

Philippians

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Translation

Philp. 1:1 Paul and Timothy, bondslaves belonging to Christ Jesus, to all the saints in union with Christ Jesus [positional truth], the ones who are located in and around Philippi, together with overseers [pastors, teachers] and deacons [table waiters]:

Philp. 1:2 Grace [logistical blessings] to you and prosperity [supergrace blessings] from God our Father and the Lord Jesus Christ.

Philp. 1:3 I keep on giving thanks to God on the basis of my entire memory [corporate fondness] of you all [the entire congregation],

Philp. 1:4 (Always remembering you in every prayer of mine, while offering continual prayer with inner happiness on behalf of all of you),

Philp. 1:5 Because of your generous contribution [financial gift] towards the purpose of furthering the Gospel, from that first day [prior contribution in Thessalonica] until [including their 2nd gift in Corinth] now [most recent contribution in Rome],

Philp. 1:6 Being confident of this thing [doctrinal truth] itself: that the One and only One [God the Father] Who started a good work in you [justification salvation], will fully complete His work [glorification salvation] until the day of Christ Jesus [the rapture],

Philp. 1:7 In so far as it is right [natural] for me to hold this correct opinion concerning all of you [favorable conclusions based on clear objective thinking], because I have you all [my favorite congregation] in the mentality of my soul [spiritual rapport], while in my imprisonments and in the defense [legal plea: Not Guilty of any crime] and the confirmation of the good news [when presenting the gospel & related doctrines to Nero's court], all of you being partners during this practical application of grace [sharing in Paul's accomplishments because they helped sustain his ministry financially].

Philp. 1:8 For God is my witness as to how I long after all of you [I miss you] with the emotions [fragrant memories] characterized by Christ Jesus.

Philp. 1:9 In fact, I myself repeatedly [by intercession] pray this: That your virtue love might be extremely rich and abundant [supergrace A], still more [supergrace B], even to a greater degree [Ultra-supergrace], by means of full knowledge [a soul saturated with Bible doctrine] and all spiritual discernment [Christian common sense & wisdom],

Philp. 1:10 So that as a result you may test and approve those things which are really important to you [priorities], so that you may be tested by sunlight [Bible doctrine] and found pure in motives

[perfect integrity & scale of values in thought] and without offense [outer conduct that does not betray the inner integrity] unto the day of Christ [the rapture],

Philp. 1:11 Being filled to the point of overflowing [a full harvest] with the fruit [SG2 & SG3 blessings] of righteousness [profound spiritual progress], the fruit which is from Jesus Christ for the glory [inner revelation] and praise [outer expression] of God.

Philp. 1:12 Now brethren, after mature consideration I want you all to comprehend that my extreme circumstances [imprisonments & lawsuits] have come upon me on numerous occasions for the advance of the good news,

Philp. 1:13 With the result that my imprisonments due to Christ have been made well known [by public notice & gossip] throughout the entire Praetorian Guard and to all the rest [SPQR: citizens of Rome].

Philp. 1:14 In fact, the majority of the brethren, because of my imprisonments in the Lord, have become confident and are continuing to be confident [due to doctrine in their soul] to have courage beyond measure to communicate the Word [both gospel and doctrine] without fear.

Philp. 1:15 On the one hand [with false motivation], some people [reversionists] are proclaiming Christ even because of envy [pride, ambition] and strife [rivalry, contention], but on the other hand, others [with true motivation] even because of goodwill.

Philp. 1:16 On the one hand, certain people [with true motivation] out of virtue love have known and continue to know that I myself am destined for the defense [apologetics] of the good news;

Philp. 1:17 On the other hand, certain people [with false motivation] out of selfish ambition are proclaiming Christ, not with pure motives [they have the ulterior motive of devisive self-promotion], thinking within themselves [supposing] that they might apply mental pressure [psychological stress] to my bonds [add further torment to Paul while he is in prison].

Philp. 1:18 What then is my conclusion? Only that in every way, whether with falsely alleged motives [pretext] or with true motives, Christ is being proclaimed. As a matter of fact, I am maintaining inner happiness during this [proclamation of Christ with false motivation]; and furthermore, I plan to continue maintaining this inner happiness in the future.

Philp. 1:19 Indeed, I know that this event [the proclamation of Christ] shall lead to my deliverance [release from prison] through your prayers and monetary support motivated by the Spirit of Jesus Christ.

Philp. 1:20 According to my earnest expectation [intense concentration] and confidence [in doctrine], so that I shall be disgraced in nothing [at the Judgment Seat of Christ], but with all courage [fearlessness in supergrace A], as always [looking forward to ultra-supergrace], even now at

this present time [in supergrace B], Christ shall be magnified in my person [spiritual maturity], whether by life [supergrace blessings] or whether by death [dying grace blessings].

Philp. 1:21 Because for me, living [is occupation with] Christ, likewise, dying [is] gain [face-to-face with Christ with rewards & decorations].

Philp. 1:22 But since this living in the flesh is for me the fruit of [additional] production [rewards], then I do not know which one [living or dying] I should choose for myself.

Philp. 1:23 In fact, I am hard pressed [in a dilemma] between the two [options], having the desire to weigh anchor [depart from this life] and so [as a result] to be together with Christ, because [this alternative is] more preferable by far,

Philp. 1:24 Yet to remain in the flesh [alive on earth] is more necessary [urgent need] for you all.

Philp. 1:25 And having this confidence, I know that I shall remain [alive on earth] and shall continue serving all of you for the purpose of your spiritual progress [advance to higher stages of supergrace], even [especially] your inner happiness from the source of doctrine,

Philp. 1:26 So that your confidence may continue to abound [multiply] in Christ Jesus by means of myself [as your teacher], by my face-to-face return to you again.

Philp. 1:27 Only [at all costs] always lead your life responsibly [as citizens of heaven] in a manner worthy of the Gospel about Christ [royal family honor code], so that whether I come and see you or whether I remain absent, I may hear from time to time things [reports] about you all, that you have been and are continuing to be stabilized [holding your ground] by means of one and the same spirit [maturity] and by means of one and the same soul [teamwork], continually fighting together [angelic conflict] for the doctrine of the Gospel.

Philp. 1:28 Likewise, do not be intimidated [fear-panic ploy] in any way by those who are your enemies [reversionists], which is a sign [evidence] of destruction [impending doom] for them, but for you, deliverance, and this [deliverance] from God,

Philp. 1:29 Because it [saving faith & suffering for blessing] has been graciously given [by the sovereignty of God] to you [the elect] on behalf of Christ, not only to believe on Him [salvation], but also to suffer [suffering for blessing spurs our spiritual growth] on His behalf [persecution, torture, imprisonment and other disaster tests],

Philp. 1:30 Having [being engaged in] the same struggle [angelic conflict] which you saw in me and now you are hearing through me [as a seasoned veteran].

Philp. 2:1 Therefore, if there is any exhortation [admonition that can move you to action] in the sphere of Christ [and there is: from Bible doctrine], if there is any incentive to virtue love [and there

is: from Bible doctrine], if there is any fellowship with the Spirit [and there is: from Bible doctrine], if there is any emotional response and [resultant] tender mercies [and there is: from Bible doctrine],

Philp. 2:2 Bring my inner happiness to completion [filled to the point of overflowing], so that you might keep on thinking [good decisions from a position of strength] the same category of things [systematic theology in the soul], having the same virtue love [occupation with Christ in supergrace A], united in soul rapport [in supergrace B], concentrating together on one thing [having the mind of Christ in ultra-supergrace],

Philp. 2:3 Doing nothing on the basis of [motivated by] selfish ambition nor on the basis of delusion [false doctrine], but by means of genuine humility [grace orientation] be regarding each other as having surpassed yourselves [absence of spiritual competition],

Philp. 2:4 Not repeatedly concentrating on every one of the interests of yourselves [avoid arrogant hypersensitivity], but also [being thoughtful towards] every one of the interests [pressures] of others [concern for others as they advance in the spiritual life].

Philp. 2:5 Keep on thinking this [doctrine] within you, which [doctrine] was also in Christ Jesus, Philp. 2:6 Who although He pre-existed [pre-incarnate Christ] in the form [divine essence] of God [Christ as eternal God], He did not consider equalities with God [the other two members of the Trinity] to be a gain to be seized and retained [spiritual booty],

Philp. 2:7 But He deprived Himself [by exercising divine sovereignty] of the proper function of Deity [kenosis] when He took upon Himself the form [inner essence] of a slave, although He had been born [entered into the new state of humanity] in the overt likeness [resemblance] of men. In fact, although having been discovered in outward appearance like a man [humanly speaking],

Philp. 2:8 He humbled Himself [voluntarily submitted to the Father] by becoming obedient to the point of spiritual death, that is, the spiritual death of the cross.

Philp. 2:9 Therefore, God [the Father was the Originator of the plan] then super-exalted Him [the resurrection, ascension & session of Christ] and bestowed on Him the Name [rank] which is above every Name,

Philp. 2:10 In order that in the presence of Jesus, every knee in the heavens [elect angels go 1st] shall bow [genuflex], including those on earth [believers, humans go 2nd] and under the earth [the underworld goes 3rd, bowing in defeat],

Philp. 2:11 And every tongue will verbally acknowledge that Jesus Christ is Lord, resulting in the glory of God the Father.

Philp. 2:12 So then, my beloved [special group of mature believers], just as you have always [every single day] obeyed my authority, not only in my presence, but also now much more in my absence

[non-resident pastor-teacher], keep on accomplishing [advance to ultra-supergrace] with reverence [caution & vigilance] and respect [for Bible doctrine] your own preservation in danger [sanctification salvation],

Philp. 2:13 Since it is God [the Holy Spirit] Who continues to work in you [inner spiritual dynamics], both to will [motivation] and to do [function] with a view to the good pleasure [ultra-supergrace status].

Philp. 2:14 Keep doing all things without complaining [to God] or arguing [with men],

Philp. 2:15 In order that you yourselves might become blameless in all respects [not involved in the arrogance complex of sins] and innocent as far as evil is concerned [not involved in the hatred complex of sins], students of God [always learning], blameless [impeccable thoughts and behavior] in the midst of a crooked [unscrupulous] and perverse [depraved] generation, among whom [not in isolation] you yourselves may shine as lights [providing historical impact] in the world [Satan's cosmic system],

Philp. 2:16 Continually concentrating on the Word of Life [Bible doctrine], so that I myself may have a reason for boasting [being proud of my students] with reference to the day of Christ [rewards at the Judgment Seat], so that I have not exerted myself to the limit [studying] in vain nor struggled [teaching] in vain.

Philp. 2:17 But even if I am poured out as a libation [demanding life of a pastor-teacher] upon the altar of spiritual sacrifice [studying] and service [teaching] with reference to your doctrine [so you can grow], I keep on having inner happiness and I congratulate all of you [for keeping up with me].

Philp. 2:18 Now for this same reason [because you have been progressing in the spiritual life due to Bible doctrine], you yourselves [those who have been consistently positive towards Paul's teaching] should also keep on having inner happiness; in fact, you ought to congratulate me [for teaching you so well that you are approaching maturity].

Philp. 2:19 Now I expect by the authority [divine permission] of Jesus to send Timothy to you as soon as possible, so that I may also have tranquility of soul when I come to know things concerning you [your status quo],

Philp. 2:20 For I have no one of equal soul [supergrace soul rapport], who would be genuinely concerned [due to the very nature of spiritual maturity] with reference to the things concerning you [your affairs & spiritual welfare],

Philp. 2:21 For they all [believers in Rome] keep seeking their own things [arrogant preoccupation with themselves], not the things [concerns, interests] of Jesus Christ.

Philp. 2:22 But [in contrast to the Romans] you have come to know his [Timothy's] character, that

as a student-teacher [apprentice], he has labored as a slave [serving you] together with me for the sake of the gospel [Bible doctrine].

Philp. 2:23 Therefore, on the one hand, I expect to send this one [Timothy] immediately, as soon as I am able to see [ascertain] the things concerning me [my status quo];

Philp. 2:24 But on the other hand, I have complete confidence in the Lord [occupation with Christ] that I myself will also return to you soon.

Philp. 2:25 But now I consider it necessary [a pressing need] to send Epaphroditus face-to-face to you, my brother [fellow believer] and co-worker [in doctrine] and comrade-in-arms [soldier in the angelic conflict], your highest ranking one [ambassador, spiritual envoy], even a minister with reference to my needs [companion to Paul in his time of need],

Philp. 2:26 Because he was longing to be with all of you [homesick] and was concerned [distressed] because you heard [a rumour] that he was critically ill,

Philp. 2:27 For truly he was so critically ill that he nearly died, but God had mercy on him, and not only him, but also me [blessing by association], so that I might not have sorrow upon sorrow [excessive grief].

Philp. 2:28 Therefore, I have sent him [Epaphroditus] with great urgency, so that when you see him again, you may have restored happiness and I may be less anxious.

Philp. 2:29 Therefore, you yourselves welcome him back with anticipation [throw your arms around him] in the Lord with all inner happiness; also, keep on holding [treating] such a high quality person as this [your envoy] with great respect [highest honor & esteem],

Philp. 2:30 Because due to the work [business] of Christ, he came close to the point of death, when he recklessly exposed his own life, in order that he might bring to completion your lack of service [unfinished business] face-to-face with me [social life].

Philp. 3:1 In addition, my brethren, keep on having inner happiness in the Lord. To repeatedly write these same things to you [continual reminders] is to be sure not boring [tiring] to me, but for your sound foundation [keeps you from falling into reversionism].

Philp. 3:2 Beware of those dogs [their nature as reversionistic believers], beware of those evil workers [their practice of opposing Paul's ministry], beware of the mutilations [their legalistic & ritualistic message],

Philp. 3:3 For as for us, we [supergrace believers] keep on being the true circumcision [by adherence to correct divine protocol for the spiritual life], the ones who continually worship in the Spirit of God [you must be in fellowship] and who boast [supergrace esprit de corps] in Christ Jesus, and who

have not had in the past and still do not have confidence in the flesh [human ability, external rites, ceremonies, and rituals are irrelevant],

Philp. 3:4 Although in spite of that [even though Paul now worships in the Spirit and not the flesh], I myself could also have confidence in the flesh [legalistic religion was Paul's life in the past]. If anyone of the same category [fellow Jewish believers] presumes to have complete confidence in the flesh [like the false Judaistic teachers], I myself have more [Paul's superiority in legalism was publicly known in times past]:

Philp. 3:5 Circumcision on the eighth day, from the race of Israel [not a proselyte], from the tribe of Benjamin, a Hebrew from the Hebrews [born of conservative Hebrew parents], with reference to the law a Pharisee [a separatist],

Philp. 3:6 With reference to zeal [ruthlessness] having persecuted the church [breathing out threatenings and slaughter], with reference to righteousness having myself become blameless in the law [a model Jew],

Philp. 3:7 But what quality of things [thought by some to be spiritual assets] were gains to me [debit side of the ledger], I concluded in the past [on the road to Damascus] and am still concluding as an expert to this very day [as an apostle] those things as loss [credit side of the ledger] because of Christ.

Philp. 3:8 Indeed, and I cannot emphasize this enough, I myself also conclude the all things [my former human celebrityship] to be loss [a hindrance to the spiritual life] compared to the surpassing greatness of the knowledge of [intimate fellowship with] Christ Jesus my Lord, for Whom I have been caused to suffer the loss of all things [human status: money, family, friends, easy living]. In fact, I myself conclude [after mature consideration, all these things to be] piles of excrement, in order that I may gain Christ [appropriate His spiritual life and perfections as my own],

Philp. 3:9 Also that I may be found in Him [living a progressive spiritual life on earth in union with Christ], not holding up my own righteousness from the law [illegitimate], but that [righteousness] through the faithfulness of Christ [legitimate], that righteousness from God within the context of faith [doctrine],

Philp. 3:10 So that I may come to know Him [in spiritual self-esteem] and the power of His resurrection [in spiritual autonomy] and the fellowship of His sufferings [in spiritual maturity], taking on the same form unto His death [having attained supergrace A],

Philp. 3:11 If in some way [whether free or imprisoned] I might cross the goal-line [attain ultra-supergrace status] to the exit-resurrection [a special resurrection by rank at the rapture] out from among the dead ones [separated from unbelievers in eternity and loser believers by rank].

Philp. 3:12 Not that I have already obtained [ultra-supergrace status] or have already reached the

objective [the pinnacle of spiritual progress], but I am continuing to pursue so that I may also obtain that [ultra-supergrace status] for which [purpose] I was also overtaken [divinely grasped on the Damascus Road] by Christ Jesus [seized and held by God's grace].

Philp. 3:13 Brethren, as for me, I evaluate myself [draw an objective conclusion] as not yet having attained it [ultra-supergrace status]. However, one thing is for sure: on the one hand, I am constantly forgetting the things [testing, suffering, discipline for reversionism] which lie behind [not focusing on the past], and on the other hand, pursuing vigorously the objective ahead [ultra-supergrace status].

Philp. 3:14 I keep on advancing [from supergrace B] towards the goal [ultra-supergrace], for the prize [reward] of the upward [heavenly] station in life [ruling & reigning in the Millennium as a winner believer] from God [Who designed the plan] in Christ Jesus.

Philp. 3:15 Therefore, as many as are mature ones [in supergrace A or B status], let us continue objective thinking [divine viewpoint]. In fact, if you are thinking differently [negative attitude], God will reveal even that [human viewpoint] to you.

Philp. 3:16 By means of which [objective thinking & convicting ministry of the Spirit] we attain the objective [ultra-supergrace status]. In any case, keep advancing in rank [following Paul's teaching] towards it [ultra-supergrace].

Philp. 3:17 You yourselves try to become co-imitators of me [follow Paul's self-disciplined example], brethren, and keep your eyes open [search] for those [pastors] who are conducting themselves in this manner [advancing in the spiritual life], just as you have us [Paul, Timothy & Epaphroditus] as an example;

Philp. 3:18 For many [reversionistic pastors] are walking about concerning whom I have told you about many times [repeated warnings], and even now I am telling you again [hammering it home] while weeping vehemently, they [cosmic pastors, teachers, and other believers] are personal enemies of the cross of Christ [hostile toward the grace of God],

Philp. 3:19 Whose end [termination of their life] is ruin [sin unto death], whose god is their emotions [emotional revolt of the soul] and whose fame is by means of their dishonor [complete lack of integrity], who continue to hold opinions which are earthly [human viewpoint as opposed to divine viewpoint].

Philp. 3:20 So then, our citizenship [as spiritual aristocrats] exists in the heavens [as opposed to the earth where we find ourselves], even from which we ourselves are eagerly waiting for the Saviour, the Lord Jesus Christ [at the rapture],

Philp. 3:21 Who shall change the form of the body [corruptible] of our humble station in life [since the fall of Adam] into conformity with the body [incorruptible] of His glory [ultimate sanctification

occurs at the rapture], according to the operating power [divine omnipotence] from which He Himself is also able to bring under His ultimate authority the all things [all creatures, angelic, animate and inanimate objects in creation].

Philp. 4:1 Therefore, my brethren [non-supergrace believers] and beloved ones [supergrace believers], my inner happiness [expressing joy in seeing non-supergrace believers growing] and my wreath [‘Ultra Cross’ crown of glory reserved for ultra-supergrace believers], in this same way [previously mentioned mandates for the spiritual life] stand firm in the Lord [stabilized in the spiritual life], beloved ones [the Lord cares about all believers].

Philp. 4:2 I urge Euodia and I urge Syntyche to be of the same mind [doctrinal thinking] in the Lord.

Philp. 4:3 Indeed, I also authorize you, loyal Syzygus, to seize them [church discipline], who fought at my side [spiritual gladiatorial arena] in the Gospel along with Clement and the rest of my co-workers, whose names are in the Book of Life [honor roll of winner believers].

Philp. 4:4 Keep on having inner happiness in the Lord at all times. Again, I say and will continue saying: Keep on having inner happiness.

Philp. 4:5 Let your relaxed mental attitude [grace orientation] be known to all men. The Lord is near [imminency of the rapture].

Philp. 4:6 Stop worrying [about anything], but in everything [all circumstances], through prayer and entreaty, after thanksgiving [expressing gratitude], let your petitions [desires of your soul] be revealed face-to-face to God.

Philp. 4:7 In fact, that spiritual prosperity [supergrace peace] from God, which surpasses all basic understanding [left lobe thinking], shall guard as a sentinel the mentality of your soul [right lobe thinking] and your motivations [mental attitude] in Christ Jesus.

Philp. 4:8 In addition, brethren [all believers], everything that is true [Bible doctrine], everything that is honorable [law of divine establishment], everything that is just [conforms to God’s norms and standards], everything that is pure [free from evil], everything that is agreeable [relaxed mental attitude], everything that is commendable [good reputation] – if there is any virtue [integrity] and if there is anything worthy of praise [royal family honor code], you yourselves keep on concentrating on [study and reflection] these things [characteristics of the supergrace life],

Philp. 4:9 These things [Bible doctrines and their fruits in your life] which you have both learned [from your pastor-teacher] and accepted [metabolized in the mentality of your soul], both heard [stored in the left lobe of your brain] and understood [placed on the launching pad of the right lobe of your brain for application] by means of me [my teaching]. Keep on executing these things [application of doctrine], and the God of spiritual prosperity shall Himself be with you [supergrace believers who have met the conditions].

Philp. 4:10 Now I have received great inner happiness in the Lord, because now your thinking of me has blossomed once again [referring to their 2nd monetary contribution]. Indeed, you had been thinking about it [it wasn't impulsive giving], but you yourselves [rather than through Epaphroditus] had no opportunity [to show me personally].

Philp. 4:11 Not that I am speaking with reference to poverty, because I have learned to be continually content [self-sufficient in supergrace status by means of the Lord] in whatever [circumstances] I am in.

Philp. 4:12 In fact, I have come to know [as the result of my past recovery from reversionism] how to be humbled [by divine discipline]; I have also come to know [as a result of passing providential preventative suffering and momentum testing] how to live in extreme abundance [supergrace B status]. In every circumstance I have been completely initiated [by continual testing & discipline], both to be satisfied [saturated with Bible doctrine] and to hunger [for more spiritual food which leads to ultra-supergrace], both to have more than enough [doctrine is coming out of his ears] and to be lacking [not yet in ultra-supergrace].

Philp. 4:13 I have the enabling power [delegated divine omnipotence] to attain all things [every stage of spiritual growth] in the sphere of the One [Holy Spirit] Who keeps on pouring the power into me [filling of the Spirit].

Philp. 4:14 In any case, you have performed splendidly [no strings attached] when [by financial contribution] you shared in my affliction [imprisonment].

Philp. 4:15 Now you Philippians, you also know with a certainty, that in the beginning of the gospel [ministry], when I had departed from Macedonia, not a single church [due to lack of maturity] contributed to me with reference to the doctrine of giving and receiving, except only you,

Philp. 4:16 Because even in Thessalonica you sent [an offering, grace gift] for my needs more than once [several times].

Philp. 4:17 Not because I am seeking after a gift [evil motivation], but I make it a practice to seek after the spiritual fruit [interest income: divine good production] which accumulates to your account [accrues to your spiritual balance sheet] as a result of your doctrine [the investment of Bible doctrine in your soul brings great assets into your spiritual balance sheet].

Philp. 4:18 Moreover, I have received in total the all things [monetary & supergrace blessings] and I have more than enough [great abundance with leftovers]; I have been filled up to the point of overflowing in the past and I continue to be overflowing with blessings, having received in person from Epaphroditus the things [financial gifts] from you all, a fragrant odor, an acceptable sacrifice, pleasing to God.

Philp. 4:19 Now my God shall fill up the deficiency for your every need [logistical grace support] according to His wealth [infinite supply of divine investment capital] in glory in Christ Jesus.

Philp. 4:20 Now to God, even our Father, glory unto the Ages of the Ages [eternity future]. Acknowledge it.

Philp. 4:21 Salute every saint in Christ Jesus. The brethren [those who didn't peel-off from Bible doctrine] who are together with me [supergrace spiritual rapport] salute you.

Philp. 4:22 All the saints [other believers in Rome] salute you, especially those from Caesar's palace [VIPs and slaves].

Philp. 4:23 The grace of the Lord Jesus Christ be with your [human] spirit.

Introduction

Philip II of Macedon, the father of Alexander the Great, was particularly interested in the gold and silver mines of nearby Pangaeus, so he annexed the entire region and in 356 B.C. formally established Philippi as a city bearing his own name. (P. O'Brien) It was also strategically important to him since it commanded the land route to the Hellespont (Dardanelles) and Bosphorus, and so across into Asia. (F.F. Bruce) After the battle of Actium in 31 B.C. Augustus transported a large number of Roman veterans to the colony and raised the status of Philippi by granting it the so-called "jus Italicum" which placed it on a par with the Roman colonies of Italy. Philippi regarded itself as being an entirely Roman city. Its citizens were Roman citizens who enjoyed all the rights of such. (R. Lenski) In Paul's day, although not the capital of the province, Philippi was a leading city and an important stopping place on the Via Egnatia, the recently constructed military road linking Byzantium with the Adriatic ports that led to Italy. (P. O'Brien)

Philippi, in northeastern Greece, was the first major center where Paul preached the gospel in Europe. (P. O'Brien) The church at Philippi was anxious over Paul's welfare. They were afraid that his ministry might be over and that he might even be martyred by the Roman government officials Paul had to assure them that God was in control. They needed a change of perspective. (R. Gromacki) It was Paul's custom to seek out the synagogue in each city he encountered on his missionary journeys. But when Paul came into Philippi, he evidently found no synagogue where faithful Jews gathered together who were looking for the redemption of Israel. Rather, he found a small group of women meeting by the riverside. We find that Paul came to them and began his ministry to the European continent in the most inauspicious circumstances. (J. Pentecost) The first convert, Lydia, strange as it may seem, came from that Asia where Paul had been forbidden to preach. She, with her household, was the firstfruits of Philippi unto Christ. (B. Caffin)

Church founding is the work of God. We see that at Philippi God gave spiritual illumination, confirmed the gospel in works of power, and so ordered circumstances that, along avenues which human logic cannot trace, He brings His servants to where someone is waiting to hear the saving Word. Thus He shows Himself to be sovereign over the human heart. How beautifully Luke describes Lydia's experience! As Paul explained the gospel to the women present in Acts 16, "the Lord opened Lydia's heart" to respond to the truth of what the apostle was saying. (J. Motyer) The church had grown and prospered. We learn of no disturbance that was due to either persecution or aberration in doctrine and in life. (R. Lenski) The word "joy" or "rejoice" or its counterpart occurs 18 times in this epistle and is one of the major themes. Paul's joy is the joy of Christ. Another significant word in the book is "mind," which occurs 12 times. While Christ is the Source of the believer's joy, the mind is the channel through which that joy comes into the experience of the child of God. (J. Pentecost)

We must remember that Paul was writing this letter during the last years of his life while facing the prospect of imminent execution for his stand for Jesus Christ. Why did Paul have joy in a place and at a time like that? The secret is a simple one: Paul had filled his mind with Christ. I have read somewhere, and I believe it is true, that the human mind cannot think of two things at once. You cannot be thinking about your problems in the same moment that you are thinking about Jesus Christ. This Paul knew. He knew it theoretically and he knew it practically. Consequently, he had filled his mind with Christ. We should be so preoccupied with Christ that we see Him in everything – in nature, in human relationship, in our triumphs, and also in our sorrows. To be filled with Christ is the secret of real Christian living. It is the secret of true happiness. The mind of Christ and the mind of the believer should be one. You live within a spiritual solar system that is as fixed as the one that fills our heavens. Christ is the center of the system, the center of the spiritual universe. The Bible tells us that in this system there is infinite progress, for it is based on reality and on the nature of an infinite God ... The book of Philippians is noteworthy for its great doctrinal statements. This letter is not intended as a doctrinal treatise, as are Romans and Galatians, but it is filled nonetheless with doctrine. Paul thought doctrine ... His mind was filled with Christ ... To be filled with doctrine, with Christ, is the secret of real Christian living. It is the secret of true happiness which Paul speaks of in this epistle ... The mind of Christ and the mind of the believer should be one ... this is accomplished by learning a system of doctrine ... Christ is the center of this system ... and in this system there is infinite progress. (J.M. Boice)

It seems that this church was closer to Paul than was any other church. Their love for him and his love for them are mirrored in this epistle. This epistle deals with Christian experience at the level on which all believers should be living. It is not a level on which all of us are, but it is where God wants us to be. He wrote this epistle to thank the church and to express his love for them. He had no doctrine to correct as he did in the epistle to the Galatians. Neither did he have to correct their conduct, as he did in his epistle to the Corinthians. There was only one ripple in the fellowship of the church between two women, Euodias and Syntyche, and Paul gave them a word of admonishment near the end of his letter. He didn't seem to treat the matter as being serious. (J. McGee) Paul and the Philippians experienced a fellowship in the gospel (1:5), in grace (1:7), in the Holy Spirit (2:1), in the suffering of Christ (3:10), and in giving (4:14-15). True fellowship or participation must advance

the cause of Christ and the spiritual growth of believers. In fact, two Christians do not have to be together geographically to have fellowship. Paul and the Philippians were miles apart, yet they experienced it. (R. Gromacki) And it is the desire of the progressive soul that others may experience a kindred progress, and with duly balanced powers may pass onwards towards the perfection which is to synchronize with the day of Jesus Christ. (R. Edgar)

We cannot get into the stream of God's will and purpose, reflecting His likeness, until our minds become the willing channel of His thought-currents. Christian experience flows from Christ as its source; it flows through the mind of man as its channel. It is experienced through the mind yielded to Him. There are four phases of Christian experience essential in the mind of the Holy Spirit to the rounding out of Christian character:

- (1) Doctrinal Mind
- (2) Humble Mind
- (3) Eager Mind
- (4) Contented Mind

All four phases are needed to pass spiritual tests and suffering. (W.B. Harrison) We need not wonder that love, in order to be perfected, needs to be brought under the influence of truth. Love is regulated by truth. In proportion to its force it is apt to be erratic. We need sometimes to drag it at the heels of duty. We need to keep it from being placed on unworthy objects. We need to keep it from seeking unworthy objects in unworthy ways. Love is nourished by truth. With imperfect knowledge our love must be starved. We need to have the field of truth ever opened up before us, that love may be fed. (R. Finlayson) Thought precedes action; motivation precedes function. (R.B. Thieme, Jr.)

We should also focus on a point often ignored by commentators yet fundamental to this epistle, namely, the tension that exists between the believer's accountability for their own spiritual conduct and their need to rely totally on God's grace in order to meet that obligation. (M. Silva) The twin truths of divine sovereignty and human responsibility turn out to provide the theological underpinnings for the teaching of Philippians. A tension exists between the believer's accountability for their own spiritual growth and their need to rely totally on God's grace in order to meet that obligation.

There is also a continual focus on the mind. Notice the striking frequency of different aspects of the thinking process as shown by the following Greek words:

φρονεω	objective-type thinking (as opposed to subjective)
ηγεομαι	consider, regard, notice
σκοπεω	concentrating on, keeping an eye out for
λογιζομαι	reasoning, self-evaluation, mathematical calculation

Paul is not being thoughtlessly repetitive when he uses these words, but is being emphatic with his dissection of the thinking process. Our frame of mind and the contents of our thoughts are of

paramount importance, both to Paul and to Christ. Paul's teaching on this subject is unusually rich, with many interweaving ideas contributing to a coherent whole.

For this reason, I choose Philippians 1:9-11 as the phrase which best sums up Paul's message in this epistle. The object of his prayer is the total sanctification of the Philippian believers. What they now have in part must be brought to full fruition. Paul places an extraordinary emphasis on **progression** in this verse. His theme in verses 9-11 is developed in many ways in the remainder of the letter. Even the word *αγιοις* (saints) in verse 1:1 reflects in a striking way the assurance of definite (ultimate) sanctification. In verse 1:9, *περισσευω ... ετι μαλλον και μαλλον* ("be extremely rich and abundant, still more, even to a greater degree") indicates something of the Philippian's present yet **partial** enjoyment of the graces Paul prays for. The subsequent clauses express, with **progressive** significance, **three goals** that the apostle sets before his readers.

There are three *αγαπης* (stages of love) for three purposes:

- (1) *περισσευω* so that you may test and approve the things that matter,
- (2) *ετι μαλλον* that you may be pure and honorable in motives
- (3) *και μαλλον* having a proper scale of values, blameless

How do we accomplish the goals of Paul's prayer? By the daily intake, metabolization and application of Bible doctrine. Paul uses all the theological "buzzwords" for this process. And we have good reason to believe that Paul chose *αισθησις* (spiritual discernment, applications of knowledge) to specify the **practical outworking** of the acquired knowledge in view.

This division of duties is in actuality the functions of the priesthood and ambassadorship of the believer. The metabolization of Bible doctrine in the soul is the function of the believer's priesthood, while the practical application of this accumulated doctrine is the function of the believer's ambassadorship. In 1992, I wrote a paper on Philippians for an advanced Greek exegesis class. Some of my friends will remember the zeal I had for this assignment. The first thing I did was make a copy of the entire Greek text and cut each-and-every word out with scissors. Then I pinned each word in sentence diagram form to a large 4-by-6-foot sheet of Styrofoam purchased at Home Depot. Next, following the design of the homework assignment, I found what I believe is the primary periscope of the book (1:9-11) and 'overlapped' other passages in Philippians that elaborated on Paul's message.

Using terminology from the ministry of Robert B. Thieme, Jr., I then completed the following two diagrams – Stage I: Priesthood of the Believer, Stage II: Ambassadorship of the Believer. Stage I is represented by the Greek word "ginosko" which means "to come to know or to learn." Stage II is represented by the Greek word "aesthesis" which means "to apply what you have learned." I include these graphic illustrations and an explanation of the Greek words for my fellow Greek students out there. I hope they will bless you and challenge you in some way. Since I work in the computer industry, I borrowed some basic symbols that might look vaguely familiar to some of you. The most

important one is the diamond, which represents a decision that needs to be made; a positive decision (+) leads to one result, a negative decision (-) leads to a different result. Each of these duties or phases of the spiritual life is shown graphically (follow the illustrations).

STAGE I: Priesthood of the Believer

Stage I is called Γινωσκω, "knowing" - a term for the entire process of taking in and metabolizing Bible doctrine in the soul. Theologically, this is called GAP, or the Grace Apparatus for Perception. This process must occur internally before you can effectively influence the environment externally. Thought precedes action; motivation precedes function. Phil. 2:13 is the "power" to realize it inwardly.

The first thing needed to begin this internal process (represented by a square) is the public teaching of Bible doctrine. This occurs through the one-to-one, unidirectional teaching (διδασκω) of Bible doctrine (λογος, πιστος, αλεθεια) in the local church under the authority (μανθανω) of the pastor-teacher. Bible doctrine is the same thing as the Word of God, the Mind of Christ, and the Voice of the Holy Spirit - with the Trinity in view.

The person who hears doctrine taught then reaches his first decision point (diamond): to believe (πιστευω) or not to believe (απιστευω) in Christ. If he doesn't believe, he is blinded by ignorance (τυφλος) and will continue to be under God's disfavor and discipline (ταλαιπορος). If he does believe, he then faces a life of daily decisions on whether to be in or out of fellowship with Christ.

The believer's status of being in-or-out of fellowship is now determined (diamond). If he chooses not to acknowledge his sins on a regular basis, he enters one of the Gates of Satan's cosmic system (κοσμος διαβολικος) and has been disqualified (αδοκιμαζω) from functioning in God's plan for his life, has swerved from the truth (καταλειπω), and has fallen from grace (παραπιπτω).

If he acknowledges his sins to God the Father on a regular basis (ομολογεω), he is filled with the Holy Spirit (εν πνευμα) and is in God's power sphere or system (εν δυναμει). When he hears doctrine taught, it becomes raw academic knowledge (γνωσις) in the left lobe of his soul (νους), ready for metabolization and categorization (represented by a circle).

The believer who refuses to acknowledge his sins continues to live in the flesh (σαρξ), reaping inner misery and unhappiness (ασελγεια), building callouses or scar tissue on his soul (απαλγεω), being alienated from God (απολλοτρια), and wandering about in a state of darkness due to blackout of the soul (σκοτια).

The believer who acknowledges his sins on a regular basis has the option (diamond) to either think objectively when he hears further Bible doctrine (φρονεω) or to think subjectively (δοκεω). If he thinks subjectively, rejecting some doctrines, he ends up living by his emotions (σπλαγγνα), which ultimately leads to corrupt thinking (νοημα), the erasing of previously learned doctrines from his left lobe (αγνοια), the opening up of a vacuum in which all sorts of demonic and human viewpoint

thinking is sucked into his mind (ματιοτεξ), and the complete takeover of his soul by the lusts of his old sin nature (πλεονεξια).

The believer who thinks objectively towards Bible doctrine, conveys such doctrines to his vocabulary storage (συνεσις). His norms and standards are changed to more closely resemble those of Christ's (συνειδεσις) and he begins to build a framework consisting of the various categories of systematic theology (συγκρινω) in the right lobe of his soul (καρδια) in the form of "full knowledge" (επιγνωσις). The doctrine he has learned and metabolized is now on the launching pad (circle) ready for application.

STAGE II: Ambassadorship of the Believer

Stage II is the practical application of Bible doctrine (αισθεσις) to the circumstances of life. In order to be spiritually effective during the most trying of situations, you must enlist the aid of (represented by a square): God's omnipotent ability to provide unlimited grace (δυναμις), the operational power of the Holy Spirit (ενεργεια), the ruling power of the Canon of Scripture (κρατος), and inner power through Bible doctrine in the soul (ισχυος).

Verses 2:14-15 exhort the believer to embody the Christian life **outwardly**, fulfilling the function of his ambassadorship. If the four categories of divine power previously mentioned are utilized (diamond), the believer will produce the fruit (καρπον) of righteousness (δικαιοσυνη) - gold, silver and precious stones. If the believer misapplies doctrine to a situation and produces only human works (εργος), he will receive additional correction, discipline and training (παιδεια) so that he can try again at a later date and pass the test.

Correct, practical applications produce spiritual phenomena (represented by a rectangle) which accelerate your growth to maturity (πνευματικος), while improperly applied applications of doctrine (another rectangle) produces soulish phenomenon which hinders your growth to maturity (Ψυχικος). After continual tests and proper applications of Bible doctrine to experience, the believer approaches supergrace status.

The first phase of supergrace is αγαπη A (1st circle), represented by your love "being extremely rich and abundant" (περισσεω). This is a parallel to "Christ being formed in you" (Gal. 4:19). It is the "outer court" of the tabernacle. The second phase of supergrace is αγαπη B (2nd circle), represented by your love abounding "still more" (ετι μαλλον). This is a parallel to "Christ at home in your body" (Eph. 3:16,17). It is the "inner court" of the tabernacle. The third phase of supergrace is αγαπη C (3rd circle), represented by your love abounding "even to a greater degree" (και μαλλον). This is a parallel to "Christ being glorified in your person" (Phil. 1:20,21). This is the "holiest place" in the tabernacle.

Phil.3:10-17 can be viewed as an expansion of verses 1:9-11, which is worded so as to alert Paul's readers to the significant role played by the knowledge of Christ, particularly as it bears on the doctrine of sanctification.

αγαπη A	"to know Christ" (3:10)
αγαπη B	"the power of His resurrection" (3:12,14)
αγαπη C	"fellowship in His sufferings" (3:17)

While the reality of Paul's existence did not yet conform totally to the final purpose expressed in verses 1:9-11, he was nevertheless in an advanced stage of spiritual growth, which enabled him to teach others the characteristics which they should be looking for as they approach him in their own spiritual growth. This is the possible 'overlap' I mentioned earlier. I have placed each of these three Greek words before one of the "agape" circles, as possible prerequisites (tests) in the progression:

αγαπη A	διαφερω	having your priorities in order
αγαπη B	ειλικρινω	being pure and honorable in motives
αγαπη C	απροσκοπος	proper scale of values, blameless

Between each level of spiritual growth is a series of tests (δοκιμαζω) which, when passed by applying the proper doctrinal rationales, spur you forward toward the next stage. Along the way, the advancing believer, the winner (μεταχοι) during the extension of the angelic conflict on earth, is filled up to the point of overflowing (πληρωω) with divine wisdom (σοφια). On the chart, this is represented by the somewhat disjointed section at the bottom right; these attributes actually belong to the right of "Agape C" (3rd circle).

The basis for Paul's encouragement (1:19) is not merely that things will turn out all right in spite of the problems, but that the problems themselves assist us in our Christian experience. Suffering and testing from God (1:29) is a "gift" to be viewed in a positive light. This entire process, if followed through with precisely correct protocol, abounds to the glory (δοξα) and praise (επαυος) of God. In a nutshell, this is the Christian Way of Life. There are only two reasons why you, as a believer, are still alive: (1) to follow the divine protocol of the spiritual life as shown in my crude illustration and attain SGA, SGB or USG status, or (2) to reject the divine protocol of the spiritual life somewhere along the way and become a loser believer whose sole purpose for existence is to 'test' growing believers and provide them a way of attaining supergrace status - until you die the sin unto death.

CHAPTER 1

LWB Philp. 1:1 Paul and Timothy, bondslaves belonging to Christ Jesus, to all the saints in union with Christ Jesus [positional truth], the ones who are located in and around Philippi, together with overseers [pastors, teachers] and deacons [table waiters]:

KW Philp. 1:1 Paul and Timothy, bondslaves by nature, the property of Christ Jesus, to all the consecrated and separated ones in Christ Jesus who are in Philippi, together with overseers and

deacons.

^{KJV} **Philippians 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:

TRANSLATION HIGHLIGHTS

Paul introduces himself without stating his office as an apostle because there was nothing to correct in Philippi and therefore he did not need to state his rank. Timothy is mentioned alongside him in the introduction because Philippi was Timothy's first pastorate. Paul refers to them both as bondslaves, because their wills were completely subject to the will of Christ. They were slaves by relationship, not by works or duties. The letter is addressed to believers only, members of the royal family of God. The phrase "in union or in the sphere of Christ Jesus" restricts the audience to those who are positionally in Christ, i.e., believers only. Paul wrote this letter to those believers who lived in the geographical area around Philippi.

Paul also addresses the letter to the overseers and deacons of the various churches around Philippi. The Greek word "episkopos" refers to the pastors, bishops, and guardians of the churches in and around Philippi. There is only one pastor per church; there is no such thing in Scripture as a plurality of elders or pastors in a single assembly. There may many men in a local church with the pastor-teacher gift, but there is only one pastor with ultimate responsibility and authority in the local church. The Greek word "diakonos" refers to deacons, helpers, table-waiters in a local church. The reference to these men is related to their duties, not to a position of authority. There are continuing arguments over whether women can be deacons, i.e., deaconesses.

There is a gross over-statement of what the office of "deacon" does today. In the early church they distributed grace gifts, took care of neglected widows and children, and performed janitorial and occasional cooking duties. This was a position of serving others, not a position of authority over others. Deacons are servants of the church who should have the gift of helps and perhaps administration. They do not serve as pastors, guardians or teachers of a congregation; they do not have the spiritual gift of pastor or teacher. The authority of the overseer or pastor, on the other hand, is grossly understated today. Many congregations ignore this dimension of the spiritual gift entirely, choosing to hire, fire and bully the man in the pulpit at a whim.

RELEVANT OPINIONS

Christians are "saints" because of the new relationship into which they have been brought by God in Christ Jesus; it is not because of their own doing or by works of the law but because of what Christ has done. They are set apart for Him and His service. (P. O'Brien) The Spirit has brought you into fellowship with one another. Our fellowship with one another, indeed, is the corollary of our fellowship with Christ. It is in one Spirit that all believers in Christ have been baptized into one body, and He Who thus unites us to Christ, unites us also to one another. Christian fellowship is

therefore joint participation in the Spirit. (G. Hawthorne) The function of deacons was described by the phrase "to serve tables," Acts 6:2, and their appointment left the apostles free to devote themselves to prayer and the ministry of the Word. (M. Vincent) Now friend, if you ain't a saint, then you are an ain't. (J. McGee)

Perhaps there is the further thought that by mentioning his colleague's name along with his own, Paul is showing that Timothy bears witness to the truths he will expound in the letter ... Although Paul did regard it a high honor indeed to be a slave of Christ, he implied by his choice of the word "doulou" that both he and Timothy were totally at the disposal of the Master. (P. O'Brien) It is "in Christ" that salvation comes to us. We read in 3:14 of "the call of God in Christ Jesus." God's call, as we shall see, is not an invitation awaiting our response but an authoritative summons – His royal edict of conscription – bringing us into a living relationship with the Lord Jesus. The means by which He makes His call effective is by giving us the gift of faith (1:29), thus enabling us to possess something which we are privileged to call "our own salvation." But the call itself is issued in Christ Jesus, because all God's saving purposes are centered in Christ and worked out by Him. To be "in Christ," then, is to possess what is often spoken of as full salvation: everything necessary to our past, present, future and eternal welfare has been secured for us by the action of God in Christ and is stored up in Christ for us to share and enjoy. (J. Motyer)

As the church grew in number, as new and heterogeneous elements were added, as the fervour of devotion cooled and strange forms of disorder sprang up, it became "necessary" to provide for the emergency by fixed rules and definite officers ... The celebration of the first day in the week (as opposed to every day), and the institution of monthly and annual festivals afterwards, were seen to be necessary to stimulate and direct the devotion of the believers. The appointment of definite places of meeting in the earliest days, the erection of special buildings for worship at a later date, were found "indispensable" to the working of the church. But the apostles never lost sight of the "idea" in their teaching. They proclaimed loudly that "God does not dwell in temples made by hands". They indignantly denounced those who "observed days and months and seasons and years". This language is not satisfied by supposing that they condemned only the temple-worship in the one case, that they reprobated only Jewish sabbaths and new moons in the other. It was against a false principle that they waged war, the principle which exalted the means into an end, and gave an absolute intrinsic value to subordinate aids and expedients ... They were no part of the essence of God's message to man in the Gospel: they must not be allowed to obscure the idea of true Christian worship. (J.B. Lightfoot)

It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the N.T., the same officer in the church is called indifferently "bishop" (episkopos) and "elder" or "presbyter" (presbuteros). The duties of the presbyters were twofold. They were both rulers and instructors of the congregation. This double function appears in Paul's expression "pastors and teachers", where, as the form of the original seems to show, the two words describe the same office under different aspects. Though "government" was probably the first conception of the office, yet the work of "teaching" must have fallen to the presbyters from the very first and have assumed greater prominence as time went on ... There is no ground for supposing that the work of teaching and the work of governing pertained to separate members. As each had his special gift, so would he devote

himself more or less exclusively to the one or the other of these sacred functions. (J. B. Lightfoot) The title “episkopos” was also given to men who held responsible positions in the state, including those with judicial functions, councillors, treasurers, and military strategists, or who were overseers of religious communities, such as temple officials ... “Diaconos” originally denoted one who rendered service of a lowly kind, particularly serving at table. (P. O’Brien)

Double honor shall be paid to those presbyters who have ruled well, but especially to such as "labour in word and doctrine" ... All the responsibility was deferred to a single person, that the thickets of heresies might be rooted out ... It has been shown that in the apostolic writings the two (bishop and presbyter) are only different designations of one and the same office. (J.B. Lightfoot) I acknowledge, indeed, that, as the minds and manners of men are, there cannot be order maintained among the ministers of the Word, without one presiding over the others. I speak of each body of the church in particular. (J. Calvin) Bishop (episkopos) and elder (presbuteros) are synonyms for pastor (poimenos) and teacher (didaskalos). The first of each pair refer to the function of authority while the second of each pair refer to the function of teaching. (G.B. Caird) Paul also mentions the church officers: the overseers, who were the pastors of the local congregations, and the deacons, who were the officers elected to care for the needy and the sick. (J. Boice) Deacons attended to the common needs of the poor and of the sick and to minor chores. (R. Lenski)

Philp. 1:1 Paul (Subj. Nom.) and (connective) Timothy (Subj. Nom.), bondslaves (Nom. Appos.) belonging to Christ Jesus (Gen. Poss.), to all (Acc. Spec.) the saints (Dat. Adv.) in union with Christ Jesus (Loc. Sph.), the ones who are located (ἐνί, PAptc.DPN, Descriptive, Substantival, in Apposition) in and around Philippi (Loc. Place), together with overseers (Dat. Accompaniment; guardians, pastors, bishops, superintendents) and (connective) deacons (Dat. Accompaniment; helpers, janitors, waiters on tables):

^{WHO} **Philippians 1:1** Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις

^{VUL} **Philippians 1:1** Paulus et Timotheus servi Iesu Christi omnibus sanctis in Christo Iesu qui sunt Philippis cum episcopis et diaconis

^{LWB} **Philp. 1:2** Grace [logistical blessings] to you and prosperity [supergrace blessings] from God our Father and the Lord Jesus Christ.

^{KW} **Philp. 1:2** [Sanctifying] grace be to you and [tranquilizing] peace from God our Father and the Lord Jesus Christ.

^{KJV} **Philippians 1:2** Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

“Grace and peace” was a common greeting in Paul’s day, kind of like our overused “Have a nice day!” But when grace and peace comes from the source of God the Father and the Lord Jesus Christ, a whole, new meaning springs forth. This grace is logistical, meaning God supplies all the basic necessities for a believer to live the spiritual life. Prosperity is grace upon grace, also known as supergrace blessings – those gracious blessings above and beyond our wildest dreams. You can wish those on me any time! Alpha or logistical grace blessings are given to every believer at the point of regeneration. Bravo or special grace blessings are given to believers who attain supergrace status.

REVELANT OPINIONS

Paul desires that the Philippians may apprehend more fully the grace of God in which they already stand. Peace included everything given by God in all areas of life, and had a social dimension as well as being linked, on occasion, with righteousness. (P. O’Brien) Grace is God being gracious, adopting an attitude of all-sufficient favour towards helpless and meritless sinners, and acting in line with that; God coming to them in free, unprovoked love, to give them the opposite of their deservings. The firstfruit of grace is peace, specifically peace with God. Peace is Godward and inward. Peace is both our experience and our strength in hard times. It sums up in one word the all-sufficient blessings which God gives to His saints and which His presence enables them to experience. (J. Motyer)

Philp. 1:2 Grace (Subj. Nom.; logistical grace) to you (Dat. Adv.) and (connective) prosperity (Subj. Nom.; beyond logistics, supergrace blessings) from God (Abl. Source) our (Gen. Rel.) Father (Gen. Appos.) and (connective) the Lord Jesus Christ (Abl. Source).

^{WHO} **Philippians 1:2** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

^{VUL} **Philippians 1:2** gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

^{LWB} **Philp. 1:3** I keep on giving thanks to God on the basis of my entire memory [corporate fondness] of you all [the entire congregation],

^{KW} **Philp. 1:3** I am constantly thanking my God for my whole remembrance of you,

^{KJV} **Philippians 1:3** I thank my God upon every remembrance of you,

TRANSLATION HIGHLIGHTS

Paul informs the Philippian believers that he continues to give thanks to God (Iterative Present tense) when conditions warrant for the memories he has of them while in prison. He thanks the Lord that he has excellent recall of their prior visits, meaning his memory is functioning well in spite of the circumstances. He remembers some Philippians individually, but in this case, his entire memory of them as a whole is one of great fondness. Paul has a marvelous relationship with the believers in this

city as a whole. I would go so far as to say this was his favorite group of Christians.

REVELANT OPINIONS

Gratitude to God is uppermost in Paul's mind as he begins to pen this letter ... When Paul states that he gave thanks "continually" he means that he did not forget them in his regular times of prayer. (P. O'Brien) He remembers his first work in Philippi, even the beating and the imprisonment he and Silas suffered, and God's wonderful deliverance. He remembers his other visits in Philippi and all the reports he had received from time to time. (R. Lenski)

Philp. 1:3 I keep on giving thanks (εὐχαριστέω, PA11S, Iterative) to God (Dat. Ind. Obj.) on the basis of my (Gen. Poss.) entire (Dat. Content; whole) memory (Instr. Means) of you all (Obj. Gen.; the entire congregation),

^{WHO} **Philippians 1:3** Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν

^{VUL} **Philippians 1:3** gratias ago Deo meo in omni memoria vestri

^{LWB} **Philp. 1:4** (Always remembering you in every prayer of mine, while offering continual prayer with inner happiness on behalf of all of you),

^{KW} **Philp. 1:4** Always in every prayer of mine making supplication for all of you with joy.

^{KJV} **Philippians 1:4** Always in every prayer of mine for you all making request with joy,

TRANSLATION HIGHLIGHTS

Paul adds a small parenthesis informing the Philippian believers that he remembers them during every prayer he offers. Not only does he remember them quantitatively every time he prays (Iterative Present tense), but he also remembers them with inner happiness (qualitatively) when he prays. As they grow in maturity to supergrace status, he shares in their inner happiness because he was the one who got them started on their spiritual walk. True inner happiness is a result of attaining spiritual maturity and is therefore only experienced by mature believers. They receive mutual blessing by association from each other. The Philippians were a first-class, top-notch group of believers with forward momentum in the spiritual life. Paul was proud of them and was as honored to know them as they were of him. No doubt he had an emotional reaction of personal love towards them during his prayers in prison.

REVELANT OPINIONS

Joy and happiness are the Christian's dual sphere of life. Joy is inward, in the sphere of the mind where Christ indwells. Happiness is external, the degree to which the inward joy manifests itself in the happenings of life around us. (W.B. Harrison) Joy is Bible doctrine metabolized in the soul by

the Holy Spirit; happiness is the practical application of this doctrine under the adversities and stress of daily circumstances. (R.B. Thieme, Jr.) We try to produce joy in the church by external means. We have a program and tell folks, “Come and you will enjoy it.” We have a banquet – people enjoy a banquet – so we have joy, we say. Actually, joy does not depend upon outward circumstances. Real joy depends on the inward condition of the individual. It depends on the proper attitude toward life. If you are complaining and whining about your lot in life, certainly you will not be experiencing joy. You may be able to go to a church banquet and have a little fun, but that will not be joy. When you and I get to the place where we find ourselves in the center of the will of God and know we are in His will regardless of our circumstances, then there will be joy in our lives. (J. McGee)

Philp. 1:4 [always (Adv. of Time) (remembering you) in every (Loc. Time, during a point of time) prayer (Instr. Manner) of mine (Gen. Poss.), while offering continual (ποιέω, PMPTc.NSM, Iterative, Temporal) prayer (Adv. Acc.) with inner happiness (Gen. Attendant Circum.) on behalf of all of you (Dat. Adv.)],

^{WHO} **Philippians 1:4** πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δεήσιν ποιοῦμενος

^{VUL} **Philippians 1:4** semper in cunctis orationibus meis pro omnibus vobis cum gaudio deprecationem faciens

^{LWB} **Philp. 1:5** Because of your generous contribution [financial gift] towards the purpose of furthering the Gospel, from that first day [prior contribution in Thessalonica] until [including their 2nd gift in Corinth] now [most recent contribution in Rome],

^{KW} **Philp. 1:5** For your joint participation [with me] in the furtherance of the good news from the first day [when Lydia opened her home for the preaching of the Word] until this particular moment [as characterized by the gift which you have sent],

^{KJV} **Philippians 1:5** For your fellowship in the gospel from the first day until now;

TRANSLATION HIGHLIGHTS

One of the reasons for Paul’s continual prayers for the Philippians is to thank God for several financial contributions they had sent to him. The first one he recalls was one he received in Thessalonica; the most recent one they sent to Rome, which probably paid for his legal defense fees and other necessities. The word “until” may be an allusion to money he received while in Corinth. In other words, the Philippians were an example of a congregation of believers who knew about grace giving and were able to do so. The demonstrative definite article points to the gift aspect rather than mere fellowship.

Some commentators take a weak view of this verse, believing it refers to being Paul’s friend while

he was in prison. "Fellowship in the gospel" covers more territory than that, and the repeated temporals are much more suited to multiple grace gifts. It could also be translated "partnership" or "participation" in his ministry. However, this is not to deprecate the important concept that true fellowship is in doctrine. True fellowship is not social life, but mutual intake and metabolization of Bible doctrine in the filling of the Spirit. Soul (spiritual) rapport is social life between believers who share the same doctrinal framework in their soul.

REVELANT OPINIONS

The word "fellowship" today has been restricted almost exclusively in its meaning in church circles to the idea of companionship or social intercourse. However, Paul did not have reference here to his companionship with them in church meetings and Bible classes back in Philippi, but to their constant prayers and help as he went on his missionary journeys. (K. Wuest) Their partnership involved an active cooperation in the widest sense, with their recent financial support being a signal instance of this "koinonia." (P. O'Brien) The meaning is not to be restricted exclusively to the monetary support given by the Philippians to the apostle, but denotes co-operation in the widest sense, their participation with the Apostle whether in sympathy or in suffering or in active labor or in any other way. At the same time their almsgiving was a signal instance of this co-operation, and seems to have been foremost in the Apostle's mind. (J. Lightfoot)

Fellowship, koinonia, is a rich N.T. word which denotes "participation in something with someone," and its meaning that Christians share with one another in a common possession (for example, "the Gospel" in 1:5, "the Spirit" in 2:1) is far more important than the popular modern idea of a personal association with fellow Christians as when we use the word of a friendly atmosphere in a public meeting. This latter sense of the word is never used by Paul. Fellowship is created "by" the Holy Spirit when fellow believers are "in" the Holy Spirit (in possession of Him) - an internal quality of life in Christ, an intimate knowledge and experience of the Lord. (R. P. Martin) The Greek word is "koinonia" and it means that which believers can share of the things of Christ. There are three elements that must enter into it: spiritual communication, sympathetic cooperation, and sweet communion. (J. McGee)

Fellowship in the Gospel: The word fellowship has been so watered down in contemporary speech that it conveys only a faint suggestion of what it meant in earlier times. When we speak of fellowship today, we generally mean no more than comradeship or sharing good times with other believers. But fellowship originally meant more than public Christian social intercourse ... it means a sharing in something, participating in something greater than the people involved and more lasting than the activity of any given moment. It means being caught up into a communion created by God ... Divine fellowship centers around commitment to the truths (doctrines) of the Gospel ... There is also fellowship in the Spirit and in His sufferings, both of which imply spiritual maturity. Fellowship must be cultivated ... The Philippians were united, not on a social level, but by their commitment to the truths of the gospel. (J.M. Boice) "Koinonia" anticipates "sugkoinonous" in verse 7, and will mean their common participation with Paul in spreading the gospel. This really includes the idea of united action on the one hand, and the concrete expression of their helpfulness, their gift to the apostle, on the other. (W.R. Nicoll)

Philp. 1:5 **Because of** (causal; on the basis of) **your** (Abl. Source) **generous contribution** (Instr. Cause; demonstrative definite article points to the gift aspect rather than mere fellowship) **towards the purpose of (furthering) the Gospel** (Acc. Purpose; good news, "true fellowship is in doctrine"), **from that** (definite article used as a demonstrative pronoun) **first** (Gen. Spec.) **day** (Gen. Time; special occurrence or circumstance - prior contribution to Paul at Thessalonica) **until** (improper preposition; includes the 2nd contribution in Corinth) **now** (Gen. Time; the most recent contribution at Rome),

^{WHO} **Philippians 1:5** ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν

^{VUL} **Philippians 1:5** super communicatione vestra in evangelio a prima die usque nunc

^{LWB} **Philp. 1:6** **Being confident of this thing [doctrinal truth] itself: that the One and only One [God the Father] Who started a good work in you [justification salvation], will fully complete His work [glorification salvation] until the day of Christ Jesus [the rapture],**

^{KW} **Philp. 1:6** Having come to this settled and firm persuasion concerning this very thing, namely, that He who began in you a work which is good [their financial support of Paul] will bring it to a successful conclusion right up to the day of Christ Jesus.

^{KJV} **Philippians 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:

TRANSLATION HIGHLIGHTS

Paul is completely confident that God the Father will bring the Philippian believers to the state of glorification (Intensive Perfect tense) because He was the One Who started the work by justifying (Ingressive Aorist tense) each one of them. It should go without saying that God never leaves anything in His plan unfinished; everything He begins, He finishes. Because Paul can look at each individual Philippian believer and see the results of the initial work of God, justification, he has no problem seeing the end result of God's work, glorification. Glorification will occur when we receive our resurrection bodies. This will occur at the rapture for most believers, and at the 2nd advent for tribulation believers. Since Paul is addressing believers who already exist on earth at the time of his writing, "the day of Christ Jesus" is the rapture.

There is a possibility that the good work that God started in us at the point of justification will either be (a) fully completed (Gnomic Future tense) when we are glorified, or will (b) keep on being completed (Progressive Future tense) as we live the Christian way of life. This

depends on how you translate the Future tense of the Greek verb. Option “a” would be a reference to glorification salvation, while option “b” would be a reference to sanctification salvation. I believe the parallels point to option “a” because it refers to God the Father as the “One and only One” who accomplishes both works. Justification is entirely by God and glorification is entirely by God; sanctification is a work in which believers cooperate with God. I see no mention of our cooperating with God in this passage, so I choose ultimate sanctification or glorification as the end reference.

In other words, this verse is referring to Phase I and Phase III of the Christian life. Phase I is justification salvation, which occurred at a point in time when our status changed from unbeliever to believer. Phase II is our spiritual walk on earth, often referred to as sanctification. Phase III is eternity, which we enter spiritually when we are glorified and receive our resurrection bodies. Phases I and III depend entirely on the sovereignty and omnipotence of God. Phase II is a partnership between God and each believer. Since this passage is an acknowledgement of God’s faithfulness in completing a work that He Himself started, Phase II is not in mind and option “b” is not included in the scope of Paul’s thoughts at this time. There is no mention of a believer’s volition in this text.

REVELANT OPINIONS

The thought here stresses not only the sovereign initiative of God in salvation, but also the sovereign faithfulness of God in Christ. (R. P. Martin) The first two grounds (verses 3 & 5) stress the achievements of the Philippians; the 3rd emphasizes the activity of God. There is, however, no final distinction since the first two are the outworking of God’s activity in their lives. (P. O’Brien) Philippians 1:6 is perhaps one of the three greatest verses in the Bible that teach the doctrine of the perseverance of the saints, the doctrine that no one whom God has brought to a saving knowledge of Jesus Christ will ever be lost. There are many people who do not like this teaching because they like to think human beings are responsible for their own salvation ... People do not seek God; they reject Him. If we are saved, it is only because God comes to us first in grace. You do not seek the One who can help you. Still God comes to you, opens your eyes, gives you the faith to believe, and draws you to Himself. (J. Boice) The Philippians needed to hear that their growth in sanctification, already evident through their participation in the gospel, was really God’s work. (M. Silva)

The time of completion is “the day of Christ Jesus.” This phrase points to the imminent rapture of the church before the seven-year period of tribulation, the seventieth week of Daniel’s prophecy. It looks at the coming of Christ to take believers unto Himself. At that day it will involve the resurrection of the Christian dead and the translation of the living saved. According to God’s sovereign purpose, believers are already glorified in his sight. People observe what is presently happening, but God looks at His people as what they will be when He has finished His work in them. It is a biblical axiom that God calls into being that which does not exist. (R. Gromacki) An advocate of free will is an enemy of God’s grace. He believes God can do nothing for him until he gives God permission. Thus, he appoints God as the second rather than the first cause. This would indicate that there are as many gods as there are free wills, thus classifying those who believe in free

will as polytheists. Those who believe in free will are enemies of free grace. Enemies of free grace are enemies of the Bible and of Jesus Christ. The whole process of salvation from God's decree to its consummation in eternal glory is according to the will of God: in its purpose (Rom. 8:28), in its preparation (Eph. 1:3-12), in regeneration (John 1:13, 3:8), in preservation (Phil 1:6; I Peter 1:3-5), in sanctification (I Thess. 4:3-7), in resurrection (I Cor. 15), and in eternal glory in the last chapters of Revelation. (W.E. Best) Whoa! This quote ought to stir up the mental juices! (LWB)

A young atheistic student who had heard of C.S. Lewis began corresponding with him. As this student unburdened himself of his doubts and questionings to the famous scholar, Lewis responded very simply: "I think you are already in the meshes of the net. The Holy Spirit is after you; I doubt if you will get away." Not long afterward, the atheistic student, pursued by God for so long, finally surrendered. He had found, as C.S. Lewis himself had found, that salvation is of God. He ran, but God successfully pursued him. Did you seek God? Of course you didn't. You resisted Him, and He had to beat down your resistance until you yielded to Him like a vanquished enemy. If in the struggle there was ever a moment you seemed to seek Him, it was only because He was there beforehand moving you to do it. So it is. Salvation is always of God. We love because He enables us to do so ... Perhaps you are saying that you will run your own life, pick your own goals, choose your own purposes. Well, then, God may have to break you until you learn that He is determined to accomplish His purposes in you. Perhaps, instead, you will be willing to learn to rely on Him, growing up in grace as He molds you into the image of Christ. If this is so, then for you Philippians 1:6 will become a blessed truth rather than a bitter lesson. (J. Boice)

For most of us our successes are few and far between. We may have a measure of peace about our failures but it is not likely we shall derive any comfort from them; and it is almost certain that as soon as the Lord takes occasion to allow certain consequences in order that He may perfect in us that which He has begun, we shall be tempted to view them as punishment and others will be quick to confirm our worst fears. Frankly, I find it almost impossible not to make this false estimate of what is happening. Yet in my mind I know that the dangers to our spiritual welfare from success are far greater than the dangers from failure. If God is concerned with the making of saints rather than the production of executives, then obviously He must ordain or allow far more failures than successes. Logically a highly "successful" Christian life may very well be a failure from God's point of view. We know this. We recognize it in others. We see it again and again. And yet we desire success. This is another way of saying we have more desire for the wrong kind of success, the kind of success which in God's view is failure, than we do for the kind of failure which in God's view is truly success. (A. Custance)

The Scriptural teaching of the perseverance of the saints has been used to bolster the indigenous method. It is argued that, since it is certain that God, who began a good work in recent converts, will perform it until the day of Jesus Christ, the missionary who was instrumental in bringing them to the faith can safely depart at any time. Now the doctrine of the eternal security of believers is certainly a most precious one. Yet the aforementioned argumentation must be judged to be too simple. It leaves largely out of account the truth that salvation is not merely a momentary experience but a lifelong process. And it fails to do justice to the plain fact that, in causing His children to persevere in the

faith and to grow in holiness, God employs His Word as a means. Did not Jesus intercede for His disciples: "Sanctify them through Thy Truth" in John 17:17? It follows that it may well be to the spiritual advantage of the members of a newly organized native church that the missionary continue for a good while to teach them the Word of God. (R. Kuiper)

In the NT the salvation of God is presented under three tenses: past, present and future. As a work "begun" in Philippians 1:6, but not completed in a moment of time, he is referring to regeneration. As a work that "He will complete in you," he is referring to glorification. (A.W. Pink) This declaration does not once descend to the level of human life and conduct: it defines the divine intent and purpose. It is sometimes asserted that a condition of good conduct is implied in this passage, which together forms the new covenant. Nothing is implied whatsoever. If God shall choose to make an unconditional covenant how could He more clearly state it? Or how could His exact truth be preserved if men are free to qualify His Word? To claim that a Christian may be lost through the issues of his daily life is to make an eternal, unconditional covenant, made by God in sovereign grace, seem to be a mere legal demand with which no human being could ever hope to comply. It would be tampering with the word of His grace. (L. Chafer)

Philp. 1:6 Being confident of (Perf.APtc.NSM, πείθω, Intensive, Circumstantial; because of their past actions) this (intensive pronoun) thing (doctrine) itself (Acc. of Spec.; immediate demonstrative pronoun): that the One (relative pronoun for God the Father) and only One (Subj. Nom.; Intensive use of the Ptc.) Who started (AMPtc.NSM, ἐνάρχομαι, Ingressive, Substantival, Deponent; began) a good work (Acc. Dir. Obj.; justification, Alpha or Logistical Grace) in you (Loc. Sph. or Dat. Accompaniment), will fully complete (FAI3S, ἐπιτελέω, Gnostic; emphasis on the use of "epi" as "fully" - pointing to ultimate sanctification; Christ as "the author and finisher of our faith") [or will keep on completing] (FAI3S, Progressive or Linear, Bravo Grace or SG - pointing to sanctification) (His work) until (improper preposition) the day (Adv. Gen. of Time) of Christ Jesus (Gen. Poss.; referring to the rapture), [Paul could also be looking forward to continual missionary support from the Philippians up to the point of the rapture],

^{WHO} **Philippians 1:6** πεποιθώς αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργου ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ

^{VUL} **Philippians 1:6** confidens hoc ipsum quia qui coepit in vobis opus bonum perficiet usque in diem Christi Iesu

^{LWB} **Philp. 1:7** In so far as it is right [natural] for me to hold this correct opinion concerning all of you [favorable conclusions based on clear objective thinking], because I have you all [my favorite congregation] in the mentality of my soul [spiritual rapport], while in my

imprisonments and in the defense [legal plea: Not Guilty of any crime] and the confirmation of the good news [when presenting the gospel & related doctrines to Nero's court], all of you being partners during this practical application of grace [sharing in Paul's accomplishments because they helped sustain his ministry financially].

^{KW} **Philp. 1:7** Even as it is only just and right on my part to be constantly turning my mind in the direction of this very thing in behalf of all of you [namely, the completion of God's good work in you], because you are holding me in your heart both in my defense and in my confirmation of the good news, all of you being sharers with me in this grace,

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul holds a highly favorable opinion of the Philippians believers, not because of emotion, but because he has considered all the evidence with clear objective thinking (Perfective Present tense) and he believes he has come to a just and accurate assessment (Gnomic Present tense) of their spiritual status. The Infinitive of Conceived Result points to his entertaining thoughts about them and his eventual conclusion that they will share in the rewards from his ministry in Rome. The believers in Philippi are Paul's favorite congregation, in my opinion, because of several references to them in tender terms. When Paul holds a group of believers "in the mentality of his soul" while he is in prison, you can be sure that they are a special group of believers. In his time of deprivation, he remembers those believers with whom he has spiritual rapport based on doctrine.

Paul remembers them while living in prison. He remembers them while preparing and giving his defense (Greek: apologetics) in court. He will, of course, plead "Not Guilty" because he committed no crime. He remembers them while presenting the gospel and related Christian doctrines (confirmation) to Nero and others in court. And because they have been so financially generous in supporting his ministry, he calls them "partners" in grace (Descriptive Present tense). They will share in his accomplishments because their grace giving to his ministry was a practical application of the doctrine they had learned from him. The reality or truth of grace can often be seen in how a person applies the truth they have learned. Some applications of doctrine are invisible; other applications of doctrine are visible. The Philippians' application of the doctrine of grace giving was quite visible to Paul and he has been repeatedly touched by their response to his needs.

There are some grammarians who take the Granville Sharp Rule too seriously and too rigidly. It is, of course, a rule invented by man, not God. This is one of many places where the rule should be rejected, because "defense" and "confirmation" are not one and the same concepts. "The fallacy lies in assuming the universal validity of the strict form of the Granville Sharp rule. As I have shown elsewhere, only one article governs both nouns in expressions such as "the defense and confirmation of the gospel" (Phil. 1:7) and "the Epicureans and Stoics" (Acts 17:18). The fallacy is in taking this

rule too absolutely. If one article governs two substantives joined by 'kai,' it does not necessarily follow that the two substantives refer to the same thing, but only that the two substantives are grouped together to function in some respects as an entity. Thus, if God has called us 'unto His kingdom and glory' in I Thess. 2:12 we are not to understand that kingdom and glory are identical, but that kingdom and glory must be taken together as a package, in this case a package referring to the eschatological blessing comprehensively summarized by the two nouns in tandem." (D.A. Carson, A.T. Robertson)

REVELANT OPINIONS

While Christ is the source of the believer's joy (inner happiness), the mind is the channel through which that joy comes into the experience of the child of God. So Paul has a great deal to say about the mind. (J.D. Pentecost) The way one thinks is intimately related to the way one behaves. A person's thinking and striving cannot be seen in isolation from the overall direction of his or her life. (P. O'Brien) "Phroneo" expresses not merely an activity of the intellect, but also a movement of the will; it is both interest and decision at the same time. (J. Goetzmann) The word "defense" is a Greek judicial term referring to an attorney talking his client off from a charge, thus presenting a verbal defense. Paul was defending the Faith before the tribunal of the world, Nero's throne. A successful defense would result in the gospel being confirmed, that is, made stable in the sense that its claims would be shown to be true. (K. Wuest) This closeness of fellowship is based upon a common participation in the grace of God, and a deep sense of oneness even though the apostle and the church are separated by distance. (R. P. Martin)

He cherishes them in his heart because he knows that whether he is in prison and arraigned before his judges or engaged in some other defense and confirmation of the gospel, they are partakers with him in God's grace and committed to his ministry. They were not ashamed or intimidated by his imprisonment, but helped to alleviate his needs and so cooperated with him in the defense and propagation of the gospel. (P. O'Brien) In the Roman court, he acted as a representative for all the churches. He thought of them through what he said (defense) and what he did (confirmation). (R. Gromacki) Perhaps it is best to take "kardia" here not so much as the seat of the softer feelings, but rather as the abode of the stronger thoughts, resolutions, etc. (W.R. Nicoll) As "apologia" implies the negative side of the Apostle's preaching, the preparatory process of removing obstacles and prejudices, so "bebaiosis" denotes the positive or aggressive side, the direct advancement and establishment of the gospel. The two together will thus comprise all modes of preaching and extending the truth. (J. Lightfoot)

"Apologia" is the regular term for what the defendant pleads in a court trial or before a judge. Since it is here combined under one article with "bebaiosis," another term with a reference to a court in this combination, we are sure that Paul is referring to his trial. The imperial court not only wanted Paul's plea in his defense (the apologia) but together with it the confirmation (the bebaiosis), the factual proofs that would be convincing to the judge or judges. Both are regular legal terms ... This grace is the grace of God which was using Paul as a prisoner for so long, was now at last using him at the imperial trial in the defense and the confirmation of the gospel before the supreme court, "to bear Christ's Name before the Gentiles and kings." (R. Lenski) At Rome the apostle remained for

two whole years preaching the gospel without interruption, though preaching it in bonds. It will appear strange that so long an interval was allowed to elapse before the trial came on. But while the defendant had no power to hasten the tardy course of justice, the accusers were interested in delaying it. (J. Lightfoot)

Philp. 1:7 In so far as (causal; since) it is (PAI3S, εἰμί, Perfective) right (Acc. Dir. Obj.; just, accurate, natural) for me (Dat. Adv.) to hold this (immediate demonstrative pronoun) correct opinion (PAInf., φρονέω, Gnostic, Conceived Result; clear objective thinking, "entertain these thoughts about you") concerning all (Gen. Measure; how many) of you (Adv. Gen. Ref.), because (with an untranslated article) I have (PAI1S, ἔχω, Durative) you all (Acc. Dir. Obj., Paul's favorite congregation) in the mentality of my (Gen. Poss.) soul (Loc. Sph.; right lobe, heart, spiritual rapport), while (connective enclitic particle) in my imprisonments (Loc. Place, plural "bonds" denotes prison) and (connective) in the defense (Loc. Sph.; legal plea of Not Guilty) and (connective) the (reject the use of the Granville Sharp Rule) confirmation (presentation of the gospel and doctrines of Christianity in court) of the good news (Obj. Gen.; presenting doctrines in general before Nero, not just the Gospel), all of you (Acc. Spec.) being (PAPtc.APM, εἰμί, Descriptive, Attributive) my (Gen. Rel.) partners (Complementary Acc.) during this (demonstrative) practical application (Attributive Adv.; reality, truth) of grace (Adv. Gen. of Time; sharing in Paul's accomplishments).

^{WHO} **Philippians 1:7** καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας

^{VUL} **Philippians 1:7** sicut est mihi iustum hoc sentire pro omnibus vobis eo quod habeam in corde vos et in vinculis meis et in defensione et confirmatione evangelii socios gaudii mei omnes vos esse

^{LWB} **Philp. 1:8** For God is my witness as to how I long after all of you [I miss you] with the emotions [fragrant memories] characterized by Christ Jesus.

^{KW} **Philp. 1:8** For my witness is God, how I long after all of you with the tenderheartedness of Christ Jesus.

^{KJV} **Philippians 1:8** For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

TRANSLATION HIGHLIGHTS

Remember when I said Paul was thinking about the Philippian believers with clear objective thinking and not emotions? That was how he sized up their spiritual status and the application of the doctrine of grace giving. Now he actually swears before God as his witness that he truly misses their company (Dramatic Present tense). He has fragrant memories of the time he spent with them, teaching them doctrine, fellowshiping in the Word of God (true social life). He shows us how his emotions follow the results of his objective thinking. That is how the mind of Christ operates, and that is how our minds should operate. Our affections or favorable emotions should follow objective thinking, just like they do in the thoughts of Christ Jesus.

REVELANT OPINIONS

Experience has proved again and again that emotions (such as sorrow, joy, pity, love, hatred, anger, etc.) do, indeed, affect the internal organs. The word “splagna” - which literally refers to heart, liver, lungs - by way of metonymy, begins to indicate the spiritual center of the emotions. (W. Hendriksen) The viscera were regarded as the seat of emotional life, both of God and of man. (R. P. Martin) Here Paul calls God to witness that he longs for the Philippians with nothing less than the love of Christ Jesus Himself. (P. O’Brien) I believe that 90% of all the divisions between true believers in this world would disappear entirely if Christians would learn to pray specifically and constantly for one another. (J. Boice)

Philp. 1:8 For (explanatory) God (Subj. Nom.) is (ellipsis) my (Gen. Rel.) witness (Nom. Apposition, "I'm telling the truth, I swear to God") as to how (subordinate) I long after (PAI1S, ἐπιποθέω, Dramatic) all of you (Acc. Dir. Obj.; I miss you) with (in the sphere of) the emotions (Loc. Sph. or State/Condition; fragrant memories in the right lobe; pertaining to the affections) characterized by (of) Christ Jesus (Poss. Gen. or Abl. Source).

^{WHO} **Philippians 1:8** μάρτυς γάρ μου ὁ θεός ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ

^{VUL} **Philippians 1:8** testis enim mihi est Deus quomodo cupiam omnes vos in visceribus Christi Iesu

^{LWB} **Philp. 1:9** In fact, I myself repeatedly [by intercession] pray this: That your virtue love might be extremely rich and abundant [supergrace A], still more [supergrace B], even to a greater degree [Ultra-supergrace], by means of full knowledge [a soul saturated with Bible doctrine] and all spiritual discernment [Christian common sense & wisdom],

^{KW} **Philp. 1:9** And this is the constant purport of my definite petitions, namely, that your love [divine and self-sacrificial in its nature as ministered to you by the Holy Spirit] yet more and more might overflow, but at the same time be kept within the guiding limitations of an accurate

knowledge [of God's word] gained by experience,

^{KJV} **Philippians 1:9** And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

TRANSLATION HIGHLIGHTS

I wrote a thesis in seminary on the Epistle to the Philippians, the contents of which are part of this study on the book, in which I chose 1:9-11 as the pivotal passage of the letter. In my opinion, everything revolves around this emphatic prayer by Paul for the Philippian believers. Paul repeatedly interceded in prayer (Iterative Present tense) on behalf of his favorite congregation. What was his prayer for? He prayed intensively (Intensive Middle Voice) that their virtue love might grow and grow and grow. That sounds rather simple, doesn't it? The main verb and two accompanying adverbs are far from being simple. Paul prays that their virtue (impersonal) love might be extremely rich and abundant. The use of the Tendentia Present tense along with a Potential Subjunctive Mood means this is not an absolute certainty. It is produced in the soul by God in the believer who is in continual fellowship. It is not produced in the soul of a carnal, apostate or reversionistic believer. The believer's volition is a deciding factor in whether virtue love grows or not. So what exactly is virtue love?

“The believer must possess virtue, honor, and integrity - from having maximum Bible doctrine in his soul and being able to apply that doctrine to experience - before he has the capacity to love God or man. The only way to manufacture virtue love is inside God's protocol plan for the Christian way of life. You do not “practice love,” but you start with learning doctrine, which builds virtue and the capacity for true love by means of the Holy Spirit ... Virtue or impersonal love emphasizes the subject; personal love emphasizes the object. Impersonal love depends on the honor and integrity of the one who loves; personal love depends on the attractiveness, capacity, and response of the one who is loved. Impersonal love is simply the consistent function of your own integrity toward other people. Impersonal love is unconditional, requires no personal acquaintance, is strong, depends on Bible doctrine, solves problems, and is mandated by God for all believers ... Impersonal love is a relaxed mental attitude - love for friends, strangers, even enemies - based on the subject who loves, not the object of love.” (R.B. Thieme, Jr.)

Paul could have stopped with the verb that points to his wish that their virtue love grows rich and abundantly. But as Ralph Martin states: “Almost every word must be carefully weighed if the greatness and range of the petition are to yield their richness.” So he adds two adverbs of degree to this powerful verb, in both cases with the same Greek word “mallo,” but with different introductory differences. The first instance of “mallo” which means “much” or “more” is accompanied by an additional adverb “eti” which means “still.” This second adverb give the “more” a progressive character, meaning “much more” than the initial “extremely rich and abundant” virtue love. The second instance of “mallo” is accompanied by an ascensive conjunction “kai” which is translated “even.” When “mallo” is accompanied by “kai” the translation changes from a mere “more” to “even to a greater degree.” Wasn't it enough for Paul to pray for “extremely rich and abundant”

virtue love? Yes, but he is piling these superlatives on top of one another to point to the continual, non-stop, progressive nature of the spiritual life. He is interceding on behalf of his favorite congregation of believers, because they have been following his doctrinal teaching better than any other group of believers on earth. And he is encouraging them to keep up the excellent work!

How are the Philippians, and all other believers for that matter, supposed to continue this “staircase to heaven” growth in virtue love? Are we supposed to shake hands more fervently, hug everybody to our left and to our right and tell them how much we love them? Is this something we work up in the energy of the flesh? Absolutely not! Paul doesn’t pray a profound prayer like this and then refrain from telling us how to get there. He gives us the means to fulfill the desires of his intercessory prayer. We are to scale these heights by means of full knowledge and all spiritual discernment. Full knowledge is the Greek word “epignosis” which refers to the maximum saturation point of Bible doctrine in the soul. Paul says there is no stage in a believer’s life where he has too much doctrine. There is no point where there is nothing left to learn, where you have arrived at the pinnacle and can go no further. We are to continue our intake and metabolization of doctrine until we die or are raptured. And we are to continue to apply all the doctrine we learn to daily life.

What is this supergrace I am referring to? A combination of Greek superlatives represent the “much more” or “super-abounding” grace that has been provided for us in salvation (positional), and which are available to us by living the Christian way of life, growing in grace and knowledge of our Lord Jesus Christ (experiential). There are blessings and rewards, both in time and eternity, for growing to spiritual maturity, i.e. fulfilling our spiritual destiny. Believers are supplied by God with everything they need to advance into the greater spheres of grace: supergrace A (spiritual self-esteem), supergrace B (spiritual autonomy), and ultra-supergrace (USG: spiritual maturity). You never stand still in the Christian life! Either you progress into supergrace or you regress into reversionism, depending on whether or not you continue to listen to and metabolize Bible doctrine. Supergrace status is God’s standard for the spiritual life, the correct exercise of the believer’s royal priesthood, and the place of glorifying God. The supergrace nomenclature is derived from the literal Greek of James 4:6: “But He gives a greater grace [superior or supergrace].” The believer who seizes and holds the high ground of spiritual maturity receives the blessings of two special paragraphs that were written into the plan of God specifically for him. R.B. Thieme, Jr. has labeled these paragraphs SG2 (supergrace and ultrasupergrace) and SG3 (surpassing grace). We will discuss those in the next verse.

Paul even creates a “hapax legomena,” a word that is used nowhere else in Scripture, to point to the continued application of doctrine to life. The consistent, correct application of doctrine to daily life is how we attain Christian common sense, wisdom and discernment. First we hear the teaching, then we categorize it and combine it with other Scripture so we have perfect understanding of all the precepts and principles inherent in the teaching. Then we apply it to situations in our life, over and over again, which produces spiritual discernment and wisdom. And as a by-product, this continued process creates virtue love piled on top of virtue love piled on top of virtue love. Paul’s prayer has just encapsulated the meaning, purpose and definition for our entire existence on earth. The fulfillment of this continual process is why we are still alive. It is the Christian way of life, it is

God's precisely correct protocol plan for the Church Age believer. That is why I choose this verse as the pivotal passage in the Epistle to the Philippians, and perhaps my favorite Scripture passage (because this extraordinary prayer continues in the next two verses) in the entire New Testament.

REVELANT OPINIONS

This must be a love according to knowledge. The word used here is a special word (epignosis) that refers to advanced spiritual knowledge. In the NT the word is applied only to spiritual things – to the knowledge of God, religious knowledge, spiritual knowledge, and doctrinal knowledge. It is a knowledge that comes to the Christian through a study of God's Word. (J. Boice) The words "still more and more" indicate something of the Philippians' present yet partial enjoyment of the graces for which Paul prays on their behalf. The subsequent clauses express, with progressive significance, three goals that the apostle sets before his readers. What we may call the immediate purpose is expressed at the beginning of verse 10 by the words "so that you may test the things that matter," while the final purpose is the believer's perfection: "in order that you may be pure and blameless for the day of Christ." But there is a third and higher purpose, for Paul's ultimate goal focuses not on the believer but on the "glory and praise of God" in verse 11. (M. Silva) "Yet more and more" accurately reflects the Greek in creating the impression of limitless growth. The verb "to abound" by itself would convey the same impression, but coupled with the adverbial phrase it describes a growth that is luxuriant indeed. (J. Motyer)

Nothing perhaps is more harmful than the easy-going good nature which is willing to tolerate everything; and this is often mistaken for the Christian frame of mind. Love must fasten itself on the things which are worth loving, and it cannot do so unless it is wisely directed. (E. Scott) Paul was not blind to the dangers of emotion uncontrolled by intelligence. It is *true love* (agape) that fosters the growth of *true knowledge* (epignosis) and *discernment* or spiritual perception (aisthesis). The truth of the Gospel is liable to be subverted where ignorance and faulty judgment provide a foothold for unsound teaching. (F.F. Bruce) Without "epignosis" knowledge love may be easily misdirected. (G. Hawthorne) "Epignosis" is closely connected with the knowledge of Christ and conformity to His likeness, which, in turn, is the substance of God's self-revelation. (H. Moule) Generally speaking, the English term "knowledge" has a broader reference than "discernment" insofar as the latter indicates the practical application of knowledge. (M. Silva)

"Aisthesis" might be translated 'tact' or the feeling for the actual situation at time, since it is the capacity for practical concrete judgments. "Pas" points to insight for all kinds of situations as they arise. The content of the petition was that the love of God within the readers might increase beyond all measure, and that as it increased it might penetrate more deeply into that personal relation with God through Christ as well as into all types of situations involving practical conduct. (P. O'Brien) Paul chooses "aesthesis" to specify the practical outworkings of the knowledge in view ... The object of Paul's prayer is the total sanctification of the Philippians; what they now have in part must be brought to fruition ... an emphasis Paul places on progression by "abound still more and more" in verse 9. (M. Silva) Agape is the love of true knowledge and understanding, coupled with corresponding purpose. But this understanding and purpose are fully emphasized here as belonging to love. The less of these, the less of love; also vice versa. Paul is only partially understood unless

one enters fully into this entire conception of love and its relation to knowledge, wisdom, understanding, etc. (R. Lenski) He does not mention any object towards which their love is to be directed; he speaks rather of that virtue of love which is to pervade their whole being and character and which will then prompt and mark every attitude and action. (J. Motyer)

The apostle did not say that the Philippians lacked this love. His earnest desire was that it would increase to overflowing, suggesting that it was already present in their lives, even in some measure. In the apostle's request 'love' has no object. It would seem that in the Philippian passage Paul was less interested in the object of the love than its source. (P. O'Brien) This passage is the New Testament's most profound and precise treatment about the influence of "agape" from the intellectual and moral point of view, in this world or the next. Eight words show the extent of its domain: knowledge, insight, judgment, uprightness, blamelessness, holiness, glory, and praise of God ... Although the verb "perisseuo" can signify to "overflow" it does not necessarily mean this in the sense of "beyond measure," and so to give this relative force, which accents the Philippians' need for unremitting progress, Paul added "eti mallon kai mallon." (C. Spicq) The present subjunctive is consonant with the progressive element in the sentence (M. Silva) His earnest desire was that there be no limit to the growth or increase of the Philippians' love, and in order to stress the idea of continuous growth he used the progressive present tense. (P. O'Brien) In the process of overflowing, the existing standards and rules are transcended, and what was comparable becomes incomparable. (T. Brandt)

The love for which Paul prays is defined by the Word of God, bounded by the Word of God, that conforms to the love of God revealed in the Word of God. It is an intelligent love, not an indiscriminate love. One gives himself to the Word, and through the Word he comes to a knowledge of what God expects of the one who loves Him. He brings his life into conformity to the love of God revealed in the Word. He loves what God loves and hates what God hates. That is love according to knowledge. (J.D. Pentecost) Paul would have this love "abound more and more in knowledge" – "epignosis" higher knowledge ... knowledge is imperatively required for the growth of love. In its earliest stages, the loving soul lives only in the warmth and light of its object. But this period comes to an end, not because love grows cold, but because it becomes more exacting. It cannot live apart from thought ... training in knowledge must not be neglected. "My people are destroyed for lack of knowledge" is the epitaph written over the graves of scores of dead Christians. Neglecting the diligent study of Scripture they have no nutriment for their love, and it starves. Knowledge of God brings us into communion with that divine life which is the spring of all divine love ... But it is only through knowledge that we can come into this experience. Knowledge is the basis of love. (J.S. Exell)

"Epignosis" has become almost a technical term for the decisive knowledge of God - Bible doctrine. (R. Bultmann) While "gnosis" deals with precepts and "epignosis" deals with general principles, "aesthesis" is concerned with practical applications. (J.B. Lightfoot, J.A. Knight) The true attainments of Christians are when they make progress in *knowledge*, and *understanding*, and afterwards in *love*. (J. Calvin) This "agape" love is not just any emotional expression of love, but a love which proceeds from (and is within the guiding limitations of) a full knowledge of Bible

doctrine, combined with spiritual discernment which comes from applying this doctrine in daily life. (K. Wuest) As we approach supergrace, Christ moves more and more to the central place in our life; Bible doctrine, or the mind of Christ, becomes the actuating, dominating principle, an experience that is ours in proportion to our priorities toward the Word. (R.B. Thieme, Jr.) He prays that the love of God within the readers might increase beyond all measure, and that as it increased it might penetrate more deeply 'in knowledge,' that is, into that personal relation with God through Christ, and 'in all insight,' that is, into all types of situations involving practical conduct. (P. O'Brien)

When we ask in what ways this seed of love is to abound more and more, the answer is that the growth of love is controlled and directed by knowledge and discernment. We grow in proportion as we know. Without knowledge of salvation there can be no progress to maturity. If we do not know the Lord, how can we love Him? And the more we know Him, the more we shall love Him. Consequently we can put it this way: when Paul sees Christians growing as their love abounds in knowledge, he sees every Christian as a student. Truth is an essential ingredient in Christian experience. To be a Christian one must come to know the truth. To grow as a Christian is to grow in one's grasp of the truth, in breadth and in depth. Ignorance is a root cause of stunted growth. "Everyone a Bible student" must be a Christian watchword – and a Christian characteristic. (J. Motyer) While "epignosis" deals with general principles, "aesthesis" is concerned with practical applications. (J. Lightfoot)

Sanctification consists of receiving a holy nature from Christ and being indwelt by the Spirit so that the body becomes His temple, set apart unto God. By the Spirit's giving me vital union with the Holy One I am "sanctified in Christ Jesus" (I Cor. 1:2). There is a living principle, a moral quality communicated at the new birth, and under sanctification it is drawn out into action and exercised in living unto God. In regeneration the Spirit imparts saving grace, in sanctification He strengthens and develops it: the one is a birth, the other a growth. Therein it differs from justification: justification is a single act of grace, sanctification is a continued work of grace; the one is complete, the other is progressive. Some do not like the term "progressive sanctification" but the thing itself is clearly taught in Scripture in Philippians 1:9. (A.W. Pink) We are to love the unlovely, but we are to love with knowledge and with discernment. That does not mean we just let our love slop over on every side. It is to abound with discernment. Over the years when I would drive to my study in Los Angeles, I used to say to the Lord, "I'm going to meet new people today, and I don't know them. Some of them I'll be able to help. Others of them will put a knife in my back. Lord, help me to be able to distinguish between the two. Show me which I should help." Actually this verse rescues a Christian from being naïve and gullible. His love is to abound in knowledge and discernment. (J. McGee)

Philp. 1:9 In fact (emphatic), I myself repeatedly pray (PMIIS, προσεύχομαι, Iterative, Intensive Middle, Deponent; intercessory prayer) this (proleptic use of a demonstrative pronoun) (prayer): (Acc. Dir. Obj.) That (conjunction, appositional object clause) your (Gen. Poss.) virtue love (Subj. Nom.; produced by God in the soul of the believer who is in fellowship; category 1 love for Christ) might be

extremely rich and abundant (PASubj.3S, περισσεύω, Tendential & Progressive, Potential; object clause, SGA), **still more** (Acc. Spec.; how much; with an adverb of degree; SGB), **even** (ascensive) **to a greater degree** (Acc. Spec.; how much, USG), **by means of full knowledge** (Instr. of Means/Loc. Sph., ἐπίγνωσις doctrine) **and** (connective) **all** (Acc. Spec.) **spiritual discernment** (Instr. Means/Loc. Sph., *hapax legomena*, Christian common sense, wisdom),

^{WHO} **Philippians 1:9** καὶ τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπίγνωσει καὶ πάσῃ αἰσθήσει

^{VUL} **Philippians 1:9** et hoc oro ut caritas vestra magis ac magis abundet in scientia et omni sensu

^{LWB} **Philp. 1:10** So that as a result you may test and approve those things which are really important to you [priorities], so that you may be tested by sunlight [Bible doctrine] and found pure in motives [perfect integrity & scale of values in thought] and without offense [outer conduct that does not betray the inner integrity] unto the day of Christ [the rapture],

^{KW} **Philp. 1:10** And those [guiding limitations] of every kind of sensitive moral and ethical tact, so that you may after putting them to the test [of God's word] recognize the true value of the finer distinctions involved in Christian conduct and thus sanction them, in order that you might be unadulterated [by evil] and thus pure and not a stumbling block in view of the day of Christ,

^{KJV} **Philippians 1:10** That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

TRANSLATION HIGHLIGHTS

One of the results of growing in the spiritual life from supergrace A to B to ultra-supergrace is changing priorities. Things which are really important to us (Descriptive Present tense) at one stage of the spiritual life drop-off and become relatively unimportant in later stages. As Bible doctrine more and more becomes your number one priority in life, your thoughts and scale of values change accordingly. If you are making progress in the spiritual life, you may test and approve or disapprove (Latin: probe) your priorities (Tendential Present tense) from time to time. You may be tested (Futuristic Subjunctive mood) along the way by applying the Bible doctrine you have learned. Doctrine serves as divine sunlight, shining its divine wisdom on your thoughts and gradually changing them until you have perfect integrity in thought (pure motives). Doctrine also changes your scale of values that are manifested in outward actions, so that you may become without offense unto the day of Christ, i.e., the rapture.

Continuing the progressive sanctification outline in the prior verse, we touched on SG2 and SG3. What do these abbreviations stand for? "Paragraph SG2 (Supergrace Two) includes five

categories of blessings: (1) spiritual blessings of occupation with Christ, sharing the happiness of God, capacity for life and love, and the inner resources from Bible doctrine to meet every exigency of life; (2) temporal blessings in various areas of prosperity which may include professional prosperity, social prosperity, romantic prosperity, mental prosperity, health prosperity, leadership prosperity, etc.; (3) blessing by association to those in the periphery of the supergrace believer; (4) historical blessing to the nation – the supergrace or ultra-supergrace believer becomes the spiritual ‘Atlas’ holding up his generation of history; (5) dying blessing, a period of supreme inner peace and happiness prior to or coterminous with death.” (R.B. Thieme, Jr.)

Pretend for a moment that you have been studying the Word of God for many, many years and you have reached supergrace status and are now receiving SG2 rewards and blessings. If you don’t like these terms that represent spiritual growth, then use a scale from 1 to 10 with 1 being a believer who has just been regenerated and placed in God’s plan, and 10 being the highest stage of spiritual growth ever attained by a man, eg., Paul, Moses, Enoch, etc. Looking over the five categories of SG2 blessings again, don’t you think your thoughts, priorities, and scale of values will have changed drastically if you are now receiving all these things? Yes, they will have changed dramatically, because Bible doctrine changes a person from the inside. Things that you once thought were important in life now seem rather frivolous. People you once had as close friends now seem shallow and superficial. Occupation with Jesus Christ and personal love for God the Father has now taken their place.

REVELANT OPINIONS

Paul wants them to have the discernment to focus their attention, give their strength and effort, not to secondary but to primary things. To every man alike God grants a gift of 24-hours in any one day, not a moment more or less. What a man accomplishes in that 24-hour period is determined by the discipline that the man exercises in the use of time; one will exercise discipline and accomplish much, another will be undisciplined and accomplish little. One is approving things that excel, and the other is involved in the things of lesser worth. That may apply to every realm of life. A man whose life is disciplined by the Spirit of God and the Word of God does not give himself to something of secondary importance. Recognizing that he does not have time for both the good and the best, he approves the things that are superior. This discipline that enables a man to approve the superior things comes through saturation with the Word of God. It is the discipline of the Spirit of God exercised in a man’s life. The test of a man’s life is not what men approve, or what society as a whole approves, but what the Word of God and the God of the Word approve. (J.D. Pentecost)

The active pursuit of this goal must last an entire lifetime. It is “until the day of Christ.” Again, this event refers to the imminent coming of Christ at the rapture of the church and the subsequent Judgment Seat of Christ. If a believer lives in the light of the imminent appearing of Christ, he will live a godly life. (R. Gromacki) Without the spirit of theological research it is impossible to make rapid advances in the divine life ... Of all the prospective emotions the desire of knowledge is the most exalted. The pleasures of intellect transcend those of sense ... A well informed Christian possesses a weight of character which exerts the best influence (blessing by association). He will

always be ready for action, to instruct the ignorant ... The love of truth (doctrine) is **the** conclusive test of Christian character ... Advancement in knowledge must be constant. How many a man, whose conceit is great, thinks he has reached the limits of knowledge, when further investigation would open to him a continent of truths before unknown. (B. Simpson) The phrase "tested by sunlight" means to test by exacting standards of clear sunlight and shown to be unmixed, pure, and genuine. (R. Martin)

When so many competing forms of doctrine and ways of life are presented for acceptance, true knowledge and perfect judgment will enable the Christian to "know what is good or expedient" as against "empty subtleties and speculations." (J. Calvin) There is a danger of substituting activity for studying the Scriptures. The bee that goes buzzing about the flowers in the spring is very useful; but, after all, I think the flowers, that never stir or buzz, are full as interesting and far more important [doctrine of invisible heroes]. The buzzing bee gets a good deal of honey, but he would not get a particle if it were not for the silent flowers which contain it all. There is great peril in external rattling activity. (J.S. Exell) "Eilikrineis" [tested by sunlight and found pure in motives] was a favorite term in Plato for pure intellect and also for the soul purged from the senses. (W.R. Nicoll) The purpose of this love increasing in knowledge and tact was that they might be able to distinguish the really important issues in their lives together, and to act on the basis of such distinctions. (P. O'Brien) We cannot live the Christian life or preach the Word of God without offense to somebody. (J. McGee)

We who do the testing or fail to do it, we who test with real knowledge and perception or with half-knowledge, not perceiving as we should, really ourselves undergo the test, are ourselves shown to be up to par or to be inferior. (R. Lenski) The harvest process continues: the seed of love grows to become something greater than itself. Paul opens up to us a whole life that is different. It is different in principles which it holds dear (approve what is excellent); it is different in its inner character (pure) and its outer conduct (blameless); and different in its ultimate product, the final fruits of righteousness which have been its constant objective. We are to approach this higher life thoughtfully, commit ourselves to it, and work it out in practical terms. For this is the meaning of the verb "approve." It includes both the mental side of recognizing worth, and also the practical side of putting it to the test of experience. Paul does not talk of sudden transformations, traumatic once-for-all decisions, or spiritual experiences and crises. He describes a patient progression as we examine issues in the light of Scripture and steadily follow the will of God. (J. Motyer)

Philp. 1:10 So that as a result you may test and approve (PAInf., δοκιμάζω, Tendentia, Result, Articular) those (demonstrative) things (Acc. Dir. Obj.) which are really important to you (PAPtc.APN, διαφέρω, Descriptive, Predicative; an addl. assertion about the "things" or priorities: only those which really matter), so that (result) you may be (PASubj., εἶμι, Tendentia & Iterative, Futuristic & Potential) tested by sunlight (Bible doctrine) and found pure in motives (Compl. Acc.; perfect integrity in thought) and (connective) without offense (Compl.

Acc.; blameless, perfect scale of values manifested in outward actions) **unto the day** (Adv. Gen. Time) **of Christ** (Gen. Rel.; the rapture),

^{WHO} **Philippians 1:10** εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπόσκοποι εἰς ἡμέραν Χριστοῦ

^{VUL} **Philippians 1:10** ut probetis potiora ut sitis sinceriores et sine offensa in diem Christi

^{LWB} **Philp. 1:11** Being filled to the point of overflowing [a full harvest] with the fruit [SG2 & SG3 blessings] of righteousness [profound spiritual progress], the fruit which is from Jesus Christ for the glory [inner revelation] and praise [outer expression] of God.

^{KW} **Philp. 1:11** Having been filled full with the fruit of righteousness and continue in that condition of fullness, which fruit is through Jesus Christ, resulting in the glory and praise of God.

^{KJV} **Philippians 1:11** Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

TRANSLATION HIGHLIGHTS

Jesus Christ is glorified when a believer attains supergrace status. The supergrace believer shares in the happiness of God. “The mature believer’s completed state of happiness includes sharing God’s happiness, becoming spiritually self-sustaining, receiving supergrace blessings, and being appointed to the highest order of royal family knighthood. It is a result of knowing God and being inculcated by His thinking, as revealed in Bible doctrine.” (R.B. Thieme, Jr.) The indwelling Shekinah glory of Jesus Christ is invisible, but His reflected glory is seen through the Church Age believer who advances to supergrace. Along with this reflected glory comes the possession of SG2 blessings, which glorify God to the maximum. God is honored to provide these blessings to a growing believer. He is waiting patiently to bring them out of escrow and give them to you. But this spiritual prosperity in life is divine and only comes from maximum Bible doctrine in the soul. It takes hundreds and thousands of positive decisions to learn the Word of God from a qualified teacher, metabolize the doctrines contained in the Word, and accurately apply them to daily life before you arrive at this stage of spiritual growth.

Some examples of this spiritual prosperity in time are perfect happiness, grace orientation, temporal success, fame, fortune, a loving spouse, promotion, being a blessing to others, having an historical impact, stability under pressure, and occupation with Jesus Christ in His Word. Once you have received SG2 blessings, and you think you have finally “arrived,” then comes SG3 blessings. “Paragraph SG3 (Supergrace Three) contains the surpassing grace rewards and blessings over and above the usual blessings reserved for all believers in phase three. “In order that in the ages to come [Phase three] He might show the surpassing riches of His grace in kindness [generosity] toward us in Christ Jesus. (Eph. 2:7)” When a believer possesses supergrace or ultrasupergrace capacity, God pours out fantastic blessings which glorify Him in

time and eternity. Spiritual maturity is the goal for every believer. Here, you reap what God sows, not what you sow. Spiritual maturity, the goal of the Christian's life, is achieved through steadfastness in the sphere of the Holy Spirit's power, where the believer acquires capacity for life, for love, for happiness, for "greater grace" or supergrace beyond God's faithful sustenance of all believers. The superior quality of the mature believer's life is a testimony to divine grace." (R.B. Thieme, Jr.)

Paul uses the Intensive Perfect tense of "pleroo" to describe the stage of spiritual growth where you are filled to the point of overflowing (Latin: replete) with the fruit of righteousness {Latin: fructified). This is an advanced stage of spiritual growth where you "reap the full harvest" of fruit, i.e., SG3 blessings. This is a stage of spiritual progress that few people reach, so few in fact, that Paul can only describe what these blessings are by superlatives and agricultural metaphors. At this stage of growth, the believer has the "mind of Christ" and is totally "in love with God." The blessings he has received provide glory and praise to the Lord Jesus Christ. The inner revelation of the man glorifies Christ; the outer expression of the inner man gives gratitude and praise to God. At this stage, the believer experiences the characteristics of spiritual maturity: "maximum contentment, mental stability, maximum use of virtue-love as a problem-solving device, cognitive independence, maximum grace-orientation to life, maximum doctrinal orientation to reality, the greatest decisions in life from a position of maximum strength, maximum control of one's life, maximum dynamics in living, escrow blessings, qualification for evidence testing, and attainment of the final phase of the unique life." (R.B. Thieme, Jr.)

REVELANT OPINIONS

There is nothing here about justification. It is right conduct the apostle has in view. But it is hardly needful to note that with Paul there can be no dissociation of the two ideas. (W.R. Nicoll) By means of the important additional words "which is from Jesus Christ" the apostle emphasizes that such a crop can only be given and produced through Jesus Christ. The stress is thus laid on the practical outworkings of their spiritual growth and turns their minds from any notions of self-effort to total dependence on Jesus Christ. (P. O'Brien) The prayer in verses 9-11, with its expressions of thanksgiving, personal affection, pastoral concern, supplication, and praise are all closely woven together in a paragraph that introduces the mood and style of what is to come. (G. Wiles)

To Paul, the life of the Christian is a life of programmed growth. His vision is clear as he looks forward to the completion of God's handiwork in a life that is pure and blameless, completely filled with the fruit of righteousness. But all this is in the future, an ideal reality to which the believer progressively approximates. If there were any other way, any easier path, any shorter route to perfection, would not the yearning love of the apostle say so? But there is no such thing, no sudden righteousness. (J. Motyer) The fruits of righteousness are the fruits of the Holy Spirit in Galatians 5:22-23. (J. McGee) This passage represents a practical application of knowledge to the myriad circumstances of life. (H. Kent)

Philp. 1:11 Being filled to the point of overflowing

(Perf.PPtc.NPM, πληρώω, Intensive, Telic; Bravo Grace, "reaping the full harvest") with the fruit (Adv. Acc., substantive without a preposition, anarthrous) of righteousness (Qualitative Gen.; spiritual progress), the (anarthrous) (fruit) which (is) from (or through) Jesus Christ (Abl. Source; substantive) for the glory (Acc. Purpose; inner revelation) and (connective) praise (Acc. Purpose; outer expression) of God (Obj. Gen.).

^{WHO} **Philippians 1:11** πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ

^{VUL} **Philippians 1:11** repleti fructu iustitiae per Christum Iesum in gloriam et laudem Dei

^{LWB} **Philp. 1:12** Now brethren, after mature consideration I want you all to comprehend that my extreme circumstances [imprisonments & lawsuits] have come upon me on numerous occasions for the advance of the good news,

^{KW} **Philp. 1:12** Now, after mature consideration my desire is that you gain this knowledge from [my] experience, namely, that the things which are holding me down [those associated with my imprisonment] have come to result rather in the pioneer advance of the good news,

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

Paul wrote this letter on behalf of himself and Timothy, but on occasions when he is speaking for himself only, he uses the middle voice for restrictive emphasis. So he now changes his focus from the heights of the spiritual life available to all believers to an explanation of his imprisonment. He has carefully considered all the evidence (Static Present tense) and has come to the conclusion that his numerous imprisonments have happened to him (Iterative Present tense) for the purpose of advancing the gospel. In other words, they were divinely directed, they were not accidents. He did not do anything illegal, nor did he provoke the authorities to throw him in prison. He simply preached the gospel and taught Christian doctrine whenever and wherever he had the opportunity.

Because of this, he was persecuted and arrested by jealous and angry mobs, usually Jews who wanted him expelled from town. And because he knows his imprisonments cause the Philippians great concern, he wants them to understand for a long time into the future (Durative Present tense) that this is part of God's plan and that they were meant to happen (Infinitive of Intended Result). Paul is attempting to encourage and comfort them by changing their perspective from human to divine viewpoint. They must look at the ultimate purpose and result behind his adversity, rather than at the adversity itself. His imprisonment was an ingenious way of allowing him to spread the gospel to those who might not have heard it in any other way.

REVELANT OPINIONS

For Paul the goal of the gospel's advance overrides all else, thus his personal inconveniences, sufferings, and imprisonment serve this end. (P. O'Brien) There is a special application here for those who do not have the freedom to preach the gospel. Paul was chained to a prison room. You may have chains of your own. You may be tied to a desk when you would like to be out in more direct Christian service. You may be tied to a home, especially when the children are young and need constant care. You may be tied to a sickbed and may never see beyond your hospital room. This should not be a cause for discouragement. If you are in circumstances like these, this has been given you by God and can be used by Him. (J. Boice) The apostle did not merely say that the gospel had continued to make progress in spite of adversity; rather, the adversity itself had turned out for the advancement of the gospel. (M. Silva)

Paul writes to them in verses 12 to 21 to show them that a sovereign God may bring good results from bad circumstances. (J. Pentecost) When Paul was taken to Rome he was permitted to dwell by himself with a soldier who guarded him. He had liberty to speak to the chief Jews and he delivered the final kingdom message to them. And then he lived two whole years in a rented house and received all who came to him. He spoke with all boldness and no one forbade him (Acts 28:16-21). These unusual privileges proved plainly, as the incidents on the voyage had already shown, that he was indeed a prisoner of the Lord. His bonds were "in Christ" and, though they were designed to put a stop to the evangel, they aided its progress. (A.E. Knoch)

Philp. 1:12 Now (transitional) brethren (Voc. Address), after (temporal) mature consideration I want (PMIIS, βούλομαι, Static, Deponent; desire) you all (Acc. Dir. Obj.) to comprehend (PAInf., γινώσκω, Durative, Intended Result; understand) that (continuative) my (Gen. Poss.) extreme circumstances (Subj. Nom., literally: the "things concerning me", referring to his imprisonment and upcoming lawsuit) have come upon me (Perf.AIIS, ἔρχομαι, Iterative, Deponent) on numerous occasions (Adv. with an Iterative; repeatedly) for the advance (Acc. Purpose) of the good news (Adv. Gen. Ref.),

^{WHO} **Philippians 1:12** Γινώσκειν δὲ ὑμᾶς βούλομαι ἀδελφοί ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν

^{VUL} **Philippians 1:12** scire autem vos volo fratres quia quae circa me sunt magis ad profectum venerunt evangelii

^{LWB} **Philp. 1:13** With the result that my imprisonments due to Christ have been made well known [by public notice & gossip] throughout the entire Praetorian Guard and to all the rest [SPQR: citizens of Rome].

^{KW} **Philp. 1:13** So that it has become plainly recognized that my shackles are because of Christ,

this recognition of their true meaning existing throughout the whole of the Praetorian Guard and among all the rest.

^{KJV} **Philippians 1:13** So that my bonds in Christ are manifest in all the palace, and in all other places;

TRANSLATION HIGHLIGHTS

Paul's imprisonment gave him the opportunity to spread the gospel to the entire Praetorian Guard, those stationed in Rome as well as those encamped outside the city. The main detachment of the Praetorian Guard was housed in barracks in Rome, serving as bodyguards for the emperor. Paul's reason for being imprisoned (preaching the Christian gospel) was also spread by public notice and by gossip (Culminative Aorist tense) to the rest of the citizens of Rome (SPQR) as well as all the slaves in Rome. Since there were 9,000 praetorians at any given time, the report of Paul's imprisonment and his Christian religion would have spread quickly throughout Rome. So what appeared to be great misfortune for Paul according to human viewpoint was actually a great opportunity (according to divine viewpoint) for thousands of pagan unbelievers to hear about Christianity.

REVELANT OPINIONS

Paul was under "house arrest" for teaching the Gospel, not for any subversive activity or criminal conduct. He was a distinguished Roman citizen exercising his prerogative to have his case heard by the emperor. (F.F. Bruce) "En Christo" indicates not simply that Paul's imprisonment is for Christ's sake – and therefore he is not a political or civil wrongdoer; rather, it is part of his sharing in Christ's sufferings ... Assuming that the guard was at Rome, they would be brought into contact with Paul through their supervisory duties. (P. O'Brien) Imagine the scene for the exercise of Paul's influence on the praetorians. Sometimes it would be a case where ignorant and ribald blasphemies would have to be met in the power of the peace of God. Perhaps the man would attack Paul with ridicule, or with enquiries, after some long day of religious debate, such as that recorded in Acts 28, and the silent night would see Paul laboring on to win this soul also. (H. Moule)

Refusing the way of self-pity, Paul does not describe the effect of the bonds upon himself but their effect upon others. (J. Motyer) Can you imagine your congregation chained to you? My guess is that some of them (praetorians) were happy to see their relief guard come. Many of them did come to know Christ. The gospel penetrated Caesar's household. Later Tertullian wrote that the Roman government became disturbed when it was discovered that Christians were in positions of authority. This is the first evidence Paul gave that his imprisonment had not hindered the furtherance of the gospel, but that it had enabled him to bring the gospel right into Caesar's household. (J. McGee)

The fact was published far and wide that Paul's imprisonment was connected with no crime or criminal charge but with "Christ," and the effect of this was the greater daring with which so many brethren told everybody the Word of God. Never had such a case come before the imperial court. Never had such a defense and confirmation of the truth been heard by its judge. The divine gospel

itself and its Messiah Christ were before the supreme court of the world. Christ had arranged everything from start to finish, in order to produce the very effect here briefly described ... The entire guard was not always stationed at Rome, certain divisions were at times posted in adjacent towns. His daily guards heard all that he said and did, talked about it in their barracks, became interested in the case, and, when it was now up for hearing, when it was established that the imprisonment had to do with this Christ of Paul's teaching, the whole influential body of the imperial guard became thoroughly conversant with and interested in the case. (R. Lenski)

Philp. 1:13 With the result (conjunction, Result clause) that my (Gen. Poss.) imprisonments (Acc. Dir. Obj.; chains, bonds) due to (*being in the sphere of*) Christ (Instr. Means or Loc. Sph.) have been (AMInf., γίνομαι, Culminative, Result, Deponent, used with ὡστε) made well known (Pred. Acc., extends the verbal idea; public notice) throughout the entire (Dat. Spec.) Praetorian Guard (Dat. Adv.) and (connective) to all (Acc. Spec.) the rest (Dat. Adv.; SPQR: citizens of Rome).

^{WHO} **Philippians 1:13** ὡστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν

^{VUL} **Philippians 1:13** ita ut vincula mea manifesta fierent in Christo in omni praetorio et in ceteris omnibus

^{LWB} **Philp. 1:14** In fact, the majority of the brethren, because of my imprisonments in the Lord, have become confident and are continuing to be confident [due to doctrine in their soul] to have courage beyond measure to communicate the Word [both gospel and doctrine] without fear.

^{KW} **Philp. 1:14** And the great majority of the brethren having come to a settled confidence in the Lord, having been influenced by the gentle persuasion of my shackles to take that step of confidence, are more abundantly bold, fearlessly breaking their silence and speaking the word of God.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul explains that his imprisonment had yet another good purpose, in that it served as a springboard for other believers to communicate (Pictorial Present tense) the gospel without fear. When they heard about Paul being imprisoned and released on several occasions for preaching the Word, they became more and more confident (Intensive Perfect tense) and courageous beyond measure (Result Infinitive) to do the same. So Paul remained in prison for the time being, communicating the Word of God from within, while other believers fearlessly stepped forward (Latin: no timidity) and

communicated the Word outside. Instead of the gospel being spread by just one person (Paul), it was now communicated by multiple individuals. The Roman officials, supported by legalistic Jews who wanted Paul silenced, thought they were curtailing the spread of the Christian message. But all they did was multiply the number of evangelists and pastors by taking Paul out of circulation.

REVELANT OPINIONS

This use of the word "brethren" also restricts his opposition, those who are preaching the Gospel out of impure motives, to being fellow Christians - not, therefore, from the outside. (G. Hawthorne) The adverb "perissoteros" is used with an elative force meaning "especially, all the more," or with the addition of "mallon," 'even much more.' Its comparative force frequently occurs: "to a much greater degree." (P. O'Brien) Now that all Rome knew the connection of this imprisonment with Christ and Paul's vindication soon to be declared by the court, the clouds that had so long been hanging over the head of the great exponent of Christianity in Rome, no less a man than the apostle, were disappearing. Instead of being silent, more brethren than ever, with more courage than ever, were fearlessly speaking aloud the Word of God. (R. Lenski)

Paul relates his experiences with such a light touch that we might be deceived into thinking that what is easily told was easily accomplished. But why should it have been any easier for Paul than it is for us to leave the path of self-pity, to talk more of Christ than of our complaints and to accept each and every circumstance as the place of duty he has appointed? Such notoriously difficult attitudes of mind and heart are brought about only by practice, by hard-won choices in the very heat of that tribulation which works patience. (J. Motyer) When the apostle was removed from the scene and remanded to the authority of Rome and his ministry was circumscribed, these brethren for the first time began to discharge the obligation God had placed upon them. Their attitude was that since Paul is no longer able to do it, we will have to do what Paul told us our duty was in the first place. (J. Pentecost)

The boldness required to profess Christ in Rome is illustrated by a wall scribble. A caricature of Christ on the Cross with an ass' head is portrayed, while on the left appears a Christian youth in an attitude of adoration. Underneath are the words, "Alexamenos worships God." The word "speak" denotes the fact, not the substance of the speaking. They had broken silence. (K. Wuest)

Philp. 1:14 In fact (emphatic), the majority (Acc. Spec.) of the brethren (Subj. Gen.), because of my (Gen. Poss.) imprisonments (Instr. Cause, Means; chains, bonds) in the Lord (Loc. Sph.), have become confident (due to Bible doctrine in their soul) and are continuing to be confident (Perf.APtc.APM, πείθω, Intensive, Circumstantial) to have courage (PAInf., τολμάω, Static, Result, Complementary) beyond measure (Comparative Adv.) to communicate (PAInf., λαλέω, Pictorial, Result) the Word (Acc. Dir. Obj.; both the Gospel and doctrine) without fear (Adv. Gen.).

^{WHO} **Philippians 1:14** καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λαλεῖν

^{VUL} **Philippians 1:14** et plures e fratribus in Domino confidentes vinculis meis abundantius audere sine timore verbum Dei loqui

^{LWB} **Philp. 1:15** On the one hand [with false motivation], some people [reversionists] are proclaiming Christ even because of envy [pride, ambition] and strife [rivalry, contention], but on the other hand, others [with true motivation] even because of goodwill.

^{KW} **Philp. 1:15** In fact, certain ones even because of envy and rivalry, but also certain others because of good will are proclaiming Christ;

^{KJV} **Philippians 1:15** Some indeed preach Christ even of envy and strife; and some also of good will:

TRANSLATION HIGHLIGHTS

Paul's imprisonment motivated two groups of people to come forward and preach the gospel with greater fervency. Using antithetic parallelism (on the one hand, on the other hand), he contrasts one group having false motivation while the other group has true motivation. The apostate, reversionistic crowd proclaimed Christ (Dramatic Present tense) out of envy and strife, just to irritate Paul in prison. They were a petty, ambitious, divisive group of Christian individuals. The other crowd, however, were fond of Paul and they proclaimed the gospel with goodwill.

REVELANT OPINIONS

Occurring nine times in the NT, "pthonos" features in several lists of evil qualities that characterize the unredeemed life. It is one of the works of the flesh (Gal. 5:21), describes those whom God has given up to a base mind (Rom. 1:29), and is a feature of life before conversion (Tit. 3:3) that is to be put away by those who grow up to salvation. (P. O'Brien) There is considerable debate as to whether the aforementioned persons are unbelievers or carnal believers. (LWB) Many of this type have appeared in the church, who are envious because God has given greater gifts and more influential positions to other men. They feel thrust into the background, their authority and their following have been reduced, hence they carp, find fault, raise strife. They would show Paul and everybody else; they would preach the Christ with such vim as to draw all eyes on themselves and away from Paul. The fact that Rome had some of these causes little wonder. (R. Lenski)

He speaks with perfect candour of the unsound spiritual state of the separatists, their envy, strife, and partisanship. But he has no anathema for their methods. (H. Moule) Paul does not accuse them of false teaching, or of a perversion of the Gospel, but the whole spirit in which they approach their task; consequently, they cannot be Judaizers or Gnostics. (F.W. Beare) They were Christians who bore no love to the apostle personally, who were anxious to see him remain in prison, and who intended to make that imprisonment as galling and irksome as possible, deriving a malicious

satisfaction from aggravating him in this way. Their calculated aim was to add affliction to Paul; φλιπσις, meaning "friction", painted a vivid image of the painful rubbing of iron chains on a prisoner's hands and legs. (R. P. Martin) They may have been old teachers of the Church who had become jealous of Paul's high position, and so wished to outstrip him and destroy his popularity. (W.R. Nicoll)

The apostle does not challenge the validity and weight of the arguments of his detractors; at most he shows a presentiment that they do not always correspond to motives which are as pure as they might first appear. The important thing is that Christ should really be proclaimed in one way or another. From this springs the joy which sweeps aside shocks and doubts and friction. (J. Collange) The choice is between an imperfect Christianity and an unconverted state; the former, however inadequate, must be a gain upon the latter, and therefore must give joy to a high-minded servant of Christ. In Rome there was room enough for him and for them. He was content therefore that each should work on independently. It was a step in advance to know Christ, even though he were known only after the flesh. (J. Lightfoot) Ambition is blind, nay, it is a furious beast. Hence it is not to be wondered if brethren snatch a weapon from the gospel for harassing good and pious pastors. (J. Calvin)

Philp. 1:15 On the one hand (indefinite relative pronoun; with false motivation), some people (Subj. Nom.; apostate reversionists) are proclaiming (ΠΑΙ3Ρ, κηρύσσω, Dramatic) the Christ (Acc. Dir. Obj.) even (ascensive) because (or by means) of envy (Acc. Manner; pride, ambition, jealousy, "implode") and (connective) strife (Acc. Manner; rivalry, contention, petty divisiveness, debate), but on the other hand (antithetic parallelism; with true motivation), others (Subj. Nom.; are proclaiming Christ) even (ascensive) because (or by means) of goodwill (Acc. Manner).

^{WHO} **Philippians 1:15** Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν·

^{VUL} **Philippians 1:15** quidam quidem et propter invidiam et contentionem quidam autem et propter bonam voluntatem Christum praedicant

^{LWB} **Philp. 1:16** **On the one hand, certain people [with true motivation] out of virtue love have known and continue to know that I myself am destined for the defense [apologetics] of the good news;**

^{KW} **Philp. 1:16** Some indeed out of a spirit of love, knowing that I am appointed for the defense of the good news, but others out of a partisan, self-seeking spirit are proclaiming Christ, not with pure, unadulterated motives, but insincerely,

^{KJV} **Philippians 1:16** The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

TRANSLATION HIGHLIGHTS

Paul again compares and contrasts two types of evangelists. Those who operate with true motivation, characterized by virtue love, know that (Consummative Perfect tense) Paul has been divinely appointed to a particular purpose (Futuristic Present tense) by his frequent tortures and imprisonments. He is destined to defend the gospel in many cities under unusually harsh circumstances. These Christians love Paul and have no hang-ups about his ministry. They want to help him in any way possible, some by money, others by prayer. Also notice that verses 16 & 17 are in the a-b-b-a chiasmic structure, as opposed to the a-b-a-b order one might expect.

REVELANT OPINIONS

Paul was put there not by his own miscalculations, nor by chance, but by the operation of God's sovereignty. (H. Kent) This is the beginning of a *chiasmus*, which is a figure of speech by which parallel terms in adjacent clauses or sentences are placed in reverse order. (F.F. Bruce) The KJV transposes verses 16 and 17 contrary to the better texts and spoils the chiasm, the very thing Paul intends for both effect and beauty of form. (R. Lenski)

Philp 1:16 On the one hand (postpositive), certain people (Subj. Nom.; with true motivation) out of (characterized by) virtue love (Gen. Descr.; no hang-ups) have known and continue to know (οἶδα, Perf.APtc.NPM, Consummative, Circumstantial) that (explanatory) I myself am destined (κέιμαι, PMI1S, Futuristic; appointed) for the defense (Acc. Purpose; apologetics) of the good news (Adv. Gen. Ref.);

^{WHO} **Philippians 1:16** οἱ μὲν ἐξ ἀγάπης εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κέιμαι

^{VUL} **Philippians 1:16** quidam ex caritate scientes quoniam in defensionem evangelii positus sum

^{LWB} **Philp. 1:17** **On the other hand, certain people [with false motivation] out of selfish ambition are proclaiming Christ, not with pure motives [they have the ulterior motive of devisive self-promotion], thinking within themselves [supposing] that they might apply mental pressure [psychological stress] to my bonds [add further torment to Paul while he is in prison].**

^{KW} **Philp. 1:17** Thinking to raise up additional afflictions to my already existing chains.

^{KJV} **Philippians 1:17** But the other of love, knowing that I am set for the defence of the gospel.

TRANSLATION HIGHLIGHTS

Those believers who are operating with false motivation, characterized by selfish ambition (Latin:

contentious), are also proclaiming Christ (Durative Present tense). These believers do not love Paul and are in fact trying to harm his reputation while he is in prison. They have ulterior motives in their preaching, not only to promote themselves above Paul, but to cause strife and divisions everywhere they preach. Every time they plan their next speech (Iterative Present tense), they hope to add psychological stress (Tendential Present tense) to Paul's soul. They know that as long as he is in the custody of the Roman court, he cannot meet them face-to-face in the street and refute their errors. So they are doing their best to apply mental pressure (Purpose Infinitive) to his already existing physical discomfort. In other words, they may be preaching Christ, but they are doing it in a devious manner for the added purpose of making Paul miserable. If Paul succumbs to their tactics, he will be constantly out of fellowship; but he passes the twin tests (mental & verbal sins) by switching to impersonal love.

This is a big test for me personally. I work for a Fortune 100 corporation headquartered in New York City. It is absolutely saturated with "leadership" that operates with false motivation: self promotion fueled by inordinate ambition. Many of you survive in politically charged environments like this, and you know that it is a constant test to (a) avoid becoming like "them" and to (b) avoid mental and verbal sins. When I succeed at something, there are always malcontents in the shadows trying to take the credit for themselves and run me down in the process. There are differences between us and Paul, of course, since he was tested while preaching the gospel and we are merely doing our job. But the same type of testing is used and the same problem-solving devices are to be applied. When subordinates malign you and bosses try to make your life miserable, the most difficult thing to do is to ignore their false motivation and keep on working as unto the Lord – that is what we are called to do by Paul's example. The flesh wants to take over and "solve the problem" with its own resources, but the answer is to leave the situation in the Lord's hands.

REVELANT OPINIONS

They must be Christians who bore no love for the apostle personally, who were anxious to see him remain in prison, and who intended to make that imprisonment as galling and irksome as possible. (R.P. Martin) "I am set" (keimai) is a military term, emphasizing the point that in prison he is enduring hardness as a good soldier of Jesus Christ, and as much "on duty" as the guards who are posted to watch over him are on duty in the service of Rome. (R. Martin) Now that Paul is down they jump on him in mean and nagging ways. (A.T. Robertson) Paul's deep and bitter opposition wished to rub salt in his wounds, but Paul treated this unfriendly attitude with indifference. (F.F. Bruce)

The one is inspired by love, the other by a spirit of faction and intrigue. The action of the two groups is sustained by what the one "knows" and the others "imagine." One group identifies with Paul in proclaiming Christ, doing so out of true Christian love. The motivation of the rival group proclaims Christ from motives of selfish ambition because an arrogant spirit of self-seeking grips them. The rival group ought not to be regarded as Gnostic, heretical teachers or Judaizers. They are labeled Christian preachers, and Paul does not condemn the substance of their message. Paul stops short of rejecting them as outright heretics, but he is thoroughly derogatory of them, casting aspersions on their tactics as well as their attitudes. In our judgment the most satisfactory explanation of Paul's

words is to regard the opposition to the apostle as one of personal rivalry. (P. O'Brien)

The "thlipsis" that the Christian necessarily undergoes as part of the eschatological sufferings consist of afflictions of various kinds: from persecution, imprisonment, and chronic sickness to inner distress and sorrow as well as anxiety and fear. (P. O'Brien) As Paul approached them in such contacts as came his way, he did not compare their degree of sanctification with his own. He did not say that if only they were more holy they would not think about him in this way, and that the cause of their hostility would thus disappear – true though that must be, for if all Christians were completely Christlike there would be no disputations. No doubt Paul would have readily admitted that in some of their feelings about him they were justified, for he knew that he had not "already obtained" and was not "already perfect." Unity among Christians, the healing of divisions, has to be achieved in spite of imperfect sanctification. (J. Motyer)

Think of it! Some preached Christ to add affliction to Paul's bonds. Such were the good old days in the Christian church at Rome. If we are to receive the full impact of Paul's experiences in Rome, we must recognize that it was Christians who were trying to get Paul into trouble by their preaching. Some commentators have found this truth difficult to accept and have sought to dislodge it by arguing that the ones who preached Christ out of strife and envy were either nonbelievers or Judaizers, the kind of teachers that had tried to undermine Paul's work in Galatia. But this interpretation is impossible. It will not do to call the troublemakers unbelievers. These people were Christians. Their outlook was characterized by strife. They were pugnacious Christians, the kind who loved a good battle and were not particularly worried if they shot down their own soldiers while attacking the enemy. In fact, they even preferred shooting at Christians. (J. Boice)

Philp. 1:17 On the other hand (comparative), certain people (Subj. Nom.; with false motivation) out of (characterized by) selfish ambition (Gen. Descr.; devisive self-promotion, ulterior motives, pursuit of political office by unfair means, naked self-advancement) are proclaiming (καταγγέλλω, PAI3P, Durative) Christ (Acc. Dir. Obj.), not (neg. adv.) with pure motives (Gen. Descr.; ulterior motives), thinking (οἶμαι, PMPTc.NPM, Iterative, Modal/Manner, Deponent; supposing, inference without fact) within themselves (middle voice) that they might apply (ἐγείρω, PAInf., Tendential, Purpose; arouse or activate) mental pressure (Acc. Dir. Obj.; distress, outward calamity; psychological difficulty of some sort) to my (Gen. Poss.) bonds (Dat. Disadv., Loc. Place; hoping to torture Paul's soul while he was in prison).

^{WHO} **Philippians 1:17** οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνωσ οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου

^{VUL} **Philippians 1:17** quidam autem ex contentione Christum adnuntiant non sincere existimantes pressuram se suscitare vinculis meis

^{LWB} **Philp. 1:18** What then is my conclusion? Only that in every way, whether with falsely alleged motives [pretext] or with true motives, Christ is being proclaimed. As a matter of fact, I am maintaining inner happiness during this [proclamation of Christ with false motivation]; and furthermore, I plan to continue maintaining this inner happiness in the future.

^{KW} **Philp. 1:18** What is my feeling in view of these things? The only thing that follows is that in every manner, whether in pretense or in truth, whether insincerely or sincerely, Christ is being proclaimed. And in this I am rejoicing, and I will certainly continue to be rejoicing.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Now that Paul has compared and contrasted the two types of evangelists in Rome, and has emphasized in particular those who are preaching Christ with false motivation, what is his conclusion on the matter? Regardless of their conduct or character, he is glad that Christ is being preached (Gnomic Present tense). He focuses on the end result and ignores any malfeasance directed to his person. He shifts his priorities from protecting himself to the ultimate purpose of exalting Christ. He doesn't care whether the people on his team have good motives or bad motives, he is happy that the job is getting done. The use of the Gnomic Present tense means he is always focused on the desired result (preaching of Christ) and not on the conduct or character of those who are doing the preaching.

I don't know about you, but in my experience at work on teams, I find this to be a most difficult perspective to maintain. It is one thing to talk about focusing on the project and ignoring the shortfalls of various team members, but it is another thing to keep that focus day after day in the midst of conflict. And I say this while living on the outside and not in prison! Paul gives us a high standard to live by in this passage: switch from human viewpoint and preoccupation with oneself to divine viewpoint and occupation with Christ. And as if that isn't difficult enough to maintain on a daily basis, he adds yet another requirement: maintain inner happiness through it all. When things aren't going well on the job, we still have to approach the day with inner happiness!

Paul maintained inner happiness while these preachers proclaimed Christ from false motivation. The Iterative Present tense tells us that he remained happy every single time someone proclaimed Christ publicly, no matter what their motivation was. And then with a double emphatic conjunction, he told the Philippians that he planned to keep on maintaining inner happiness in the future (Progressive & Predictive Future tense), no matter what happened. Paul was determined to maintain divine viewpoint, keeping Christ in the forefront of his thoughts. He was determined to continue exercising impersonal love towards those members of his extended preaching team, even when they tried to make him miserable with

their conduct and speech in public. Paul intends to keep on rejoicing in spite of the efforts of antagonistic teachers to upset him.

The easiest thing Paul could have done was to denounce those who preached Christ with false motivation. He could have spent much of his time in prison defending himself from his detractors. He could have resorted to competition with them, debating the pros-and-cons of the content of their message. This is what my flesh wants to do when someone at work runs counter to my way of thinking or working. Everyone else seems to function that way, to the extent that we now have a euphemism for the practice: office politics. The conventional wisdom (human viewpoint) where I work dictates that you must learn to operate in this sphere or be crushed; but Bible doctrine (divine viewpoint) dictates that I must operate in a different sphere - putting aside such mental and verbal sins and leaving all “background noise” in the hand of God. Yes, it is easier said than done.

REVELANT OPINIONS

The apostle’s thoughts move from his present joy, concerning the preaching of Christ by any and every means, to his future joy regarding his own salvation and the honouring of Christ in all circumstances ... the repetition of the verb “kairo” makes such a conjunction plain – it does appear that the two particles “alla” and “kai” are combined in a progressive sense, meaning “further” or “what is more.” (P. O’Brien) Paul keeps his balance. His own person and its luster fade into the background; even whether he lives or dies is unessential. This selfish ambition that tried to outshine him and hurt his feelings did not disturb his equanimity even for a moment. (R. Lenski)

However much the apostle deplors the intention of those who are preaching Christ for their own ends, with mixed motives and intending to annoy him, he does not condemn the substance of their message, which after all is Christ ... Joy as a fruit of the Spirit is no evanescent emotional quality, exalting us one moment and deserting us the next, but to have inner happiness in the most trying circumstances of life. (R. P. Martin) What does it matter? It does not matter! (F.F. Bruce) The efficacy of the gospel happily does not depend upon the character or motives of the preacher. (G.B. Caird)

What really matters is not the attitude of one group or the other to Paul himself, but that Christ is being proclaimed. What does it matter? The paragraph serves to show how Paul can and does submit his own personal interests to those of the wider horizon of the gospel. The amazing irony is that the efforts of this second group, which advance the gospel while motivated by antagonism towards Paul, actually further his interests. (P. O’Brien) First, we are merely to see ourselves as God sees us, and this will happen as we study His Word. Second, we are to have a better opinion of others, especially those who are troublemakers. Third, Paul says that we are to possess the mind of Christ. (J. Boice)

Philp. 1:18 What (interrogative pronoun) then is my
conclusion (subordinate) in every way (Instr. Means/Manner; conduct,
character), whether (comparative) with falsely alleged
Only (coordinating) that

motives (Instr. Means; pretext, excuse, merely an appearance) **or** (contrast) **with true motives** (Instr. Means), **Christ** (Subj. Nom.) **is being proclaimed** (καταγγέλλω, PPI3S, Gnostic). **As a matter of fact** (emphatic, continuative), **I am maintaining inner happiness** (χαίρω, PAI1S, Iterative; joy) **during this** (Loc. Time; proclaiming of Christ with false motivation); **and furthermore** (double emphatic conj.), **I plan to continue maintaining this inner happiness within myself in the future** (χαίρω, FMI1S, Progressive/Predictive, Deponent; joy).

^{WHO} **Philippians 1:18** τί γάρ πλὴν ὅτι παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται καὶ ἐν τούτῳ χαίρω ἀλλὰ καὶ χαρήσομαι

^{VUL} **Philippians 1:18** quid enim dum omni modo sive per occasionem sive per veritatem Christus adnuntiatur et in hoc gaudeo sed et gaudebo

^{LWB} **Philp. 1:19** Indeed, I know that this event [the proclamation of Christ] shall lead to my deliverance [release from prison] through your prayers and monetary support motivated by the Spirit of Jesus Christ.

^{KW} **Philp. 1:19** For I know positively that this [the fact that Christ is being proclaimed] shall result in deliverance and preservation for me [lest I become discouraged in and because of my imprisonment which restricts my opportunity to proclaim the good news] through your petition and through the full-proportioned support and aid of the Spirit of Jesus Christ.

^{KJV} **Philippians 1:19** For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

TRANSLATION HIGHLIGHTS

Paul is confident (Intensive Perfect tense) that the proclamation of Christ will eventually lead to (Deliberative Future tense) his release from prison. The more other people preach Christ publicly, the more ridiculous it becomes for him to remain in prison for doing the same thing. This is a round about way of saying that the very preaching by those with false motivation is actually helping hasten his acquittal. While they preach Christ with the purpose of causing Paul grief, the very act of their preaching actually paves the way for his eventual release. If Paul is guilty of a crime related to preaching, then so are they. The Greek word “soterion” probably points to Paul’s deliverance from prison, but it could also encompass his endurance to the Day of Christ and/or his vindication in the heavenly courtroom.

The reason I chose “deliverance” above “endurance” or “vindication” in my translation is the addition of “other things” that were working together for Paul’s release. The Philippians are praying for him and they have provided greatly needed monetary support. He probably had to post bail, so he could live in better accommodations until his trial commenced. He also needed rent money for an

apartment to live in, and attorney's fees for that part of his representation (defense) that he didn't do himself. The Philippians provided this financial assistance because they were motivated by the Spirit of Jesus Christ to do so. He did not ask for it; they just understood his situation and knew their apostle needed help.

REVELANT OPINIONS

These monetary supports came from the word *ἐπιχορηγέω* which was used to describe the wages paid to actors in ancient drama before money from the "box office" came in to sustain them. (K. Wuest) The ground for the apostle's rejoicing is that he knows that he will be vindicated by God in the heavenly court. He is sure of this whether he is acquitted by Caesar's tribunal and discharged from prison or not. Like Job he can count on God's faithfulness for his final vindication. This vindication will come in answer to the intercessory prayers of his Philippian friends for the assistance of the Spirit that will enable Paul to bear witness faithfully before his accusers and judges. (P. O'Brien) The thought of deliverance from danger is the obvious meaning of salvation here, but more than that, Paul wants to be delivered in such a way that Christ will be honored in his body. A higher deliverance, a victorious endurance, is in view. (J. Dillow)

What kind of deliverance (*soteria*) does Paul have in mind? Rescue from captivity, preservation of the apostle's life, triumph over his enemies, the salvation (and conversion) of many people, the eternal messianic redemption, or, in general terms, whatever will be salutary for Paul. (P. O'Brien) The fact of Paul's release is seen in the phrase "my deliverance." Here, it does not refer to spiritual salvation, but to his deliverance from a four-year period of custody by the Romans. (R. Gromacki) The Christian need never fear the outcome of events. Life brings (as we say) its daily pressures. Many of them are unexpected; often they seem uncalled-for; from time to time they are traceable to the malignity of wicked people. But God is over all, and there is no point in believing in a sovereign God if He can be tumbled off the throne by human or satanic agency! (J. Motyer)

Philp. 1:19 Indeed (inferential & emphatic; self-evident conclusion), I know (οἶδα, Perf.A11S, Intensive) that (objective clause) this (immediate demonstrative) event (Acc. Dir. Obj.; thing, controversy: proclaiming of Christ) shall lead to (ἀποβαίνω, FMI3S, Deliberative; resulting in) my (Gen. Poss.) deliverance (Acc. Dir. Obj.; release from prison, endurance to the Day of Christ, vindication in the heavenly courtroom) through your (Gen. Poss.) prayers (Abl. Means) and (connective) monetary support (Abl. Means; assistance: posting Paul's bail, renting his apartment, paying his attorney's fees, furnishing the chorus of the Athenian drama festivals) motivated (characterized) by the Spirit (Subj. Gen.) of Jesus Christ (Gen. Rel.).

^{WHO} **Philippians 1:19** οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ

^{VUL} **Philippians 1:19** scio enim quia hoc mihi proveniet in salutem per vestram orationem et subministrationem Spiritus Iesu Christi

^{LWB} **Philp. 1:20** According to my earnest expectation [intense concentration] and confidence [in doctrine], so that I shall be disgraced in nothing [at the Judgment Seat of Christ], but with all courage [fearlessness in supergrace A], as always [looking forward to ultra-supergrace], even now at this present time [in supergrace B], Christ shall be magnified in my person [spiritual maturity], whether by life [supergrace blessings] or whether by death [dying grace blessings].

^{KW} **Philp. 1:20** And this is exactly in accordance with my undivided and intense expectancy and hope, namely, that with respect to not even one thing shall I be put to shame [defeated], but in every boldness, courage, and fearlessness of uninhibited freedom of speech as always so also now, Christ shall be conspicuously and gloriously manifested in my body, whether through [a continued] life [on earth] or through [a martyr's] death,

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul's norms and standards are progressively lining up with the Lord, i.e., divine viewpoint. In his current spiritual state, he is exercising intense concentration (Latin: expectation) and confidence in Bible doctrine. He knows that because he is following divine protocol for the Church Age believer, he shall not be ashamed (Predictive Future tense) at the Judgment Seat of Christ. He looks back briefly at recent history and recalls his utilization of impersonal love from personal integrity, as well as his bold and fearless preaching of the gospel in what we might call supergrace A status. He is currently, at the present time, in supergrace B status. But he is always looking forward to reaching ultra-supergrace.

Please slow down your reading of this verse and notice the progression in Paul's thinking. He knows he has followed divine protocol for the better part of his Christian life, and he knows he has not reached the pinnacle (USG); he knows he has been successful in concentrating on the spiritual problem-solving devices and he has inner confidence from the doctrine in his soul (supergrace A). He knows ultra-supergrace is still before him, and he looks upon it with great anticipation. So where is Paul at this point in his spiritual life? If he has passed supergrace A and has not reached ultra-supergrace yet, then he is obviously in supergrace B.

Supergrace B is the stage where you reach spiritual maturity. When you arrive at this stage in your experiential sanctification, Christ is glorified (Gnomic Future tense) in your person. Like Paul, you will have followed divine mandates in His system of power for many years. Paul is happy to have reached this stage of growth, but he knows there is no stopping. He intends to experience and share continued blessings, whether he is dead or alive (represented by two antithetic parallel clauses). If

the Lord gives him more years to live on earth, he looks forward to additional supergrace blessings; if the Lord brings him home, he looks forward to dying grace and the blessings he might give to others near the end of his life.

The phrase “Christ shall be magnified in my body” is a technical phrase, not a poetic phrase to be tossed about by self-righteous believers. Carnal and reversionistic believers do not magnify Christ in their person. Believers who go to church once a week on Sunday and spend little time in the Word of God do not magnify Christ in their person. This is an experiential sanctification term, and it is reserved for those who have reached spiritual maturity. Only believers who have saturated their souls with the Bible and have applied doctrinal rationales on a continuous basis for years can apply this technical phrase to themselves. You must pass through every stage of spiritual growth, from being a spiritual baby to being an infant, from childhood to adolescence, and from being a young man to becoming wise. There is no shortcut.

REVELANT OPINIONS

The eyes of those who avail themselves but little of the light of truth, who look at God but seldom, will be able to look at Him only from afar; whilst those whose eyes have been much accustomed to the light, will stand in the foremost circles, and there with ravished hearts gaze on the infinite glory. Some will have an abundant entrance, while others will be saved only as "through fire". (J.S. Exell) The outcome of Paul's trial would bring a life or death penalty, and apparently there could be no further appeals from its verdict. (H. Kent) Christ becomes the subject and Paul is simply the instrument by which the greatness of Christ shines out: behind the passive voice the activity of God is implied, with Paul being the instrument in the divine hands. (P. O'Brien) The apostles were not omniscient in relation to their own future lot; they lived in faith and hope. (B. Caffin)

The believer who progresses beyond supergrace will pass through no-man's land, a period of intense pressures and rigorous testing for blessing before reaching ultra-supergrace. The most advanced stage of spiritual growth (Matt. 5:10-14), ultra-supergrace is characterized by continual, maximum, satanic and human opposition. But because the ultra-supergrace believer is sustained with doctrine and totally occupied with Christ (Phil. 1:20-21), these concentrated pressures merely serve to heighten his happiness and contentment through increased dependence on the Lord. The mantle of opposition is offset by divine blessing. The ultra-supergrace believer not only glorifies God but pleases Him as well. (R.B. Thieme, Jr.) God sometimes accomplishes an admirable work by means of wicked and depraved instruments. (J. Calvin)

The word “hope” denotes one of the three main Christian virtues. It refers to a settled assurance of heart caused by a firm conviction that what is believed will come to pass. (R. Gromacki) Paul does not say, that I shall magnify Christ; the verb is again a future passive, again the Spirit is the implied agent, he will use Paul as the instrument to magnify Christ. This is Paul's earnest expectation and hope. (R. Lenski) The Apostle Paul expresses spiritual strength as he contemplates his life and eventual death. He views living and dying in terms of his shared destiny and personal relationship with Jesus Christ. If you have spiritual strength from a dynamic spiritual life, you, too, can answer all questions of living and dying with this same assurance. The ten problem-solving devices will

bring victory in your life and triumph and dignity to your death. (R.B. Thieme, Jr.)

Philp. 1:20 According to (adverb of norms & standards) my (Gen. Poss.) earnest expectation (Adv. Acc.; eager longing, intense concentration in Gate 4) and (connective; resulting in Gate 5) confidence (Adv. Acc.; concentrated intense hope, *in doctrine*), so that (Purpose conj.) I shall be disgraced (αἰσχύνω, FPI1S, Predictive; ashamed) in nothing (Loc. Sph.; integrity of impersonal love), but (adversative) with all (Dat. Measure) courage (Instr. Means; integrity, boldness, fearlessness in SGA), as (qualitative relative adverb) always (Adv. of Time; Paul's anticipation of reaching USG), even (ascensive) now at this present time (Adv. Time; Paul's current spiritual status in SGB), Christ (Subj. Nom.) shall be glorified (μεγαλύνω, FPI3S, Gnostic; magnified) in my (Gen. Poss.) person (Loc. Sph.; living body, spiritual maturity in Gate 8; following His mandates in this system of power is exalting Christ in our bodies), whether (conditional particle; uncertainty as to the outcome of his trial) by (a SG quality of) life (Abl. Comparison; SG blessings) or (ellipsis) whether (conditional particle) by death (Abl. Comparison, dying grace blessings).

^{WHO} **Philippians 1:20** κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνηθήσεται Χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ θανάτου

^{VUL} **Philippians 1:20** secundum expectationem et spem meam quia in nullo confundar sed in omni fiducia sicut semper et nunc magnificabitur Christus in corpore meo sive per vitam sive per mortem

^{LWB} **Philp. 1:21** Because for me, living [is occupation with] Christ, likewise, dying [is] gain [face-to-face with Christ with rewards & decorations].

^{KW} **Philp. 1:21** For, so far as I am concerned, to be living, both as to my very existence and my experience, [that is] Christ, and to have died, that would be a gain.

^{KJV} **Philippians 1:21** For to me to live *is* Christ, and to die *is* gain.

TRANSLATION HIGHLIGHTS

Paul sees happiness in continuing to live on earth (Durative Present tense), because he has reached the stage of spiritual growth where he is occupied with Jesus Christ. This stage begins at spiritual self-esteem, continues in spiritual autonomy, and blossoms in spiritual maturity. All three stages of spiritual growth depend on the intake, metabolization and application of Bible doctrine. Paul also sees happiness in the disembodied state after death (Culminative Aorist tense), because he will be

face-to-face with Christ. So either way you look at it, whether living or dying, he anticipates the prospect of happiness with Jesus Christ. The ethical dative or dative of advantage “for me” is Paul’s way of telling the Philippians that this statement can be applied to his current spiritual status. It may or may not be a true statement for you. If you are a growing, maturing believer you may insert your name in a parenthesis and make this verse your own; if you are a carnal, reversionistic believer, you may not apply this verse to yourself. Are you occupied with Christ? Are His thoughts your thoughts? Is your soul saturated with the Word of God?

If yes, then this verse is yours. “Gain” is a financial term that means interest earned on the principal. Occupation with Christ during our life on earth is the principal. If you have not reached the stage of spiritual growth where your soul is saturated with Bible doctrine, you are not occupied with Christ and you do not have the principal. And if you do not have the principal, you most certainly will not receive any “interest” (return on investment) at the point of death. “Gain” or interest on the principal is a reference to being face-to-face with Jesus Christ after death and obtaining rewards at the Judgment Seat. Dying, therefore, is only a benefit to those believers who have attained spiritual maturity. If you have not reached spiritual maturity yet, it is better to stay alive longer so you have the opportunity to get there! Paul has reached occupation with Christ, so he may correctly say it is a benefit to him whichever avenue the Lord has planned for him: life or death.

REVELANT OPINIONS

Doctrine leads to fellowship and fellowship to the riches of the Christian life ... one does not want to give up life when this fellowship is attained ... But like Martha, we think our service is needful and our fellowship with God in the Word dispensable. We need to learn that nothing can be a substitute for the cultivation of the presence of God. (J.M Boice) A mature relationship with God is by far the most valuable escrow blessing for the Christian’s life on earth. Awe and gratitude toward God animate the mature believer’s attitude in everything he does. In his soul he has capacity to be happy, capacity to understand and benefit from divine blessings, capacity to endure suffering, capacity to maintain the initiative in his own life. He has a personal sense of destiny. Worship becomes a profound responsiveness in a soul inculcated with truth and filled with the Spirit (John 7:38). Personal love for God becomes occupation with the person of Christ (Gal. 2:20, Phil. 1:21). (R.B. Thieme, Jr.)

Through a series of contrasting statements that may be arranged in parallelism Paul sets down the alternatives facing him: life or death, departing and being with Christ or remaining and fulfilling his pastoral responsibilities towards the Philippians ... There is an antithesis between bodily existence on earth and death. But both are oriented towards Christ, as the paragraph makes plain. Paul’s living is wholly directed towards him, while the apostle’s death means a departure and being with his Lord forever. If Christ is the object, motive, inspiration, and goal of all that Paul does, as well as the sphere in which he lives, then the “gain” in the light of verse 23 has to do with the personal benefit for Paul of being in his Lord’s presence. (P. O’Brien) Death, for the Christian, will usher him into the immediate presence of his Lord who fulfills His promise to every soul who dies safely because he dies believing. (R. Martin)

When Jesus was in the home of Mary and Martha, it was Mary who sat at His feet while Martha served. And Jesus said, “Martha, Martha . . . you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her” (Luke 10:41-42). One thing is needed! How often we reverse the two. We think our service is needed and fellowship dispensable. We need to learn that nothing can be a substitute for the cultivation of the presence of God. (J. Boice) When believers die, they are immediately free of suffering and are directly present with Christ in the third heaven. From that point on, they will be with the Saviour forever. This is why Paul could call the instantaneous act of death “gain.” Thus, when believers pass away, earth’s loss is always heaven’s gain. (R. Gromacki) The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the Word of Christ the rule of it. The Christian life is derived from Christ, and directed to Him. He is the principle, rule, and end of it. (M. Henry)

The believer’s attitude toward Bible doctrine changes as a result of post-salvation epistemological rehabilitation. Doctrine in the soul creates a desire for more doctrine. Initially the immature Christian listens to Bible teaching for a variety of motives that carry over from his life as an unbeliever, but gradually human viewpoint is replaced by divine viewpoint. The believer’s academic discipline and concentration on the Word of God become stronger as he develops personal love for God, the highest motivation in life. The spiritually adult believer approaches the perception of doctrine with a new mental attitude. He concentrates on the mind of Christ because he is occupied with the Person of Christ and has begun to share the happiness of God. The believer knows that he has attained spiritual adulthood because his perception, metabolism, and application of Bible doctrine cease to be a means to an end and instead become ends in themselves. He takes genuine pleasure in the Word of God. The perception of Bible doctrine is the highest form of worship. (R.B. Thieme, Jr.)

The great thing said in elucidation is that all Paul’s bodily living, all his bodily life activity, “is Christ.” This is a new and a concentrated way of saying that he is a “slave of Christ” who has no will of his own, that Christ alone moves his body and all its members according to His will . . . Life and death are not antithesis, they are alternatives . . . Neither statement could stand by itself. Only the living that is Christ reaches the getting to die that is gain; no dying is gain unless it closes the living that is Christ. Christ will not be magnified by means of a death that does not close a life that has already magnified Him. (R. Lenski) “Gaining Christ,” then, is another way of expressing the Christian’s progressive experience of sanctification, growth in grace, or becoming more and more like Jesus. In life he is absorbed and determined in consecrated living for Christ; in death he expects to possess Christ totally. (J. Motyer)

One of the greatest achievements in life is the ability to equate living and dying. Life on earth includes the period in which an individual knows that he is dying; dying is part of living. Only by facing the reality of death with doctrinal objectivity can any believer face life from the divine viewpoint. And only through suffering for blessing and attaining the stages of spiritual adulthood can the believer equate living and dying and thereby benefit from suffering . . . Each stage of spiritual adulthood brings a new experiential glorification of Christ. This progressive experience begins with spiritual self-esteem, which is described by the phrase “Christ formed in you” (Gal. 4:19). In

spiritual autonomy, which is the next stage of Christian growth, the glorification of Christ in the unique life of the royal family will be described as “Christ being at home in your heart” (Eph. 3:16-17). In spiritual maturity, the final stage of spiritual adulthood, the unique life will be expressed as “Christ being glorified in your body.” (R.B. Thieme, Jr.)

If a man’s life is given over to the acquisition of things that concern this life only, dying can never be gain – because it means he leaves everything behind that he considers important. But if Christ is the center of life and Christ is what a man gets out of life, he is leaving lesser things to go into the presence of the One who is life itself to him. He is forsaking all lesser things to attain what has been his life goal all along. (J. Pentecost) His real life was hidden – hidden with Christ whose presence filled his soul. He was dead unto the world, but alive unto God. He was conscious of high thoughts burning within him; there was a power there and an energy that lifted him up and strengthened him and filled him with calm and holy joy in all his many trials. Death is to him but the weighing anchor, or the taking down of his tent, the last stage in his journey to the heavenly country. (B. Caffin) Paul asserts that living has no meaning apart from Christ; he is the object, motive, inspiration, and goal of all that the apostle does. (P. O’Brien)

If you take a census of those who exist on the earth, you have only to count the numbers that breathe, and they are legion; but if you take the census of those who live, you must count the souls that are really in earnest, and they are in a terrible minority. But whilst it is rare for men to live at all, it is far rarer for men to live to Christ, to live the ideal life, the life in which all bodily impulses are governed by the intellect, and all the intellectual faculties governed by the conscience, and all the powers of the conscience ruled by the will of God. (D. Thomas) The soldier who concentrates on his duty under the pressure of combat will manifest the fortitude and resourcefulness necessary to accomplish his mission and survive. The Christian warrior who concentrates on the promises and doctrines of the Word of God gains absolute confidence in God’s everlasting care, shows his mettle, endures adversity, and secures deliverance. In life and death the Lord always delivers. (R.B. Thieme, Jr.)

Although it has taken me a long time to arrive at this conclusion, I am convinced that the most important thing in my life as a Christian is to have the reality of Jesus Christ in my life. This is not too popular today. People would rather talk about being dedicated, wanting to serve Him, or doing this and that. But the most important thing is to have fellowship with Him so that your joy might be full. Then we will have a powerful witness. The problem is that most people want the end but forget all about the means. The means, in this case, is fellowship with the Lord Jesus Christ. Everything else is the fruitage of this fellowship. (J. McGee) Death is not "gain" for reversionists (losers), because only mature believers (winners) receive rewards. (R.B. Thieme, Jr.) The Aorist tense combined with κερδοσ points to Paul's cashing in on both the principle and interest, having more of Christ after death than while living. (A.T. Robertson)

Philp. 1:21 Because (causal) for me (Ethical Dative, Dat. Adv., emphatic, intensely personal confession; "as I see it"), living (ζῶω, PAInf., Durative, Articular, a gerund used as the subj. of a verb; "continuing to live") is occupation

with (ellipsis) **Christ** (Pred. Nom.; spiritual self-esteem in Gate 6), **likewise** (adjunctive, comparative), **dying** (ἀποθνήσκω, AAInf., Culminative, a gerund used as the subj. of a verb, Articular; "to have died") *is* (ellipsis) **gain** (Pred. Nom.; advantageous, profitable, interest earned on the principal).

^{WHO} **Philippians 1:21** ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος

^{VUL} **Philippians 1:21** mihi enim vivere Christus est et mori lucrum

^{LWB} **Philp. 1:22** But since this living in the flesh is for me the fruit of [additional] production [rewards], then I do not know which one [living or dying] I should choose for myself.

^{KW} **Philp. 1:22** But if for me [continued] life in this physical existence be my lot, this very thing [namely, continued life on earth] is that in which the fruit of my ministry will be involved and is the condition of that fruit being produced.

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

TRANSLATION HIGHLIGHTS

Even though Paul sees happiness in either continuing to live or to die and be face-to-face with Christ, he does realize that if he continues to live (Static Present tense), he has the opportunity of producing more fruit for the Lord. This fruit or spiritual production would also mean additional rewards for him at the Judgment Seat of Christ. So Paul does not know (Tendential Present tense) whether he should choose (Deliberative Future tense) continued life on earth or dying and being in the presence of the Lord. Paul is in a philosophical quandary. Now let me ask you a few questions. If Paul was facing death, and the after-life he expected was to be “asleep” for a couple thousand years, would he be in a quandary? There is no benefit in dying today if you are merely going to be asleep for an unknown period of time.

If you had the choice of living and continuing to produce fruit or dying and being in a limbo state for years, would you find it tough to choose between the two? The reason Paul was having a problem deciding which was better was because he knew that after he died he would be face-to-face with Christ. That fact makes the whole decision-making process more complicated, doesn't it? We do not fear death because we know that we will be immediately in the presence of the Lord afterwards. The Bible teaches the exact opposite of an intermediate, sleeping state. Soul sleep, also known as psychopannychia, is a heresy; John Calvin destroyed such nonsense (in a book bearing the same name) centuries ago.

REVELANT OPINIONS

Paul is tossed to and fro between the desire to labour for Christ here on earth and the desire to be

united with him in death. In one sense he is balancing only theoretical issues since his life is still at risk and he is at the mercy of his captors. But he also knows that in the final analysis his life stands under divine superintendence so that no evil power can touch him except by God's permission. (P. O'Brien) Any hint from God in either direction would at once be decisive for Paul, but God had given him no hint as to the choice to make. (R. Lenski) Paul was willing to wait, but ready to go. Therefore, let it be ours not to seek our reward out of our work, but always in it. (R. Edgar) It was a blessed strait which Paul was in, not between two evil things, but between two good things. David was in a strait by three judgments – sword, famine, and pestilence. Paul was in a strait between two blessings – living to Christ, and being with Him. Here we have him reasoning with himself on the matter. (M. Henry)

Philp. 1:22 But (adversative) since (conditional, causal) this (Subj. Nom.) living (ζάω, PAInf., Static, Substantive) in the flesh (Loc. Sph.) is (ellipsis) for me (Dat. Adv.) the fruit (Pred. Nom.; result, product, outcome) of (additional) production (Gen. Ref., Origin; rewards, achievement), then (result) I do not (neg. adv.) know (γνωρίζω, PA1s, Tendentia) which (Acc. Dir. Obj.; what, indirect pronoun) one (ellipsis) I should choose for myself (αίρέω, FMI1s, Deliberative).

^{WHO} **Philippians 1:22** εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτο μοι καρπὸς ἔργου καὶ τί αἰρήσομαι οὐ γνωρίζω

^{VUL} **Philippians 1:22** quod si vivere in carne hic mihi fructus operis est et quid eligam ignoro

^{LWB} **Philp. 1:23** In fact, I am hard pressed [in a dilemma] between the two [options], having the desire to weigh anchor [depart from this life] and so [as a result] to be together with Christ, because [this alternative is] more preferable by far,

^{KW} **Philp. 1:23** Then what I shall prefer for myself I do not know. Rather, I am being held perpendicularly by an equal pull from the two [namely, my desire to remain on earth for further fruitbearing and my desire to die and be with Christ], so that I am not able to incline towards either one, having the passionate desire towards striking my tent and being with Christ which is by far better,

^{KJV} **Philippians 1:23** For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

TRANSLATION HIGHLIGHTS

Paul continues to share his dilemma with the Philippian believers. He has conflicting emotions about whether it is better for him to die and be face-to-face with Christ or to stay alive and share the gospel with more unbelievers. He is under a lot of mental pressure (Pictorial Present tense) trying to decide

which outcome is better. He does have a preference, however, and that preference is to be face-to-face with the Lord as soon as possible. He uses an Articular Infinitive as a metaphor to describe his preferable option. He would rather weigh anchor, break camp, or strike the tent in order to be together with Christ (Result Infinitive). This is a military metaphor for departing this life. And evidently this is not a light decision, because he piles up comparatives (pleonasm) to show that this option is by far, to a greater degree, the preferred option over staying alive.

The preposition of accompaniment, “sun” in the Greek, makes the theory of soul sleep even more untenable. Does Paul want to be “together with Christ” even though he is in a state of soul sleep? If his soul is but a vapor waiting for a resurrection body, what benefit would that be in Christ’s presence? The Greek word for “together with” implies mutual communication and intimacy. If one or both souls were asleep, how does this qualify for intimacy? Even more to the point, wouldn’t this preposition also imply that Christ is accompanying him in a state of soul sleep? What would be the point of that? If either (or both) Paul and Christ are in a state of soul sleep, what communication would take place? If you can imagine this state being a “far more preferable” condition than being alive and spreading the Word of God on earth, then you have far greater imagination than I.

REVELANT OPINIONS

A pleonasm is a redundant expression translated as an idiom, using more words than literally necessary. Being together with Christ after death is a direct refutation against soul sleep. (L. Berkhof) Proponents of soul-sleep argue that death in fact does away with time as far as the consciousness of believers is concerned: when they awaken at the resurrection, no time has passed for them. If Paul had any notion at all that death meant a prolonged sleep for him, then the tension that is so prominent in the passage would be dissolved immediately. It is hardly credible that Paul would have viewed the choice as difficult as he describes it if leaving the work of the gospel did not in fact entail his being in the presence of Christ. After all, time would not have been away with in the consciousness of those for whom it was necessary that Paul remain! (M. Silva) The reason for this strong desire is his confidence that death provides the entrance gate to the immediate presence of Christ. Any idea of an unconscious state following death or of a purgatorial discipline in the next world is denied by the sheer simplicity of Paul’s expectation. (R. Martin)

The apostle is thus “hemmed in on both sides” since the choice before him is a genuine dilemma, like the pressure of opposing forces. For Paul it is no mere weighing of academic possibilities but a choice between what is better for him personally and what is more necessary for the congregation ... He is like a traveler on a narrow road with walls of rock on both sides, unable to turn either way. But his personal preference is to depart and be with Christ ... Death ushers him into an even deeper fellowship with Christ, so that he can say that this union beyond death is “far, far better” (emphatic superlative) and is a consummation earnestly to be desired ... The apostle employs the preposition “sun” to indicate fellowship with the Lord, with Christ. This preposition was suited to express intimate personal union with Christ. (P. O’Brien)

The man’s transcendent soul or spirit leaves his body and ascends to the third heaven and is conscious in the presence of God. Before Christ’s ascension, believers as well as unbelievers were

said to enter Sheol or Hades. After Christ's resurrection, the NT pictures believers after death as entering heaven to be with Christ, which is far better than Hades. They are present with the Lord (2 Cor. 5:6-8), worshipping with the angelic host of heaven (Heb. 12:22-23), at the altar of God (Rev. 6:9-11). Thus believers do not now enter Hades but ascend immediately to the throne of God. (R. Morey) What Paul now says is this: "I desire to die, because I will, by this means, come into immediate connection with Christ." This passage and 2 Cor. 5:6 is of use for setting aside the mad fancy of those who dream that souls sleep when separated from the body, for Paul openly declares that we enjoy Christ's presence on being set free from the body. (J. Calvin)

Some people have taken the references to sleep literally and have invented the strange doctrine of soul-sleep, teaching that the believer sleeps in an unconscious state between the moment of his death and the resurrection of the body at Jesus Christ's return. This is not right. Jesus taught that his reference to sleep was figurative, and there are verses that teach an immediate passage of the Christian into the presence of God at death. We cannot say, "For to me, to live is Christ and soul-sleep is gain." Or "to be absent from the body is soul-sleep." The image is not used to teach that. It is used to teach that in death, as to a lesser degree in physical sleep, the individual is free of the cares that trouble the life and is a partaker of the peace that has a heavenly origin. The Bible teaches that death brings a final perfection of the sanctification of the believer that has begun on earth ... Death is always a separation, even for the Christian. For the unbeliever, death is the separation of the soul and the spirit from God. For the Christian, death is the separation of the soul and the spirit from the body. But there is one respect in which death is no separation at all for those who trust in Jesus: there is no separation from Him. (J. Boice)

The verb "to be" indicates eternal fellowship. The Bible says nothing about a soul sleep after death or a temporary residency in purgatory. At death a believer goes into the presence of Jesus Christ (2 Cor. 5:6-8) and continues to live. (R. Gromacki) Both differences show how exactly Paul weighed the alternatives. The one was combined with his personal desire ... the other is combined with a necessity regarding his readers ... The body alone sleeps in death, after death the soul is with Christ, glorious, in bliss (Acts 7:59-60). "To be with Christ" is the assured hope of every dying Christian, which all the fancies of "the newer criticism" will never disturb. (R. Lenski) When a Christian dies all the uncertainties and dangers lie behind: the uncertainties and dangers whether of camp-life or of temporary stay in a foreign port. All the certainties and safeties lie ahead in the presence of Christ. (J. Motyer) Instead of supposing a sleep until the parousia, or else the direct experience of that event, he now believes that after death the soul is immediately united to Christ. (W.R. Nicoll)

Philp. 1:23 In fact (emphatic purpose), I am hard pressed (συνέχω, PPI1S, Pictorial; in a dilemma, to receive pressure, conflicting emotions) between the two (Abl. Separation), having (ἔχω, PAPtc.NSM, Circumstantial) the desire (Acc. Dir. Obj.; earnest longing) to weigh anchor (ἀναλύω, AAInf., Articular inf. makes the Aorist meaningless, Substantive, "strike the tent", "break camp", "depart from this life") and so (resultant) to be (εἶμι, PAInf., Result) together (prep. of accompaniment) with Christ (Instr. Assoc.; Paul's personal

preference), **because** (*this alternative is*) **more** (Adv. Degree; to a greater degree) **preferable** (Acc. Spec.) **by far** (Dat. Measure; piling up comparatives),

^{WHO} **Philippians 1:23** συνέχομαι δὲ ἐκ τῶν δύο τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι πολλῶ γὰρ μᾶλλον κρεῖσσον·

^{VUL} **Philippians 1:23** coartor autem e duobus desiderium habens dissolvi et cum Christo esse multo magis melius

^{LWB} **Philp. 1:24** Yet to remain in the flesh [alive on earth] is more necessary [urgent need] for you all.

^{KW} **Philp. 1:24** But still to remain in my physical body is more needful for your sakes.

^{KJV} **Philippians 1:24** Nevertheless to abide in the flesh *is* more needful for you.

TRANSLATION HIGHLIGHTS

Paul concludes that even though he is ready to be face-to-face with the Lord, he should adopt the perspective that there is an urgent need (Purpose Infinitive) among the Philippians for him to remain (Constativ Aorist tense) on earth in his physical body. He has his preference to be with the Lord, but is willing to remain on earth (Latin: permanent) for awhile longer to help them through difficulties and aid in their spiritual progress. Their needs are more important than his personal wishes.

REVELANT OPINIONS

Against his personal desires, Paul puts the concern for others first. (P. O'Brien) Whichever the Lord will allot to him as the outcome of his trial, Paul is bound to be happy, for he is bound to get either the one plus or the other. Yet the two plus are diverse. The one is "better" by a good deal for Paul personally. (R. Lenski) As far as personal enrichment was concerned, death would win hands down. But there is also the Philippian church and all the others who fill the loving imagination of Paul. What of them? They still need (as he sees it) his apostolic ministry. Paul believes it to be the will of the Lord that this need should be considered paramount. (J. Motyer)

If Paul believed that he was to remain for an indefinite time without consciousness in the grave, his zeal for men's salvation and his contempt of personal dangers and trials in the pursuit of that object, would lead him to desire to live as long as possible, on account of the importance of his ministry to mankind. On the other hand, if we suppose him to have regarded his attainment of the joys and rewards of heaven as simultaneous with his departure from this world, we have then an adequate explanation of this perplexity. Given the context and grammatical construction of the passage, there is no legitimate way to escape the truth that Paul desired to depart this life and to be with Christ. (R. Morey)

Philp. 1:24 Yet (adversative, post-positive) to remain (ἐπιμένω, AAInf., Constative, Purpose, Articular) in the flesh (Loc. Sph.; in person) is (ellipsis) more necessary (Pred. Nom., completion of the Double Comparative; urgent, pressing) for you all (Acc. Relationship).

^{WHO} **Philippians 1:24** τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι ὑμᾶς

^{VUL} **Philippians 1:24** permanere autem in carne magis necessarium est propter vos

^{LWB} **Philp. 1:25** **And having this confidence, I know that I shall remain [alive on earth] and shall continue serving all of you for the purpose of your spiritual progress [advance to higher stages of supergrace], even [especially] your inner happiness from the source of doctrine,**

^{KW} **Philp. 1:25** And having come to this settled conviction [namely, that to remain in my physical body is more needful for you] I know positively that I shall remain and continue with all of you for your pioneer advance [in the Christian life] and your joy in the Faith,

^{KJV} **Philippians 1:25** And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

TRANSLATION HIGHLIGHTS

Because Paul is confident (Intensive Perfect tense) that the Lord wants him to remain alive on earth to help the Philippians, he knows (Intensive Perfect tense) that he will remain (Predictive Future tense) for awhile to do so. There is a causal sense underlying Paul's confidence, which means because he is so confident that he will be released from prison instead of being sentenced to death, he interprets this confidence as given by the Holy Spirit to sustain him through these tough times. He knows there is a greater purpose for his life on earth than to depart at this time. What is this purpose? Some of the Philippian believers have grown so magnificently in the spiritual life that the only person who can take them to the next level is Paul.

Paul is confident that he will be allowed to remain on earth to teach and mentor this group of supergrace believers, assisting them in their advancement in the Christian life. He is the only one alive who can teach them the advanced doctrines necessary to increase their inner happiness from supergrace A to supergrace B and eventually to ultra-supergrace. He is God's man for the hour. The trials and tests he is going through now are not only propelling him forward in the spiritual life, but they are also providing encouragement and impetus to many believers in Philippi. This doesn't mean that God's plan for these believers cannot move forward without Paul; but it does mean that Paul recognizes that for the time being he is the likely candidate to help them advance.

REVELANT OPINIONS

Why is it important for believers to progress? Because not to progress means to regress. Standing still spiritually is impossible. And regression produces depression. But progress produces happiness, the joy unspeakable and full of glory. (W. Hendriksen) Faith signifies the truth believed, the object of one's trust. What he does look forward to, if he is allowed to remain and minister to them, is their godly progress in the faith - "pistis" is used absolutely, signifying the body of faith or belief – that is, their growing in understanding and appreciation of the truth of God that he had taught them, and their increasing joy, which is an indispensable element, in this faith. (P. O'Brien) "Faith" leans toward the sense of the body of truth which is the gospel. (J. Robertson) Confidence in the promises of God overcomes anxiety and fills us with peace and joy. Paul even calls it the joy of faith ... I gain more of Christ in one converted sinner and growing saint than in a hundred ordinary chores. (J. Piper)

The Christian ideal is to have:

- (1) a holy season which extends the whole year round,
- (2) a temple confined only by the limits of the habitable world, and
- (3) a priesthood coextensive with the human race.

Strict loyalty to this concept was not held incompatible with practical measures of organization. In fact, holding to this concept in the early days of the church was proof that the period of childhood had passed, and the Church of God was now arrived at mature age ... the careful student will observe that this idea has been very imperfectly apprehended. Due to the church's struggling for recognition and prominence, the universal priesthood of man, the one-on-one worship of God in the Spirit, gradually gave way to the political and social institutions which we see today. (J.B. Lightfoot)

Philp. 1:25 And (continuative) having this (immediate demonstrative) confidence (πίθω, Perf.APtc.NSM, Intensive, Circumstantial & Causal), I know (οἶδα, Perf.AI1S, Intensive) that (explanatory) I shall remain (μένω, FAI1S, Predictive; stay alive) and (connective) shall continue serving (παραμένω, FAI1S, Iterative) all (Dat. Measure) of you (Dat. Adv) for the purpose of your (Gen. Poss.) spiritual progress (Acc. Purpose; advancement), even (ascensive; emphatic: particularly, especially) your (ellipsis) inner happiness (Acc. Purpose; joy) from the source of doctrine (Abl. Source),

^{WHO} **Philippians 1:25** καὶ τοῦτο πεποιθῶς οἶδα ὅτι μὲνῶ καὶ παραμένῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως

^{VUL} **Philippians 1:25** et hoc confidens scio quia manebo et permanebo omnibus vobis ad profectum vestrum et gaudium fidei

^{LWB} **Philp. 1:26** So that your confidence may continue to abound [multiply] in Christ Jesus by means of myself [as your teacher], by my face-to-face return to you again.

^{KW} **Philp. 1:26** In order that your rejoicing may abound in Christ Jesus through me by reason of my personal presence with you again.

^{KJV} **Philippians 1:26** That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

TRANSLATION HIGHLIGHTS

When he thinks about the timing and the situations objectively, Paul then concludes that the Lord is going to allow him to return to Philippi once again. He realizes he is experiencing a stage of spiritual growth through intense suffering that nobody else can effectively communicate to a congregation of believers like Philippi. He can't believe that his imprisonment is meant only for himself; he believes he is experiencing something that must be communicated to a group of believers that can understand and appreciate the situation. The Philippian believers are the best of the best, and he concludes that he will return to them for no other reason than to increase their confidence (Durative Present tense) in Christ Jesus. They will be given another opportunity (Potential Subjunctive mood) to learn advanced doctrine from their apostle, fresh from the spiritual battlefield. Without his up-to-the-minute testing in Rome and their resultant training when he returns, the Philippians have no other way of attaining ultra-supergrace status.

REVELANT OPINIONS

No one grows to maturity without being under the authority of his right pastor teacher. (R.B. Thieme, Jr.) Christ is the sphere of the Christian's glorying as of all else that he does; consequently it is no vain boasting, nor does it occur within the sphere of human ambition ... If God is pleased to grant it, then the ground of the Philippians' rejoicing would be the apostle, not imprisoned in some distant cell, but with them again, ministering to their needs and inspiring them as in days gone by. (P. O'Brien) The idea is face-to-face. It is often used to indicate intimate personal contact and is very expressive in the present connection. (R. Lenski)

Paul's confidence that he would be acquitted at his trial and set free inevitably fell short of an absolute certainty. He apparently so judged the needs of the church that he was as near sure as anyone could be that he would again visit Philippi. Nevertheless, he must prepare the church for either eventuality. (J. Motyer) The progress which the saints would make in their trust in the Lord Jesus, which progressive trust would result in growth in their Christian experience and the joy that would be theirs in their enjoyment of this repose of their faith in their Saviour, would in turn result in their more abundant rejoicing in the Lord Jesus. (K. Wuest)

Philp. 1:26 So that (purpose/result) your (Gen. Poss.) confidence (Subj. Nom.; boasting without pride) may continue to abound (περισσεύω, PASubj.3S, Durative, Potential; multiply, overflow) in Christ Jesus (Loc. Sph.) by means of myself (Instr. Means; as your apostle acting as pastor and teacher),

by my (Poss. Gen.) **face-to-face** (prep. accompaniment) **return**
(Abl. Means) **to you** (Acc. Adv.) **again** (Temporal Adv.).

^{WHO} **Philippians 1:26** ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς

^{VUL} **Philippians 1:26** ut gratulatio vestra abundet in Christo Iesu in me per meum adventum iterum ad vos

^{LWB} **Philp. 1:27** Only [at all costs] always lead your life responsibly [as citizens of heaven] in a manner worthy of the Gospel about Christ [royal family honor code], so that whether I come and see you or whether I remain absent, I may hear from time to time things [reports] about you all, that you have been and are continuing to be stabilized [holding your ground] by means of one and the same spirit [maturity] and by means of one and the same soul [teamwork], continually fighting together [angelic conflict] for the doctrine of the Gospel.

^{KW} **Philp. 1:27** Only [since my only reason for remaining on earth is for your pioneer advance in the Christian life], see to it that you recognize your responsibility as citizens [of heaven] and put yourselves to the absolute necessity of performing the duties devolving upon you in that position, doing this in a manner which weighs as much as the good news concerning the Christ, in order that, whether having come and having seen you, or whether being absent, I am hearing the things concerning you, namely, that you are standing firm in one spirit, holding your ground, with one soul contending as a team of athletes do, in perfect co-operation with one another for the Faith [the Christian system of belief], namely, the good news.

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

Whether Paul remains in prison (Durative Present tense) or is freed to go to Philippi (Futuristic Present tense), he wants them at all costs to lead responsible lives as members of the royal family of God (Gnomic Present tense), in the only manner that is worthy of the Gospel of Jesus Christ. Believers are called to a high standard of thinking and behavior as citizens of heaven. It doesn't matter to Paul whether he is present with the Philippian believers or absent from them, he encourages them to live according to this honor code. And the manner he uses to encourage them is to remind them that they are citizens of heaven, not earth. They are mere sojourners on earth, living in another country that is not their own. Therefore, our code of conduct is derived from heaven and not earth; we are to live by divine viewpoint and not by human viewpoint.

Paul is not certain of his future. Maybe he will see the Philippians again (Latin: video) and maybe he won't. In any case, he hopes (Potential Subjunctive mood) to hear (Latin: audio) frequent positive reports (Iterative Present tense) about them. He wants to hear that they are stabilized (Durative

Present tense), holding their ground in the spiritual life, and not regressing because of his trials or their pressures. He wants this to be the case for every single Philippian believer, which is the responsibility of each and every one of them. But he also wants them to maintain corporate stability by means of one and the same spirit and soul. "Spirit" is a reference here not to the Holy Spirit, *per se*, but to a corporate maturity, a spirit of unity based on supergrace status and the royal family honor code. "Soul" is a reference to teamwork.

Paul is using two parts of an individual believer's existence, soul and spirit, to represent the same union corporately. He wants the Philippian believers to be united in spiritual maturity as a team, just as the soul and spirit operate in unison in each one of them individually. He holds this up as the supreme goal not only for the Philippian believers, but for all believers on earth. He understands that this maturity and teamwork is the only way Christians can fight together (Potential Subjunctive mood) in the angelic conflict. We are to wrestle like a team of athletes (Gk: *athleo*) or fight together as a close military unit. And what are we to fight for? We are to continue fighting (Iterative Present tense) for the content of the gospel, Bible doctrine. "Faith" is here, and in many other passages, the content of our faith, the Word of God.

REVELANT OPINIONS

The citizenship Paul had in mind was not Roman (on earth), but heavenly. (H. Kent) Turning from his own circumstances, Paul exhorts his friends by focusing his attention on one (monon) highly significant demand. Whether he visits them again or not he wants them to live as citizens of heaven, behaving in a manner worthy of the gospel of Christ. They belong to the heavenly commonwealth and, as its citizens, are to reflect its life. (P. O'Brien) The "spirit" may refer to the Holy Spirit or to the oneness of purpose created within the human spirit by the Holy Spirit. There can be no unity within the brethren apart from the sovereign control of the Spirit. (R. Gromacki) We could understand "the faith" as the body of belief in which the gospel is defined, and the call to "strive for the faith" would be equivalent to "strive for the truth." (J. Motyer) The citizenship or enfranchisement here referred to is celestial, not terrestrial. (A.E. Knoch)

Paul hopes the Philippian believers will "show unflinching courage like that possessed by soldiers who determinedly refuse to leave their posts irrespective of how severely the battle rages." (G. Hawthorne) The apostle says that when Christ lives His life in a person, the person will be in union (fellowship) with other believers ... Paul teaches throughout his epistles that believer is united with believer by sharing a common life in a body of which Jesus Christ is the Head. (D. Pentecost) Is the polis a state? So is the church. Is the polis people? So is the church. Is the polis a living community? The church is also. Knowing ourselves to be members of a living community of which Jesus Christ is the head and being conscious of our common life together, we are to live lives worthy of our calling. Paul knew how proud the Philippians were of their earthly citizenship. How much more then were they to be proud of their citizenship in heaven. This was the greater citizenship. (J. Boice)

Many take "pneuma" as designating the Holy Spirit, either as the sphere or the agent through whom the Philippians will remain steadfast. Those who follow this line recognize that the counterpart of the one Spirit's presence will be the expression of unity by those who are made steadfast in or by

him. This point leads to the second interpretation, which we prefer, namely, that “en eni pneumatic” speaks of the human spirit and might be rendered “with one common purpose.” The phrase is parallel to the immediately following words “mia psyche” and denotes having the same attitude or the same orientation of will. Such a unity of purpose is effected only in and through the Holy Spirit. To this extent the two interpretations are closely linked. Nevertheless, in our judgment it is not an explicit reference to the Holy Spirit. (P. O’Brien) Faith is here used objectively; the faith of the gospel is the doctrine of the gospel. (B. Caffin) Faith here is objective, that which is believed, the content of the gospel message, as in Jude 3, “to contend for the faith.” (H. Hewlett)

Philp. 1:27 Only (ASN, adj. used as an adverb of limitation; "At all costs") always lead your life responsibly (πολιτεύομαι, PMImp.2P, Gnostic, Direct Middle, Deponent; "discharge your obligations as citizens," royal family honor code) in a manner worthy (Adverb) of the Gospel (Adv. Gen. Ref.) about Christ (Obj. Gen.), so that (Result) whether (transitional adverb used as the protasis of a conditional clause) I come (ἔρχομαι, AAPtc.NSM, Futuristic or Prophetic, Conditional, Deponent) and (continuative) see (ὁράω, PAPtc.NSM, Futuristic & Prophetic, Conditional) you (Acc. Dir. Obj.) or (transitional adverb used as the protasis of a conditional clause) whether (transitional adv.) I remain absent (ἄπειμι, PAPtc.NSM, Durative, Conditional; stay far away), I may hear from time to time (ἀκούω, PASubj., Iterative, Potential Result) things (Acc. Dir. Obj.; reports) about you all (Acc. Gen. Ref. with a prep.), that (explanatory) you have been and are continuing to be stabilized (στήκω, PAI2P, Durative, Potential Indicative Expressing a Command; firm, steadfast, "holding your ground," no retrogression) by means of one and the same (emphatic ἐνι from the numeral εἰς) spirit (Instr. Means; maturity) and (ellipsis) by means of one and the same (repetition of the numeral εἰς) soul (Instr. Means; teamwork), continually fighting together (συναθλέω, PAPtc.NPM, Iterative, Modal; like a team of athletes in a sporting event or a military unit at war; angelic conflict) for the doctrine (Dat. Interest/Adv.; content of faith) of the Gospel (Gen. Origin/Descr.).

^{WHO} **Philippians 1:27** Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν ὅτι στήκετε ἐν ἐνὶ πνεύματι μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου

^{VUL} **Philippians 1:27** tantum digne evangelio Christi conversamini ut sive cum venero et videro vos sive absens audiam de vobis quia stetitis uno spiritu unianimes conlaborantes fide evangelii

^{LWB} **Philp. 1:28** Likewise, do not be intimidated [fear-panic ploy] in any way by those who are your enemies [reversionists], which is a sign [evidence] of destruction [impending

doom] for them, but for you, deliverance, and this [deliverance] from God,

^{KW} **Philp. 1:28** And do not be terrified in even one thing by those who are entrenched in their opposition against you, which failure on your part to be frightened is an indication of such a nature as to present clear evidence to them of [their] utter destruction, also clear evidence of your salvation, and this [evidence] from God.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul adds to his desire that the Philippian believers function as a team by commanding them (Imperative mood) to never be intimidated (Gnomic Present tense) by their enemies. Enemies can either be reversionistic believers or unbelievers. If you haven't been in a battle against fellow believers who are apostate or reversionistic (Latin: adversaries), you haven't lived. They are as bad if not worse than unbelievers, when they become your enemy. In either case, they are being used by God to test you, to see if you become afraid (Latin: terrified) and abandon the spiritual life in a state of panic. Their goal is to get you out of fellowship, causing you to crash-and-burn in your inner life (priesthood functions) and the exercise of your spiritual gift (ambassadorship).

If you interpret these enemies as being unbelievers, then you will assign "ever-lasting torment" as their probable reward (Latin: perdition). If you interpret these enemies as being reversionistic believers, then you will assign spiritual torment on earth as their probable reward. The Tendentia Present tense allows a future opportunity for the unbeliever to believe in Christ and avoid eternal judgment, and a future opportunity for the reversionistic believer to confess his sins and be restored to fellowship. Since "all things work together for good to those who love Christ Jesus," the temporal or eternal destruction of the unbeliever or reversionistic believer is in turn deliverance for the believer in fellowship. It is an obvious disadvantage to the one, and an eventual advantage to the other.

REVELANT OPINIONS

This fear or intimidation in the Greek is "compared to the uncontrollable stampede of horses," (J.B. Lightfoot) and "could also be proof to them of their success in ambushing you." (R.B. Thieme, Jr.) These words provide a ground of encouragement for Paul's friends, and they are further assured that the experience of violent antagonism to the gospel through which they were passing, the steadfastness that they are to demonstrate, and the assurance of salvation that follows are all under the sovereign control and purpose of God. (P. O'Brien)

It is a humbling exercise to estimate the ratio of the number of sermons preached to the number of souls won for Christ, or of the number of churches in our cities to the level of interest, never mind concern, for spiritual values in the general public. (J. Motyer) The apostle aspired to a victorious endurance in which his life or death would magnify Christ, and he exhorts them to aspire to the same

goal. Their lack of fear in the face of enemies and their united stand is clear evidence of the reality of their victorious endurance (salvation), which will be evident to all. Their courageous attitude also signifies the temporal and eternal doom of their adversaries. (J. Dillow)

Philp. 1:28 Likewise (Continuative), do not (neg. particle; never) be intimidated (πύρω, PPtc.NPM, Gnostic, Imperative; fear-panic ploy, terrorize, denotes the uncontrollable stampede of startled horses) in any way (Instr. Manner) by those (Adv. Gen. Ref.) who are your enemies (ἀντίκειμαι, PMPTc.GPM, Articular, Descriptive, Substantival & Attributive; adversaries, those in reversionism), which (Subj. Nom.) is (εἰμί, PAI3P, Tendentia) a sign (Pred. Nom.; evidence, conviction) of destruction (Obj. Gen.; impending doom, an ever-lasting state of torment) for them (Dat. Disadv.), but (adversative) for you (Gen. Adv.), deliverance (Pred. Nom.), and (continuative) this (Nom. Appos.; deliverance) is (ellipsis) from God (Abl. Source),

^{WHO} **Philippians 1:28** καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ἧτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας ὑμῶν δὲ σωτηρίας καὶ τοῦτο ἀπὸ θεοῦ·

^{VUL} **Philippians 1:28** et in nullo terreamini ab adversariis quae est illis causa perditionis vobis autem salutis et hoc a Deo

^{LWB} **Philp. 1:29** Because it [saving faith & suffering for blessing] has been graciously given [by the sovereignty of God] to you [the elect] on behalf of Christ, not only to believe on Him [salvation], but also to suffer [suffering for blessing spurs our spiritual growth] on His behalf [persecution, torture, imprisonment and other disaster tests],

^{KW} **Philp. 1:29** And the reason why you should not be terrified is because to you that very thing was given graciously as a favor for the sake of Christ and in His behalf, not only to be believing on Him but also to be suffering for His sake and in His behalf,

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

“It” has been graciously given by the sovereignty of God to His elect on behalf of Christ. What is this “it” that Paul is referring to? “It” is explained by two articular infinitives, one referring to saving faith and the other to suffering for blessing. The exercise of the first at a point in time (regeneration) results in our eternal salvation. The exercise of the second on repeated intervals results in our suffering for blessing and spiritual growth. The Passive Voice points to the sovereignty of God in giving these to us. We did not ask for it; we did not want it. Saving faith is given to us by God without any input on our side. Likewise, suffering comes to us in life without any input from our

side. The Constative Aorist tense points to God's decision to graciously give us saving faith and suffering for blessing in eternity past. We were not there to provide our opinion on the matter; if we had been there, we would have unanimously said "No!" to both.

The gift of saving faith at regeneration comes only to the elect, His sheep. The result, believing in Christ, determines the extent of the gift. The Perfective Present tense points to the absolute, sovereignly designed result (salvation) of all those who receive the gift. The only people who believe are those who were given saving faith. God provided this gift to us on behalf of Christ. That takes care of positional truth, but the next passage includes experiential truth. God also provided us with an endless variety of suffering. This suffering can either be to our benefit or our detriment. If we apply doctrinal rationales and remain in fellowship through suffering (Iterative Present tense), we receive temporal and eternal blessings from the suffering. If we pass momentum and disaster tests, our spiritual growth is spurred forward. This also is on behalf of Christ.

God the Father provides the two grace gifts: saving faith and suffering for blessing. Both categories of gifts are given to us on behalf of Jesus Christ. The Holy Spirit is not absent in either scenario. The Holy Spirit applies saving faith to us at the point of regeneration, placing us in union with Christ forever. The Holy Spirit indwells every believer, and then allows each of us to be filled with His presence experientially when we have confessed all known sins. When we are in fellowship and the Father provides a measure of suffering in our lives, the purpose is for us to apply divine problem-solving devices to survive and overcome the suffering for an eventual blessing. The extent of suffering brought to us depends on the doctrine in our soul. The more doctrine we have, the greater the suffering; the greater the suffering, the more opportunity to utilize the doctrine in our souls to pass the test and advance in the spiritual life. The trinity is constantly at work in us, from beginning to end.

REVELANT OPINIONS

This creation of capacity is called regeneration. The Biblical evidence that faith itself is a gift is impressive. It comes not of one's own strength or virtue, but only to those who are chosen of God for its reception, hence a gift. *Faith is not an act of will but is a response to testimony.* (J. Dillow) Faith is a gift of divine grace **to** man before it becomes an act **of** man. (R.B. Kuiper) It is not even our faith, but a faith given to us from the Father, channeled through the Son, and made effective through the power of the Holy Spirit. Man is truly in spiritual bondage in this matter and has no power to assist in the process of his own salvation. (A. Custance) He graciously softens the heart of the elect, however obstinate, and inclines them to believe. (Canons of Dort) It is important to remember that even if it could be shown that election is conditional, perhaps based on God's foresight of human faith and repentance, Arminians are a long way from proving their thesis. After all, God foresees and foreknows everything. Consequently, we would need to determine how a person comes to the faith that God foresees in him or her. (T. Schreiner)

According to Scripture faith is a gift of divine grace to man before it becomes an act of man. The conclusion is inescapable that, if God did no more than make salvation possible by the death of His Son and left it to man to realize his salvation by believing in Christ of his own volition, then God by

the death of His Son made salvation an unrealizable possibility. And that is only another way of saying that in that case Christ not only might have died in vain, but actually must have. Arminianism faces a dilemma. It is, of course, wholly unwilling to grant that its view of the design of the atonement involves the futility of the atonement. Yet, in order to escape that conclusion it must take its seat on one horn or the other of a most serious dilemma. Either it must teach that man is able to exercise saving faith without the regenerating grace of the Holy Spirit, or it must teach that all men actually will be saved in the end. (J. Murray)

Beware of two errors: (1) Some make man God's coworker, ratifying election by his (man's) consent, thus making man's will superior to God's plan, and (2) others make election depend upon faith, as if election was in doubt or ineffectual until confirmed by faith. (J. Calvin) If we question the propriety of referring to suffering as a privilege and a "gracious gift", we must remember that the NT regards suffering as God's means of achieving His gracious purposes both in His Own Son and in all believers. (H. Kent) The Philippians were called, not only to the privilege of believing in Him - the ability to believe and the act of faith being itself a gift of God - but equally to endure privation and pain for Him. (R. Martin) It is our privilege to enjoy the sufferings which come to us in seeking to do God's work, a favor which is granted to the few who are faithful in the performance of His will. (A.E. Knoch) God has graciously given to the Philippians the privilege of believing in his Son even while suffering and undergoing persecution. (P. O'Brien)

The two divine gifts imparted to all believers are listed in chronological order. First, it was given to them "to believe in Him." Salvation is of the Lord from the beginning to the end. The entire program of salvation is a gift from our loving God. Second, it was given to them "also to suffer for His sake." Most believers want glory apart from suffering, faith without conflict. However, suffering for Christ produces assurance, rewards, evangelistic fruit, and glory to God. (R. Gromacki) The evidence which Paul offers here is twofold: believing in Christ and suffering for Christ. To believe is possible only through God's gift of faith. It has been granted to believe, or as we may translate, "It has been given freely and graciously as a favour of God to believe on Him." (J. Motyer) Faith is God's gift on behalf of Christ, who purchased for us not only the blessedness which is the object of faith, but the grace of faith itself: the ability or disposition to believe is from God. To suffer for the sake of Christ is a valuable gift, too: it is a great honor and advantage; for we may be very serviceable to the glory of God, which is the end of our creation, and encourage and confirm the faith of others. And there is a great reward attending it, too. (M. Henry)

If all the word "foreknowledge" means is that God knows beforehand what people will do in response to Him or the preaching of the gospel, and then determines their destiny on that basis, what could God possibly foresee or foreknow except opposition to Him? What could God possibly foresee in any human heart but unbelief? (J. Boice) Even if it were granted that "foreknew" means the foresight of faith, the biblical doctrine of sovereign election is not thereby eliminated or disproven. For it is certainly true that God foresees faith; He foresees all that comes to pass. The question would then simply be: whence proceeds this faith, which God foresees? And the only biblical answer is that the faith which God foresees is the faith He Himself creates. Hence His eternal foresight of faith is preconditioned by His decree to generate this faith in those whom He foresees as believing. (J.

Murray) Foreknowledge means that salvation has its origin in the mind of God, not man. To know, in the biblical sense, is to love; to foreknow is to “forelove.” Foreknowledge thus focuses our attention on the everlasting love of God, according to which some persons are graciously chosen to be conformed to the character of Jesus Christ. (J. Boice)

Someone once said to Charles Spurgeon, “God foresaw that you would have faith, and therefore He loved you.” To which Spurgeon replied: What did He foresee about my faith? Did he foresee that I should get that faith myself, and that I should believe on Him of myself? No; Christ could not foresee that, because no Christian man will ever say that faith came of itself without the gift and without the working of the Holy Spirit. I have met with a great many believers, and talked with them about this matter; but I never knew one who could put his hand on his heart, and say, “I believed in Jesus without the assistance of the Holy Spirit.” It is this that accounts for Paul’s placing sanctification by the Spirit prior to faith in the truth. It is his way of asserting that belief in Christ is possible only after and because of the regenerating work of the Holy Spirit in our hearts. (J. Schreiner) A salvation which can be achieved by labor is hardly the justification-by-faith-alone kind of salvation offered elsewhere. Neither is any notion of obedience being the evidence of true faith found in this passage. (J. Dillow)

There is no reason, contextual or grammatical, to accept the fact that two of the three substantial elements (grace and salvation) are a “gift,” while the third, faith, is a strictly human contribution. Paul’s entire theology, including the fact that he specifically refers to faith as something that is “granted” to us, would indicate that all three elements together constitute a singular gift of God, for surely grace is His to freely give; salvation is His to freely give, and likewise, saving faith is the gift of God given to His elect ... How does “granted to you to believe in Him” become “granted to you the *opportunity* to believe in Him?” Such is pure eisegesis. No, the simple meaning of the passage is that God has granted faith to His elect people and that those people well know the path to glory: it is the path of suffering, trod by their Saviour. The Reformed does not argue that we do not exercise faith. Instead, it is argued that we are not capable of exercising saving faith until enabled by God (John 6:65). That ability is a gift from God given to His elect as part of the work of regeneration ... Unfounded implications to the contrary all come from the same source: the over-riding belief in creaturely freedom, a freedom that, sadly, is more important than the confession of the Potter’s freedom to do with His creation as He sees fit, all to His glory and honor. (J. White)

Arminians attribute higher abilities to the mind and will of the natural mind than Scripture allows. They are therefore tempted to make faith an act of will instead of a response to testimony. The biblical solution, however, is to admit that for the natural man faith is impossible and to attribute it to the gift of God. It is given through the creation of a capacity for faith on the basis of the evidence submitted. It starts with illumination, softening of the heart, and a quickening of the will. As a result, a man freely believes on the basis of the evidence submitted to him in the Gospels. This creation of capacity is called regeneration. The biblical evidence that faith itself is a gift is impressive and has often been repeated. It comes not of one’s strength or virtue but only to those who are chosen of God for its reception (1 Thess. 2:13); hence, it is a gift (Eph. 6:23, 2:8-9; Phil. 1:29). It comes through Christ (Acts 3:16; 1 Peter 1:21), by means of the Spirit (2 Cor. 4:13; Gal. 5:5), and by means of the

preached Word (Rom. 10:17; Gal. 3:2,5). Because it is thus obtained from God, thanks are to be returned to God for it. (J. Dillow)

It would be foolish to preach in a cemetery, trusting that some of the interred dead would hear the gospel and come to life; and yet this is what many ministers are doing. Their congregations are cemeteries of spiritually dead people. Unless God makes some of them alive, they cannot possibly respond with saving faith and be redeemed. Moreover, it is not even our own faith, but a faith given to us from the Father, channeled through the Son, and made effective through the power of the Holy Spirit. Saving faith is not the human contribution of a sinner seeking salvation, but the divine contribution of the gracious God seeking a sinner (Acts 18:27). We are saved by grace through faith (Eph. 2:8) and that not of ourselves. It is through faith as a channel that we are saved and not because of a faith of our own which is taken as a kind of guarantee of our earnestness. It is God and not we ourselves who opens our hearts to the entrance of the Lord within. (A. Custance) Suffering for Christ will reward those who persevere through suffering ... Suffering as a follower of Christ can be seen as grounds for rejoicing. (G. Sapaugh)

The ministry of the Word effects conversion and sanctification, but the Word itself does not effect regeneration. It does not unstop deaf ears and open blind eyes. Scripture teaches that faith comes by hearing, but this faith is not of man. Saving faith is the gift of God. Distinction must be made between the faculty of faith and its exercise. (1) The faculty of faith (ability to embrace Christ in a spiritual manner) is implanted in man's heart in regeneration. This is the immediate (without means) and sovereign work of the Spirit. (2) The exercise of faith is wrought in conversion and sanctification by the power of the indwelling life ... Redemption is not something provided as an offer for all men, but a redemption made sure to those whom God sovereignly regenerates. Regeneration, therefore, is not a life line thrown out to a drowning man (a drowning man is not dead), but a ransom applied to a person dead in trespasses and sins. Do not overlook the fact that both repentance and faith are of God. They are God's gifts of salvation; therefore, they cannot be man's contribution to his salvation. (W.E. Best)

The entire system of spiritual advancement is said to be "in behalf of Christ." The principle that suffering is a key element in the glorification of Christ is also stated in this verse. How does our suffering benefit Christ? By fulfilling the protocol plan of God we glorify the Lord Jesus Christ. He is exalted in our lives as we attain spiritual adulthood and proceed toward maturity so that we are qualified to receive maximum blessing. Christ is glorified by delivering tailor-made blessings to the mature believer. We "suffer for His sake" in the sense that periodic suffering is essential to our advance. The emphasis is on spiritual growth and on Christ's glorification, not on suffering itself. (R.B. Thieme, Jr.) Reformation theology did not deny human responsibility or an objective choice set before sinners through the preaching of the cross. They are simply pointing out that both faith and repentance are the gifts of God, not the contribution of man. Leaders of the Reformation, such as Luther and Calvin, interpreted the Scriptures as saying that we are not saved on the basis of the exercise of our wills. As a matter of fact, they claimed that this is directly contradicted in such Scriptures. (R. Morey)

Philp. 1:29 **Because** (causal; consecutive: "seeing that") **it**

(an Attributive article refers back to this "it" for emphasis and is explained by the following two articular infinitives) **has been graciously given** (χαρίζομαι, Historical, API3S, Deponent, passive voice emphasizes the sovereignty of God) **to you** (Dat. Adv.; believers only) **on behalf of Christ** (Gen. Adv., Purpose), **not** (neg. particle) **only** (adv.) **to believe** (πιστεύω, PAInf., Perfective & Historical, Articular, Purpose & Result) **on Him** (Acc. Dir. Obj.), **but** (adversative) **also** (adjunctive) **to suffer** (πάσχω, PAInf., Iterative, Intensive & Purpose, Articular; suffering for blessing spurs our spiritual advance) **on His behalf** (Gen. Adv., Purpose; persecutions, martyrdoms, tortures, imprisonments, disaster tests),

^{WHO} **Philippians 1:29** ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν

^{VUL} **Philippians 1:29** quia vobis donatum est pro Christo non solum ut in eum credatis sed ut etiam pro illo patiamini

^{LWB} **Philp. 1:30** Having [being engaged in] the same struggle [angelic conflict] which you saw in me and now you are hearing through me [as a seasoned veteran].

^{KW} **Philp. 1:30** Having the same struggle which you saw in me and now hear to be in me.

^{KJV} **Philippians 1:30** Having the same conflict which ye saw in me, and now hear *to be* in me.

TRANSLATION HIGHLIGHTS

Paul was involved in his own struggle in the angelic conflict. His life as an apostle was one of constant conflict, wrestling and testing. We are involved in the same conflict (Circumstantial Participle) and must fight our own battles with Bible doctrine. The Philippians saw some of Paul's struggles firsthand (Constative Aorist tense) during his previous visit to Philippi. In essence, he is reminding them that when it comes to suffering and fighting in the angelic conflict, he's "already been there." And now they are hearing about his current suffering and deprivation (Static Present tense) in Rome from Epaphroditus, who is bringing the message to them in Paul's absence. He is acting as point-man in the conflict of the ages, therefore he has the ability to come back from the battlefield as a seasoned veteran and train the rest of us for what lies ahead.

REVELANT OPINIONS

A special kind of suffering is reserved for those who are approaching ultra-supergrace behind Paul. (R.B. Thieme, Jr.). Paul refers to this as αγαπη stage 3. (LWB) The point of the comparison is not the similarity of the circumstances but the theological basis: they were all part of the one apostolic struggle. The sufferings and persecutions that believers endure, whether difficult to bear or not, are

endured for the sake of Christ, and the apostle desires that his example may encourage them to bear them with equanimity, even joy. (P. O'Brien) Paul is overcoming his depression in a spirit of confidence, even if the issue is uncertain and the conflict against his foes is fierce, with fightings without and fears within; and they can be encouraged to do likewise in their struggle. (R. Martin) The word "conflict" is the translation of a Greek word used of an athletic contest. Our word "agony" comes from it. Life is in reality an Olympic festival. We are God's athletes to whom He has given an opportunity of showing what stuff we are made of. (K. Wuest)

Philp. 1:30 Having (ἔχω, PAPtc.NPM, Static, Circumstantial; "being engaged in") the same (Compl. Acc.) struggle (Acc. Dir. Obj.; angelic conflict, contest, wrestling match) which (Acc. Gen. Ref.) you saw (ὄραω, AAI2P, Constative) in me (Loc. Sph.; "I've already been there") and (continuative) now (Temp. Adv.) you are hearing (ἀκούω, PAI2P, Static; "hearing that I am still engaged in the struggle") through me (Instr. Agency).

^{WHO} **Philippians 1:30** τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί

^{VUL} **Philippians 1:30** eundem certamen habentes qualem et vidistis in me et nunc audistis de me

CHAPTER 2

^{LWB} **Philp. 2:1** Therefore, if there is any exhortation [admonition that can move you to action] in the sphere of Christ [and there is: from Bible doctrine], if there is any incentive to virtue love [and there is: from Bible doctrine], if there is any fellowship with the Spirit [and there is: from Bible doctrine], if there is any emotional response and [resultant] tender mercies [and there is: from Bible doctrine],

^{KW} **Philp. 2:1** In view of the fact that there is a certain ground of appeal in Christ which exhorts, since there is a certain tender persuasion that comes from divine love, in view of the fact that there is a certain partnership on the part of the Spirit [in which the Spirit gives us aid in the living of our Christian life], since there are certain tenderheartednesses and compassions,

^{KJV} **Philippians 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,

TRANSLATION HIGHLIGHTS

Paul now pens a very elliptical passage with no verbs and a series of conditional particles. "Ei" could be translated "since you are" as a statement of reality, as a subordinate conjunction, rather than as a conditional clause – but I believe the argument for conditional clauses is more powerful. Each

conditional clause is a protasis of a 1st class condition, which means the answer (apodosis) is “Affirmative.” In each case, the answer to the hypothesis is “Yes, there is, when Bible doctrine is resident in the soul.” If you have maximum Bible doctrine in your soul, there will be exhortation (Latin: consolation) in Christ, an incentive (Latin: solace) towards virtue love, fellowship (Latin: society) with the Spirit, as well as emotional responses and tender mercies.

These attributes will be present to one degree or another in every believer who is steadily growing in the grace and knowledge of our Lord Jesus Christ. Are they all present at the same time, or is there a progression in the spiritual life in Paul’s mind? I think a good argument can be made for both. I think you can see a progression from spiritual childhood to spiritual adolescence to spiritual adulthood in this passage. Or to put it another way, Paul may be directing our attention to believers who are advancing to supergrace A to supergrace B and from supergrace B to ultra-supergrace. Each attribute is present to some extent in all believers who are maturing, but some attributes may be more pronounced at varying stages of spiritual advance. There is no such thing as equality in the spiritual life, but I wouldn’t go so far as to assign these attributes in “stair-step” fashion.

REVELANT OPINIONS

When the tide is out - when positive volition towards doctrine is low - the faithful are to be found insulated, here a few and there a few, like fishes in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, and fancying that their own little communion includes all that are precious in God's sight. They forget, for a time, that there is a vast and expansive ocean rising, which will enable the fishes of all pools to come together. (J. S. Exell) One could translate “since,” or “in view of the fact.” The four things mentioned in this verse are not hypothetical in their nature. They are facts. (K. Wuest) Participation in the Spirit is fellowship wrought by the Spirit. This doctrine should sound the death-knell to all factiousness and party spirit. (R.P. Martin) The last phrase could be translated together as a *hendiadys* - "affectionate sympathy." (Dibelius)

If you have a vertical fellowship with the Father, His Son and the Holy Spirit, then you have a horizontal fellowship which extends outward to embrace other Christians. There are no geographical barriers to this fellowship. It has both a positional dimension - by God's grace, and an experiential dimension - based on your doing. (J.M. Boice) Spiritual fellowship is participation with the Holy Spirit in a common interest and activity: doctrine. Of the four grounds of appeal, the first and third are objective, the external principles of love and harmony; while the second and fourth are subjective, the inward feelings inspired thereby. (J. Lightfoot) It seems strange that the apostle, knowing the difficulty of getting a thousand minds to agree in the reception of intellectual truth, should yet counsel them to seek a unity of opinion ... Nothing so depresses the mind of a minister as intellectual or social dissensions among the members of his flock. (T. Croskery)

The Greek word translated “fellowship,” speaks of a common interest and a mutual and active participation in the things of God in which the believer and the Holy Spirit are joint-participants. This is the result of the Spirit’s work of regeneration and His control over the saint who is definitely subjected to Him. The Holy Spirit by thus controlling each saint, produces this unity and accord

amongst them. One might ask here, “If each saint is indwelt by the Spirit, why is there not that unity among the saints, of which Paul speaks?” The answer is, that this joint-participation in an interest and a mutual and active participation in the things of God is produced by the Spirit, not by virtue of His indwelling, but by virtue of His control over the believer. The trouble in the Philippian church was that all the saints were not living Spirit-filled lives. If they had been, there would have been unity. Graces present in the lives of the Philippian saints would move them to live at peace with one another. Little differences would be patched up. Estrangements would be healed. Bickering would cease. (K. Wuest)

Philp. 2:1 Therefore (inferential), if (conditional particle, protasis of a 1st class condition) there is (ellipsis) any (enclitic indefinite pronoun) exhortation (Pred. Nom.; encouragement, admonition, "that can move you or stir you to action") in the sphere of (union with) Christ (Loc. Sph.; and there is: from Bible doctrine in both SGA and SGB status), if (conditional particle) there is (ellipsis) any (continuing) incentive (Pred. Nom.; consolation) to virtue love (Obj. Gen.; and there is: from Bible doctrine in USG status), if (conditional particle) there is (ellipsis) any (continuing) fellowship (Pred. Nom.) with (participation in) the Spirit (Obj. Gen.; and there is: from Bible doctrine), if (conditional particle) there is (ellipsis) any emotional response (Pred. Nom.) and (resultant) tender mercies (Pred. Nom.; and there is: from Bible doctrine),

^{WHO} **Philippians 2:1** Εἴ τις οὖν παράκλησις ἐν Χριστῷ εἴ τι παραμύθιον ἀγάπης εἴ τις κοινωνία πνεύματος εἴ τις σπλάγχνα καὶ οἰκτιρμοί

^{VUL} **Philippians 2:1** si qua ergo consolatio in Christo si quod solacium caritatis si qua societas spiritus si quid viscera et miserationes

^{LWB} **Philp. 2:2** Bring my inner happiness to completion [filled to the point of overflowing], so that you might keep on thinking [good decisions from a position of strength] the same category of things [systematic theology in the soul], having the same virtue love [occupation with Christ in supergrace A], united in soul rapport [in supergrace B], concentrating together on one thing [having the mind of Christ in ultra-supergrace],

^{KW} **Philp. 2:2** Fill full my joy by thinking the same thing, by having the same divine self-sacrificial love, being in heart-agreement, thinking the one thing,

^{KJV} **Philippians 2:2** Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

TRANSLATION HIGHLIGHTS

Paul lived in a state of almost perpetual inner happiness because of the doctrine in his soul. But there

is always room for more! If the Philippian believers were able to do all the things he desired for them as a group in the previous verse (Latin: implement), his happiness would be filled to the point of overflowing. The Culminative Aorist tense points to the greatest blessing an apostle or a teacher can experience: the attainment of ultra-supergrace status by his students. Nothing is as rewarding to a teacher than for his students to abound in the spiritual life. So Paul goes over the same attributes in the previous verse with a fine brush, reiterating both the individual and corporate goals in the spiritual life. This time Paul uses three characteristics, making it easier to portray the progressive nature of momentum in the Christian life.

The purpose and result of the consistent intake, metabolization and application of Bible doctrine is so believers might (Potential Subjunctive mood) keep on thinking the same category of things. The Iterative Present tense points to the consistent application of doctrine from a position of strength; this means the believer is able to make one good decision after another. On the inside, the believer is learning Bible doctrine on a daily basis and is creating a super-structure in his soul, a complete systematic theology from which to make appropriate decisions. On the outside, the believer is able to draw from the correct theology in his soul to make decisions from divine viewpoint. This is the Christian way of life; this is our highest priority in life. If we are able to concentrate and persevere according to this mandate, we have the opportunity of growing exponentially in the spiritual life.

The consistent use of doctrinal rationales enables a believer to reach supergrace A, called “occupation with Christ.” Paul wants all the believers in Philippi to reach supergrace, so that they function corporately with virtue love. He also wants them to be united in soul rapport by attaining supergrace B (Latin: unanimity). And lastly, he hopes they will continue their spiritual momentum (Tendential Present tense) by concentrating on one thing, Bible doctrine. When they “have the mind of Christ,” which is maximum doctrinal saturation of the soul, they will have reached the pinnacle of the spiritual life, ultra-supergrace. If they reach this stage in the spiritual life, they will be functioning corporately with one purpose and one objective. There will be unity in the Spirit (operating from the same base of operations), unity in thought (fulfillment of the priestly function) and unity in action (fulfillment of the ambassadorship function).

REVELANT OPINIONS

"Minding the same thing" is active minding, the minding of love, αγαπη, which is always bent on an intelligent purpose. Some think that this participle presents an advanced idea. (R.C.H. Lenski) When Paul says that Christ is the pattern for Christian living, he is not talking about imitation. He is talking about impartation. That is, the mind of Christ should be in us, and it can be there only by the power of the Spirit of God. To be of one mind is to let the mind of Christ be in you. That permits differences of expressions, differences in gifts, differences in methods of service, even differences in minor doctrines. We won't be beating each other on the head because we disagree on these things. If we have the mind of Christ, we will agree on the major tenets of the faith. (J. McGee)

Paul knew how to exercise authority when it was necessary, but at present he prefers to use entreaties, because he knew that these would be better fitted ... for persons who were more compliant. (J. Calvin) Notice the chiasmic arrangement - two stated ideas are virtually synonymous,

a-b-b-a. (P. O'Brien) We may differ and yet be at peace while we live apart, with sufficient “elbow room” for our several crochets. Intellectual unity, unity of thought, is impossible to thinking men. The essential unity is unit of purpose and of sympathy – the one mind and the one love. The one Spirit of God that inhabits the whole Church is a mystical bond of union and inspiration of love. (W. Adeney) They could all share a "common mind" if they all shared the "mind of Christ". (F.F. Bruce) Of course, this is not a command for unity at the expense of Truth. (H. Kent)

As a result of passing that portion of momentum testing classified as thought testing, the mature believer has fulfilled the biblical mandates related to divine viewpoint mental attitude. “Let us keep on thinking” refers to an action that began in the past and continues into the present. The same process of utilizing metabolized Bible doctrine in the power of the divine dynasphere, which enables the believer to attain maturity, is the means of facing maximum suffering for blessing after reaching maturity. Paul is urging readers, at every stage of spiritual growth, to join him in the system of thinking that leads to spiritual maturity. A dynamic and powerful mental attitude is required for the mature believer who is facing evidence testing. (R.B. Thieme, Jr.)

Philp. 2:2 Bring my (Gen. Poss.) inner happiness (Acc. Dir. Obj.; joy) to completion (πληρώω, AAImp.2P, Culminative, Command; "make me completely happy," fulfilled), so that (blending of purpose & result) you might keep on thinking (φρονέω, PASubj.2P, Iterative, Potential; good decisions from a position of strength) the same category of (Compl. Acc.) things (Acc. Dir. Obj.; systematic theology, doctrine in the soul of the believer), having (ἔχω, PAPtc.NPM, Static, Circumstantial) the same (Compl. Acc.) virtue love (Acc. Dir. Obj.; SGA, "occupation with Christ"), united in soul rapport (Absolute Nom.; SGB), concentrating together (φρονέω, PAPtc.NPM, Tential, Circumstantial) on one thing (Acc. Dir. Obj.; one purpose, objective: Bible doctrine, the mind of Christ, USG),

^{WHO} **Philippians 2:2** πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε τὴν αὐτὴν ἀγάπην ἔχοντες σύμφυχοι τὸ ἓν φρονοῦντες

^{VUL} **Philippians 2:2** implete gaudium meum ut idem sapiatis eandem caritatem habentes unianimes id ipsum sentientes

^{LWB} **Philp. 2:3** **Doing nothing on the basis of [motivated by] selfish ambition nor on the basis of delusion [false doctrine], but by means of genuine humility [grace orientation] be regarding each other as having surpassed yourselves [absence of spiritual competition],**

^{KW} **Philp. 2:3** Doing nothing impelled by a spirit of factiousness, nothing motivated by empty pride, but in lowliness of mind consider one another as excelling themselves,

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

TRANSLATION HIGHLIGHTS

Paul continues to exhort the Philippian believers by advising them not to do anything (Latin: nihilism) motivated by selfish ambition, creating strife (Latin: contention) where contentment is better suited for the occasion. He also advises them not to do anything on the basis of false doctrine, which evidently had caused some error among them, and a few had become conceited or vain about their spiritual status. Instead, they are to function by means of grace orientation and genuine humility. We are all called to keep on regarding each other (Iterative Present tense) as having surpassed ourselves (Circumstantial Participle) in the spiritual life. In other words, we are not to succumb to spiritual competition and we are to treat our fellow believers with courtesy and respect. If we observe a fellow believer struggling, it does not necessarily mean they are under divine discipline; they may be engaged in suffering for blessing or testing that will eventually propel them to supergrace or beyond. So it is better to assume that the person who is struggling in “no man’s land” is merely fighting a battle that will take them to the next level in the spiritual life.

REVELANT OPINIONS

This often happens to believers in "no-man's land" who are under pressure and heading towards ultra-supergrace. (R.B. Thieme, Jr.) We are to have “a readiness to see and rejoice in the spiritual progress of fellow believers.” (P. O'Brien) One can hardly endure that others could be on a level equal to your own, for there is no one that is not eager to have superiority. (J. Calvin) The dangers besetting the Philippian community are here defined; they are named as intrigue or factious squabbling and vainglory. (J. Collange) “Selfish ambition” belongs to Paul’s vocabulary of social evils and here it denotes a mercenary spirit. (P. O'Brien)

Philp. 2:3 Doing (ellipsis) nothing (Acc. Dir. Obj.) on the basis of (prep.; motivated by) selfish ambition (Adv. Acc.; strife, contentiousness, wages for a day laborer) nor (neg. particle) on the basis of (prep.) delusion (Adv. Acc.; conceit, false doctrine, vanity, error, illusion), but (adversative) by means of genuine humility (Instr. Means; grace orientation to reality) be regarding (ἡγέομαι, PMPTc.NPM, Iterative, Imperative, Deponent) each other (Acc. Dir. Obj.; reciprocal pronoun) as having surpassed (ὑπερέχω, PAPtc.APM, Descriptive, Circumstantial; not succumbing to spiritual competition, being considerate to others who are in *no-man's land*) yourselves (Gen. Adv.; reflexive pronoun),

^{WHO} **Philippians 2:3** μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κεινοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν

^{VUL} **Philippians 2:3** nihil per contentionem neque per inanem gloriam sed in humilitate superiores sibi invicem arbitantes

^{LWB} **Philp. 2:4** Not repeatedly concentrating on every one of the interests of yourselves [avoid arrogant hypersensitivity], but also [being thoughtful towards] every one of the interests [pressures] of others [concern for others as they advance in the spiritual life].

^{KW} **Philp. 2:4** This estimation resting, not upon feelings nor sentiment but upon a due consideration of the facts, not consulting each one his own interests only, but also each one the interests of others.

^{KJV} **Philippians 2:4** Look not every man on his own things, but every man also on the things of others.

TRANSLATION HIGHLIGHTS

Paul knows what it is like to be under pressure in the spiritual life, and how it often seems like the entire universe revolves around your problems. So he warns the Philippian believers not to keep their eyes upon their own pressures and tests (Iterative Present tense) and forget that our fellow believers are also under pressure and testing. We are to avoid narcissism and arrogant hypersensitivity, two pitfalls of arrogant preoccupation with ourselves when we are in “no man’s land.” I like Bob Thieme’s military analogy of moving through the “no man’s land” of momentum testing. When we are under pressure, we all feel like we are “walking point” in the angelic conflict. We tend to talk about our problems, our tests and our personal affairs to the exclusion of others. This isn’t a warning to ignore our own problems and pressures, but rather a warning not to become arrogantly preoccupied with ourselves, as if we are the only ones who are having problems.

Paul wants us to remember that other believers are advancing in the spiritual life and are likewise under pressure tests. He wants us to be thoughtful (Latin: considerate) towards other believers who are being tested. We are to be concerned for their welfare and encourage them in their advance, but not to the point of being a hindrance to them. In other words, be interested, be thoughtful, be encouraging, but mind your own business! The Greek word for concentrating is “skopeo,” and if you allow me this stretch, we are to avoid continually “scoping-out” our own problems to the exclusion of others, and also avoid scoping-out all the problems other believers are having. Don’t bore fellow believers with a blow-by-blow account of your spiritual testing, and don’t stick your nose in other believers’ affairs. Respect the “privacy of the priesthood” of all believers.

REVELANT OPINIONS

Paul is correcting the arrogant, self-centered preoccupation of a particular party or group at Philippi. (P. O'Brien) Paul is not encouraging any inquisitiveness, only a gentle regard for each other. (J. Robertson) Preoccupation with oneself is sin. (R. Lightner) The original text cannot mean that Paul is making a general statement for Christians to keep an eye on the interests of others as well as their own (which would be an invasion of privacy). Nor does Paul prohibit any interest in one's own

affairs. It is the selfish, preoccupation with them that he condemns. (P. O'Brien)

Philp. 2:4 Not (neg. particle) repeatedly concentrating on (σκοπέω, PAPTc.NPM, Iterative, Modal; noticing, "keeping your eyes on") every one (Nom. Spec.) of the interests (Acc. Dir. Obj.; your own personal affairs, tests and pressures while in the advance through *no man's land*) of yourselves (Poss. Gen., reflexive pronoun; avoiding narcissism & arrogant hypersensitivity), but (adversative) also (ascensive; rather) being thoughtful towards (ellipsis) every one (Nom. Spec.; substantive) of the interests (Acc. Dir. Obj.; pressures, tests) of others (Poss. Gen.; true sensitivity, concern for other SG people in their advance to USG, but not becoming a hindrance to them; minding your own business).

^{WHO} **Philippians 2:4** μή τὰ ἑαυτῶν ἕκαστοι σκοποῦντες ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.

^{VUL} **Philippians 2:4** non quae sua sunt singuli considerantes sed et ea quae aliorum

^{LWB} **Philp. 2:5** Keep on thinking this [doctrine] within you, which [doctrine] was also in Christ Jesus,

^{KW} **Philp. 2:5** This mind be constantly having in you. [This is the mind] which is also in Christ Jesus,

^{KJV} **Philippians 2:5** Let this mind be in you, which was also in Christ Jesus:

TRANSLATION HIGHLIGHTS

Paul now issues a command (Imperative Mood) to keep on thinking (Iterative Present tense) Bible doctrine in your daily life. The immediate demonstrative pronoun “this” has been a point of interpretative debate. Does it point to the doctrine he is about to present in the next few verses? Does it point to the doctrine he has just taught in the opening chapter of this epistle? Does it refer to the entire contents of this letter? I believe it refers to the latter, the entire contents of this letter. This epistle contains doctrine that is needed by the Philippians for their next stage in the Christian life. If this doctrine is held in the frontal lobe of the soul, it will perpetuate mental stability and improve your overall attitude. The doctrines in this epistle are extremely useful for passing momentum tests in no man’s land. It will help you to proceed from spiritual autonomy to spiritual maturity. These doctrines were also in Christ Jesus because they are His thoughts. They are about His obedience to the plan of God, His genuine humility, and His relaxed mental attitude under extreme pressure.

REVELANT OPINIONS

With unique staying power the Lord Jesus Christ endured unprecedented pressure throughout His ministry on earth. When you concentrate on the thinking of Christ, found in Bible doctrine (1 Cor. 2:16), your own mental attitude will be invigorated in adversity. Bible doctrine determines your

viewpoint in life. (R.B. Thieme, Jr.) The absolute yieldedness of the Son to do the Father's will is not only the supreme example of a normal attitude of a child of God toward his Father, but such an attitude is to be imparted and maintained in the believer's heart by the Spirit, after the first act of dedication has been accomplished. (L. Chafer) The category "hymn" is used broadly, similar to that of "creed," and includes dogmatic, confessional, liturgical, polemical, or doxological material. (P. O'Brien)

Bible doctrine is teaching. It is the content of the Word of God, which God designed to be communicated to the believer so that it becomes the measure of his thinking and the source of his mental attitude. Doctrine is the body of orthodox teaching, which is drawn from Scripture and which serves as the standard for truth. (R.B. Thieme, Jr.) Paul presents pure doctrine, which means a statement of the facts, the realities, which the hearts of his readers are to receive. The exegete's supreme task is to note all that Paul thus states. If he is called dogmatic when he does so, this is praise, not blame. (R. Lenski) In describing the passage as a hymn it should be noted that the term is not being employed in the modern sense of what we understand by congregation hymns with metrical verses. (P. O'Brien)

Mental attitude improves with each stage of spiritual advance. The believer with spiritual autonomy is no longer as vulnerable to pressure as he was upon first entering spiritual adulthood. He now has greater ability to concentrate so that he can apply Bible doctrine more consistently in adversity as well as in prosperity ... The paragon of right thinking is the humanity of Jesus Christ, Who constantly lived and functioned inside the prototype of the divine dynasphere. Our Lord's mental attitude of humility was manifested by His total conformity to the plan of the Father ... The legalist assumes that overt activities – "handle not, taste not, touch not" – are the means of fulfilling the command to overcome the world. Worldliness – the opinions, attitudes, and systems of thinking characteristic of all human viewpoint – is a state of mind and can be conquered only by a right mental attitude and a viewpoint based on Bible doctrine. (R.B. Thieme, Jr.)

Philp. 2:5 Keep on thinking (φρονέω, PAImp.2P, Customary/Iterative, Command) this (Acc. Dir. Obj., immediate demonstrative pronoun; doctrine: perpetuated mental stability and improved attitude; spiritual autonomy in Gate 7) within you (Loc. Sph.; you cannot cross no-man's land with an empty gun: without doctrine), which Subj. Nom., relative pronoun; doctrine) was (ellipsis) also (adjunctive) in Christ Jesus (Loc. Sph.),

^{WHO} **Philippians 2:5** τούτο φρονείτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ

^{VUL} **Philippians 2:5** hoc enim sentite in vobis quod et in Christo Iesu

^{LWB} **Philp. 2:6** Who although He pre-existed [pre-incarnate Christ] in the form [divine essence] of God [Christ as eternal God], He did not consider equalities with God [the other two members of the Trinity] to be a gain to be seized and retained [spiritual booty],

^{KW} **Philp. 2:6** Who has always been and at present continues to subsist in that mode of being in which He gives outward expression of His essential nature, that of absolute deity, which expression comes from and is truly representative of His inner being [that of absolute deity], and who did not after weighing the facts, consider it a treasure to be clutched and retained at all hazards, this being on an equality with deity [in the expression of the divine essence],

^{KJV} **Philippians 2:6** Who, being in the form of God, thought it not robbery to be equal with God:

TRANSLATION HIGHLIGHTS

Verses 6-11 are a soteriological hymn about Jesus Christ. He existed in eternity past (Historical Present tense) as eternal God, sharing divine essence and divine attributes (Gk: morphe) with the Father and the Holy Spirit. In spite of being eternal God with divine essence (Concessive Participle), He did not consider His equalities with the other two members of the Trinity to be a type of treasure or booty to seize and tenaciously hold onto with both hands. He has always possessed divine attributes, so there was never a reason for Him to grab them as if they might be taken from Him. The participle could also be translated as Causal: "because He pre-existed" He does not have to be concerned about holding onto His deity. As the doctrine of the hypostatic union affirms, He did not lose His deity when He took the form of man in His humanity. His deity and humanity co-existed in His unique Person.

REVELANT OPINIONS

This greed is in contrast to the pride of Lucifer at his fall when he pronounced his seven "I Wills," in Isaiah 14:13. (F.W. Beare) Omnipotent God Himself is the pattern of humility as a virtue. (R.B. Thieme, Jr.) Tradition and redaction criticism show us that Paul is citing a hymn that he himself has not composed in Philippians 2:6-11. He does so in order to base the ethical imperatives he is presenting to the community on the indicative of salvation ... The Christ praised in the hymn would take only an illusory path from the divine to the human sphere and thence to the sphere of death, in such a way that He is not in himself affected by this descent at all ... Phil. 2:6-11 dedicates an entire strophe (the first) to Christ's heavenly preexistence and interprets the subjugation of the angelic powers and the human world as a heavenly enthronement. (W. Stenger)

It is inconceivable that the essential personality of God may express itself in a mode apprehensible by the perception of pure spiritual intelligences; but the mode itself is neither apprehensible nor conceivable by human minds. This mode of expression, this setting of the divine essence, is not identical with the essence itself, but is identified with it, as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence. It is not something imposed from without, but something which proceeds from the very depth of the perfect being, and into which that being unfolds, as light from fire. To say, then, that Christ was in the form of God, is to say that He existed as essentially one with God. The expression of deity through human nature thus has its background in the expression of deity as deity in the eternal ages of God's being. Whatever the mode of this expression, it marked the being of Christ in the eternity before creation. This form, not being identical with the divine essence, but dependent upon it, and necessarily

implying it, can be parted with or laid aside. Since Christ is one with God, and therefore pure being, absolute existence, He can exist without the form. This form of God Christ laid aside in His incarnation. The fact of His equality with God is stated as a background, in order to throw the circumstances of His incarnation into stronger relief. Hence the peculiar form of Paul's statement that Christ's great object was to identify Himself with humanity; not to appear to men as divine but as human. Had he come into the world emphasizing His equality with God, the world would have been amazed, but not saved. He did not grasp at this. Rather he counted humanity His prize, and so laid aside the conditions of His preexistent state, and became man. (M. Vincent)

Equality with God here refers to our Lord's co-participation with the other members of the Trinity in the expression of the divine essence. This is a very important point, for when we come to consider the fact that our Lord laid aside something, we will see that it was not the possession but the expression of the divine essence ... Morphe is a Greek philosophical term referring to the outward expression one gives of his inward nature. The words, "being in the form of God," refers to our Lord's being in that state of being in which He gives outward expression of His inner essence of Deity, that outward expression proceeding from and being truly representative of His inner intrinsic essence. (K. Wuest) He could have grasped at equality with God by self-assertion, but declined to do so and embraced rather the will of God in the circumstances of the incarnation and the cross. (R.P. Martin) He always had deity, He didn't need to seize it. He wouldn't lose it if He left heaven to come to earth. (R.B. Thieme, Jr.)

Our Lord the Creator submitted to the utter humility of becoming a creature, a man who was ignored, rejected, misrepresented, ridiculed, and ultimately crucified. Despite abuse and injustice from people and the ignominy of exposing Himself to presumptuous, arrogant attacks from Satan, whom He had created, Christ never succumbed to approbation lust or inordinate ambition. He was motivated by His personal love for God; genuine humility gave Jesus capacity to appreciate God's faithful support. Far from being discouraged or bitter, our Lord's attitude was one of constant thanksgiving, which is the essence of true worship. Yet without humility gratitude cannot exist. (R.B. Thieme, Jr.) Possessed of the Divine Attributes, He did not treat His co-equality as a prize, to be held only for Himself, but rather made it an occasion for an infinite act of self-sacrifice for others. (H. Moule)

Philp. 2:6 Who (relative pronoun) although He pre-existed (ὑπάρχω, PAPtc.NSM, Historical, Concessive; pre-incarnate Christ) in the form (Loc. Sph.; divine essence, essential attributes) of God (Descr. Gen.; Christ as eternal God), He did not (neg. particle) consider (ἡγέομαι, AMI3S, Culminative, Deponent) equalities (Subj. Nom.; plural because of the Trinity) with God (Instr. Assoc.) to be (εἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb, Articular) a gain to be seized and retained (Pred. Acc.; prize, treasure, booty, robbery),

^{WHO} **Philippians 2:6** ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ

^{VUL} **Philippians 2:6** qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo

^{LWB} **Philp. 2:7** But He deprived Himself [by exercising divine sovereignty] of the proper function of Deity [kenosis] when He took upon Himself the form [inner essence] of a slave, although He had been born [entered into the new state of humanity] in the overt likeness [resemblance] of men. In fact, although having been discovered in outward appearance like a man [humanly speaking],

^{KW} **Philp. 2:7** But himself He emptied, himself He made void, having taken the outward expression of a bonds slave, which expression comes from and is truly representative of His nature [as deity], entering into a new state of existence, that of mankind.

^{KJV} **Philippians 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:

TRANSLATION HIGHLIGHTS

Rather than grabbing and holding onto His divine essence and attributes, Jesus Christ voluntarily deprived Himself (Dramatic Aorist tense) of the proper functions of deity. He exercised His divine sovereignty in this momentous decision, which occurred when (Temporal Participle) He took upon Himself (Dramatic Aorist tense) the form of a slave. In other words, He went from the highest (His inner expression of deity) to the lowest (the outer form of a man, and the lowest form of a man – a slave). Thinking as a man, if we were God, having all the attributes of deity, we would have taken on the outward form of a king; but Christ stooped to the level of a bonds slave. He did this in spite of the fact (Concessive Participle) that He was born in time in the likeness of man.

Jesus Christ entered into a new state of existence at this time. He pre-existed as deity, but entered time as we know it in humanity. His divine essence existed in eternity past, but His humanity came into existence at a point in time in human history. He did not possess the overt likeness of humanity in eternity past; we were made in His image, He was not made in our image. We would have retained the functions of deity, if we were God, and would no doubt have exercised our deity on a frequent basis! But even though Jesus was deity and found Himself (Constative Aorist tense) in outward appearance as a man after His sovereign decision, He did not exert power over human beings in an arrogant fashion. Instead, He submitted Himself to the divine plan of God in genuine humility.

If we were gods, would we come to earth in the body of a slave? No, I think we would choose to come to earth in a body of perfect physique and with all pomp and circumstance. If we were gods, would we come to earth and live in genuine humility? No, I think we would choose to exert power and control over everyone and everything in our periphery, constantly utilizing our divine attributes. If we were gods, would we come to earth and submit to spiritual and physical death on the cross for the benefit of lesser beings? No, I think we would sit on the throne and enjoy wielding power over the universe for mankind to see on a regular basis. Paul is showing us how the infinite God came to

earth in a finite body in time and instead of using the attributes of deity in a fashion that would seem natural to use, He instead refrained from doing so.

Also notice the contrast between His inner divine essence (Gk: *morphe*) and His outward appearance (Gk: *schema*) as a man. This is an important distinction in the doctrines of the hypostatic union and kenosis. The doctrine of the hypostatic union means He maintained His inner divine essence while living outwardly in the appearance of a man. The doctrine of kenosis means He lived in a human body but retained His divine essence, even though He voluntarily decided not to use His divine attributes on a regular basis. An heretical view of kenosis teaches that Christ gave up His deity entirely when He took on the outward form of a man. The true view of kenosis teaches that Christ retained His deity but chose not to exercise it "at the drop of a hat." Therefore, the true doctrine of kenosis maintains and supports the doctrine of the hypostatic union, the union of deity and humanity in one body in the God-Man.

REVELANT OPINIONS

Our Lord did not empty Himself of His Deity when He became Man (kenosis), nor did He lay aside His *possession* of equality (being co-equal with the Father and the Holy Spirit), but rather laid aside His *expression* of equality (divine essence) while on earth in hypostatic union. (K. Wuest) He stripped Himself of the *insignia* of majesty. (Lightfoot) Christ did not use the omnipotence of His own deity to support His humanity. Instead, God the Holy Spirit constantly empowered and sustained the humanity of Christ amid the hostility of the devil's world. (R.B. Thieme, Jr.) Our Lord gave outward expression to His inmost nature, the outward expression being that of a bondsman ... the opposite of what occurred at the Transfiguration, when His outward expression as a servant ceased, and He gave outward expression of the glory of His Deity. His assumption of humanity did not mean that He relinquished His Deity. (K. Wuest) He emptied Himself of the prerogatives of deity. He lived on this earth with certain limitations, but they were self-limitations. There was never a moment when He wasn't God. And He was not less God because He was man, yet He emptied Himself of His prerogatives of deity. (J. McGee)

He was pleased, as to His holy Manhood, to "live by the Spirit" [in the prototype Divine Dynasphere], as we are to do [in the Operational-type Divine Dynasphere], yet that inalienable basis of His Personality was always, eternally, presently, Divine. (H. Moule) brackets mine. His Deity did not make Him more nor less than a Man, and His humanity did not make Him less than absolute Deity. (K. Wuest) "Posse non peccare, non posse peccare" - "able not to sin, not able to sin" - represents the impeccability of Christ in hypostatic union. (R.B. Thieme, Jr.) The incarnation marks an historical time when Jesus, the eternal Son of God, veiled His glory along with many privileges and prerogatives of deity in order to take on the finitude, weaknesses, and limitations of human servanthood. God is immanent. He is intimately involved in the affairs of His people and governing and overseeing the whole sweep of human history. But His immanence is from the standpoint of transcendence in which He cares for us while retaining all the power, wisdom, knowledge, and glory that is eternally His. (G. Johnson)

He laid aside the form of God. In so doing, He did not divest Himself of His divine nature. The change was a change of state: the form of a servant for the form of God. His personality continued the same. His self-emptying was not self-extinction, nor was the divine Being changed into a mere man. In His humanity He retained the consciousness of deity, and in His incarnate state carried out the mind which animated Him before His incarnation. He was not unable to assert equality with God. He was able not to assert it. What Christ grasped at in His incarnation was not divine sovereignty, but service ... What He was essentially and eternally could not enter into His human mode of existence. Humanly He was like men, but regarded with reference to His whole self, He was not identical with man, because there was an element of His personality which did not dwell in them – equality with God. Hence the statement of His human manifestation is necessarily limited by this fact, and is confined to likeness and does not extend to identity. (M. Vincent)

God may be Self-limited, as in the case of the Incarnate Person of Jesus Christ in hypostatic union. The Greek word “kenoo” used of Christ means “to be deprived of the function of deity.” Under the doctrine of kenosis the God-man submitted to the plan of the Father. By taking on true humanity, He voluntarily limited Himself and became the unique Person of the universe. Now Christ is not only God, equal with the Father and the Holy Spirit, but He is also true humanity, different from the other Members of the Godhead. (R.B Thieme, Jr.) God the Son surrendered the independent exercise of His divine attributes. In the incarnation, He yielded His will to that of the Father. He was God manifest in the flesh. He possessed the attributes, but He used them only under the control of the Holy Spirit and within the will of the Father. (R. Gromacki) “Schema” is a dative of instrument indicating that by His mode of appearance people gained the impression that Jesus was a human being. (P. O’Brien)

Philp. 2:7 But (contrast) He deprived Himself (Compl. Acc., reflexive pronoun; emphatic use emphasizes sovereignty in this decision) of the proper function of Deity (κενόω, AAI3S, Dramatic) when He took upon Himself (λαμβάνω, AAPtc.NSM, Dramatic, Temporal; identical or subsequent action) the form (Acc. Dir. Obj.; inner essence) of a slave (Descr. Gen.), although He had been born (γίνομαι, AMPtc.NSM, Dramatic, Concessive, Deponent; "entered into a new state", definite entrance in time of His humanity) in the overt likeness (Loc. Sph.; resemblance to men in His mode of existence) of men (Descr. Gen.). In fact (emphatic), although having been discovered (εὑρίσκω, APPTc.NSM, Constative, Concessive) in outward appearance (Loc. Sph.; figurative expression) like a man (Pred. Nom., Appellation),

^{WHO} **Philippians 2:7** ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εἵρεθεὶς ὡς ἄνθρωπος

^{VUL} **Philippians 2:7** sed semet ipsum exinanivit formam servi accipiens in similitudinem hominum factus et habitu inventus ut homo

LWB **Philp. 2:8** He humbled Himself [voluntarily submitted to the Father] by becoming obedient to the point of spiritual death, that is, the spiritual death of the cross.

^{KW} **Philp. 2:8** And being found to be in outward guise as a man, He stooped very low, having become obedient [to God the Father] to the extent of death, even such a death as that upon a cross.

^{KJV} **Philippians 2:8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

TRANSLATION HIGHLIGHTS

Instead of exercising His divine attributes, which would enable Him to live forever in a human body without sin, He humbled Himself (Culminative Aorist tense) by becoming (Dramatic Aorist tense) obedient all the way through spiritual death. Jesus Christ was not forced by the Father and the Holy Spirit to do this; He voluntarily submitted to death on the cross. The voluntary aspect of this decision is emphasized by the reflexive pronoun “Himself.” There was no disagreement or argument in the Trinity. Jesus did not complain about His role in dying on the cross to provide salvation for the elect. His voluntary humiliation on the cross was the actual means (Instrumental Participle) of procuring our salvation. It is also important to understand that death in this verse refers to His spiritual death on the cross.

There have been a lot of men and women throughout history who have died for others. Those who serve in the military will give us an affirmative nod in this direction. But only one man, the God-Man, has died a spiritual death on behalf of others. The absence of the definite article in the Greek actually emphasizes the unique quality of His spiritual death on the cross. No one else could if he would, or would if he could, provide salvation on the cross for a multitude of sinners. Men and women can die physically for another person, but we cannot die spiritually for another person. Jesus Christ, as deity and humanity united in one Person, was the only one in history who could and did provide this substitutionary atonement. Personal sacrifice to the point of death for another may meet our human standard of supreme self-sacrifice, but it does not meet the required divine standard.

REVELANT OPINIONS

He deprived Himself (voluntarily restricted Himself in order to execute God's plan, deprived Himself of the independent function of deity so that in His humanity He could voluntarily obey all the mandates of God that define the gates of the love complex - "abiding in His love") ... discovered in the outward appearance of man, without an Old Sin Nature. (R.B. Thieme, Jr.) The form of a servant is concerned with the fact that the manifestation as a servant corresponded with the real fact that Christ came as the servant of mankind. In the phrase “in the likeness of men” the thought is still linked with that of His essential nature which rendered possible a likeness to man, but not an absolute identity with men. (M. Vincent) These seven downward steps in Philippians 2:6-8 in the Saviour’s humiliation are followed in verses 9-11 by seven steps upward in His glorification. (E.W. Bullinger) In polite Roman society the word “cross” was an obscenity, not to be uttered in

conversation. (P. O'Brien)

Philp. 2:8 He humbled (ταπεινώω, AAI3S, Culminative; humiliation of Christ on the cross) Himself (Compl. Acc., reflexive pronoun; emphasizes the voluntary aspect of the decision) by becoming (γίνομαι, AAPtc.NSM, Dramatic, Instrumental, Deponent) obedient (Pred. Nom.) to the point of (improper preposition with Gen. Measure; "all the way to") spiritual death (Obj. Gen.), that is (enclitic particle), the (absence of the article emphasizes the unique quality of His death) spiritual death (Gen. Apposition) of the cross (Adv. Gen. Ref.).

^{WHO} **Philippians 2:8** ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου θανάτου δὲ σταυροῦ

^{VUL} **Philippians 2:8** humiliavit semet ipsum factus oboediens usque ad mortem mortem autem crucis

^{LWB} **Philp. 2:9** Therefore, God [the Father was the Originator of the plan] then super-exalted Him [the resurrection, ascension & session of Christ] and bestowed on Him the Name [rank] which is above every Name,

^{KW} **Philp. 2:9** Because of which voluntary act of supreme self-renunciation God also supereminently exalted Him to the highest rank and power, and graciously bestowed upon Him the Name, the name which is above every name,

^{KJV} **Philippians 2:9** Wherefore God also hath highly exalted him, and given him a name which is above every name:

TRANSLATION HIGHLIGHTS

The natural or logical outcome of the Lord being obedient to the Father's plan and voluntarily going to the cross is that He would receive some spiritual benefit for doing so. The humiliation and exaltation are both part of the Father's plan. Therefore the Father super-exalted (Constative Aorist tense) Christ for His obedience unto death and bestowed on Him (Culminative Aorist tense) the Name which is above every Name. The Greek word "onoma" refers not only to a title, but in this case refers to supreme, ultimate rank. There is no higher rank in heaven or on earth than that which the Father gave to the Son for His obedience to the divine plan of salvation.

REVELANT OPINIONS

E. Lochmeyer sees a principle of humiliation and exaltation in this verse, giving the impression that we are dealing with an inexorable, divine law, (P. O'Brien) similar to Thieme's principle that the righteousness of the believer (supergrace status) demands justice (blessings, rewards) from God. (LWB) THE NAME is a Hebrew title denoting office, rank, and dignity. (K. Wuest) It might

possibly refer to His designation as Κύριος, or "Lord." (F.F. Bruce) We should probably look to a very common Hebrew sense of "name," not meaning a definite appellation but denoting office, rank, title and dignity. (J. Lightfoot) His "name" is not merely a title; it refers to His Person and to His position of dignity and honor. (R. Lightner)

Philp. 2:9 Therefore (inferential; "because of which", "as a consequence, therefore", natural or logical outcome), God (Subj. Nom.; this humiliation and this exaltation are both the Father's plan) then (temporal) super-exalted (ὑπερυψώω, AAI3S, Constative, hapax legomena; superlative in BAGD) Him (Acc. Dir. Obj.; resurrection, ascension & session of Christ) and (continuative) bestowed (χαρίζομαι, AMI3S, Culminative, Deponent) on Him (Dat. Adv.) the Name (Acc. Dir. Obj.; rank) which (Acc. Gen. Ref.; "belongs to") is (ellipsis) above every (Acc. Measure) Name (Acc. Appos., Spec.),

^{WHO} **Philippians 2:9** διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνόματα

^{VUL} **Philippians 2:9** propter quod et Deus illum exaltavit et donavit illi nomen super omne nomen

^{LWB} **Philp. 2:10** In order that in the presence of Jesus, every knee in the heavens [elect angels go 1st] shall bow [genuflex], including those on earth [believers, humans go 2nd] and under the earth [the underworld goes 3rd, bowing in defeat],

^{KW} **Philp. 2:10** In order that in recognition of the Name [all which the Lord Jesus in His Person and work] which Jesus possesses, every knee shall bow, of things in heaven, of things on earth, and of things under the earth,

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

There will be a great genuflex in the heavenly sphere (Futuristic Aorist tense) where all creation will bow (Deliberative Subjunctive mood) before Jesus and recognize Him as the sovereign Lord over the universe. This bowing (Latin: genu flectas) will be done on one knee (singular) in the presence of Jesus. It will be an orderly event. Those in heaven go first (Latin: celestial), those on earth go second (Latin: terrestrial), and the underworld goes third (Latin: infernal). There isn't much disagreement on the underworld; this represents demons, fallen angels and unbelievers who will bow in defeat. They and their leader, Satan, lost the angelic conflict. There is disagreement on those on the earth. It is either a generic description for humans, meaning believers, or it refers to those who were alive on earth during the rapture. As for the heavens, it could be a generic description for angels, or it might include all believers who have died and are currently face-to-face with the Lord.

REVELANT OPINIONS

It is not at the name of "Jesus" that every knee will bow. "Jesus" was the name given to our Lord at His humiliation. It is at THE NAME that belongs to Jesus that every knee will bow. (K. Wuest) The doctrine of the sovereignty of Jesus Christ has sometimes been called fatalism by enemies of the Gospel. But it is not fatalism at all. Fate is the impersonal force by which Muslims believe the universe is governed. The Bible teaches a personal God Who controls all things, Who loves us and orders the events of our lives in line with His perfect will. (J.M. Boice) The name means here the personal name, but as including all that is involved in the name. Hence the salutation is not at the name of Jesus, but the spiritual sphere, the holy element as it were, in which every prayer is to be offered and every knee to bow. (M. Vincent) The exaltation of Jesus has already taken place and God has graciously given Him His own all-surpassing name of Lord; yet the bowing of every knee does not occur, at least on earth, until the final day. (P. O'Brien)

Philp. 2:10 In order that (purpose) in the presence (Loc. Place or Accomp.; "of the Person") of Jesus (Adv. Gen. Ref.), every (Nom. Measure) knee (Subj. Nom.; singular, on one knee) in the heavens (Gen. Place; elect angels go 1st) shall bow (κάμπτω, AASubj.3S, Futuristic, Deliberative; the great Genuflex in the sky), including (adjunctive; also, both) those (ellipsis) on earth (Gen. Place; believers: humans go 2nd) and (connective) under the earth (Gen. Place; 3rd, the underworld bows in defeat),

^{WHO} **Philippians 2:10** ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων

^{VUL} **Philippians 2:10** ut in nomine Iesu omne genu flectat caelestium et terrestrium et infernorum

^{LWB} **Philp. 2:11** And every tongue will verbally acknowledge that Jesus Christ is Lord, resulting in the glory of God the Father.

^{KW} **Philp. 2:11** And in order that every tongue should plainly and openly agree to the fact that Jesus Christ is Lord, resulting in the glory of God.

^{KJV} **Philippians 2:11** And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

TRANSLATION HIGHLIGHTS

Every tongue, whether in heaven or on the earth or under the earth, will verbally acknowledge (Deliberative Subjunctive mood) that Jesus Christ is Lord. This includes elect angels, fallen angels, demons, believers and unbelievers. The angelic conflict has come to a conclusion and Jesus Christ will emerge victorious. And since this plan was set in motion by God the Father, the victory will

result in glory to God the Father. This occurs at the end of the Perfect Age (a sinless age), not the Millennial Age. The Millennial Age ends in apostasy and rebellion, not verbal acknowledgement of Christ. The Perfect Age is also known as the New Heavens & New Earth (Isa. 66:22) or the Fulness of Times (Eph. 1:10).

REVELANT OPINIONS

The hymn may well be the earliest statement of the threefold division of Christ's career: pre-existence, life on earth, and subsequent exaltation. (H. Hewlett) The time of the confession is not stated. It could occur at the beginning of the millennial reign of Christ or at the time of the Great White Throne Judgment when the old system passes away to make room for the new. (R. Gromacki) When that name and revelation shines forth in all its infinite glory, not even a demon in hell will be able to deny the Lordship of the God-man Jesus Christ. (R. Lenski)

Philp. 2:11 And (continuative) every (Nom. Measure) tongue (Subj. Nom.) will acknowledge verbally (ἐξομολογέω, AMSubj.3S, Futuristic, Deliberative) that (subordinate) Jesus Christ (Subj. Nom.) is (ellipsis) Lord (Pred. Nom., Apposition), resulting in (to) the glory (Acc. Purpose) of God (Gen. Adv.) the Father (Gen. Spec.).

^{WHO} **Philippians 2:11** καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς

^{VUL} **Philippians 2:11** et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris

^{LWB} **Philp. 2:12** So then, my beloved [special group of mature believers], just as you have always [every single day] obeyed my authority, not only in my presence, but also now much more in my absence [non-resident pastor-teacher], keep on accomplishing [advance to ultra-supergrace] with reverence [caution & vigilance] and respect [for Bible doctrine] your own preservation in danger [sanctification salvation],

^{KW} **Philp. 2:12** Wherefore, my beloved ones, as you always obeyed, not as in my presence only, but now much more in my absence, carry to its ultimate conclusion [likeness to the Lord Jesus] your own salvation with a wholesome, serious caution and trembling,

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Now that Paul has “blown their hair back” with a fantastic summary on the deity and humanity of Christ in hypostatic union and His voluntary laying aside of the prerogatives of exercising His omnipotence in kenosis, he encourages the Philippian believers (Imperative of Command) to

continue their experiential sanctification. He addresses a special group of mature believers with the Vocative “beloved.” If this verse was addressed to all the believers in Philippi, he would have used “brethren” instead of “beloved.” Paul wants all the Philippian believers to continue growing in the spiritual life, but the phrase that follows is applicable only to those who are making progress every single day, i.e., believers in supergrace B.

Paul uses two temporal adverbs to point to the consistency of this special group of believers in the intake, metabolization and application of Bible doctrine. These believers have always (Gnomic Aorist tense) obeyed his authority (Latin: obedience) by taking in doctrine every single day, not just when they feel like it. And not only have they been faithful when he was teaching them in person in Philippi, but they continued to be faithful while he was in Rome and elsewhere. Paul didn’t have to check in on them to see how they were doing. They showed up at Bible class every night, or they read his letters over and over again on a daily basis. The phrase “in my absence” (Latin: in absentia) points to Paul as their non-resident apostle, similar to our non-resident pastors and teachers.

Geographical location is not a critical factor when it comes to learning doctrine. Your pastor and/or teacher does not have to live in your city, or even your state. Especially in today’s world of modern communication, you can learn by radio, TV (although what I’ve seen lately doesn’t qualify as teaching), books, the internet, etc. The Philippian believers were continuing to learn from Paul even though he had been in prison for a long, long time. Due to periodic reports from visitors, Paul has heard how well they have been doing. This makes him so happy that he is able to call these believers, not just “brethren,” but also “beloved.” And his command to them, even though these believers don’t need to be commanded to do this, is to “keep on keeping on” in the spiritual life (Iterative Present tense).

Paul wants this special group of supergrace B believers to continue producing spiritual fruit, moving on to ultra-supergrace. He wants them to advance by overcoming all opposition, both internal and external. He wants them to continue their advance with caution, vigilance and circumspection, occupied with Jesus Christ. He wants them to continue having respect for Bible doctrine because it is the primary building material for their spiritual progress. He wants them to continue their growth in experiential sanctification, advancing through the no-man’s land of suffering and testing to the ultra-supergrace life. He knows there are dangers facing them from within and without, so he chooses his word carefully, emphasizing caution, preservation in danger, and respect for the doctrinal rationales that will enable them to pass evidence testing.

The Greek word “soterion” does not always mean “salvation” in the positional sense. Quite often it is translated “deliverance” or “preservation.” Those with a limited, restricted understanding of the etymology of this word have forced the idea of positional, eternal salvation into verses where it does not belong. Salvation in this context refers to sanctification-salvation, not justification-salvation. Paul is talking about our experiential growth by means of Bible doctrine and the filling of the Holy Spirit, not our initial entrance into the spiritual life at regeneration. As pointed out by Jody Dillow, salvation can be seen in three phases (justification-salvation, sanctification-salvation, and glorification-salvation), and it is crucially important to understand which phase is being

communicated in the passage at hand.

REVELANT OPINIONS

Doctrine always leads to practical Christianity. (J.M. Boice) Past action becomes a model and a motivating force for present and future conduct (G.F. Hawthorne). Bible doctrine builds upon Bible doctrine to create an edification complex in the soul. These believers are advancing without face-to-face teaching; Paul is anticipating the tape recorder. (R.B. Thieme, Jr.) One's own rational faculties, his ability to reflect, observe, and draw conclusions, must enter the process, albeit under the sanctifying power of the Holy Spirit. This thought finds a parallel in Paul's formula for sanctification. (T. Nettles) The Christian's standing in Jesus Christ is finished. He is positionally secure because he had nothing to do with his standing. His standing in Christ is wholly of God. Nevertheless, the Christian's condition of life is unfinished. His state is imperfect. Therefore, he must work out his own salvation, which God has worked in him. (W.E. Best) The Bible does not teach salvation by faith alone. The Bible teaches justification by faith alone. Justification then is necessarily followed by a process of sanctification, and this consists of works which we do. It consists of external actions initiated by internal volitions. We must therefore work out our own salvation. (G. Clark)

Salvation by the sovereign grace of God is the central theme of Holy Writ. Salvation by grace is salvation by God. Even when the regenerate co-operate with God in the *process* of their salvation, as they most certainly must, they do so only through the grace of God that keeps operating within them. To this cardinal doctrine of the Word of God Arminian universalism does great violence, for it teaches that God did no more than make salvation possible through the death of His Son, and that it is for the sinner to make his salvation actual by the acceptance of Christ in faith of his own free volition. Thus the realization of salvation is made to depend on the will of man, not the will of God. Man becomes his own saviour. Salvation is no longer "of God that shows mercy" but "of him that wills." If God did no more than make salvation possible by the death of His Son and left it to man to realize his salvation by believing on Christ of his own volition, then God by the death of His Son made salvation an unrealizable possibility. And that is only another way of saying that in that case Christ not only might have died in vain, but actually must have. (R.B. Kuiper)

A salvation which can be achieved by labor is hardly the "justification by faith alone" kind of salvation offered elsewhere. No useful purpose is served by continuing to teach that "Christ does it all" and that our growth in grace is His work alone. The confusion and unreality which these teachings have produced are now legendary. (J. Dillow) It does not mean to work FOR one's salvation, and for two reasons: first, Paul was writing to those who were already saved, and second, salvation is not a work of man for God, but a work of God for man, a work that was accomplished at the Cross. Neither does it mean to work out an inworked salvation. The idea of working out an inworked salvation is merely a play upon the English words "work out," and has no support from the Greek. The Philippians are exhorted to carry their salvation to its ultimate conclusion, namely Christlikeness. The salvation spoken of here is not justification, but sanctification, victory over sin and the living of a life pleasing to the Lord Jesus. They are to see to it that they make progress in the Christian lives. (K. Wuest)

Paul gives the Philippians their "efficiency rating". (R.B. Thieme, Jr.) There is no question here of sinners working for salvation. This is an exhortation to saints to make the salvation they have effective in their daily life and action. (A.E. Knoch) God's power system also motivates its own momentum, a self-energized system with human volition as the key. (R.B. Thieme, Jr.) By diligence (in the Word) we receive daily more and more of "salvation" itself, by liberty from sin, victory over it, peace and communion with God, and the earnest of heavenly felicity. (T. Scott) A higher deliverance, a victorious endurance, is in view. He desires that his readers similarly will be victorious in their trials as well. The believer who submits to the leading of the Spirit of God, who perseveres to the goal, is a believer who who walks according to the Spirit or who sets his mind on the things of the Spirit. He is in the company of the "metochoi," a Partaker, and will be a co-heir with Christ, inheriting the kingdom. (J. Dillow) The Christian life, growing in the likeness of Christ, is a blend of rest and activity – not alternating from one to the other, but a blend in which, at one and the same moment, the Christian is both resting confidently on what God is doing within and actively pursuing the duty of being blameless. (J. Stott)

The breadth of the word "salvation" is to be carefully estimated. Sometimes it is used in Scripture as equivalent to justification or pardon; sometimes as equivalent to sanctification; sometimes as equivalent to the final deliverance at death or judgment. Thus it may be regarded as either past, present, or future. It is in the second sense that the apostle uses the expression, for he has special regard here to the development of the Christian life in believers. "Working out" implies that Christian life is not a mystic and indolent quietism which moves neither hand nor foot, but a state of conscious activity and struggle. There are theories of sanctification in our day which teach the doctrine of the soul's passivity, as if it lay in the arms of Jesus without effort or almost conscious thought. Such an idea would need a recasting of the whole phraseology of Scripture to justify it. Christian life is always represented in Scripture as a life of watching, of struggle, of combat ... Consider the mystery of the double working here implied. The apostle does not attempt to explain the blending of the two activities in one glorious work, so as to indicate where the one ends and the other begins. In other words, he does not attempt to reconcile the doctrine of man's freedom with the doctrine of God's sovereignty. (T. Croskery)

Since the decree establishes an interrelation between means and ends, and ends are decreed only as the result of means, they encourage effort instead of discouraging it. Firm belief in the fact that, according to the divine decrees, success will be the reward of toil, is an inducement to courageous and persevering efforts. On the very basis of the decree, Scripture urges us to be diligent in using the appointed means. (L. Berkhof) I know that you have free will to decide certain things, but you do not have free will to decide all things. And you are most unable to decide the things that are important ... You cannot choose God. Adam had free will, but he lost it. And all men since are without it until it is received in them by the Holy Spirit. (J.M. Boice) In regeneration, they are positionally fixed; whereas in sanctification, they may vary in their condition of life. Regeneration assures of heaven; progressive sanctification brings a foretaste of heaven to the regenerated on earth. (W.E. Best) Your own salvation is a possession to be explored and enjoyed ever more fully. It is a lifetime of exploration, enjoyment, development and discovery. (J. Stott) God does not inspire men that they

may turn out lotus-eaters. The inaction which Brahma induces, for example, can never be induced by the Christian system. Inspiration is for work. (R. Edgar)

Philp. 2:12 So then (illitive particle), my (Gen. Rel.) beloved (Voc. Address; affectionate term addressed to a special group of mature believers in supergrace B), just as (comparative) you have always (Adv Time; consistency - every single day, not just once in awhile when you feel like it) obeyed my authority (ὑπακούω, AAI2P, Gnostic), not (neg. particle) only (subordinating) in my (Gen. Poss.) presence (Loc. Sph.; parousia), but also (adversative, contrast) now (Adv. Time) much (Dat. Measure) more (Adv. Measure) in my (Gen. Poss.) absence (Loc. Sph.; Paul as their non-resident apostle/pastor-teacher), keep on accomplishing (κατεργάζομαι, PMImp.2P, Iterative, Command, Deponent; producing, working out: advance to ultra-supergrace by overcoming all opposition) with reverence (Gen. Attendant Circum.; caution, vigilance, circumspection, "occupation with Christ") and (connective) respect (Gen. Attendant Circum.; for Bible doctrine) your own (Gen. Poss.) preservation in danger (Acc. Dir. Obj., adverbial; sanctification salvation - advancing to ultra-supergrace through no-man's land, the most dangerous place in spiritual life),

^{WHO} **Philippians 2:12** Ὡστε ἀγαπητοί μου καθὼς πάντοτε ὑπηκούσατε μὴ [ὡς] ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

^{VUL} **Philippians 2:12** itaque carissimi mei sicut semper oboedistis non ut in praesentia mei tantum sed multo magis nunc in absentia mea cum metu et tremore vestram salutem operamini

^{LWB} **Philp. 2:13** Since it is God [the Holy Spirit] Who continues to work in you [inner spiritual dynamics], both to will [motivation] and to do [function] with a view to the [His] good pleasure [ultra-supergrace status].

^{KW} **Philp. 2:13** For God is the One who is constantly putting forth His energy in you, both in the form of your being desirous of and of your doing His good pleasure.

^{KJV} **Philippians 2:13** For it is God which worketh in you both to will and to do of *his* good pleasure.

TRANSLATION HIGHLIGHTS

God the Holy Spirit indwells all believers (positional truth) and gives each of us the opportunity to use His delegated divine omnipotence (experiential truth) in our daily life. He continues to work in us (Durative Present tense), providing us with spiritual power and discernment (Latin: operation), as

long as we are in fellowship with Him. It is His divine enablement and continued source of spiritual power that enables us to will and to do (Iterative Present tense) according to the good pleasure. “Willing” is a reference to our inner motivation to live the spiritual life; “doing” is a reference to our successful function in the spiritual life. He gives us continued inner motivation to live the spiritual life as His ultimate purpose; He gives us power to execute the spiritual life as His intended result. The ultimate objective is “good pleasure,” the result of attaining ultra-supergrace status. This verse has historically been a battleground between Calvinists and Arminians.

Calvinists traditionally see “willing” as referring to our initial entrance into the spiritual life at regeneration, something which is based 100% on the sovereignty of God and 0% on the freewill of man. “Doing” is then interpreted as living the spiritual life after we have become Christians. Calvinists also see the “good pleasure” as being “His,” with yet another reference to divine sovereignty. Arminians typically erase any notion of sovereignty from God the Holy Spirit in regeneration, in effect, making us our own saviours with God’s help. They interpret the “good pleasure” as a stage or end result of a successful spiritual life, “our” good pleasure as opposed to “His” good pleasure. This may be an over-simplification, but Calvinists interpret this passage as proof of divine sovereignty behind all events, while Arminians interpret this passage as proof that freewill lies behind all events. It could be legitimately either “His” or “our” good pleasure.

Calvinists see sanctification salvation in verse 12 and justification salvation in verse 13. This is another way of saying our spiritual walk in verse 12 (experiential truth) is based on our initial entrance into the spiritual life in verse 13 (positional truth). They are often presented as a package deal, a balance between divine sovereignty and human responsibility. It is my view that the Calvinist is correct in his understanding of divine sovereignty and human responsibility, while the Arminian holds to a heretical view that places man’s freewill over (superceding) God’s freewill. However, I do not believe this verse is teaching divine sovereignty as the Calvinist proclaims. I believe both halves of this passage, verses 12 and 13, teach experiential sanctification only. Both “willing” and “doing” are experiential terms. “Willing” is inner motivation; “doing” is outer execution.

The motivation to live the spiritual life and the ability to execute it is made possible by the power of the Holy Spirit. He indwells every believer, and is poised to help us live the Christian life, but he does not “make” us live the spiritual life. The Holy Spirit does not live the spiritual life for us. Divine sovereignty placed us into union with Christ, but divine sovereignty does not make us fruitful believers. I see verse 12 as a lead-in verse to verse 13. Paul encourages us to accomplish great things in the spiritual life in verse 12, because after all, God the Holy Spirit indwells us and gives us the ability to live a successful Christian life in verse 13. How can we go wrong! There is no need to make these two verses a battleground between Calvinists and Arminians, because they both teach experiential sanctification – the joint effort between the indwelling power of the Holy Spirit and the forward momentum of the believer who is filled with (and therefore utilizing) the Spirit.

There seem to be only a few Bible teachers who share my view of this verse. Invariably, they are both Calvinists and dispensationalists. Calvinistic non-dispensationalists tend to emphasize divine sovereignty “causing” us to will and to do. Arminian dispensationalists tend to emphasize man’s

freewill determining his own destiny with God uninvolved on the sidelines. The ultimate objective for the Calvinistic non-dispensationalist is that our salvation and our life is for “His” good pleasure. The ultimate objective for the Arminian dispensationalist is to become Christians and live our life for “the” good pleasure. I say, “Let the two sides fight over another passage, because both of their respective theologies taint their understanding of Paul’s encouraging words here and create a theological debate where one does not exist.” Nevertheless, I have cited opinions from all sides of the equation below so you can compare and contrast for yourself.

REVELANT OPINIONS

God causes everything in nature to work and to move in the direction of a predetermined end. So God also enables His rational creatures, as second causes, to function, and that not merely by endowing them with energy in a general way, but by energizing them to certain specific acts ... There is not a single moment that the creature works independently of the will and the power of God. It is in Him that we live and move and have our being. This divine activity accompanies the action of man at every point, but without robbing man in any way of his freedom. (L. Berkhof) The indwelling life and power of Jesus Christ is better than any law ... Doesn’t it seem more useful and even necessary to let Jesus live through us? That is the liberty to which we have been born in Him. (K. Lamb) It is God that works both the willing – the very original impulse to right action; and the doing – the carrying out of that will in action. God’s grace is at once prevenient and co-operant. (J. Robertson) God’s power system is perfect in that it not only leads to spiritual maturity but also motivates its own momentum. (R.B. Thieme, Jr.)

Arminians assume that the antecedence of divine sovereignty empties subsequent human effort of any spiritual significance. If foreknowledge or predestination or foreordination or any other act of God is causally antecedent to human activity, the latter is morally vacuous. The obvious trouble with this view is that it lacks biblical warrant. No text of which I am aware says any such thing. This philosophical assumption is based on what the Arminian considers “intellectually reasonable.” It is brought to the text as a pre-exegetical criterion to be used in deciding what a passage will be allowed to say. When confronted with texts that simultaneously assert the antecedence of divine sovereignty and the significance of human behavior, Arminians recoil, insisting that such is at best theologically contradictory and at worst morally devastating. Interestingly, neither God nor the authors of Scripture seem bothered by what agitates Arminians. A case in point is the comment by Paul in Philippians 2:12-13. This text does not directly address the issue of divine election or that of prayer or evangelism. Nevertheless, in it Paul articulates a principle that will go a long way in clarifying the relationship between God’s sovereignty and the responsibility of the church to pray for and witness to the lost. Moreover, this passage is an explicit denial of the aforementioned Arminian assumption. Here Paul asserts the urgency of responsible human behavior based on the antecedence of divine causality. Far from undermining the responsible activity of the believer, God’s sovereignty is its inspiration! Paul unashamedly asserts that antecedent divine causality is the foundation on which Christian men and women actively and responsibly build the superstructure of holiness. He does not believe that the causal priority of divine power enervates the decision making of man. Far from undermining human volition, God’s sovereign power inspires it by reassuring us that our efforts, if

undertaken in the strength that the Spirit supplies, will not prove vain. The hope for working out our salvation in all its varied dimensions is grounded in the help of God's working in us the will and the wherewithal to pursue His good pleasure ... God also energizes the believer to do what he wills. The present infinitive "energein" indicates that God's work in us brings to effectual fruition the behavioral end toward which one's will is inclined. Any suggestion that the precedence of divine causality nullifies the moral urgency of human behavior is not biblical. Paul certainly did not believe it. Neither should we. (T. Schreiner, B. Ware)

The new *principle* of life that is implanted in the regenerate man, does not issue into conscious action by its own inherent power, but only through the illuminating and fructifying influence of the Holy Spirit. (L. Berkhof) God Himself is the hidden secret of the right action of the true human will. (H.C.G. Moule) God can and does exert an influence on the human spirit as to make it willing - positional truth. But the *sinner* has absolutely no right or claim to the blessings which flow from divine election - experiential truth. (L. Berkhof) He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God - and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both. (A.T. Robertson) There is no Biblical ground for the theory that even the minutest detail of the eternal purpose of God will ever be uncertain because of a supposed unanticipated action of the human will. God cannot be disappointed, defeated, or surprised ... While God is sovereign in the salvation of men, He has allowed sufficient latitude within the larger circles of His unalterable purpose for the exercise of the human will. (L. Chafer)

Regeneration consists in the implanting of the *principle* of the new spiritual life in man, in a radical change of the governing disposition of the soul, which, when under the influence of the Holy Spirit, gives birth to a life that moves in a Godward direction. (L. Berkhof) It is not said expressly whose "the good pleasure" is meant, God's or your own, or both. (F.F. Bruce) There is a perfect balance between "human responsibility" in verse 12 and "divine enablement" in verse 13. (K. Wuest) Foreknowledge, predestination, calling, regeneration, justification and adoption are exclusively God's work. But sanctification is a process in which, having been given a new nature by God, the redeemed sinner now can and must cooperate. To put it in other language, justification is monergistic; it is the work of God. By contrast, sanctification is synergistic; it is a joint work of both God and man. No verse shows this more clearly than Philippians 2:12-13 ... When it comes to sanctification, the true Calvinist is busy working out what God has worked in. (J. Boice)

We certainly obey God with our will, but it is with a will which He has formed in us. Those, therefore, who ascribe any proper movement to free-will, apart from the grace of God, do nothing else than rend the Holy Spirit. Paul declares, not that a faculty of willing is given to us, but that the will itself is formed in us, so that from none else but God is the assent or obedience of a right will. He acts within, holds our hearts, moves our hearts, and draws us by the inclinations which He has produced in us. (R.C. Sproul) We are to let our energies out, and to let our energies out as a whole, not restraining especially our best energies. We are not to be discouraged by difficulties, but rather to regard them as an opportunity for our putting forth our energies more vigorously. We are not to spend our energies simply for a livelihood, or in the pursuit of pleasure, or in the pursuit of a fortune,

or in the pursuit of fame. Our energies are to be saved by being lifted above self to God, especially by being connected with Christ, laid as a willing tribute at His feet, concentrated on His glory, steadily rendered to Him, embued with His unselfish, philanthropic spirit. (R. Finlayson)

Philp. 2:13 Since (explanatory) it is (εἰμί, PAI3S, Static) God (Pred. Nom.; the Holy Spirit) Who continues to work (ἐνεργέω, PAPtc.NSM, Durative, Substantival, Articular) in you (Loc. Sph.; the power to realize it inwardly), both (adjunctive) to will (θέλω, PAInf., Iterative, Adverbial of Purpose; motivation, resolve, desire) and (connective) to do (ἐνεργέω, PAInf., Iterative, Adverbial of Intended Result; execution, function) with a view to the (His) good pleasure (Gen. Adv., Objective; delight in ultra-supergrace).

^{WHO} **Philippians 2:13** θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας

^{VUL} **Philippians 2:13** Deus est enim qui operatur in vobis et velle et perficere pro bona voluntate

^{LWB} **Philp. 2:14** **Keep doing all things without complaining [to God] or arguing [with men],**

^{KW} **Philp. 2:14** All things be constantly doing without discontented and secret mutterings and grumblings, and without discussions which carry an undertone of suspicion or doubt,

^{KJV} **Philippians 2:14** Do all things without murmurings and disputings:

TRANSLATION HIGHLIGHTS

I cannot think of a better command from Paul (Imperative mood) following the last passage of Scripture, especially the second part about “arguing.” Paul commands us to keep on executing the spiritual life (Iterative Present tense) without complaining to God or arguing with men. Both of these attendant circumstances undermine our spiritual walk. Whining and bitching about our lot in life (Latin: murmuring) is a form of rebellion against God and it moves us farther away from Him experientially. Disputing and debating on inconsequential doctrines and practices in the church (Gk: dialog) with other men moves us farther away from them. Both of these negative practices are sin and destroy our fellowship with the Lord and our social life with fellow believers. It’s one thing to give a reason for the things you believe and do in the Christian life; it’s another thing to continually argue and debate about them. Calvinists and Arminians alike should take this command seriously!

REVELANT OPINIONS

Suffering for blessing in no-man's land (trials, tests) is often the cause for grumbling. (R.B. Thieme, Jr.) Do all things, do your duty in every branch of it, without murmurings Do it, and do not find fault with it. Mind your work, and do not quarrel with it. God’s commands were given to be obeyed, not

to be disputed. This greatly adorns our profession, and shows we serve a good Master, whose service is freedom and whose work is its own reward. (M. Henry) When we loosen our tongue and fall into the sin of murmuring and complaining, we give unbelievers the excuse they are looking for to reject what we say and the testimony of our lives for Christ. Keep your foot out of your mouth and keep your mouth shut. (J. Pentecost)

Murmuring is here meant against God. It may arise from our experience of a disagreeable lot or from dark providences, or from an unthankful spirit. Such an attitude of mind seems to imply a too slender trust in the resources of Divine goodness and wisdom. (T. Croskery) When adversity comes, people have a tendency to blame others or God for their difficulties rather than faulting themselves or rejoicing in tribulation ... Both attitudes (grumbling & murmuring) reveal a spirit of carnality. They constitute rebellion against what God wants people to do, when He wants them to do it, where it should be done, and why it should occur. (R. Gromacki)

Philp. 2:14 Keep doing (ποιέω, PAImp.2P, Iterative, Command; executing) all things (Acc. Dir. Obj.; the exhortation to embody it outwardly) without (adverb) complaining (Gen. Attendant Circumstances; whining, bitching, murmuring – onomatopoetic word; Godward emphasis) or (connective) arguing (Gen. Attendant Circumstances; which undermines authority; manward emphasis),

^{WHO} **Philippians 2:14** πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν

^{VUL} **Philippians 2:14** omnia autem facite sine murmurationibus et haesitationibus

^{LWB} **Philp. 2:15** **In order that you yourselves might become blameless in all respects [not involved in the arrogance complex of sins] and innocent as far as evil is concerned [not involved in the hatred complex of sins], students of God [always learning], blameless [impeccable thoughts and behavior] in the midst of a crooked [unscrupulous] and perverse [depraved] generation, among whom [not in isolation] you yourselves may shine as lights [providing historical impact] in the world [Satan’s cosmic system],**

^{KW} **Philp. 2:15** To the end that you may become those who are deserving of no censure, free from fault or defect, and guileless in their simplicity, God’s children without blemish, in the midst of a perverse and distorted generation among whom you appear as luminaries in the world,

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

If we are able to make progress in the spiritual life without complaining to God and arguing with men, we will be well on our way to fulfilling the purpose we were all created for – attaining

supergrace and thereby glorifying God. By following Paul's guidelines, we have the potential (Subjunctive mood) of becoming blameless in all respects (Culminative Aorist tense). Does that mean we attain a state of sinless perfection? No, that is not possible as long as we live in this body of sin. But it does mean we have the capability of avoiding the arrogance complex of sins created by Satan, also known as Cosmic 1. As students of God, we can live the spiritual life in fellowship with the Lord the vast majority of our life on earth. If we continue to acknowledge our sins to the Father through Jesus Christ on a regular basis, we can at least be blameless in the midst of Satan's world order.

Does blameless mean we no longer sin? No, as long as we live in this body of sin, we will continue to follow its dictates on occasion. Blameless here means God does not have to continually discipline us for remaining out of fellowship. Blameless means we keep a short account of our sins; we confess them, rebound, and keep moving. Do we need to withdraw from the world and live in a cave in order to do this? No, we must be able to do this in the middle of crooked and perverse friends, neighbors and co-workers. Anybody can live a life with relatively few sins if they isolate themselves in a cave like a monk. These individuals are the lowest form of Christians; they remain infants in the spiritual life. The only way to progress in God's plan is to live "in the midst" of sin and evil and remain untouched and unmoved by it.

The generation we live in is full of cosmic activity. People around us, including believers in the Lord Jesus Christ, are ensnared by arrogance and hatred sins. On the one hand, many of them are involved in the arrogance complex of sins (Cosmic 1) as crooked, dishonest people. On the other hand, many of them are involved in the hatred complex of sins (Cosmic 2) as depraved and perverted individuals. Do we have to retreat from them and live in isolation in order to survive? No, we are supposed to shine (Tendential Present tense) as lights among them (Latin: luminaries). We cannot have an historical impact on unbelievers and reversionistic believers if we completely withdraw from their presence. We must learn Bible doctrine and apply it correctly while remaining in the sphere of the devil's world (Latin: the nations).

Individuals who withdraw from the world in order to pursue a "spiritual life" are in complete disobedience to the Father's plan. These individuals, especially the monks and nuns of Catholicism, have the least amount of spiritual growth and impact among all believers. Don't be fooled by the religious pretense of contemplative personality types. We have learned from earlier verses that testing and suffering are part of the spiritual growth process. If you live in isolation, how are you going to utilize important problem-solving devices such as impersonal love for mankind and the faith-rest drill? By removing yourself from society at large, you remove yourself from the divine classroom. Paul talks about running a race and fighting a battle, not sitting on the sidelines or shirking our responsibilities.

REVELANT OPINIONS

Sincerity is no substitute for knowing and acting upon the Truth. Boasted sincerity is confessed ignorance. And thousands of souls, perfectly sincere in ignorance of the Word, have walked into the

jaws of (the sin unto) death ... Unless we allow the Spirit to write in us His full, perfect mind, the mind of Christ, our lives are bound to bring to our fellow man a daily distortion of His Truth, a daily misrepresentation of Him. Out of doctrine grows our experience - not the other way around. Sinful man tries to reverse the process and ends up shipwrecked, on the side lines. (W.B. Harrison) Are we to imitate the mind of Christ and the life flowing from that mind? Impossible! The product of this effort, which is seen in virtually every Christian church today, is artificial and wholly human. This is not God's way. His way is not imitation, but rather implantation. (W.B. Harrison) Jesus Christ did not come to us as a mere example to live by. He came to impart to us all that He is. (K. Lamb)

The vocation of believers is to be found and fulfilled in the midst of such a world. Believers in Christ are redeemed out of this present evil world, so that they no longer share its condemnation, nor its spirit. They do not belong to the world, to society as alienated from God, blind to His presence, and hostile to His rule, but they are still in the world and have no mandate to withdraw as recluses and shut themselves away in some secluded place. On the contrary, Christians have a direct commission to go into the world. In the midst of the world is our proper place as the Lord's people. For it is only there that true Christian witness can be borne and influence for Christ effectively exerted. (R.P. Martin) All the generations have abnormality; but every generation has its own peculiar abnormality or spot. And the Church, from age to age, has especially to guard against the spot of the wicked generation in the midst of which it lives. (R. Finlayson)

We may expect to be surrounded by the crooked and the perverse. It may not be a very comfortable position to occupy, but it is a very important and ought to be a very useful one. It is, in fact, to furnish opportunities for promoting the faith that this arrangement obtains. We often think that it would be happier to be translated at once where "the wicked cease from troubling and the weary are at rest," but it would not be better for us. Our best position is to have opportunities of benefiting others. (R. Edgar) Ever and ever we must have it impressed upon us that we are different from the world, must be told what is the matter with the world, and what we have that makes us so different. Then we shall not grumble because of ill-treatment, nor reason about escaping mistreatment by accommodating ourselves to the world. We have and hold "life's Word." (R. Lenski) "Blameless" means above reproach, not sinless perfection. All believers are called on to live out the salvation God has worked in them – to progress in their spiritual maturity. (R. Lightner)

Philp. 2:15 In order that (purpose) you yourselves might become (γίνομαι, AMSubj.2P, Culminative, Potential, Deponent) blameless in all respects (Pred. Nom.; not stained by involvement in Cosmic I) and (connective) innocent as far as evil is concerned (Pred. Nom.; not stained by involvement in Cosmic II), students (Nom. Apposition) of God (Gen. Rel.), blameless (Pred. Nom.; not reproached by God for divine discipline, true to their character; Godward emphasis) in the midst (Acc. Spec.; where/when something is located) of a crooked (Descr. Gen.; unscrupulous, dishonest - Cosmic I) and (connective) perverse (διαστρέφω, Pf.PPtc.GSF, Descriptive Genitive, Circumstantial; depraved, mishapen - Cosmic II) generation (Gen. Place), among whom (Loc. Pl.) you yourselves

may shine (φαίλω, PMI2P, Tendential) **as** (comparative) **lights** (Nom. Apposition; luminaries, stars - historical impact of SG believers) **in the** (devil's) **world** (Loc. Sph.; the cosmic dynaspheres; manward emphasis),

^{WHO} **Philippians 2:15** ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

^{VUL} **Philippians 2:15** ut sitis sine querella et simplices filii Dei sine reprehensione in medio nationis pravae et perversae inter quos lucetis sicut luminaria in mundo

^{LWB} **Philp. 2:16** Continually concentrating on the Word of Life [Bible doctrine], so that I myself may have a reason for boasting [being proud of my students] with reference to the day of Christ [rewards at the Judgment Seat], so that I have not exerted myself to the limit [studying] in vain nor struggled [teaching] in vain.

^{KW} **Philp. 2:16** Holding forth the word of life, to the end that I may have a ground for glorying reserved for the day of Christ, this glorying being because of the fact that I did not run in vain nor did I labor to the point of exhaustion in vain.

^{KJV} **Philippians 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 laboured in vain.

TRANSLATION HIGHLIGHTS

Paul continues his encouragement for us to continually concentrate on (Iterative Present tense) the Word of Life, i.e., Bible doctrine. One of the reasons why he is so adamant on our paying attention to the Word of God is that he knows we cannot progress spiritually without it. Another reason is because as an apostle and teacher, he wants to be able to boast in the success of his spiritual students at the Judgment Seat of Christ (some say the timing refers to the rapture). Every Bible teacher wants to see his students apply the doctrine they have learned and grow spiritually; Paul was no exception. Paul categorizes himself as a teacher who will hopefully see the fruit of his labor when it comes time to receive rewards. Paul wants to know that he has not exerted himself to the limits of his ability in studying the Word (Culminative Aorist tense) to no purpose, like leading a bayonet charge in the face of machine gun fire. No one wants to continue running a race if they find out they have been disqualified.

He also wants to know that he has not struggled to teach others (Culminative Aorist tense) with no end result. No pastor or teacher wants to observe the rolling-eyes and looks of disgust from those in his audience, even though he is bound to see such vacuousness on occasion. Studying the Word requires intense self-effort and self-motivation; teaching the Word requires hard work and constant toil (Latin: labor). Teaching requires patience and constant repetition, with the faint hope that something you say gets through to the listeners and has a profound impact on their lives. Paul, like most teachers, doesn't mind the constant effort and hard work, as long as he is not doing it in vain.

But as you might guess by the positive contents of this very letter, he already knows that his studying and teaching is not in a vacuum (Latin). He knows he is responsible to plant and water seeds, while the Holy Spirit is responsible to make them grow.

REVELANT OPINIONS

Paul uses the metaphor of an athlete training for a foot race, (H.C.G. Moule) who has completed his course, but finds he was disqualified, and therefore, has exerted himself needlessly. (R.P. Martin) “Running” is physical tiredness induced by (mental) work; “severe labor” is the strenuous exertion required and trials experienced to complete the goal. (P. O'Brien) As the Apostle advanced in years the final result of his labours would have increasing prominence in his thoughts. (W.R. Nicoll) Service is not the first priority for the new believer; doctrine is. And not everything touted as “Christian service” actually is effective Christian service. Discernment in this matter comes from doctrine. True production comes from spiritual growth. Unfortunately, many Christians confuse cause and effect, means and result, vainly attempting to grow up spiritually through the works they perform. (R.B. Thieme, Jr.)

The arrogant Christian's power is merely human and, therefore, cannot produce growth. Spiritual progress does not occur. He runs in vain and toils in vain. He may impress himself and other Christians with his production, but at the Judgment Seat of Christ this believer's "Christian service" will be condemned and destroyed as "dead works." Genuine Christian service is a result of growth and a chance to apply Bible doctrine already assimilated. (R.B. Thieme, Jr.) All that are enlightened with heavenly doctrine carry about with them a light, which detects and discovers their crimes, if they do not walk in holiness and chastity ... The expression “at the day of the Lord” is intended to stimulate the Philippians to perseverance, while the tribunal of Christ is set before their view, from which the reward of faith is to be expected ... God has entrusted His Doctrine with us on condition, not that we should keep the light of it under restraint, and inactive, but that we should hold it forth to others. (J. Calvin)

Paul consistently lived his life in the light of the approaching day of Christ, for on that occasion the final account of his stewardship, as evidenced in the lives of his converts, would be rendered. His readers continued blamelessness and steadfastness, which would be the basis of his boast on that day, will demonstrate that his strenuous efforts for the gospel and for them will have been entirely fruitful. He will not stand before the Judge on that final day with empty hands. As these believers “hold fast the Word of life” they will prevent disunity from extinguishing the testimony. (P. O'Brien) This Word quickens, makes alive; it keeps alive, increases the spiritual life. Apart from this Word all is spiritually dead. The Word opens up all the Scriptural vistas of the spiritual life; follow them in detail. (R. Lenski)

Philp. 2:16 Continually concentrating on (ἐπέχω, PAPTc.NPM, Iterative, Modal; paying close attention to) the Word (Acc. Dir. Obj.) of Life (Descr. Gen.; Bible doctrine), so that (result) I myself (Subj. Nom.) may have a reason for boasting (Adv. Acc.; to be proud of you) with reference to the day

(Acc. Gen. Ref.) of Christ (Gen. Ref.; rewards at the Judgment Seat), so that (result) I have not (neg. particle) exerted myself to the limit (τρέχω, AAI1S, Culminative; running a swift race, rushing into battle, idiom for "studying") in vain (Acc. Manner; to no purpose) nor (neg. adv.) struggled (κοπιάω, AAI1S, Culminative; work hard, toil, weary *in teaching*) in vain (Acc. Manner; no end result).

^{WHO} **Philippians 2:16** λόγον ζωῆς ἐπέχοντες εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα

^{VUL} **Philippians 2:16** verbum vitae continentes ad gloriam meam in die Christi quia non in vacuum cucurri neque in vacuum laboravi

^{LWB} **Philp. 2:17** But even if I am poured out as a libation [demanding life of a pastor-teacher] upon the altar of spiritual sacrifice [studying] and service [teaching] with reference to your doctrine [so you can grow], I keep on having inner happiness and I congratulate all of you [for keeping up with me].

^{KW} **Philp. 2:17** In fact, if also I am being poured out as a libation upon the sacrifice and priestly service of your faith, I rejoice and continue to rejoice with you all.

^{KJV} **Philippians 2:17** Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

TRANSLATION HIGHLIGHTS

Paul uses a protasis of a 1st class condition, which in this context means, "Yes, I am being poured out as a libation on your behalf." This is an idiom for the unusually demanding life of a pastor-teacher (Pictorial Present tense), who spends day and night studying and teaching the Word of God. The altar of spiritual sacrifice represents the priestly function of studying the Word; the altar of service represents the ambassador function of teaching the Word. The twin functions of studying and teaching the Word of God are portrayed by Paul by the picture of an Old Testament liturgy (Gk.). The wine libation that is being poured out is the life of the pastor-teacher who studies and teaches Bible doctrine so his congregation can grow spiritually.

Even though this is a tough, demanding life, Paul continues to maintain inner happiness during it all. In spite of the suffering and imprisonments he has endured, he did not throw a pity party and wallow in depression. He maintained inner happiness (Durative Present tense) regardless of the situation. And he congratulates the Philippian believers (Static Present tense) who have continued to listen to his teaching and read his letters without fail. He thanks them for keeping up with him, by having maximum positive volition towards Bible doctrine and moving continually forward in the spiritual life.

REVELANT OPINIONS

Paul's privilege was in toiling for a congregation that was so committed to the Gospel. (P. O'Brien) Verse 17 speaks of the apostle sharing in the joy the readers experience in the new [supergrace] life they have received, while in verse 18, the exhortation to rejoice has to do with their joy in his having attained a crown. (H.A. Kennedy) The priest in Israel, officiating at the altar, poured a libation, usually of wine, upon the sacrifice (Numbers 15:5). Paul wished to be the libation on their sacrifice. (A.E. Knoch) The effect of pouring wine upon the sacrifice would be to cause it to flame up brilliantly. When God sees that sacrifice of good works offered to Him, He is satisfied. (J. Pentecost) Paul depicts the life of the Philippian congregation as an offering acceptable to God. To this his own life may be added as a modest drink offering. Although he hopes for a favorable decision from the imperial court, he might instead be sentenced to death. Accordingly, if one thing remains to make the Philippian's sacrificial service perfectly acceptable to God, he is willing that his own life be sacrificed as a libation and credited to their account. (P. O'Brien)

Philp. 2:17 But (concessive) even (ascensive) if (protasis, 1st class condition: yes... and I am) I am poured out as a libation (σπένδω, PPI1S, Pictorial; idiom for "studying" - priesthood function) upon the altar of spiritual sacrifice (Loc. Place, Sph.; the abnormal, demanding life of a pastor-teacher whose "right woman" is Bible doctrine) and (connective) service (Loc. Place, Sph.; priestly function in a liturgy, function of the pastor-teacher in teaching - ambassadorship function) with reference to your (Gen. Poss.) doctrine (Adv. Gen. Ref.; so you can grow), I keep on having inner happiness (χαίρω, PAI1S, Durative; rejoice) and (continuative) I congratulate (συγχαίρω, PAI1S, Static) all (Dat. Measure) of you (Dat. Adv.; for keeping up with me in doctrine).

^{WHO} **Philippians 2:17** ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

^{VUL} **Philippians 2:17** sed et si immolor supra sacrificium et obsequium fidei vestrae gaudeo et congratulor omnibus vobis

^{LWB} **Philp. 2:18** Now for this same reason [because you have been progressing in the spiritual life due to Bible doctrine], you yourselves [those who have been consistently positive towards Paul's teaching] should also keep on having inner happiness; in fact, you ought to congratulate me [for teaching you so well that you are approaching maturity].

^{KW} **Philp. 2:18** But as for you, you even be rejoicing in the same thing and continue to rejoice with me.

^{KJV} **Philippians 2:18** For the same cause also do ye joy, and rejoice with me.

TRANSLATION HIGHLIGHTS

Many Philippian believers have listened faithfully to Paul's teaching and have reached supergrace A and supergrace B status in the spiritual life. These individuals who have been consistently positive towards the Word should keep on having inner happiness (Iterative Present tense) just like Paul does. Paul isn't the only believer who is growing in grace and in the knowledge of the Lord Jesus Christ. All those who are following his teaching should be growing just like he is, and therefore should (Imperative of Obligation) be full of inner happiness. The protocol plan of God for the Church Age believer is the same for the Philippians as it is for Paul and it is for us today. Paul even adds a compliment to himself!

Since the Philippian believers have been steadily growing and maturing spiritually, this is a sign that Paul has been doing a great job teaching them. So not only should Paul as their teacher be congratulating them for their progress, but they should also be congratulating him for his superb job as their teacher. It is a reciprocal relationship where everyone has the opportunity to come out a winner. And each side of the relationship, both teacher and student, have an obligation to congratulate each other for a job well done. This builds *esprit de corps*. Paul boasted about them in verse 16 and congratulated them in verse 17. He sacrificed himself in verse 17 and congratulated himself in verse 18. He used cognate forms of "kairo" in verses 17-18 to illustrate this pattern.

REVELANT OPINIONS

The physical presence of Paul with the church is not possible because of his confinement, although in his optimistic moments he looks forward to reunion with the Philippians. (R.P. Martin) Paul is about to set forth in 19-30 his apostolic parousia or travelogue. (P. O'Brien)

Philp. 2:18 **Now** (temporal) **for this** (Acc. Spec.) **same reason** (Acc. Purpose; those of you who have been listening to doctrine have reached SGA or SGB), **you yourselves** (Subj. Nom.; a specific group of individuals who are growing along with Paul) **should also** (adjunctive) **keep on having inner happiness** (*χαίρω*, PAImp.2P, Iterative, Progressive, Obligation; joy); **in fact** (emphatic), **you ought to congratulate** (*συγχαίρω*, PAImp.2P, Static, Obligation) **me** (Dat. Adv.; for teaching you so well that you are maturing spiritually).

^{WHO} **Philippians 2:18** τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι

^{VUL} **Philippians 2:18** id ipsum autem et vos gaudete et congratulamini mihi

^{LWB} **Philp. 2:19** Now I expect by the authority [divine permission] of Jesus to send Timothy to you as soon as possible, so that I may also have tranquility of soul when I come to know

things concerning you [your status quo],

^{KW} **Philp. 2:19** But I am hoping in the Lord Jesus quickly to send Timothy to you, in order that I also may be of good cheer, having come to know of your circumstances.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul anticipates (Tendential Present tense) that Jesus will allow him to send (Infinitive of Intended Results) Timothy to Philippi as soon as possible. He foresees or expects this will be an acceptable plan to Jesus, but understands that all his ideas and plans must first receive divine permission. The Greek word “kurios” could mean “Lord” as it usually does when connected to the words “Jesus Christ.” But it is more than possible that its meaning here is not a title, but rather a word emphasizing His authority and lordship over events in time. It is quite possible that Jesus has other plans for Timothy at this time, but Paul is rather confident that he will receive divine permission to send Timothy on this journey.

The adjunctive use of “kago” indicates the reciprocal relationship between Paul and the Philippians. They are hearing about his circumstances by means of this epistle, which should give them some relief, courage and happiness. Paul wants Timothy to visit them and bring back a report on their status quo (Futuristic Present tense), so in turn he might possess the same tranquility of soul (Potential Indicative mood) that they have about him. The “things concerning you” is an idiom for “your status quo.” When Paul comes to know (Ingressive Aorist tense) the status of the Philippians, and finds that everything is in order and they are more relaxed about his circumstances, then (Temporal Participle) he will be encouraged and more at ease.

REVELANT OPINIONS

This is the beginning of Paul's travel-log or itinerary. (F.F. Bruce) Timothy was close to Paul and dear to his heart. If Paul ever needed Timothy, it was while he was there in Rome under house arrest. Yet he was willing to sacrifice Timothy's companionship so that others could be helped. He wanted to be sure they were growing spiritually. His genuine interest in them continued. (R. Lightner)

Philp. 2:19 Now (temporal) I expect (ἐλπίζω, PAI1S, Tendential; anticipate, foresee) by the authority (Instr. Means; lordship, divine permission) of Jesus (Poss. Gen.) to send (πέμπω, AAInf., Constative, Intended Result) Timothy (Acc. Dir. Obj.) to you (Dat. Adv.) as soon as possible (Adverb of Time; without delay, hastily), so that (result) I may also (adjunctive; reciprocal relationship) have tranquility of soul (εὐψυχέω, PASubj.1S, Futuristic, Potential, Indefinite future clause; courage, gladness) when I come to know (γινώσκω, AAPtc.NSM, Ingressive,

Temporal) things (Acc. Dir. Obj.) concerning you (Gen. Root Idea, expresses Dir. Obj.; idiom for "your status quo"),

^{WHO} **Philippians 2:19** Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν ἵνα κατὰ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν

^{VUL} **Philippians 2:19** spero autem in Domino Iesu Timotheum cito me mittere ad vos ut et ego bono animo sim cognitis quae circa vos sunt

^{LWB} **Philp. 2:20** For I have no one of equal soul [supergrace soul rapport], who would be genuinely concerned [due to the very nature of spiritual maturity] with reference to the things concerning you [your affairs & spiritual welfare],

^{KW} **Philp. 2:20** For not even one do I have who is like-souled, one of such character who would genuinely and with no secondary regard for himself be concerned about your circumstances.

^{KJV} **Philippians 2:20** For I have no man likeminded, who will naturally care for your state.

TRANSLATION HIGHLIGHTS

Paul pays a high compliment to Timothy by choosing him to travel to Philippi. Except for Timothy, he says he has (Static Present tense) nobody else in his periphery who has the same likemindedness, the same kindred spirit that he has. Anyone who applied for the job would have to have attained supergrace status. Paul could not have this high degree of soul rapport with anything less. Paul also adds the adverb “genuinely,” which means the candidate must possess the characteristic quality of spiritual maturity. Why? Because only someone who had attained spiritual maturity would be truly concerned (Deliberative Future tense) for the welfare of the Philippian believers. The “things concerning you” means “your affairs,” you well-being and forward momentum in the spiritual life. So Paul plans to send the best man for the job to Philippi; Timothy was not his 2nd or 3rd pick. He looked at the credentials and status of his missionary team and picked the man who cared the most for the Philippians (Latin: affections) and who would cater to their spiritual needs.

REVELANT OPINIONS

The future tense strictly refers to the practical assistance Timothy will give the Philippians when he visits them. (P.T. O'Brien) The steadfastness and reliability of Timothy are in contrast to the way some in his own immediate circle have apparently treated Paul. (J. Robertson) There was literally no other Christian, apart from Timothy, upon whom he could count at this time. (R.P. Martin) Both Paul and Timothy shared the mind of Christ, thought the same things, and had the same spiritual goals. (R. Gromacki) There is a note of genuine sadness in Paul's statement as he acknowledges the self-centeredness of those whom he might have sent as messengers to Philippi. (P. O'Brien)

Philp. 2:20 For (explanatory) I have (ἔχω, PAI1S, Static) no one (Acc. Dir. Obj.) of equal soul (Complementary Acc.; likemindedness, kindred spirit, having supergrace soul rapport

with him), who (Subj. Nom., qualitative relative pronoun) genuinely (Adv. Manner; emphasizes a characteristic quality: by the very nature of spiritual maturity), would be concerned (μεριμνάω, FAI3S, Deliberative; care, worry about) with reference to the things (Acc. Gen. Ref.) concerning you (Gen. Root Idea; idiom, metaphorical use of περί meaning "your affairs" or "concerned for your welfare"),

^{WHO} **Philippians 2:20** οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει·

^{VUL} **Philippians 2:20** neminem enim habeo tam unanimum qui sincera affectione pro vobis sollicitus sit

^{LWB} **Philp. 2:21** For they all [believers in Rome] keep seeking their own things [arrogant preoccupation with themselves], not the things [concerns, interests] of Jesus Christ.

^{KW} **Philp. 2:21** For one and all without exception are constantly seeking their own things, not the things of Christ Jesus.

^{KJV} **Philippians 2:21** For all seek their own, not the things which are Jesus Christ's.

TRANSLATION HIGHLIGHTS

After paying a high compliment to Timothy, Paul gives the Philippian believers a sad report on the believers in Rome. Apparently all of the believers at Rome are either neophytes still learning basic doctrine, or they are in reversionism. Paul says they “all” keep seeking (Iterative Present tense) their own interests. They are arrogantly preoccupied with themselves, only concerned for their own welfare and self-gratification. There are believers in Rome, to be sure, but as a whole they are not interested in the things of Jesus Christ, i.e., Bible doctrine. Paul would like to keep Timothy with him in Rome, but he could not find anyone else in the entire region who had grown sufficiently in the spiritual life to minister to the Philippians.

REVELANT OPINIONS

Not every person preaching Christ in Rome was inspired by the highest of motives. (P.T. O'Brien) The Roman believers were in stage 2 reversionism, the frantic search for happiness. (R.B. Thieme, Jr.) They served Christ in a superficial manner because doctrine was not their highest priority in life. There were so few that were rightly affected, that were wise, and had devotedness of heart to our Lord. (J. Calvin) Those with Paul at Rome were genuine Christians, though not so self-sacrificing as Timothy. Most help only when Christ's gain is compatible with their own. (R. Jamieson) He does not for a moment mean that he has no genuine Christian brethren in his company. But he had found, in all probability, that when he proposed to some of his companions, good Christian men, that they should visit far-distant Philippi, they all shrank, making various excuses. Timothy alone is willing, the one man he can least afford to spare. It is hard to part with him at such a critical time. (W.R. Nicoll)

Philp. 2:21 **For** (explanatory) **they** (Subj. Nom.) **all** (reversionists in the church at Rome) **keep seeking** (ζητέω, PAI3P, Iterative) **their own** (Poss. Gen., reflexive pronoun) **things** (Acc. Dir. Obj.; concerns, interests, self-gratification, arrogant preoccupation with themselves), **not** (neg. particle) **the things** (Acc. Dir. Obj.; interests, reference to Bible doctrine) **of Jesus Christ** (Poss. Gen.).

^{WHO} **Philippians 2:21** οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν οὐ τὰ Χριστοῦ Ἰησοῦ

^{VUL} **Philippians 2:21** omnes enim sua quaerunt non quae sunt Christi Iesu

^{LWB} **Philp. 2:22** **But [in contrast to the Romans] you have come to know his [Timothy's] character, that as a student-teacher [apprentice], he has labored as a slave [serving you] together with me for the sake of the gospel [Bible doctrine].**

^{KW} **Philp. 2:22** But you know from experience his character which has been approved after having been tested, that as a child to the father, with me he served as a slave would do in the furtherance of the good news.

^{KJV} **Philippians 2:22** But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

TRANSLATION HIGHLIGHTS

In contrast to the self-preoccupied attitude of the Roman believers, Timothy has a selfless attitude towards the Philippian believers. Paul continues to pay tribute to his #1 apprentice, who has labored as a slave (Constative Aorist tense) together with Paul for the sake of the evangelistic message as well as Bible doctrine that enables believers to reach and live the supergrace life. Most, if not all, of the Philippian believers already know (Latin: cognizant) the honorable character of Timothy (Perfective Present tense). Timothy was an interim pastor-teacher at Philippi during his early years, an "associate pastor in training," a "student teacher." But Paul is nevertheless careful to lay the groundwork for his future trip to Philippi. He calls Timothy a "student," but attaches the word "teacher" to it. He is a student who teaches. This is a much better understanding of the Greek words that are often translated "child" and "father." A "child who fathers" or a "fatherly child" does not communicate the concept as well as "student teacher." The idea is that Timothy is still a child or student under discipline, but that he functions as a teacher or father over others.

REVELANT OPINIONS

Timothy functions like an experienced craftsman who shows an apprentice how to do a difficult job (Grayston), or like a scout, who knows the way and leads a caravan through perilous terrain. (G.F. Hawthorne). Timothy was Paul's assistant and spiritual student. (K. Wuest) People speak a lot about

togetherness in our day. There can be no more togetherness than for two people to have the mind of Christ. They are together even though they may be miles apart. That is why there is such a bond between fellow Christians who have the mind of Christ. (J. McGee) The terms “father” and “son” with reference to a master and his disciple appear as early as 2 Kings 2:12 (of Elijah and Elisha respectively), while at the time of Jesus it was customary for a rabbi to call his pupil “my son.” This did not imply the thought of begetting, but the notion is present in the statement of the Babylonian Talmud: “When a man teaches the son of another the Torah, the Scripture treats him as if he had begotten him.” (P. O’Brien)

Philp. 2:22 **But** (in contrast to the Romans) **you have come to know** (γινώσκω, PAI2P, Perfective) **his** (Gen. Poss.; referring to Timothy) **character** (Complementary Acc.; you have seen proof), **that** (explanatory) **as** (comparative) **a teacher** (Instr. Manner; academic ruler, father) **student** (Subj. Nom.; a "student-teacher" or apprentice, a child under discipline), **he has labored** (served you) **as a slave** (δουλεύω, AAI3S, Constative) **together with me** (Instr. Association) **for the sake of the Gospel** (Acc. Purpose; Bible doctrine).

^{WHO} **Philippians 2:22** τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον

^{VUL} **Philippians 2:22** experimentum autem eius cognoscite quoniam sicut patri filius mecum servivit in evangelium

^{LWB} **Philp. 2:23** **Therefore, on the one hand, I expect to send this one [Timothy] immediately, as soon as I am able to see [ascertain] the things concerning me [my status quo];**

^{KW} **Philp. 2:23** This very one therefore I am hoping to send as soon as, having turned my attention from other things and having concentrated it upon my own circumstances, I shall have ascertained my position.

^{KJV} **Philippians 2:23** Him therefore I hope to send presently, so soon as I shall see how it will go with me.

TRANSLATION HIGHLIGHTS

Paul expects (Futuristic Present tense) to send (Ingressive Aorist tense) Timothy to Philippi as their interim pastor as soon as possible. He can't tell them exactly when he will depart, because there is an element of contingency present – God is in control. Paul must also wait to see (Ingressive Aorist tense) the outcome of his own status quo. He hopes the Lord will show him soon (Potential Subjunctive mood), but he could remain in prison for some time.

REVELANT OPINIONS

μεν ... δε in verses 23 and 24 can be translated: "On the one hand, I hope to send Timothy ... on the other hand, I am confident of coming myself." (P.T. O'Brien) The contingency refers to the results of Paul's trial (A. Deissman), due to the metaphorical use of περι, which can also mean "my affairs." (C.F.D. Moule) At the present day, where will you find one among the young that will give way to his seniors, even in the smallest thing? To such an extent does impertinence triumph and prevail in the present age! (J. Calvin)

Philp. 2:23 Therefore (inferential), on the one hand (contrast particle), I expect (ἐλπίζω, PA1IS, Futuristic) to send (πέμπω, AAInf., Ingressive, Inf. as Dir. Obj. of Verb) this one (Acc. Dir. Obj.; Timothy as interim pastor or representative for Paul) immediately (Adv. of Time; with an element of contingency), as soon as (indefinite temporal clause) I am able to see (ἀφοράω, AASubj.1S, Ingressive, Potential; ascertain where the action is expected to take place in the future) the things (Acc. Dir. Obj.) concerning me (Gen. Root Idea, reflexive pronoun which expresses the Dir. Obj.; "my status quo");

^{WHO} **Philippians 2:23** τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·

^{VUL} **Philippians 2:23** hunc igitur spero me mittere mox ut videro quae circa me sunt

^{LWB} **Philp. 2:24** **But on the other hand, I have complete confidence in the Lord [occupation with Christ] that I myself will also return to you soon.**

^{KW} **Philp. 2:24** But I have come to a settled conviction, which conviction is in the Lord, that I also myself shall come shortly.

^{KJV} **Philippians 2:24** But I trust in the Lord that I also myself shall come shortly.

TRANSLATION HIGHLIGHTS

Paul has complete confidence in the Lord (Intensive Perfect tense) that he will return (Predictive Future tense) to the Philippians soon. He doesn't know God's timing, but he is occupied with Christ and is therefore confident in his ultimate future. But he still intends to send Timothy since it could be months before he is released. If the "men ... de" construction is translated as "on the one hand, but on the other hand," it seems Paul has more of a "settled persuasion" than he does absolute confidence. There is obviously an unknown element in his travel plans – the sovereign plan of God may have another purpose for him than the one he anticipates.

REVELANT OPINIONS

In the same spirit and sphere of confidence, he gives them to understand that, while thus writing of the mission of Timothy, he does not forget his promise to pay them a visit himself, on his liberation.

It might not be an immediate or a prolonged visit; but he held himself bound to include Philippi in his plan of visitation. (R. Finlayson) He assures his readers that he is confident of his coming to them in spite of immense obstacles. (P. O'Brien)

Philp. 2:24 But on the other hand (contrast), I have complete confidence (πέιθω, Perf.A1s, Intensive; settled persuasion) in the Lord (Loc. Sph.; occupation with Christ) that (explanatory) I myself will also (adjunctive; along with or soon after Timothy) return (έρχομαι, FMI1S, Predictive, Deponent) to you (Dat. Adv.) soon (Adv. of Time).

^{WHO} **Philippians 2:24** πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι

^{VUL} **Philippians 2:24** confido autem in Domino quoniam et ipse veniam ad vos cito

^{LWB} **Philp. 2:25** **But now I consider it necessary [a pressing need] to send Epaphroditus face-to-face to you, my brother [fellow believer] and co-worker [in doctrine] and comrade-in-arms [soldier in the angelic conflict], your highest ranking one [ambassador, spiritual envoy], even a minister with reference to my needs [companion to Paul in his time of need],**

^{KW} **Philp. 2:25** But after weighing the facts, I considered it indispensable to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and who in a sacred way ministered to my need.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Even while he is writing this epistle, Paul is still analyzing the situation so that he makes the best possible decision (Epistolary Aorist tense) before sending someone to Philippi. Instead, he decides (Latin: necessary) to send Epaphroditus (Constative Aorist tense). And as a matter of complementary introduction, he strings a set of Complementary Accusatives together.

Epaphroditus is a fellow believer, his co-worker (Latin: cooperation) in spreading the gospel and teaching Bible doctrine, and his comrade-in-arms (Latin: co-militant) in the angelic conflict.

Epaphroditus is also their very own ambassador or spiritual envoy, whom they had sent to Rome earlier to find out how Paul was doing and see if there was anything they could do to help him out. While he was in Rome, he even served as a minister to Paul's needs in prison. He became Paul's daily companion, encouraging him and carrying on daily rapport while Paul was engaged in disaster testing.

REVELANT OPINIONS

Three epithets are given in an ascending scale. (Lightfoot) This "need" is not Paul's poverty as is

assumed. Paul's "need" was men, not money. "Your (emphatic) commissioner (representative) for my need" means: for my need of a brother, fellow worker, and a fellow soldier. The Philippians had sent Epaphroditus as their gift to Paul ... where is a man bringing a gift called a λειτουργος? (R.C.H. Lenski) It is better translated as a hendiadys: "your messenger sent to minister to my need". (P.T. O'Brien) "Hegeomai" denotes a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts, deliberate and careful judgment. (R. Earle)

There are some of God's children who are privileged by God to stand in places of prominence in the Christian world. But many serve in unseen places and out-of-the-way positions, in duties and responsibilities under God that are often veiled from the other members of the body of believers and that go unrecognized in the church. So the apostle introduces us to the man Epaphroditus, a man who would have been entirely unknown and unrecognized in the annals of the Christian church were it not for this one brief reference to him. (J. Pentecost) Epaphroditus was a member of the Philippian Church who brought the contribution from that Church to Paul at Rome. While in the imperial city, he threw himself so zealously into the work of the apostle as to bring on an illness and seriously endanger his life. (W. Adeney)

Philp. 2:25 But now (adversative, temporal) I consider (ήγέομαι, AMIIS, Epistolary, Deponent) it necessary (Pred. Acc.; a pressing need after weighing the facts) to send (πέμπω, AAIInf., Constative, Purpose) Epaphroditus (Acc. Dir. Obj.; Epaphras) face-to-face to you (Acc. Advantage), my (Gen. Rel.) brother (fellow believer, the beginning of several Complementary Accusatives in a string) and (connective) co-worker (communicator of doctrine) and (connective) comrade-in-arms (fellow soldier or pastor-teacher in the angelic conflict), your (Gen. Rel.) highest ranking one (ambassador, envoy, messenger), even (ascensive) a minister (supergrace service) with reference to my (Gen. Poss.) needs (Adv. Gen. Ref.; companionship for Paul while he was in prison, category 3 soul rapport, encouragement to Paul while he crossed no-man's land),

^{WHO} **Philippians 2:25** Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιῶτην μου ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου πέμψαι πρὸς ὑμᾶς

^{VUL} **Philippians 2:25** necessarium autem existimavi Epafroditum fratrem et cooperatorem et commilitonem meum vestrum autem apostolum et ministrum necessitatis meae mittere ad vos

^{LWB} **Philp. 2:26** Because he was longing to be with all of you [homesick] and was concerned [distressed] because you heard [a rumour] that he was critically ill,

^{KW} **Philp. 2:26** For he was constantly yearning after all of you, and was in extreme anguish because you heard that he was ill.

^{KJV} **Philippians 2:26** For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

TRANSLATION HIGHLIGHTS

Paul decided to send Epaphroditus because he was homesick (Dramatic Aorist tense) to see his friends and family in Philippi. He couldn't wait to be back home (Voluntative Imperfect tense), but was staying with Paul because that was what his home-church in Philippi commissioned him to do when he left for Rome. He was also distressed (Descriptive Present tense) because his fellow believers in Philippi had heard a rumour (Epistolary Aorist tense) that he was critically ill (Dramatic Aorist tense). His friends were evidently very tender-hearted and he could not bear the fact that they thought he was sick (Latin: infirm) and might not make it back home again. It would be a catastrophe to lose both Paul and Epaphroditus at the same time. He knew they would be worried sick and he cared for them so much that he wanted to come back and reassure them that Paul was fine and he was fully recovered from his illness.

REVELANT OPINIONS

Epaphroditus, who was on behalf of the Philippians, to do so much for Paul, almost died on Paul's hands. He wished he was back home where he wouldn't be a "terrible burden" to Paul and those who had to take care of him ... What worried Epaphroditus was the fact that the people who had sent him, probably at considerable expense to themselves, to do so much for Paul, heard that all their good plans and intentions had failed, had only put a further burden on Paul instead of relieving him his other burdens. (R.C.H. Lenski) The Greek word finds its origin in a word that has the idea of "not home," thus "uncomfortable, troubled, distressed." (K. Wuest) The rejection of a Bible-teaching preacher is the death knell of many churches across this land of ours. You see, the devil has been very clever. He has shifted his attack from the Word of God itself to the man who teaches the Word of God. I find this is true across the length and breadth of our nation. The real test of a church is its attitude toward its pastor. (J. McGee)

Philp. 2:26 Because (causal) he was longing (ἐπιποθέω, PAPtc.NSM, Dramatic, Causal, periphrastic; a persistent continuance in mental distress) to be (εἰμί, Imperf.AI3S, Voluntative) with all (Acc. Measure) of you (Gen. Association; he was homesick) and (continuative) was concerned (ἀδημονέω, PAPtc.NSM, Descriptive, Causal; distressed) because (subordinating) you heard (ἀκούω, AAI2P, Epistolary; a rumour) that (conj.) he was critically ill (ἀσθενέω, AAI3S, Dramatic),

^{WHO} **Philippians 2:26** ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς [ἰδεῖν] καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν

^{VUL} **Philippians 2:26** quoniam quidem omnes vos desiderabat et maestus erat propterea quod audieratis illum infirmatum

LWB Philp. 2:27 For truly he was so critically ill that he nearly died, but God had mercy on him, and not only him, but also me [blessing by association], so that I might not have sorrow upon sorrow [excessive grief].

KW Philp. 2:27 For truly he was ill, next door to death. But God had mercy upon him, and not upon him alone, but also on me, in order that I might not have sorrow upon sorrow.

KJV Philippians 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.

TRANSLATION HIGHLIGHTS

In actuality, the rumour the Philippians had heard about Epaphroditus was correct; he was so critically ill (Dramatic Aorist tense) that he almost died (Latin: mortem). Paul uses a hapax legomena that means Epaphroditus “resembled death.” But God had mercy on him (Culminative Aorist tense) and healed him. And not only did He have mercy on Epaphroditus, but He also had mercy on Paul by healing Epaphroditus. Paul received a blessing by his association with Epaphroditus; if something terrible would have happened to him, Paul would have been devastated. It’s also possible that Epaphroditus received a blessing by association from Paul, because the Lord allowed Epaphroditus to befriend the apostle and learn from him firsthand. God spared Epaphroditus and in turn also spared Paul from having (Culminative Aorist tense) grief on top of grief. If Epaphroditus would have died, Paul would have grieved for his loss of a dear friend and for the Philippian believers who sent him to Rome.

REVELANT OPINIONS

This verse implies that the previous statement that Epaphroditus had become ill was really an understatement. It had not been exaggerated in earlier reports. (J. Lightfoot) This marvelous recovery was due to a sovereign merciful act of God Himself. (J.F. Collange) Paul himself did not miraculously heal Epaphroditus, but rather regarded the recovery as an intervention of God. The gift of healing had been removed, discontinued. (H.A. Kent) He and death were next door neighbors. (K. Wuest) Why did not the apostle heal him, who was endued with a power of curing diseases, as well as raising the dead? Perhaps the apostle had not that power at all times, and at his own discretion, but only when some great end was to be served by it, and when God saw fit. (M. Henry)

There is no indication that Paul had the ability to heal him or that he tried to do so. (R. Lightner) Epaphroditus’ sickness proves that the apostles had not the permanent gift of miracles any more than inspiration: both were vouchsafed only for each occasion, as the Spirit thought fit. (R. Jamieson) On the day the Church Age began, temporary gifts accompanied the divine dynastere. Initially the ministry of the Spirit included functions that have since ceased to legitimately exist. In the Scriptures we must distinguish these overt, temporary ministries of the Spirit from His invisible, permanent ministries if we are to avoid the trap of emotional arrogance. We must “rightly divide the Word of truth” in order to execute God’s game plan for our lives. (R.B. Thieme, Jr.)

Philp. 2:27 For (explanatory) truly (affirmative) he was so critically ill (ἀσθενέω, AAI3S, Dramatic) that he nearly (adverb; almost) died (Dat. Disadv., hapax legomena, substantive with an adverbial improper preposition, "resembling death"), but (adversative) God (Subj. Nom.) had mercy on (ἐλέεω, AAI3S, Culminative; healed) him (Acc. Dir. Obj.), and (continuative) not (neg. adv.) only (Acc. Association) him (Acc. Appos.), but (adversative) also (adjunctive) me (Acc. Dir. Obj.; blessing by association), so that (purpose) I might not (neg. particle) have (ἔχω, AASubj.1S, Culminative, Purpose) sorrow (Acc. Dir. Obj.; grief) upon sorrow (Acc. Spec.; how much: excessive, one grief after another).

^{WHO} **Philippians 2:27** καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτου ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ ἵνα μὴ λύπην ἐπὶ λύπην σχῶ

^{VUL} **Philippians 2:27** nam et infirmatus est usque ad mortem sed Deus misertus est eius non solum autem eius verum etiam et mei ne tristitiam super tristitiam haberem

^{LWB} **Philp. 2:28** Therefore, I have sent him [Epaphroditus] with great urgency, so that when you see him again, you may have restored happiness and I may be less anxious.

^{KW} **Philp. 2:28** With increased haste and diligence therefore I am sending him, in order that, having seen him again, you may recover your cheerfulness, and as for myself, my sorrow may be lessened.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Because Epaphroditus has recovered from his illness, Paul is going to send him (Epistolary Aorist tense) back to Philippi as soon as possible. He has heard how fearful they have become, wondering if they will ever see him again. So Paul tells him to pack his bags and immediately return home, so that when his friends in Philippi see him (Temporal Participle), they may once again be happy (Ingressive Aorist tense) and rejoice in God's mercy. And as a side benefit, Paul may cease worrying (Tendential Present tense) about him. He certainly has appreciated the friendship of Epaphroditus during his imprisonment, and would like for him to remain longer, but not if he was to die and never return home again!

REVELANT OPINIONS

Now knowing the whole situation (motivations of the Philippians to comfort Paul) and also the nearness of his release, Paul himself would be "the more relieved," more than he otherwise would

be. (R.C.H. Lenski) Easing the mind of his dearly beloved Philippians and imparting to them gladness of heart meant more to him than any personal service he might be able to derive from Epaphroditus. (F. Foulkes) “I sent” is epistolary. When the Philippians received the letter, the messenger would have already been sent by Paul. But he had not yet gone when the apostle wrote this statement. (R. Earle) The sorrow which he endures would only be intensified if he came to hear that Epaphroditus had been attacked as a deserter and a weakling. So not only should the Philippians forbear from fault-finding, they should rejoice that he had been restored to health and is to be with them once again. (R.P. Martin)

Philp. 2:28 Therefore (inferential), I have sent (πέμπω, AAI1s, Epistolary) him (Acc. Dir. Obj.) with great urgency (Adv. Manner, Comparative), so that (result) when you see (ὄραω, AAPtc.NPM, Constativē, Temporal; stare at) him (Acc. Dir. Obj.) again (Adv. Continuation), you may have restored happiness (χαίρω, APSubj.2P, Ingressive, Potential; rejoice) and I (reciprocal relationship) may be (εἰμί, PASubj.1S, Tendential, Purpose) less anxious (Pred. Nom., relative comparative; relieved of sorrow).

^{WHO} **Philippians 2:28** σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε καὶ γὰρ ἁλυπότερος ὦ

^{VUL} **Philippians 2:28** festinantius ergo misi illum ut viso eo iterum gaudeatis et ego sine tristitia sim

^{LWB} **Philp. 2:29** Therefore, you yourselves welcome him back with anticipation [throw your arms around him] in the Lord with all inner happiness; also, keep on holding [treating] such a high quality person as this [your envoy] with great respect [highest honor & esteem],

^{KW} **Philp. 2:29** Receive him to yourselves, therefore, in the Lord with every joy, and hold such one in honor.

^{KJV} **Philippians 2:29** Receive him therefore in the Lord with all gladness; and hold such in reputation:

TRANSLATION HIGHLIGHTS

Paul probably didn't need to say this to the Philippians, but he tells them (Imperative of Command or Entreaty) to welcome Epaphroditus home (Aoristic Present tense). They should not be reserved, but should throw their arms around him when he enters the city gate, because it is only by the grace and mercy of the Lord that he has returned to them. They should be immensely happy to see him. And because he has sacrificed himself for their benefit, traveling to-and-from Rome and surviving a critical illness, they should treat him (Durative Present tense) with the utmost respect. Paul compliments him once again on being a first-rate, high quality envoy, one who should be held in great esteem (Latin: honor) by his congregation. They might not have

appreciated him when he was there, but now that he has survived and is returning, perhaps they will see him in a different light.

REVELANT OPINIONS

God often punishes our ingratitude and proud disdain by depriving us of good pastors, when He sees that the most eminent that are given by Him are ordinarily despised. (J. Calvin) Epaphroditus was perhaps a little undervalued at Philippi in proportion to Paul's estimate of him. (H.C.G. Moule) The Philippians are to receive Epaphroditus back with unalloyed joy. (R.C.H. Lenski) Give him a hero's welcome. (H.A. Kent) The exhortation indicates that there had been some alienation between Epaphroditus and the Philippians. (K. Wuest) Let every one who is desirous that the Church should be fortified against the stratagems and assaults of wolves, make it his care, after the example of Paul, that the authority of good pastors be established. There is nothing upon which the instruments of the devil are more intent, than on undermining it by every means in their power. (J. Calvin)

Philp. 2:29 Therefore (inferential), you yourselves welcome (προσδέχομαι, PMImp.2P, Aoristic, Command, Deponent; throw your arms around) him (Acc. Dir. Obj.) back with anticipation in the Lord (Loc. Sph.) with all (Acc. Spec.) inner happiness (Acc. Manner; joy); also (adjunctive), keep on holding (ἔχω, PAI2P, Durative) such a high quality (Correlative, Complementary Acc.) person as this (Acc. Gen. Ref.; your envoy) with great respect (Instr. Manner; highest honor, esteemed, distinguished in rank),

^{WHO} **Philippians 2:29** προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε

^{VUL} **Philippians 2:29** excipite itaque illum cum omni gaudio in Domino et eiusmodi cum honore habetote

^{LWB} **Philp. 2:30** Because due to the work [business] of Christ, he came close to the point of death, when he recklessly exposed his own life, in order that he might bring to completion your lack of service [unfinished business] face-to-face with me [social life].

^{KW} **Philp. 2:30** Value them highly, and deem them precious, because on account of the work of Christ he drew near to death, having recklessly exposed his life in order that he might supply that which was lacking in your sacred service to me.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Due to the work of Christ, Epaphroditus came close (Ingressive Aorist tense) to death. He was traveling, after all, for the express purpose of ministering to Paul on behalf of the Philippians. In

a manner of speaking, he risked his life (Dramatic Aorist tense) when he left Philippi to go to Rome (Latin: traded his mortality). He could have met any number of catastrophes along the way, from inclement weather to bandits. He didn't have a cell phone by which he could call 911 should some misfortune befall him along the way. He took the risk so that he might complete (Dramatic Aorist tense) the mission entrusted to him by his congregation – to provide money and a measure of social life (service) for the Apostle Paul while he was in prison.

Paul did not have anything negative in mind by their “lack” of service; what he meant was their support would be incomplete until Epaphroditus actually made it to Rome. He needed someone of like mind to talk to, perhaps even to “howl at the moon” a bit - to celebrate another day of living, even if in prison. The Philippians could not provide this company from hundreds of miles away. There's also an interesting interpretation of this verse by R. Gromacki. Essentially, the financial gift provided by the Philippians was not enough to meet Paul's needs (the “lack”), so Epaphroditus worked in Rome to make more money for Paul. He literally worked himself to death, or just short of death.

REVELANT OPINIONS

As stated by P.T. O'Brien: "The λειτουργία includes the gift of money that he brought, which the Philippians did render. But the personal ministrations rendered by him to Paul in Rome are also included here (i.e. the "completion")", and "these could not be rendered by the readers in person." (F.F. Bruce) Another of Paul's "needs" was for companionship and soul rapport while in prison. Only Epaphroditus was able to complete (or fulfill) this last need of Paul's (unfinished business) because of his spiritual maturity. Nobody else in their assemblies could fulfill this unique position, this λειτουργία. (R.B. Thieme, Jr.) The expression is complimentary and affectionate, to the effect that all that was wanting in the matter of their service was their ministration in person, which was supplied by Epaphroditus. (M. Vincent)

In what was their service towards the Apostle lacking? Evidently in nothing save their own personal presence and personal care of him. (W.R. Nicoll) His illness was caused by over-exertion in attending to the apostle's wants, or it may be by the hardships of the journey. (B. Caffin) He offered substitute service. Epaphroditus was aware that the gift of the church was not enough to meet the apostle's needs, so he worked to earn money. The more he worked, the weaker he grew. He tried to make up that difference between the actual amount of the gift and the needed total. We know the lack was not created by a deliberate attempt to withhold funds, for the church was later applauded for its generosity. (R. Gromacki)

Philp. 2:30 Because (causal) due to the work (Acc. Dir. Obj.; business) of Christ (Descr. Gen.), he came close (ἐγγίζω, AAI3S, Ingressive) to the point (Gen. Measure) of death (Obj. Gen.), when he recklessly exposed (παραβολεύομαι, AMPTc.NSM, Dramatic, Temporal, Depoonent; risked, a gambling term) his own (Dat. Poss.) life (Dat. Ind. Obj.; soul), in order that (purpose) he might bring to completion (ἀναπληρώω, AASubj.3S, Dramatic, Result) your (Gen.

Poss.) **lack** (Acc. Dir. Obj.; unfinished business, unfulfilled social life) **of service** (Adv. Gen. Ref.; supply, social life) **face-to-face with me** (Acc. Place).

^{WHO} **Philippians 2:30** ὅτι διὰ τὸ ἔργον κυρίου μέχρι θανάτου ἤγγισεν παραβολευσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας

^{VUL} **Philippians 2:30** quoniam propter opus Christi usque ad mortem accessit tradens animam suam ut impleret id quod ex vobis deerat erga meum obsequium

CHAPTER 3

^{LWB} **Philp. 3:1** In addition, my brethren, keep on having inner happiness in the Lord. To repeatedly write these same things to you [continual reminders] is to be sure not boring [tiring] to me, but for your sound foundation [keeps you from falling into reversionism].

^{KW} **Philp. 3:1** As for the rest [of which I wish to say to you] my brethren, be constantly rejoicing in the Lord. To be writing the same things to you is not to me irksome or tedious, while for you it is safe.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul shifts gears again, because he is about to warn the Philippians in greater detail from the false teachers that are in their midst. But first, he introduces the next portion of his letter with an adverb that means “as for the rest of what I have to tell you.” And he switches the group of people that he is addressing from those believers in supergrace B (agapetoi) to all of the Philippian believers (adelphoi). He was previously teaching some advanced doctrines especially to those with maximum forward momentum in the spiritual life; now he is about to warn everybody, regardless of their stage of spiritual growth. He commands them all (Imperative mood) to keep on having (Iterative Present tense) inner happiness, the eventual outcome of maintaining a relaxed mental attitude and operating in the sphere of the Lord.

Paul was imprisoned and facing the impossibility of death, but he maintained inner happiness in the face of such pressure. The presence of the indwelling Trinity and Bible doctrine in his soul sustained him. Because he was happy, he can command the rest of us to be happy. You cannot possess gratitude and gloominess at the same time. You cannot be in fellowship and be

despondent at the same time. You cannot be depressed without being preoccupied with yourself instead of the Lord. You must struggle against these mental attitude sins, because they dishonor the Lord and keep you from making progress in the spiritual life. Paul realizes he has told the Philippians to “keep on having inner happiness” before. But he does not apologize for reminding them once again.

While this sounds like a simple request, it is quite difficult to maintain on a consistent basis. He also knows he has warned them about false teachers in their midst, but he is going to cover this territory in greater detail. So he informs the Philippian believers that he is not tired of writing (Latin: scribe) these things over-and-over again (Iterative Present tense). Repetition is the price of knowledge, and he wants to make sure his commands, entreaties and warnings become second nature to them. Not only is his repetition not tedious or troublesome at his end, but he knows it is highly beneficial for them to hear such doctrines again, because his purpose is to prevent them from following false teaching and falling into reversionism. Repetition is a basic rule of learning anything well, so he offers no apology for doing so.

By continual repetition of a few crucial commands and warnings, Paul wants to build a sound foundation in their souls; this would in turn create a safe and secure learning and growing environment in Philippi in spite of the false teaching being spread in their community. There is a contrast in his wording which could be translated, “on the one hand, on the other hand.” On the one hand, it’s no problem for him to repeat important doctrines to them. On the other hand, his repetition is for their benefit anyway, so he intends to do it whenever he deems necessary! Some of us hear a teaching once and it sticks with us forever; others need to have it repeated a few times before the impact of the teaching sinks in and becomes material (forming a doctrinal rationale) that we can use in our daily life.

REVELANT OPINIONS

Paul changes topics in his letter to something "leftover" that he had not yet covered. It is wholly needless to understand Paul as about to finish and then suddenly changing his mind, like some preachers who announce the end a half dozen times. (A.T. Robertson) There are three categories of happiness: (1) "Minus H" or Satan's pseudo-happiness, (2) "Neutral H" which comes from following the laws of divine establishment, and (3) "Plus H" or God's inner happiness when a believer reaches supergrace status. (R.B. Thieme, Jr.) The apostle is inculcating a positive Christian attitude of joy that finds outward expression in their lives and that realistically takes into account the adverse circumstances, trials, and pressures through which the Philippians were called to pass. It also recognizes God’s mighty working in and through those circumstances to fulfil his own gracious purposes in Christ. (P. O’Brien)

The Philippians’ opponents were Judaizers, Jewish Christians who insisted that the Gentile Christians submit to the Mosaic law, including circumcision. (M. Silva) How long has it been since you sat down and took a good hard look at your life to reevaluate the things to which you are giving your time, your talent, your energy, perhaps even your material resources, to see whether the things that occupy your attention are really the important things after all? How easy it is for a man to be

diverted from that which God intends to be primary in his life to concentrate on that which is secondary. (J. Pentecost) Repetition is profitable, but many are so difficult to please, that they cannot hear the same thing a second time, and in the mean time, they do not consider that what is inculcated upon them daily is with difficulty retained in their memory ten years afterwards. (J. Calvin) What happened in the Galatian churches, Paul was trying to forestall in the church at Philippi. (K. Wuest)

Spiritual meat requires digestion, and therefore repetition. Good things always sink through our mind as water through a sieve. (J.S. Exell) In words that are rather enigmatic Paul employs an impersonal construction by way of apology to inform the Philippians that certain things about which he is writing in this letter are repetitive. Rather surprisingly he asserts that such repetition is not irksome to him, but is safe for his readers. (P. O'Brien) The apostle is facing a very dangerous and devious doctrinal defection as he writes this word to the Philippians. He is dealing with a false teaching that would set aside Jesus Christ from His rightful place of preeminence in a believer's life and would make the believer himself the center of life. While these false teachers would not be so crass as to state it that way, that is the heart of their doctrine. Will a man glory in Christ or will a man glory in himself – in what he is and what he has maintained? (J. Pentecost)

When I first began to study what the Bible has to say about joy I was surprised to discover how many times joy is associated with a mature knowledge of God's Word. David said, "The precepts of the Lord are right, giving joy to the heart" (Psalm 19:8). Psalm 119:14 declares, "I rejoice in following your statutes as one rejoices in great riches." Jesus said, "If you obey My commands, you will remain in My love, just as I have obeyed My Father's commands and remain in His love. I have told you this so that My joy may be in you and that your joy may be complete" (John 15:10-11). These verses teach that joy is to be found in a knowledge of God's character and commandments and that these are to be found in His Word. If you have not known much of this joy, the reason may be a neglect of a study of Scripture ... In this life neither you nor I will ever master all the great truths of Scripture. The Word of God is inexhaustible, like God Himself, and if our joy depended on such mastery, we would never actually experience it. Instead, our joy depends on our relationship to God and our life with Him. However, if there is to be the joy in the Christian life that there ought to be, there must be a deep and growing experience of the basic truths upon which that life is founded. If you are a Christian, you should draw close to God, you must feed on Scripture, and God will fill you with all joy and peace as you trust in Him. (J. Boice)

Philp. 3:1 In addition (Acc. Gen Ref.; as far as the rest is concerned, finally), my (Gen. Rel.) brethren (Voc. Address), keep on having inner happiness (χαίρω, PAImp.2P, Iterative, Command; having a relaxed mental attitude, joy) in the Lord (Loc. Sph.). To repeatedly write (γράφω, PAInf., Iterative, Substantival subjective clause, Articular; repetition is the price of knowledge) these same (Acc. Spec.) things (Acc. Dir. Obj.) to you (Dat. Adv.) is (ellipsis) to be sure (emphatic particle; indeed) not (neg. particle) boring (Pred. Nom.; troublesome, tedious, irksome, tiring) to me (Dat. Disadv.), but (adversative) for your (Dat. Adv., Poss.) sound foundation (Pred. Nom.; safety, security, to keep you from

falling into reversionism).

^{WHO} **Philippians 3:1** Τὸ λοιπὸν ἀδελφοί μου χαίρετε ἐν κυρίῳ τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν ὑμῖν δὲ ἀσφαλές

^{VUL} **Philippians 3:1** de cetero fratres mei gaudete in Domino eadem vobis scribere mihi quidem non pigrum vobis autem necessarium

^{LWB} **Philp. 3:2** Beware of those dogs [their nature as reversionistic believers], beware of those evil workers [their practice of opposing Paul's ministry], beware of the mutilations [their legalistic & ritualistic message],

^{KW} **Philp. 3:2** Keep a watchful eye ever upon the dogs. Keep a watchful eye ever upon the evil-workers. Keep a watchful eye ever upon those who are mutilated, doing this for the purpose of beware of and avoiding the same.

^{KJV} **Philippians 3:2** Beware of dogs, beware of evil workers, beware of the concision.

TRANSLATION HIGHLIGHTS

Paul issues three commands (Imperative mood) to the Philippian believers using the same Greek verb: beware. They are all in the iterative present tense, which means keep on paying close attention to these individuals and stay away from them at all costs. He uses three different terms to describe them, each referring to a different aspect of their *modus operandi*. Dogs refers to their "nature" as reversionistic believers, evil workers refers to their "practice" of opposing Paul's ministry, and "mutilations" refers to their legalistic and ritualistic message. As we have studied before, these are Christians Paul is warning them about, not unbelievers. Paul also uses a tongue-in-cheek word for "mutilations" (katatomen) which is derived from "peritomen;" the latter refers to circumcision, the former refers to castration. Their legalistic and ritualistic emphasis was in effect "castrating" their spiritual life.

REVELANT OPINIONS

"Dogs denotes the wild, vicious, homeless animals that roamed the streets and attacked passersby. (H.A. Kent) Paul calls them evil workers, not because they do what is morally wrong, nor because they act out of malice, but, as the sequel shows, because their reliance on "works" [human good] is in the end harmful both to themselves and to others ... it is precisely their emphasis on good works that makes them bad. (G.B. Caird) In a strong outburst Paul employs three different epithets to depict the same group of people, against whom the Philippians are to be on guard ... Dogs were well known for feeding on carrion, filth and garbage. The term was an apt description of those who did not submit to Jewish dietary laws and thus were regarded as unholy. Dogs and Gentiles in some contexts were almost synonymous. (P. O'Brien) The dogs here were the mangy, flea-bitten, vicious, starved scavengers of the oriental streets, while the dogs our Lord referred to in Matt. 15:26 were the well-cared for little house pets of an oriental household. (K. Wuest) They were evil workers, though

their work was sometimes overruled for good. (B. Caffin)

Workers Paul calls them. Yes, church-workers are they. Right inside the church they themselves, as church members, recognized as such somewhere, are carrying on their work ... They draw the attention away from Christ and His accomplished redemption, and fix it upon an outworn ritual, and upon human worth and attainment. Here is Satan's demolition crew. (W. Hendriksen) Evil-doers designates Judaizing Christian missionaries who in the apostle's eyes had evil designs on the congregation in Philippi. (P. O'Brien) Reverse-process reversionists are cutting up their souls (mutilation). The first system of legalism was created by Judaizers and is being carried forward to this very day by Fundamentalists. (R.B. Thieme, Jr.) These Judaizers established no congregations of their own, they bored into sound congregations that had been built up by others ... Dogs was the Jewish designation for all Gentiles; Paul hurls it back at the Judaizers: they were the dogs in the true sense of the word. In the Orient the dogs were ownerless, roamed the streets and acted as scavengers, and were filthy in this sense. (R. Lenski)

Paul uses an alliteration - three nouns which begin with a "κ" (kunas, kakous, katatomen). He also uses asyndeton - the triple repetition of βλεπω without a connection between words or clauses. (A.T. Robertson) Clearly, those whom the apostle has in view when he uses this scathing description "mutilation" must have insisted on circumcision as a special sign of belonging to the people of God; otherwise the word play (paronomasia) does not really make sense. The boast of these opponents is overturned by using a word that links literal circumcision with those pagan cuttings of the body which were forbidden by the law of Israel. (P. O'Brien) "Katatomen" refers to severe mutilation, a thorough cutting ... In their zeal to physically circumcise their converts, the Judaizers were spiritually castrating themselves. They harmed people by their false teaching. (R. Gromacki) The same derision is applied to the Judaizers in Galatians 5:12, where "to cut off" is a reference to their concern with the physical act of circumcision, and ironically means also "to castrate." (R. Martin)

These false teachers have come to the Philippians and are telling them they are responsible for their sanctification - that it depends on their efforts in keeping the Law. Paul condemns them, saying they have introduced a system that gives a man something he can glory in. These Judaizers are glorying in the flesh. For a man to glory in the flesh is to take the place that rightly belongs to Jesus Christ and give it to the individual. (J. Pentecost) Paul characterizes those who were not of the true circumcision as merely mutilated. Heathen priests mutilated their own bodies. The Judaizers mutilated the message of the gospel by adding law to grace, and thus their own spiritual lives and those of their converts. (K. Wuest) Compare this verse to Galatians 5:12 where he uses "apokoptein" to cut off, of those who would impose circumcision upon the Christian converts: "I would they would cut themselves off who trouble you;" that is, not merely circumcise, but mutilate themselves like the priests of Cybele. (M. Vincent) To go back to ordinances, and to this ordinance, after having been made free in Christ, is mutilation, not true circumcision. (E.W. Bullinger)

The dogs in oriental towns lie about the streets in such numbers as to render it difficult and often dangerous to pick one's way over and amongst them - a lean, hungry, and sinister brood. They have no owners, but upon some principle known only to themselves, they combine into gangs, each of

which assumes jurisdiction over a particular street; and they attack with the utmost ferocity all canine intruders into their territory. In those contests, and especially during the night, they keep up an incessant barking and howling, such as is rarely heard in any European city. (M. Vincent) The false teachers sought to seduce Paul's converts from the true freedom that is in Christ. (J. Robertson) The persons alluded to were within the Christian church. They did professedly carry on the work of the Gospel, but with a false aim. (W. Nicoll) We like the idea of comfort, of getting something for nothing, of taking it easy, of having a good day. My feeling is that somebody ought to do a little barking. So Paul warned, "Beware of dogs" – beware of men who are constantly comforting you and are not giving you the Word of God. (J. McGee)

Philp. 3:2 Beware of (βλέπω, PAImp.2P, Iterative, Command; be continually warned) those (Acc. Spec.) dogs (Acc. Dir. Obj.; refers to their "nature" as reversionistic believers), beware of (βλέπω, PAImp.2P, Iterative, Command; be continually warned) those (Acc. Spec.) evil (Noncompl. Acc.) workers (Acc. Dir. Obj.; refers to their "practice," they were opposed to Paul's work), beware of (βλέπω, PAImp.2P, Iterative, Command; be continually warned) the mutilations (Acc. Dir. Obj.; refers to their "message"),

^{WHO} **Philippians 3:2** Βλέπετε τοὺς κύνας βλέπετε τοὺς κακοὺς ἐργάτας βλέπετε τὴν κατατομήν

^{VUL} **Philippians 3:2** videte canes videte malos operarios videte concisionem

^{LWB} **Philp. 3:3** For as for us, we [supergrace believers] keep on being the true circumcision [by adherence to correct divine protocol for the spiritual life], the ones who continually worship in the Spirit of God [you must be in fellowship] and who boast [supergrace *esprit de corps*] in Christ Jesus, and who have not had in the past and still do not have confidence in the flesh [human ability, external rites, ceremonies, and rituals are irrelevant],

^{KW} **Philp. 3:3** For, as for us, we are the circumcision, those who by the Spirit of God are rendering sacred service and obedience, and who are exulting in Christ Jesus, and who have not come to a settled persuasion, trusting in the flesh [human worthiness and attainment].

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Believers who continually worship (Iterative Present tense) in the Spirit of God reside in the opposite sphere of living as those who follow rules, regulations and rituals in the sphere of the flesh. Those believers who continue to live in the sphere of the Holy Spirit keep on being the true circumcision. True circumcision is internal, not external; true circumcision is living in fellowship with the Lord, not a physical cutting of the flesh. True circumcision in the

dispensation of the Church Age is restricted to Christians who worship in the sphere of the Holy Spirit. Jewish unbelievers, the nation of Israel, and believers who are out of fellowship are not the true circumcision. Worshipping in the Spirit of God is a reference to being in fellowship, especially those in supergrace status, and has nothing to do with the holy-roller, charismatic heresies we see today. Supergrace believers continue to boast (Iterative Present tense) in Christ Jesus by their residence and function inside the sphere of power bequeathed to us by the Father. This “boasting” is not necessarily verbal; this boasting refers to the *esprit de corps* of supergrace believers everywhere, meaning they are conscious of remaining in fellowship and growing in grace and the knowledge of our Lord Jesus Christ.

Believers who are constantly out of fellowship are not worshipping in the Spirit of God and do not share supergrace *esprit de corps* in Christ Jesus. This is not a blanket statement for all believers; there are embedded requirements in this and following verses that form a set of experiential conditions that must be met to be part of this august body of believers. Being a believer does not mean you are part of the true circumcision; the true circumcision continues to reside in the sphere of the Holy Spirit of God, which means you must be filled with the Spirit on a continual basis. This is not a positional passage that says all believers in Jesus Christ are worshipping properly. The false teachers (dogs, evil-workers, mutilators) that Paul is warning us about are Christians, too! But they are not following the precisely correct divine protocol for the Church Age. They believed in Christ at a point in time like all other believers, but they then substituted rules, regulations, rituals, ceremonies and rites for the true spiritual life. All believers in the Lord Jesus Christ are in God’s army, but only those who are living the true circumcision, supergrace believers, are part of His special forces.

Supergrace believers do not seek approval from or trust in (Intensive Perfect tense) the flesh. They are not followers of external rites, rituals or ceremonies. In order to be a supergrace believer, you must be living the majority of your life in the sphere of the Spirit. The only way you can reach supergrace status is through years of consistent intake, metabolization and application of Bible doctrine. This is the correct, internal form of worship designed by God the Father, tested by Jesus Christ during His residence on earth, and now made available to us by the filling of the Holy Spirit (notice the Trinity in this verse). If you are a believer who does not know how to be filled with the Spirit on a continual basis, you are not a supergrace believer. If you are a believer who trusts in your own human abilities and who is not totally consumed by love of the Word of God, you are not a supergrace believer. If you trust in water baptism, the Lord’s Table, the Ten Commandments or any other rule, ritual or ceremony to determine your spiritual status, you are not a supergrace believer.

REVELANT OPINIONS

Paul is referring to the true spiritual circumcision as opposed to the merely physical - reality instead of ritual ... Notice the paranomasia - a clever play on words contrasting true circumcision (περιτομην) against mutilation (κατατομην). (A.T. Robertson) Paul characterizes those who were not of the true circumcision as merely mutilated, like heathen priests who mutilated their own bodies. The Judaizers mutilated the message of the Gospel by adding law (ritual) to grace, and thus

their own spiritual lives and those of their converts. True circumcision is a spiritual work, not a ceremonial one ... A Jew would be scandalized by the application of this priestly form of worship to a Gentile ... The word "boast" or "rejoice" shows the high spiritual level of the apostle's life. (K. Wuest) Whatever outward forms and ceremonies may or may not be used, nothing can detract from the indispensable qualification, "in spirit and in truth," which should be the dominating feature of worship, and the equally important "broken and contrite heart" of the individual worshipper. (R. Martin)

The conjunction of worship and work is interesting, and should warn us not to make an unnatural and unbiblical separation between what happens inside and outside our church meetings. All our life is worship. Prayer is worship, and so is the consecrated life of a body presented to God ... Those who "add to Christ" are still with us – sects like the Mormons who say nice things about Christ but in fact make membership of their sect the real essential for salvation; ministers, who, whatever their own personal trust in Jesus, yet by their ministry cause people to trust in rites and ceremonies and sacraments; and others even who add to the work of Christ some additional experience of the Holy Spirit as essential for full salvation. Similarly, those who corrupt the way of salvation are still with us, especially the pathetic multitude whose only confidence is in their own earned merits. (J. Stott) The divine ritual of Judaism is replaced, in our case, by real spiritual worship, acceptable to God wherever it is offered. (A. Knoch)

They worshipped in the Spirit, in opposition to the carnal ordinances of the OT, which consist in meats, and drinks, and divers washings, etc. Christianity takes us off from these things, and teaches us to be inward with God in all the duties of religious worship. We must worship God in the strength and grace of the Divine Spirit. Now that the substance has come the shadows are done away, and we are to rejoice in Christ Jesus only. (M. Henry) We are the children, for we banquet on the spiritual feast which God has spread before us; they are the dogs, for they greedily devour the garbage of cardinal ordinances, the very refuse of God's table. (J. Lightfoot) The Spirit is the influence whereby our religious service is rendered. Legal worship consisted in outward acts, restricted to certain times and places. Christian worship is spiritual, flowing from the inworking Holy Spirit; not restricted to isolated acts, but embracing the whole life. (R. Jamieson) Paul has reached firm convictions on the highest things. He knows what he believes and what he rejects. That is the real explanation of his strong, exultant joy. (W. Nicoll)

Philp. 3:3 **For** (adversative) **as for us** (Nom. Appos.), **we** (supergrace believers) **keep on being** (εἰμί, PAI1P, Iterative) **the true circumcision** (Pred. Nom.; we cut it properly), **the ones** (Nom. Appos.) **who continually worship** (λατρεύω, PAptc.NPM, Iterative, Substantival) **in** (or by) **the Spirit** (Loc. Sph./Instr. Means; you must be in fellowship) **of God** (Gen. Rel.; refers to supergrace status, not the holy-roller heresy) **and** (continuative) **who boast** (καυχάομαι, PMPTc.NPM, Iterative, Substantival, Deponent; supergrace esprit de corps, take pride in) **in Christ Jesus** (Loc. Sph.), **and** (continuative) **who have not** (neg. particle) **had in the past**

and still do not have confidence (πείθω, Perf.APtC.NPM, Intensive; seek approval from, trust or rely on, are a follower of) **in the flesh** (Loc. Sph.; human ability, external rites, ceremonies, and rituals are irrelevant).

^{WHO} **Philippians 3:3** ἡμεῖς γάρ ἐσμεν ἡ περιτομή οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες

^{VUL} **Philippians 3:3** nos enim sumus circumcisio qui spiritu Deo servimus et gloriamur in Christo Iesu et non in carne fiduciam habentes

^{LWB} **Philp. 3:4** Although in spite of that [even though Paul now worships in the Spirit and not the flesh], I myself could also have confidence in the flesh [legalistic religion was Paul's life in the past]. If anyone of the same category [fellow Jewish believers] presumes to have complete confidence in the flesh [like the false Judaistic teachers], I myself have more [Paul's superiority in legalism was publicly known in times past]:

^{KW} **Philp. 3:4** Although as for myself, I [as a Jew] could be having confidence also in the flesh. If, as is the case, anyone else presumes to have come to a settled persuasion, trusting in the flesh, I could occupy that place, and with more reason;

^{KJV} **Philippians 3:4** Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

TRANSLATION HIGHLIGHTS

Even though Paul worships in the Spirit of God as a supergrace believer, he could also qualify as one of those who has confidence in the flesh (Concessive Participle). Legalistic religion was Paul's life and energy in the past. He was unsurpassed in his zealous efforts to keep the law, rituals and ceremonies in his pre-Christian days. So he listens to the presumptuous claims of perfection from the false teachers (Static Present tense), but he is not impressed. He himself once had complete confidence in the flesh (Intensive Perfect tense), to a greater degree than any of the false teachers in Philippi. His superiority in legalism was well known in the Jewish world, as well as in the early Christian communities he persecuted. Among Jews, his legalism was a badge of honor which flattered and promoted him among men – so he's going to list a few of them. He's not going to brag on his fleshly attainments to receive more approbation, but he is going to give concrete examples of how his legalism exceeded that of his current detractors.

REVELANT OPINIONS

It is as though Paul was numbering them concisely and pointedly on the fingers of his hands. (R.P. Martin) The Judaizers had confidence in the flesh. That is, they trusted in human attainments, in the works of man. Theirs was not a supernatural system in which salvation was a work of God for man, but a natural system in which salvation was a work of man for God. (K. Wuest) He was a Jew by

origin, birth, and training; but when he became saved by grace he passed over onto new ground where there is (Col. 3:11) “neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.” (L. Chafer) You can excel in religion by your zeal for the system and, before you know it, reach the pinnacle of your religious group. But if it makes me look good, it makes Christ look bad. If my religious endeavor and exercise turn attention on me, then they turn people’s attention away from the cross of Christ and from the power of His resurrection. (K. Lamb)

Having mentioned that Christians boast in Christ Jesus and “put no confidence in the flesh,” the apostle proceeds to indicate what “trusting in the flesh” means. He does this through a personal testimony, described as “one of the most remarkable personal confessions that the ancient world has bequeathed to us.” By using himself as an example, and thereby drawing attention to the fact that he possessed, before his conversion, all the advantages that his Judaizing opponents were claiming in order to place confidence in the flesh, the apostle was able to show that boasting in Christ was all that mattered. This was “the pith of Christianity,” it was true for every Christian, not simply for the apostle, and thus vital for the Philippians themselves ... Not only can Paul match the grounds that the Jew or Judaizer had for boasting in himself, he can even outstrip them. Paul’s grounds for boasting in his own pedigree and achievements are in fact greater than the credentials any Judaizer could produce. (P. O’Brien)

Paul opens Philippians by repeating a warning that he himself had disregarded in his Jerusalem fiasco. Believers must beware of religion with all its emotional appeal, self-righteousness, coercion, and potential violence. In particular, Paul cites his own aristocratic background, zeal, and fame in Judaism. Religion had channeled his intellect and energy, had flattered and promoted him, had given him tremendous confidence in the flesh ... Paul renounced his old, misplaced confidence in man. His power lust and his self-righteous zeal to impose his own legalism on others had been replaced by spiritual autonomy. Instead of self, Christ was now the focus of his attention. Personal love for God had superseded arrogance as the foundation of his attitude toward himself. (R.B. Thieme, Jr.)

Philp. 3:4 Although (concessive) in spite of that (καὶ emphasizes a surprising or unexpected fact), I myself (Subj. Nom., emphatic) could also (adjunctive) have (ἔχω, PAPtc.NSM, Pictorial, Concessive) confidence (Adv. Acc.) in the flesh (Loc. Sph./Instr. Means; religion had channelled Paul's energy in the past). If (1st class condition, “and they do”) anyone (Subj. Nom.) of the same category (Descr. Nom.; fellow Jewish believers like Paul, aimed at the Judaizers) presumes (δοκέω, PAI3S, Static; thinks, believes, assumes) to have complete confidence (πίθω, Perf.AInf., Intensive, Conceived Result with a substantive modifier) in the flesh (Loc. Sph.; and they do), I myself (Subj. Nom.) have (ellipsis) more (Acc. Measure; how much, Paul's superiority in legalism from times past flattered and promoted him among men):

^{WHO} **Philippians 3:4** καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί εἶ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί ἐγὼ μᾶλλον·

^{VUL} **Philippians 3:4** quamquam ego habeam confidentiam et in carne si quis alius videtur confidere in carne ego magis

^{LWB} **Philp. 3:5** Circumcision on the eighth day, from the race of Israel [not a proselyte], from the tribe of Benjamin, a Hebrew from the Hebrews [born of conservative Hebrew parents], with reference to the law a Pharisee [a separatist],

^{KW} **Philp. 3:5** Eight days old in circumcision, my origin from Israelitish stock, belonging to the tribe of Benjamin, a Hebrew from true Hebrew parents [i.e., not a Hellenist], with reference to the law, a Pharisee,

^{KJV} **Philippians 3:5** Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

TRANSLATION HIGHLIGHTS

Paul begins his list of honorable but legalistic qualifications according to the flesh. None of them provide a single benefit in the spiritual life, but they were looked upon by men as a promising background. He was circumcised on the 8th day according to strict Jewish regulations. He descended from the tribe of Israel, so he was not a proselyte Jew. He came from the tribe of Benjamin, which was honored by the Lord. He was a “Hebrew from the Hebrews,” which means he had conservative, patriotic Jewish parents (or as a polytoton which means “a thorough Hebrew”). He was not a Greek and therefore his upbringing did not include the pagan practices common to those outside Hebrew circles. He pursued the law as a Pharisee, one of the strictest separatist groups of his day. So far, he has an impeccable Jewish resume.

REVELANT OPINIONS

The Pharisees boasted that they were endowed with the gift of interpreting Scriptures. (J. Calvin) God had chosen Paul out of the great mass of mankind, them out of His covenant people Israel, and finally from a celebrated tribe of this people. He had been set apart for holiness. (P. O’Brien) He provides a complete armoury against the arguments of their false doctrine by recounting his own experience under the law, his conversion to Christ, and his assessment of the results of his conversion in terms of what he lost and what he received. (R. Martin) Paul came, not from Esau but from Jacob. He belonged to the tribe of Benjamin, a tribe highly thought of, the tribe that remained loyal to David, and which formed with Judah the foundation for the restored nation after the captivities. He was the son of Hebrew parents who had retained their Hebrew language and customs, in contrast to the Hellenized Jews who read the OT in the Greek language. (K. Wuest) Converts to Judaism were circumcised in maturity: Ishmaelites in their 13th year. He was thus show to be neither a heathen nor an Ishmaelite. (M Vincent)

It is inevitable that when a man sets up an external standard for his conduct, he measures himself not by the holiness of God or the holiness of the Word of God, but by those with whom he is associated. If he is conforming to that external standard to the same degree as those with whom he associates, he is perfectly satisfied. What this means is that if a man lives the same way the society in which he moves lives in, then he is satisfied, and he feels that he has attained the standard which God has set for him. That is the danger Paul faces here in the Philippian church. They are all doing the same thing; they are all going to the same places; they are all conducting themselves by the same standards. Even though those standards fall short of the standards of the Word of God, the Philippians are perfectly satisfied; they are complacent; they are indifferent to the demands that the holiness of God lays upon them. (J. Pentecost) I do not agree with that all the Philippians are in this condition. The false teachers most certainly are, and some who are following them are as well; but the majority of Philippians are following Paul's lead and are progressing marvelously in the spiritual life. (LWB)

Many people today think they are right with God simply because they have been born of Christian parents or live in a so-called Christian country. But this saves no one. No one can become a child of God by mere volition. No one conceives or gives birth to himself. Nothing will make a person a child of God unless God Himself engenders spiritual life and brings about a new birth. Becoming a child of God is a matter of God's grace. We believe only because God has already taken the initiative to plant His divine life within us. People only believe because God has quickened them. New life comes before saving faith; it is never the other way around. And in this passage, you do not become a child of God by physical descent from Abraham. (J. Boice)

Philp. 3:5 Circumcision (Dat. Adv.) on the eighth day (Partitive Gen. or Adverbial Gen. of Time), from the race (Abl. Source; descent) of Israel (Appos. Gen.; not a proselyte), from the tribe (Abl. Source) of Benjamin (Gen. Spec.), a Hebrew (Nom. Appos.) from the Hebrews (Abl. Source; a conservative, part of the establishment, patriotism, nationalism; born of Hebrew parents), with reference to the law (Acc. Gen. Ref.) a Pharisee (Nom. Appos.; a separatist),

^{WHO} **Philippians 3:5** περιτομή ὀκταήμερος ἐκ γένους Ἰσραὴλ φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων κατὰ νόμον Φαρισαῖος

^{VUL} **Philippians 3:5** circumcisis octava die ex genere Israhel de tribu Benjamin Hebraeus ex Hebraeis secundum legem Pharisaeus

^{LWB} **Philp. 3:6** **With reference to zeal [ruthlessness] having persecuted the church [breathing out threatenings and slaughter], with reference to righteousness having myself become blameless in the law [a model Jew],**

^{KW} **Philp. 3:6** With regard to zeal, persecuting the Church, with reference to that kind of righteousness which is in the law, become blameless.

^{KJV} **Philippians 3:6** Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

TRANSLATION HIGHLIGHTS

Paul continues with his resume of the flesh, adding the ruthless zeal he once exhibited when he persecuted (Historical Present tense) the church. As Paul mentions in Romans, he “breathed out threatenings and slaughter” against Christians whenever he had the opportunity. We might dislike people of another religion, but how many of us are so zealous as to seek their death by legal means? Paul hunted them down, had them arrested, and even executed them when possible – all for religious reasons. And with reference to righteousness, he himself was blameless (Constatative Aorist tense) in the law, a model Jew. But the righteousness Paul desired was not his own, but that which came from the Lord as he was progressively conformed to His death. True righteousness is not external and transient, but internal and deep. It is formed gradually and continuously over many years, the time differing between individuals in different stages of the Christian life.

REVELANT OPINIONS

Paul persecuted Christians like an army pursuing its enemy on the run or a hunter tracking down his quarry. (G.F. Hawthorne) Although Paul’s zeal and sincerity could never be questioned, he was sincerely wrong. He was reckoned within the spiritual blindness of national Israel. (R. Gromacki) Paul was a zealous Pharisee. His zeal is seen in the fact that he was a persecutor of the church. In fact, he was so zealous for the law that he killed people who disagreed with his conception of it. (J. Boice) Paul scored 100% in regard to all six items. The first three without will or act of his own, the other three by his will and his acts; the first were character derived, the last, character personally attained. (R. Lenski)

As Paul looked back over his own life, he saw how his supposedly blameless keeping of the law had only succeeded in making him “the foremost of sinners” (1 Tim. 1:15). In Philippians 3:4-7 he confessed that it was pride which had fired his zeal to be a blameless keeper of the law. In order to maintain this pride he persecuted Christians because they taught that, despite Jewish distinctives, a person would not be saved unless he believed in Jesus. Such teaching effectively dissipated one’s pride in having and adhering to such distinctives. So Paul tried to eradicate Christianity because he believed that in so doing, he was serving God. Before his Damascus Road experience he was convinced that God Himself was loudly applauding him because he most zealously worked to uphold the law. After his confrontation with the living Jesus, however, he came to realize that all his zealous efforts had succeeded only in persecuting God. Since he was the most ardent persecutor, he was not overstating things when he labeled himself as having been “the foremost of sinners.” Thus when Paul saw how the Mosaic Law had played such an active role in making him “the foremost of sinners,” and when he saw how the great majority of Jews prided themselves in supposedly keeping the law, then it was perfectly natural for him to speak of the works produced by the law in those under sin’s dominion as evil works. (D. Fuller)

Philp. 3:6 With reference to zeal (Acc. Gen. Ref.; ruthlessness) having persecuted (διώκω, PAptc.NSM, Historical & Dramatic) the church (Acc. Dir. Obj.; breathing out threatenings and slaughter), with reference to righteousness (Acc. Gen. Ref.) having myself become (γίνομαι, AMptc.NSM, Constative, Circumstantial, Deponent) blameless (Compl. Acc.) in the law (Loc. Sph.; a model Jew);

^{WHO} **Philippians 3:6** κατὰ ζήλος διώκων τὴν ἐκκλησίαν κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος

^{VUL} **Philippians 3:6** secundum aemulationem persequens ecclesiam Dei secundum iustitiam quae in lege est conversatus sine querella

^{LWB} **Philp. 3:7** But what quality of things [thought by some to be spiritual assets] were gains to me [debit side of the ledger], I concluded in the past [on the road to Damascus] and am still concluding as an expert to this very day [as an apostle] those things as loss [credit side of the ledger] because of Christ.

^{KW} **Philp. 3:7** But whatever things were to me a gainful asset, these things I have considered a loss when it comes to my acquisition of Christ, and still so consider them.

^{KJV} **Philippians 3:7** But what things were gain to me, those I counted loss for Christ.

TRANSLATION HIGHLIGHTS

This list of so-called complementary items on Paul's resume of the flesh were thought to be spiritual assets or profits in his former life as a Jewish unbeliever (Descriptive Imperfect tense), but after he became a believer on the road to Damascus he changed his evaluation of them (Dramatic Perfect tense). Paul bundles up all his gains into one big account on the General Ledger and writes them off as an Uncollectible account, a bankruptcy. The imperfect tense points to his former resume of flesh as insufficient, while the perfect tense points to his new resume in Christ as sufficient. His resume has taken a complete flip-flop. Now all the things that were valuable according to Judaism are hindrances (Latin: detriments) to Christianity. They were something to boast in when he was an unbeliever, but they do considerable damage to the spiritual life as a Christian. He received a great measure of personal approbation from them when he was an arrogant, legalistic unbeliever, but as a mature believer he now forfeits them all because of Christ. His standards changed from human viewpoint to divine viewpoint. Paul was clueless while in legalistic Judaism, but he is now an expert in the Christian spiritual life.

REVELANT OPINIONS

"Gain ... Loss" incorporates the use of accounting terminology in antithetical parallelism. (P.T. O'Brien) The terms "gain" and "loss" are borrowed from the language of the voluntary barter. Paul is

using the figure of a balance-sheet, showing Assets and Liabilities. All of his former Assets have now been transferred to the column of Liabilities. Far from advancing him along the road to maturity, they hold him back. (F.W. Beare) Every day of reliance on them was a day of deprivation of the Supreme Blessing. (H.C.G. Moule) Paul had once put his confidence in the flesh, having superlative grounds for boasting before God. His privileges and accomplishments he had counted as real, not supposed or potential, gains. But a dramatic change occurred: Paul was wonderfully converted to Christ and he came to view these past “advantages” as positively harmful. Christ was the decisive difference and had now become the center of Paul’s life. (P. O’Brien)

Paul came to the point where he opened his ledger book. He looked at what he had accumulated by inheritance and by his efforts and reflected that these things actually kept him from Christ. He then took his entire list and placed it where it belonged – under the list of liabilities. He called it “loss,” and under assets he wrote, “Jesus Christ alone.” (J. Boice) Paul notes progress or increase in the years he has known the Lord Jesus. There has been a growth of knowledge of the Lord. He has progressed in knowledge, and glories all the more in Christ Jesus because he knows Him more. But a darker thread also was woven into Paul’s progress over the years. They brought an increase of suffering. Sometimes he was forced to give things up for Christ: sometimes they were stripped off him by others. There is nothing in the whole catalogue of the years which he did not accept as being from and for Christ, understand as the sovereign outworking of His will, and endure for His glory. (J. Stott)

Where we see arrogance [Cosmic I], where we see pride [Cosmic II], let us be assured that Christ is not known. (J. Calvin) That knowledge which the Holy Spirit imparts is a world-despising knowledge. It makes a man have poor, low, mean thoughts of those things which his unregenerate fellows (and which he himself, formerly) so highly esteemed. It opens his eyes to see the transitoriness and comparative worthlessness of earthly honors, riches, and fame. It makes him perceive that all under the sun is but vanity and vexation of spirit. It brings him to realize that the world is a flatterer, a deceiver, a liar, and a murderer, which has fatally deceived the hearts of millions. Where the Spirit reveals eternal things, temporal things are scorned. The teaching of the Spirit raises the heart high above this poor perishing world. Here is a sure test: does your knowledge of spiritual things cause you to hold temporal things with a light hand, and despise those baubles which others hunt so eagerly? (A. Pink)

Philp. 3:7 **But** (adversative) **what quality of things** (Subj. Nom., enclitic indefinite pronoun; thought by many to be spiritual assets) **were** (εἰμί, Imperf.AI3S, Descriptive) **gains** (Acc. Appos.; debit side of the ledger, assets - previous categories of celebrityship while in arrogance) **to me** (Dat. Disadv.; past evaluation), **I myself concluded in the past and am still concluding as an expert to this very day** (ἡγέομαι, Perf.MI1S, Intensive & Dramatic, Deponent; present estimation after a change in values on the road to Damascus) **those things** (Acc. Dir. Obj.) **as loss** (Acc. Appos.; considerable damage, forfeit, heavy loss of something, hindrance) **because of** (occupation with) **Christ** (Causal Acc.).

^{WHO} **Philippians 3:7** ἀλλὰ ἅτινα ἦν μοι κέρδη ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν

^{VUL} **Philippians 3:7** sed quae mihi fuerunt lucra haec arbitratus sum propter Christum detrimenta

^{LWB} **Philp. 3:8** Indeed, and I cannot emphasize this enough, I myself also conclude the all things [my former human celebrityship] to be loss [a hindrance to the spiritual life] compared to the surpassing greatness of the knowledge of [intimate fellowship with] Christ Jesus my Lord, for Whom I have been caused to suffer the loss of all things [human status: money, family, friends, easy living]. In fact, I myself conclude [after mature consideration, all these things to be] piles of excrement, in order that I may gain Christ [appropriate His spiritual life and perfections as my own],

^{KW} **Philp. 3:8** Yes, indeed, therefore, at least, even I am still setting all things down to be a loss for the sake of that which excels all others, my knowledge of Christ Jesus my Lord which I have gained through experience, for whose sake I have been caused to forfeit all things, and I am still counting them dung, in order that Christ I might gain,

^{KJV} **Philippians 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,

TRANSLATION HIGHLIGHTS

Paul elaborates on his rejection of his former fleshly resume with the most emphatic terms possible. He cannot emphasize his negative evaluation of his own celebrityship enough, so he uses some extremely graphic terms to do so. After mature consideration of the differences between legalism and grace, he concludes (Perfective Present tense) that all his former efforts at keeping the law and persecuting Christians to be a great loss of time and effort (Latin: detriment). If he held them up to the world now, they would actually damage his spiritual life; they are completely outside the domain of the protocol plan of God for the Church Age and unworthy of the glory of knowing Christ (Latin: eminence). This should be the perspective of all believers, and it will be for those who have arrived at spiritual self-esteem.

So is there no benefit at all in Paul's good deeds and adherence to the demands of the law? There is, of course, nothing wrong with doing good deeds or living according to establishment principles that are contained in the law. But Paul is comparing his fleshly attainments to the surpassing greatness (Descriptive Present tense) of the knowledge of Christ Jesus. In and of themselves they are noble, but compared to divine norms and standards and his intimate fellowship with the Lord, they pale into insignificance. The use of the passive voice means Paul was caused to suffer the loss of all his earthly accomplishments (Ingressive Aorist tense) because of his desire to know the Lord. Because he was obedient to divine protocol, he forfeited family, friends, money and an easy living as a great religious Jewish leader. He was never satisfied with what he knew about the Lord and always wanted to have deeper fellowship with Him, no matter

what it cost him.

There is a price to pay when you follow Christ. There is a price to pay when you take time out to study the Word of God every day. There is a price to pay if you reject the rules, regulations, rituals and ceremonies of organized religion. Paul sustained loss and injury on many fronts when he embraced the Lord without wavering. This loss is part of our “suffering like He suffered.” Without it we cannot move forward in the spiritual life. We must be tested and we must cling to Christ and His Word and never turn back. If you really want to know Christ and share in His sufferings, your reward may only be realized in heaven and not on earth. Few believers are prepared to sacrifice earthly wealth and approbation for rewards in heaven. Paul was willing to give them all up to obtain Christ.

Does “gaining Christ” mean he gave up all his human celebrityship when he believed in Christ on the road to Damascus? He perhaps lost some fleshly attainments during the moment he first believed, but the loss of everything he once possessed occurred gradually over time, the more obedient he became to God’s plan for his life. “Gaining Christ” is a synonym for fulfilling the protocol plan of God, not the initial point of belief. “Gaining Christ” is appropriating His divine graces and perfections as your very own by continued, prolonged intake, metabolization and application of Bible doctrine. “Gaining Christ” is an experiential concept, not a positional concept. Paul wanted to gain the graces and perfections of Christ so much (Ingressive Aorist tense), that he was willing to forfeit everything for this daily spiritual experience. Paul considered all the human approbation and celebrityship he gave up as mere excrement when compared to fellowship with Christ.

He compared the two options before him with mature consideration (Perfective Present tense) and chose the riches of Jesus Christ over his former human attainments which he now classifies as rubbish. Some commentators translate “skubalon” as dung or excrement (feces) of filthy creatures, while others translate it as refuse or table scraps thrown at dogs. Any way you translate it, Paul did not consider the benefits of his former life to be worth much when compared to the knowledge of Christ. This does not mean Paul said “Yes” to believing in Christ, but “No” to following Him in daily life. Unfortunately, this is what 95% of believers today have done: they became Christians during a “weak moment in their lives,” but they have since rejected His protocol plan for living the spiritual life. They have plans of their own and the dedication, obedience and rigor of the spiritual life only gets in the way of those plans.

REVELANT OPINIONS

Paul's inmost soul cries out through these five expressive particles, (A.T. Robertson) which he uses as an attention getting device before he teaches them the doctrine of dung. (R.B. Thieme, Jr.) The word "super-ness", that is, "all-surpassing greatness" is one of a list of "super" combinations used by the apostle. (W. Hendriksen) A neuter participle with the article is sometimes equivalent to an abstract noun - "because of the excellency or superiority of the knowledge of Christ Jesus". (E.D. Burton) The knowledge of Christ is here represented as the whole substance of the Christian life. (F.W. Beare) Now he considers everything on which he might place his fleshly confidence to be

positively harmful ... perhaps including his Roman citizenship, material possessions, or an assured position in the world – in fact, anything in which he was tempted to trust and which therefore stood over against the personal knowledge of Christ ... Whether the apostle is contrasting this personal knowledge of Christ with inferior forms of knowledge is not certain; but he clearly emphasizes that it is the only knowledge worth having, a knowledge so transcendent in value that it compensates for the loss of everything else. (P. O'Brien)

A bare, speculative knowledge of Christ is a great privilege, but if we are content with it, we shall perish. It was not those who saw the ark, but those who entered it who were saved ... Christianity is a system of divine knowledge from God ... if the soul is without knowledge, it is not good. Ignorance is not the mother of devotion ... Sin has got into the heart (mind), knowledge of Christ must also get there. Mere superficial knowledge of Scripture will only aggravate the sinner's doom. Hell is full of it ... But advanced doctrines of Christ have a transforming and assimilating effect on all who believingly contemplate it. If the knowledge of Christ is so excellent, it should be our constant and vigorous effort to increase it, and we should endeavor to extend it to as many of our fellow creatures as we can reach. It is remarkable how Paul makes every other topic tributary to this. All things are but loss in comparison with this knowledge. No knowledge worth having is to be had without diligence, and how sad that many are so busy about lower knowledge that they say they have no time for this. (J.S. Exell)

“Skubalon” is also used to describe a half-eaten corpse or lumps of manure, a deliberately vulgar term. Paul's prior gains were now offensive to him. (G.F. Hawthorne) The Greek term “skubalon” means dung, muck, both as excrement and food gone bad, scraps left after a meal, and refuse. It is here used in the first sense (excrement). Although the apostles' language is stark, it is inappropriate to weaken its meaning because of embarrassment, as some of the early church fathers did. (P.T. O'Brien) A special reference to excrement is not uncommon. (M. Silva) Paul also uses a paranomasia – a play on words; Paul has given up all other forms of "gain" in order that he might get the "true gain." (G.F. Hawthorne) Paul's declaration in this passage reveals his spiritual growth from supergrace status to ultra-supergrace status. (R.B. Thieme, Jr.) The “all things” he lost might include confiscation of property, disinheritance by family, as well as the loss of status in Judaism, which he had formerly prized. A considerable cost had been involved in Paul's glad acceptance of Christ Jesus as his Lord ... He had no regrets. He did not keep harking back to the past, secretly longing for the things he had lost. Quite the reverse. He regarded them as abhorrent. (P. O'Brien)

Knowledge is sometimes put for faith: By His knowledge, or the knowledge of Him, shall my righteous servant justify many (Isaiah 53:11). And it is the excellency of knowledge. There is an abundant and transcendent excellency in the doctrine of Christ, or the Christian religion above all the knowledge of nature, and improvements of human wisdom; for it is suited to the case of fallen sinners and furnishes them with all they need and all they can desire and hope for, with all saving wisdom and saving grace. (M. Henry) There is nothing mechanical or fixed about fellowship with Christ. It may be interrupted by decay of zeal, the intrusion of the earthly spirit, the toleration of known sins, the easy domination of self-will, and countless other causes. Hence, to maintain it, there must be the continuous estimating of earthly things at their true value. (W. Nicoll) “Gaining Christ” is a synonym for fulfilling the protocol plan of God. The believer lives the Christian way of life by

following God's mandates, not by striving to fulfill his own legalistic idea of what ought to please God. (R.B. Thieme, Jr.)

Philp. 3:8 Indeed (affirmative), and I cannot emphasize this enough (emphatic; "more than that" or "let me be clearer on this point"), I myself also (adjunctive) conclude (ἡγέομαι, PMI1S, Perfective, Deponent) the all things (Acc. Dir. Obj.; my former human celebrityship) to be (εἰμί, PAInf., Static, Inf. As Dir. Obj. of Verb) loss (Acc. Appos.; considerable damage, forfeit, heavy loss of something, hindrance; the perspective obtained in spiritual self-esteem) compared to the surpassing greatness (ὑπερέχω, PAPtc.ASN, Descriptive, Substantival) of the knowledge (Gen. Appos.; intimate fellowship with) of Christ Jesus (Obj. Gen.) my (Gen. Rel.) Lord (Gen. Appos.), for whom (Acc. Dir. Obj.) I have been caused to suffer the loss of (ζημιόω, API1S, Ingressive; forfeited, sustained injury) all (Acc. Measure) things (Acc. Dir. Obj.; family, friends, money, easy living, status as a great Jewish leader). In fact (emphatic), I myself conclude (ἡγέομαι, PMI1S, Perfective, Deponent; after mature consideration) all these things to be (ellipsis) piles of excrement (Acc. Appos.; dung, droppings, rubbish, refuse, scraps flung to dogs), in order that (purpose) I may gain (κερδαίνω, AASubj.1S, Ingressive, Result; synonym for fulfilling the protocol plan of God) Christ (Acc. Dir. Obj.; appropriate His life as one's own, his perfections & graces),

^{WHO} **Philippians 3:8** ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω

^{VUL} **Philippians 3:8** verumtamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi Domini mei propter quem omnia detrimentum feci et arbitror ut stercora ut Christum lucrifaciam

^{LWB} **Philp. 3:9** Also that I may be found in Him [living a progressive spiritual life on earth in union with Christ], not holding up my own righteousness from the law [illegitimate], but that [righteousness] through the faithfulness of Christ [legitimate], that righteousness from God within the context of faith [doctrine],

^{KW} **Philp. 3:9** Yes, in order that I might in the observation of others be discovered by them to be in Him, not having as my righteousness that righteousness which is of the law, but that righteousness which is through faith in Christ, that righteousness which is from God on the basis of faith.

^{KJV} **Philippians 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:

TRANSLATION HIGHLIGHTS

Paul considers his earthly accomplishments as dung because he has a higher goal (Subjunctive of Intended Result) of living a continuous and progressive life on earth in union with Christ. His desire is to be found (Ingressive Aorist tense) in Christ not only positionally sanctified, but also experientially sanctified, and this cannot be accomplished by holding up (Customary Present tense) his own righteousness from keeping the law. Positional righteousness was obtained through the faithfulness of Christ, not our keeping a set of rules and regulations. Christ is our righteousness; His faithfulness procured it for us. The positional righteousness that Christ obtained for us was by His faithfulness, rather than by our faithfulness. Our personal or experiential righteousness also comes from Christ as opposed to the law. Experiential righteousness also comes from God and is within the context of faith, not law. It is increased (progressively) by doctrine, an alternative and legitimate translation of “pistis.”

Whether you translate “pistis” as faith or doctrine doesn’t matter, as long as you understand we are talking about personal (experiential) righteousness and not justifying (positional) righteousness. The context of this pericope is related to sanctification, not justification. “Being found in Christ” is experiential, not positional; “holding up my own righteousness from the law” is trying to grow experientially by illegitimate means; “righteousness from God within the context of faith or doctrine” is a reference to legitimate experiential sanctification. The only phrase that some disagree with is “righteousness through the faithfulness of Christ,” but it isn’t a real problem when you understand Paul is contrasting Christ with the law. “Righteousness from God within the context of faith” is in apposition to “righteousness through the faithfulness of Christ.” They are two means of expressing the same contrast between the legitimacy of faith (doctrine) and the illegitimacy of law in furthering our spiritual life.

While covering this chapter in particular, I might be throwing out a lot of technical terms for some of you. Many of them are standard fare in seminary classes. Some of them are creative teaching aids I learned from Colonel Thieme. Do not hesitate to refer to the glossary on my web site, any solid theological textbooks, or literature disseminated by Berachah Church in Houston, Texas. Don’t be afraid of vocabulary you aren’t familiar with. “All scholarly disciplines, of course, develop vocabularies, and it is not surprising that theological terms are given a more restricted meaning than they often have in the biblical text. Yet it is the Pauline corpus that has provided most of the material for a systematic doctrine of salvation. And in spite of many modern claims to the contrary, there is a basic consistency between Paul’s teaching and the classic soteriological formulations.” (M. Silva) Most of the vocabulary I have adopted from R.B. Thieme, Jr. is derived from Greek, Hebrew or Latin. They are meant to communicate important concepts, emphasis on “communication.”

For instance, I love the term “dynamis.” It comes from the Greek word “dunamis,” where we

get our words “dynamite” and “dynamic.” When used in the Locative of Sphere, you get a “dunamis sphere” or “dynasphere.” We are commanded in many passages to live inside this sphere of power, this dynasphere, as much as possible. Spiritual growth is only possible when we are residing and functioning inside this sphere of divine power. Therefore, an entire system of theology can and has been developed on how we reside (get in and stay in) and function (live in and apply what we learn) inside this delegated power sphere – what has traditionally been called “experiential sanctification.” When you come across this term in my writing, you can choose to like it, or substitute “sphere of power” or a similar equivalent. It is meant to communicate important concepts to the listener. It works for me, but if it doesn’t work for you, find something else that communicates to you and move on!

REVELANT OPINIONS

Paul did not desire to be seen to have any righteousness that would be the result of law-keeping. He was done with that. He wanted men to see in his life, the righteousness which the Holy Spirit would produce, the faith which is furnished to the believer by God and with which he appropriates the blessings of grace ... Personal righteousness in the life is referred to here rather than justifying righteousness. (K. Wuest) Legalism is ½ of polarized fragmentation, the other ½ being antinomianism. (R.B. Thieme, Jr.) The knowledge in verse 8 is the highest degree of faith, the reflection of faith in our reason, illumination, the stage reached by the complete initiate into the Christian mystery. It is knowledge of Christ, the Anointed One, in His exalted power and glory. To know Christ is to have the key which will unlock all the secrets of existence. (J. Robertson) We have customarily read this passage as though it was speaking about “our” faith in Jesus Christ. But this is an instrumental dative and is to be rendered “by means of.” The rest of the phrase is correctly rendered, “the faithfulness of the Son of God.” (A. Custance)

He knows that his supreme goal can be realized only if he is continuously and progressively living in Him during this mortal existence. (P. O’Brien) Another line of evidence that supports the conclusion that Paul’s term, “the works of the law,” represents an all-out rebellion against God is the unmistakable meaning of the word “law” in Philippians 3:8-9. In the Jewish parlance of that day, the phrase “own works,” which closely resembles “own righteousness,” was used to represent rebellion against God. Paul, in Philippians 3:8-9 speaks of the law as having an active role in man’s rebellion against God, and this is not difficult to understand from his concept of how the law provides sin with the best opportunity to become utterly sinful. We conclude, therefore, that Paul used not only the term “works of the law” but also, on occasion, simply the term “law” to describe how it played a vital role in bringing sin to full fruition. (D. Fuller)

See Galatians 3:22 - "That the promise through the faithfulness of Jesus Christ might be given to them that believe." See Galatians 2:16 - "Knowing that a man is not justified by the works of the law, but through the faithfulness of Jesus Christ ... that we might be justified by means of the faithfulness of Christ." See Galatians 2:20 - "I live by the faith (doctrine) of the Son of God." It is very comforting to know that even when our faith does fail us, His faithfulness stands firm. (A. Custance) Paul no longer has aspirations to be a self-reliant person who has his own goodness to offer to God ... but desires to be presented in Christ before God. (G.F. Hawthorne) There is a

righteousness which comes by the law, but it is now worth nothing because of a different dispensation. It is this concrete fact which makes the other righteousness wrong. Paul's attacks on the Judaizers' teaching are to be explained simply as a dogmatic denial: Judaism is wrong because it is not Christianity. (P. O'Brien)

Philp. 3:9 Also (adjunctive) that I may be found (εὐρίσκω, APSubj.1S, Ingressive, Modal, Intended Result; turn out to be) in Him (Loc. Sph.; a continuous and progressive living in union with Him on earth; building experiential sanctification upon already obtained positional sanctification), not (neg. particle) holding up (ἔχω, PAPtc.NSM, Customary, Circumstantial) my own (Poss. Acc.) righteousness (Acc. Dir. Obj.) from the law (Abl. Means, Source), but (adversative) that (Acc. Dir. Obj.; righteousness) through (by means of) the faithfulness (Instr. Means; reliability, fidelity) of Christ (Subj. Gen.; Christ **is** our righteousness), that (Nom. Appos.) righteousness (Acc. Dir. Obj.) from God (Abl. Source; origin) within the context of faith (Instr. Means, Dat. Ref.; the means by which it is received, can also be "doctrine"),

^{WHO} **Philippians 3:9** καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει

^{VUL} **Philippians 3:9** et inveniar in illo non habens meam iustitiam quae ex lege est sed illam quae ex fide est Christi quae ex Deo est iustitia in fide

^{LWB} **Philp. 3:10** So that I may come to know Him [in spiritual self-esteem] and the power of His resurrection [in spiritual autonomy] and the fellowship of His sufferings [in spiritual maturity], taking on the same form unto His death [having attained supergrace A],

^{KW} **Philp. 3:10** Yes, for His sake I have been caused to forfeit all things, and I count them but dung, in order that I might come to know Him in an experiential way, and to come to know experientially the power of His resurrection and a joint-participation in His sufferings, being brought to the place where my life will radiate a likeness to His death,

^{KJV} **Philippians 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;

TRANSLATION HIGHLIGHTS

Having drawn a contrast between the legitimate (faith) and illegitimate (law) ways of growing in the spiritual life, Paul now outlines some of the steps along the way. First, his goal is to know (Constative Aorist tense) or come to know (Ingressive Aorist tense) Jesus Christ, what is known as the stage of spiritual self-esteem. Next his goal is to know the power (Latin: virtue) of His resurrection, what is known as the stage of spiritual autonomy. Then his goal is to know the

fellowship of His sufferings (Latin: passion), what is known as the stage of spiritual maturity. While coming to know these things, he takes on the same form (Latin: configuration) unto His death (Progressive Present tense), what is known as supergrace A. A closely related passage in Scripture is 2 Timothy 2:11, "If we die with Him, we shall also live with Him; if we suffer with Him, we shall also reign with Him." The progressive nature of this ongoing process of taking on His form is shown by the Present tense.

The attainment of supergrace A status is a parallel to worshipping in the outer court of the tabernacle. Paul has already attained supergrace A status; in fact, he has passed beyond it into supergrace B, the inner court of the tabernacle. Philippians 3:10-17 contains a summarized version of spiritual growth in three stages:

Philp. 3:10 To know - outer court, supergrace A
Philp. 3:12-14 To apprehend - inner court, supergrace B
Philp. 3:17 To exemplify - holiest place, ultra-supergrace

Paul already "knows" Christ, the power of His resurrection, and the fellowship of His sufferings. He has taken on the same form unto His death, and has therefore reached supergrace A status. For Paul this was an already accomplished fact (Constative Aorist tense), while for most of us it is something we have yet to experience (Ingressive Aorist tense). And as we shall see in subsequent verses, Paul had entered supergrace B status at the time of the writing of this epistle and was looking forward to ultra-supergrace status before his time on earth is complete.

REVELANT OPINIONS

All four clauses of this verse have to do with the continuous development of the Christian life ... the Christian must come to know Him in Whom he now lives ... the resurrection, sufferings and death of Christ are not treated as episodes in the gospel story, but as forces present and active in the true Christian life. From his own history Paul knew that a man must be convinced of Christ's resurrection before he could come to a proper estimate of His sufferings and death; and he must rise to the new life of God's creation before he can learn the secret of Christ's sufferings. He must allow the Spirit of God to renew his inner nature and transform him stage by stage into the likeness of Christ. All this is included in getting to know "the power of His resurrection." (G.B. Caird) Mystery doctrine teaches that God gives each member of the royal family access to divine power in his inner life while providing the problem-solving devices designed originally for the humanity of Christ. Spiritual victory lies in using these assets. The Lord has delegated divine omnipotence to every Church Age believer who functions inside the divine dynasphere - access to divine power in his inner life, (R.B. Thieme, Jr.) by experiencing the same power that raised Christ from the dead surging through his own being. (K. Wuest)

Paul has already referred to the incomparable value of knowing Christ Jesus his Lord in an intimate, personal way. He now enlarges on the meaning of this expression, stating that his ambition is to know Christ fully, something that involved knowing the power of His resurrection and the fellowship of His sufferings in everyday events of his own life. As Paul participates in Christ's

sufferings, the tribulations through which every Christian must pass, so he desires to understand and experience the life-giving power of God, that power which He manifested in raising Christ from the dead, and which He now displays in the new life the Christian receives from the risen Christ and shares with him ... Since an ongoing participation in Christ here and now is in view, one should not drive a wedge between Paul's ambition of knowing Christ perfectly and a present, increasing personal knowledge of Him, any more than one can separate his desire to be perfectly united to Christ from his continuously living in Him ... Understanding and experience brings out the nuances of Paul's statement ... It is an ongoing process that will be completed only on the final day ... "Dunamis" denotes the full comprehensive power in its various phases. (P. O'Brien)

The "fellowship of Christ's sufferings" is won at the price of radical and total obedience. If you obey His mandates to be filled with the Spirit and to take in His Word everyday, suffering will come your way ... But think of the blessings that are promised to an individual as the result of a personal and prayerful study of God's Word. (J.M. Boice) Let us pass by that crowd of outer-court worshippers who are content to live without truly knowing Christ. Seek then, this knowledge. It is worth having. Paul gave up everything for it. (J.S. Exell) In this passage we have the deepest secrets of Paul's Christian experience unveiled (Kennedy), as well as death to the former way of life for Paul (H. Kent). Paul's language is comprehensive enough to include several options: To become like Christ in His death was for Paul partly self-identification with Christ crucified, partly a matter of daily experience, and partly an anticipation of bodily death as a martyr. (F.F. Bruce) In Philippians 3:10 Paul emphasizes suffering, but he begins by stating the importance of postsalvation epistemological rehabilitation related to spiritual self-esteem. Although Paul is in spiritual maturity as he writes, he is giving us the benefit of his experience in spiritual self-esteem. Suffering for blessing comes in three stages: providential preventative suffering, momentum testing, and evidence testing. (R.B. Thieme, Jr.)

Believers grow in grace and in the knowledge of Christ through a diligent study of the Scriptures that testify to Christ. As they see Him and begin to know Him through the written Word, that truth will transform their personalities into conformity to Christ ... The same power that raised Jesus Christ out of physical death also raised believing sinners out of spiritual death. This power presently operates within believers to give them daily victory over sin. (R. Gromacki) To know Christ is to have experience of a life-giving power, but this power is shown only in the midst of difficulties, sufferings and death. Furthermore, the fellowship uniting Christians with Christ and with one another is forged only within such difficulties and sufferings. (J. Collange) Nothing is truly known until it becomes part of daily conduct. (J. Stott) Paul wanted to experience the holy resurrection power of Christ as he went about his life of service for Him. (J. Boice) The fellowship of His sufferings are the exercises which the Lord would have His people employ themselves; while the false apostles pressed forward upon them the useless elements of ceremonies. (J. Calvin)

Paul goes on again to speak of knowing Christ – the apotheosis of faith; not mere intellectual recognition, but communion, appropriation; not historical insight nor theoretical information, mere acquaintance with facts and dates, but the highest reach of Christian experience, a living intimacy with the living Christ. (J. Robertson) Fellowship with Christ is a process. Knowing Him

experientially is not all or nothing. There are degrees. Our fellowship with Christ is not something that happens at a point in time; it is a process which continues over a lifetime and varies in intensity to our obedience ... Being “known” by God and “coming to know” God does not refer to being regenerate, but to a richer walk ... His supreme goal in life is to know Christ more intimately, to know the power of Christ in his life, and to share in Christ’s sufferings. He wants this so that “somehow” he might “attain” to the “resurrection” from the dead. The apostle feels that there is something uncertain about his attaining to the resurrection. Did Paul doubt his final salvation? Of course not! This verse and those following are speaking of the “prize,” the rewards to the faithful at the judgment seat of Christ. (J. Dillow)

Philp. 3:10 So that I may come to know (γινώσκω, AAInf., Ingressive or Constative, Purpose, Articular) Him (Acc. Double Dir. Obj.; occupation with Christ, spiritual self-esteem in Gate 6) and (connective) the power (Acc. Double Dir. Obj.) of His (Poss. Gen.) resurrection (Gen. Source, Gen. Ref.; knowledge of the Holy Spirit, spiritual autonomy in Gate 7) and (connective) the fellowship (Acc. Dir. Obj.; participation in) of His (Poss. Gen.) sufferings (Obj. Gen.; Christ's undeserved sufferings while living on earth, not those upon the cross, spiritual maturity in Gate 8), taking on the same form (συμμορφίζω, PPpTc.NSM, Progressive, Modal; being conformed to His image, refers to supergrace status) unto His (Poss. Gen.) death (Dat. Ref.),

^{WHO} **Philippians 3:10** τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ

^{VUL} **Philippians 3:10** ad agnoscendum illum et virtutem resurrectionis eius et societatem passionum illius configuratus morti eius

^{LWB} **Philp. 3:11** **If in some way [whether free or imprisoned] I might cross the goal-line [attain ultra-supergrace status] to the exit-resurrection [a special resurrection by rank at the rapture] out from among the dead ones [separated from unbelievers in eternity and loser believers by rank].**

^{KW} **Philp. 3:11** If by any means I might arrive at the goal, namely, the out-resurrection from among those who are dead.

^{KJV} **Philippians 3:11** If by any means I might attain unto the resurrection of the dead.

TRANSLATION HIGHLIGHTS

There are as many interpretations of this verse as I have fingers, but one thing is for certain – the translation of the word “resurrection” from the Greek word “exanastasis” is inexcusable. Neither Paul nor the Holy Spirit is in the business of throwing words around without distinction. The

preposition “ek” added as a prefix to “anastasis” should be translated as “out resurrection” or even better, “exit resurrection.” Paul hopes (Potential Subjunctive mood) he will cross the finish line, his life on earth, in ultra-supergrace status. He hopes he will be allowed more time on earth to attain to this spiritual status, but it is possible in his own mind that he may be executed. There is also the possibility (in his mind) that the rapture might occur before he reaches ultra-supergrace. The “out” or “exit” resurrection is distinct from the general resurrection; there will be no unbelievers in the “exit” resurrection.

The way I see it, there are three possibilities for the exit-resurrection. It is either a reference to the rapture, a special resurrection for supergrace believers, or both. The rapture is an “exit resurrection” and it is a separate event from the general resurrection. It’s also possible that believers are resurrected by rank, with supergrace believers going before reversionistic believers. Paul could be looking forward to the rapture, or he could be hoping to be in the first crowd of resurrected believers, a privilege according to rank. In order to come to a conclusion, we first need to identify “the dead ones.” They could be unbelievers, loser believers, or both. Next, we need to see what is behind “attaining” or “crossing the finish-line.” Nobody “attains” the general resurrection, either believer or unbeliever. What kind of resurrection is it that we “attain?” I like Jody Dillow’s concept of “a resurrection out from among the resurrected ones,” sort of being “first in line” when the rapture occurs.

There must also be a connection between this exit-resurrection and the experiential sanctification mentioned in verse 10, part of the same sentence. The only kind of resurrection that can be “attained” by “crossing a goal-line” is an experiential type of resurrection. In my opinion, that eliminates the idea of a “general” rapture as being the exit-resurrection, since the rapture itself is not earned or attained by anyone. At the same time, if there is an exit-resurrection by spiritual rank, Paul would definitely want to be in the first wave of that resurrection, the resurrection of ultra-supergrace believers. Finally, there is the phrase “in some way.” What does Paul mean by this? It could refer to death, the rapture, a special resurrection, or by any means possible. It might also be a reference to his attaining ultra-supergrace while in a state of freedom or imprisonment. I believe Paul wants to attain ultra-supergrace either before he is raptured or before his death. And if he lives to see the rapture, which he obviously didn’t, he wanted to be in the first ‘wave’ of the rapture – an honor of rank due to his obedience to the Lord’s divine plan.

REVELANT OPINIONS

This is an example of an omitted apodosis which expresses a possibility which is an object of hope or desire ... close to an indirect question. (E.D. Burton) While the goal of resurrection is certain, the way or route by which the apostle will reach it is unclear (i.e., martyrdom, rapture, or some other kind of death) ... Most exegetes agree that Paul is not expressing doubt about his participation in this bodily resurrection. The resurrection is certain; the intervening events are uncertain. (P.T. O'Brien) Paul's use of the word "out" intensifies the idea of a particular and separate resurrection of the saints from that of the unsaved. This participation in the out-resurrection from among the dead ones will mean to Paul unbroken knowledge of and fellowship with Christ. (K. Wuest) Hapax legomena - Paul

is referring to some particular kind or aspect of the resurrection - entering into rest, and with that great company of the metachoi, inheritance of the kingdom. It might suggest a "resurrection out from among the resurrected ones" in contrast to a mere "resurrection from among the dead." In other words, a special category or class of resurrected saints is referred to in this verse. (J. Dillow) The presence of the preposition "ek" argues against an equivalence to "anastasis." (P. O'Brien)

The "out-resurrection" from among the "dead ones" is not an eschatological term, but an experiential term. Mature believers shall (should) be resurrected out from among the reversionists. This is why Paul is "longing and endeavoring to attain" this resurrection/separation. There is a reward for it both in life and in eternity. Merely to be a Christian should as little satisfy a man as to have bread without eating it or to possess a mine without working it. We "have" Him, but we must also "know" Him. (R.B. Thieme, Jr.) This expression could refer to the rapture. (S.L. Johnson) We share His humiliation by living in mortal bodies. We will share His exaltation when we shed this carcass. If we cannot get "beyond" or "away from" the Cross and the Crown, we will have an unprogressive experience, a going around the circle without growing in grace. (W.B. Harrison) Perhaps he was using this word to refer to the Rapture, thus expressing the hope that the Lord would return during his lifetime. (R. Lightner)

The emphasis here is on a physical resurrection. The term literally translates "out resurrection." When Christ returns, only living believers will be translated and dead Christians will be raised. The unsaved will be resurrected later. (R. Gromacki) Growth and transformation are not to be had without pain. Paul speaks of his goal to experience a share in the sufferings of Christ and to be formed after the manner of Christ's death ... It is mentioned here as the culmination of his spiritual pilgrimage. (M. Silva) All Christians will obtain the resurrection, but only some will be worthy of it. To be worthy of the resurrection (Luke 20:35) and to "attain to the out-resurrection" appear to be parallel concepts and explain one another. This interpretation fits very well with the following verses and would explain why Paul selected this word instead of his usual word for resurrection, anastasis. (J. Dillow) When someone tells me that he does not believe in the Rapture, I wonder about his relationship to the Person of Christ. Paul is saying, "My ambition, the thing I'm moving toward, is not only that I might know Him but that I might have a meaningful, joyous part in the out-resurrection, which is the rapture of the church." (J. McGee)

Having discussed the resurrection of Christ in 3:10, Paul turns his attention in verse 11 to the resurrection of the Church, the concluding event of the Church Age. The power that raised Jesus Christ from the dead is the same power that will resurrect the royal family of God. The exit-resurrection is a reference to the Rapture of the Church. Two enclitic particles in the Greek, translated "if by any means," indicate that Paul did not doubt the fact of the Rapture but was wondering about the manner in which he will participate. Two possibilities existed: Paul would be either physically dead or physically alive at the moment of resurrection. He would be either among "the dead in Christ" who "shall rise first" or among those "who are living, who remain" on earth at the time of the Rapture, who "shall be caught up (Latin: raptō) together with them in the clouds to meet the Lord in the air, and so shall we be always with the Lord" (1 Thess. 4:16-17). God the Father will be the agent of the resurrection for "the dead in Christ," those Church Age believers who

die before the Rapture occurs. God the Holy Spirit will be the agent of resurrection for “those who are alive” at the time of the Rapture ... The verb “katantao” means to arrive at something, as one would reach the destination of a journey. This entire journey will occur in a moment of time, the moment of resurrection for the completed royal family of God. “Katantao” appears in the subjunctive mood, which implies a future reference qualified by an element of contingency. The future event is the Rapture; the element of contingency will exist in every generation as believers do not know whether they will be resurrected with the dead or with the living. Paul speaks for the entire royal family as he dramatizes the imminency of the Rapture. (R.B. Thieme, Jr.)

Philp. 3:11 **If** (protasis, 3rd class condition, “maybe yes, maybe no”) **in some way** (enclitic particle; “by any means,” by rapture or special resurrection) **I might cross the goal-line** (καταντάω, AASubj.1S, Culminative, Potential; “meet death” or the rapture after having attained USG) **to the exit-resurrection** (ἐξανάστασις, Adv. Acc.; the rapture or a special resurrection for supergrace believers) **out from among the dead ones** (Abl. Separation; separated from unbelievers in eternity and losers by rank).

^{WHO} **Philippians 3:11** εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν

^{VUL} **Philippians 3:11** si quo modo occurram ad resurrectionem quae est ex mortuis

^{LWB} **Philp. 3:12** Not that I have already obtained [ultra-supergrace status] or have already reached the objective [the pinnacle of spiritual progress], but I am continuing to pursue so that I may also obtain that [ultra-supergrace status] for which [purpose] I was also overtaken [divinely grasped on the Damascus Road] by Christ Jesus [seized and held by God’s grace].

^{KW} **Philp. 3:12** Not that I already made acquisition or that I have now already been brought to that place of absolute spiritual maturity beyond which there is no progress, but I am pursuing onward if I may lay hold of that for which I have been laid hold of by Christ Jesus.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul gives us two disclaimers on just how far his spiritual life has progressed. He had not yet obtained (Constative Aorist tense) or reached the objective (Consummative Perfect tense) of ultra-supergrace status. Some simple math will show that at the time of his writing this epistle, he had surpassed supergrace A (verse 10) but had not yet obtained ultra-supergrace status – meaning he was writing in supergrace B status. The important fact, however, is that the ultimate objective had not been reached by Paul. In fact, the ultimate objective is a direction, a goal, and

not an end result as we understand it. There is no point in time in anyone's spiritual life, including Paul's, where we reach a pinnacle and there is no need for continual growth. Paul wants to fulfill God's purpose for his life, and that purpose is to attain ultra-supergrace.

Paul's advice for all of us is the same advice he himself followed. He continued to pursue ultra-supergrace status (maturity, perfection, the final objective) like a hunter who was pressing in on his prey, or a soldier routing his enemy. He maintained steadiness of purpose and intense concentration on the objective before him, which he might never reach in his lifetime, but nevertheless would continue to pursue anyway. Why would he continue to pursue (Durative Present tense) such an elusive goal? Because he wanted to obtain (Culminative Aorist tense) the spiritually mature status that was the purpose for his being divinely grasped (Historical Aorist tense) by Christ Jesus on the Damascus Road. He was seized and held by the grace of God, and made eternally secure, for the purpose of growing to spiritual maturity.

REVELANT OPINIONS

He has come to experience, in some degree at least, the power of God surging through his being. But there is room for much improvement and advance in these respects ... Paul states that he has not come to the place in his Christian life where growth in spiritual maturity has been completed, beyond which there is no room for further development. He has not reached a spiritual impasse of non-development. In verse 12 Paul denies the fact that he is spiritually mature in an absolute sense, and in verse 15 asserts that he is spiritually mature in a relative sense. (K. Wuest) Paul has already stated that his supreme desire is to know Christ fully. He keeps on pursuing this long-cherished ambition with the intention of laying hold of it, because the risen Christ powerfully laid hold of him on the Damascus road, setting his life in this new direction. There is further progress to be made, and only at the end of the race will he receive the prize. In his intention to counter the danger of "a doctrine of obtainable perfection based on Judaizing practices" Paul shows that Christian perfection is a goal to strive for ... He corrects any possible misunderstanding by making it plain that this goal has not yet been reached. Though he presses on towards it, in no sense can it be suggested that he has reached the final destination. (P. O'Brien)

He has in mind the image of a Greek runner streaking down the race course. (K. Wuest) It is also a wrestling term for grabbing hold of your opponent, pulling him down to the mat and making him your captive. (R.B. Thieme, Jr.) Paul recalls his conversion as the occasion on which a powerful hand was laid on his shoulder, turning him right around in his tracks, and a Voice that brooked no refusal spoke in his ear: "You will come along with Me." Paul was conscripted into the service of Christ. Every phase of Paul's subsequent life and action, every element in his understanding and preaching of the Gospel, can be traced back to the revelation of Jesus Christ that was granted to him then and there. (F.F. Bruce) His conversion was the beginning, not the end of the chase. (A.T. Robertson) Christ laid violent hands on him, so to speak, forcefully arresting him and setting him off in a new lifelong direction. But certainly he knew nothing of so-called sudden absolute perfection by any single experience. Paul has made great progress in Christlikeness, but the goal is still before him, not behind him. (G.F. Hawthorne)

Now he pauses to assess the past (Not that I have already obtained), the present (I press on), and the future (to make it my very own). (J. Stott) We are still sinners even though regenerated and justified in God's sight. Although we are perfect in terms of our present standing before God, we are far from perfect in our actual thoughts and conduct. Sanctification aims to close this gap. (J. Boice) Christ has taken hold of us for a purpose, to attain to the "out-resurrection." Those who strive toward that goal will rule and have dominion (Heb. 2:5-10). Paul says he has made it his goal to take hold of the same thing. In other words, he wants to make it his purpose in life to achieve Christlikeness and as a result to share with Christ in that final victory. Elsewhere he said there was a special crown reserved for those who have "loved His appearing" (2 Tim. 4:8). Interestingly, he pictures this goal as a prize to be won. (J. Dillow) Each of us is special by foreordination, elected to a role, a life work, and a course of life divinely adjusted to make end products out of us as God sees fit, those end products representing our "apprehension" in Christ towards which we, like Paul, are constantly being inclined by His grace. (A. Custance)

The Apostle Paul, in spite of his maturity, and though writing under inspiration, was neither omniscient nor sinless. He wants to impress upon us the difficulties, struggles, and hindrances that attend the believer's life ... We do not exaggerate to see in verse 12 one of Paul's most significant soteriological formulations. The verse makes a strong theological point regarding the tension between human agency and divine sovereignty, but the point is made within the framework of a personal confession regarding the Christian experience – a marvelous verse indeed ... The notion of the divine call, more than any other, signals Paul's conscious dependence on God's grace. (M. Silva) Surely, the Philippian brethren might think Paul a saint who was entirely finished and complete, who might well admonish others but no longer himself needed admonition. Paul cuts off such thoughts. Lesser men have persuaded themselves that they have attained perfection in this life, have strenuously preached their perfectionism with great damage to themselves and to others. (R. Lenski) By his allusion to the future resurrection he makes it clear that the work of sanctifying grace is progressive, and the *summum bonum* of Christian experience will be reached only at the consummation. Final perfection cannot be expected in this life and there will always be room for progress while the church is God's pilgrim people. (R. Martin)

Before conversion God says that a person is dead in his trespasses and sins. The person is alive physically and intellectually, but he is not alive spiritually. Thus, he cannot respond to spiritual stimuli. While he is in this state the Word of God is a hidden book to him, and the gospel of Jesus Christ is nonsense. Then God touches his life. God's touch brings life out of death, the life of the Spirit, and the person then believes in Jesus Christ and begins to understand the Bible. This is what it means to be taken hold of by God. This must happen first before there can be any true discipleship. Jesus said, "You did not choose Me, but I chose you and appointed you to go and bear fruit – fruit that will last" (John 15:16). We find examples of this throughout the Bible. Abraham was taken hold of by God. Did Abraham choose God? Oh, no! He was perfectly satisfied where he was in the Mesopotamian River valley in a pagan culture, but God called him and sent him on his way to Palestine. Moses was taken hold of by God when he was still a baby floating in the Nile in a basket. God said, "I am going to deliver My people from Egypt, and I am going to do it by means of this baby. I am going to protect him from Pharaoh. I am going to give him the best of this world's

training and education, and I am going to do many miracles through him.” God did these things through Moses. There is also the story of David. God put His stamp on the future King David when David was still out protecting the sheep. God sent the prophet Samuel to David’s home to anoint one of the sons in the family of the future king. God chose John the Baptist before he was born. Jesus called His disciples while they were still fishermen. God called Paul when he was in the process of persecuting Christians. In every case the call of God was primary. (J. Boice)

Paul uses military terminology (I keep pursuing the objective) to describe his steady advance by his continual reception, retention, and recall of Bible doctrine. He moves forward by using the problem-solving devices of hope in doctrine, personal love for God, impersonal love for mankind, and sharing the happiness of God within himself. He presses on, knowing that God will accelerate his advance through the suffering of momentum testing ... Paul is not practicing false humility by declaring that he has not reached the goal. He possessed the strong self-esteem that belongs to the believer in spiritual autonomy, but he entertained no illusions about himself. He accurately evaluated his spiritual life and recognized his need to keep pursuing the objective. A believer who overestimates himself hinders his own advance; a believer who evaluates himself objectively perpetuates his momentum and eventually reaches maturity. (R.B. Thieme, Jr.)

“Perfect” in a relative sense, can also refer to various stages of Christian progress. Enlarged understanding of divine truth and consistent exhibition of Christian character are described by the word “perfect.” In this sense the apostle Paul includes himself among the “perfect” (3:15), although he had just confessed that he did not consider himself “perfect” (3:12). Therefore, while affirming the necessity of holiness and warning against any excuse for indulging in sin, the Christian must avoid teaching “perfectionism.” This error has risen intermittently in the history of the church, and in the present generation again threatens to dismember the gospel. Those involved do not regard it as a classical error but likely see themselves as the harbingers of pious, godly ideas that can lead only to greater honoring of God. Such a phenomenon demonstrates that some of the contemporary generation exhibits a poverty of understanding of classical Protestant theology and the errors it has confronted and refuted ... from Montanism through the Pentecostal-type exaggeration of Wesleyan perfectionism ... This view eliminates the necessity of Christ’s continued intercession. Only as one continues as a sinner does he need Christ to intercede. And it denies the biblical teaching that sanctification is continuous. It also reduces justification to one-half of its biblical self. Only forgiveness at the beginning, and thereafter intermittently, is necessary. “Not having a righteousness of my own” could not fall from the lips of one who affirmed such actual righteousness. (T. Nettles)

With Philippians 3:11 Paul closes the parenthesis begun in verse 9. He has finished describing how to “gain Christ” in 3:8. We gain Christ, or advance to spiritual maturity, through the three stages of sanctification: positional, experiential, and ultimate sanctification. Positional sanctification (3:9) is union with Christ through the baptism of the Holy Spirit at the moment of salvation. Experiential sanctification (3:10) is the execution of the protocol plan of God on earth, as we follow our Lord’s precedent in the prototype sphere of power through our residence in the operational sphere of power, i.e., dynaspheres. Ultimate sanctification (3:11) is the possession of a resurrection body like the resurrection body of Jesus Christ. Having closed the parenthesis, Paul resumes in verse 12 from

where he left off in verse 8 ... According to Paul's autobiographical retrospection, when he attained spiritual autonomy his mental attitude was genuine humility. The great apostle did not rest on his laurels or become arrogant about his spiritual stature. Instead, he realized he had not reached the final objective. He had not yet fulfilled the protocol plan of God by advancing to spiritual maturity. No believer attains spiritual maturity until in the status of spiritual autonomy he passes the four parts of momentum testing: people testing, system testing, thought testing, and disaster testing. (R.B. Thieme, Jr.)

We have entered the position of sons through the resurrection of Christ and the gift of the Holy Spirit. This position is the result of receiving the Spirit of adoption, as mentioned in Galatians 4. However, having a position and walking in the provision and benefits of that provision are not always the same. We begin as a child and we are nurtured to "apprehend that for which we are apprehended." It was God's desire from the beginning that we would be sons. Sons do not walk by rules but by principles. The rule for the child is, "Do not leave your toys on the stairs." The principle to the son is, "Do not do what will cause injury to another." As a son, you are expected to act in a mature fashion. The law was added because of transgressions. The law was not meant to, nor was it able to deal with, sin. Law is created for the lawless. The man who walks with the Lord is not forced into right action by the law; neither can the law make him do wrong. "The strength of sin is the law." (1 Cor. 15:56) Therefore, if we put ourselves back under a legalistic strain or ritual, we admit that we do not have a heart after God. We abandon our position as a child of God and must be treated like a servant in the household. We must be told every little thing to do. This is the way we deal with our children. Hopefully, they come to the point of spiritual maturity where they know what is right without being told. A good definition of sonship, then, is this: A son responds to the will of the Father without being told to do so. (K. Lamb)

The perfecting of a saint takes a lifetime. When the individual has matured – and the word "perfection" in the Greek seems to have this connotation – that individual may be said to have apprehended that for which he is apprehended in Christ Jesus. Or to put this in more colloquial terms, when the individual has realized the level of development in Christ which the Father has seen as the maximum potential in keeping with opportunity, endowment, and experience, then that individual is mature. And I suspect that that individual is also ready to go home to heaven. (A. Custance) It is not our laying hold of Christ first, but His laying hold of us, which is our happiness and salvation. We love Him because He first loved us, (1 John 4:19). Not our keeping hold of Christ, but His keeping hold of us, is our safety. (M. Henry) There must never be a stalemate in their spiritual growth or a plateau beyond which they cannot climb. (J. Lightner) The "teleioi" are grown men as opposed to children; they are therefore those who have passed out of the rudimentary discipline of ordinances, who have put away childish things. (R. Earle)

The invisible resources that God provides for the Church Age believer surpass the imagination. As the Christian establishes a trend of making right decisions, these unseen, primary assets produce their powerful results. He grows up spiritually. Pressures only accelerate his advance. He achieves spiritual self-esteem, spiritual autonomy, and spiritual maturity. The results of executing the protocol plan of God encourage him. His confidence in God continues to grow. This confidence from his own

cumulative experience of God's grace strengthens his determination – his positive volition – to keep on fulfilling God's purpose ... The offensive has always been an important principle in life. It is a military axiom that offensive action is the only means by which a victory is gained. Offensive action brings victory, while defensive action can only avoid defeat. Taking the offensive in the spiritual life increases the believer's ability to handle any suffering he encounters. (R.B. Thieme, Jr.)

Philp. 3:12 Not (neg. adv.) that (subordinating) I have already (Adv. Time) obtained (λαμβάνω, AAI1S, Constative; he has not yet attained the absolute state of ultra-supergrace maturity) or (disjunctive) have already (Adv. Time) reached the objective (τελείω, Perf.PI1S, Consummative; completed, finished, accomplished the goal of ultra-supergrace - two disclaimers), but (adversative) I am continuing to pursue (διώκω, PAI1S, Durative; pressing on, hunting an animal, routing an enemy; steadiness of purpose) so that (an omitted apodosis contained in the protasis) I may also (adjunctive) obtain (καταλαμβάνω, AASubj.1S, Culminative, Purpose; seize, win, overtake, make one's own) that (USG status) for which (Dat. Ind. Obj.; on account of which, purpose) I was also (adjunctive) overtaken (καταλαμβάνω, API1S, Historical; divinely grasped on the Damascus Road) by Christ Jesus (Abl. Source; seized and held by God's grace, eternal security).

^{WHO} **Philippians 3:12** Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι διώκω δὲ εἰ καὶ καταλάβω ἐφ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]

^{VUL} **Philippians 3:12** non quod iam acceperim aut iam perfectus sim sequor autem si comprehendam in quo et comprehensus sum a Christo Iesu

^{LWB} **Philp. 3:13** Brethren, as for me, I evaluate myself [draw an objective conclusion] as not yet having attained it [ultra-supergrace status]. However, one thing is for sure: on the one hand, I am constantly forgetting the things [testing, suffering, discipline for reversionism] which lie behind [not focusing on the past], and on the other hand, pursuing vigorously the objective ahead [ultra-supergrace status].

^{KW} **Philp. 3:13** Brethren, as for myself, as I look back upon my life and calmly draw a conclusion, I am not counting myself yet as one who has in an absolute and complete way laid hold [of that for which I have been laid hold of by Christ Jesus]; but one thing: I, in fact, am forgetting completely the things that are behind, and am stretching forward to the things that are behind, and am stretching forward to the things that are in front;

^{KJV} **Philippians 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,

TRANSLATION HIGHLIGHTS

Paul addresses all the Philippian believers as brethren, and gives them his honest spiritual self-evaluation. After careful reasoning (Latin: arbitration), he concludes (Aoristic Present tense) that he has not yet attained (Consummative Perfect tense) ultra-supergrace status. That is his ultimate objective, the intended result of his life on earth, but he hasn't arrived at his final destination. However, there is one thing that he did conclude after his self-evaluation. On the one hand, he is going to constantly forget (Gnomic Present tense) the things from his past (Latin: retro). He is not going to focus on all the testing, suffering and divine discipline he received (Latin: oblivious) while getting to the point he is at now. He is not going to recall his reversionistic behavior and engage in self-pity.

The memory of past sins and failures tends to reproduce them again. They interrupt our concentration from biblical principles and shift our focus to the repetition of errors. Endless cogitation over past sins can quench the Holy Spirit and destroy forward momentum. What we should be concentrating on, like Paul, is future triumphs. Paul says he is going to pursue the final objective, stretching and straining (Latin: extending) towards the finish line (Pictorial Present tense). His goal is to attain ultra-supergrace at all costs (Latin: priority), so he is going to charge forward without looking back. He concentrates on the "Mind of Christ" (I Cor.2:16), because he is occupied with the "Person of Christ" (Phil. 1:21), and has begun to share the "Happiness of God" (John 15:11).

REVELANT OPINIONS

Like a Greek runner who pays no attention to the opponents whom he is leading in the race ... Paul knew Greek racing technique. He knew that the minute the Greek runner listened for the runners that were behind him in the race, and heard the thud, thud of their pounding feet, his speed would be slackened ... To revert to the former way of life, even for a moment, could retard your speed in life's race ... The Christian's onward progress is hindered should he dwell on the past, full of failures and sins, full of heartaches and discouragements, full of disappointments and thwarted hopes and plans. As long as a Christian has made things right with God [rebound], he should completely forget the past and move on. (K. Wuest) This emphatic and personal assertion of the apostle, to the effect that he has not reached perfection, is not simply the observation of a godly and zealous servant of Christ who might be somewhat pessimistic about his own progress. Rather, it is grounded in the fact that he who has been united to Christ and who is now being continuously conformed to His death has not yet attained to the resurrection of the dead. Only then will he have fully laid hold of the One who apprehended him. Nor have others reached that resurrection – be they opponents, detractors, or even some members of the congregation at Philippi. (P. O'Brien)

If we are to reach the goal, we must forget failures that may be in the past. Failures can discourage. We start out to run and then trip and fall, and so we give up. We conclude we are not cut out for the race and are content to let someone else run. Failures can bring preoccupation with self just as much as blessings or attainments can. Preoccupation with self can bring discouragement that would cause us to retire before the race is finished. The apostle says, "I must forget those things that are behind."

(J. Pentecost) Spiritual self-satisfaction, Paul is saying here, is a deterrent to any real advance. When he speaks of forgetting the things that are behind, he means not merely all his Jewish privileges and Jewish attainments, but also that part of the Christian race which he had already run. Paul did not repose on memories. One of the best gifts a man can have is the faculty of knowing how and what to forget. The man who is buried in the complacent contemplation of his past, who goes about trying to recall what he did yesterday, is apt to become narrow-minded. Spiritual growth is stopped. No room is left for the countless treasures of God's grace. Does the duty of life consist in merely honoring the memory of old ties, or does it not also include listening to the divine claim of new ones? (J. Robertson)

Paul can mean either his old pre-Christian life, his previous progress and setbacks as a Christian, or both. (A.T. Robertson) Growing confidence in God continues to grow and strengthen the believer's determination (+V) to keep fulfilling God's purpose. (R.B. Thieme, Jr.) This is an example of antithetic parallelism in two short clauses: $\mu\epsilon\nu$... $\delta\epsilon$, on the one hand forgetting things in the past ... on the other hand straining forward to things ahead ... The verb "logizomai," which in the Greek world referred to thinking according to strict logical rules, was employed in commercial dealings as a technical term for reckoning, as well as being used for the unemotional thinking of the philosopher. (P.T. O'Brien) The boundaries have been marked out for the runner [the precise protocol plan of God], so that he may not wander in this direction or that, so that there is always a goal [ultra-supergrace status] set before us, towards which we ought to direct our course undeviatingly, free from every distraction. (J. Calvin) The moment one begins to glory in some advance that he has made and believes that he possesses some resource which makes him useful to man and even God, then he is involved in legalism and the Galatian error. (D. Fuller)

The apostle is a determined runner who does not look over his shoulder but strains forward, stretching every nerve and muscle. It is a picture of the runner who keeps his eyes on the finish line and does not intend to falter or be overtaken in the last and decisive stages of the race. (P. O'Brien) No person can erase from the memory what has transpired before, but he or she can keep the past from controlling the present and the future. Believers thus must not permit the past to cause them depression or over-confidence in the present. (R. Gromacki) There is nothing in man by nature that gives him spiritual maturity. It is not a matter of his personality, as though one type of personality is apt to be more spiritual than another. The apostle tells us that no man by nature likes to retain even the remembrance of God in his memory, but puts God out of his mind ... The Word of God gives us the clue to spiritual maturity. It is not in individual personality or individual inheritance or individual experience, nor in individual ministry or service. It can be reduced to one word – appetite. It is that which makes the difference between the immature and the mature, the baby and the adult. (J. Pentecost) Paul refused to be controlled or absorbed by his past heritage or his attainments. (J. Lightner)

Do not dwell obsessively on the past. Never look back – always look ahead! Killing the enemy in battle is justified and virtuous before the Lord. Agonizing in quagmires of guilt only bog down your spiritual advance. Guilt and repression of the past deny the reality of adversity and quash confidence in divine solutions; but grace orientation and a personal sense of destiny adjust your thinking to the

reality of divine guardianship. Even in the surrealistic circumstances of combat you will embrace the plan of God rather than seek escape. If you are still alive, God has a purpose for your life. Leave self-recrimination behind and continue to fulfill your spiritual destiny! Once any sin or failure has been cited and, therefore forgiven, the believer must not revisit the sin. He must isolate the sin, forget the sin, and keep moving in the spiritual life. The springing up of reaction to a previously forgiven sin has two devastating results. The first is the believer's potential for causing trouble for himself by relapsing into reversionism. Trouble is self-induced misery. The second is that many are defiled. Others in your periphery, under your influence, may too be drawn into reversionism. (R.B. Thieme, Jr.) Satan loves to get us saints grieving over sins that have been forgiven and forgotten by God! He knows that our pace in life's race will be slackened. (K. Wuest)

Philp. 3:13 Brethren (Voc. Address; fellow believers), as for me (Subj. Nom.), I evaluate (λογίζομαι, PM1S, Aoristic, Deponent; mathematical calculation, reasoning, drawing a conclusion; objective self-evaluation) myself (Acc. Appos.) as not yet (neg. adv.) having attained (καταλαμβάνω, Perf.AInf., Consummative, Future time, Intended Result; "reached the objective") it (USG status). However (adversative), one thing (Subj. Nom.) is (ellipsis) for sure (affirmative; certain indeed): on the one hand (contrast), I am constantly (completely) forgetting (ἐπιλανθάνομαι, PMPTc.NSM, Gnomic & Durative, Telic, Deponent; caring nothing about a thing) the things (Acc. Dir. Obj.) which (Acc. Gen. Ref.) lie behind (Adv. Place; the part of the footrace which has already been covered; the testing, suffering, and discipline while in reversionism), and on the other hand (contrast), pursuing vigorously the objective (ἐπεκτείνομαι, PMPTc.NSM, Pictorial, Telic, Deponent; straining & stretching towards the finish line) ahead (Adv. Place; towards the front, USG status).

^{WHO} **Philippians 3:13** ἀδελφοί ἐγὼ ἐμαυτὸν οὕτω λογίζομαι κατειληφέναι· ἐν δὲ τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος

^{VUL} **Philippians 3:13** fratres ego me non arbitror comprehendissem unum autem quae quidem retro sunt obliviscens ad ea vero quae sunt in priora extendens me

^{LWB} **Philp. 3:14** I keep on advancing [from supergrace B] towards the goal [ultra-supergrace], for the prize [reward] of the upward [heavenly] station in life [ruling & reigning in the Millennium as a winner believer] from God [Who designed the plan] in Christ Jesus.

^{KW} **Philp. 3:14** Bearing down upon the goal, I am pursuing on for the prize of the call from above of God which is in Christ Jesus.

^{KJV} **Philippians 3:14** I press toward the mark for the prize of the high calling of God in Christ Jesus.

TRANSLATION HIGHLIGHTS

Paul keeps on advancing (Progressive Present tense) in the spiritual life, through momentum testing into spiritual autonomy. He knows exactly where he is going and how to get there. His goal is to pass evidence testing and then enter ultra-supergrace status (Latin: the destination). His reward will be a victor's wreath or crown. The prize will be given by the Supreme Umpire. He will also receive an upward or heavenly station in life during the Millennium (Latin: super vocation). This high calling is reserved for winner believers only, the metachoi, who will rule and reign with Christ Jesus for a thousand years. God the Father issued the plan and it was worked out in Christ Jesus by the filling of the Holy Spirit. Those who succeed in the plan and become winners will receive an inheritance of special blessings above and beyond that of loser believers; loser believers were distracted from God's plan at some stage in their spiritual life. Loser believers reject God's precise protocol plan for the Church Age and either substitute a false plan of their own or became carnal and live with no plan at all.

REVELANT OPINIONS

Positive volition becomes an asset in itself, a driving force in the mature believer's life. Confidence in God enables him to squarely and honestly face his own questions as an essential part of being receptive to truth. Doctrine fills all the compartments of his soul, including his subconscious, so that he develops the instincts of grace, of gratitude, of true worship. Because of practice in learning and applying doctrine, he has his senses trained to discern good and evil (Heb. 5:14). He stretches forward, extending his stride like a runner with the goal in sight. He loves and desires truth. The increasing desire to know and worship God propels the potential winner toward his spiritual destiny. He is still free; he still has his old sin nature; he can still turn aside into error or indifference. But after his positive volition strengthens into a functioning secondary asset, his frame of reference and his conscience operate in favor of truth. He has forward momentum. Negative volition would go against his grain. (R.B. Thieme, Jr.)

Paul says he was running on, with his eyes fixed straight ahead on the tape which marks the winning post. Here is our test. Are we speeding or laggard? Is our gaze concentrated on the one final object? (R.A. Ward) The object of Paul's continuous pursuit is the prize, not the calling itself ... he focuses on the end of the race rather than its beginning ... The noun κλησις, like its cognate verb καλεω, frequently refers to God's initial and effective call to salvation through the Gospel: it is a summons to (1) enter the kingdom, (2) enter Christ's peace, (3) enter into fellowship with Christ, (4) to be conformed to the image of Christ, (5) to receive salvation, and (6) to receive eternal life ... This unusual use of "calling" by Paul may have been to correct Jewish Christian opponents (or those influenced by them), who made claims about their exalted status believing that an upward call to heavenly existence was attained in this life. The apostle by contrast asserts that "the upward calling" is the prize that lies at the end of the race. (P.T. O'Brien) Paul refused to get excessively bogged down in his circumstances, difficult though they were. He, instead, lived with the purposeful

perspective of enduring faithfulness in light of everlasting reward. (G. Sapaugh)

All eleven uses of κλησις (calling) in the N.T. have reference to the call of God to salvation. (H.A. Kent) Paul refers to the occasion when the winner of the race is summoned to the elevated stand of the judge and receives his prize from the umpire, the ἀγωναθετες. (H.A. Kent) The prize is entrance into rest and, with that great company of the μεταχοι, inheritance of the kingdom. This is what he means when he says he hopes to attain to the "out-resurrection." He hopes to earn a place among that *special class of resurrected saints* who have been faithful to their Master to the final hour and will hear Him say: "Well Done!" (J. Dillow) Here is the secret: the apostle is characterized by that same desire that characterized Moses and David, a desire to enter into a deep, personal, intimate, experiential knowledge of the Lord Jesus Christ whom he already loves and faithfully serves. He has an appetite for the person of Christ. (J. Pentecost) Christians are humbled by the contrast between what they are and what they desire to be. (R. Jamieson)

You will inevitably face momentum tests as a necessary part of life; obstacles lie astride the path of every believer's growth. Testing is not an exception to God's grace; testing is an expression of God's grace. God either permits testing or directly sends testing, but His timing is always perfect. Only doctrine can keep pace with God's timing, and you accelerate your advance only by successfully overcoming obstacles. Indeed, you must pass tests to obtain the prize of sharing God's happiness in Gate 8 of the love complex ... When you periodically encounter challenges to your progress, you either increase or lose momentum, depending on whether you pass or fail the test. Distractions to spiritual momentum can become the Christian's nemesis or one of the greatest opportunities for scoring tactical victories in the angelic conflict ... As the believer grows, his positive volition itself changes. Beyond simply opting to hear, accept, or apply Bible doctrine, positive volition becomes an expression of his own spiritual autonomy. Firmly grounded in truth, his doctrinal thinking becomes his outlook on life. He acquires a scale of values in which his relationship with God has first priority. (R.B. Thieme, Jr.)

Christian leadership is a very demanding thing, costly in time and energy, imposing severe demands on mind and body, requiring much to ensure the present and future welfare of the church of God and the care of others. These things are absorbing as well as demanding and they come with the force of inescapable priorities in the leader's programme. It is easy, therefore, to be a leader and to forget to be a Christian, allowing personal targets of spiritual growth to become misted over; to encourage others to prayer and Bible reading and to let one's own attention to these means of grace become perfunctory or even negligible – always with the excuse of the next duty, the coming meeting, the pressing appointment. Paul did not say, "I would love to pursue personal growth in holiness but sadly I must be otherwise occupied." Neither will he allow anyone else to say, "Such pursuit of holiness is only for apostles, not for ordinary folk like me." It is for the brethren, the whole range of believers. (J. Stott) The mechanics of recovery from sin are fourfold: (1) name the sin to immediately receive complete divine forgiveness and to reestablish the absolute status of spirituality, the control of your soul by the Holy Spirit; (2) isolate the sin to stop any bitterness; (3) forget the sin so as not to reclaim guilt; (4) keep moving in the spiritual life. (R.B. Thieme, Jr.)

Philp. 3:14 **I keep on advancing** (διώκω, PA11S, Progressive; pursuing, through momentum testing in Gate 7; spiritual autonomy) **towards** (Directional Prep.) **the goal** (Acc. Double Dir. Obj.; mark, prize, reward, victor's wreath or crown), **for the prize** (Acc. Dir. Obj.; reward, decoration given by the Supreme Umpire) **of the upward** (Adv. Place; heavenly, high calling) **station in life** (Subj. Gen.; the position or vocation of ruling and reigning in the millenium - reserved for winners only, the μεταχοι) **from God** (Abl. Source; God Himself issues the calling and the divine plan) **in** (by means of) **Christ Jesus** (Loc. Sph./Instr. Means).

^{WHO} **Philippians 3:14** κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ

^{VUL} **Philippians 3:14** ad destinatum persequor ad bravium supernae vocationis Dei in Christo Iesu

^{LWB} **Philp. 3:15** **Therefore, as many as are mature ones [in supergrace A or B status], let us continue objective thinking [divine viewpoint]. In fact, if you are thinking differently [negative attitude], God will reveal even that [human viewpoint] to you.**

^{KW} **Philp. 3:15** As many therefore as are spiritually mature [in a relative sense], let us be constantly of this mind. And if, as is the case, in anything you are differently minded, and that in an evil sense, this also will God reveal to you.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul encourages all mature believers in supergrace A or B status (Hortatory Subjunctive mood) to keep on thinking objectively (Durative Present tense). This is objective thinking while under the pressures of momentum testing, not sitting on your porch in a rocking-chair. This is a continuous action type of thinking, not a one-shot decision to change your life. There is no such thing as an absolute state of maturity, where no further growth is possible. So no matter what spiritual state you are in, keep on thinking divine viewpoint so you may continue to progress. In fact, if you are thinking with human viewpoint (Descriptive Present tense), in a state of subjectivity, God will reveal (Predictive Future tense) this negative attitude to you. One of the ministries of the Holy Spirit is to convict you of sin, so you may acknowledge that sin to God (1 John 1:9) and recover the filling of the Spirit. The Holy Spirit is sensitive to bad attitudes, human viewpoint thinking and subjectivity. Pay attention to the promptings of the Spirit that tell you to change your attitude and confess your sins to the Father in the name of Christ Jesus.

There are also going to be differences in opinion between students of the Bible. Rarely do any of

us see minor doctrines exactly alike. There are too many individual differences that color our perspective. Our character, training, personality, education, geographical location, friends and associates, resource availability, habits and disciplines all make us unique. What each of us must do is to continue to study the Word and pray for the illumination of the Holy Spirit. We must weigh the varying opinions of other Bible students and scholars and see their points of view before forming our own conclusions. We don't want to become loser believers, who spend their entire life oscillating back and forth from carnality to spirituality and never making progress. We want to make spiritual progress because we want to be winners in the angelic conflict. If we go astray because of some incorrectly interpreted passage of Scripture, the Lord will honor our obedience in studying His Word and will eventually "straighten out" our mistakes.

REVELANT OPINIONS

Perhaps inadequacies or inconsistencies in their outlook are in Paul's mind. (J. Lightfoot) If some of Paul's readers felt bound to admit that they could not express their ambition or attitude in Paul's terms, let them not despair or resign themselves to eking out a second-rate Christian experience. (F.F. Bruce) Paul is turning them over to God because he himself does not know what else to do ... God will enlighten them on any minor point that may be left and that is not fully clear to them. (R. Lenski) Spiritual birth presupposes growth into maturity. Such advancement implies deficiencies that need correction, weaknesses that need strengthening, and ignorance that needs education ... Paul's directive could be obeyed only by those who were mature and were maturing. The qualitative adjective "as many as" shows that only a *select group of believers* would respond to the appeal. Mature believers know where they are in the divine order of spiritual progress and perceive that they can still develop further. (R. Gromacki) If we are in earnest, pressing onward in the Christian race with sustained perseverance, God will, by the manifestation of the Spirit in our heart, correct any minor errors of doctrine or of practice. (B. Caffin)

"Teleioi" (maturity) depends upon knowledge, knowledge gained by long experience of Christ, resulting both in conviction and maturity of thought and conduct. It has not so much our idea of "perfect" as having reached a point of completeness, as of one who has come to his full growth, leaving behind him the state of childhood. (W. Nicoll) Rendered: "All of us who are spiritually mature should have this same attitude." The Christ-centered ambition expressed by Paul should characterize every spiritually mature believer ... but it takes time for you to appreciate by experience what is involved in the pursuit of this ambition. (F.F. Bruce) "Otherwise minded" means deficient in knowledge of self, and of the entirely gratuitous nature of the Gospel. He who thinks he has attained everything, has nothing. (R. Jamieson). Paul denies the fact that he has been brought by the Holy Spirit to the place in his Christian life where the sanctifying work of the Holy Spirit is complete, beyond which there would be no room for growth, and at which he would stay in a position of absolute spiritual maturity that would remain unchanged for the rest of his earthly life. (K. Wuest)

The word "otherwise" speaks of diversity in a bad sense, and refers to the "otherwise" thinking of some of the Philippian saints who thought that they had reached the place beyond which there could be no spiritual development or progress ... There were those in the Philippian church who were

teaching sinless perfection. Paul turns these over to God. He will teach them otherwise if they are willing to be taught. (K. Wuest) There seemed to be a "perfectionist" wing in the churches at Philippi. A group of Christians believed that they had "arrived" spiritually and had become complacently perfect. Paul mentioned them as "thinking differently" (3:15) after he placed his own personal disclaimer on having attained the perfection towards which he was continually pressing forward. (R. P. Martin) The term "teleios" refers to a person who has reached the limit of his professional abilities. It was also employed to designate the "perfect" person in Greek philosophy. It refers here to the potential of being "mature" in the Christian life. It does not assert that every believer at Philippi is "mature," but it leaves the way open for the conscientious judgment of every reader whether he or she fits the description . . . He urges them to press on, adding that if there were any inconsistency or inadequacy in their basically Christian outlook, God Himself would make this clear as well. (P. O'Brien)

There is much we need to know, but we do have the Bible. Shall we neglect it or not? Christian friends, let us fill up our souls with the Bible. For only then shall we continue to walk as we ought to walk with God. Only then shall we see clearly the way we should go. (J. Boice) Paul is now addressing the mature. (R. Lenski) God feeds His children in response to an appetite and a desire, and apart from the desire there will be no feeding. And apart from that feeding, there will be no growth, and apart from that growth, there can never be spiritual maturity. Spiritual giants are not born, they are made. Some of us have a weight problem, and all of us who have that problem would like to say it is glandular. But the doctors don't concur. They don't soothe the conscience. In the last six weeks or so, our family has lost, among the three of us, about sixty pounds. There is only one way to do it and that is to eat less because weight is directly proportional to the intake of food. And the loss of weight is directly proportional to abstinence from food. I do not believe there ever has been a spiritual giant without an appetite for the person of Christ. (J. Pentecost) God reveals more to those who walk up to the revelations they already have. (R. Jamieson)

Clearly there were some who were teaching that it was possible to be "perfect" in a final sense here and now. The apostle answers this in a twofold way. First, he insists on a true evaluation of perfection in terms of a maturity which ever seeks a fuller maturity. The second counterblast to the claim of false perfection is the suggestion that if any are disposed to think differently God shall reveal them even this. So confident is he that the truth has been stated, that he invokes the aid of God to illuminate the minds and correct the behavior of those who do not share his conviction. (R. Martin) Paul exhorts the Philippian saints who are spiritually mature to consider themselves so only in a relatively sense, and to remember that there is much room for spiritual growth in their lives. The spiritual maturity spoken of here is, as we have seen, not a state of sinlessness or flawlessness, but one of completeness, or a well-rounded Christian character, a state opposite to spiritual infancy. (K. Wuest) This mindset of continually striving for Christ's reward is appropriate, even for mature believers. (G. Sapaugh)

Paul has completed his retrospective exposition and now writes from his current status of spiritual maturity. He infers from the preceding verses, which describe spiritual self-esteem and spiritual autonomy, that in every generation a certain number of positive believers will continue their

momentum until they attain spiritual maturity. These magnificent Christians represent a special group. Once they understand the objective of the Christian way of life, they do not waver. Instead, they organize their lives and priorities for the purpose of glorifying God to the maximum. As a result of passing that portion of momentum testing classified as thought testing, the mature believer has fulfilled the biblical mandates related to divine viewpoint mental attitude. “Let us keep on thinking” refers to an action that began in the past and continues into the present ... Paul is urging readers, at every stage of spiritual growth, to join him in the system of thinking that leads to spiritual maturity. A dynamic and powerful mental attitude is required for the believer who is facing evidence testing ... By acknowledging that the mature believer might “think differently on some point,” Paul assumes that spiritual maturity has its vulnerabilities which could result in failure to pass evidence testing. The believer cannot approach evidence testing with a cocky attitude or with a propensity toward self-pity and bitterness. Indulgence in some form of arrogance causes even the mature believer to fail under pressure. (R.B. Thieme, Jr.)

Philp. 3:15 Therefore (inferential), as many as (Adv. Quantity; pronominal indefinite pronoun) are (ellipsis) mature ones (Pred. Nom.; the relative state of maturity, those in supergrace A or supergrace B), let us continue objective thinking (φρονέω, PASubj., Durative, Hortatory; divine viewpoint). In fact (emphatic), if (protasis, 1st class condition, “yes ... and it's true”) you are thinking (φρονέω, PAI2P, Descriptive) differently (Adv.; things of a different kind, subjectivity, human viewpoint, negative attitude; failing a test), God (Subj. Nom.) will reveal (ἀποκαλύπτω, FAI3S, Predictive) even (ascensive) that (Acc. Dir. Obj.; your bad attitude or human viewpoint thinking) to you (Dat. Adv.),

^{WHO} **Philippians 3:15** Ὅσοι οὖν τέλειοι τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·

^{VUL} **Philippians 3:15** quicumque ergo perfecti hoc sentiamus et si quid aliter sapitis et hoc vobis Deus revelabit

^{LWB} **Philp. 3:16** By means of which [objective thinking & convicting ministry of the Spirit] we attain the objective [ultra-supergrace status]. In any case, keep advancing in rank [following Paul’s teaching] towards it [ultra-supergrace].

^{KW} **Philp. 3:16** Only one thing, so far as we have come, let us keep our lives in the same path.

^{KJV} **Philippians 3:16** Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

TRANSLATION HIGHLIGHTS

We may attain the objective (Constative Aorist tense) by means of this objective thinking, combined with acknowledgement of our sins to the Father in Christ Jesus. Objective thinking in this context is, of course, divine viewpoint from Bible doctrine. Cycling doctrine through the mentality of our souls is known as the process of GAP, or the grace apparatus for perception. The Holy Spirit is our partner in this progressive experience called sanctification. Without doctrinal thinking and the filling of the Spirit, we have no spiritual life. So Paul commands us all to keep advancing a soldier's advance by the discipline of metabolizing Bible doctrine. He commands us (Imperative Infinitive) to follow in his footsteps by lining up with his teaching. If we continue to advance (Progressive Present tense) by following his lead, we will eventually close in on ultra-supergrace status by means of the canon of Scripture.

The Word of God is our standard, the benchmark for the spiritual life. If you don't learn it from a qualified teacher, metabolize it so that your norms and standards are molded into conformity with His will, and correctly apply it in your daily life, you are not making any progress in your spiritual life. The military use of the term also means to follow the precisely correct protocol designed by God to reach the goal. There is only one way, not a set of alternative paths to choose from. It does not mean you can create your own spiritual *modus operandi* because you do not like God's outline for spiritual growth. I am always astounded by those who reject divine protocol for the Christian life and substitute something else more to their liking. The legalism in some denominational churches, the programs of some non-denominational churches, and the emotional subjectivity of charismatic churches, are all attempts to substitute man's plan for God's plan.

REVELANT OPINIONS

God's Word penetrates our hearts to bring forth the life of eternity. Nothing else will do it. If you are to experience the divine life, you must experience it the only way it can come - through the Bible as the Holy Spirit penetrates your mind through Scripture ... By this study and fellowship with God in the Scriptures, we are made increasingly as He would have us to be. Unfortunately, Christians often seek holiness anywhere but here. They seek it through reading other literature, by attending religious services, by special emotional experiences, even at times by mysticism. But holiness does not come by these. God's methods of sanctification are all wrapped up in Scripture ... Let us fill up our souls with the Bible. For only then shall we continue to walk as we ought to walk with God. (J. Boice) The apostle is confident that a desire to know the truth in full measure will be rewarded by God's revelation. Meanwhile, he says, until you have fuller light, be content to be open-minded and teachable, and guide your life by the light you have received. (R. Martin) He has assigned the first place to the doctrine in which they ought to harmonize, and the rule to which they should conform themselves. (J. Calvin)

He urges to focus on what is significant, namely to march by the same rule as has been followed up to the point already reached. It is a military term for a row, meant to stand in line or march in line. The reference is to a closely regulated life. (P. O'Brien) Some Christians blindly think that they do not need to improve or that they can mature through legalism. They take a position other than that lived or prescribed by Paul. God has only one way of salvation, and He likewise has only one means

of sanctification. (R. Gromacki) Paul is thinking of the Philippian's progress along the Christian path, marching forward in line. (K. Wuest) Fidelity to the Truth (Bible doctrine) is a condition for receiving further revelation. (M.R. Vincent) In exact accord with the fact that Christians are to be governed only by the teachings of grace, the Biblical appeal in grace never contemplates an observance of the law. Through the death of Christ, the law is not only disannulled, but as a rule of life, it is never mentioned, or included in the teachings of grace. It is rather excluded. The believer is to walk by a "rule," but that rule, it will be seen, is never an adaptation of the law. (L. Chafer)

He has in mind a thought-out and maintained lifestyle, based on and displaying the truth of Christ as the individual knows it. The individual believer is free to work out a rule of thought and behavior in the light of the Word of God. This is the way of Christian progress, for we will constantly develop in both our beliefs and our conduct as God allows more and yet more light to break forth out of His Word ... Education, growth to maturity, involves risk, for it has to make room for trial and error. Thus God 'takes the risk' of giving us His Word. We need the 'trial and error' of living by Scripture in order to grow: to discover what the Bible teaches, put it to the test, find where we were mistaken, return and try again. The risk is not all that great! For Paul does not expect us to achieve everything on our own. There is a God who is over all, Whose irresistible purpose is to make us like His Son. (J. Stott) Paul means simply this that, having coming this far, the thing to do is to go in the same path in which we have been traveling so far. A needed lesson for Christians weary with the monotony in religious life and work. (A.T. Robertson)

Although provision is made for failure, the purpose of momentum testing is not failure but success. Paul has shifted from an athletic to a military analogy. The verb "stoicheo" connotes marching in ranks. "What we have attained" is spiritual self-esteem when the believer is undergoing providential preventative suffering. "What we have attained" is spiritual autonomy when undergoing momentum testing, as is Paul in this context. "What we have attained" is spiritual maturity when the believer receives evidence testing. The same system that the believer uses to pass providential preventative suffering and momentum testing must also be used to pass evidence testing. "Advancing in ranks" is a most significant translation. Far too many Christians fall out of ranks and become casualties in the angelic conflict. They are losers who fail to execute the protocol plan of God and fail to glorify Him ... The believer advances in ranks from one stage of spiritual adulthood to the next. As he progresses, he scores tactical victories in the angelic conflict. This spiritual warfare will come into dynamic focus in the final category of suffering for blessing. Spiritual maturity puts the believer in position for the most significant and beneficial of all suffering for blessing: evidence testing that glorifies God to the maximum. (R.B. Thieme, Jr.)

Philp. 3:16 By means of which (Acc. Means; by that same function of grace apparatus of perception) we attain the objective (φθάνω, AAI1P, Constative; overtake, reach, spiritual maturity). In any case (continuative), keep advancing in rank (στοιχέω, PAInf., Progressive, Imperative; by the discipline of Bible teaching, command to follow in Paul's footsteps, standing beside him or lining up with his teaching; a soldier's steady advance) towards it (Dat. Adv.;

referring to the USG).

^{WHO} **Philippians 3:16** πλὴν εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν

^{VUL} **Philippians 3:16** verumtamen ad quod pervenimus ut idem sapiamus et in eadem permaneamus regula

^{LWB} **Philp. 3:17** You yourselves try to become co-imitators of me [follow Paul's self-disciplined example], brethren, and keep your eyes open [search] for those [pastors] who are conducting themselves in this manner [advancing in the spiritual life], just as you have us [Paul, Timothy & Epaphroditus] as an example;

^{KW} **Philp. 3:17** Become imitators of me, brethren, and observe attentively those who conduct themselves in a manner which reflects the example which you have in us,

^{KJV} **Philippians 3:17** Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

TRANSLATION HIGHLIGHTS

Paul now commands (Imperative mood) the Philippian believers to follow his example in the spiritual life (Latin: imitators) and to keep their eyes open (Iterative Present tense) for those pastors and teachers that are advancing in the spiritual life just like he is. Does that mean we are supposed to go church-hopping, checking out all the pastors in town? No, Paul is not referring to a shopping spree. He knows that as each of us grows, we may pass from one pastor to another, either because we have changed geographical location, or because the church we are in is deficient in some doctrines. Some pastors are good at teaching new believers, but they have not been trained to instruct mature believers in advanced doctrine. Other pastors are good at teaching advanced doctrine, but are frustrated when trying to teach new believers. Most of us sit under more than one pastor or teacher during our lifetime. Paul is urging us to pay close attention (Latin: observe) to the pastor we submit to; in other words, make sure he is the right pastor for us at a given time.

If you are like me, I started out in a church where the basics were taught, but after a couple years, I needed to move on for intermediate training. After a few more years, I was hungry for more doctrine and I found an even more qualified instructor to take me to the next stage. Each one of my pastors was a good man, faithful servants all, but each one had a special niche or congregation they were designed to minister to. In my experience, rarely do you find a single pastor who is able to teach kindergarten through graduate school. And since you can only grow to the point of your own pastor's level of maturity, you must be careful to choose wisely – not settling for the church down the street if the teaching of the Word is watered-down. As Paul mentions elsewhere, our goal is to move from babes in Christ to wise men. If you have found a church where you can grow from childhood to ultra-supergrace, you have found a rare and quite excellent place to be. Stay there! If this doesn't describe your current situation, "scope out" the

other ministers in your area and see if there is a better fit.

If you have recently moved to a new geographical location and you are looking for a church, make sure the pastor you will be studying under is more knowledgeable and mature than you are. If he is not, you may regress under his ministry. If you live in a small town and there doesn't seem to be any resources to carry you to the next stage in your spiritual life, you should pray for a door to open up. Perhaps the Lord will direct you to a non-resident pastor or teacher who teaches by tape, CD, book or some other modern means of communication. In the secular world of education, you do not graduate from college and then go back to your 1st grade teacher for instruction. This is the same principle in play here. Paul is directing us to a pastor who is walking (living) the same type of spiritual life he has been describing – the same one that he, Timothy, and Epaphroditus have been living. They are true examples (Latin: forms) of how a pastor and teacher should live and operate in the church.

RELEVANT OPINIONS

To any who might object that the standard of conduct was not clear, Paul replies with words which set before his readers a living pattern of behavior by which they may shape their lives. This is his own example, and the example of those whose lives were based on his. For Christianity the pattern of ethical teaching is embodied not in a written code of precepts and maxims covering every possible contingency of life, but in a life – pre-eminently the life of the Lord Jesus, and secondarily in the lives of His earliest and closest followers. That is the NT counterpart to the Hebrew term for practical conduct ... For us today, access to that pattern is possible through the opened Bible in which we read of the life which was the light of men, and the renewing Spirit who enables us to apply gospel teaching to our modern situations. (R. Martin)

He is urging them to press on indeterminately, aiming to finish the race and win the prize. They are to progress beyond the point they have already reached and advance in the right direction ... Paul keeps pursuing his long-cherished ambition of perfectly laying hold of Christ, and he wants the Philippians to do the same. He is thus an example in his orientation and attitude, as well as in his behavior. (P. O'Brien) The Spirit has prompted the Apostle to make an exhortation to believers to be followers of himself. This appeal was warranted because his doctrine was revealed to him from Christ, and was in fact, therefore, the very teachings of Christ; and because his own attitude toward Judaism and his own experience was a living illustration of the power of a life in grace. The epistles of Paul are an uncompromising protest against the intrusion of law, or any phase of law, into the reign of grace. (L. Chafer)

We should not regard Paul as presumptuous. There was no NT at this time to be a guide for Christian conduct. The apostle knew, moreover, that ultimately Christian standards of behavior must be embodied in life rather than code. So it was as much his duty to live a pure Christian life for others to follow, as it was to preach the pure gospel for them to believe. Then those who saw the example faithfully given had the responsibility of living by it themselves. (F. Foulkes) Watch and follow; fix your eyes as on an archery target. (Plato) Observe the change of metaphor; hitherto the

Christian life has been compared to a race; now he speaks of walking; literally, walking about, moving hither and thither in the daily path of life. (B. Caffin)

Philp. 3:17 You yourselves try to become (γίνομαι, PMI2P, Tential, Command, Deponent) co-imitators (Pred. Nom.; following my example, pattern, mould) of me (Obj. Gen.; unremitting self-discipline), brethren (Voc. Address), and (continuative) keep your eyes open (σκοπέω, PAImp.2P, Iterative, Command; notice, look out for, have respect for) for those (Acc. Dir. Obj.; pastors; geographical location not an issue; as you grow spiritually, you may periodically have to look for a new 'right' pastor-teacher) who are conducting themselves (περιπατέω, PAPtc.APM, Descriptive, Substantival; walking, living, advancing) in this same manner (Adv. Manner; accordingly because you can only grow to the point of your pastor's own level of maturity), just as (comparative & correlative) you have (ἔχω, PAI2P, Durative/Aoristic) us (Acc. Dir. Obj.; referring to Paul, Timothy and Epaphroditus) as an example (Acc. Appos.; pattern, mold),

^{WHO} **Philippians 3:17** Συμμιμηταί μου γίνεσθε ἀδελφοί καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς

^{VUL} **Philippians 3:17** imitatores mei estote fratres et observate eos qui ita ambulant sicut habetis formam nos

^{LWB} **Philp. 3:18** For many [reversionistic pastors] are walking about concerning whom I have told you about many times [repeated warnings], and even now I am telling you again [hammering it home] while weeping vehemently, they [cosmic pastors, teachers, and other believers] are personal enemies of the cross of Christ [hostile toward the grace of God],

^{KW} **Philp. 3:18** For many are going about, concerning whom I often have been telling you, but now also tell you weeping, the enemies [they are] of the Cross of Christ,

^{KJV} **Philippians 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:

TRANSLATION HIGHLIGHTS

Paul issues a warning to the Philippian believers (Iterative Present tense) that he has given them on many occasions before: beware of reversionistic believers. In this case, he is primarily warning them to steer clear of reversionistic pastors and teachers, but we can safely apply his warning to other believers in the same *status quo*. There are many believers, pastors and teachers included, who are walking about (Static Present tense) in Christian circles, but who are in actuality enemies of the cross of Jesus Christ. Paul is warning us all, for the Nth time, to watch

out for these false teachers and carnal believers. Those believers who are polarized in either legalism or antinomianism are enemies of the cross. Legalists are subtracting from the finished work on the cross by forcing believers to live under laws that were fulfilled by Christ Jesus. Antinomians are living lives that are in complete rebellion to the Lord.

Both legalistic and antinomian believers are operating from Satan's cosmic system and are therefore enemies of Christ. They are still believers, but they are far from Him in their daily life. They are literally everywhere in the United States, in pulpits and congregations across the country. If you are a growing believer, you are going to come across reversionistic believers. If you befriend them, they will eventually "get under your skin" and try to get you to ignore doctrine and pursue some other "fun" or lofty pursuit. They are born-again believers, but they are carnal and reversionistic; they hate God's protocol plan for Church Age believers and they are bored with Bible doctrine. They worship themselves, another human figure, or some form of panacea that is unimportant as far as the spiritual life is concerned. These reversionistic pastors, teachers and other carnal believers are part of a "spiritual aggressor squad" that has as its primary objective, to attack your obedience to the Word of God.

How do these individuals operate? Jesus Christ is alright, as long as His message doesn't get in the way of their lifestyle. The legalistic contingency doesn't care if you read the Bible as long as you adhere to their handful of rules and regulations that they have set up for controlling your outward behavior and altering your personality. Legalists are usually power-mongers, individuals who are completely absorbed in approbation lust. The antinomian contingency doesn't care if you go to Bible study as long as it doesn't get in the way of their party-time atmosphere; most antinomian believers rate social life as a higher priority than fellowship in the Word with the Father, Son and Holy Spirit. Because these reversionists are so dangerous, Paul weeps (Pictorial Present tense) for those Philippian believers (with a lump in his throat) that he knows will succumb to their charms and arguments.

REVELANT OPINIONS

One who would direct his life in accordance with the Word of God must have his life controlled by the Word of God, or he will never conform to the standards laid down in the Scriptures. That is exactly the problem the apostle is facing. It is a principle readily observed that false doctrine always begets false practice ... Whether it is the law of Moses or a set of manmade rules devised by Christians to control conduct, it is the same basic fallacy: it denies the efficacy of the cross. This is a doctrinal error that sets aside that which God has made supreme and preeminent and substitutes that which pleases men. In addition to this doctrinal error that makes them enemies of the cross of Christ, there is a practical error. These men are not only doctrinally but practically enemies of the cross of Christ, for they take man's standards and the world's standards and make those the standards for Christian conduct. Paul says this is a devilish doctrine and those who follow this doctrine and manifest it in false practices are enemies of the cross of Christ. In practice they are living to please themselves; their standard of conduct is not the standard of the Word of God or the standard revealed in the godliness of Jesus Christ. The standard which they have adopted for their own conduct is what

is pleasing to them. They have become enemies of the cross of Christ. (J. Pentecost)

These menacing opponents are (πολλοι) numerous. On seeing that the place of pastors is occupied by wicked and worthless persons, we shall sigh ... and feel deeply grieved for the calamity of the church. (J. Calvin) Enemies have the mental attitude sins of both (a) alienation towards those they know, and (b) hostility towards those they don't know. (R.B. Thieme, Jr.) Paul engaged in controversy, but he was no hard-faced controversialist; he taught the truth but he was not a detached, disinterested teacher; he warned about error and wept over those who held it. This is part of his example to us. (J. Stott) The menacing opponents were numerous and the particular feature emphasized is their behavior. (P. O'Brien) Apostasy is a departure from a moral and doctrinal standard. Paul established himself as the spiritual yardstick by which the apostate legalists were to be measured ... Believers must perceive the difference between the spirit of truth and the spirit of error (1 John 4:1-6). They should not be gullible and accept all preachers as genuine. Whenever Paul was in their church, he told them about the imminent invasion of heretics. (R. Gromacki)

Not every Christian who fails to rebound and continues in locked-in negative volition is removed immediately from this life. God may keep a believer alive for a long time in the intensive stage of divine discipline. With great finesse God may employ these eternally saved "enemies of the cross" as agents of momentum testing in the lives of growing believers. Specifically, Christians suffering intensive divine discipline may administer the people test, the thought test, the system test, or the disaster test to spiritually adult believers. Representing many different personalities, attitudes, and styles of living, and taking many different human approaches to life, cosmic Christians who periodically receive intensive discipline serve Satan as cosmic evangelists. Satan uses these negative believers to distract positive believers from the protocol plan of God. Cosmic Christians draw other believers into the pseudo-strength and superficial attractions of the cosmic system. Besides "enemies of the cross of Christ," other biblical terms for cosmic believers include enemies of God (James 4:4), haters of God (John 15:23), antichrists (1 John 2:18,22; 4:3; 2 John 7), hostile toward God (Rom. 8:7), men of flesh (1 Cor. 3:1-3), double-minded (James 4:8), agents of the devil (1 John 3:8), and disciples of the devil (1 John 3:10). All these phrases refer to eternally saved believers, not to unbelievers. (R.B. Thieme, Jr.)

There were evidently recognized leaders in the Christian fellowship who were undoubtedly ardent admirers of the person of Christ, as revealed in His earthly life and example: yet Paul does not hesitate to mention his own tears at the fatal omission in their preaching, for they were enemies of the cross of Christ. (L. Chafer) The "many" were the large number of reversionistic believers in the first generation of the Church Age. The believer's "walk" is his progress or lack of progress in the spiritual life. Paul constantly warned first century believers of the danger of reversionism. While these believers had accepted the grace of God in salvation, they had subsequently rejected the principle of grace epitomized by the cross and turned to legalism. Those who substitute legalism at any point in their phase two experience become "enemies of the cross," enemies of grace, and therefore enemies of God ... "Koilia" describes the emotional pattern. Reversionists in emotional revolt become slaves to their emotions, and the proper function of the right lobe, which is thinking doctrine, is neutralized. (R.B. Thieme, Jr.)

Philp. 3:18 For (explanatory) many (Subj. Nom.; widespread reversionists, Epicurean antinomians) are walking about (περιπατέω, PAI3P, Static) concerning whom (Acc. of Treating with Contempt) I have told (λέγω, Imperf.AI1S, Iterative; continually warned) you about (Dat. Ind. Obj.; Paul was honest and to the point) many times (Adv. Time; repetition, frequently), and (connective) even (ascensive) now (temporal) I am telling (λέγω, PAI1S, Static) you again (ellipsis; hammering it home) while weeping vehemently (κλαίω, PAPtc.NSM, Pictorial, Temporal; Paul has a lump in his throat), they are (ellipsis) personal enemies (Pred. Acc.; haters, hostile ones; cosmic believers are enemies of the cross) of the cross (Adv. Gen. Ref.) of Christ (Poss. Gen.; if you are growing in grace, you will meet opposition in no-man's land),

^{WHO} **Philippians 3:18** πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν νῦν δὲ καὶ κλαίωμ λέγω τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ

^{VUL} **Philippians 3:18** multi enim ambulat quos saepe dicebam vobis nunc autem et flens dico inimicos crucis Christi

^{LWB} **Philp. 3:19** Whose end [termination of their life] is ruin [sin unto death], whose god is their emotions [emotional revolt of the soul] and whose fame is by means of their dishonor [complete lack of integrity], who continue to hold opinions which are earthly [human viewpoint as opposed to divine viewpoint].

^{KW} **Philp. 3:19** Whose end is utter destruction, whose god is their stomach, and that which they esteem to be their glory is their shame, who regard the things upon the earth.

^{KJV} **Philippians 3:19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

TRANSLATION HIGHLIGHTS

These enemies of the cross of Christ are believers, so they will end up in heaven, not hell. The word “ruin” or “destruction” is temporal, not eternal. These believers will be under severe divine discipline (the sin unto death) till the day they die. They will die a miserable death, and they will forfeit an unknown but vast quantity of rewards in heaven, but they will nevertheless be in heaven. Their fall will not be instantaneous, but will cover a period of time that allows them to retrogress through all the stages of reversionism. What are they doing that leads them to this miserable life leading to the sin unto death? Instead of worshipping the Lord and embracing His Word, Bible doctrine, these believers have created a god out of their emotions. They are in the final stages of emotional revolt of the soul, a sorry state of self-induced misery.

Some of them may be famous and have a loyal following, but they obtained their fame and reknown (Latin: glory) by exhibiting a complete lack of integrity. They may look good on the outside, but inside they are a complete disgrace to Christianity. They reject Bible doctrine and worship their emotional experiences (Latin: confusion). They live by a false set of norms and standards, because they have been in a state of apostasy so long that they are no longer able to distinguish truth from error. They follow any number of panaceas that are opposed to God, such as psychology, philosophy, charismania, mysticism, socialism and the welfare state. Down to the last miserable moment of their lives on earth, they continued to hold human viewpoint opinions (Durative Present tense) instead of divine viewpoint thinking. Their entire worldview is anti-Christian, even though they claim to be spiritual giants.

REVELANT OPINIONS

Destruction in Scripture does not refer to annihilation ... it has to do with separation from God. This word conveys the idea of a continued existence in a state of separation from the Creator. (J.D. Pentecost) By means of show and various artifices, profligate pastors frequently dazzle the eyes of the simple for a time, in such a manner that they are preferred even to the most eminent servants of Christ, but the glory with which they are now puffed up will be exchanged for ignominy. (J. Calvin) The warning is not against particular sins, but against the underlying sin of pandering to self. They exalt things and practices which they ought to be ashamed. They give themselves to indulgence, then they justify themselves in doing so and say that this is a proper and allowable way of life ... The point of spiritual collapse was where people know, grasp truth, reason, and make up the mind. The rebellion of the mind from God is the fundamental state of the sinner. (J. Stott)

The sin unto death is the final punishment of the reversionistic believer before he arrives in eternity. Instead of crossing the golden bridge of dying grace, which is reserved for supergrace and ultra-supergrace believers, the reversionist transfers from time to eternity under agonizing, miserable conditions – to use the military idiom, “a low crawl over ground glass.” The sin unto death is administered only after prolonged and unchecked reversionism, after failure to respond to warning and intensive discipline. This ultimate destruction is confined to time and in no way implies the loss of eternal salvation. Dying can be the most sublime or the most ghastly experience in the life of the believer. The period of dying might be a few seconds or several years, it might be painful or not, but whichever it is, the supergrace or ultra-supergrace believer will enjoy it immensely, experiencing the most profound relationship with God, while the reversionist will experience maximum soul or physical suffering or both. (R.B. Thieme, Jr.)

There was the teacher who would assert a premature and delusive personal perfection, proclaiming himself so close to Christ that he had already reached the goal. And there was the teacher who would reason so upon the perfectness of the atoning merits as to disclaim the need of seeking with all his soul a personal conformity to the Lord of the atonement. Such a man would conceivably affirm for himself an experience of intense spiritual insight, a communion with God profound and direct, an exaltation into a celestial atmosphere of consciousness; while yet, and on his own avowed theory, he was living a life in which sin was allowed to reign in his mortal body ... Such theories were largely

developed and widely spread in the sub-apostolic age. The word Gnosticism reminds us of this; for while many Gnostics were severe ascetics, others were practical libertines. (H. Moule) Paul refers to conduct that should be considered shameful. It designates excesses of all kinds, especially sexual ones. These enemies of the cross of Christ boast of their liberty and freedom. They behave as they choose, and their immoral practices are shameful ... What determines the whole pattern of living of the opponents referred to here is ultimately the earthly sphere of sin. (P. O'Brien)

The word here translated "belly" also means "inmost parts" and could stand for the seat of human emotion. Then the sense would be that these Christians put ultimate faith in how they feel, thus making their belly into a god. (J. Koenig) The satisfaction of carnal appetites and selfish desires stands first in their lives. (F. Foulkes) These boasting opponents are charismatic figures in the church who claim to be a special breed of Christians who have "arrived." (R.P. Martin) They are proud of what they should be ashamed of. (F.F. Bruce) Every error is false emancipation from Christ and His Word and His will, the Judaistic error eminently so; every error thus enslaves us to our own lower nature, lets that dictate as "god." Error is not merely intellectual. The intellect is only its tool. Its source is in "the flesh," the depravity in us. (R. Lenski) When persons (unbelievers) who have embraced legalism die, they go to Hades to await the final resurrection, the Great White Throne Judgment, and consignment to the eternal lake of fire. (R. Gromacki)

Here it is not false teaching, as in verse 2, but evil living; libertines, not Judaizers, are now in view. These enemies claim the benefits of the cross, but deny its power in their life. Pretending to the skies they grovel in earth's corruption. (H. Hewlett) So effective is our power source that we are not surprised that Satan would mount a concentrated assault against this divine provision. With insidious cunning he has distorted the doctrines pertaining to the Holy Spirit by counterfeiting *bona fide* functions of the past and linking them to human emotion and arrogance to consolidate his evil sedition. Satanic doctrines influence people to vie for spiritual status by claiming to speak in tongues, hear voices, see visions, perform miracles, heal the sick – all in a welter of emotionalism. The Church Age ministry of God the Holy Spirit has nothing to do with such practices. The pursuit of such ecstatic experiences in the name of spirituality obscures the truth and blasphemes against God. Christianity is a system of thinking – thinking the truth – and the Holy Spirit provides the power that, first, aids our concentration in learning doctrine, and second, enhances our ability to apply in all the gates the doctrines we know. (R.B. Thieme, Jr.)

Philp. 3:19 Whose (Gen. Appos.; relative pronoun) end (Subj. Nom.; termination of their life) is (ellipsis) ruin (Pred. Acc.; the sin unto death, not a reference to hell; the beginning of four characteristics of reversionism), whose (Gen. Appos.) god (Subj. Nom.) is (ellipsis) their (Poss. Gen.) emotions (Pred. Acc.; emotional revolt of the soul, apostate Christians; metonym: not a reference to physical anatomy) and (continuative) whose (Gen. Appos.) fame (Subj. Nom.; glory) is (ellipsis) by means of (due to) their (Poss. Gen.) dishonor (Instr. Means; shame, disgrace, complete lack of integrity), who (Subj. Nom.) continue to hold opinions (φρονέω, PAPtc.NPM, Durative, Attributive) which (Acc. Dir.

Obj.) are (ellipsis) earthly (Acc. Appos.; as opposed to heavenly, human viewpoint as opposed to divine viewpoint, worldly).

^{WHO} **Philippians 3:19** ὧν τὸ τέλος ἀπώλεια ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν οἱ τὰ ἐπίγεια φρονοῦντες

^{VUL} **Philippians 3:19** quorum finis interitus quorum deus venter et gloria in confusione ipsorum qui terrena sapiunt

^{LWB} **Philp. 3:20** So then, our citizenship [as spiritual aristocrats] exists in the heavens [as opposed to the earth where we find ourselves], even from which we ourselves are eagerly waiting for the Saviour, the Lord Jesus Christ [at the rapture],

^{KW} **Philp. 3:20** For the commonwealth of which we are citizens has its fixed location in heaven out from which we, with our attention withdrawn from all else, are eagerly waiting to welcome the Saviour, the Lord Jesus Christ, and to receive Him to ourselves,

^{KJV} **Philippians 3:20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

TRANSLATION HIGHLIGHTS

Paul has been contrasting the spiritual life (Latin: conversation) that he, Timothy and Epaphroditus are living as opposed to the life the “enemies of the cross of Christ” are living. The former live by divine principles, the latter live by cosmic principles. The former are living like spiritual aristocrats in the heavens; the latter are living like unbelievers on the earth. Our positional citizenship exists in the heavens (Static Present tense), and our goal is to convert that position into our daily experience. Paul is therefore drawing a conclusion (inference) about our Christian citizenship (politeuma) – that it is in heaven rather on earth. We live on earth as citizens of a country, state and city; but we also have citizenship in heaven.

Some of us can't wait to be in heaven face-to-face with the Lord. For those who are in fellowship with the Lord, we are eagerly waiting for (Latin: expectant) His return at the rapture (Pictorial Present tense). Why? Because we know that we will then be in heaven where we belong, instead of on earth where we are strangers and sojourners. Dual citizenship is sometimes quite difficult, wouldn't you agree? As for myself, on the one hand I'd rather be with Christ in heaven than here on earth; but on the other hand, there are days when I'm content to remain here and enjoy life awhile longer.

REVELANT OPINIONS

"Eagerly awaiting" is not a personal qualifier for being raptured and is therefore not a proof text for the Partial Rapture Theory. (J.D. Pentecost) The Christian is living in two spheres at the same time.

Locally, he is a citizen of the world; spiritually, he is in heaven. Compare our Lord's description of the twofold condition of the apostles whom he was leaving – they were “in the world” and yet they were “in Him” (John 16:33). These spheres are not of necessity opposed the one to the other, but they become so when the lower attempts to usurp the place which belongs to the higher. (V. Hutton) True Christians set up no commonwealth here on earth, their great commonwealth exists in heaven, they are strangers and pilgrims here. (R. Lenski) We belong to a far-off homeland and wait for the King of that land to come and fetch us. Our names are on the citizenship rolls there and our place is secure, but while we wait here we must live as if we were there. (J. Stott)

“Imminency” means to be impending, and is a technical theological term. The imminency of the Rapture recognizes that no prophecy must be fulfilled before the resurrection of the Church occurs. The next eschatological event will be the Rapture itself. (R.B. Thieme, Jr.) May I say to you that those who expect the church to go through the Tribulation have, in my judgment, the flimsiest theory that is abroad, yet there are many intelligent men who hold this view. However, I find that these men spend more time with philosophy and psychology and history and related subjects than they do with the study of the Word of God. Paul had a hope for the future. What is your hope for the future? The Great Tribulation Period? My friend, if that is your prospect, you are about as hopeless as the man who has no hope! Notice Paul's high hope, the expectancy and excitement, the great anticipation of Christ's return. There is not the slightest suggestion that either Paul or John expected to first go through the Great Tribulation Period. (J. McGee)

Our attitude is thus determined by the heavenly character of the commonwealth to which we belong ... “Epigeia,” the sphere where sin rules, now determines the opponents' orientation, while “politeuma” that is in heaven, determines the believer's present existence. This heavenly commonwealth is a present reality, and believers are, while living in this present world, already citizens of it ... Philippi was a politeuma, a military colony of resident aliens related to the capital city of Rome. (P. O'Brien) Our citizenship, or enfranchisement, in contrast to that of Israel, is in the heavens. We have no political privileges where the sovereignty of our Lord has been rejected. But we have high hopes both politically and physically. We shall reign with Christ in the celestial spheres. And this body of humiliation will be transfigured to conform to His glorious body. He is coming as a Savior. (A. Knoch) At the Rapture, every Church Age believer, whether dead or alive, whether winner or loser, will receive his resurrection body. At that moment, the Church as a spiritual building is transformed into a spiritual temple. (R.B. Thieme, Jr.)

Believers will not go through the Great Tribulation any more than Enoch went through the Flood. Many folk maintain that the Lord can preserve the church through the Great Tribulation. Yes, He can; God kept Noah in a boat through the Flood, but He took Enoch out of the world. There will be two groups of people who will be His during the Great Tribulation Period. One will be taken out. The other group will be going through the Great Tribulation. There will be a great company of Gentiles and there will be 144,000 of Israel who will go through the Great Tribulation Period because they are to be sealed by God. Let me digress to say that the teaching that the church is to go through the Great Tribulation is becoming increasingly absurd to me. The advocates of this theory maintain that there is not a verse in Scripture that says the church will not go through the Great

Tribulation. While it is true that it doesn't say it in those words, neither is there a verse in Scripture that has anything to say about the church not doing other things. Nowhere does it say the church is going through the Great Tribulation, my friend. Paul's joyful expectancy makes it very clear that he was looking for Christ's return, not for the Great Tribulation. (J. McGee)

The stability and security of the citizen under Roman law filled the thoughts of the time with high conceptions of citizenship and its value. Philippi, being a Roman colony, and its citizens therefore Roman citizens, thought in terms of citizenship. Paul seizes this fact as a good opportunity to illustrate to the saints their heavenly citizenship with its privileges and responsibilities ... The composite word speaks of an attitude of intense yearning and eager waiting for the coming of the Lord Jesus into the air to take His bride to heaven with Him, the attention being withdrawn from all else and concentrated upon the Lord Jesus. (K. Wuest) Because the Holy Spirit, Who is the essence of the age to come, has been given to us as the first installment of our inheritance, we have in a very real sense been transported to heaven and sit there with Christ. (W. Kaiser) "Rapture" derives from the Latin "rpto," to seize and carry away, the Vulgate translation of "caught up" in 1 Thessalonians 4:17. The technical theological term "Rapture" describes the resurrection of the royal family of God at the end of the Church Age. When the royal family is complete, the Rapture will occur. (R.B. Thieme, Jr.)

When a word appears only once in the Bible, we sit up and take note. Such a word is politeuma, the status, rights, and privileges of citizenship. Considering the city of Philippi at the time Paul wrote his epistle, this word creates a brilliant metaphor for the privileges of the Church Age believer. "For our politeuma," writes Paul, "is in heaven." The politeuma metaphor illustrates advantages that stagger the imagination ... The baptism of the Holy Spirit, the protocol plan of God, and mystery doctrine are three tremendous benefits of our heavenly citizenship. They belong to a portfolio of invisible assets that God the Father designed in eternity past for every Church Age believer. "Portfolio" is a term for the holdings of an investor, a synonym for his riches. God has lavished upon us the riches of His grace. Every Church Age believer is fabulously wealthy. Our politeuma is in heaven, and our portfolio is described in Ephesians 1:3 as including every spiritual blessing in the heavenly places ... God appoints the royal ambassador to be His representative on earth. God supplies all the logistical grace necessary to perpetuate the believer's physical and spiritual life in the devil's world. The royal ambassador operates according to the written mystery doctrines of the NT. The ambassador of Jesus Christ has his citizenship in heaven. The royal ambassador lives to glorify Christ and personally benefits not by following his own agenda, but through filling his royal warrant. (R.B. Thieme, Jr.)

Philp. 3:20 So then (inferential), our (Poss. Gen.; emphatic) citizenship (Subj. Nom.; spiritual aristocracy) exists (ὑπάρχω, PAI3S, Static) in the heavens (Loc. Place/Sph.), even (ascensive) from which (Abl. Source; place) we ourselves are eagerly waiting for (ἀπεκδέχομαι, PMI1P, Pictorial, Deponent) the Saviour (Acc. Dir. Obj.), the Lord Jesus Christ (Acc. Appos.; reference to the rapture),

^{WHO} **Philippians 3:20** ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν

^{VUL} **Philippians 3:20** nostra autem conversatio in caelis est unde etiam salvatorem expectamus Dominum Iesum Christum

^{LWB} **Philp. 3:21** Who shall change the form of the body [corruptible] of our humble station in life [since the fall of Adam] into conformity with the body [incorruptible] of His glory [ultimate sanctification occurs at the rapture], according to the operating power [divine omnipotence] from which He Himself is also able to bring under His ultimate authority the all things [all creatures, angelic, animate and inanimate objects in creation].

^{KW} **Philp. 3:21** Who shall transform this body of ours which has been humiliated [by the presence of indwelling sin and by death and decay], so that it will be conformed to His body of His glory, this in accordance with the operation of Him who is able to bring into subjection to Himself all things.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

When the rapture occurs, all believers who are alive will be changed (Latin: reformed) from their current physical form (Predictive Future tense) that we inherited from Adam (Latin: humility) into the form (Latin: configuration) that Christ currently possesses. This bodily form is called 'humble station' by Ralph Earle; I like that. All believers who have died physically will also be transformed from carbon elements to a resurrection body. We will finally be transformed into conformity with the body of His glory, which is the goal of ultimate sanctification. This transformation of our mortal bodies into resurrection bodies will occur through the power of His divine omnipotence, the same operating power (divine dynasphere) that He possessed while on earth. He is also able to utilize that same power (Descriptive Present tense) to bring under His ultimate authority all creatures on earth and in heaven, as well as animate and inanimate objects in creation.

REVELANT OPINIONS

The use of "body" is almost synonymous with the whole personality or person. (BAG) The "body of His glory" is the prototype of the believer's spiritual body ... sharing in the nature of that exalted body and partaking of its life and inherent qualities as truly and fully "alive unto God," a complete likeness to Christ ... not only the outward form, but the whole person (R.P. Martin), a body that is invariably responsive to His personality (M.J. Harris), and which can be compared to the "prototype divine dynasphere" of Jesus Christ during the hypostatic union and our "operational type divine

dynasphere" during the church age. (R.B. Thieme, Jr.) Paul uses a Greek military term for a General arranging his regiments in orderly array before himself on the battlefield or for close inspection. (K. Wuest) Jesus Christ is the present joy and the everlasting hope. His unsearchable riches of personal grace and glory are the constant ambition and ever-rising standard of the believer's spiritual progress. (H. Moule) "Energia" represents power in effective action of which the resurrection of Christ is the supreme demonstration. Paul is making it clear that the power required to change the bodies of believers is adequately provided for in the greater assurance that He is able to subject not only the intractable elements in the believer's make-up, but all things, the entire universe, unto Himself. (R. Martin)

It is the body that is the vehicle through which God manifests Himself in His holiness and righteousness, through which God is glorified. These Christians had been led to believe that what they did didn't matter because they had been saved. Paul says it does matter because the body has been redeemed as well as the soul, and the body must not be used as an instrument of sin. We are to "present our bodies a living sacrifice." Because Jesus Christ is the Saviour of the body, it matters what use you make of this body. The tabernacle and the temple in the OT were considered sacred because God chose to dwell there. Our physical bodies are God's dwelling place. They are, therefore, sacred, set apart to God. What is acceptable in the marketplace has no place in this temple ... Any practice or habit that a believer has that in any way destroys this temple is meddling with God's property and has no place in the life of a believer. You are not your own. You are bought with a price. Therefore, glorify God in your body. As believers we have a responsibility to maintain sound physical health to the limit of our ability. This body should not be weakened by obesity or indolence or lack of exercise. That is misuse of the body. That should give an individual an entirely new attitude towards himself. We are not our own. Our bodies are not our own. They are God's. When Paul exhorts, "stand fast in the Lord," he is saying, "Let the Spirit of God teach you this truth that I have communicated to you – that Jesus Christ is the Savior of the body, and you are responsible to Him for its upkeep and use." (J. Pentecost)

Conformity is not simply a superficial and outward change of form, but a complete change of inward nature and quality. Paul referred to his continuous conformity to Christ's death that took place in the day-to-day events of his life ... His resurrection is the guarantee of their resurrection, and His resurrected body is the prototype and paradigm of theirs. So in place of earthly bodies characterized by frailty, physical decay, weakness, and mortality, believers will have bodies that are suitable to the life of heaven, and thus imperishable, spiritual, glorious, and powerful. Once he experiences a resurrection transformation, man will know perennial rejuvenation, since he will have a perfect vehicle for God's deathless Spirit, a body that is invariably responsive to his transformed personality. (P. O'Brien) The bodies of believers alive at the time of the rapture of the church will be glorified. The bodies of believers who die before Christ's coming and the rapture will be raised from the dead and be made immortal and incorruptible. Believers are promised new bodies not subject to disease or death. The limitations of this temporal, earthly body will also be eliminated in the new body that is suited for eternity. The resurrection change will happen because God decreed that it will occur. (R. Gromacki)

The word “change” is the translation of a Greek word which speaks of an expression which is assumed from the outside, which act brings about a change of outward expression. It is the change which occurs in our physical bodies at the Rapture of the Church. These mortal bodies become immortal. These bodies which are now dominated by the soul and adjusted to its control, will be changed so as to be dominated by the human spirit, and adjusted to its control. The individual is not himself changed at glorification, only his body ... As such, our present bodies are imperfect mediums through which the regenerated Spirit-filled inner life of the believer seeks unsuccessfully to express itself in the fullest measure. The Greek work speaks of the unfitness of our present bodies to fulfill the claims of the spiritual life. But what a transformation there will be when these bodies of our humiliation are changed so as to be fashioned like unto the body of His glory. This transformation of our bodies at the Rapture of the Church results in our bodies being made like our Lord’s body of His glory, but not only made like it in substance and nature, but made so that they will become a perfect medium through which our inner spiritual lives can express themselves. He enswathment of glory will return. Our minds will again function perfectly. Our bodies will be immortal, perfect, free from all the effects of sin that have accumulated in 6000 years of human history. (K. Wuest)

Justification is a down-payment on the believer’s ultimate sanctification in heaven where – minus his sin nature, minus human good and evil – he will possess a resurrection body exactly like that of the Lord Jesus Christ. (R.B. Thieme, Jr.) This is one of three undisputed passages in the Bible on the rapture, along with 1 Corinthians 15:50-58 and 1 Thessalonians 1:9-10. The bride of Christ who will reign with Him will be constituted of translated and resurrected saints, the two companies then joined forever. (C. Feinberg) At the rapture of the church, Christ will transform our lowly bodies so that they will be like His glorious body. Then every child of God will be made like the Son of God, that is, all Christians will receive glorified bodies like His. Their resurrected bodies will be like Christ’s and their sanctification will be completed. (R. Lightner) The next prophetic event will be the Rapture or the removal of the Church from the earth (1 Cor. 15:51-55; 1 Thess. 1:10; Rev. 3:10; Phil. 3:21). The Rapture includes the resurrection of all believers who have died during the Church Age. Then those believers who are alive at that time will be caught up with the newly resurrected believers to meet Christ in the air (1 Thess. 4:13-18). The Rapture terminates the Church Age and initiates the Tribulation. (R.B. Thieme, Jr.)

Unlike all other dispensations, the postcanon Church Age is the only era in which no biblical prophecy will be fulfilled. The only prophetic events concerning the Church Age are its beginning, which was prophesied by Christ, and its termination at the resurrection, or Rapture. And the only prophecies fulfilled in the precanon Church Age deal not with the Church but with Israel, whose national discipline culminated in A.D. 70. Jesus Christ is the key to the divine interpretation of history, including past, present, and future history. In His timeless deity He knows the future as clearly as the past or present. The Bible, as the mind of Christ, is not a complete “history book” of the future. The relatively few future events it describes are selected to reveal Christ, for “the testimony of Jesus is the spirit of prophecy.” (R.B. Thieme, Jr.) Perhaps the compound of “morphé” is used to remind them of the completeness of their future assimilation to Christ ... “Doxa” is always the outward expression of the spiritual life. It is, if I may so speak, the semblance of the Divine life in heaven. (W.R. Nicoll)

Philp. 3:21 Who (Subj. Nom.) shall change the form of (μετασχηματίζω, FAI3S, Predictive; transform, fashion) the body (Acc. Dir. Obj.) of our (Poss. Gen.) humble station in life (Obj. Gen.; since the fall of Adam) into conformity with (Adverbial Acc.) the body (Associative Instr.) of His (Poss. Gen.) glory (Adv. Gen. Ref; at the rapture; ultimate sanctification, making us physically like Christ), according to the operating power (Adverbial Acc.; divine dynasphere) from which (Adv. Gen. Ref.) He Himself (Subj. Acc.) is also (adjunctive) able (δύναμαι, PPIInf., Descriptive, Epexegetical, Deponent; has the power) to bring under His (Poss. Gen.) ultimate authority (ὑποτάσσω, AAInf., Culminative, Purpose) the all things (Acc. Dir. Obj.; all creatures, animate & inanimate/angelic objects in creation).

^{WHO} **Philippians 3:21** ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα

^{VUL} **Philippians 3:21** qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae secundum operationem qua possit etiam subicere sibi omnia

CHAPTER 4

^{LWB} **Philp. 4:1** Therefore, my brethren [non-supergrace believers] and beloved ones [supergrace believers], my inner happiness [expressing joy in seeing non-supergrace believers growing] and my wreath [‘Ultra Cross’ crown of glory reserved for ultra-supergrace believers], in this same way [previously mentioned mandates for the spiritual life] stand firm in the Lord [stabilized in the spiritual life], beloved ones [the Lord cares about all believers].

^{KW} **Philp. 4:1** Therefore, my brethren, individually loved ones, and individually and passionately longed for, my joy and my victor’s festal garland, thus be standing firm in the Lord, beloved ones.

^{KJV} **Philippians 4:1** Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

TRANSLATION HIGHLIGHTS

Paul uses an inferential conjunction to sum up the previously mentioned mandates for living the

spiritual life during the Church Age. The phrase “in this same way” is a reference to all the teachings on the protocol plan of God that he has just covered. This verse should actually be in chapter 3 rather than chapter 4, since it is both inferential and transitional – he changes the subject and begins to address some particular issues (and people by name) within the Philippian church. Many commentators assume the words “brethren” and “beloved” are descriptions of all believers in Philippi without exception. They also assume “joy” and “crown” are descriptions of all believers without exception. This position assumes that “beloved” is in the nominative case and is an apposition or expansion of “brethren.” But I take exception to this assumption! There are no vocative plural forms in the Greek. The nominative plural ending is used for the vocative.

What does this mean? I see distinctions in Paul’s address; I believe he is speaking to two different groups of believers. “Brethren” are those believers who have not reached ultra-supergrace status, but are nevertheless struggling to live the spiritual life. “Beloved” is a designation for supergrace believers. Rather than seeing this description as being one generic group of believers, I see both terms as vocatives. Perhaps you can follow my line of thinking by a chart:

Traditional viewpoint

Brethren	Vocative (all believers)	Joy (in apposition with brethren & beloved)
Beloved	Nominative (all believers)	Crown (in apposition with brethren & beloved)

My viewpoint

Brethren	Vocative (non-supergrace believers)	Joy (in apposition with brethren)
Beloved	Vocative (ultra-supergrace believers)	Crown (in apposition with beloved)

I make a distinction here between “brethren” and “beloved.” I do not believe they are in apposition to each other. I do not believe they are one and the same group. I see “beloved” as a special group of believers within the larger sphere of the “brethren.” Part of the decision rests on whether you interpret the word “crown” (or more accurately “wreath”) evangelistically or pastorally. If you see Paul receiving an evangelistic crown for leading the Philippians believers to Christ, you will lean towards the traditional viewpoint. If you see Paul receiving a pastoral crown for leading the Philippian believers to supergrace, you will lean toward “my” viewpoint. As you might guess, I’ve been in a “spirited” debate over this verse, which is why I’m covering my thoughts in a bit more detail than usual.

The only difference between the two instances of “beloved” in this verse is the accent at the end of the word. In the first instance, there is a grave; in the second instance, there is an acute. There is a great deal of subjective speculation when applying accents; the use of one accent over another does not determine case. In other words, the use of a grave or an acute does not determine whether “beloved” is in the vocative or nominative case. You’re welcome to read up on proclitics and enclitics, penults and ultimas, and other pronunciation devices if you are interested; it is my opinion

that they rarely (if ever) are a determining factor when deciding between the nominative, vocative or accusative cases. As a side note, it's also possible to translate the conjunction "kai" as emphatic ("especially") or specific ("particularly"), rather than connective ("and"). This translation would add credence to my viewpoint, which is also shared to a great extent by Dillow and Thieme in the relevant opinions below.

Another question you might ask is, "Why did Paul use beloved twice in this verse, at the beginning and at the end?" My answer is that the first instance of beloved refers to Paul's assessment of supergrace believers, while the second instance of beloved refers to the Lord's assessment of all believers. Paul places a special emphasis on beloved as supergrace believers because they are the ones who provide him a wreath, his crown of glory. The second instance of beloved is meant to remind the "brethren" that in God's eyes all believers are ultimately "beloved." So Paul wants to give high honors to those believers who have been faithful and have attained supergrace experiential status, but does not want to discourage those believers who have not reached supergrace because, after all, the Lord loves them, too.

There is no such thing as equality on earth, and there will be no such thing as equality in heaven. I do not believe that the words "brethren" and "beloved" mean the same thing, and I do not believe Paul throws out the endearing term "beloved" to all believers indiscriminately. I do not believe reversionistic believers contribute in any way to Paul's wreath or crown of glory, unless you restrict this verse to an evangelistic viewpoint. The entire tenor of the passages preceding this one, as summarized by Paul's inferential "therefore," are related to experiential sanctification, not salvation. Therefore, I interpret this verse in a pastoral vein rather than an evangelistic vein. Whichever interpretation you prefer, one thing is clear: Paul commands (Imperative mood) all believers (neophytes, reversionists and supergrace categories) to stand firm (Durative Present tense) in the Christian life. They are to maintain stability and never retreat from the consistent intake, metabolization and application of Bible doctrine.

REVELANT OPINIONS

Supergrace believers seek each other out because they are bored easily by immaturity. Spiritual aristocracy prefers each others' company. Therefore, the Philippian believers are a source of encouragement for Paul. Supergrace soul-rapport is a rare but highly desired blessing in life. Positive Volition (+V) equals Inner Happiness. (R.B. Thieme, Jr.) The "crown of rejoicing" is a special honor to those who have labored faithfully. (J. Dillow) "Stephanos" was used of the wreath awarded to the victor in the games, as distinct from "diadema" the crown that was the symbol of sovereignty ... certainly by their continued faithfulness they ensue for him a crown on the day when the final work will be spoken on his apostolic work. (P. O'Brien) Standing firm is difficult when a panic starts. (A.T. Robertson) When the reality of Bible doctrine confronts the reality of a combat situation, you have a clear choice. If you focus on God's Word, concentration and courage will escort you through the battlefield. If you focus on the problem or circumstances, worry and anxiety will dog your footsteps. Regardless of the extent of your predicament, faith-rest will work. Bible doctrine in your soul overcomes any difficulty. (R.B. Thieme, Jr.)

A victorious runner in the Greek games received a festive garland on his head. At the Judgment Seat of Christ, believers will receive different crowns for distinctive achievements. To the apostle, the Philippian believers represented his joy of victory because he knew that his race and labor in Philippi had not been in vain. (R. Gromacki) Even as Paul writes of the Christian's warfare, Paul says that the practical outcome for the Christian is not so much to advance into battle as to stand. God does not tell us to march into battle or to conquer. He tells us to stand, and the implication of that command is that God has already done or is doing the conquering. We are only to hold the ground He conquers. (J. Boice) Paul's rejoicing in the day of examination will come from the approval of the Lord Jesus Christ on the race he has run. That which attests the genuineness of his apostleship and the genuineness of his gospel is the fact that there are groups of believers who have been regenerated, whose lives are transformed, and who are themselves on their way to glory. (J. Pentecost)

Always, the pastor-teacher is more spiritually mature than anyone who is under his teaching for any length of time. No believer can exceed the growth of his right pastor-teacher. The Ultra Cross, or "wreath of glory" – the highest decoration – is therefore related to the gift and function of the pastor, even though all believers can win it by attaining ultra-supergrace. The pastor is delighted that those who listen to his teaching day after day, year after year, are motivated by an enthusiasm for doctrine that parallels his own. He will receive, as it were, an "oak leaf cluster" affixed to his own Ultra Cross for every member of his flock whom he leads to ultra-supergrace. He thus anticipates the pleasure of presenting the mature members of his congregation at the Judgment Seat of Christ and of watching them receive fantastic riches, vast sections of heaven, and untold eternal blessings. (R.B. Thieme, Jr.)

We have seen the philosophy of Christian living, the pattern for Christian living, the prize for Christian living, and now we shall see the power for Christian living. All the others would be meaningless and useless if there were no power for them. A philosophy of life is no good unless there is power to carry it out. A pattern is no good unless there is power supplied to have that pattern in our own lives. A prize is no good if we cannot achieve the goal. Therefore, power is all important. We will find in this chapter that joy is the source of power; prayer is the secret of power; and contemplation of Christ is the sanctuary of power. (J. McGee) Escrow blessings for time belong to the believers whom Scripture identifies as recipients of eternal rewards or crowns, their escrow blessings for eternity. Distribution of escrow blessings for time and eternity depends on the believer's execution of the protocol plan of God in time. Learn Bible doctrine, gain spiritual momentum, grow up, and attain maturity! (R.B. Thieme, Jr.)

Philp. 4:1 Therefore (inferential), my (Gen. Rel.) brethren (Voc. Address; non-supergrace believers) and (connective) beloved ones (Voc. Address; ultra-supergrace believers, desired ones), my (Poss. Gen.) inner happiness (Nom. Appos., relating back to the non-supergrace believers; source of joy) and (connective) my wreath (Nom. Appos., relating back to the ultra-supergrace believers; Ultra Cross crown of glory,

pride; a military wreath awarded for valour in battle), in this same way (Adv. Manner; referring back to the aforementioned mandates for the spiritual life) stand firm (στήκω, PAImp.2P, Durative, Command; be stabilized, no retreating, as a soldier stands firmly in battle) in the Lord (Loc. Sph.), beloved ones (Voc. Address).

^{WHO} **Philippians 4:1** Ὡστε ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι χαρὰ καὶ στέφανός μου οὕτως στήκετε ἐν κυρίῳ ἀγαπητοί

^{VUL} **Philippians 4:1** itaque fratres mei carissimi et desiderantissimi gaudium meum et corona mea sic state in Domino carissimi

^{LWB} **Philp. 4:2** I urge Euodia and I urge Syntyche to be of the same mind [doctrinal thinking] in the Lord.

^{KW} **Philp. 4:2** Euodia I exhort, please, and Syntyche, I exhort, please, to be of the same mind in the Lord.

^{KJV} **Philippians 4:2** I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

TRANSLATION HIGHLIGHTS

Paul calls upon two women in Philippi (Aoristic Present tense) to align their thinking in accordance with Bible doctrine. They are well known women who have made considerable contributions to Paul and many new believers in the region. Evidently there was a “cat fight” going on and it was causing problems in the local church. Paul implores them both to get together in their thinking (Durative Present tense), to have the same mind in the Lord; they may not agree on everything, but they do need to come to some sort of agreement or compromise on the unknown topic at hand. He does not take sides in their argument. With the exception of their animosity for each other, both women were fine Christians. Euodia’s name means “prosperous journey,” and Syntyche’s name means “pleasant acquaintance.” They need to quit bickering and live up to their names.

REVELANT OPINIONS

In I Corinthians 2:16 Paul said that we believers have the "mind of Christ." As we submit to the mind of Christ via Bible doctrine, then He works out His will through us in order that there should be unity in the body. In order to be like-minded, they must all "put on the mind of Christ," be saturated with the Word. This is Christian fellowship and the unity of the faith. (J.D. Pentecost) The friction between these two women had to be eliminated. To show no partiality, Paul used the same verb of appeal twice (I urge). Both shared equal blame for their disruptive conduct. The fact that the apostle criticized them in this public letter shows that the entire church must have known about their

personal conflicts. Apparently even the church was unable to resolve the problem. Although believers may have distinctive personalities and will naturally have differences of opinions, they should strive for unity in spiritual issues. (R. Gromacki)

These were rival women in the same church, perhaps bickering or causing some form of friction. (A.T. Robertson) Paul refuses to take sides, but makes the same appeal to both ... Their discord, whatever its precise nature, was a threat to the unity of the church as a whole ... It is an appeal to Euodia and Syntyche to be at one in their mental attitude and so in the basic aim, direction, and orientation of their behavior. Undoubtedly this would involve their having right attitudes towards each other and thus an ability to work together in harmony. (P. O'Brien) All that can safely be assumed is that the disagreement was not one of a day or a week but of long standing, otherwise Paul would have passed it by. He teaches us a bit of practical theology by the way in which he handles this case. He applies brief, gentle admonition to the women themselves, and he asks one of the esteemed members of the congregation to lend aid. (R. Lenski)

Alas, when Paul puts on his crown, he finds there is a thorn in it. The thorn hurts and gives pain and discomfort; it grieves the heart and the soul of the apostle. Two women in the Philippian church have been carrying on a longstanding feud. Paul specifically addresses the two women by name. The sad thing about Euodias and Syntyche is that they have let a personal grievance disrupt and divide the assembly in Philippi and have refused reconciliation with each other to the point that news has spread from Philippi all the way over to Rome where Paul is when he writes this epistle. Paul has to try to reconcile these two women. The difference that has arisen, sad to say, is evidently not among new babes in Christ, spiritual infants. It has come from among those who were mature enough to have labored with Paul in the Gospel. Spiritual maturity does not prevent such manifestations of the flesh. This is a sober and serious warning. (J. Pentecost)

The reason for their quarrel is not given, but it is clear from the wording that it was more than a personal disagreement; their quarrel has ecclesiastical repercussions. (F.F. Bruce) Each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church. Even slight bickering would make a real disturbance. (A.T. Robertson) Apparently these two ladies were not speaking to each other. We have already seen this when he admonished the Philippian believers to be of the same mind in the Lord. He did not mean they must be carbon copies of each other. They may have differences of opinion about many different things, but that will not separate two people who have the mind of Christ. It is one of the glorious truths about the body of Christ that each member can be different and yet all are one in Christ. (J. McGee)

Philp. 4:2 **I urge** (παρακαλέω, PAI1S, Aoristic; call upon, request, implore urgently) **Euodia** (Acc. Dir. Obj.; "prosperous journey") **and** (connective) **I urge** (παρακαλέω, PAI1S, Aoristic) **Syntyche** (Acc. Dir. Obj.; "pleasant acquaintance") **to be of the same** (Attributive Acc.) **mind** (φρονέω, PAInf., Durative, Purpose/Result; thinking) **in the Lord** (Loc. Sph.).

^{WHO} **Philippians 4:2** Εὐδοΐαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ

^{VUL} **Philippians 4:2** Euhodiam rogo et Syntychen deprecor id ipsum sapere in Domino

^{LWB} **Philp. 4:3** Indeed, I also authorize you, loyal Syzygus, to seize them [church discipline], who fought at my side [spiritual gladiatorial arena] in the Gospel along with Clement and the rest of my co-workers, whose names are in the Book of Life [honor roll of winner believers].

^{KW} **Philp. 4:3** Even so, I make request of you also, you who are a genuine yokefellow in deed as well as in name [knowing how to work harmoniously with others], lend a hand with these women in their efforts at settling the differences which they have between themselves, women of such a character that in the good news they labored and contended in perfect cooperation with me as a team of athletes would, together also with Clement and the rest of my fellow workers whose names are in the book of life.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

In case the two women cannot come to terms with each other, Paul authorizes (Static Present tense) a loyal Philippian believer, Syzygus, to apprehend them (Dramatic Present tense) the next time a problem breaks out. Paul is giving Syzygus the delegated authority (Imperative of Permission) to execute church discipline. Syzygus, therefore, operated as a Sergeant at Arms for the local Christian community. The Greek word for “seize” means to arrest someone in a criminal act or who is behaving out of control. The mere authorization of such action means this was no small conflict. The fact that Paul mentions these women by name in this epistle and commissions Syzygus to take care of the matter, hopefully embarrassed the two women to the point where they acknowledged their approbation sins, re-entered fellowship, and became co-workers once again.

During more auspicious times, both of these women fought alongside Paul (Constative Aorist tense) in the spiritual gladiatorial arena of faith, presenting the Gospel and contending for the truth. They were part of a larger evangelical team with Clement and the rest of Paul’s closest co-workers (Latin: et cetera). They had great success in their efforts, as is attested by their being included in the Book of Life (“living record”) reserved for winner believers. But now they are both out of fellowship and are beginning to descend into reversionism. Paul hopes his light rebuke will bring them to their senses, but if it doesn’t, Syzygus is authorized to take control of the situation. Perhaps Syzygus should have stepped in already, but was waiting for approval; perhaps Paul was merely using him to drive a serious point home to the bickering women.

The Book of Life could refer to those whom "God has appointed to obtain salvation" (I Thessalonians 5:9). This interpretation of the Book of Life has the viewpoint of election and predestination behind it, and is therefore positional. That is not the Book of Life Paul is referring to here. All of his co-workers are believers; Paul is not stating the obvious! He is speaking highly of the labor and sacrifices his missionary team has made on behalf of the Gospel. He is not talking about their eternal security; he is talking about their reputation, their place in God's honor roll. Before their disagreement broke out in public, these two women had served honorably and were on God's honor roll, the Book of Life. Paul doesn't want their dispute to annul their past faithfulness; he wants them to resolve their issue asap and begin working again as a team.

REVELANT OPINIONS

This entreaty is from a word which implies a request that has back of it the authority of the apostle. When dealing with these two saints who were out of fellowship with each other because of some difference, and therefore out of fellowship with their Lord because of sin in their lives ... Paul pleads with them in all humility. Paul asked Syzygus to lend a hand with these women in their efforts at settling their differences. (K. Wuest) The spiritual leaders within the congregation were not taking the problem seriously enough to become involved in solving it. Paul was forced to ask someone specifically to do what they should already have been doing. (G.F. Hawthorne) Euodia and Syntyche had once worked in perfect cooperation with Paul ... but now they were causing trouble in the church, leading rival factions. (R.B. Thieme, Jr.) "Sullambano" is used for seizing a huge catch of fish ... with reference here to physical help. (P. O'Brien) In spite of the friction between the two women, Paul still appreciated who they were and what they had done for the Lord in the past. (R. Gromacki)

Euodia and Syntyche participated in Paul's own struggle for the advance of the gospel. In their contending for the cause of the gospel they were exposed to the suffering and opposition that always attended Paul's own struggle. (P. O'Brien) Many readers tend to view Euodia and Syntyche in a negative light – troublemakers in an otherwise model church. Most likely, however, what we have here is not a personal quarrel between cantankerous old ladies, but rather a substantive division within the church leadership, which from the very beginning consisted largely of faithful women. One must not minimize the force of Paul's description of these two women as coworkers who shared in the apostolic struggle. (M. Silva) This situation is grieving the heart of the apostle. Two who are rightly related to the head are not obedient to the head and have come into conflict, refused reconciliation, and permitted the quarrel to continue. (J. Pentecost) Christian service may pass unnoticed on earth; the important thing is that God takes note, and will praise at the last. (R. Martin)

Philp. 4:3 **Indeed** (affirmative particle), **I also** (adjunctive) **authorize** (ἑρωτάω, PA11S, Static; request, delegate) **you** (Acc. Dir. Obj.), **loyal** (Descr. Voc.) **Syzygus** (Voc. Address), **to seize** (συλλαμβάνω, PMImp.2S, Dramatic, Permission; arrest, apprehend, assist) **them** (Dat. Ind. Obj., these same women; church discipline), **who fought at my side** (συναθλέω, AA13P, Constative; struggled, contended, fighting in the

gladiatorial arena) in (for) the Gospel (Dat. Adv.) along with (prep. of assoc.) Clement (Gen. Assoc.) and (connective) the rest of (Gen. Content) my (Gen. Rel.) co-workers (Gen. Assoc.), whose (Gen. Appos.) names (Subj. Nom.) are (ellipsis) in the Book (Loc. Pl.) of Life (Descr. Gen.; honor roll for winner believers).

^{WHO} **Philippians 4:3** ναὶ ἔρωτῶ καὶ σέ γνήσιε σύζυγε συλλαμβάνου αὐταῖς αἴτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς

^{VUL} **Philippians 4:3** etiam rogo et te germane conpar adiuva illas quae mecum laboraverunt in evangelio cum Clemente et ceteris adiutoribus meis quorum nomina sunt in libro vitae

^{LWB} **Philp. 4:4** **Keep on having inner happiness in the Lord at all times. Again, I say and will continue saying: Keep on having inner happiness.**

^{KW} **Philp. 4:4** Be rejoicing in the Lord always. Again I say, Be rejoicing.

^{KJV} **Philippians 4:4** Rejoice in the Lord alway: *and* again I say, Rejoice.

TRANSLATION HIGHLIGHTS

Paul has either changed topics from disciplining two bickering women in the church to maintaining inner happiness (Iterative Present tense), or he is using this command (Imperative mood) as an example of what they should be doing instead of bickering. If they keep on having inner happiness, their problem will work itself out. Paul repeats this command over and over again, and he predicts that he will continue to do so well into the future (Iterative Future tense). Maintaining inner happiness is not only good advice for this situation, but it's also a problem-solving device for a host of internal and external conflicts.

REVELANT OPINIONS

Clearly, continuous rejoicing in the Lord is of great significance to Paul. It is a Christian's distinguishing mark and a characteristic of the kingdom of God. Along with other graces it is a fruit of the Spirit that will be evident in times of suffering and trial ... He doubles it to take away the scruple of those who might say, what, shall we rejoice in afflictions? (P. O'Brien) Happiness can occur only when outward circumstances are pleasant, but inner joy can be present at all times. It is a positive action of the will in obedience to the divine command, not a reaction to outward pressures. The fruit of the Spirit-filled life is always joy. (R. Gromacki) God is the only Source of the spectrum of happiness – which characterizes the mature believer through all the varied circumstances of life. God has provided for your soul everything necessary to develop capacity for happiness. This provision is Bible doctrine. You might as well come aboard through the grace apparatus for perception and enjoy the ride. (R.B. Thieme, Jr.)

Paul does not have in view the kind of superficial happiness that manifests itself only when things go well. No, it is a rejoicing that can be had always, because it depends not on changing circumstances but on the One who does not change. (M. Silva) It is a Christian duty, as you know, for everyone to be as happy as he can. Pursuing joy in God is obedience. God is most glorified in us when we are most satisfied in Him. (J. Piper) Rejoice in the Lord always. That means regardless of the day, whether it is dark or bright, whether it is difficult or easy, whether it brings problems and temptations or clear sailing on cloud nine. We are commanded to rejoice. Joy is something we cannot produce ourselves; it is a fruit of the Holy Spirit. There is no power in a Christian's life if he has no joy. One who does not experience the joy of the Lord has no power at all. (J. McGee)

Philp. 4:4 Keep on having inner happiness (χαίρω, PAImp.2P, Iterative, Command; rejoice) in the Lord (Loc. Sph.) at all times (Adv. of Time). Again (Adv. of repetition; once more), I say and will continue saying (λέγω, FAI1S, Iterative; "will continue saying"): Keep on having inner happiness (χαίρω, PAImp.2P, Iterative, Command; rejoice).

^{WHO} **Philippians 4:4** Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ χαίρετε

^{VUL} **Philippians 4:4** gaudete in Domino semper iterum dico gaudete

^{LWB} **Philp. 4:5** Let your relaxed mental attitude [grace orientation] be known to all men. The Lord is near [imminency of the rapture].

^{KW} **Philp. 4:5** Let your sweet reasonableness, your forbearance, your being satisfied with less than your due, become known to all men. The Lord is near [in that His coming may occur at any moment].

^{KJV} **Philippians 4:5** Let your moderation be known unto all men. The Lord *is* at hand.

TRANSLATION HIGHLIGHTS

Inner happiness is not the only thing Paul wants us to maintain at all times. He also encourages (Imperative of Entreaty) us to maintain a relaxed mental attitude (Latin: modesty, moderation), grace orientation in action. Now it's easy to have a relaxed mental attitude if you are living in isolation. But Paul isn't talking about the relaxed mind you have in your own home. He want this relaxed mental attitude to be observed and therefore known (Dramatic Aorist tense) by all men. What better way to have a witnessing effect on others than being rightminded, reasonable, adaptable, relaxed, and grace oriented on all occasions, especially during stressful situations?

Paul then reminds us that the Lord is near. This phrase could be translated three ways. As an adverb of time, it would refer to the imminency of the rapture. As an adverb of relationship, it would refer to fellowship with the Lord. As an adverb of provision, it would refer to logistical

grace support, that extra supply of grace to assist us in our advance through spiritual no-man's land. Since Paul has referred to the rapture in prior verses, I think this is an adverb of time, referring to the Lord's imminent return at the rapture of the Church. If we understand that the Lord can return at any moment, then we are more likely to remain relaxed and grace oriented towards those in our periphery.

REVELANT OPINIONS

If we are to be perfectly obedient to the will of God, it is going to entail discipline. The word translated "moderation" has in it the idea of self-control or discipline. Apart from rigid discipline and control by the Spirit of God, a Christian will find himself in a path of disobedience [reversionism], and he will lose the joy [inner happiness] of his Christian experience. (J.D. Pentecost) "Modesty" or "passivity" is not appropriate here, for the rage of the wicked is more inflamed in proportion to our "mildness." But rather "patience in difficulties," hence the proverbs: "We must howl when among wolves," and "Those who act like sheep will quickly be devoured by wolves." Hence we conclude that the ferocity of the wicked must be repressed by corresponding violence, that they may not insult us with impugny. Ignorance of the providence of God is the cause for all impatience. (J. Calvin) "Epieikes" means graciousness, a balanced, intelligent, decent outlook ... patient bearing of abuse ... a humble, patient steadfastness, which is able to submit to injustice, disgrace and maltreatment without hatred or malice, trusting God in spite of it all. (P. O'Brien)

The ordinary things of life are important in the light of that return, so that the Christian who has this hope does not live thoughtlessly day by day. (P. O'Brien) A forbearing person bears trouble calmly and rejects revengeful meanness ... The expression "near" refers to a nearness, either of time or space. First, it could refer to the imminency of Christ's return. Paul had just discussed the blessed hope of believers in which they will see Christ and receive new bodies. Second, "near" could refer to the omnipresence of Christ. He is not only in believers, but also with them at all times and in all circumstances. (R. Gromacki) This is not the constant, invisible nearness of Christ; it is the nearness of His parousia. No man knew the hour of His coming, every Christian lived as if He might come at any time. So we do to this day. (R. Lenski) The nearness of the Lord's return (the Rapture is in Paul's mind), enforces gentleness and is a cure for worry. (K. Wuest)

For as the rage of the wicked is the more inflamed in proportion to our mildness, and the more they see us prepared for enduring, are the more emboldened to inflict injuries, we are with difficulty induced to possess our souls in patience. To such considerations Paul here opposes confidence in Divine providence. He replies, I say, that the Lord is at hand, whose power can overcome their audacity, and whose goodness can conquer their malice ... Ignorance of the providence of God is the cause of all impatience, and this is the reason why we are so quickly, and on trivial accounts, thrown into confusion, and often, too, become disheartened because we do not recognize the fact that the Lord cares for us. We learn that this is the only remedy for tranquilizing our minds – when we repose unreservedly in His providential care, as knowing that we are not exposed either to the rashness of fortune, or to the caprice of the wicked, but are under the regulation of God's fatherly care. (J. Calvin)

Philp. 4:5 Let your (Poss. Gen.) relaxed mental attitude (Subj. Nom.; right mindedness, moderation, reasonableness, adaptability, yielding, grace orientation) be known (γινώσκω, APImp.3S, Dramatic, Entreaty) to all (Acc. Spec.) men (Dat. Adv.). The Lord (Subj. Nom.) is (ellipsis) near (Adv. of Time; reference to the imminency of the rapture; Adv. Relationship - reference to fellowship with the Lord; Adv. Provision - logistical grace support, intensified for the advance through no-man's land).

^{WHO} **Philippians 4:5** τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις ὁ κύριος ἐγγύς

^{VUL} **Philippians 4:5** modestia vestra nota sit omnibus hominibus Dominus prope

^{LWB} **Philp. 4:6** Stop worrying [about anything], but in everything [all circumstances], through prayer and entreaty, after thanksgiving [expressing gratitude], let your petitions [desires of your soul] be revealed face-to-face to God.

^{KW} **Philp. 4:6** Stop worrying about even one thing, but in everything by prayer whose essence is that of worship and devotion and by supplication which is a cry for your personal needs, with thanksgiving let your requests for the things asked for be made known in the presence of God,

^{KJV} **Philippians 4:6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

TRANSLATION HIGHLIGHTS

Many of the Philippian believers were anxious about things they could not control and were short circuiting their spiritual life by their negative attitude, so Paul commands them to stop worrying (Imperative of Prohibition). They were failing to utilize the faith rest drill, recalling and applying Bible doctrine during stressful situations in their lives. They were trying to take on the world's problems by themselves, instead of leaving them to the Lord. What they should be doing is resting in the Lord and praying for His support. Paul encourages us to pray in all circumstances, not just the emergencies. Prayer is a way of life, a weapon we are to use daily, not monthly or yearly. Many translators take the phrase "in everything" and apply an ellipsis "about anything" or "nothing" to accompany it. In other words, pray through everything, worry about nothing. How exactly are we to offer our petitions to the Lord? We are to make them known to the Lord face-to-face whenever the need arises (Iterative Present tense).

There is a proper way to thank the Lord and pray for this assistance. First, we should offer thanks for the blessings we have already received from the Lord. This assumes we have the capacity to see them and acknowledge them with gratitude. Then we are to offer prayer, followed by an entreaty for the assistance we need. There are three different words for prayer in this verse: prayer, supplication and requests in the KJV; all three are indeed different Greek words. The first

instance (proseukea) means petition (for oneself) or intercession (for another) for assistance to get through trying times. The second instance (deisis) means asking the Lord to take something unpleasant or distressing away, a desperate cry for help! The third instance (aitema) means to request something from the Lord related to a specific need.

REVELANT OPINIONS

Anxiety is an attempt to carry the burden of the future oneself; prayer is leaving it in the safe hands of God. (G.B. Caird) This prohibition in the Imperative mood means that the Philippians were worrying. (K. Wuest) An asyndeton is an example of rapid fire commands given in the Imperative mood without any connecting words to link one command to the other. (G. W. Hawthorne) As those who have been reminded that the Lord is near, the readers are urged to stop worrying about anything ... The negative (meden) with the present imperative (merimnate) assumes that the Philippians had been anxious, and they are not urged to stop being so ... It refers to the anxious harassing care, that unreasonable anxiety which arises in one who is full of cares, especially about the future, and thus distracted in mind ... Such a comprehensive admonition does not presuppose a superficial attitude to the Philippians' troubles; Paul's own precarious situation in prison shows once again that he knew about serious danger only too well and so could write with some feeling on the subject. (P. O'Brien) "Being anxious" betrays a lack of trust in God's care and is a species of unconscious blasphemy against Him. (R. Martin)

On the positive side, they are exhorted in every situation to make their requests known to God in prayer and petition with thanksgiving ... This means in every situation, in every circumstance ... By bringing to Him their "aitemata" (petitions), which reflect every possible cause of anxiety, they are laying out all their troubles before Him, or casting all their cares upon Him. In doing this the Philippians acknowledge their total dependence upon God, and at the same time they are assured that He knows their earnest desires. They have told Him of them ... By offering their petitions with a thankful heart they will show that they are prepared to surrender themselves to God's will whatever the circumstances. (P. O'Brien) There is a difference between genuine care and false anxiety. A false care is self-destructive. Christ taught that a believer should not worry about basic necessities of life that the heavenly Father promised to provide, about things that cannot be changed, and about the problems of tomorrow. Such worry is caused by a lack of faith and by a wrong set of values and priorities. Such cares, like weeds, choke the application of God's Word to one's life and make one insensitive to the imminent coming of Christ. False cares should be cast on the Lord because He genuinely cares for His own. (R. Gromacki)

Prayer is talking with God, and the only prayer that God hears and answers is one that is made through His Son, our Lord Jesus Christ, Who alone provides access to His presence. No prayer offered to God apart from faith in the Lord Jesus Christ has ever reached God His heavenly Father ... There are more passages in the Bible that tell when God will not answer prayer than there are passages in which He promises to do it ... Our prayers are often in error, and we pray for things that are not good for us. God does not promise to give us these things ... Christians are troubled about many things. You may be troubled about your work, your family, the future, money, sex, or

happiness. God invites you to place your request about these things before Him. The promise of the verse is that the peace of God will keep your heart and mind through Christ Jesus. (J. Boice) The antidote to anxiety, and the prelude to the enjoyment of peace, are to be found in the linked exercise of prayer and thanksgiving. In prayer, anxiety is resolved by trust in God. That which causes the anxiety is brought to the One who is totally competent and in whose hands the matter may be left. In thanksgiving, anxiety is resolved by the deliberate acceptance of the worrying circumstance as something which an all-wise, all-loving and all-sovereign God has appointed. (J. Stott)

Do you ever find yourself worrying? Do you know that Scripture calls worry a sin? When you realized that you were worrying, did you go to God and confess it as a sin? Worry is just as much a sin as adultery, or murder, or theft. Yet how often we as believers treat it lightly when we find our stomachs tied in knots because we have worried ourselves into a nervous frenzy. We don't realize that we have fallen into sin. The apostle Paul is as much concerned about the sin of worry as he is about any other sin that pursues God's children. He begins with a command. "Be careful for nothing." This is not simply an exhortation, something optional that would be nice to do if we decide to do it. This is a command. Perhaps the force of this command is lost because of the translation. It is the kind of worry that ties the stomach into knots so that we can't eat. It is the kind of worry that puts a crease in our brows. It is the kind of worry that makes us irritable and hard to get along with because of the pressure that has built up inside. Thus we discover that Scripture consistently forbids the child of God to worry, to permit himself to fall into the sin of anxiety, to permit himself to be tied up in knots, to become frazzled and nervously exhausted. That is a device of the devil. It is a sin and has no rightful part in the life of the child of God. (J. Pentecost)

Now it helps to understand why we worry. A person worries because of a sense of inadequacy. When he feels he is incapable of meeting a certain situation, he worries. If he feels that he lacks the material funds to meet a certain bill, he worries. When a person has an obligation placed upon him which is too big for him, because he realizes his inadequacy, he worries. Worry comes because a person has assumed an obligation that is too big for him to carry. The solution to the problem of worry is to recognize that the responsibility is never ours, it is God's. If we worry, we are taking out of God's hand what is rightly His and are assuming it ourselves. As long as God is alive and exercises a providential care for His children, and as long as God is faithful to His promise, there is no need to worry. God is trying to relieve us of the pressures that come into our experience; but we insist on holding onto them so that we can have something to worry about. If we would relax our grip, those burdens would roll off our shoulders onto the shoulder of God, to whom they are no worry at all. Many of us worry because of our pride. We think we ought to be big enough to handle any situation that comes, and we are too proud to ask God's help. We think we ought to be able to accept and bear everything by ourselves. That is not what the Word of God demands. The Word of God asks us to recognize our inability and to transfer any burdens to the One who is able. (J. Pentecost)

Men rarely die of hard work, but often of vexing anxiety. It is not toil, but trouble, that turns the hair grey before its time. When absorbed in worldly anxiety, men have no energy, heart, nor time for spiritual concerns. In the petty cares of a day they drown the grand claims of eternity. Human

remedies include reason (but anxiety is too strong for reason), philosophic complacency in the best of all possible worlds (we cannot ultimately think that “whatever is is best”), Stoical indifferences (only possible short-term, and with a loss of much tenderness), and Cynical carelessness (ends up as despair over a ruined life). The divine cure is prayer and thanksgiving. (W. Adeney) Worry kills more men than war. To get beyond its reach is one of the most precious privileges of all who belong to Christ. There is no promise here that our prayers will be answered, or that, if several agree, they shall have their request. It goes far deeper than that. The knowledge that God is guiding all things to the goal He has set before Him, unhindered by the stress and storm which so distresses us, leads us to wonder whether our own petitions are in line with His will, and whether it is better to leave all with Him, confident that He will grant that only good which we crave but do not apprehend. (E. Knoch)

Avoid anxious care and distracting thought in the wants and difficulties of life. It is the duty and interest of Christians to live without care. There is a care of diligence which is our duty, and consists in a wise forecast and due concern; but there is a care of diffidence and distrust which is our sin and folly, and which only perplexes and distracts the mind. As a sovereign antidote against perplexing care he recommends to us constant prayer. We must pray upon every particular emergency. When anything burdens our spirits, we must ease our minds by prayer; when our affairs are perplexed or distressed, we must seek direction and support. (M. Henry) Worry about nothing; pray about everything. (J. McGee) Prayer is a powerful weapon in the angelic conflict when wielded by the mature believer who knows what he is doing. (R.B. Thieme, Jr.)

Philp. 4:6 Stop worrying (μεριμνάω, PAImp.2P, Aoristic, Prohibition; being anxious or concerned short-circuits the Faith Rest Drill) about anything, but (adversative) in everything (Instr. Measure; all circumstances), through prayer (Instr. Means) and (connective) entreaty (Dat. Accompaniment; mechanics), after (temporal) thanksgiving (Acc. Manner; capacity for blessing), let your (Poss. Gen.) petitions (Subj. Nom.; requests, desires of your soul) be revealed (γνωρίζω, PPImp.3S, Iterative, Entreaty; made known) face-to-face to God (Acc. Dir. Obj.).

^{WHO} **Philippians 4:6** μηδὲν μεριμνᾶτε ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν

^{VUL} **Philippians 4:6** nihil solliciti sitis sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum

^{LWB} **Philp. 4:7** In fact, that spiritual prosperity [supergrace peace] from God, which surpasses all basic understanding [left lobe thinking], shall guard as a sentinel the mentality of your soul [right lobe thinking] and your motivations [mental attitude] in Christ Jesus.

^{KW} **Philp. 4:7** And the peace of God which surpasses all power of comprehension shall mount

guard over your hearts and minds in Christ Jesus.

^{KJV} **Philippians 4:7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

TRANSLATION HIGHLIGHTS

There is a form of spiritual prosperity or peace that comes from attaining supergrace status. This spiritual prosperity does not automatically “happen” to all believers. You must reach supergrace to possess it. This supergrace spiritual prosperity is more excellent and is in a position of greater authority and rank (Attributive Participle) that all the thinking that is stored in the left lobe of your brain. It greatly surpasses human viewpoint thinking. This supergrace spiritual prosperity will guard the mentality of your soul (Gnomic Future tense) when certain prerequisites are met (Potential Indicative mood). What prerequisites am I talking about? This spiritual prosperity is part of supergrace status, so if you haven't attained supergrace, you don't have it.

The amount of Bible doctrine required to reach supergrace is often called the “maximum saturation point.” It takes years of listening to qualified pastors and teachers, years of personal study, years of metabolization of what you have learned, and years of applying what you have metabolized to your daily life. There are no substitutes. There is no quick fix. There is no instantaneous enlightenment. This spiritual prosperity also guards your motivations in Christ Jesus, which means it protects (Latin: custodian) your mental attitude (Latin: intelligence) from departing from grace and wandering into some legalistic or antinomian heresy. This “guarding” is a military term for a sentinel over a garrison. This spiritual prosperity can be lost, but once supergrace has been reached, there is a form of protective function in place.

The left lobe of the soul (nous) contains receptive comprehension and academic knowledge, none of which is ready to be applied to daily life. It is also occasionally classified as human viewpoint thinking. The right lobe of the soul (kardia) contains metabolized knowledge which is ready to be applied to daily life. It is also occasionally classified as divine viewpoint thinking. Spiritual prosperity only comes from right lobe thinking. You only reach supergrace status after years of consistent right lobe thinking, i.e., divine viewpoint. You do not conquer fear, worry or anxiety by left lobe thinking; that is why spiritual prosperity greatly surpasses anything the left lobe of the brain can comprehend. Spiritual prosperity is not only derived from years of right lobe thinking, but it only protects the mentality of your soul and your mental attitude dynamics.

REVELANT OPINIONS

God's peace is able to produce exceedingly better results than human planning and it is far superior to any person's schemes for security and it is more effective for removing anxiety than any intellectual effort or power of reasoning. (Plummer) The two expressions could designate the Philippians' minds (kardia) and the thoughts (noemata) that arise from them. But “noemata” seems to refer to the mind or the thinking faculty rather than the thoughts that are its product. The

combined expression then refers to the whole inner life (i.e., the feeling, thinking, and willing), which is so vulnerable to attack from all kinds of pernicious influences, being marvelously protected by God's peace. (P. O'Brien) Christians can enjoy emotional and mental stability if they rest in this divine protection. If they are disobedient or carnal, they cannot expect to have inner tranquility. They must abide in Christ and permit Him to manifest Himself through their inner life. (R. Gromacki)

A narrower term for the mind is νοῦς, which is regarded as man's planning (Lightfoot), the mind as the faculty of thinking in contrast to physical existence (O'Brien), and is where a person's thoughts come from. In both the OT and NT, καρδιά, erroneously translated "heart," denotes the innermost part of a person - the seat of one's mental and spiritual powers ... its more important function is its role as the moral, volitional, and intellectual center of man. Both terms are rendered inexactly as "minds" in the KJV and NIV. (H.A. Kent) The sure result (kai) of heeding this positive exhortation to let their requests be made known to God is that, whether their petitions are granted or not, His peace, which is more wonderful than they can imagine, will stand guard over their hearts and minds. While they may be vulnerable to attack from all kinds of evil influences, as those who are in union with Christ Jesus, they are assured of this divine protection. (P. O'Brien) The battle is not yours. The Lord wants you to rely solely on Him. God will faithfully take care of you through all adversity, but the "rest" from faith-rest will not occur until you are filled with the Spirit, claim His promises, and let faith take control of the situation. (R.B. Thieme, Jr.)

The Christian does not depend on his νοῦς, his mind, to fend off worry from his heart (καρδιά) and his thoughts (νοήματα). That is the best the world is able to do. We read much in the way of advice as to how to manage the mind (νοῦς) so that it shall keep the heart (καρδιά) and the thoughts (νοήματα) clear of worry. Paul points the Christian to something that "exceeds all mind" and all that mind can do in this regard. It is "the peace of God." The νοῦς or mind bravely tries to hold the fort but is ever a poor guard and protector. The peace of God exceeds all mind in this function. (R.C.H. Lenski) His peace accomplishes more than any human forethought or scheming can achieve, and so is far more effective in removing anxiety than any reasoning power; the peace of God is completely beyond all power of human comprehension ... It excels all human planning ... It surpasses all our dreams ... It is greater than any thought can comprehend. (P. O'Brien) "Keep in custody" or "preserve" is a military term used of a detachment of soldiers who stand guard over a city and protect it from attack. (ibid)

Philp. 4:7 In fact (emphatic, consecutive), that (relative pronoun) spiritual prosperity (Subj. Nom.; supergrace peace) from God (Abl. Source), which surpasses (ὑπερέχω, PAPTc.NSF, Durative/Static, Articular, Attributive; rises above, transcends, excels, is greater than, is in a position of greater authority and rank, more excellent, superior) all (Acc. Spec.) basic understanding (Acc. Dir. Obj.; νοῦς, mind, human viewpoint thinking), shall supply (φρουρέω, FAI3S, Gnostic, Potential Ind.; only when certain circumstances or prerequisites are met - guards as a sentinel, garrison, protect) the mentality of your (Poss. Gen.) soul (Acc. Dir.)

Obj.; καρδία, divine viewpoint thinking, right lobe) and
(connective) your (Poss. Gen.) motivations (Acc. Dir. Obj.;
plans, purposes, designs, mental attitude) in Christ Jesus
(Loc. Sph.).

^{WHO} **Philippians 4:7** καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας
ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ

^{VUL} **Philippians 4:7** et pax Dei quae exsuperat omnem sensum custodiat corda vestra et
intellegentias vestras in Christo Iesu

^{LWB} **Philp. 4:8** In addition, brethren [all believers], everything that is true [Bible doctrine],
everything that is honorable [law of divine establishment], everything that is just [conforms
to God’s norms and standards], everything that is pure [free from evil], everything that is
agreeable [relaxed mental attitude], everything that is commendable [good reputation] – if
there is any virtue [integrity] and if there is anything worthy of praise [royal family honor
code], you yourselves keep on concentrating on [study and reflection] these things
[characteristics of the supergrace life],

^{KW} **Philp. 4:8** Finally, brethren, whatever things have the character of truth, whatever things are
worthy of reverence, whatever things are righteous, whatever things are pure, whatever things
are lovely, whatever things are attractive, whatever excellence there is or fit object of praise,
these things make the subject of careful reflection.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul now elaborates on six characteristics (Descriptive Present tense) of the supergrace life. This is a highly elliptical sentence, which can either have the phrases “that is” and “there is” added or they can be left out; either option is valid. The first verb translated as “that is” is present in the Greek; the next five are added by way of ellipsis. The six characteristics of the supergrace life by way of translation are: true (thoughts, dispositions, and deeds), honorable (upright, dignified or dependable), just (according to the divine standard), pure (moral sense), agreeable (amiable, attractive), and commendable (worthy, appealing and pleasing). Put in another way, the supergrace life is characterized by the absolute truth of Bible doctrine which forms integrity in the conscience, the laws of divine establishment which prevent injury to others, conformity to God’s norms and standards, freedom from evil in every department of life, a relaxed mental attitude, and a good report or reputation.

After Paul lists these six characteristics (ethical qualities) of supergrace spiritual prosperity, he

commands (Imperative mood) all believers to make it a habit to study and carefully reflect on (Iterative Present tense) these things. He also sums these six characteristics up into two overall categories: things that are virtuous (excellent) and things worthy of praise. He does this by using two 1st class conditions in the form of a rhetorical question that assumes the answer is “Yes” or “Affirmative.” It is part of our royal family honor code as Christians that we maintain divine viewpoint thinking (Greek: logic) as characterized by supergrace spiritual prosperity. We do this by strictly adhering to the protocol plan of God for the Church Age. Once we arrive at supergrace status, we think internally and exhibit outwardly these virtuous and praiseworthy characteristics. And by not stopping our progress there, and by continuing our forward momentum, our thinking (Latin: cogitation) is directed towards “more of the same.”

REVELANT OPINIONS

The greatest area of sin in the believer's life is not of actions but the area of thought. There is a whole classification of sins that we would have to call sins of the mind [mental attitude sin complex]. Satan is attacking the mind. Therefore, "meditate, ruminare, and concentrate on these things." (J.D. Pentecost) True things in doctrine and in life count, for they are bound to assert themselves as being true in the end ... It is not a true thing that God does not care what we believe and how we act in consequence. This is a damnable, destructive lie. So we may go on with doctrine after doctrine and with the life it supports. Only the true stands now and forever ... Only liars sneer at them, refuse to answer, respect, and honor them. (R.C.H. Lenski) The apostle implies that we have the power of governing our thoughts, and so are responsible for them. If the thoughts are ordered well, the outward life will follow. (B. Caffin) The mind of the child of God is to be occupied with Christ. (J. Pentecost)

We have in this passage an example of a homoioteleuton – a deliberate play on the endings of these adjectives; two end with “η”, four with an “α”. (P.T. O’Brien) The mature believer’s faith first takes hold of a promise, then begins to think in terms of principle, and ultimately comes to doctrinal conclusions ... In the power of the operational divine dynasphere, the Church Age believer advances spiritually and acquires the virtues of the humanity of Christ. (R.B. Thieme, Jr.) Negative anxiety must be replaced by positive habits. After praying, believers must get involved in right thinking and doing. (R. Gromacki) On the authority of the Word of God, I submit to you that the greatest conflict being waged is not international, not political, not economic, and not social. The greatest conflict taking place in the world today is the battle for the control of our minds. In the unseen world a continuous conflict is going on between the Lord Jesus Christ and Satan for control of your mind. (J. Pentecost)

He was lovely which means “gracious.” Virtue has to do with strength and courage. (J. McGee) My friend, only the Word of God can bring strength to you. You need physical food when you are weak; you need bread and meat to give you strength. The Word of God is your spiritual bread and meat. The only way to grow spiritually is to spend time in the Word of God. It is the Word that reveals Jesus Christ. I believe He is on every page of Scripture if only we have eyes to see Him. We need to see Him. (J. McGee) You “concentrate on virtue” by concentrating on Bible doctrine; doctrine

reveals Jesus Christ, the perfect example of virtue. Christian virtue is not superficial adherence to religious tradition or self-righteous avoidance of taboos; virtue is strength of character based on objective reality – based on the essence of God revealed in the Person of Christ. The Mind of Christ, Bible doctrine, in your soul forms the character of Christ in your life. Thought precedes action; motivation precedes function. (R.B. Thieme, Jr.)

Things true stand at the head of the series, because the truth is the ground of all God's commands, and the ground of our obedience. The love of truth is the intellectual part of piety ... A man is very much what he thinks; therefore make venerable themes the subjects of your deepest thought ... Justice maintains right relations between man and man, holds the balance fairly between conflicting interests, co-ordinates the rights of each with all. Love of justice is the moral part of piety, as the love of truth is the intellectual part of it ... There must be pure thinking, pure reading, and pure action. Let the mind dwell on pure themes ... There is such a thing as being dignified, majestic, and venerable, but not lovely. A Christian ought not to be morose, unkind, or fault-finding. Nothing tends to injure the cause of religion more than an unlovely temper, an eye severe and unkind, a brow hard and stern. Yet the apostle gives only the fifth place to "things lovely," as if to indicate that personal kindness or good nature is not to supply the room of justice and purity ... Things of good report, things which all men agree in commending, are courtesy, urbanity, justice, temperance, purity, truth, and respect to parents. The mind takes the stamp of what it thinks on. (T. Croskery)

Philp. 4:8 In addition (Nom. Adj.; as far as the rest is concerned, in this connection, furthermore), brethren (Voc. Address; all believers), everything (Subj. Nom.; correlative relative pronoun) that (ellipsis) is (εἰμί, PAI3S, Descriptive) true (Pred. Nom.; Bible doctrine), everything (Subj. Nom.) that is (ellipsis) honorable (Pred. Nom.; laws of divine establishment, nobility), everything (Subj. Nom.) that is (ellipsis) just (Pred. Nom.; conforming to God's standards), everything (Subj. Nom.) that is (ellipsis) pure (Pred. Nom.; free from evil), everything (Subj. Nom.) that is (ellipsis) agreeable (Pred. Nom.; love capacity - categories 1-3, relaxed mental attitude, hapax legomena), everything (Subj. Nom.) that is (ellipsis) commendable (Pred. Nom.; of good report or reputation, has culture) - if (1st class condition, yes ... and there is) there is (ellipsis) any (Subj. Nom.; indefinite pronoun) virtue (Pred. Nom.) and (continuative) if (1st class condition, yes ... and there is) there is (ellipsis) anything (Subj. Nom.; indefinite pronoun) worthy of praise (Pred. Nom.; royal family honor code), you yourselves keep on concentrating on (λογίζομαι, PMImp.2P, Iterative, Command, Deponent; make it a practice to think, calculate, dwell on, careful reflection, study) these things (Acc. Appos.; six doctrinal categories of supergrace capacity for life),

^{WHO} **Philippians 4:8** Τὸ λοιπὸν ἀδελφοί ὅσα ἐστὶν ἀληθῆ ὅσα σεμνά ὅσα δίκαια ὅσα ἀγνά ὅσα προσφιλή ὅσα εὐφημα εἶ τις ἀρετὴ καὶ εἶ τις ἔπαινος ταῦτα λογίζεσθε·

^{VUL} **Philippians 4:8** de cetero fratres quaecumque sunt vera quaecumque pudica quaecumque iusta quaecumque sancta quaecumque amabilia quaecumque bonae famae si qua virtus si qua laus haec cogitate

^{LWB} **Philp. 4:9** **These things [Bible doctrines and their fruits in your life] which you have both learned [from your pastor-teacher] and accepted [metabolized in the mentality of your soul], both heard [stored in the left lobe of your brain] and understood [placed on the launching pad of the right lobe of your brain for application] by means of me [my teaching]. Keep on executing these things [application of doctrine], and the God of spiritual prosperity shall Himself be with you [supergrace believers who have met the conditions].**

^{KW} **Philp. 4:9** The things also which you learned and received and heard and saw in me, these things habitually practice, and the God of peace shall be with you.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul reminds the Philippian believers that the Bible doctrines they have learned through instruction are not new, because he himself taught them on a previous occasion. The fruit in their lives which they are now experiencing came from the metabolization (appropriation to oneself) and application of those Bible doctrines. They heard them taught by Paul (Constative Aorist tense) and they understood exactly what they meant (Culminative Aorist tense). In other words, they listened to his teaching (Latin: audio) and cycled doctrine from their academic storage place in the left lobe of the brain to the launching pad in the right lobe of the brain. Not only did they listen and metabolize Bible doctrine from Paul, but the Word of God was also learned (Latin: didactics) and accepted by their pastors and teachers after Paul left Philippi for another geographic mission field. So they have had repeated opportunities to take in Bible doctrine (gnosis) and metabolize it (epignosis) for use in their daily life.

Paul then commands them (Imperative mood) to take what they have learned and metabolized and to put it into practice (Iterative Present tense) in their lives. Doctrine must be learned and metabolized, but it must also be applied (continually put into practice). By now, after repeated instruction, the Philippian believers should have trained their minds to run on automatic pilot, like a day laborer who habitually performs the same manual function over and over again. The intake, metabolization and application of Bible doctrine should be a daily reflex event. If they are consistent in meeting this requirement according to divine protocol (Potential Indicative mood), then the God of spiritual prosperity will be with them (Gnomic Present tense). There are conditions that must be met to reach supergrace status, but once you do, you are guaranteed to

have this fellowship with the Lord.

REVELANT OPINIONS

Knowledge lays a stable foundation for the Christian character, preventing it from evaporating into a mere unreasoning emotionalism. This conception is prominent in Paul's writings and is based on the O.T. idea of the knowledge of God. To know God is to revere Him, to be godly, for to know Him is to understand the revelation He has given of Himself. To know Christ is to have the key which will unlock all the secrets of existence viewed from the standpoint of religion. To recognize this is to understand doctrinal teaching ... knowledge is the necessary prerequisite of intimate communion with Christ. (W.R. Nicoll) παραλαμβάνω plainly refers to the definite Christian teaching Paul had set himself to give them. The word is used regularly of "receiving truth" from a teacher. (W.R. Nicoll) There was a necessarily close connection between the word the apostle preached and the life he lived. He not only instructed the Philippians and passed on to them the authoritative, apostolic tradition; he also provided them with the right sort of model to imitate. They had before their very eyes a pattern of what it was like to be a true Christian. (P. O'Brien)

There is a polysyndeton in this passage - the use of a particle repeatedly (in this case και) in longer enumerations which lend rhetorical emphasis. It produces the impression of extensiveness and abundance by means of an exhausting summary. (Blass, Debrunner, Funk) Paul was assiduous in inculcating these doctrines. Hypocrites, on the other hand, insisted upon nothing but ceremonies. It is a dishonorable thing to abandon holy instruction. (J. Calvin) Paul dares to point to his life as an illustration of this high thinking. The pastor is the interpreter of the spiritual life and should be an example of it. (A.T. Robertson) The shift in mood from the Indicative requires subordination ... subordination separates all subordinate clauses from independent clauses no matter which comes first. (W.G. MacDonald) Using this principle of textual transcription, I have also "separated" the Imperative clause from the other Indicative clauses as a separate sentence. It is connected to the second half of the verse as a protasis to an apodosis. (LWB)

The imperative "let your mind dwell" or think stresses the idea of a constant thought process. Believers must strengthen daily the moral integrity of their thought life. (R. Gromacki) Many examples can be used to show that men today, because they have abandoned the authority of the Word of God, are reappraising the standards set by people who recognized and yielded to that authority. Men's minds are subject to satanic control. An unceasing, unremitting, unrelenting battle goes on day after day and hour after hour for the control of the mind of the child of God. If one is to keep from following the counsel of the ungodly, from standing in the way of sinners, and from sitting in the seat of the scoffer, his mind must be occupied with the Word of God. The greatest area of sin in the believer's life is not the area of actions but the area of thought. There is a whole classification of sins that we would have to call sins of the mind. Those sins are more real to the child of God than such sins as adultery and murder and theft. That is a testimony to the fact that there is a warfare going on. Satan is attacking the mind. (J. Pentecost)

Philp. 4:9 These things (Nom. Appos.; Bible doctrines and their fruits in your life) which (ellipsis) you have both

(connective) **learned** (μανθάνω, AAI2P, Constative; γνώσις from your right pastor-teacher) **and** (continuative) **accepted** (παραλαμβάνω, AAI2P, Culminative; επιγνώσις in the right lobe), **both** (connective) **heard** (ἀκούω, AAI2P, Constative) **and** (continuative) **understood** (ὀράω, AAI2P, Culminative; "perceptive perspective") **by means of me** (Instr. Means; by my teaching). **Keep on executing** (πράσσω, PAImp.2P, Iterative, Command; performing, accomplishing, putting into action; training your brain to run on automatic pilot like a day laborer who habitually performs a manual function) **these things** (Acc. Appos.; application of Bible doctrine), **and** (continuative) **the God** (Subj. Nom.) **of spiritual prosperity** (Descr. Gen.) **shall Himself be** (εἰμί, FMI3S, Gnomic, Potential Ind.; if the proper conditions of supergrace are met) **with you** (Gen. Accompaniment; referring to supergrace believers who have met the conditions).

^{WHO} **Philippians 4:9** ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ ὑμῶν

^{VUL} **Philippians 4:9** quae et didicistis et accepistis et audistis et vidistis in me haec agite et Deus pacis erit vobiscum

^{LWB} **Philp. 4:10** Now I have received great inner happiness in the Lord, because now your thinking of me has blossomed once again [referring to their 2nd monetary contribution]. Indeed, you had been thinking about it [it wasn't impulsive giving], but you yourselves [rather than through Epaphroditus] had no opportunity [to show me personally].

^{KW} **Philp. 4:10** But I rejoice in the Lord greatly that already once more you let your concern for my welfare blossom into activity again, in which matter you were all along thoughtful, but you never had an opportunity.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul just received another monetary contribution from the Philippian believers through their courier, Epaphroditus. The fact that they were still thinking about him (Durative Present tense) gave him great inner happiness (Constative Aorist tense). Their thoughts and prayers would have been enough, but the Philippians had sent much needed funds to support Paul in prison again (Constative Aorist tense). He thought they might have forgotten him, since he had been out of touch with them for so long, but their gift made him realize that they had not only grown spiritually since their last meeting, but they had never stopped caring about his welfare. The Greek word “anathallo” means to revive, which implies they had given him financial support on

prior occasions (at least once). Some translate “pote” to mean “at last,” as if Paul was waiting for his check to arrive in the mail! I think he was merely waiting for another report on their progress.

Paul realizes how silly he was to think they had forgotten him. Now that this gift has arrived, he understands that they have been thinking about him (Durative Present tense) the entire time he was away. Not only were they thinking about him and praying for his needs, but they had consciously collected donations from the members of the congregation to send to him. This would have taken some time to collect, and therefore would not have been an impulsive gift from those who didn't care for him. What they really wanted to do was to present this monetary offering to him personally, rather than through Epaphroditus, but they were not able to travel to Rome and he was not able to return to Philippi. Therefore they did not have an opportunity (Static Present tense) to show him personally how much they cared.

REVELANT OPINIONS

They had been deprived of such an opportunity because all their giving had been channeled into the Jerusalem Relief Fund. (F.F. Bruce) As he raises the subject of the Philippians' gifts Paul shows a combination of delicacy and independence. He was clearly sensitive about money matters in general. But he has been deeply touched by their kindness, and he expresses his great joy at their thoughtful concern for his welfare. (P. O'Brien) God has promised to provide us with our needs, not our desires. God also provides through human channels. In this section, Paul rejoices in God's faithfulness to meet his financial needs through the gift sent to him by the church. (R. Gromacki)

Knowing Christ, walking in fellowship with Him, and being obedient to Him floods the life and heart and mind of the Apostle Paul with an incomparable joy. Christ has become the center of his life, the will of God has become the standard of his life, and the joy of God has become the fullness of his life, so that in Christ he has found perfect rest, satisfaction, and contentment. He can testify that he is not looking to material things or material rewards to fill up his cup of satisfaction. His cup is being filled by Jesus Christ. (J. Pentecost)

Philp. 4:10 **Now** (transitional particle, enclitic & temporal) **I have received great** (Gen. Spec.; much) **inner happiness** (χαίρω, API1S, Constativ; rejoice) **in the Lord** (Loc. Sph.), **because** (causal) **now** (Adv. Time) **once again** (enclitic particle of time) **your** (Poss. Gen.) **thinking** (φρονέω, PAInf., Durative, Substantive, Articular; thoughtful concern) **of me** (Obj. Gen.) **has blossomed** (ἀναθάλλω, AAI2P, Constativ; revived: referring to their 2nd contribution of money). **Indeed** (emphatic), **you had been thinking** (φρονέω, Imperf.AI2P, Durative; not as impulsive givers) **about it** (Dat. Ref.), **but** (adverative) **you yourselves** (in person, rather than through Epaphroditus) **had no opportunity** (ἀκαιρέομαι, Imperf.MI2P, Static, Deponent; had no chance to show it to Paul outwardly until now).

^{WHO} **Philippians 4:10** Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλατε τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ ἐφρονεῖτε ἡκαιρεῖσθε δέ

^{VUL} **Philippians 4:10** gavisus sum autem in Domino vehementer quoniam tandem aliquando refloruistis pro me sentire sicut et sentiebatis occupati autem eratis

^{LWB} **Philp. 4:11** **Not that I am speaking with reference to poverty, because I have learned to be continually content [self-sufficient in supergrace status by means of the Lord] in whatever [circumstances] I am in.**

^{KW} **Philp. 4:11** It is not that I speak as regards a need, for, so far as I am concerned, I have come to learn, in the circumstances in which I am placed, to be independent of these and self-sufficient.

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

TRANSLATION HIGHLIGHTS

In case they might think he was impatient with the time that had elapsed from their first financial gift to the one that had just arrived, he tells them he is not referring to a state of poverty (Static Present tense). He is doing just fine and is not lacking anything. He was overjoyed to receive additional money, but his true happiness was that they were still thinking about him. He has learned after many trials and deprivations (Culminative Aorist tense) to be constantly content (Perfective Present tense) in supergrace status. No matter what circumstances he finds himself in (Pictorial Present tense), he is never lacking or deficient in anything (Latin: sufficient), because the Lord is always with him. In any and every situation, including when he was alone in prison, he still has fellowship with the Father, Son and Spirit.

REVELANT OPINIONS

Paul had been raised in the lap of luxury and had never known want as a young man. (K. Wuest) Paul again guards against the suspicions that his spirit was pusillanimous and broken down by adversities. (J. Calvin) This is not Stoic independence, but Christian dependence upon Christ. (K. Wuest) This neuter phrase is not indefinite and should not be rendered "whatever state." It refers to his present circumstances in Rome, "in which circumstances." (H.A. Kent) I thought about this interpretation, but he (Kent) seems to ignore the concept of immediate and remote references ... so I leave my translation as it is. (LWB) Paul is detached from outward circumstances, but this is not fatalism or indolent acquiescence. (R.P. Martin) Contentment is an art. It must be learned. We cannot acquire it at a bound. We must serve our apprenticeship to it as to any other art. It is not a science to be theoretically mastered, but an art to be practically obtained. We must go to the 'school of art,' we must set ourselves earnestly as scholars to learn the lesson, and we must "keep our hands in" by constant practice. (T. Croskery)

His is not the joy of one who considers himself to be in dire financial straits and whose poverty is alleviated by the timely arrival of Epaphroditus with the money! Instead, he simply claims that he has not written in language dictated by want ... In Stoic ethics “autarkeia” was regarded as the essence of all virtues. It described the cultivated attitude of the wise person who had become independent of all things and all people, relying on himself, because of innate resources, or on the lot given to him by the gods. This Stoic doctrine was that man should be sufficient unto himself for all things, and able, by the power of his own will, to resist the force of circumstances. It is not certain, however, that Paul borrowed the term from this Cynic and Stoic source, even if he was aware of its use, for it had a wider currency in everyday life. He was not so much self-sufficient as God-sufficient ... His contentment, however, was not the self-sufficiency of the Stoic, the cultivated attitude of the wise person who could face life and death with equanimity because of his own inner resources. Paul’s sufficiency was from God and related to Christ, Who alone empowered him in various circumstances. (P. O’Brien)

Christ gives us strength to bear varying fortunes. Christ enables us to live in faith. Christ leads us to live in the spiritual. In the inner world of spiritual things we must find our best experience, and when this opens up to the higher world of Divine and heavenly things we have a source of unfailing peace. Resting in God we shall be content in every variety of earthly affairs. (W. Adeney) It is blessed for the believer to recognize the fact that his environment and his condition are all of God, Who is using them for his welfare. Wealth or want, opulence or poverty, are alike means for our blessing. There is no real contentment apart from this. (A. Knoch) In spiritual adulthood, sharing the happiness of God is the Christian’s greatest and most effective problem-solving device ... As a mature believer you will receive your own temporal blessings. Affliction will also fall in the category of suffering for blessing, a test designed by God to advance you to pleroma status. But regardless of your subsequent blessing you will have tranquility and contentment in every situation. (R.B. Thieme, Jr.)

Philp. 4:11 **Not** (neg. adv.) **that** (subordinating) **I am speaking** (λέγω, PAI1S, Static) **with reference to poverty** (Acc. Gen. Ref.; lack, need, deficiency), **because** (explanatory) **I have learned** (μαυθάνω, AAI1S, Culminative, an English idiom actually requires the Perfect tense) **to be continually** (είμι, PAInf., Perfective, Contemporaneous Time) **content** (Pred. Nom.; self-sufficient in SG status) **in whatever** (relative pronoun; circumstances, any and every situation) **I am in** (είμι, PAI1S, Pictorial).

^{WHO} **Philippians 4:11** οὐχ ὅτι καθ ὑστέρησιν λέγω ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι

^{VUL} **Philippians 4:11** non quasi propter penuriam dico ego enim didici in quibus sum sufficiens esse

^{LWB} **Philp. 4:12** In fact, I have come to know [as the result of my past recovery from reversionism] how to be humbled [by divine discipline]; I have also come to know [as a

result of passing providential preventative suffering and momentum testing] how to live in extreme abundance [supergrace B status]. In every circumstance I have been completely initiated [by continual testing & discipline], both to be satisfied [saturated with Bible doctrine] and to hunger [for more spiritual food which leads to ultra-supergrace], both to have more than enough [doctrine is coming out of his ears] and to be lacking [not yet in ultra-supergrace].

^{KW} **Philp. 4:12** I know in fact how to discipline myself in lowly circumstances. I know in fact how to conduct myself when I have more than enough. In everything and in all things I have learned the secret, both to be satiated and to be hungry, and to have more than enough and to lack.

^{KJV} **Philippians 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.

TRANSLATION HIGHLIGHTS

Paul uses a physical metaphor of “being hungry and being stuffed with food” with the spiritual life. He reflects back on his early Christian walk and shares with the Philippian believers that he has come to know (Consummative Perfect tense) how to be humbled (Dramatic Present tense) by the enforced humility of divine discipline. He then learned genuine humility as the result of his recovery from reversionism. He also shares how he has come to know (Consummative Perfect tense) how to live in supergrace prosperity (Dramatic Present tense). In other words, he has lived on both sides of the spectrum, as well as everything in between. He has lived through the worst of times (Latin: humiliation) and the best of times (Latin: abundance), and learned something valuable in the spiritual life through both extremes.

In many geographical locations and in different times and circumstances, he has been instructed in the mysteries of the spiritual life (Consummative Perfect tense) by his recovery from reversionism and his prosperity testing. Most of us, at least those of us who are maturing, will also be disciplined and tested. The intended result is to be happy in all circumstances. Like Paul, we are to learn the secret of being satisfied (Durative Present tense), gorged with food and drink (Latin: satiated) like well-fed livestock – saturated with Bible doctrine. Those are the good times, which are often followed by prosperity testing. We are also to learn the secret of being hungry (Durative Present tense) and not being able to find our next meal – hungry for more Bible doctrine but unable to find someone to teach us advanced doctrine.

Again, Paul contrasts the opposite ends of the spiritual spectrum with physical food metaphors. Our testing for forward momentum in the spiritual life often comes when we are fat and happy, content (Perfective Present tense) with what we are learning, with Bible doctrine coming out of our ears. And our divine discipline for forward momentum in the spiritual life often comes when we are being disciplined for reversionism (Customary Present tense) or are struggling to pass tests in between difference stages of spiritual progress – from spiritual adolescence to supergrace

A, from supergrace A to B, and from supergrace B to ultra-supergrace. There is discipline and testing along the way, no matter where you fall on the growth spectrum, depending on whether you pass or fail certain tests. In order to progress, we all must pass our own individually tailored tests with flying colors.

Many commentators focus on the material aspects of this verse to the exclusion of the spiritual. They understand being hungry or being stuffed, being rich or being poor, having a good job or being unemployed. But this entire set of metaphors is meant to show spiritual realities, not just physical realities. Bible doctrine is our daily bread; Bible doctrine is our prosperity. Sometimes it is available in great supply, but at other times it is hard to come by. Sometimes we are learning, but at other times we are applying. Sometimes we are making forward momentum, but at other times we are stumbling. Sometimes we are under corrective discipline, but at other times we are passing momentum tests. We have to learn how to operate spiritually in all manner of circumstances with the divine resources we have been given by the Lord.

REVELANT OPINIONS

The apostle is not simply stating that he has experienced life at both ends of the economic spectrum, though this was true enough. Rather, he is explaining that he knows how to live in an appropriate manner under these contrasting circumstances. Because he has the right attitude he has learned to cope in a positive way ... But in order to drive home the point that he knows the one secret as well as the other, Paul breaks the normal construction by the emphatic repetition of "oida." He also knows how to cope with abundance. Not all of his life was characterized by financial hardship; there were times when he experienced great prosperity, and in these circumstances, too, he knew how to be content. (P. O'Brien) Prosperity is wont to puff up the mind beyond measure, and adversity, on the other hand, to depress. From both faults he declares himself to be free. (J. Calvin) All I want is a room with a comfortable bed, and a desk and a lamp where I can study. (J. McGee)

He did not rejoice over the amount of the gift. He rejoiced more in their thoughtfulness than in their money. He was more grateful for the givers than for the gifts. (R. Gromacki) "To learn a secret" is as old as women's gossip. (R.C.H. Lenski) "To be full" is used of force-feeding animals for the purpose of fattening them up, or of birds gorging themselves on their prey. (G.F. Hawthorne) It is often easier to know how to be abased than to know how to abound. We may be in greater danger when our prayers are answered than when the answer is withheld ... Paul has been initiated in the experience of both need and abundance, and has known how to bear either lot with safety. This he had been able to do, not through any Stoic superiority to the things of this life, nor yet through any force of natural character, but in the power in which his whole life was now being lived, the strength given by union with Jesus Christ. (V. Hutton) Paul was so advanced a believer that God gave him perpetual suffering, which the great apostle carried on his shoulders like a pleroma cloak of honor. (R.B. Thieme, Jr.)

Some divine blessings involve prosperity; others come in the guise of adversity. The believer can be grateful for whatever he has in whatever state he finds himself. This tranquility of soul is derived

from his personal love for God, for when a Christian loves the One who gives, he appreciates His gifts. "Contentment," or sharing the happiness of God, is the problem-solving device directed toward self. This inner happiness characterizes all three stages of spiritual adulthood, increasing in strength with the attainment of each successive stage ... The advancing believer began to share the happiness of God upon entering spiritual adulthood. Now in spiritual maturity, his happiness is fulfilled or complete. Suffering, which would normally be difficult, becomes relatively easy through residual happiness in the soul. (R.B. Thieme, Jr.) Taking the extremes of the best and worst in life demonstrates the capability, stability, and confidence of spiritual maturity. (ibid)

When the believer has come to share the happiness of God through Bible doctrine, he does not require or depend on overt blessings to sustain his happiness. His state of happiness does not hinge on money, success, promotion, marriage, or the approbation of others. Whether people appreciate him or not is inconsequential to his happiness. Since the believer who enjoys a mature relationship with God does not need any other special blessings, God can give such blessings to him. God can prosper the happy believer precisely because he will not base his happiness on the prosperity that God gives him. The details of life will not distract the mature believer from his first priority – his personal love for God through the intake and application of Bible doctrine. (R.B. Thieme, Jr.)

Philp. 4:12 In fact (emphatic), I have come to know (οἶδα, Perf.AI1S, Consummative; as the result of my past recovery from reversionism) how to be humbled (ταπεινώω, PPIInf., Dramatic, Result; by divine discipline: Charlie grace); I have also (adjunctive) come to know (οἶδα, Perf.AI1S, Consummative) how to live in extreme abundance (περισσεύω, PAInf., Dramatic, Conceived Result; in supergrace prosperity). In every place (Loc. Place; geographical location) and (connective) in every circumstance (Loc. Time; occurrence or action: bad or good) I have been completely initiated (μυέω, Perf.PI1S, Consummative; learned the secret of the mysteries - by momentum testing or reversion recovery), both (adjunctive) to be satisfied (χορτάζω, PAInf., Durative, blending of Purpose & Result; to eat one's fill, gorged with food and drink, grass & hay intended for livestock, to be well fed & saturated with Bible doctrine) and (connective) to hunger (πεινάω, PAInf., Durative, Intended Result; to hunger for more spiritual food, Bible doctrine, which leads to ultra-supergrace status), both (adjunctive) to have more than enough (περισσεύω, PAInf., Perfective, Result; Bible doctrine is coming out of his ears) and (connective) to be lacking (ὑστερέω, PPIInf., Customary, Intended Result; not yet in ultra-supergrace).

^{WHO} **Philippians 4:12** οἶδα καὶ ταπεινοῦσθαι οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

^{VUL} **Philippians 4:12** scio et humiliari scio et abundare ubique et in omnibus institutus sum et satiari et esurire et abundare et penuriam pati

^{LWB} **Philp. 4:13** I have the enabling power [delegated divine omnipotence] to attain all things [every stage of spiritual growth] in the sphere of the One [Holy Spirit] Who keeps on pouring the power into me [filling of the Spirit].

^{KW} **Philp. 4:13** I am strong for all things in the One who constantly infuses strength in me.

^{KJV} **Philippians 4:13** I can do all things through Christ which strengtheneth me.

TRANSLATION HIGHLIGHTS

Paul reminds us that we have the enabling power of the Holy Spirit (Customary Present tense) to progress through all the stages of supergrace to ultra-supergrace status. The indwelling Spirit is always there, providing us delegated divine omnipotence to meet the problems and issues of life – as long as we acknowledge our sins and remain in fellowship with Him. The divine sphere of power (power sphere, dynasphere), and the problem-solving devices that go along with residence and function inside this sphere of power, are available to us 24-hours a day. We are not left defenseless in the spiritual life. As long as we continue to utilize confession of sin to the Lord as taught in 1 John 1:9, He will continue to keep pouring the power into us (Durative Present tense).

We need this divinely delegated power no matter what stage of spiritual growth we are in. If we are in spiritual childhood, we need enabling power to recover from reversionism and to learn the basics. If we are in spiritual adolescence, we need enabling power to recover from carnality and pass providential preventative suffering. If we are in spiritual adulthood, we need enabling power to pass momentum and evidence testing. Whether we are recovering from reversionism or passing tests, are full of doctrine or lacking doctrinal resources, we need the enabling power of the Holy Spirit. He is always available to pour this power into us, as long as we utilize divine protocol (rebound technique) for accessing His power (filling of the Spirit).

What does Paul mean by “all things?” The answer to that question is easy if you stick to the context. Does he mean we can fly through the air like a comic book superhero? Does he mean we can storm the corporation and take over the job of CEO? Does he mean we can “name it and claim it” and millions of dollars will automatically be deposited into our checking account? Don’t be silly. The context is the spiritual life: experiential sanctification, growing in grace and the knowledge of our Lord Jesus Christ, recovering from reversionism, passing tests, being saturated with doctrine and lacking doctrine, surviving divine discipline with a positive attitude and not getting swallowed up by prosperity. These are examples of the “all things” Paul is referring to.

REVELANT OPINIONS

The "all things" cannot be completely unqualified (i.e., jumps over the moon, turn sand into gold). The use of "all things" in this manner is called an "unwarranted associative jump" - when a word or phrase triggers off an associated idea, concept or experience that bears no close relation to the text at hand, yet is used to interpret the text. In this context it means being content while living in the midst of food or hunger, plenty or want. Whatever his circumstances, Paul can cope, with contentment, through Christ Who gives him strength. (D.A. Carson) The Reformed faith maintains, and we certainly agree, that, while salvation is a work of God, sanctification is a work of God in which believers cooperate. The entire responsibility for our sanctification cannot be laid upon God. He is the source, the motivator, and the One who enables, but we are the ones who must do. We do it and He strengthens. If a man does not choose to cooperate, then he will not be sanctified. (J. Dillow)

This favorite statement of the apostle has often been quoted without regard to its context, and understood at a popular level to mean that, when Paul was empowered by Christ, nothing was beyond his capabilities. Many English versions imply this with the rendering: "I can do all things through Christ, who strengthens me." What it really means is that when he was most conscious of his own weaknesses and inadequacies he became most aware of Christ's power resting upon him ... He is content living in the midst of these strikingly different circumstances. His contentment did not arise from his own inherent or innate resources. Quite the reverse. His self-sufficiency was entirely due to the sufficiency of Another, and so it was very different from that of the Stoic. (P. O'Brien) Paul has such strength so long as Jesus keeps on pouring power into him. (A.T. Robertson)

Christ is the One who will strengthen you and enable you to do all that is in His will for you. He certainly does not mean that He is putting into your hands unlimited power to do anything you want to do. Rather, he will give you the enablement to do all things in the context of His will for you. When you and I are in Christ, we are moving in Christ on those tracks, and we are irresistible. There is no stopping us. But the minute you and I step out of that glorious position, step out of God's will either by sinning, by our own willfulness, or by lack of fellowship, we are as much a wreck as that Santa Fe Super Chief was, and we are not going anywhere. But if we stay on that track, we can do all things in Christ. My friend, let me emphasize this: It is essential to be in God's will, and His will is determined by a knowledge of His Bible. How much time do you really spend in the Word of God? If you get the total Word of God, you will get the total will of God for this life, and you will have a basis on which you can operate. There is joy, there is satisfaction and sheer delight, in being in the will of God and doing what God wants you to do. (J. McGee)

Philp. 4:13 I have the enabling power (ἰσχύω, PA11S, Customary; strength, ability, refers to the Divine Dynasphere) to attain (ellipsis) all things (Acc. Dir. Obj.; every stage of supergrace which ultimately leads to ultra-supergrace) in the sphere of (or by means of) the One (Loc. Sph./Instr. Means; reference to the Holy Spirit) Who keeps on pouring the power (ἐνδυναμώω, PAPtc.DSM, Durative & Progressive, Substantival; the power sphere) into me (Dat. Adv./Loc. Sph.).

^{WHO} **Philippians 4:13** πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

^{VUL} **Philippians 4:13** omnia possum in eo qui me confortat

^{LWB} **Philp. 4:14** In any case, you have performed splendidly [no strings attached] when [by financial contribution] you shared in my affliction [imprisonment].

^{KW} **Philp. 4:14** All the same, you did a beautiful thing when you made yourselves fellow partakers with me in my tribulation.

^{KJV} **Philippians 4:14** Notwithstanding ye have well done, that ye did communicate with my affliction.

TRANSLATION HIGHLIGHTS

Paul Has just told the Philippians how he is able to do all things by the power of the Spirit, but that doesn't mean he didn't need and appreciate the financial contribution sent by them. They performed honorably (Culminative Aorist tense) and without any strings attached by sending him yet another contribution. And by doing so, they became partners (Constative Aorist tense) in his difficult circumstances; they shared in his stress, his affliction (Latin: tribulation) and his ministry by their act of grace giving. He will obtain rewards for his prison ministry, and the Philippians will share his reward for supporting him through hard times.

REVELANT OPINIONS

Paul used an adverb as a coordinating conjunction to break off a discussion and emphasize what is important. Their monetary offering enabled them to share in his imprisonment. (BAG) In the NT "thlipsis" describes the distress brought about by outward circumstances, including the tribulations of the last days, as well as mental and spiritual affliction. It can also refer to severe hardships, imprisonment and attendant sufferings. (P. O'Brien) It was not the actual pecuniary relief, so much as the sympathy and companionship in his sorrow, that the apostle valued. (J. Lightfoot)

Philp. 4:14 In any case (adverb used as a coordinating conj.), you have performed (ποιέω, AAI2P, Culminative) splendidly (adverb; well, fitly, honorably, without strings, beneficially) when you shared in (συγκοινωνέω, AAPTc.NPM, Constative, Temporal; participated in, referring to their monetary contribution) my (Poss. Gen.) affliction (Instr. Association; stress, difficult circumstances, imprisonment).

^{WHO} **Philippians 4:14** πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει

^{VUL} **Philippians 4:14** verumtamen bene fecistis communicantes tribulationi meae

LWB Philp. 4:15 Now you Philippians, you also know with a certainty, that in the beginning of the gospel [ministry], when I had departed from Macedonia, not a single church [due to lack of maturity] contributed to me with reference to the doctrine of giving and receiving, except only you,

KW Philp. 4:15 But you yourselves also know, Philippians, that at the beginning of the good news, when I went out from Macedonia, not even one assembly made itself a partner with me as regards an account of giving and receiving except you only,

KJV Philippians 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.

TRANSLATION HIGHLIGHTS

Paul doesn't want the Philippians to think he has forgotten their kindness, concern and grace given to him in the past, so he reminds them that they already know beyond a shadow of a doubt (Intensive Perfect tense) that they were the only church to do so. In the beginning of Paul's ministry, when he first left Macedonia (Historical Aorist tense), not a single church contributed to his efforts (Constative Aorist tense) except the Philippians. The only church with enough believers who had matured to the point of understanding the doctrine of grace giving and receiving was the Philippian church. So in the early days, the only believers who shared in Paul's spiritual success were the Philippians. Paul was truly thankful; he has not forgotten their initial grace gift, or any of their subsequent donations to his ministry.

REVELANT OPINIONS

“In the beginning” refers to the time when Paul first preached the Word to them about ten years previously. (K. Wuest) Giving and receiving is a reference to debits and credits, a merchant's metaphor. Paul kept books on the Philippians. (A.T. Robertson) Material gifts passed from the church to the apostle, and spiritual blessings flowed the other direction. (R.P. Martin) “Except you only” means you were the only church that had fellowship with me in the matter of giving and receiving ... He knew that the financial support provided by this congregation, within the context of true friendship, was properly motivated and with no strings attached. (P. O'Brien) Verse 15 is recognized by most scholars as the accounting language of debits and credits. (M. Silva) Paul had bestowed on them priceless spiritual gifts. It was only squaring the account that he should receive material blessings from them. Their mutual relations are expressed by the Apostle very delicately. (W.R. Nicoll)

Philp. 4:15 **Now** (transitional) **you** (Nom. Appos.) **Philippians** (Voc. Address), **you also** (adjunctive) **know with a certainty** (οἶδα, Perf.AI2P, Intensive), **that** (conj.) **in the beginning** (Loc. Time) **of the gospel** (Adv. Gen. Ref.; ministry), **when** (temporal conj.) **I had departed** (ἐξέρχομαι, AAI1S, Historical,

Deponent) from Macedonia (Abl. Separation), not a single (Nom. Measure) church (Subj. Nom.; they weren't mature enough for giving yet) contributed (κοινωνέω, AAI3S, Constative; shared in) to me (Dat. Adv.) with reference to the doctrine (Acc. Gen. Ref.) of giving (Descr. Gen.) and (connective) receiving (Descr. Gen.), except (cond. particle with a negative μη) only (adj.) you (Nom. Appos.),

^{WHO} **Philippians 4:15** Οἴδατε δὲ καὶ ὑμεῖς Φιλιππηῖοι ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου ὅτε ἐξῆλθον ἀπὸ Μακεδονίας οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι

^{VUL} **Philippians 4:15** scitis autem et vos Philippenses quod in principio evangelii quando profectus sum a Macedonia nulla mihi ecclesia communicavit in ratione dati et accepti nisi vos soli

^{LWB} **Philp. 4:16** Because even in Thessalonica you sent [an offering, grace gift] for my needs more than once [several times].

^{KW} **Philp. 4:16** That even in Thessalonica more than once you sent to relieve my necessity.

^{KJV} **Philippians 4:16** For even in Thessalonica ye sent once and again unto my necessity.

TRANSLATION HIGHLIGHTS

Paul recalls with gratitude that when he was in Thessalonica, the Philippian believers sent him a grace gift (Culminative Aorist tense) on more than one occasion. He had needs and they responded to them again and again. The Philippian believers should have been proud.

REVELANT OPINIONS

The Philippians had sent aid to Paul while he was in that city ministering to that church. (K. Wuest) Is Paul all right? Does he have a place to stay? Is he without money? Is he forced to take care of himself by tentmaking? Or are Christians taking care of him? The questions would have come forth like a torrent. When the answer came that Paul was again in need, the Philippians once more sent money. (J. Boice)

Philp. 4:16 Because (causal) even (ascensive) in Thessalonica (Loc. Place) you sent (πέμπω, AAI2P, Culminative) an offering for my (Poss. Gen.) needs (Acc. Gen. Ref.) more than once (double adverbs connected with καί, an idiom for both "once and again" or "several times").

^{WHO} **Philippians 4:16** ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε

^{VUL} **Philippians 4:16** quia et Thessalonicam et semel et bis in usum mihi misistis

^{LWB} **Philp. 4:17** Not because I am seeking after a gift [evil motivation], but I make it a practice to seek after the spiritual fruit [interest income: divine good production] which accumulates to your account [accrues to your spiritual balance sheet] as a result of your doctrine [the investment of Bible doctrine in your soul brings great assets into your spiritual balance sheet].

^{KW} **Philp. 4:17** Not that it is my character to be ever seeking the gift, but I am seeking the fruit which is accumulating to your account.

^{KJV} **Philippians 4:17** Not because I desire a gift: but I desire fruit that may abound to your account.

TRANSLATION HIGHLIGHTS

Paul corrects any impression that he was seeking to obtain financial support (Static Present tense). Trying to obtain financial support as a primary goal would be evil motivation. Instead, Paul focused on seeking spiritual fruit (Iterative Present tense) for the Philippian believers. He was only interested in the divine good production that would accrue to their spiritual account (Customary Present tense). Paul had a cursory knowledge of accounting. He uses financial terminology to portray the accumulation of rewards as a balance sheet transaction. Their spiritual fruit is shown as interest income on their investment in Bible doctrine. The more doctrine they learn, metabolize and apply in daily life, the greater spiritual income accrues to their balance sheet in heaven. This spiritual fruit doesn't just sit there as an asset; it brings forth additional fruit in great quantity (Latin: abundance). Doctrine builds upon doctrine; rewards build upon rewards.

REVELANT OPINIONS

Paul is still defending himself against the slanderous assertion that he is using the gospel as a means of livelihood. (K. Wuest) The apostle has nervous anxiety to clear himself of wanting more gifts. (Lightfoot) Paul was not primarily concerned with their gifts as such, but rather in the development of the grace of giving among them. (H.A. Kent) Paul did not covet the Philippians' gifts; instead, he had his heart set on the compound interest that kept on accruing to their account, that is, their ongoing spiritual progress, and God's blessing in their lives by which they would continually grow in the graces of Christ. (P. O'Brien)

These terms were used in the money markets of the day. (K. Wuest) The Philippians' gifts to Paul were deposits placed in the bank of heaven [on escrow] that will multiply at compound interest to their advantage [escrow blessings]. (F.F. Bruce) The apostle has employed this commercial language to show that he has set his heart on an ongoing, permanent gain for the Philippians in the spiritual realm. (P. O'Brien) Fruit, for the believer, is total submission to the indwelling Christ, who will then manifest Himself through the child of God ... The Philippians had made an investment in Paul's

ministry that would bring them heavenly dividends. They were laying up treasure in heaven through him. Paul knew that they would be rewarded at the Judgment Seat of Christ for their financial support. (R. Gromacki)

Philp. 4:17 Not (neg. conj.) because (causal) I am seeking after (ἐπιζητέω, PAI1S, Static) a gift (Acc. Dir. Obj.; referring to evil motivation), but (adversative) I make it a practice to seek after (ἐπιζητέω, PAI1S, Iterative, almost Intensive) the spiritual fruit (Acc. Dir. Obj.; the production of divine good, interest income, profit from a business transaction) which accumulates to your account (πλεονάζω, PAPtc. ASM, Customary, Attributive; increases, brings forth in abundance, accrues to your balance sheet) as a result of your (Poss. Gen.) doctrine (Acc. Result; the investment of doctrine in your soul brings great assets into your balance sheet).

^{WHO} **Philippians 4:17** οὐχ ὅτι ἐπιζητῶ τὸ δόμα ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν

^{VUL} **Philippians 4:17** non quia quaero datum sed requiro fructum abundantem in rationem vestram

^{LWB} **Philp. 4:18** Moreover, I have received in total the all things [monetary & supergrace blessings] and I have more than enough [great abundance with leftovers]; I have been filled up to the point of overflowing in the past and I continue to be overflowing with blessings, having received in person from Epaphroditus the things [financial gifts] from you all, a fragrant odor, an acceptable sacrifice, pleasing to God.

^{KW} **Philp. 4:18** But I have all things to the full and overflowing. I have been completely filled full and at present am well supplied, having received at the hands of Epaphroditus the things from you, a fragrant aroma, a sacrifice acceptable, well-pleasing to God.

^{KJV} **Philippians 4:18** But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

TRANSLATION HIGHLIGHTS

Paul switches emphasis again from the spiritual fruit earned by the Philippian believers for supporting his ministry, to the super-abundance (Latin: replete) of monetary and spiritual blessings he currently possesses (Customary Present tense). He has received in total (Customary Present tense) both the financial gifts from the Philippians (immediate reference) and supergrace blessings from the use of their financial gift to further the gospel (remote reference). There are those who apparently were attacking Paul's reputation, accusing him of begging for money. But

Paul counters these vicious accusations by stating unequivocally that he has more than enough (Customary Present tense). He has plenty of financial resources and he is extremely rich in spiritual blessings. Paul not only has enough of both, but he has leftovers!

Echoing his prior statement, Paul says he has been filled up to the point of overflowing with blessings in the past, and he continues to be filled up to the point of overflowing (Intensive Perfect tense). The perfect tense is important here, because by using it, Paul is saying he was already filled to the point of overflowing with financial and spiritual blessings BEFORE the Philippians sent their latest grace gift. Then, after Epaphroditus arrived with their latest financial gift, he was really in superb financial shape. This is yet another way of refuting his critics, who accuse him of money grubbing. Paul then compares their understanding of grace giving using two OT phrases: a fragrant odor and an acceptable sacrifice. Their grace giving is an exhibition of both priestly functions, which are warmly accepted by God.

REVELANT OPINIONS

Paul signs a receipt for the gift they sent him ... a rubberstamp of the 1st century ... Paul's receipt also laid rest to any doubts about Epaphroditus taking the money and disappearing ... Uses terms from the LXX as an odor of the Levitical sacrifices ... regarded as an offering to God. (K. Wuest) This passage contains traces of the primitive anthropomorphism which saw God as enjoying the smell of roasting flesh and allowing His wrath (anthropopathism) to be appeased. (F.W. Beare) By heaping up these important sacrificial terms at the end of his sentence Paul draws attention figuratively to the immense value of the Philippians' gifts in the sight of God. (P. O'Brien) His financial cup had been filled to the brim and it had remained there up to the time of the writing. He did not need any more money from them. (R. Gromacki)

Philp. 4:18 **Moreover** (post-positive transitional particle), **I have received in total** (ἀπέχω, PA1S, Customary) **the all things** (Acc. Dir. Obj.; referring to the money as a direct reference and supergrace blessings as a remote reference, or vice versa) **and** (continuative) **I have more than enough** (περισσεύω, PA1S, Customary; with supergrace status, great abundance with left-overs, to be extremely rich); **I have been filled up to the point of overflowing in the past and I continue to be overflowing** (πληρόω, Perf.PI1S, πληρωω, Intensive) **with** (spiritual and monetary) **blessings, having received in person** (δέχομαι, AMPtc.NSM, Culminative, Circumstantial, Deponent) **from Epaphroditus** (Abl. Source) **the things** (Acc. Dir. Obj.; monetary offerings) **from you all** (Abl. Source), **a fragrant** (Qualitative Gen.) **odor** (Gen. Appos.; an idiom for "sweet memories"), **an acceptable** (Descr. Gen.) **sacrifice** (Gen. Appos.), **pleasing** (Complementary Acc.) **to God** (Dat. Ind. Obj.).

^{WHO} **Philippians 4:18** ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ ὑμῶν ὁσμὴν εὐωδίας θυσίαν δεκτὴν εὐάρεστον τῷ θεῷ

^{VUL} **Philippians 4:18** habeo autem omnia et abundo repletus sum acceptis ab Epafrodito quae misistis odorem suavitatis hostiam acceptam placentem Deo

^{LWB} **Philp. 4:19** Now my God shall fill up the deficiency for your every need [logistical grace support] according to His wealth [infinite supply of divine investment capital] in glory in Christ Jesus.

^{KW} **Philp. 4:19** But my God shall satisfy to the full your every need in accordance with His wealth in glory in Christ Jesus.

^{KJV} **Philippians 4:19** But my God shall supply all your need according to his riches in glory by Christ Jesus.

TRANSLATION HIGHLIGHTS

God the Father will continue to fill up any deficiency you might have (Progressive Future tense) if you practice grace giving. Paul may have said this on behalf of those Philippian believers who have contributed to his ministry even though they were not wealthy. There may have been some concern in Paul's mind that the latest amount of money he received was too much. Or perhaps some of the Philippian believers "gave till it hurt," and were now facing a cash flow problem themselves. In any case, the Lord will reward those who give with a proper attitude by supplying all they need. This "need" is sometimes called logistical grace support. The principal is money for doctrine, and a return of financial blessings for money given with a grace attitude. The phrase "according to His wealth" is also important. The Lord does not fill up your deficiency by giving you a few dollars "out of" His infinite supply of divine capital, but "according to" the wealth He possesses in glory in Christ Jesus. The phrase "according to" sets the standard or bar high, divinely high.

REVELANT OPINIONS

A millionaire might give five dollars out of his wealth; but another might give a half-million according to his riches: his fortune set the standard and his gift was worthy of it. (R. A. Ward) "According to" means on a scale worthy of His wealth. Paul assures the Philippians that all their needs will be fully met from limitless resources by one who gives as lavishly as only his God can ... Paul had long since experienced the divine power to meet all his needs; he now assures his dear Christian friends that his God will act on his behalf and fully meet their needs. He is not promising that God will meet ALL the Philippians' physical needs in the here and now; instead, he is praying that God will or will not fulfill these needs, according to His own good pleasure. In a similar context (2 Cor. 9:8) the apostle refuses to state what God will do in relation to material needs, but confidently affirms what He can do. "Pasan krian humon" should not be limited to the Philippians'

material needs. (P. O'Brien)

God supplies logistical grace constantly and unconditionally to every believer, + or -, winner or loser. Each one has a "portfolio of invisible assets," a synonym for the riches of grace God has lavished upon us. A portfolio is a term for the holdings of an investor. (R.B. Thieme, Jr.) Spiritual reward is what spurs men in the ministry and holds them to it. (A.T. Robertson) Since God is infinite in glory, God can give to an unlimited number of needs and still have an infinite supply left. When God gives to His obedient children, He gives according to His infinite riches of glory. God has not promised to give out of His riches. He has promised to give according to his riches in glory. Thus the child of God cannot have a need too great for God to supply. (J. Pentecost)

God would reciprocate to the Philippians. They had met Paul's needs and now God would meet theirs. God would not only bless them out of or from His bounty but also in accordance with it. (R. Lightner) Paul hastens to assure them that they have not impoverished themselves in giving so liberally to the cause of the Gospel. They filled full Paul's every need to overflowing. God will do the same for them. (K. Wuest) He doesn't say all their wants – he doesn't include luxury items – but all their needs. However, He does supply luxury items many times. When He does, it is surplus. He does it out of His loving-kindness. (J. McGee)

Philp. 4:19 Now (post-positive conj.) my (Gen. Rel.) God (Subj. Nom.) shall fill up the deficiency (πληρώω, FAI3S, Progressive & Gnostic; will continue to do so) for your (Poss. Gen.) every (Acc. Spec.; how many) need (Acc. Dir. Obj.; logistical grace support, money in exchange for doctrine in the soul; they may have had a 'cash flow problem' due to their offering) according to His (Poss. Gen.) wealth (Adv. Acc.; an infinite supply of divine capital) in glory (Loc. Place; refers to the eternal status of God) in Christ Jesus (Loc. Sph.).

^{WHO} **Philippians 4:19** ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ

^{VUL} **Philippians 4:19** Deus autem meus impleat omne desiderium vestrum secundum divitias suas in gloria in Christo Iesu

^{LWB} **Philp. 4:20** Now to God, even our Father, glory unto the Ages of the Ages [eternity future]. Acknowledge it.

^{KW} **Philp. 4:20** Now to God, even our Father, be the glory forever and ever. Amen.

^{KJV} **Philippians 4:20** Now unto God and our Father *be* glory for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

Paul begins his closing comments by glorifying God the Father unto the Ages of the Ages. This phrase is used by Paul to describe eternity future, and all future dispensations that will occur that we know nothing about.

REVELANT OPINIONS

αἰων is frequently used in regard to the separate ages (dispensations) of God's dealing with men. (J.D. Pentecost) It is possible to regard the conjunction “kai” in an explanatory sense, “to God, that is, our Father,” with the latter term defining the former. (P. O’Brien)

Philp. 4:20 Now (post-positive conj.) to God (Dat. Adv.) even (ascensive, explanatory) our (Gen. Rel.) Father (Dat. Assoc.), glory (Subj. Nom.) unto the Ages (Adv. Gen. Time) of the Ages (Acc. Extent of Time; eternity future, covering all future dispensations). Acknowledge it (affirmative particle).

^{WHO} **Philippians 4:20** τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

^{VUL} **Philippians 4:20** Deo autem et Patri nostro gloria in saecula saeculorum amen

^{LWB} **Philp. 4:21** Salute every saint in Christ Jesus. The brethren [those who didn’t peel-off from Bible doctrine] who are together with me [supergrace spiritual rapport] salute you.

^{KW} **Philp. 4:21** Greet every saint in Christ Jesus. The brethren with me send greeting to you.

^{KJV} **Philippians 4:21** Salute every saint in Christ Jesus. The brethren which are with me greet you.

TRANSLATION HIGHLIGHTS

Paul commands the Philippian believers (Imperative mood) to salute their fellow believers (Epistolary Aorist tense) who are with him in Rome. This is a reciprocal command, or entreaty, because those brethren who are together with Paul salute (Declarative Present tense) the Philippian believers. The brethren who are “together with Paul” are those who did not peel-off from Bible doctrine when things got tough and persecution heated up. The brethren who are “together with Paul” are those who had supergrace spiritual rapport with the apostle.

Philp. 4:21 Salute (ἀσπάζομαι, AMImp.2P, Epistolary, Command, Deponent; greet, say hello to) every (Acc. Spec.) saint (Acc. Dir. Obj.) in Christ Jesus (Loc. Sph.). The brethren (Subj. Nom.; those who didn't peel-off from Bible doctrine, who didn't "crash and burn") who (Nom. Appos.) are together with me (Instr. Assoc.; spiritual rapport between supergrace believers) salute (ἀσπάζομαι, PMI3P, Declarative, Deponent) you

(Acc. Dir. Obj.).

^{WHO} **Philippians 4:21** Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί

^{VUL} **Philippians 4:21** salutate omnem sanctum in Christo Iesu salutant vos qui mecum sunt fratres

^{LWB} **Philp. 4:22** All the saints [other believers in Rome] salute you, especially those from Caesar's palace [VIPs and slaves].

^{KW} **Philp. 4:22** All the saints send greeting to you, especially those of Caesar's household.

^{KJV} **Philippians 4:22** All the saints salute you, chiefly they that are of Caesar's household.

TRANSLATION HIGHLIGHTS

All the other believers in the geographical area around Rome also salute (Customary Present tense) the Philippian believers. A special greeting comes from believers who live in Caesar's palace. These believers could be VIPs, slaves, or both. The important thing is that the gospel had reached into the household of Caesar; there was positive volition to Bible doctrine right under his nose!

REVELANT OPINIONS

The believers in Caesar's household would include civil servants and government officials. (Dibelius) In addition to his own and his coworkers' greetings, Paul now sends them from all of God's people who are with him, especially those of the imperial household. The expression "pantes oi hagioi" extends the circle of brothers who send their greetings to the Philippians to include all the church members in the place of Paul's captivity. Christians who were not so closely related to the apostle and his work are obviously in mind. (P. O'Brien) Whether slaves (as they probably were) or officials of the court, whether of higher or lower rank, they were attached to the person of Nero and witnessed the abominations of his loathsome life. God's grace is sufficient for us, whatever our outward lot may be. Paul in chains, these Christians of Nero's household in the palace, lived a holy life. Holiness is possible in all conditions of life, in the deepest poverty, and amid all the temptations of wealth and evil example. (B. Caffin)

Philp. 4:22 All (Acc. Spec.) the saints (Subj. Nom.; other believers who are in Rome) salute (ἀσπάζομαι, PMI3P, Customary, Deponent; greet) you (Acc. Dir. Obj.), especially (superlative adverb - particularly, most of all) those (Nom. Appos.) from Caesar's palace (Abl. Source, Gen. Place; VIP's in the palace who are positive towards Bible doctrine; promotion does not have to destroy positive volition towards Bible doctrine - these people passed the prosperity test).

^{WHO} **Philippians 4:22** ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας

^{VUL} **Philippians 4:22** salutant vos omnes sancti maxime autem qui de Caesaris domo sunt

^{LWB} **Philp. 4:23** The grace of the Lord Jesus Christ be with your [human] spirit.

^{KW} **Philp. 4:23** The grace of the Lord Jesus Christ be with your spirit, with all of you in this respect individually.

^{KJV} **Philippians 4:23** The grace of our Lord Jesus Christ *be* with you all. Amen. <To the Philippians written from Rome, by Epaphroditus.>

TRANSLATION HIGHLIGHTS

Paul closes with a traditional salutation, praying that the grace of the Lord Jesus Christ be with them. But this time, he prays that the grace of the Lord be with their human spirit.

REVELANT OPINIONS

πνευμα is simply a distributive singular that denotes that Christ's grace is to rest and abide upon the spirit of each one (υμων in the plural) of his readers. (G.F. Hawthorne)

Philp. 4:23 The grace (Subj. Nom.) of the Lord Jesus Christ (Abl. Source) be (ellipsis) with your (Poss. Gen.) spirit (Acc. Assoc.; human spirit).

^{WHO} **Philippians 4:23** ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν

^{VUL} **Philippians 4:23** gratia Domini Iesu Christi cum spiritu vestro amen

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