it to Epaphroditus, who did the actual writing. Epaphroditus became deathly sick during his visit to Paul in the Roman jail (2:25-26), so he was detained longer than he was planning, but God healed him and used him to be the scribe of God, recording the words of Paul, and then carrying it back to Philippi.

Almost all scholars of the book have noted that this is one of Paul's kindest and most loving letters. He has no occasion to rebuke the

church at Philippi, because the problems of Galatia or Corinth. do not appear in this church. This means that there is no harsh language, no stern warnings about ravenous wolves, no rebuke about divisions and strife. This letter is actually highly commendatory of the Philippians making them a church that we should strive to imitate. They were generous in their sacrificial giving to Paul. Their church was a model of peace, harmony and order. They did not hesitate to express their unswerving devotion to Christ by ongoing acts of kindness and charity. The ramifications of the gospel for them resulted in the outworking of a social consciousness and benevolence that is exemplary at the highest level. Churches today need to have both the mindset of Philippi and actions commensurate with that mindset. "Let this mind be in you which was also in Christ Jesus" (2:5). This should be our mindset also.

As you read this short epistle, be aware that Paul here writes as a spiritual Father, and not in a corrective sense, but in a tender and loving sense. It is the words of an apostle who was living on the borderland between two worlds, heaven and earth. He writes from the perspective of a heavenly vantage point, and each phrase breathes consolation, victory, peace, thanksgiving and love. A wonderful letter in deed is this four-chapter wonder of grace. Read it to get the mind of Christ. Learn from it to be like Christ "imago Christos".



Philippians Chapter One

Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

Paul

Paul does not call himself "an apostle" like he usually does in his letters, perhaps this is because the letter is written more as a friend would write to another friend, had he used the term "apostle" it would express more of an authoritarian posture, and that is not the feeling that Paul want to evoke here, this is a thank you note, not an apostolic censure or edict.

Rom. 1:1

and Timotheus,

Timothy is mentioned, not because he helped to write the letter, we have no indication of anything like that, Timothy was Paul's understudy, he took him under his wing at a very young spiritual age, and Timothy grew under Paul's tutelage into a mighty spiritual giant whom God greatly used; he assisted Paul when the Philippian church was founded (Acts. 16:1,13; 17:14), and he visited it at least two times (Acts 19:22; 20:3-4), his name means "one who honors God".

1Cor. 16:10

the servants

The highest honor, the most noble profession, the greatest joy of any faithful minister, is to be a servant of Jesus Christ, and note: it is to Christ and not men that they serve, this is far more noble in a preacher than man-pleasing; preachers who tickle men's itching ears are not serving Christ, they are serving their own selfish interests, so when Paul puts him and Timothy in the servant category, he is making a powerful and wonderful statement about how all of Christ's ministers should think, act, carry themselves and preach as servants of Jesus Christ; what a high position is the low estate of servitude to the King.

Jn. 12:26

of Jesus Christ,

One of these words is a name (Jesus), and one of these words is a title (Christ), people tend to speak of Christ as though that were His name, but it is not; Christ means "the Anointed One" and it is a title for the Messiah, Jesus means "Jehovah Saves" and it is the name of the Son of God; these ascriptions bring us face to face with His diety, His sovereignty, His unique personage, His Messianic role and His redemptive and atoning work.

2Cor. 5:18

to all the saints

Someone has said, that there are only two kinds of people on earth..."saints" and "aint's", and while that is humorous, it is also true, there are only believers and unbelievers, saved and lost, Christian's and non-Christians, the redeemed and unredeemed; there are no people standing in some kind of middle world of ambivalence, that does not exist, you are either a child of God by redeeming grace and new birth, or you are of your father the devil, everyone falls within the two broad categories, but don't be mistaken, sainthood is rare and special, there are "few that be saved" (Matt. 7:14; Lk. 13:23), "the broad road leads to destruction" and many there be who are traveling on it, but "the narrow road" leads to everlasting life, and only a few are on it (Matt. 7:13); the

term saint means "sanctified one", "one set apart for sacred use", it was generally used for the Israelites of the old Testament because they were a "holy nation" (Ex. 19:6; Deut. 7:6; Deut. 14:2, Deut. 14:21; Dan. 7:18, Dan. 7:22), but this explained in the New Testament as referring to every believer and not Jews only (1Pet. 2:9), notice Paul says "all the saints", no believer is excluded, all are saints, members of God's holy nation.

1Cor. 1:2

in Christ Jesus

These words set before our eyes the great scriptural doctrine of positional truth, the saints have a position, even though they may live in every nation on earth their location is "in Christ Jesus", because we are in Him, we can never loose our salvation, we "abide in Him, and He abides in us" (Jn. 15:4) and He also said, "I am in my Father, and ye in me, and I in you"(Jn. 14:20), we are in the most intimate and secure position in the entire universe, we are centered in Him, and God put us in that place by Divine grace, and now nothing shall ever separate us from the love of Christ (Rom. 8:39).

Rom. 8:1

which are at Philippi,

Philippi was named after Philip of Macedon the conqueror who enlarged it and build it's fortifications. It was the capital of Macedonia. It was a mining town, because the mountains around it were rich in gold and silver, but by the time of the apostle Paul, the mines had been emptied, and very little mining which had originally brought wealth to the city, was now going on. It was the site of a great battle which resulted in the defeat of Brutus and Cassius. It was also strategically situated on a main highway running from Greece to Asia Minor, and it was at the highpoint of the road, so it afforded views of all advancing armies, trading caravans, door to door salesmen etc.

with the bishops and deacons:

The two groups of officers mentioned here, bishops and deacons are generally believed to be the two offices that remain in the churches of Christ, The consensus of opinion seems to be that apostles ceased in the first century, but that bishops and deacons remain throughout history, as abiding gifts of the Holy Spirit to the church.

1Tim. 3:1-13

Church Government

Many of the forms of church governance which we see in churches today bear no resemblance at all to anything in the Bible. Many churches feel that Bishops are an exalted form of minister who oversees many churches either in a large city, or geographical area. Some churches make these superintendents to be subject to even higher authorities etc. These notions of church governance involve a hierarchy of oversight and a top down dictatorship over the local assemblies. The high ups, tell the locals what to preach, how to conduct worship, what lessons should be taught and so forth.

Then there is the ever recurring “no officers” theme, where a total rebellion against “organized religion” ensues, and where paid clergy of any kind are considered to be mercenary spiritual prostitutes. According to these people the church functions as a body just fine, with the head, Jesus Christ, being the Governor and all the members as priests ministering to each other equally. The only problem with this view, while much of it is true and commendable, is the serious flaw that it offers no explanation for Phil. 1:1, and all the other verses where specific offices and officers are clearly mentioned in the church. All of the good points which might be derived from these Plymouth Brethren types are negated by their inability to address the clear Biblical precedent for officers in the churches. Yes we are to worship God in spirit and in truth, but part of the truth is that the body of Christ is the temple of the Holy Spirit, a temple which is patterned after the temple in heaven, and of which the Old Testament temple was a picture and type. Even a casual perusal of the relevant passages will show with crystal clarity that both these temples are organized with different offices having different functions and purposes. The Levites were paid officials who’s only job was to run the temple, and minister as priests in all of its functions (Num. 4:16; Num. 31:14; 2Kngs. 12:11; 2Chr. 34:12, 17). My purpose is not to evaluate the temple governance construct, but to show the church governance construct. It is to that end that I mention the temple. I believe that both temple and church are organized ecclesiastical forms, with specific offices, officers, duties and functions.

Paul mentions two offices side by side in Phil. 1:1 - Bishops and Deacons. These two offices are the primary offices in the church of Jesus Christ. Other offices are mentioned elsewhere. Lets look at all the passages where mention is made of the various offices in the body of Christ.

1Co 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Act 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

- Act 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
- Act 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
- Act 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.
- Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- Rom 12:6-8 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
- Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- Eph 4:11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
- 1Ti 3:1-2 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;
- 1Ti 3:8 Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre;
- 1Ti 3:12-13 Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.
- 1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
- 1Ti 5:17-19 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer *is* worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses.
- Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
- Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
- Tit 3:10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
- Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.
- Heb 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1Pe 5:1-3 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock.

From these it becomes easy to see the terms used to describe the offices of the church. The designations used are:

Apostles,
Prophets,
Evangelists,
Pastors,
Teachers,
Presbyters or Elders,
Bishops or Overseers,
and Deacons.

Evangelists and teachers are typically not set forth as offices of rule, and are therefore not considered governmental offices. They are associated with official spiritual gifts to the church such as, “miracles, healings, helps“etc (1Cor. 12:28), but they are not considered to be official ecclesiastic departments, because they are never used in an administrative sense.

Apostles are considered to have all died in the first century, but their spiritual authority continues in the church from their heavenly position (Lk. 22:30; Rev. 21:14), from the fact that they are the foundation office of the church (Matt. 16:18; Eph. 2:20), and the writings which they left behind. Apostles have ceased being an office of active church administration.

This leaves the two offices which Paul mentions, Bishops and Deacons. The Bishops are also called Presbyters, Elders, and Overseers and Pastors. Deacons, however, are always called deacons. This leaves only prophets, and that is a term which seems to describe a particular type of ministry function, rather than an office. It is that of foretelling future events, or preaching the words of God as in forth-telling. Prophets are considered to be a gifting rather than a governing body. “The spirit of the prophets is subject to the prophets“ (1Cor. 14:32), so they seem to regulate themselves spiritually as far as their message is concerned. So the only remaining offices in the church are Bishops and Deacons.

Bishops/Elders/Pastors

This is the office of spiritual leadership in the church. The pastors of the churches are the ones with whom total oversight of the local congregation resides. There are stringent qualifications set forth for this office, which are directly related to the work to be performed (1Tim. 3:1-7; Tit. 1:6-14). “apt to teach” (1Tim. 3:2), “ruling and taking care of the church of God” (1Tim. 3:4-5), “a blameless steward of God” (Tit.1:7), “holding fast to the word of God” (Tit. 1:9), “ Exhorting and convincing with sound doctrine” (Tit. 1:9), rebuking heretics in order to get them to embrace sound doctrine (Tit. 1:13), able to recognize and stay clear of religious traditions and humanly devised legalism (Tit.1:14).

From a practical viewpoint it appears that there was usually a plurality of elders in each church, but there is nothing that says that it must be this way. Two or more elders seem to be in keeping with the important trust and stewardship of the office. One man rule tends toward dictatorship. My-way-or-the-highway type governance is not consistent with the idea that ministers are humble servants (Matt. 20:27; Matt. 23:11; Mk. 9:39, Mk. 10:44; 1Cor. 7:22; 1Cor. 9:19; Gal. 1:10; 2Tim. 2:24).

While all the elders of a church are equal in status, authority and rule, most churches have one paid elder who is the senior pastor. He is responsible for the regular teaching and preaching, and He gives himself to prayer and the ministry of the word (Acts 6:4). This being the case he assumes the bulk of the pastoral functions in the church, but all the elders have to meet the same requirements, so should he become disabled or unable to preach, one of the other elders should be ready to do it, so that there is no absence of eldership direction. Other churches having larger staffs have seen fit and found it quite workable to have elders over the various aspects of the ministry in the local church, there will be an elder over music, perhaps one over the youth ministry, perhaps one over the teaching program. It is important to always remember that the elders are equals. This is especially important should one be overtaken in a fault. The others, being equal, are there to lovingly admonish, help and restore. It is infinitely superior over a one man ruler system.

This system also makes it easy for churches to raise up future senior pastors from among the existing elders. It is a provision which if followed closely, will protect the church from discontinuity of leadership and purpose.

Deacons

This is the office of property, finance and benevolence in the church. The record of this office being established is found in Acts 6:1-6. It is not the office of spiritual leadership, that is what elders are for. This office concerns the materialistic affairs of the church i.e. money, giving, charity, buildings and maintenance, paying bills etc. The qualifications for deacons are similar to that of elders (see 1Tim 3:8-13). Many churches find that accountants, lawyers, bankers, hospital workers and school teachers make excellent deacons, and have skill sets that are helpful in fulfilling the duties of the office, but they must still meet all the requirements.

These are the two lasting offices in the church. Considered Biblically their presence and function within any local assembly renders committees and boards useless. We would need none of these man made things if we follow the Biblical pattern for the governance of our churches and had scripturally qualified elders to take care of the spiritual things and deacons to take care of the material things. Nothing else is needed, and nothing man could ever invent could improve upon God's perfect plan for the church. It is a glorious body, this wonderful body of Christ. Let us keep her that way, and honor God in by following the New Testament pattern for her health, welfare, growth and administration. EHJ



Php 1:2 Grace *be* unto you, and peace, from God our Father, and *from*

the Lord Jesus Christ.

Grace *be* unto you,

χάρις (charis) means favour or gift, and the word conveys the idea that it is an act of Divine benevolence upon the heart of man, which was undeserved and unexpected.

Ja. 1:17

and peace,

Note the order, grace always precedes peace, because it is the source of the peace, and the peace springs from it.

Rom. 1:7

from God our Father,

There are two senses in which God might be understood as our Father:

1) Father by creation, and all people are His created children, or 2) Father by re-creation (new birth), and only believers are His children, the second sense is being used here.

Matt. 6:9

and *from* the Lord Jesus Christ.

A name and two titles, Jesus is his name and it means Savior, κύριος (kurios) is a title for God and it means "Supreme Authority", or "Master"; Χριστός (Christos), Christ the second title here means: "the anointed one of God" or "the Messiah".

Acts. 16:31



Php 1:3 I thank my God upon every remembrance of you,

What a wonderful way for Paul to begin this very warm hearted letter to them, he tells them how every time that he thinks of them, he breathes their name in prayer to God, with deep thankfulness for

them, not so much in respect to their persons, but in respect to what God has so mightily done in their lives...every time I remember you, I thank God.

my God

This is the exact phrase that Christ repeated twice on the cross in Matt. 27:46 "My God, My God why hast Thou forsaken me?" there it shows us that Christ still vigorously clung to His heavenly Father, even during the darkest hour when the sins of the whole world were placed upon His shoulders (1Jn. 2:2); Paul uses it here for the same reason, he shows us a vigorous faith in a personal God, as distinguished from all other false deities, he clung tenaciously to this personal God, and thus set an example for us.

Phil. 4:19

upon every remembrance of you,

This shows us the importance of remembering our Christian brothers and sisters who have been special influences in our lives, we all can think of people who are special to us, perhaps they ministered to us in a significant way, or perhaps it has just been the joy of assisting them in their Christian life, and watching them grow in grace and the knowledge of the Lord, these things are great blessings and causes for rejoicing and thanksgiving, stuff like this is priceless, and memories like this will be with us forever, so let's thank God for them.

1Thess. 1:2-3



Php 1:4 Always in every prayer of mine for you all making request with joy,

Always

At all times, without fail.

Rom. 1:9

in every prayer of mine

Every time I pray.

1Thess. 1:2

for you all

This is an example of one of the many places where the southern slang drawl came from "Y'all", it's a phrase that like this one which is all inclusive, Paul wanted them to know that he prayed for all of them, and not just for the rich, or the important, not just for his personal favorites, he had all of them on his heart, this is a trait that every loving pastor should strive to have, bearing the burdens of all alike.

Rom. 1:8

making request

This is the idea of petitioning God to answer specific prayer requests, and this is a very good thing for ministers to do, because being vague or nebulous gets nothing accomplished with God, when you pray for specific people, as Paul was here doing, and when you prayer for their specific needs, and you supplicate God at the throne of Grace, tremendous things can and will happen, God hears all of our requests, two key prayer things are included in these two verses,

1) thanksgiving for the mercies received (v.3),

2) requests for the mercies needed (v.4).

Matt. 21:22

with joy,

Joy is the key principle of this epistle (look up and compare Phil.

1:18,25; 2:2,17, 18, 28, 29; 3:1; 4:1, 4,10.

Col. 2:5



Php 1:5 For your fellowship in the gospel from the first day until now;

For your fellowship

κοινωνία (koinonia) the fellowship of the spirit is the fellowship of grace, what Paul is referring to here is not man-made, like a picnic, an outing, a club or a party, he is referring to a deep and intimate brotherhood of grace which comes only from the Holy Spirit (2Cor. 13:13; Phil. 2:1), this is the fellowship of the Spirit which only Christians can enjoy, a wonderful gift of grace and love, it also stress unity based upon union, we are united in Christ, so we enjoy unity with one another.

1Jn. 1:3

in the gospel

It is a fellowship in the gospel because it is the gospel which brings us together in Christ, but it is also a fellowship by the gospel, because were it not for the gospel, we would not be united to Christ's life, and then it is also fellowship, for the gospel, for the spread of it, what has called us is also what sends us forth, we commune together in the work of taking it into all the world, and proclaiming it from the housetops, Oh glorious gospel!

Rom. 1:16

from the first day until now;

Paul evidently has in mind the support that the Philippians had given to him over the years since he started the churches in Macedonia, this was evidently gifts of money and supplies, Paul was the first missionary to be supported in this way, and the fact of it emphasizes the importance of generous giving in the churches of Jesus Christ.

Phil. 4:15-18



Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Being confident of this very thing,

Being fully persuaded, shows the intensity of Paul's conviction, it is a

very strong word in the Greek which leaves no room for vacillation.

Lk. 16:31

that he

He is either God, The Holy Spirit, or Christ Himself, in any case we can be certain that one or all of the members of the Godhead are intended.

Phil. 2:13

which hath begun a good work in you

The good work begun, is the salvation of our souls, it is the work of God and not men (Isa. 64:8; Jn. 1:13; Jn. 6:29, Phil. 2:13;).

Rom. 8:28-30

will perform *it*

Lit. will carry it through to completion, will finish it.

1Thess. 5:23-24

until the day of Jesus Christ:

This is a technical term for the second coming of Christ (parousia), which when it happens will bring to completion all the works of salvation, the final judgment, and the end of the world (look up and compare: 1Cor. 15:23; 1Thess. 2:19; 1Thess. 3:13; 1Thess. 4:15; 1Thess. 5:23; 2Thess 2:1,8).

1Cor. 1:8



Php 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Even as it is meet for me to think this of you all

Lit. It is right for me to feel this way about all of you. This shows Paul's sensitivity to their spiritual state and health, they had obviously evidenced the fact that God had indeed begun a good work in them and Paul was saying that based upon that his good feelings about their state was justly founded.

1Thess. 1:2-5

because I have you in my heart;

This is one of Paul's tenderest statements of His love for them, what could be better than having his beloved children in the gospel right in his heart?

2Cor. 3:2

καρδία (kardia), heart, means 1) the blood pumping heart (we get our words cardio and cardiac from this. 2) the mind, thoughts or feelings. It is in this sense that it applies to the deepest recesses of our soul. The source of all thoughts and feelings is the mind.

inasmuch as both in my bonds,

Paul mentions his bonds four times in this epistle and all of them are in this chapter (Phil. 1:7,13,14,16); being held in a Roman prison was nothing nice, in fact it was quite horrible, rats would gnaw off your toes, you had to sit chained in your own excrement and filth, flies and insects would spread disease, nevertheless, even in this state Paul said that his witness for Christ was evident all through the palace (v13), so Paul used his bonds for the glory of God, but some of us who are free do not do the same, shame on us, we are the spoiled brat children of the kingdom, we do not know what awful prices were paid for our freedoms in Christ.

Eph. 6:20

and in the defence and confirmation of the gospel,

The defense of the gospel is "apologetics", ἀπολογία (apologia), and Paul was the master apologist of the Christian faith, the Romans, Ephesians and Colossians are key examples of his apologetic masterpieces, if Hebrews was his work (as I am inclined to believe), it would also be included.

"be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"-1Pet. 3:15 cf. Phil.1:17

The confirmation of the gospel, is to stabilize the believers in their faith.

1Cor. 1:8

ye all are partakers of my grace.

His grace refers to the divine favor he receives from Jesus Christ, he is indicating that even as they are with him, in his heart, in the defending and application of the gospel, so they are sharers with him in the plenteous grace which he receives from the Lord, another testimony of unity based on union.

1Pet. 4:13



Php 1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

For God is my record,

Lit. For God is my witness, He has seen what I have done and thought.

Gal. 1:20

how greatly I long after you all

How greatly I yearn for all of you, this is because they were in Paul's heart, he could not get them out of his mind.

Phil. 4:1

in the bowels of Jesus Christ.

The bowels are a common Biblical expression for intense love, or innermost affection, because the bowels are the innermost parts of a man.

Phil. 2:1



Php 1:9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

And this I pray,

He had already mentioned how he prayed earnestly for them (see 1:3-4), now he begins to tell them the content of these prayers from this verse through verse 11.

Col. 1:9

that your love may abound

The Philippians were known for their love, and Paul is not saying that they lacked this grace, He is saying that he petitions God for them to "abound" in it, lit. "super-abound".

2Cor. 8:7

yet more and more

Love growing in ever increasing ways.

2Thess. 1:3

in knowledge

ἐπίγνωσις (epi-gnosis), epi means "over" or "above", gnosis means knowledge i.e. intellectual discernment, hence the word indicates "over or above knowledge", knowledge that supersedes ordinary learning, this refers to the way that doctrine is cycled in the brain, all knowledge enters as gnosis, but when it is mixed with faith in them that hear it it becomes "above knowledge", this is what Paul wants to see more and more abounding in them; this is "the engrafted word" (Ja 1:21).

Heb. 4:2

and *in* all judgment;

This is the word for spiritual perception or discernment, and it implies

that Christians should be involved in determining what is true and what is false when things like doctrines present themselves to the mind, so people think that we should never judge other people or their beliefs, but this is a false doctrine in and of itself (1Jn.4:1), we are to test, try and prove all things.

1Thess. 5:21

Paul always thanks God for what is strong in the church to which he writes, and he prays God for the supply of that in which it is weak. Now he thanks God for the characteristic enthusiasm and large-heartedness of the Philippians; he prays for their advance in knowledge, perception, judgment - the more intellectual and thoughtful side of the Christian character - in which they, and perhaps the Macedonian churches generally, were less conspicuous. - Charles John Ellicott



Php 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

That ye may approve things that are excellent;

This is the result that happens when spiritual discernment (judgment v.9) is working properly, you will be able to weigh things and either approve or disapprove of them by their content and by a discernment based upon epignosis (see "knowledge" v.9) which you have when you test and try things scripturally, Paul emphasizes the positive aspect of approval, because what he strives for in the churches of Christ is EXCELLENCY; nothing should be second rate in the kingdom of grace and love, but all things excellent should be in her.

Rom. 2:18

that ye may be sincere

The Greek word sincere in this verse means "tested by the sun", and some have interpreted this to mean that if you hold a statue up to the sun and there are cracks in it, they will show when the sun shines through, but the Latin actually captures what the word really means, because according to the Latin it means "without wax", what

they would do if a marble statue had cracks in it, is they will fill the cracks with wax, and they would become perfectly invisible, not even a trained eye could tell the wax was present, but if you put the statue in the hot sun, the warming rays of the sun would make the wax melt, so if a statue was tested by the sun and found to be without wax, the statue was genuine and unflawed.

2Cor. 2:17

and without offence

Sincerity by itself is insufficient for living the Christian life, many people are sincere, but they are sincerely wrong, so Paul says we should also be without offense, we offend God if we embrace false doctrines or practices, and we offend me if we are not faithful toward them in our ministry of God's word.

Acts 24:16

till the day of Christ;

A term for the second coming, see verse 6.

1Cor. 1:8



Php 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Being filled

Here he continues telling them about what he prays for them, and fruits are of concern, especially the fruits becoming of right-living or righteousness, but it is interesting that he prays for them to "be filled" with these fruits, elsewhere Paul tells us to "be filled" with the Holy Spirit (Eph. 5:18), to be filled means to be completely controlled by, so Paul is here praying that the Philippians will be completely controlled by the fruits of righteousness; I would say this verse does a pretty good job of destroying antinomianism,

because the desire for righteousness for believers is to be obsessive and compulsive, they are filled with it.

Eph. 5:9

with the fruits of righteousness,

The analogy of fruit bearing as a metaphor for the Christian life is very ancient, but it is used extensively by both Christ and the apostle Paul, and it is one of the most illustrative metaphors in the Bible; I'm giving you several verses to look up, which show this blessed picture of the productive Christian life.

Ps. 1:3; Ps. 92:12-14; Lk. 13:6-9; Jn. 15:2,8,16; 2Cor. 9:10; Gal 5:22-23; Col. 1:6,10; Heb. 12:11; Ja. 3:17-18

which are by Jesus Christ,

The fruits come "through Jesus Christ", He is their source; righteousness is a divine production, not a human work.

Jn. 15:4-5

unto the glory and praise of God.

When Paul begin praying for the Philippians for the things mentioned here in verses 9-11, this was always his utmost desire and object, that all this stuff for which he beaconed the Father, would be for the glory and praise of God alone, indeed, this should be our chief goal in Life, to glorify and praise God, nothing is more important for a believer, and nothing is more fitting.

Jn.15:8



Php 1:12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

But I would

I would means that he willed it in a strong way.

ye should understand,

he wanted them to "know so he proceeds to tell them more about himself and what was going on in his present state, and how this affects his missionary activity.

brethren,

It is always an important principle of biblical interpretation to know who is being addressed, Paul's use of the word "brethren" makes it clear that he is writing to Christians, people who are his equals spiritually; he did not begin this letter as he usually does, by mentioning his apostleship, instead he mentioned being a servant (v.1), and here he talks to others whom he calls brethren, the whole affair shows Paul's humility and view toward those to whom he wrote, "brethren" indicates siblings, family members in the household of faith.
Heb. 2:11

that the things *which happened* unto me

It is as though he says "I know you are concerned about what has happened to me, being persecuted and in prison, but I want you to know that they happened for a purpose".
Acts chapters 25-28

have fallen out rather

Have transpired, have resulted.

unto the furtherance of the gospel;

The furtherance of the gospel is the prosperity and growth of the gospel, God blessed the ministry of the gospel through the apostle Paul, and even though his imprisonment appeared to be a setback, Paul indicated that it actually helped the cause of God and truth; this verse is a strong illustration of Paul's doctrine that "all things work together for them that love God and are called according to His purposes (Rom. 8:28).
Rom. 11:36



Php 1:13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

So that my bonds in Christ are manifest

As God so wrought to further the gospel through me, he has made my chains in Christ openly apparent to all around me, I have a reputation concerning this bondage, my very captivity proclaims Christ.

1Pet. 4:12-16

in all the palace, and in all other *places*;

Paul was evidently a royal prisoner, in the emperor's palace jail, and not the common town prison, the emperor knew all about Paul's situation and faith, and Paul's testimony traveled all over the place, even in all other places - far and wide.

Phil. 4:22



Php 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

And many of the brethren in the Lord,

This is the same word brethren as in verse 12, but it is not the same brethren that he here refers to, these are brethren who evidently were in Rome and had heard about Paul's testimony and imprisonment.

Col. 4:7

waxing confident by my bonds,

Many of the Christian brothers gained personal confidence, strength and courage through the way Paul endured his sufferings for Christ, we can greatly encourage others by our comportsment.

2Cor. 1:3-7

are much more bold to speak the word without fear.

Paul's encouragement of them, and their resultant confidence because of him, made them better preachers and evangelists because it gave the courage, they spoke "without fear".

Eph. 6:19-20

I want to say a word about "THE WORD"...a unique term describing the content of their fearless preaching. What they delivered from their lips was not just any old words. It was not a reading from a book of poetry. It was not an analysis about what Dr. This or Dr. That thinks about something. It was not a book review. It was not a dry and lifeless homily. It was not a bunch of rituals. It was not a philosophical dissertation. It was not opinions about current events. It was not a political manifesto. It was not clippings out of the New York Times. It was THE WORD...a unique and living presentation of God's mind to man.

This is the same word structure as in John Chapter One, "in the beginning was THE WORD, and THE WORD was with God, and THE WORD was God...and THE WORD became flesh and dwelt among us". John uses the term "logos" as a name for Jesus Christ, He is the enfleshed communication from God to man.

That's what a word is, it is a medium of communication. When we want to get a thought from our brain to someone else's brain we use words to do it. The words are vehicles to transport the thoughts. God chose to call Christ THE WORD, because after thousands of years of Old Testament history, wherein God communicated to His people on earth through prophets, priests, kings and providence, He sent Himself to earth as the ultimate WORD, the ultimate thought of God, God's ultimate vehicle of communication (Heb. 1:2). That's what Christ was, and when we preach Him correctly, we are declaring the very same thought of God, we are preaching THE WORD...the thought of God to men, the word that is alive and powerful, effecting all kinds of spiritual transformations and bringing the life of God to men. Look up and compare Matt. 4:14-20,33; Mk. 16:20; LK. 1:2; Jn. 15:3; Acts 4:4;

Acts 6:4,7; Acts 8:4; Acts 12:24; Acts 17:11; Rom. 10:10-17; 2Cor. 2:17; 1Thess. 1:8; 2Tim. 4:2; Heb. 4:12; 1Pet. 1:23; 1Pet. 2:2; 1Jn. 5:7.

The Bible says that every man will give an account of the words he has spoken, this is especially true of preachers, who are supposed to be the ones who faithfully speak THE WORD. Let us all pay attention to what comes out of our mouths. EHJ



Php 1:15 Some indeed preach Christ even of envy and strife; and some also of good will:

Some indeed preach Christ

Preaching Christ and preaching THE WORD are the same thing.
Acts 5:42

even of envy and strife;

Paul wants us to think about two different types of motivation that people might have for preaching Christ, this might at first seem strange, but not all preachers have the best of motives; first of all there are some who preach from envy or jealousy, possibly some were jealous of Paul's fame, or his power and authority as an apostle, apostles possessed extraordinary gifts, and these could definitely provoke some people to envy; he adds that they do this out of contention or strife, divisiveness swelling up in them as they try to get followers for themselves.

and some also of good will:

The second class of preachers do it with good intentions and pure motives.

1Pet. 5:2-4



Php 1:16 The one preach Christ of contention, not sincerely,
supposing to add affliction to my bonds:

The one preach Christ of contention,

This goes along with the word strife in verse 15, they preach out of divisiveness, jealousy, envy, animosity, these sort of things are mentioned in Gal. 5:20

2Cor. 12:20

not sincerely

See note on "sincere" at verse 10. The word here is a different word and means "purely", but both words are virtually interchangeable, they just wanted to stir up trouble, or be the center of attention.

2Cor. 2:17

supposing to add affliction to my bonds:

This indicates that they were deliberately trying to hurt Paul, adding to his afflictions, how cruel to be like this to a man of God who literally gave everything, even his freedoms and ultimately his life, for the cause of God and truth...a sad commentary on how even preachers can be the lowest and vilest of sinners.

Ps. 69:26



Php 1:17 But the other of love, knowing that I am set for the defence of the gospel.

But the other of love,

Not only is love the supreme attribute of the Christian life, it is also the best possible motive for preaching the gospel, do it because you love Christ, do it because you love souls, and do it because you love Paul.

1Jn. 3:14-18

knowing

Understanding, perceiving

that I am set for the defense of the gospel.

For "defense" see verse 7, it is the word where we get our word apologetics, Paul uses it frequently and that clearly establishes it as a valid branch of Systematic Theology, it is being able to defend the doctrines of the Christian faith in a debate or similar situation where someone is attacking the any aspect of the faith, unfortunately many people today think of apologetics as nothing more than proofs for the existence of God, it goes way beyond this, and deals with every known doctrine and issue, wherever the devil decides to attack, the great promise for apologetics is "the gates of hell shall not prevail".

1Pet. 3:15



Php 1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

What then?

So what's this all about? What's my feeling about all this?

notwithstanding, every way,

It follows, that in every way,

whether in pretence,

Pretense is phoniness, counterfeit Christianity, beware.

Matt. 23:14

or in truth,

This is where preaching is supposed to originate, anything else is pretense.

Christ is preached;

Christ is being proclaimed.

Phil. 1;15

and I therein do rejoice, yea, and will rejoice.

It is as though Paul gained great happiness (rejoicing) from the mere fact that Christ was being mentioned, the ones who were preaching Him out of contention, strife, malice, avarice, phoniness etc. cannot be preaching the truth about Christ, or certainly the truths that they preach are tainted with error, nevertheless, Paul says he still rejoices, and that comes from knowing that a Sovereign God is in charge, and that He is fully capable of using even tiny tidbits of truth for His honor and glory.

Mk. 9:38-40



Php 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

For I know that this shall turn to my salvation

Salvation from his enemies, deliverance from his imprisonment; this has nothing to do with spiritual salvation.

Matt. 6:13

through your prayer,

Paul saw their prayers of intercession as the means for his deliverance, this teaches us about the immense value of fervent effectual prayers.

Ja. 5:16

and the supply of the Spirit of Jesus Christ,

Paul's confidence was in the fervent effectual prayers of the people of God on his behalf, and also, but more importantly upon the inexhaustible supplies of the Holy Spirit.

Phil. 4:19



Php 1:20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

According to my earnest expectation and *my* hope,

His expectation and his hope, that his deliverance would occur, was based upon his belief in the efficacy of their prayers and the fulness of God's supply (v.19).

Ps. 62:5

that in nothing I shall be ashamed,

The temptation was very real for Paul to quit, give up on the gospel, to

quit preaching and to be ashamed of his work for the Lord, his expectation and hope was that this would never be the case.

1Pet. 4:16

but *that* with all boldness,

It seems that today preachers are all namby-pamby and spineless jellyfish, boldness in preaching the truth is a trait that has all but disappeared, Paul had it, and we should have it too.

Eph. 6:19-20

as always,

He always preached with boldness in the past, and would continue to do so in the future.

2Cor. 7:4

***so* now also Christ shall be magnified in my body,**

As it was in the past, so shall it be in the present, I shall continue to magnify the Lord, to glorify him in my body (in my person).

Rom. 12:1

whether *it be* by life, or by death.

I'll glorify Him in my life as long as I live, and should I die, I'll still glorify Him!

Phil. 1:23-25



Php 1:21 For to me to live *is* Christ, and to die *is* gain.

For to me to live *is* Christ,

Such is Paul's conception of his union with Christ, that he believes completely that Christ is living His life in Him and through Him, he is not his own, but Christ's who loved him and gave himself for him; this positional truth is very important for the mental health and well-being of the children of God.

Gal. 2:20

and to die *is* gain.

We gain in death because "to be absent from the body is to be present with the Lord" (2Cor. 5:8).

Phil. 1:23



Php 1:22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

But if I live in the flesh, this *is* the fruit of my labour:

This is a somewhat difficult phrase to put into English, I think the ESV translates it the best..."If I am to live in the flesh, that means fruitful labor for me."

Phil. 1:24

yet what I shall choose I wot not.

"Wot" is definitely an obsolete word in English, I bet that if I asked a thousand people what "wot" means none of them could tell me, it means "to know" (see Rom. 11:2-3), so this should be rendered "which I should choose, I don't know".

Phil. 2:17



Php 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

For I am in a strait betwixt two,

I am in a quandary, I am in a dilemma, between these two choices of life and death.

2Pet. 1:14

having a desire to depart,

This is a beautiful phrase in the Greek literally, having a desire to pull up anchor.

Lk. 2:29-30

and to be with Christ; which is far better:

There can be no doubt as to the state of the soul after death, the soul is not annihilated, nor is it sleeping, it is alive and well and "with Christ" from the very moment of physical death.

Rev. 7:14-17



Php 1:24 Nevertheless to abide in the flesh *is* more needful for you.

Nevertheless

But

to abide in the flesh

Paul speaks as though he had control of the time of his departing, but of course he did not, he is simply stating the reason why God was keeping him here below rather than taking him up to heaven.

Acts 20:29-31

***is* more needful for you.**

God was keeping Paul around, because this would benefit the believers at Philippi and at other places also, when God shows us mercy for living, it is because He wants us to bless others.

Phil. 1:26



Php 1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

And having this confidence,

Pauls confidence was His firm persuasion of faith, faith can give a person confidence better than anything else, because it is one of the highest sorts of faculties known to men, it is substance and evidence, both at the same time.

Heb 11:1

I know that I shall abide and continue with you all

This knowledge is based upon this confidence and faith that Paul had, he was a great person of faith, here he is saying I will abide with you here on this earth plane (vs.21-24) because it is "needful" (v.14).

Acts 16:9

for your furtherance and joy of faith;

This is to be understood with the words "needful for you" in verse 24, furtherance in the things of God would move them to a higher spiritual plane, and the joy of faith is the sweet melodious and harmonious experience you get when you walk by faith and not by sight.

1Pet. 1:8



Php 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

That your rejoicing

Here Paul speaks of their "rejoicing" which comes by receiving "the word" (v.14), and in 2:16 he speaks of his own "rejoicing" which comes by giving the word, so whether we are giving it, or we are receiving it, it always results joy unspeakable and full of glory (1Pet. 1:8).

Phil 4:4

may be more abundant

As a matter of present reality to be super-abounding.

in Jesus Christ for me

If Paul was to be delivered, it was to be through Jesus Christ, and their rejoicing for Paul would be in the light of this fact, and also....

by my coming to you again.

His coming to them would be like the icing on the cake, their rejoicing in Christ for him will be tremendous at that time.

Jn. 16:22



Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Only let your conversation

Let your manner of life

be as it becometh the gospel of Christ:

be consistent with the gospel of Christ.

that whether I come and see you, or else be absent,

Whether I get released from prison and can physically join you in Philippi, or if I have to stay here in prison.

Phil. 2:24

I may hear of your affairs,

either way I will know about your state.

1Thess. 3:6

that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

This verse shows the unity of the faith in their church; one spirit...one mind...one faith...one gospel.

Eph. 4:5



Php 1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

And in nothing terrified

And do not be frightened in even one thing

2Tim. 1:7-8

by your adversaries:

By your entrenched enemies:

Lk. 12:4-7

which is to them an evident token of perdition,

Seeing that it is a demonstration of their eternal ruin.

2Thess. 1:5-9

but to you of salvation, and that of God.

It is also a demonstration that you are within the sphere of God's perfect salvation.

Isa. 12:2



Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

For unto you it is given

Here is a charge aimed at you believers, it is given to you.

Ja. 1:2

in the behalf of Christ,

in the cause of Christ.

Acts 5:41

not only to believe on him,

Some think that they have nothing to but just believe, and while believing is a good thing there is much more to the Christian life than that.

Eph. 2:8-9

but also to suffer for his sake;

Suffering for Christ is one of the highest honors any Christian can be called to, and we are never to imagine that this type of thing, will not happen to us, it can happen to us, just like it happened to Christians in the first century; our world is ever gaining in it's hostility to the truth, and false teachers are ever being embraced and true teachers rejected, it is becoming increasingly evident, that animosity is building exponentially against the faithful, but do not fret, suffering for Christ, should you be called to it, is a choice fruit on the boughs of faith.

Acts 5:41



Php 1:30 Having the same conflict which ye saw in me, and now hear *to be* in me.

Having the same conflict which ye saw in me,

If you are thus called to suffer in the name of Christ, you will be called to the same conflict which you see in me, and thus you ought to be prepared for it in yourself.

Eph. 6:11-18

and now hear *to be* in me.

You may have to endure, just the sort of things that you hear that I have had to endure.

Phil. 1:13



Philippians Chapter Two

Php 2:1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

If *there be* therefore any consolation in Christ,
If there is any exhortation in Christ, (and there is),
1Tim. 4:13

if any comfort of love,
if there is any comfort derived from love, (and there is),
Col. 2:2

if any fellowship of the Spirit,
if there is any fellowship of the Holy Spirit, (and there is),

1Cor. 12:13

if any bowels and mercies,

If there are any tenderheartednesses and compassions, (and there is).

Col. 3:12



Php 2:2 Fulfill ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

Fulfill ye my joy,

If you do these things, it will make my joy full.

Phil.2:16

that ye be likeminded,

Unity of thoughts.

Rom. 15:5-6

having the same love,

Unity of love.

Col. 3:14

***being* of one accord,**

Unity of purpose.

Acts. 2:46

of one mind.

Unity of mind.

1Pet. 3:8



Php 2:3 Let nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Let nothing be done through strife

Strife is not an occasional disagreement between brothers, it is being contentious and disagreeable all the time, it is having gruff and irritable attitude that loves causing trouble and pointing out other peoples flaws, some people actually strive on this negative emotional imbalance, and it is an anti-Christian, anti-love attitude which is not characteristic of a true believer, Paul calls it "carnal" behavior (1Cor. 3:3).

Gal. 5:20-21

or vainglory;

Vainglory is a word for some of the worst attributes of pride, it means self-infatuation, conceit, self-seeking, arrogant, this is non-Christian behavior as well.

Gal. 5:26

but in lowliness of mind

After pointing out the dual evils of strife and vainglory, Paul goes on to point out the truly Christian behavior that should prevail in the churches of Christ, lowliness of mind is meekness, humility.

1Pet. 3:8

let each esteem other better than themselves.

This is the mark of true humility, a mark which our blessed Lord always exemplified, we should wear it as a badge of honor and grace.

Matt. 11:29; Lk. 18:14



Php 2:4 Look not every man on his own things, but every man also on the things of others.

Look not every man on his own things,

This is another way of saying, don't be always concerned about

yourself, you are not the center of the universe, get busy thinking of others; how can you think of others when you make yourself the center of the universe?

1Cor. 13:4-5

but every man also on the things of others.

Being other focused is far superior and much more rewarding than being self-focused.

Rom. 15:1



Php 2:5 Let this mind be in you, which was also in Christ Jesus:

Let this mind be in you,

This is the foundation verse for the mind of Christ doctrine, we think as we ought to think, when we think with the mind of Christ, this is a uniquely Christian doctrine, that Christ's mind is our mind; this especially has reference to Christ's humility.

Phil. 2:8

which was also in Christ Jesus:

Christ is not just our example for humility, but He is also our example for "right thinking" in all things.

1Jn. 2:6



Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

Who, being in the form of God,

This is a very important statement of the kenosis doctrine, that Christ existed in the form of God, voluntarily humbled himself, became a true human, a servant, and even died as a man, the perfect sacrifice for sin, upon the cross; but it all starts here, that He was equal to God, because

He was God.

Jn. 5:89

thought it not robbery to be equal with God:

Lit. Thought not equality with God a thing to be clung to, so He let it slip from His grasp.

Col. 1:15-17



Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

But made himself of no reputation,

This is God laying aside His Glory to become a man.

2Cor. 8:9

and took upon him the form of a servant,

The human form was a servant form as far as God was concerned, this was the ultimate act of humility, stepping from heavens glory to earths lowest reaches of servitude.

Isa. 42:1; Matt. 12:18

and was made in the likeness of men:

He is said to be in the likeness of men, because unlike men, he had no sinful nature, although he became fully and completely man while remaining fully and completely God.

Rom. 8:3; 2Cor. 5:21

There are two important Theological concepts which we need to be aware of in connection with Christ coming to this earth to die for sinners and effectuate salvation. One is the concept of KENOSIS the other is the concept of HYPOSTATIC UNION,

The first concept is that which we have in this passage it is called KENOSIS, and it concerns the idea of incarnation, that when God became a man He laid aside some of the qualities of deity. The danger here is that some have made Him to cease to be God. Paul spoke of Him "emptying Himself", making Himself of "no reputation", certainly He divested himself of Glory, because he spoke about His pre-incarnation glory (Jn. 17:5,24; Jn. 1:18). So KENOSIS

does not mean that Christ ceased to be God, only that he laid aside the heavenly glory to become a man. The correct understanding of KENOSIS is not that God divested Himself of any of the attributes of deity, for to do so would make Him to not be God. He laid aside the robes of glory. It is important to know that on at least one occasion he put them back on and showed men who he really was (see the transfiguration Matt. 17:1-2; Mk. 9:2-3; Lk. 9:29).

The second concept which we need to understand is the theological concept called the HYPOSTATIC UNION. In Kenosis we have God minus something in Hypo-static-union we have God plus something (God plus perfect humanity). The true nature of the incarnation is that God laid aside some aspects of heaven and added to himself a perfect human nature. God became a man. The hypostatic union is the doctrine of the God-Man. Jesus had two natures Human and Divine, joined together in one person forever (Jn. 1:1,14; Phil. 2:5-8; 1Pet. 3:18). God died on the cross to atone for sin (Acts 20:28) and the mediator, the God-Man is now forever in heaven (Rom. 8:34; Eph. 1:20; Heb. 12:2). EHJ



Php 2:8 And being found in fashion as a man, he humbled himself,
and became obedient unto death, even the death of the cross.

And being found in fashion as a man,

This is the way, the fashion in which He appeared...He appeared as a man, because He was one.

Lk.24:39

he humbled himself,

This was the ultimate act of humility in the entire history of the universe...God bowed down to stoop and become a man!

Heb. 5:5-7

and became obedient unto death,

God obeys only Himself, and the perfect man whom He became obeyed God completely even unto death.

Heb. 5:8-9

even the death of the cross.

The death on the cross, was the most ignominious form of execution in the Roman world, it was the worst kind of death, it was a long drawn out and painful process, whereby punishment was excruciating,

humiliating and death was lingering, this is exactly the kind of death that God ordained for Christ from before the foundations of the world.
Jn. 10:18



Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Wherefore

Because of this, this is why

God also hath highly exalted him,

Because He voluntarily suffered so, and laid down His own life, God has highly exalted Him (super-exalted), in the resurrection, ascension, and present session on the throne of the universe...these things comprise His exaltation, which is the sequel to His humiliation.

Eph. 1:20-22

and given him a name which is above every name:

The super-exalted person at the center of the universe, the unique person of the universe has a most lofty and glorious name, some have supposed this name to be Jesus, because it is mentioned in the next two verses, but I believe that it stands for all of his names, and any of them, (look up and consider the name in Rev. 19:16).

Rev. 17:4



Php 2:10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

That at the name of Jesus every knee should bow,

In scripture the name stands for the person, and here every knee shall bow before the person of Jesus, who sits on the universal throne, as

the God and judge of all men and things.

Rev. 5:13

of things in heaven,

Knees must be understood metaphorically, because some of the things in heaven do not have knees, yet they will bow just as surely as if they had them, the bowing therefore stands for perfect obeisance, total homage and worship.

Heb. 12:22-23

and things in earth,

Saved souls, and lost alike will all bow.

Rom. 2:16; 2Cor. 5:10

and things under the earth;

This probably refers to the dead who are buried under the earth, or to hell and it's forces which are usually represented as being in the center of the earth, or it simply symbolizes the lowest realms of existence being conquered and subdued by Christ.

2Pet. 2:4; Jude 1:6

Note: the areas specified by this verse are meant to be understood comprehensively, things in heaven, things in earth, things under earth...these stand for everything in the whole universe. EHJ



Php 2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

And *that* every tongue should confess

The picture here is that of every knee bowing, every tongue confessing or worshipping, because of what Christ has done, and because of who He is, all things will magnify and praise Him, whether willingly, or unwillingly, it does not matter, because this is God's doing, and it concerns His own self-glorification, all things

shall praise Him.

Rev. 7:9-12

that Jesus Christ *is* Lord

κύριος (kurios) Lord means Supreme Controller of all things, Master of all.

Rom. 14:9,11

to the glory of God the Father.

resulting in the glory of God the Father.

Jn. 5:23; Jn. 12:28

These verses show us something of a realized eschatology of victory. When Christ assumed His exalted throne on high, after having completed the work of redemption, he began a reign which shall never end. By virtue of what He has done, every last foe will be forever defeated and vanquished, at His second coming. So we understand by Christ's exaltation and present session, that the future has become the present, and that even now every knee should bow and every tongue should confess. There will never be a time in the future, when He is more Lord, than He is now. He has realized, full and complete victory over sin, death, hell, evil and unbelief. He reigns now, even as He shall reign in the future, and throughout all of eternity. Soon His second coming will actually bring everything to a climax and usher in the eternal state. The momentous event of His return to roll up the scroll of history, and end the march of time, is the only thing left to be accomplished, and that like all that He has ever done, is as good as finished, right now!

EJH



Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Wherefore, my beloved,

Because of this, my dearly loved ones,

Phil. 4:1

as ye have always obeyed,

They always obeyed, because their hearts were right with God, how

happy they must have been as they obeyed out of a pure and just relationship to the Lord Jesus, whom Paul has just commended before them as the ultimate example of humility and service to God.

Phil. 2:15

not as in my presence only, but now much more in my absence,

Their obedience and love to Christ was not just some eye-wash that they did when their pastor was present and observing them, but it was real, and they did it even though he was not watching, their obedience was rendered up to God in the attitude of true worship, because while no man watched, they still worshipped and obeyed, because Christ watched.

Phil. 1:27

work out your own salvation

This is not talking about any kind of human works added to, mixed with, or interjected into the work of our salvation, which from start to finish is by the grace of God and His Sovereign work in us and for us, this should read "carry to it's ultimate conclusion your own salvation", it is entirely an activity of faith in the life of a believer, these people were already "saints" (Phil. 1:1), and this phrase is with respect to their perseverance and continuance in the faith that they have already received from the Lord, it is an admonition to perseverance (look up and compare Matt. 24:13; 1Cor. 9:24-27; 1Cor. 15:58; Gal. 6:7-9; Phil. 3:13-14; 1Thess. 1:3; 1Tim. 1:18-19; 1Tim. 4:16; Heb. 4:11; 2Pet. 1:5-10).

2Pet. 1:10

with fear and trembling.

This is not the fear of being cast into hell, but the fear that a child has of his father, a fear of reverence, awe, respect, and humble obedience.

Eph. 6:5

The Role and Agency of Works in the Christian Life

When the scriptures tell the believers to "work out their own salvation with fear and trembling", they are not recommending anything contrary to the sovereignty of God's grace, nor are they emphasizing some imagined free-agency in connection with salvation.

"Salvation is of the Lord" (Ps. 37:39; Jn. 2:9), and this is from start to finish (Rom. 8:29-30). Works do not, and cannot contribute anything to our salvation, because it is "not of works, lest any man should boast" (Eph. 2:9; Rom. 3:20,27-28; Rom. 9:11,16; Rom. 11:6; 1Cor. 1:29-31; 2Tim. 1:9; Tit. 3:3-5). So, if this is true, (and it is), then what was Paul referring to when he tells us to "work out our own salvation"? It is clearly a command to believers, but what exactly does it mean? And how does this fit in with the whole scheme of "salvation by grace"?

1. The role of works in the Christian life.

Good works are commanded of Christians, not to get salvation, not to continue being saved, but because we are saved. Works are the offspring of salvation, and not the cause of it. We must not put the cart before the horse. Good works are always portrayed in scripture, as coming in conjunction with a salvation that is already accomplished and applied. We do not work to get saved, we work because we are saved (1Cor. 15:58; Gal. 6:7-9; 1Thess. 1:3; Heb. 6:10-11).

2. Faith without works is dead.

So vital are works to the Christian life, that God plainly declares that all genuine faith will be accompanied by good works, and that faith without works are dead (James 2:18,20,26). Faith is therefore a demonstration of salvation, a visible proof that genuine faith exists.

3). The agency of works in the Christian life.

Work spring naturally in the Christian life like fruit on the branches of our life. The source of the works is the source of God himself, they come by virtue of our union with Him, and from no other source (Jn. 15:5; Rom. 6:22; Rom. 7:4; 2Cor. 9:10; Gal. 5:22-23; Phil. 4:13).

4. Striving, working, fighting, running, wrestling, struggling, pressing on, etc.

There are many phrases like this that show that even though our works are non-meritorious and cannot save, they come from the Holy Spirit, never the less, we still are active in them, we do all of these things by faith. Salvation is a continuous and ongoing process, and words like this show us this process. (Look up and compare Lk. 13:23; Acts 2:47; Rom. 14:19; 1Cor. 9:24-27; 2Cor. 2:15; Phil. 3:12; 1Tim. 6:12).

EhJ



Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

For it is God which worketh in you

This verse must always be read with the previous verse, because here we see that as we work out our salvation, it is God which works it in us.

Jn. 3:27

both to will and to do of *his* good pleasure.

There is a distinction made between God's will, God's doing, and God's good pleasure, the good pleasure that He has is the fulfillment of both His will and His doing or works, He takes pleasure in both; properly speaking His will is equal to His plan which he formulated and predestined from all eternity, His doing is the outworking of His will in time, and as it relates to this world in history, history is the doing of His will for His good pleasure., "Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places" Ps. 135:6.

Augustine said, "We will, but God works the will in us. We work, therefore, but God works the working in us."



Php 2:14 Do all things without murmurings and disputings:

Do all things without murmurings

Do all things without grumbling and complaining.

Jude 1:16

and disputings:

The word literally means intellectual wrangling and rationalizations, such intellectualizations, just for the sake of casting doubt or sowing discord, is clearly a sin.

Rom. 16:17; 1Tim. 1:6



Php 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

That ye may be blameless and harmless,

Blameless means "without fault", meaning that no one should be able to point an accusative finger at you, and harmless means without mix,

or "unadulterated".

Lk. 1:6

the sons of God,

Living purely and unadulterated by the world, you show that you are God's sons, because not only do you talk the talk, but you walk the walk, for you it is a matter of reality, that as God's children you live differently than the lost around you.

Matt. 5:48

without rebuke,

This is similar to "blameless" above, and indicates without reproach, without spot.

Deut 32:5

in the midst of a crooked and perverse nation,

Nation does not always mean nation as we use the term, it is also a term used to describe spiritual qualities, believers are called "a holy nation" (1Tim. 2:9), and here the term refers to unbelievers, "a crooked and perverse nation".

1Jn. 5:19

among whom ye shine as lights in the world;

You are the outshining of light to the world.

Matt. 5:14-16



Php 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

Holding forth the word of life;

There is Christian camp in upstate New York on Schroon Lake, and this phrase is on their entrance sign, and the place has come to be known as "Word of Life", The sign surely reminds those who visit that this is to

be our life-long occupation...to hold forth the word of life to a watching and needy world.

Matt. 10:27

that I may rejoice in the day of Christ,

The day of Christ is the second advent, it is the day of rejoicing and rewards for every believer.

1Thess. 2:19

that I have not run in vain,

Paul, often describes the Christian life in terms of running a race, running in vain would be wasted running, running a race without finishing it.

Gal. 2:2

neither labored in vain.

Empty running, and empty working produce no lasting or good results, and it is this that Paul does not want to see happen, so he labors for a fruitful and effective ministry.

Isa. 49:4



Php 2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

Yea, and if I be offered

The idea of offering up ones self in service, as an act of worship, is an idea that is unique to the apostle Paul.

Rom. 12:1

upon the sacrifice and service of your faith,

The offering of a drink offering with the sacrifice of every lamb, was accomplished by pouring wine upon the altar of sacrifice, as well as on the sacrifice itself, Paul borrows the imagery of this to show how he was fully prepared to pour himself out upon the sacrifice that the Philippians were themselves offering through their working out of their own salvation by faith, he calls it "the service of your faith", he was

ready to be offered up, if need by, and have his blood spilled as a martyr, and he would do so as one of the highest acts of the worship to God, that can ever be rendered, the whole thing is a beautiful testimony of faith, and it shows us the seriousness, with which the apostles gave themselves for the establishment of Christ's kingdom, Paul's faith was no half-hearted affair, it was "a Living sacrifice" (Rom. 12:1).

1Pet. 2:5

I joy, and rejoice with you all.

Even in the midst of contemplating an untimely martyr's death, the full issue of his heart is not one of morose heaviness, sadness, despair or a feeling of futility, it is gladness, and joy, and rejoicing; remember, this was the same Paul who though beaten to near death, bound in chains in a dank prison, sang worship songs at midnight, and rejoiced with joy unspeakable and full of glory(1Pet. 1:8).

Acts 16:25



Php 2:18 For the same cause also do ye joy, and rejoice with me.

For the same cause also

The cause of suffering for Christ, and offering up yourself as a living sacrifice.

do ye joy, and rejoice with me.

Like as I rejoice with you, so you rejoice with me, because of the privilege of worshipping Christ in this self-sacrificing manner (Matt. 10:28).

Phil. 4:4



Php 2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

Timotheus, was Timothy, Paul was his spiritual mentor, Paul took Timothy under his wing, nurtured him and together they were greatly used of God (Phil. 2:22), here Paul tells how Timothy was a personal envoy for him, carrying his letter to the Philippians, and bringing back to Paul, a full report of their state, which was intended to comfort him, and show him the fruit of all his labor's among them, Epaphroditus served in a similar way (Phil. 2:25)

Phil. 2:23

But I trust in the Lord Jesus

As we should all be doing, all the time; Paul's use of this phrase is consistent with his belief in the working of a sovereign God.

Jer. 17:5

to send Timotheus shortly unto you,

Paul was trusting the lord for this, because travel back then was difficult, perilous, costly and uncertain, for these early missionaries to move around as they did, was in itself, an evidence of the providence and guidance of God in the affairs of the early church, it was miraculous in and of itself, the way these men traversed land and sea to spread the gospel and establish churches (look up and compare 1Cor. 4:17; Eph. 6:21-22; Phil. 2:25; Col. 4:8-9; 1Thess. 3:2,6).

that I also may be of good comfort,

It is impossible to read these verses without entering into the realization that Paul had great love for his churches, he expressed genuine heartfelt concern, something sadly lacking in our gigantic telemarketed mega-churches, where the pastor doesn't even know who his sheep are, let alone know their problems and concerns, to pray for them, weep with them that weep etc. I would never want to go to an impersonal stadium church like that, those kinds of churches are modern Madison Avenue inventions, and nothing even remotely resembling that can be found in the Bible.

Phil. 2:28

when I know your state.

A pastor should make it his business to know the state of His flock at all times, and by all means, how can we minister to them, if we do not know their spiritual pulse, blood pressure and temperature, we are doctors of souls, let us keep accurate charts of our patients, so we can diagnose and fix problems and maintain perfect health among God's children.

Lk. 5:31



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Lk. 5:31



Php 2:21 For all seek their own, not the things which are Jesus Christ's.

Paul here gives an indication of the importance of a right motivation in ministry. He recommended Timothy to them because he was of the same mind with Paul when it came to caring for souls (v.19-20).

For all seek their own,

But it seems that very few people had this sort of a mentality, Paul puts "all" to mean "most" (as in Mk. 1:5), and it is evident that they are self-centered and not others oriented, they seek their own interests and not the interests of Christ.

Phil. 2:4

not the things which are Jesus Christ's.

The only alternative to being self-centered is to be Christ-centered, either you are always concerned about your own things, or you are concerned about Christ's things, the true and faithful minister will be concerned about the Lord and His things, let us be Christ-centered servants of the Lord, likeminded with Paul.

Phil. 1:20-21



Php 2:22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

But ye know the proof of him,

Churches should prove their leaders, to make sure of their character and doctrine (Phil. 3:17).

2Cor. 8:24

that, as a son with the father,

Paul speaks allegorically and metaphorically, but His love and relationship to Timothy was as a father and son, his *own son*, begotten by the gospel (1Tim. 1:2), his *dearly beloved Son*, (2Tim. 1:2), and *faithful in the Lord* (1Cor. 4:17), *likeminded* with Paul himself (Phil. 2:20); with whom he had not only preached, but *served in the gospel*, (Phil. 1:1), Paul nurtured his young preachers as a father nurtures his children.

1Tim. 1:18

he hath served with me in the gospel.

Paul does not say that Timothy served "under him", as though Paul were superior, He said Timothy served "with him", because they were co-laborers together with Christ in the gospel, it is "the fellowship of the gospel" (Phil. 1:5).

Rom. 16:21



Php 2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Him therefore I hope to send presently,

When he says that he "hopes" to send Timothy to them, he is not expressing any doubt, but is showing his total reliance upon the providence of God to work things out, so that Timothy can indeed go to them, he thus shows us his trust in the Lord Jesus.

Phil. 2:19

so soon as I shall see how it will go with me.

I will immediately send him, as soon as I see how things work out for me.

Phil. 2:17-18



Php 2:24 But I trust in the Lord that I also myself shall come shortly.

But I trust in the Lord

This is another word which is similar to "hope" in the previous verse, but this word is stronger showing absolute confidence, to be fully trusting in the Lord.

Phil. 2:19

that I also myself shall come shortly.

He is reaffirming the confidence that he expressed in Phil. 1:25.



Php 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your

messenger, and he that ministered to my wants.

Yet I supposed it necessary to send to you Epaphroditus,

Epaphroditus was sent to Paul, from Philippi, and now Paul mentions his return to them.

Phil. 4:18

my brother,

He speaks of Epaphroditus in glowing and loving terms, affectionately he calls him...my brother.

2Cor. 2:13

and companion in labour,

A companion is one who stands right along side of you ready to help in whatever labor there was to do.

2Cor. 8:23

and fellowsoldier,

standing right next to Paul on the frontlines of the battle.

1Tim. 1:18

but your messenger,

See Phil. 4:18.

Prov. 25:13

and he that ministered to my wants.

He carried the financial support from Philippi to Paul.

Rom. 13:6; Phil. 4:18



Php 2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

For he longed after you all,

He was homesick, he missed his home church, and his ministry there because he loved those people there.

Rom. 1:11; Phil. 1:8

and was full of heaviness,

He was very saddened because he knew they were worried about him.

Matt. 26:37

because that ye had heard that he had been sick.

He was sad because they had heard about his very serious illness, this shows us the kind of compassion and concern we should have for those who suffer from various illnesses, this is something which we are called to deal with incessantly in the ministry and service of the Lord, let us be genuinely concerned about the afflictions of others.

Rom. 12:15; 1Cor. 12:26



Php 2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

For indeed he was sick nigh unto death:

One would have expected to see Paul work a healing miracle in this case, because Epaphroditus was a dear and close brother, but no such miracle is recorded, because healing is only of the Lord, and though Paul had the gift, it could not be turned off and on at will, it was under the aegis of the Lord alone, and such is always the case, men do not heal, only God can do that, and it is true even in the cases where people are gifted with the gift of healing, because just like the gift of inspiration given to prophets and apostles to write the scriptures, the gift only operates when God makes it operate.

Jn. 11:3-4

but God had mercy on him;

this alone accounts for all healing, while God may use doctors and medicines if He so chooses, the ultimate reality is that if God wants you to be healed He will do it through His tender mercy, and if He wants you to be sick, He does that for your well-being as well.

2Kngs 20:1,5-6

and not on him only, but on me also,

God often shows His great mercy on people so he can bless others also, everything is interconnected and interrelated in the plan and purposes of God.

lest I should have sorrow upon sorrow.

Wave upon wave, billow upon billow, sorrow upon sorrow, this is the only negative thing in this entire letter, but it shows the human side of Paul, he had sorrow from imprisonment, sorrow when Epaphroditus got deathly sick, and it would have been yet more sorrow piled on top had Epaphroditus died, God mercifully spared him.

Jer. 45:3



Php 2:28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

I sent him therefore the more carefully,

I am eager to send him to you,

that, when ye see him again, ye may rejoice,

That when you set your eyes upon him, your joy will return,

Jn. 16:22

and that I may be the less sorrowful.

That which brought Epaphroditus to the door of death was his necessity to minister to Paul, and this made Paul sorrowful, in a sense he blamed himself for Epaphroditus' misfortune and distress, so his

safe return to his home would ease Paul's feelings and bring him some joy in this matter.

Phil. 2:27



Php 2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

Receive him therefore in the Lord with all gladness;

Celebrate in the Lord when he returns to you.

and hold such in reputation:

And hold people like him in high esteem:

1Thess. 5:13; 1Tim. 5:17



Php 2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Because for the work of Christ he was nigh unto death,

The reason why you should honor him is because he paid a very high price, he almost died.

Rom. 16:4

not regarding his life,

He acted as though his life was not important at all, he was self-less in his service to Christ.

Josh. 12:25

to supply your lack of service toward me.

Their "lack of service" is not something that Paul is chiding them about, no, if you look at 4:10, you will see that they simply lacked the opportunity to serve Paul in person and to personally minister

to him, so Epaphroditus supplied what they lacked in this regard, it is actually a compliment and not a criticism.

Phil. 4:18



Philippians Chapter Three

Php 3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

Finally, my brethren,

Paul seems to not know exactly how to end the letter, he probably thought that this would be the "finally" that would wrap up the book, but the Holy Spirit had more to say, so then in chapter 4:8 he try's again "finally", and indeed four is where the letter really does get wrapped up, this does not show an error in inspiration, it simply shows that God can have multiple conclusions to his writings, if he wants to emphasize things in this manner.

Eph. 6:10

rejoice in the Lord.

Keep on rejoicing in the Lord, maintain a joyous moral among you, in the Lord.

Phil. 4:4

To write the same things to you, to me indeed *is* not grievous,

It is no trouble for me to write the same things to you i.e. the things which I have been telling you, you might think it a bother to me, but it is not a bother, it is a blessing.

Phil. 2:17-18

but for you *it is* safe.

and it's for your safety.

Phil. 3:18



Php 3:2 Beware of dogs, beware of evil workers, beware of the concision.

Beware of dogs,

This is Paul's harshest language in the epistle, he calls the false teachers "dogs", "evil workers", "the concision", "enemies of the cross of Christ"

(v.18), "whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things" (v.19); it appears that Paul uses invectives without apology, because to him, whoever is the enemy of the cross of Christ, is his enemy as well (for dog's see Isa. 56:10-12).
Ps. 22:16; Matt. 7:6

beware of evil workers,

They work evil because they are evil, yet they try to pass themselves off as workers of Christ, he calls them deceitful workers (2Cor. 11:3).
Matt. 7:22-23

beware of the concision.

The term concision is used as a word play by Paul, it is a word that is very close to circumcision which was a rite that the Judaizer's were trying to bring into Christianity, Paul uses this word which means mutilation, to describe not just people who mutilate their flesh, but to anyone who still practices physical circumcision as a religious rite; the true circumcision is made without hands, and is not mutilation of the flesh, so Paul warns them to beware of these Judaizer's by stating that they are nothing more than mutilators, (look up and compare the verses about the true circumcision to see how physical circumcision is no longer a valid covenant rite Rom. 2:28, Rom. 2:29; Col. 2:11; Eph. 2:11).

I want to say a few words about using invectives in our preaching and teaching. There are those who think that verses such as 1Pet. 3:15, and Col. 4:5-6 teach that we must always use kind and inoffensive language when we are speaking about the lost, or when we are speaking to them. This stance, however, cannot be substantiated from scripture, and in fact, it is a form of disobedience to the plain commission from Christ to tell men what God say's about them in the Bible.

Do we have a right to HIDE what the Bible says about sinners, and keep it from them? My position is that not only do we have no right to do this, but we actually have an obligation to tell them everything that God says, irregardless of if it pleases our ears or theirs. We are obligated to clearly teach and apply all the Bible says. It is not up to us to withhold anything that God has said, or to alter the language that He uses. Such behavior, while it may appear to be kind and gentle, is actually a serious sin, especially for preachers, who are supposed to preach the whole counsel of God (Acts 20:27).

The example of Christ and the Apostles using harsh invectives against sinners cannot be

disproved exegetically. The called them all kinds of names...serpents (Matt. 23:33) ...dogs (Matt. 7:6; 15:26; Rev. 22:15) ...wolves (Matt. 10:16) ...Pigs (Matt. 7:6) ...whited sepulchers (Matt. 23:27) ...tombs full of dead means bones (Matt. 23:7) ...hypocrites (Matt. 23:13-29) ...dung (Phil. 3:8) ...morons (Rom. 1:22) etc. The list could go on indefinitely.

Most people who object to saying what the Bible says, and explaining and using such language, object because it is offensive to them. Well so what? If you are offended by the word of God, and calling sinners, then you have a spiritual hangup that is sinful and needs to be repented of.

I am not saying that we should deliberately try to be offensive, because that too would be a sin, but we must never tamper with God's words, water them down, or avoid using them. I recently heard an evangelical pastor, from one of the largest churches in America give a startling answer during a nationally broadcast television interview, when the interviewer asked him "how come you never preach about sin, or call people sinners?" His answer was, "well I don't talk about that stuff, because I don't believe in offending people, and beside that, I don't really believe all that stuff, men are basically good." This willingness to dispense with truth in favor of pleasing men's ears is a serious problem in today's evangelicalism, and do not be deceived, there is nothing Christian or good about this errant departure from the scriptures.

If you are preacher, please examine what you are doing. Do you avoid offensive verses or words, just to keep away from controversy, or to avoid the displeasure of people in your church? Beware. Don't handle the word like that, softening what you consider to be rough edges, making it more socially acceptable. That is not what The Righteous Lord called you to do, so don't do it. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2Tim. 4:2). Reproving and rebuking is not people pleasing, so start doing what Christ called you to do, and if you already preach like that, wonderful, make every effort to preserve your unflinching faithfulness to everything that God has said, and to expose the wickedness of men's corrupt souls and evil deeds. EHJ



Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

For we are the circumcision,

"We" refers to every true believer, circumcision in the flesh is not valid in Christian church, nor does it any longer have any covenant signification, those who say that it is still valid for the Jews are wrong also, because the true circumcision of men's hearts has already been accomplished, invalidating physical circumcision as a religious ritual or ordinance (look up Deut. 10:16; Deut. 30:6; Rom.

2:28-29, Rom. 4:11-12; Col. 2:11; Eph. 2:11).

Rom. 3:30

which worship God in the spirit,

This is a quote from our Lord's words in Jn. 4:23-24, Spirit worship eliminates worship in the flesh, such as would be occasioned were circumcision still a valid expression of faith, as it was in the Old Testament; here in the New Covenant we do not worship on this mountain or that mountain, in this building or that building, or through mutilating our flesh, we worship in the Spirit, this is the prime characteristic of New Covenant worship.

Rom. 7:6

and rejoice in Christ Jesus,

See verse 1.

and have no confidence in the flesh.

The flesh is a term that relates to everything pertaining to our bodies, our sin nature, materialism, genealogy or works that we perform, basically the flesh represents our totally depraved state by nature; Paul said: "For I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18).

Jn. 3:6; Rom. 13:14



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Jn. 3:6; Rom. 13:14



Php 3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee;

circumcised on the eighth day,

To the Jews this was important, because they associated it with being of the seed of Abraham.

Gen. 17:12

of the people of Israel,

Not of dubious or Gentile parentage, not adopted, but a pure-blooded Israelite.

Rom. 11:1

of the tribe of Benjamin,

Benjamin was the tribe which owned Jerusalem, the city of the Temple, and was considered an especially blessed and protected tribe (look up and compare: Gen. 44:20; Deut. 33:12; Josh. 18:28; Acts 13:21).

Rom. 11:1

a Hebrew of Hebrews;

This is sort of like when we might speak of a person and say, he is a golfer's golfer, or he is a preacher's preacher, it makes the person stand head and shoulders over his peers; Paul stood head and shoulders above the Hebrews, some outstanding scholars have taken this verse to mean that Paul was distinguishing himself from the Hellenistic Jews, which were Jews at that time who spoke Greek and not Hebrew (Acts. 6:1), I don't think this is really what Paul is alluding to, because he spoke Greek and Aramaic as well as Hebrew, I don't think this has anything to do with purity of language.

2Cor. 11:22

as to the law,

As touching my legal standing,

a Pharisee;

The Pharisees were the legal purists, the ultra fundamentalists, the strictest **sect of Judaism.**

Acts 26:5



Php 3:6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Concerning zeal, persecuting the church;

He was not a compromising, wishy-washy, or lukewarm Pharisee, he was a full blown persecutor of Christians, he hated them, and wanted them dead.

Gal. 1:13-14

touching the righteousness which is in the law,

Keeping the law perfectly so that he had full legalistic righteousness as far as the Pharisees were concerned, he is not asserting here that the law can make you righteous, because that he uniformly condemns elsewhere (Rom. 10:2-5), he is simply pointing out the human viewpoint of law-keeping, which the Pharisees put a lot of confidence in.

Matt. 5:20

blameless.

Keeping the law so carefully that he could not be found guilty of breaking anything as far as his fellow Pharisees were concerned, because they were always comparing themselves to one another and judging themselves by one another.

2Cor. 10:12



Php 3:7 But what things were gain to me, those I counted loss for Christ.

But what things were gain to me,

He has been recounting of his reasons for boasting before he became a Christian, but now he begins to tell how worthless all those things really are, things that he used to count as good, worthy, gainful and advantageous, he now counts them as nothing.

Matt. 16:26

those I counted loss for Christ.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36), Paul did not value the things of the flesh, he simply counted them as losses, but not harmful losses, good losses, losses to which he could say: "good riddance", losses for Christ, in other words, next to Christ everything is worthless.

Lk. 14:33



Php 3:8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

Yea doubtless,

Yes indeed,

and I count all things *but* loss

and I deem everything but pure loss,

for the excellency of the knowledge of Christ Jesus

Nothing can compare to the riches we have in Christ Jesus, knowing Him is excellent knowledge indeed, this wonderful, life-giving, knowledge cannot come by what you have done, or will do, but by faith alone in Him who has done everything necessary for your salvation.

Col. 2:3; 1Pet. 2:7

my Lord:

Some people think, and vainly so, that you can have Christ as a Savior, without having Him as a Lord, such thinking is nonsense, every child of the King, gladly bows before His Kingship, and like Paul gladly and personally owns Him as the Lord, the Sovereign ruler of their life.

Jn. 20:28

for whom I have suffered the loss of all things,

(See verse 7) Lit. "for whose sake I have been caused to forfeit everything".

1Cor. 4:9-13; 2Cor. 11:23-27

and do count them *but dung*,

Everything in this world is but feces, we ought to reckon this way like Paul, and see the things of this earthly plane as worthless refuse, trash and manure to be cast aside.

1Cor. 4:13

that I may win Christ,

lit. that I may gain more of Christ, Paul was never satisfied with just a little of Jesus, he wanted more and more of Him, and so should we.

Matt. 13:44-46



Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

And be found in him,

Paul is talking about deep spiritual relationships here, and they seem to be referring to the things that will happen when Paul stands before God at last, He wants to "win Christ" (v.8), He wants "to be found in Him", "To know Him" (v.10), "If by any means I might attain unto the resurrection of the dead"; clearly Paul is reflecting on how he wants to be received by Christ in the end.

Jn. 6:56

not having mine own righteousness,

Self-righteousness is not worth having, because it can do nothing to make you right with God, it is just a form of faithless behavior and

pride.

Tit. 3:5

which is of the law,

Many reformed scholars fail to see the law's irrelevance for believers, but I think this attitude is dangerous, because it leaves open the door for all shades of legalism, this verse and others make clear that the law is now longer in force in the New Covenant.

Gal. 3:10-12; Tit. 3:5-7

The Law of the New Covenant

1. Christ Abolished the Law

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of two one new man, so making peace" (Ephesians 2:15).

2. The Law Was Nailed to the Cross

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14).

3. No Man is Justified by the Works of the Law

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (Gal. 3:10-12).

4. Christ Redeemed Us From the Curse of The Law

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

5. Christ is the End of the Law

"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

6. Believers Are Delivered from the Law

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:6).

7. Believers Are Not Under the Law

"For sin shall not have dominion over you: for you are not under the law, but under grace" (Romans 6:14).

8. Believers Have Been Made the Righteousness of God

"For He has made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Corinthians 5:21).

9. The Law Was Not Made for a Righteous Man (believers)

"Knowing this, that the law is not made for a righteous man" (I Timothy 1:9).

10. Nothing Is Unclean of Itself

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him who esteems any thing to be unclean, to him it is unclean" (Romans 14:14).

11. All Things Are Pure unto the Pure (believers)

"Unto the pure all things are pure: but unto them who are defiled and unbelieving is nothing

pure; but even their mind and conscience is defiled" (Titus 1:15).

12. All Things Are Lawful (for believers)

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12).

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (I Corinthians 10:23).

13. Love Is the Fulfilling of the Law

"Owe no man any thing, but to love one another: for he who loves another has fulfilled the law ... Therefore love is the fulfilling of the law" (Romans 13:8-10).

"For, brothers, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; `You shall love your neighbor as yourself'..." (Galatians 5:13).

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt.22:37-40).

EHJ

but that which is through the faith of Christ, Paul depended not on any self-righteousness, or righteousness through works and law-keeping, he depended upon the righteousness which comes only through Christ by faith.

Gal. 3:10-13

the righteousness which is of God by faith: Theologians call this imputed righteousness, it means that God credits the righteousness of Christ to our account, because we have no righteousness in ourselves, we experientially receive this imputed righteousness "by faith".

Rom. 3:21-22



Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

That I may know him,

The goal of everything in the Christian life is to be conformed to the image of Lord Jesus Christ (Rom. 8:29), that is what Paul is alluding to here, he already knows Christ through justification by

faith and the new birth, but what he means here is that he wants to know him more and more in the actual power of his transformative grace which will make him more and more like Christ (imago Christi) on a daily basis.

Phil. 3:8

and the power of his resurrection,

The power of the resurrection is to be realized not just in the future, but as a present reality in the believers life, we have been raised in newness of life and live a resurrected life in Christ, this is just as important as the verses which say we have been crucified with Him, not only that, but we have been raised with Him.

Rom. 6:4-11; Col. 3:1

and the fellowship of his sufferings,

We fellowship with his sufferings by being crucified with Him (Rom. 6:3,6).

Rom. 8:17; 1Pet. 4:13

being made conformable unto his death;

We bear His image (imago Christi) and this includes the image of His death.

2Cor. 4:11



Php 3:11 If by any means I might attain unto the resurrection of the dead.

If by any means

This is not the "if" of doubt, because Paul knew whom He had believed, and was persuaded that He was able to keep him till the day of Christ (2Tim. 1:12), and that nothing could ever separate him from the love of Christ (Rom. 8:29-30), so what Paul is expressing here is the idea that he meant to make use of any and all means at his disposal to obtain the

objective and goal, if he could.

Rom. 11:14

I might attain unto the resurrection of the dead.

I might come to the resurrection out from of the dead.

Lk. 20:35

Paul believed that all the dead would be raised Acts 24:15; Acts 26:6-8; and in this respect he would certainly attain to the resurrection of the dead, in common with all mankind. But the phrase, "the resurrection of the dead," also might be used, in a more limited sense, to denote the resurrection of the righteous as a most desirable object; and this might be secured by effort. It was this which Paul sought - this for which he strove - this that was so bright an object in his eye that it was to be secured at any sacrifice. To rise with the saints; to enter with them into the blessedness of the heavenly inheritance, was an object that the apostle thought was worth every effort which could he made. The doctrine of the resurrection was, in his view, that which distinguished the true religion, and which made it of such inestimable value Acts 26:6-7; Acts 23:6; 1Cor. 15; and he sought to participate in the full honor and glory of such a resurrection. Albert Barnes



Php 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Not as though I had already attained,

There are always things in the Christian life that are worth striving for, none of us have "arrived" spiritually, and we need to face our shortcomings squarely, and not use them as a tool to dissuade us from trying, rather to use them as a motivation to try better, try harder, aim higher, persevere with all diligence, that's what Paul was saying in this place.

1Tim. 6:12

either were already perfect:

Paul is not referring to his standing before God, because before God, all Christians are perfect in Christ, he is referring to indwelling sin and the struggle between his flesh and his spirit (look up and compare Rom.

7:18-25 and Gal. 5:16-17.

Matt. 26:41

but I follow after,

but I pursue, I press on,

if that I may apprehend

If I may reach the goal and terminus of the heavenly prize which I so ardently pursue, I strive to be all that I am supposed to be and to live a holy consecrated life during this sojourn, and to seize the victory in this race.

1Tim.6:12

that for which also I am apprehended of Christ Jesus.

I want to lay hold on that for which Christ Jesus has laid hold on me.

Eph. 1:4



Php 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

Brethren,

Paul is constantly and kindly addressing his readers as brethren, showing them how kindly affectioned he is toward them, Paul was not a proud self-centered pastor, he loved and cared for his church as a tender compassionate leader should.

I count not myself to have apprehended:

See verse 13.

but *this* one thing *I do*,

Paul is stating his single focused purpose, which he was intent upon, it was as if he were driven toward this purpose and goal.

Ps. 27:4

forgetting those things which are behind,

There is no sense in dwelling upon the past, or always looking backwards toward past deeds, past accomplishments or past graces from God, the present and future is what should occupy us, and we should forget about the past and concentrate upon running and winning the race that we are running.

Lk. 9:62

and reaching forth unto those things which are before,

"Reaching forward" was what a Greek runner would do as he approached the finish line, there was a upright pole that marked the finish of the race, and the first runner to lay hold of the pole was the winner of the race and claimed the victor's crown, so as the runners approached the end of the race, they would stick their arms out as far as they could so that they could be first to touch the pole.

1Cor. 9:24



Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

I press toward the mark

I press on toward the goal, which is the end of the Christian life, to be glorified and made at last like Christ, to dwell forever in the presence of God, this racing metaphor is a beautiful illustration of how the true child of God perseveres until he reaches heaven at last.

2Tim. 4:7-8

for the prize of the high calling of God in Christ Jesus.

The prize is the high calling of God, which is the call "come ye blessed of the Father inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Rom. 8:28-30



Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Let us therefore, as many as be perfect,

Perfect, not in the sense of sinless, but perfect in the sense of spiritual maturity (1Cor. 2:6; 1Cor. 13:9-11; 1Cor. 14:20; Eph. 4:13).

Ja. 1:4

be thus minded:

The mature Christian will think this way.

Phil. 2:5

and if in any thing ye be otherwise minded,

There never has been, nor will there ever be a time, here on earth when every believer will see eye to eye on all things, Paul understands this and here tells them that if they hold contrary views to what he has been teaching, views that are not based upon sound doctrine, that then he would commit them over to God, so that God would reveal the truth unto them, after all this is one of the things which God does quite well (see Matt. 11:25; Matt. 16:17; 1Cor. 3:6).

Gal. 5:10

God shall reveal even this unto you.

God is the revealer of the truth, this is a very important concept to grasp when you are ministering for the Lord, people cannot convince other people of the truth, this belongs to the Holy Spirit's Person and Work.

Ps. 25:8-9; Prov. 2:3-6



Php 3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Nevertheless, whereto we have already attained,
Moreover, in accordance with our present attainments,
Phil. 3:15

let us walk by the same rule,
"The same rule", implies a standardized canon of faith and practice, many churches have sought to implement this by drafting statements of faith, or confessions of faith, to which they voluntarily adhere; while I see nothing wrong with that practice, Paul undoubtedly had in mind God's canon of truth, which is the holy scriptures, and not some man made or artificial confession of faith; The first century believers obviously held the sacred scriptures in highest regard as the sole rule for faith and practice.
1Cor. 1:10; Gal. 1:8

let us mind the same thing.
See Phil. 2:2



Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Brethren,
See verse 13

be followers together of me,
Paul frequently exports others to follow him, he did this because he knew who he was following, and that if people followed him, they would be following Christ.
1Cor. 11:1

and mark them which walk so as ye have us for an ensample.
an take notice of them who also follow our example.

Rom. 16:17; 2Thess. 3:14



Php 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

(For many walk,

This verse and the next are a parenthesis which Paul inserted to further describe those who do not follow his example and doctrine.

2Pet. 2:10

of whom I have told you often,

Paul was always warning his followers about the false teachers and their false doctrines, this is an important but sadly neglected pastoral function in our day, many preachers simply do not want to do this for fear of becoming unpopular, others don't do it because they think it is negative and offensive to their hearers, were Paul preaching today, you can rest assured that he would not be pastoring a 20,000 member mega-church, his weeping and scathing rebukes of the wolves in sheep's clothing would not be accepted among this century's shallow Christianity.

Gal. 5:21

and now tell you even weeping,

Even though he exposed the false teachers relentlessly, he still wept for their souls, and wept for the churches which their doctrines had been decimating, he told them this with tears in his eyes.

Acts 20:30-31

***that they are* the enemies of the cross of Christ:**

A Christianity without enemies is not genuine Christianity, if everyone is skipping along singing fa, la, la, la, and holding hands with every

sort of person under the sun, with no Cross, no Christ, no Repentance, no soul-shaking, earth-rending power, then it is not Christianity. Christ has enemies Christ makes enemies, and any preacher worth his salt does the same, and exposes them and routes them out of their caves and hiding places.

1Cor. 15:25

Albert Barnes, whose commentary has much to recommend it has an excellent observation on who these enemies of the cross really are.

The “cross” was the instrument of death on which the Redeemer died to make atonement for sin. As the atonement made by Christ for sin is that which especially distinguishes his religion from all others, the “cross” comes to be used to denote his religion; and the phrase here means, that they were the enemies of his religion, or were strangers to the gospel. It is not to be supposed that they were open and avowed enemies of the cross, or that they denied that the Lord Jesus died on the cross to make an atonement. The characteristic of those persons mentioned in the following verse is, rather, that they were living in a manner which showed that they were strangers to his pure gospel. An immoral life is enmity to the cross of Christ; for he died to make us holy. A life where there is no evidence that the heart is renewed, is enmity to the cross; for he died that we might be renewed. They are the enemies of the cross, in the church:

- (1) Who have never been born again;
- (2) Who are living in the indulgence of known sin;
- (3) Who manifest none of the peculiarities of those who truly love him;
- (4) Who have a deeper interest in worldly affairs than they have in the cause of the Redeemer;
- (5) Whom nothing can induce to give up their worldly concerns when God demands it;
- (6) Who are opposed to all the unique doctrines of Christianity; and,
- (7) Who are opposed to all the special duties of religion, or who live in the habitual neglect of them.

It is to be feared that at all times there are such enemies of the cross in the church, and the language of the apostle implies that it is a proper subject of grief and tears. He wept over it, and so should we. Albert Barnes



Php 3:19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

Whose end *is* destruction,

Paul was not wishy-washy when it came to reprobates, he acknowledged that their end was destruction, he exposed them as people who have this awful end in view, and the enemies of Christ

today need to be exposed in the same way, pretending to be sweet and never mentioning sin and it's serious consequences 19s a grave shortcoming in many pulpits of America, it should not be so.

Jude 1:4,13

whose God *is their* belly,

This is not to be understood literally, or of gluttony, Paul is hear speaking in synecdoche, and puts the term belly for all the pleasures of the flesh.

Rom. 16:18

and *whose* glory *is* in their shame,

They are not ashamed of shameful things, in fact they are proud of the shameful stuff that they do, they glory in their shame (look up and compare 1Cor. 5:2,6; Ja. 4:16; 2Pet. 2:18-19).

Rom. 1:32

who mind earthly things.)

This is one of the most serious mistakes that anyone can ever make, to be concerned about earthly things, and to neglect their own soul in the process, this is a dangerous and eternally hurtful error, beware of it in your own heart, because it is very subtle and dubious in it's disastrous effects.

Mk. 8:36; Rom. 8:5-7



Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

For our conversation is in heaven;

Conversation no longer means what it meant when the King James Version was translated into English, English is a growing and evolving language, conversation now means a dialog between people, but it used to mean "a persons manner of life", and that is what it refers to here,

"our manner of life is heavenly", or of heavenly origin.

Matt. 6:19-21; Col. 3:1

from whence also we look for the Saviour,

When our eyes are focused upon heaven, they will also be expecting the sure return of the Lord, and be waiting for the second coming, this is a doctrine that is much perverted today by "prophecy-nuts"...people who see nothing but eschatology in every event, every news headline, and every verse in the Bible, beware of this inordinate affection which leads to perversion of God's truth about the return of Christ.

Rev. 1:7

the Savior, the Lord Jesus Christ:

Here we find the name of Jesus accompanied by three titles...Savior, Lord and Christ, the combination of these four designations can be assigned to no other person in the universe; Savior, because his mission was to seek and to save that which was lost; Lord, because he is the Master and Creator of all worlds; Jesus, because He is the Savior from sin and the only mediator between man and God; Christ, because He is the Messiah, the Anointed One who is the center and focal point of all human history.

2Pet. 3:12-14



Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Who shall change our vile body,

Theologians call this transformation, at the resurrection which occurs as one of the events associated with the second coming of Christ, the glorification; in it our bodies are instantaneously turned from mortal into immortal.

1Cor. 15:42-44, 48-54

that it may be fashioned like unto his glorious body,

This does not mean that we will all look alike, it means that we will all have bodies of the same nature as His body, it is a glorious, resurrection body, eternal, undefiled, holy and one that completely glorifies God, it is no longer "vile".

1Jn. 3:2

according to the working whereby he is able

This is not according to any working of man, because man is not able to do this, but He is abundantly able to do this, He shall effectuate every last intent of His eternal will, and all that He has purposed shall come to pass.

Ps. 135:6

even to subdue all things unto himself.

The subduing of all things at the end of time, means the wrapping up of time, and the bringing together of all things to their completion, and to their final destiny, according to His glorious and incomprehensible plan...it shall all come to pass.

Rev. 21:1

The Eschatology of Paul in This Passage (vs 19-21)

1. The reality of Eternal Punishment (v. 19). "*Whose end is destruction.*" Destruction does not mean annihilation, it means actual physical, spiritual and eternal perdition. This is another word for Hell, and is the final judgment of the Lord on the wicked..
2. The reality of a heavenly home for believers (v. 20a). "*Our conversation is in heaven.*"
3. The reality of the second coming of Christ (v. 20b). "*From whence we look for the Savior.*"
4. The reality of the saints translation and glorification (v. 21a). "*Who shall change our vile body, that it may be fashioned like unto his glorious body.*"
5. The reality of the consummation of all things (v. 21b). "*According to the working whereby he is able even to subdue all things unto himself.*"

These five items, being put together by the Holy Spirit in this passage constitute an inspired theology of the end events of history. There is no warrant exegetically for separating these events by various intervals of time. Paul viewed all these things as different aspects of one great event...the second coming of Christ at the end of the world. Theologically this is one of the most important eschatological passages in the Bible, because five different events (from human viewpoint) are brought together as one momentous, stupendous and final event. All of human history is now moving toward this great climax, and the only thing left for the Lord to do eschatologically is to come again and end the world, ushering in the eternal state.

The language and concept of this passage, is the very same eschatological language of the historic confessions, such as the Westminster, and London 1689 Baptist. These confessions new nothing of Premillennialism, Pretribulational Rapturism, Millennialism of any kind. The historic view of the church is simply that Christ is coming again, and when he does, the resurrection of all men occurs, the final judgment takes place, people enter their eternal state in heaven or hell, and the world is destroyed and a New Heaven and a New earth are created, and the end of history is the end of the story. EHJ



Philippians
Chapter Four

Php 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

Therefore, my brethren dearly beloved and longed for, my joy and crown...*my* dearly beloved.

This is a very interesting heaping together of tender accolades and designations by the apostle Paul, two times he calls them "dearly beloved", and with this he calls them "my Brethren, which he has already used 4 times of them in this letter, and to these he adds "my longed for", "my joy", and "my crown"; I would say from all of this, that Paul treasured the Philippians very highly, his love was manifest, and he wanted them to know it without a shadow of doubt.

Phil. 1:8

so stand fast in the Lord,

Standing fast is to stand as though your feet had roots into the ground, so that you would not slip, or you would not fall, here he uses that simile of their spiritual footing in Christ (see Phil. 1:27).

1Cor. 10:12



Php 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Paul all of a sudden introduces a very personal matter into the discussion, but evidently he did so because it caused some kind of trouble in the church.

I beseech Euodias, and beseech Syntyche,

These were two woman in the church at Philippi, and Paul evidently knew them personally, because to beseech someone is to plead earnestly with them, it is most effective when you know them, and they know you, here God has recorded the names of two quarrelsome women who will be forever remembered because Paul had to admonish

them to straighten themselves out and quit fighting amongst themselves. Are you a Euodias or a Syntyche?

that they be of the same mind in the Lord.

The problem between them was that they had been quarreling, between themselves, and such discord was somehow affecting the church, either causing schism or arguing, or some other kind of disharmony, Paul simply commands them to be of the same mind, a command which he fully expected them to implement with full and mutual obedience; many divisions in our churches could be avoided if we all simply imagined ourselves to be Euodias or Syntyche, and we simply obeyed Paul's command to be of one mind, to not obey is a sin.

Phil. 2:2



Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

And I intreat thee also, true yokefellow,

Some have made yokefellow to be a proper name, and this is without warrant as that name never appears anywhere in the Bible, nor does the term apply to an imagined wife of Paul, because he never had one (1Cor. 7:8); the term seems to be a term used to describe a minister or pastor, who is yoked in the service of Christ; this is the most natural, and seems to me to be the most simple way to interpret the passage, Paul is guiding one of the pastors at Philippi as to how he should deal with the matter of Euodias and Syntyche.

Col. 1:7; Col. 4:7

help those women

This undoubtedly refers to Euodias and Syntyche who were just mentioned and not to some other women in the church, helping those with personal problems is clearly part of a pastors duties and

responsibilities.

Rom. 16:2-4

which labored with me in the gospel,

Paul first preached the gospel at Philippi to the women, as recorded in Acts 16:13, it would be safe to assume, although it cannot be proved dogmatically, that Euodias and Syntyche were among them, and were probably some of the first believers at Philippi; with this in mind, it can easily be understood how the evangelized among the other women and townspeople, and it is this labor which Paul here references, this does not apply to any form of female preaching or teaching in the church, as that is clearly forbidden elsewhere (1Cor. 14:34-35; 1Tim. 2:12), perhaps they were deaconesses (Rom. 16:1; 1Tim.5:9-10).

Rom. 16:12

with Clement also,

Who this man is we can not with any certainty ascertain, but Paul says that he likewise labored with the women and with some other fellow workers, he was obviously someone well known in Philippi, perhaps a church elder.

and the rest of my fellow workers,

The rest who labored with Paul at Philippi, this doubtless would have included both Timothy and Epaphroditus who are both mentioned in this letter.

Philemon 1:24

This addendum attached to the mention of all the fellow laborers with Paul in the gospel, is a sweet acknowledgement of their true Christian status, and is also a subtle encouragement to all who thus labor faithfully in the gospel...names written in the covenant book of life belonging to the Lamb.

Lk. 10:20; Rev. 20:15



Php 4:4 Rejoice in the Lord always; again I will say, Rejoice.

Rejoice in the Lord always;

There are several things that believers are supposed to be always doing,

- 1) Rejoicing always -1Thess. 5:16
- 2) Praying without ceasing - 1Thess. 5:17
- 3) Giving thanks in all circumstances - 1Thess. 5:18
- 4) Praising God - Ps. 34:1

Here Paul admonishes the people to be the happiest people on earth, even in the midst of their sufferings, they are to rejoice (Phil. 1:28-30)

Isa. 61:10

and again I say, Rejoice.

Repeated for emphasis, rejoicing is no small matter, it should occupy every Christian, because true and lasting joy comes from God, and is a real mark of true believers.

Matt. 5:12



Php 4:5 Let your moderation be known unto all men. The Lord *is* at hand.

Let your moderation be known unto all men.

The believers in Philippi are now being given some practical admonitions about things that should characterize their lives (and ours as well), he first mentioned joy, then he mentions moderation, this moderation should be understood as not given to excesses and extremes either with regard to fleshly appetites, clothing, behavior or squandering of money; some have made this to mean gentleness, but moderation is still the best translation, because it is easily seen by other men, which Paul says it should be seen and recognized (known).

1Cor. 9:25

The Lord *is* at hand.

This is two things,

- 1) It is a succinct statement of New Testament eschatology...there is nothing more that we need to know!
- 2) It is an immediate encouragement to joy and moderation which were just mentioned.

1Pet. 4:7



Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Be careful for nothing;

Do not worry about anything.

1Pet. 5:7

but in every thing

in every conceivable situation

Prov. 3:5-6

by prayer and supplication with thanksgiving

Paul uses three different words here to describe different aspects of prayer to God, the first word: προσευχή (proseuchē) prayer, is a word concerned primarily with the worship aspects of prayer such as praise, adoration, and earnest communion with God; the second word: δέησις (deēsis) supplication, is the act of asking God for things, petitioning Him to help or supply needs or wants; The third word: εὐχαριστία (eucharistia) thanksgiving, is where the term Eucharist is derived, it involves gratitude toward God and the giving of thanks; Paul's use of

these terms indicates his broad view of the scope of prayer, to him it is one of the most important things in a Christians life.

1Thess. 5:17-18

let your requests be made known unto God.

God is always waiting to receive the prayers of the saints, they ascend up before Him day and night, and He always hears and answers them, although not always as we would like.

Prov. 15:8



Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

And the peace of God,

God's peace is presented to believers together with their justification, and at the same time, it is a gift that comes from the source of God Himself, "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*" (Rom. 5:1), Jesus promised the peace of God to every believer, and the angels announced "peace on earth" at his birth, so it figures prominently in God's whole scheme of redemption, salvation does not have only eternal benefits, but many wonderful benefits such as this, now in time, and personally in our individual lives.

Jn. 14:27

which passeth all understanding,

Things that pass understanding are generally considered to be incomprehensible, and this could be translated as: "which goes way beyond anything we could ever imagine", there is another verse similar to this where it says that "the love of Christ passeth knowledge" (Eph. 3:19).

1Cor. 2:11

shall keep

In king James day, every castle had a "keep", the keep was the jail, and the place where treasures that needed guarding would be kept, and where prisoners could be guarded round the clock, this is exactly how the word is used here, the peace of God is a prison and a guard to protect you, and keep you safe, keeping your hearts and minds.

1Pet. 1:5

your hearts and minds

While these words actually signify different aspects of the soul, they are often used interchangeably, the heart seems to have more to do with the emotions (Rom. 1:21), while the mind seems to have more affinity with the intellect (2Cor. 3:14), the division between them in scripture is never rigid, and there is much overlapping, when Paul combines them both as here, he is speaking of the entire immaterial part of man.

Isa. 26:3-4

through Christ Jesus.

All of the protection and enrichment which the child of God receives in his life, comes directly from Christ, by the agency of the Holy Spirit who dwells in us as Christ's manifest presence, it is both wonderful and surpassing to all of our senses, basically it is mind-blowing, it surpasses all knowledge, but that we experience it in life changing reality, is unquestionable, may we never forget it.

1Pet. 1:5



Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Finally, brethren,

Paul tried to finish his writing in 3:1, but the Holy Spirit wanted him to keep writing, so now he says "finally" again, and this time it is the concluding verses for the epistle, and he begins to wrap everything up and tie everything together.

whatsoever things are true,

He begins to conclude by first of all giving a catalogue of things that believers should always be thinking, the first item is "things that are true", it is natural that a list of virtues like this should begin with truth, because that is what Christianity is all about...true things are what concern us the most, because our Lord was the embodiment of truth.

Jn. 14:6

whatsoever things are honest,

Honorable things should also occupy our minds, these are things which have dignity, a sense of reverence, the word is found in only three other verses, and it is translated "grave" in all of them (1Tim. 3:8,11 and Tit. 2:2), grave has the connotation of seriousness, with decorum and reverence, that's what Paul has in mind here also.

Rom. 3:13

whatsoever things are just,

Just things are things that are right, we think on them because they are right to think about, and we do them, because they are right to do, right things spring from common decency and a high sense of morality and justice, hence the word "just", Bob Jones Senior used to say "It's never right to do wrong, to do right", by this saying, he invoked the common decency and high moral character of believers, and challenged them to believe that the ends do not justify the means, rather both ends and means must be based on what is right.

Acts 10:22

whatsoever things are pure,

Pure things are things that are clean, things that are not filthy or polluted, this applies to words and deeds, filthiness of speech is not

acceptable (Eph. 4:29), nor is any other kind of filthiness, it all starts by thinking clean thoughts.

1Jn. 3:3

whatsoever things *are* lovely,

Lovely things are things that tend to produce love in those who think on them, and to endear those people to others creating love in them, it's a contagious kind of love.

1Cor. 13:1-13

whatsoever things *are* of good report;

Things of good report are things that create a good reputation among others, this can include but is not limited to deeds of kindness and charity, anything that will cause others to have a high estimation of one's reputation.

Acts 6:3

if *there be* any virtue,

Lit. if there are any other admirable traits or virtues, this is a catch all phrase which takes in anything else that might possibly be of personal or corporate value.

1Pet. 1:3

and if *there be* any praise,

Lit. if there is anything worthy of commendation,

Rom. 13:3

think on these things.

Pursue them in all your thinking, we are responsible for our thoughts, the way that we think, the things that we think about, and the efforts that we make to apply these thoughts in a manner encouraging godly living.

Phil. 2:5



Php 4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Paul moves from giving commands to pointing out examples.

Those things...do

Lit. Do these things (the things just mentioned in verse 8).

Ja. 1:22

which ye have both learned,

Learned from me,

and received,

Received from the Holy Spirit, this goes beyond merely learning, to actual practice of the things learned.

and heard,

Either heard from me, or heard about me,

and seen in me,

You know that I lead by example, because you have seen these things in me with your own eyes.

Phil. 3:17; 1Cor. 11:1; 1Thess. 1:6

and the God of peace shall be with you.

This is both a benediction and a promise, he mentioned God's peace in several places (Phil. 1:2; 4:7 and here), and it is a wonderful promise that God bestows it upon His children, the world cannot give it, and the world cannot even conceive of the kind of deep, lasting inner peace that God gives His children.

2Cor. 13:11



Php 4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

But I rejoiced in the Lord greatly,

Paul seems here to be rejoicing at the good intentions of their hearts, intentions which they were apparently unable to act upon at the time, but which they did later when they were able.

Phil. 4:4

that now at the last your care of me hath flourished again;

They had evidently sent assistance to Paul in the form of money which had been collected from the church members, it had apparently dried up for a time, because the word "flourished" is a botanical word for the reviving of a wilted plant, and he describes their revived giving using this botanical term to illustrate it.

2Cor. 11:9

wherein ye were also careful,

You were indeed concerned,

but ye lacked opportunity.

But circumstances prevented you at the time.

Gal. 6:10



Php 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

Not that I speak in respect of want:

I am not speaking as though I had need:

1Cor. 4:11-12

for I have learned,

Some have said experience is the best teacher, and Paul certainly learned about extreme privation through his first hand experience of it.
Heb. 5:8

in whatsoever state I am,

There are many different states or conditions that God can put His people in, and He tailors them to each person and according to what is best or needful for them, Paul here acknowledges that all of these states are from the Lord.

Heb. 13:5

***therewith* to be content.**

I have learned in all conditions of life to be satisfied.

1Tim. 6:6-8



Php 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

I know both how to be abased,

Paul discusses his various states in greater depth, first mentioning the state of abasement, which is a state of low and humble circumstances, it would be similar to the state of being homeless and destitute.

2Cor. 6:9-10

and I know how to abound:

The state of abounding is the state of abundance, Paul knew both the low and the high states, but he mentions prosperity, because it is extremely difficult to maintain a right relationship to God when you are smothered with prosperity, and lack nothing materially, such a state is extremely dangerous, because it tends to inflate the ego, produce a neglect of spiritual things and cause the love of many to wax cold.

"There are a great many men that know a little how to be abased, that do not know at all how to abound. When they are put down into the pit with Joseph, they look up and see the starry promise, and they hope for an escape. But when they are put on the top of a pinnacle, their heads grow dizzy, and they are ready to fall." - Spurgeon

every where and in all things

In everything imaginable, no matter what happens

I am instructed

Lit. I have learned the secret, this phrase referred to initiates having to learn secrets as part of their initiation into a secret society.

Col. 1:26

both to be full and to be hungry,

These terms correspond and are parallel to "abased" and "abound", to be full is to have prosperity or to abound, to be hungry is to have great poverty, Paul knew how to abound (to flourish) in both states.

2Cor. 11:7

both to abound and to suffer need.

Paul maintains spiritual control of himself in all circumstances, not allowing things or situations mastery over his life.

1Cor. 9:25



Php 4:13 I can do all things through Christ which strengtheneth me.

I can do all things

Throughout the centuries Christians have gained strength from this verse because it shows us how Christ's provisions for us are not limited and are good in every situation in life, Paul's is saying this because it is the reason why he could abound whether abased or exalted.

2Cor. 3:4-5

through Christ which strengtheneth me.

Lit. Through Christ who infuses me with strength, a term used of brewing tea, infusing transfers the essential flavors and oils into the boiling water, giving it the character of the particular kind of tea, so Christ's strength is infused into us.

Col. 1:11



Php 4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.

Notwithstanding

It was as if Paul was saying: "Just so that you do not misunderstand, I do not want to think that because of the way that I have endured without your assistance, that I did not appreciate what you have done".

ye have well done,

I recognize your kindness and the value of your good deed, it was kind of you.

Rom. 15:27

that ye did communicate with my affliction.

Having fellowship with my affliction, this is understood to mean that they communicated to him, or transferred to him, gifts for his care and sustenance.

Phil. 4:18



Php 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated

with me as concerning giving and receiving, but ye only.

Now ye Philippians know also,

You Philippians know the history associated with this.

that in the beginning of the gospel,

that in the earliest periods of my preaching and ministry among you,

when I departed from Macedonia,

Philippi, was in Macedonia (Acts 16:12), and he is referring here to his departure.

Acts 17:14

no church communicated with me as concerning giving and receiving,

All the churches which Paul founded had received of his spiritual treasures, and they had an obligation to give of their earthly treasures for his support and care (see 1Cor. 9:7,11,13,14; 2Cor. 11:8-9; Gal. 6:6; 1Tim. 5:17-18), but they did not do it.

but ye only.

You were the only church who gave, after having received.

"Giving and receiving" are normal and scriptural activities for churches to be engaged in. Even in the early history of the Old Testament giving was considered to be part of worship. Later on when the worship of God became centered in the Tabernacle and the Temple to follow, God commanded tithes and offerings from the people for the support of the Levites and for the maintenance and expansion of the true worship of God, Jesus did not undo these principles. He acknowledged that the Pharisees observed tithing, and He told them they should do it (Matt. 23:23), so in Acts when people sold their goods and properties and gave to the churches (Acts 2:45; Acts 4:34; Acts 5:1-11), it was not something unusual, but something that was customary and required by God (1Cor.

9:7,11,13,14; Gal. 6:6; 1Tim. 5:17-18).

There is nothing in the Bible that teaches that tithes and offerings have ceased in the churches. Verses which speak about the cessation of the Law Code of the Old Testament do not apply to this matter, even though there were definite laws given respecting these things. The reason why they do not apply is because tithes and offerings are acts of worship, and worship shall never cease. When Abraham tithed it was a matter of worship, not a matter of law. Worship cannot cease, nor will it ever cease.

Some will say that sacrificial animals were also acts of worship, but they ceased. However, this is not quite correct. Sacrifices were made to atone for sin, and to appease the wrath of God, and as seals of covenants. They were not primarily acts of worship, and that is part of the reason why they have ceased. Like tithing, they are mentioned long before the giving of the law (Gen. 4). However, just because there were laws respecting them, does not mean that they were done away with at the cessation of the law. What caused animal sacrifices to cease, was not the abrogation of the law, but the offering up of the single and final sacrifice of the Lamb of God. His, once and for all time sacrifice, forever put away all other sacrifices.

Since worship will never cease, giving and receiving will never cease. Even in heaven we see the redeemed casting their crowns at Jesus feet, because the worship of giving is one of the highest spiritual functions which anyone can do. Those who say it has ceased in any way shape or form, or that some part of it (tithes for instance) has ceased, are robbing the saints of a truly blessed experience. EHV



Php 4:16 For even in Thessalonica ye sent once and again unto my necessity.

For even in Thessalonica

This city was only about 25 miles from Philippi, and he no sooner arrived their, that he received offerings from them.

ye sent

You sent gifts unto me.

once and again

This means they gave two times.

1Thess. 2:18

unto my necessity.

Necessities are essential, not optional, they are the basics like food, shelter and clothes, for Paul receiving their love gifts was a matter of life and death.



Php 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

Not because I desire a gift:

this should be read with the previous verse, you gave to my "necessities" not because I simply wanted to receive a nice gift.
Acts 20:33-34

but I desire fruit

This is spiritual fruit which comes from laboring in the gospel.
Jn. 15:18; Phil. 1:11; 2Cor. 9:10

that may abound to your account.

that will increase to your credit.
Heb. 6:10



Php 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

But I have all,

I received all that you sent.

and abound:

See verse 12.

I am full,

Lit. I am filled full, an expression used to denote full to overflowing.

having received of Epaphroditus the things *which were sent from you,*

The receiving of these things filled Paul to the overflowing.

an odor of a sweet smell, a sacrifice acceptable,

This is a reference to the meat offering (Lev. 2:1-3), the same figure is used of the spiritual worship in the New Testament, this is an example.
2Cor. 2:15

well pleasing to God.

He is saying that he is confident that when they gave to God by giving to him, that God did indeed receive it and find it pleasing.

Heb. 13:16



Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

This verse, along with verses 7 and 13, form a power packed practical theology of the Christian life, with these three wonderful verses in our lives, we really need nothing else, how rich our Lord has been in giving us everything we need, it is a blessing which exceeds anything we could ever have expected or deserved.



Php 4:20 Now unto God and our Father *be* glory for ever and ever.
Amen.

Now unto God and our Father

This should be translated: "Now unto our God and Father".

1Tim. 1:17

be glory for ever and ever.

For ever and ever denotes the vastness of eternity, a vastness which shall be forever filled up with the glory of God.

Rev. 4:9-11

Amen.

So let it forever be settled, it is true.

Rom. 16:27



Php 4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

Salute every saint in Christ Jesus.

He is wishing happiness upon every believer at Philippi, this is sort of like the way we will tell someone who is at a great distance..."Hug Mary for me, and tell her I love her", Paul is doing the same thing here when he says to salute every saint.

Rom. 16:3-16

The brethren which are with me greet you.

Then he tells them that his co-workers at Rome send their best wishes as well, he calls them brethren here, and this is to be distinguished from mere believers, because they are mentioned in the next verse, This use of the term "brethren" is different then the way it is used elsewhere in the letter, but context demands this view.

Gal. 1:2



Php 4:22 All the saints salute you, chiefly they that are of Caesar's household.

All the saints salute you,

These are the rest of the believers, which are not included in the term "brethren" in the previous verse, true, the saints are brethren elsewhere in this epistle, but in these final verses Paul uses the term "brethren" differently, he uses it as a designation for the elders, men who were bishops.

2Cor. 13:13

chiefly they that are of Caesar's household.

especially those who are here in Caesar's house.

Nero was the tyrant emperor who persecuted Christians in an attempt to crush Christianity. His persecutions were infamous for their cruelty and barbarianism Paul who was imprisoned in his royal prison, succeeded in winning the tyrants family to Christ, and turning his house into a church! EHJ



Php 4:23 The grace of our Lord Jesus Christ *be* with you all. Amen.

Paul often concludes his letters in the same manner as he begins them, blessings flank both ends of the letter, implying a uniform blessing for all who read the words in between.

Phil. 1:2

