

PHILIPPIANS

Philippi was the first European Church which Paul founded on his second missionary journey (Acts 16). Paul also returned to Philippi on his third missionary journey (Acts 20:1-3,6) after sending Silas and Timothy earlier to precede him (Acts 19:19-24; Phil. 2:19-24).

Most scholars believe that Philippians was written by Paul during his first Roman imprisonment. This book is known as one of Paul's "prison epistles" (Colossians, Ephesians, Philemon, and Philippians). Philippians may have been the last of the four "prison epistles" because it has a different tone. Paul seemed confident he would be released from prison (Philippians 1:17-26) and would be able to visit them (2:24).

The focus of this book is Jesus. Although the book of Philippians only has 104 verses, the name of Jesus is repeated 51 times. Paul wanted to encourage Philippi and convey his gratitude to the Philippian church for their support. The Philippian church was being persecuted, so Paul urged them to be joyful just as he was joyful while imprisoned in Rome.

In 356 B.C. the city was named after Philip II of Macedon, Alexander the Great's father. The original village, named Krenides ("springs"), was well known because of the gold ore in the region. In 31 B.C. Philippi became a Roman Colony (Acts 16:12). The town was located on the Ignatian Way which was the major east-to-west Roman highway. The city was well populated by retired and exiled Roman soldiers.



5 Philippians 1

Read Philippians 1:1-2 ... Introduction to the Believers in Philippi

1:1 Paul had broad support from Philippi, so he did not need to emphasize his authority as being an apostle. Instead, Paul and Timothy are characterized by the role of a bond-servant of Christ Jesus; the term "Christ" is placed first representing the sacrificial nature of the Messiah.

Jesus Represented as Deity as Old Testament Characters were Servants of Yahweh	
Moses	Exodus 14:31
Joshua	Judges 2:8
The Prophets	Ezra 9:11; Jeremiah 7:25

Prophets	Daniel 9:6; Amos 3:7
David	Psalms 78:70

- Saul (a Jewish name meaning “demanded”) was changed to Paul (a Gentile name meaning “little/humble”). The name “Timothy” means “to honor God,” and Timothy was associated with all of Paul’s efforts in Philippi (Acts 16).
 - During Paul’s second mission trip, Paul recruited Timothy who was most likely led to Christ by Paul during the first missionary journey (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2). Although Timothy’s mother (2 Tim 1:5), Eunice (“good victory/conquering well”), was a believing Jew (2 Tim 3:15). Timothy represented the convergence of the church as the Jew (his mother) and the Gentile (his father) were a single family bearing him.
 - Paul extends audience of letter beyond all of the saints with an emphasis on the leaders. The bishops/overseers, who were the leaders/tutors, to the deacons with duties as attendants
 - The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.” (Romans 1:7, 15:25-26, 1 Corinthians 1:2, 14:33, 2 Corinthians 1:1, Philippians 4:21)
 - The term “saints” is always plural in Scripture except for one time (Philippians 4:21) when the word is still used in a corporate sense.
 - The two offices/positions of the local church are defined as overseers/bishops and deacons. (1 Timothy 3:1-10; 1 Corinthians 12:28)
 - The Greek term for “overseer/bishop” (episkopos ἐπισκόπος) which is the root term for “episcopal.”
 - The term “overseer” has a Greek background as in a city manager/administrator.
 - The term “elder” has a Jewish background from the Old Testament and the Synagogue.
 - The term for “elder” (Presbuteros πρεσβύτερος) and the term for “bishop” (episkopos ἐπισκόπος) are synonymous with the role of the preacher (Acts 20:17, 28; Titus 1:5, 7)
 - The assistant was called a “deacon” to represent someone who serves (Acts 6:1-3). The Greek term for “deacon” (diakonos διακόνος) is the root word for “deacon” which means to minister and serve. The term literally meant “for a servant to raise dust” (sweep).
- 1:2 Peace follows the grace of God. The Greek term for “father” (patros πατρός) reflects an intimate family connection and interpersonal relationship.
- All three names/aspects of the “*Lord Jesus Christ*” are given. Lord (divine master) Jesus (humanity) Christ (the Messiah).

Read Philippians 1:3-8 ... Paul Thanks God for the Church in Philippi

- 1:3 Paul’s gratitude might be in specific response to on-going support as well as a specific gift through Epaphroditus (Philippians 1:5, 7).
- 1:4 This prison (Paul) and persecution (Philippi) epistle is characterized by joy.

The Joy of Philippians	
“Joy” (Charas χαρᾶς)	Philippians 1:4, 25; 2:2, 29
“Rejoice” (Chairete chairete)	Philippians 1:18; 2:28; 3:1; 4:1
“Rejoice With” (Synchairete συνχαίρετέ)	Philippians 2:17, 18

1:5 Paul considered the church at Philippi as partners; it is one of the few churches that Paul accepted pay (Philippians 4:16; 2 Corinthians 11:9) instead of working a trade (1 Corinthians 9:12; Acts 18:3)

- The Greek term for “participation” (koinonia κοινωνία) means to “cooperate” or “jointly contribute.” (Romans 15:26; 2 Corinthians 9:13; 1 Timothy 6:18).

The Walk of a Believer (Philippians 2:12-13)	
Philippians 1:5	Man’s Efforts: what man does for God
Philippians 1:6	God’s Efforts: what God does for man
<i>God’s action is always first; then man must respond to God’s love</i>	
<i>God’s grace is free, but it costs the Christian everything (Ephesians 2:8-10)</i>	

1:6 God will complete His work in every believer (Ephesians 1:13); those who leave the belief never were sincere Christians. (1 John 2:19)

- Believers are saved by grace and kept by grace. (John 17:11; 1 Peter 1:5)
- Jesus is represented as divine in the New Testament by referencing Old Testament terms and substituting “Yahweh” with “Jesus.” For instance, instead of the “*Day of the Lord*,” (Isaiah 13:6; Ezekiel 13:5; Amos 5:18-20) the New Testament references the “*Day of Jesus Christ*.”
 - Repeatedly, Paul mentions the second coming of Christ Jesus as an incentive for service. (1 Corinthians 1:7-8; 2 Corinthians 1:10, 14; 1 Thessalonians 1:10, 2:19; 2 Thessalonians 1:4, 2:2)
- Believers are being recreated in the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

1:7 Paul cares about every individual (“all” - *pantōn πάντων*) in the church of Philippi as he lifts each one up in prayer. (Philippians 1:4). False teachers and persecution were attempting to disrupt the church fellowship.

- Paul would soon be going to trial, and he uses legal terms in reference to the gospel.
 - The Greek term for “defense” (*apologia ἀπολογία*) is a legal term that means “apologetic” (Acts 22:1; 25:16; 2 Timothy 4:16)
 - The Greek term for “confirmation” (*bebaiōsei βεβαιώσει*) is a legal defense that means “down payment” or to “guarantee legally.” (Hebrews 6:16)

1:8 Paul repeatedly makes an oath (swearing an affirmation) with “God as his witness.” (Romans 1:9; 2 Corinthians 1:23; Galatians 1:20; Philippians 1:8; 1 Thessalonians 2:5).

- Paul would establish churches, and then yearn (*epithō ἐπιποθῶ*) to return to them to see how their Christian walks were progressing. (Romans 1:11; 1 Thessalonians 3:6; 2 Timothy 1:4)
- The Greek term for “affection” (*splanchnois σπλάγχνοις*) literally meant “bowels.” In Biblical times, bowels were considered to be the source of emotions. This is similar to the modern use of “heart” or “heartfelt.”

Read Philippians 1:9-11 ... Paul's Prays for the Church in Philippi

1:9 The Greek term for "love" (agape ἀγάπη) is the same selfless love of God in giving His only begotten Son. (Romans 5:5; Ephesians 5:2; 1 John 2:5, 4:7-10, 5:3).

"Agape" love is purposeful (more than emotional).

- The Greek term for "knowledge" (epignōsei ἐπιγνώσει) means to have a more profound insight and a knowledgeable relationship with God as He reveals Himself.
- The Greek term for "discernment" (aisthēsei αἰσθήσει) refer to the appropriate moral choices that the believer makes as they respond to God's revelation.

1:10 The Greek term for "approve" (dokimazein δοκιμάζειν) is a metallurgical test of biting a coin to ensure that it is genuine and real. The authenticity of a walk with God can be viewed as believers understand the responsibility of spiritual freedoms instead of the self-seeking abuse of freedoms. (1 Corinthians 10:23, 32)

- The Greek term for "sincere" (eilikrineis εἰλικρινεῖς) means "pure" and "transparent."
 - The term "sincere" (eilikrineis) is a compound term from "sunshine" (eile) and "judge" (krinō).
 - The motive is not duplicitous, but instead it is sincere (1 Corinthians 5:8; 2 Corinthians 2:17; 2 Peter 3:1) Believers are to have a transparent godliness that is consistent in all situations.
- The Greek term for "blameless" (aproskopoi ἀπρόσκοποι) means "without offense." Believers are to have transparent, godly lives.

1:11 Although believers (in themselves) cannot live righteously, believers can yield to the Spirit of Jesus Christ.

- Believers are saints because of the imputed righteousness of Christ, but now believers are commanded to walk in the Spirit transparently. (Ephesians 4:1).
- Believers made righteous through Jesus will bear "fruits of righteousness" (Galatians 5:22).
- The world should associate the righteous lives of believers to God; the result of godly actions should be praise of the Lord.

Read Philippians 1:12-20 ... The Consequences of Paul's Imprisonment

1:12 Paul comforts the Philippian church about his circumstances. Although Paul had been arrested in Jerusalem and now was incarcerated in Rome as he stood trial, God was using the challenges in Paul's life to extend the gospel.

- God had foretold his plan for Paul (Acts 9:15). God uses negative situations and outcomes for His glory. (Isaiah 55:9-11).
- Paul acknowledges (doesn't downplay) the challenging times; however, Paul recognizes the bigger purpose.
- The Greek term for "progress" (prokorēn προκοπήν) was used in the military to mean "advancement through difficult terrain by use of advanced scouts removing the barriers." (Philippians 1:12, 25; 1 Timothy 4:15)

1:13 Because Paul was incarcerated in Rome, the gospel was being shared to the elite in the center of Rome's world empire.

- The “Imperial Guard” originally referred to the Roman General’s tent, but it evolved to mean the Central Government’s administration. (Not only the location, but an elite group of soldiers and management).
 - The “Imperial Guard” was initially formed by Augustus, but centralized by Tiberius. They were all Centurions who received double pay who became so powerful that they had influence over the successor to the emperor.
- 1:14 Paul’s courage in sharing the gospel had resulted in other believers being empowered to share more openly about Christ.
- There may have been brothers who relied on Paul to lead until Paul was imprisoned; when Paul was arrested, the other brothers may have become more aggressive in their witness.
 - God uses trials and imprisonment for His will and witness (1 Peter 4:12-16)
- 1:15 There were ambitious evangelists who capitalized on Paul’s imprisonment to further their own authority and leadership. The focus of these preachers was (envy towards) Paul and their own self-esteem.
- 1:16 Those who preach the gospel with godly intent understand that Paul was called by God to defend the gospel from attacks.
- Paul’s call was divine in nature and not happenstance. The Greek term for “put here” (keimai κεῖμαι) means to “be appointed.”
 - The Greek term for “defense” (apologian ἀπολογία) is related to the notion of apologetics which was a legal defense. Peter encouraged every believer to be able to make a defense for the gospel. (1 Peter 3:15)
- 1:17 The hostile preachers focus on hurting Paul while he is imprisoned. The real power of the gospel is in the message, and not the messenger. (Galatians 5:26)
- 1:18 Regardless of the motives of the preacher, Paul rejoices on the gospel being preached.
- 1:19 Paul has confidence in his release from prison because of: 1. The prayers of Philippi 2. The power of the Spirit of Jesus Christ. (Romans 8:9; 2 Corinthians 3:18; Galatians 4:6; 1 Peter 1:11)
- Paul believed in intercessory prayer and would often request prayer support for himself. (Romans 15:30, 2 Corinthians 1:11, Ephesians 6:18-19, Colossians 4:3, 1 Thessalonians 5:25)
- 1:20 Paul continued to keep his own motives in check. (1 Corinthians 4:4)
- The Greek term for “earnest expectation” (apokaradokian ἀποκαραδοκίαν) conveys the meaning of having an outstretched neck looking for something. (Romans 8:19)
 - Believers should glorify God even with their physical body (sōmati σώματι) because Christ bought the believer with a price (1 Corinthians 6:20)

Read Philippians 1:21-26 ... The Purpose of Living is Christ

- 1:21 God can be glorified in a Christian’s life or death. *“For to me, to live is Christ, and to die is gain.”* (Philippians 1:21)
- Believers are dead to the law, dead to sin, and dead to self, but believers are alive for the Lord’s service (Romans 6:1-11; Colossians 3:4; Galatians 2:20, 5:34, 6:14).

1:22 Paul's ambition was subordinate to God's will as he was busy with the Lord's work while alive in this world.

1:23 Although remaining in God's service on earth would be fruitful, Paul desired to go on to be with the Lord.

- The Greek term for "desire" (epithymian ἐπιθυμίαν) means to "lust" or "covet." (Romans 7:7-8; Galatians 5:16) Paul did not covet the things of this world, but he did covet the afterlife.
- The Greek term "to depart" (analsai ἀναλῦσαι) was originally used in notion of the taking down of a tent. The original etymology was used in a military setting for the breaking of a military camp to be moved and loosening a ship to go on its journey (2 Corinthians 5:1).
 - There will be fellowship with the Lord in a disembodied state (1 Corinthians 15:51-52; 1 Thessalonians 4:13, 17) until the believer is given a spiritual body when Jesus returns (1 John 3:2).

At Death, Believers Are Immediately with the Lord
Luke 23:43
2 Corinthians 5:8
Philippians 1:23
Implied in Luke 16:19-31

1:24 It is likely that Paul was released from being incarcerated in Rome, so that he went on to the western Mediterranean (Spain) for several years before being re-arrested by Nero at the burning of Rome and then put to death.

1:25 Although persecution and challenges awaited Paul's life in Christ, the joy of the believer under duress is a strong witness to a lost world (Romans 5:3; 1 Thessalonians 5:16; James 1:2-4).

1:26 The believers of the early church had confidence in Paul's gospel message, and he was certain that he would be released and return to them for a while longer.

Read Philippians 1:27-30 ... The Persecution of the Church in Philippi

1:27 Regardless of whether Paul was able to visit the church in Philippi or not, he urged the believers to be united in spirit (Acts 4:32) and purpose of sharing the gospel message. (Jude 1:3; 1 Timothy 4:20; 2 Timothy 1:14)

- The Greek term for "conduct yourselves" (politeuesthe πολιτεύεσθε) can be translated as "conversation." Paul repeatedly encourages believers to live worthy lives. (Romans 16:2; Ephesians 4:1; Colossians 1:10; 1 Thessalonians 2:12)
- God sees every act, so whether Paul witnessed in person, the believers should be faithful to the call of the Lord. (Philippians 1:10; Ephesians 6:5-7)
- Believers are called to stand firm against spiritual attacks (Ephesians 2:19; Philippians 1:27, 3:20, 4:1)

1:28 Believers should understand that the world will hate and persecute them. Attacks by the wicked world are to be expected; the lack of surprise shows judgment is accurate and will occur towards the wicked world while salvation will come to God's persecuted church.

1:29 Christians have been called not only to belief, but also to suffering (2 Tim 3:12; 1 Cor 15:31; Rom 8:36; Mt 5:11-12, 10:39; Philippians 1:29; John 12:25)

- The name of “Christ” is mentioned as the Messiah was a “suffering servant” sacrificed for God’s people. Christ was perfected through suffering (Hebrews 2:10, 5:8).
 - Just as salvation was given (preordained) by God, but the sufferings of believers were also predetermined by God and given by Him. (Acts 9:16)
 - Suffering is to be expected as a genuine believer of Christ. (Acts 14:22; Romans 8:17; 1 Thessalonians 3:3; 2 Timothy 3:12; 1 Peter 3:14, 4:13-14).
 - Suffering will benefit the believer (Romans 5:3; James 1:2-4; 1 Peter 1:6-7).
- 1:30 Paul shares the bond of persecution with the believers in Philippi just as Christ was mistreated and crucified.
- The Greek term for “conflict” (αγῶνα ἀγῶνα) is associated with the root word for agony.
 - Paul had been incarcerated in Philippi just as he was now incarcerated in Rome (Acts 16:22-24; 1 Thessalonians 2:2)

6 Philippians 2

Read Philippians 2:1-4 ... Live Selfless Lives

- Verses 2:1-4 are one sentence; the four conditional phrases “if” are assumed to be true, so they can be read as “since...”
- 2:1 The name of “Christ” represents the selfless service of the Messiah, there is encouragement in oneness with Christ as the believer endures suffering (Ephesians 4:1-3).
- Love gives comfort to the hurting. Isaac was comforted by Rebekah (Genesis 24:67) while David comforted Bathsheba (2 Samuel 12:24).
 - Jerusalem is compared to a betrayed lover who was not comforted by her alliances/dalliances. (Lamentations 1:2)
 - Christians are to love and comfort each other (Philemon 1:7) in the same way that God loves and comforts them (2 Corinthians 13:11; 2 Thessalonians 2:16).
 - The single Spirit of God unifies the body of Christ in purpose. (1 Corinthians 6:17, 12:13; Ephesians 4:4)
 - The Greek term for “fellowship” (koinonia κοινωνία) means to share, partner and commune together. (2 Corinthians 13:14)
 - The Greek term for “affections” (koinonia κοινωνία) refers to the bowels as the source of an individual’s emotions. Affection and compassion signify the importance of emotions in church fellowship (Colossians 3:12)

Philippians 2:1	Philippians 2:2
Fourfold “If’s” or “Because” <i>(Sequence)</i>	Fourfold Unities <i>(Sequence)</i>
Encouragement in Christ (1)	Focusing on one goal (4)
Consolation of love (2)	Having the same love (2)
Fellowship with the Spirit (3)	Thinking the same way (1)
Affection and mercy (4)	Sharing the same feelings (3)

2:2 One of the most effective testimonies to the world is Christlike living and unified purpose.

Practical Steps to Unity

- Practice God’s selfless love
- Share a unified purpose
- Eliminate selfish ambition & competitive strife
- Pursue the interest of others

2:3 *“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.”*

2:4 Believers were to humble themselves and then to exalt others. (Romans 12:10; 1 Corinthians 10:24, 33; Galatians 6:2)

- The Greek term “also” (kai καὶ) shows that believers should take care of their own interests as they care for others. Believers should not be so self-centered that the concerns of others go unnoticed. (1 Timothy 5:8)

Read Philippians 2:5-8 ... The Humiliation of Jesus

- Christ Jesus is The Perfect Example of Humble, Selfless Living
- This section of Scripture (Philippians 2:5-11) in a metric form may have been an early church hymn as uncommon words are utilized. (Other hymns in New Testament: Ephesians 5:14; 1 Timothy 3:16; 2 Timothy 2:12-13)

2:5 Christ elevated humility in a time when the Roman empire did not value humility (Matthew 11:29; 1 Peter 5:5-6).

- Believers are to emulate the attitude that was in Christ. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

2:6 Although Jesus was equal with God the Father, Jesus humbled Himself. The Greek term for “form/being” (morphē μορφή) refers to His essence. (John 8:57-58, 17:5)

- This is the polar opposite attitude of the sin in the garden of Eden as self-centered humans attempted to be like God (Genesis 3:5). Contrasted with Adam’s sin in Genesis, Christ humbled himself (Romans 5:12-21).

- Moses introduced the Law (Romans 12:13) at Pentecost whereas the Holy Spirit was also given at Pentecost (Acts 2). Moses was the humblest man on earth (Numbers 12:3).
- Satan also attempted to elevate himself above the Lord (Isaiah 14:5-21; Ezekiel 28:11-19)

- God the Son was “equal with God” the Father. (John 1:1; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3)

- The Greek term for “equal” (isa ἴσα) is the root word for “isosceles.”

- The “isosceles triangle” means that two sides are equal (the equilateral triangle has three equal angles of 60 degrees).
- The length, width and height of the New Jerusalem (Revelation 21:16) are equal (isa ἴσα) as the Holy of Holies in the Tabernacle.

- The Greek term for “*something to be grasped*” (harpagmon ἀρπαγμὸν) can be contrasted with Jesus not exploiting “His glorious position.”

2:7 Jesus was always God, and He could not be less than God. The Greek term for “emptied” (ekenōsen ἐκένωσεν) equates to stripping Himself of His majesty and glory at the point of incarnation

- To an infinitely lesser degree, Christians follow His example by being poured out (emptied) for others – Philippians 2:17)

- Jesus took the form of a slave (similar to the “Prince and the Pauper”) as a King might assume a poor man’s clothing while retaining His Kingly status.
 - Jesus did not cease being God, He simply added humanity.
- 2:8 The importance of obedience is paramount (1 John 5:3).
- Adam’s disobedience brought death while the obedience of Jesus brought life (Romans 5:19).
 - Every believer’s priority should be on living obediently to God’s daily calling.
 - Jesus was “found in appearance as a man” (hōs anthrōpos - ὡς ἄνθρωπος) because He had no sinful nature. (Philippians 2:8)
 - Fathers may pass along the sinful nature as Joseph was not the biological father of Jesus. (Matthew 1:18-25) Mothers may pass along the obligation to the Mosaic Law. (Galatians 4:4)
 - Beyond dying, Christ became a curse as He hung on the “tree.” (Deuteronomy 21:23; Galatians 3:13)

Read Philippians 2:9-11 ... The Exultation of Jesus

- God the Father acting on behalf of Christ

“Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Isaiah 45:23)
- 2:9 The name above every name is “kūrios” (κύριος) which means Lord, God and Master. (Isaiah 52:13)
- Mary was told to give the name of “Jesus” (meaning “God is Salvation”) by an angel. (Luke 1:31)
 - The angel told Joseph (Matthew 1:22-23) that Jesus would be called “Immanuel” (meaning “God with us”) which revealed the incarnation of God and fulfilled Isaiah’s Messianic prophecy of Immanuel. (Isaiah 7:14)
- 2:10 Man will either acknowledge Jesus as Lord during their lifetime (Romans 10:9-10) or at the Great White Throne (Revelation 20:11-15; Psalm 110:1) before suffering an eternity of judgment.
- 2:11 The only way to honor God the Father is by honoring God the Son (John 5:23; 1 Corinthians 15:28).

Read Philippians 2:12-18 ... Believers Should Live Joyfully in Spite of Circumstances

- 2:12 Being saved, continue in works of sanctification with the understanding that it is not you working, but God working in you (Philippians 2:13)
- This verse begins with the Greek term for “therefore” (hōste ὥστε) which ties the believers “call to action” with Christ’s sacrifice in the prior verses.
 - Obedience is a critical factor in a believer’s life (Luke 6:46).
 - The Greek term for “fear” (phobou φόβου) is the root word for “phobia.” (Psalm 2:11; 2 Corinthians 7:15; Ephesians 5:6)
- 2:13 God’s sovereign call initiates a faith response from man. (Ephesians 2:8-10)
Salvation begins with God’s initiating grace before man gives a response of faith and dedicates his life to a godly lifestyle.

- Believers should test themselves on whether their personal desires align with the Lord or are self-seeking in nature.
 - Paul’s sentiment reflects Deuteronomy 32:5 where Moses is near death, and he tells Israel not to complain. Paul may have considered his approaching death as well.
- 2:14 Believers should not complain (John 6:43; Psalm 106:25; 1 Corinthians 10:10).
- Arguments between believers reveal self-seeking tendencies (James 3:16)
- 2:15 Christians are compared to stars (Genesis 15:5; Job 38:7; Psalm 147:4; Daniel 12:3; 1 Corinthians 15:40-42). As Christ shone light in the world (John 8:12; Ephesians 5:14), believers are called to bear light in the world (Matthew 5:14-16). The “light” is enlightenment to the gospel message of Christ.
- The Greek term for “blameless” (amemptoi ἄμεμπτοι) means without defect whereas no one can criticize (1 Timothy 3:6).
 - The Greek term for “pure” (akeraioi ἀκέρατοι) means “unmixed.” This term was frequently used for wine that had not been watered down. (Matthew 10:16; Romans 16:19)
 - In the Old Testament, God’s righteousness was viewed as a straight measuring reed, sin was a deviation from God’s perfect standard. Warped (skolias σκολιάς) and crooked (diestrammenēs διεστραμμένης) deviated from God’s will.
- 2:16 Believers were called to “hold forth” (epechontes ἐπέχοντες) the gospel which has a duo meaning; believers were to “hold securely” to the gospel while “holding up” the gospel as a witness to the world.
- Paul would be able to “boast” (kauchēma καύχημα) as a parent might boast of their child (Proverbs 23:24) when they faithfully lived (Philippians 4:1; 1 Thessalonians 2:19-20) according to the word of life (logon zōēs – λόγον ζωῆς).
 - The “day of coming” is called the “Parousia” (παρουσία) as the second coming of Jesus when the lost will be judged and His people rewarded. Paul used the “Parousia” as an impetus for godly lifestyles.
- 2:17 “Drink offerings” are one of the earliest recorded offerings; it is one of only two to have been offered before the giving of the law (Genesis 35:14) with the other being the burnt offering of dedication.
- Wine is a symbol of joy both to God and to man (Judges 9:13, Psalm 104:15)
 - A drink offering was to be composed of “strong wine” (Numbers 28:7) to display the sinless perfection because the wine was to be pure which mean not watered down. (Genesis 35:14; Numbers 15:3-10; 1 Samuel 1:15; Jeremiah 7:18)
 - Paul gave his life as a sacrifice for those receiving his ministry (2 Timothy 4:6)
- 2:18 Paul encouraged those that received his ministry to pour out their lives (living and dying – Matthew 10:38-39) for others (according to the example of Christ who poured out His Spirit – Acts 2:17; Titus 3:6).

Read Philippians 2:19-24 ... Paul Sends Timothy to Visit Philippi

- 2:19 “*I hope in the Lord Jesus*” reveals Paul’s intentions; however, Paul would submit to God’s will regardless of his personal intentions. (Philippians 2:24; James 4:13-17; 1 Corinthians 4:19)

- 2:20 Among Paul's peers, Timothy is the only one who could minister to the church in Philippi like himself. Paul and Timothy were like-minded (isopsychon ἰσόψυχον) about the church in Philippi.
- 2:21 *"For everyone looks out for their own interests, not those of Jesus Christ."* The church in Philippi was not being led by sincere, selfless believers.
- Even Paul's followers must choose between this world and the afterlife (2 Timothy 4:10)
- 2:22 The Greek term for "prove" (dokimēn δοκιμήν) is a metallurgical test of biting a coin to ensure that it is genuine and real. As co-laborers in sharing the gospel, Paul considered Timothy a son (1 Timothy 1:2).
- 2:23 Paul did not know how his legal case would turn out in the Roman court, but he would send Timothy with a status when it was determined.
- Epaphroditus had become ill, so Paul sent him to Philippi with this letter.
- 2:24 It is believed that Paul was released from imprisonment to continue with his ministry shortly after this. He wrote the "pastoral epistles" (Timothy & Titus) before being rearrested and beheaded prior to Nero's suicide in 68AD.

Read Philippians 2:25-30 ... Paul Sends Epaphroditus to Visit Philippi

- 2:25 Epaphroditus was a Christian from Philippi who had brought a gift in support of Paul's ministry. As Paul considered Timothy his son, he also considered Epaphroditus his brother and "fellow soldier" (Philemon 1:2).
- 2:26 As with Paul (Philippians 1:8, 4:1), Epaphroditus longed to see the church in Philippi. He was concerned that the church of Philippi had worried about his illness.
- 2:27 Epaphroditus assisted Paul in doing the Lord's work for a while until he became seriously ill and nearly died. The Lord healed Epaphroditus for the sake of Paul as well as Epaphroditus.
- 2:28 Epaphroditus was recovering, and Paul was sending him back to Philippi, so he could report on Paul's circumstances to the Philippians
- As with the powerful prophets of the Old Testament (2 Kings 13:14), the apostles could not heal at will, but they were dependent on God's will.
 - Paul could not heal himself (2 Corinthians 12:8-10), and he left Trophimus sick at Miletus (2 Timothy 4:20).
- 2:29 Paul defended Epaphroditus to Philippi. Although Epaphroditus was too weak to remain with Paul, he urged Philippi to honor Epaphroditus instead of judging him.
- 2:30 Epaphroditus was ministering to Paul; however, when Epaphroditus became sick, Paul did not heal him. Instead, God had mercy on Epaphroditus (Philippians 2:27).

7 Philippians 3

Read Philippians 3:1-3 ... Beware of False Teachers/Circumcision

- 3:1 Believers are to find their joy in the Lord instead of the circumstances of the world. (1 Thessalonians 5:16-18; Nehemiah 8:10). The reputation of Paul was profitable to the recipients of his letter.
- 3:2 In the Bible, "dogs" typically represents ravenous consumers (Isaiah 56:11) who are less than attractive/honorable (Psalm 22:16; Proverbs 26:11; 1 Sam 17:43; 24:14; 2 Kings 8:13; Eccl 9:4; Mt 7:6; Rev 22:15).

- It is interesting that God’s followers are referenced as sheep that he gently prods and calls in contrast to the manner of sheep dogs which is to nip and bark (Psalms 23; Job 30:1)
 - In the Mideast, dogs were street scavengers (2 Kings 9:10), and the term “dogs” (kynas κύνας) was utilized by Rabbi’s to describe Gentiles. If Paul referenced Judaizers with the same term, it would have been fierce ridicule.
 - The reference to “mutilators” (katatomēn κατατομήν) is a reference to their “false circumcision.” Paul encouraged legalistic Jews to be castrated since they believed circumcision was so beneficial (Galatians 5:12).
- 3:3 The words used for God’s people (Israel) in the Old Testament (Exodus 19:5-6) are applied to the church (1 Peter 2:5, 9; Revelation 1:6). Believers have circumcision of the heart as the true seed of Abraham (Galatians 3:29, 5:2-6; Romans 2:28-29).
- The true circumcision consists of those who responded to God by faith – from Abraham to Paul. Whether outward circumcision or religious rituals, the sacraments point to greater truths such as a relationship with the Lord. (Leviticus 26:41; Deuteronomy 10:16; Jeremiah 4:4).
 - Believers understand that no self-effort can bridge the infinite gap to God. Believers cannot come to God without the Spirit; believers cannot grow or worship without the Spirit.
 - Believers are not to boast about any self-effort; instead, believers should boast about the selfless sacrifice of Christ Jesus (Galatians 6:14).
 - The essence of Biblical faith is knowing Jesus Christ instead of the things that one does or does not do. A godly lifestyle will reflect a relationship with Jesus Christ.

Read Philippians 3:4-6 ... Paul’s Credentials

3:4 The Judaizers were bragging about their Jewish credentials.

3:5 Circumcision was to occur on the eighth day (Genesis 17:12; Leviticus 12:3).

- Josephus claimed that Arabs circumcise at the age of 13 because that was the age that Abraham circumcised Ishmael. (Genesis 17:23-27).
- There was benefit and background from having a Jewish heritage of an Israelite (Romans 9:4-5). Paul was from the same tribe as the first King of Israel – King Saul (1 Samuel 9:1-2; Romans 11:1).
- Paul was “old school” Hebrew who spoke Hebrew fluently (Acts 22:2). Paul also spoke Greek and Aramaic fluently (Acts 21: 37, 40).
- The Pharisees kept all of the Tanakh as well as the oral traditions that were later codified in the Talmud (consisting of the Mishna and the Gemara).

3:6 A zealous faith and commitment is not as important as what/who is the object of the individual’s faith (Romans 10:2).

- Paul had tortured and murdered believing men and women. (Acts 7:57-58, 8:3, 9:1-2, 26:9-11; 1 Corinthians 15:9; Galatians 1:13, 23; 1 Timothy 1:14)

Read Philippians 3:7-11 ... Genuine Value of Knowing Christ & His Righteousness

3:7 *“Everything that was a gain to me, I have considered to be a loss because of Christ.”*

- Knowing Jesus is more important than anything praised in this world.

3:8 The Greek term for “loss” (zēmian ζημίαν) was a term used in business meaning to “forfeit something.”

- The Greek term for “knowledge” (gnōseōs γνώσεως) in the Hebraic sense refers to intimate personal knowledge (Genesis 4:1); a personal trusting commitment relationally. (Romans 11:33; 2 Corinthians 2:14, 10:5)
 - Paul utilizes the full title of Christ (Messiah) Jesus (humanity) who was Paul’s Lord (deity) which reflects the aspects of our Savior.
 - The Greek term for “garbage/rubbish” (skybala σκύβαλα) means “dung;” however, it can be an abbreviation meaning “thrown to the dogs.”
- 3:9 Paul presents the justification by faith. (Romans 4-5). Although Paul zealously kept the Mosaic law, the law cannot make someone righteous (Romans 3:21-30).
- Being “in” Christ (having His indwelling Spirit) is the only way to be right with God.
 - Righteousness comes from faith in Christ that is the gift of God in His grace. God’s grace is not determined by man’s efforts.
 - Works are relevant only after the individual has a saving faith in Christ. (Ephesians 2:8-10)
 - Faith is a decision followed by a lifestyle. Faith is believing God’s Word – that He will do what He says.
- 3:10 “[My goal] *is to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death*”
- Those who suffer with Jesus will be glorified with Him (Romans 8:17). Christians have been called not only to belief, but also to suffering (2 Timothy 3:12; 1 Corinthians 15:31; Romans 8:36; Matthew 5:11-12, 10:39; Philippians 1:29; John 12:25 1 Peter 4:12-19)
 - Believers have died to themselves to live for the Lord. (Romans 6:6; 2 Corinthians 4:11; Galatians 2:20; Colossians 2:20; 2 Timothy 2:11; Philippians 1:21; Matthew 16:24-26)
- 3:11 The resurrection of the dead is accomplished by God’s power and not his own. The Greek term is “if by any means.” (Ei pōs - Eι πῶς) The Greek concept of “hope” is an assurance that something will occur without knowing the time that it will occur.

Read Philippians 3:12-16 ... Perseverance in Following the Call of Christ

- 3:12 Paul had not yet attained the culmination of salvation (Romans 8:30).
- The Greek term for “have been perfected” (teteleiōmai τετελείωμαι) means to have “fully attained” or “fully reached a goal.” Paul is striving for Christ likeness.
 - The Greek term for “take hold” (katalabō καταλάβω) is used for the meaning “captured.” Just as he had been arrested/captured by the Romans, he was pursuing to capture Christ likeness. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)
- 3:13-14 “*Brothers, I do not consider myself to have taken hold of it. But one thing I do: forgetting what is behind and reaching forward to what is ahead, I pursue as my goal the prize promised by God’s heavenly call in Christ Jesus.*”
- Everyone has sinned, but individuals can leave sin behind with hope for the future.
- 3:14 Paul was concerned that a sin might disqualify him from active service. (1 Corinthians 9:27)

- 3:15 Paul shows grace to those who differ in thought – that at some future point, God will reveal to them the truth instead of Paul arguing them into his way of thinking.
- 3:16 Whatever, you know of truth – apply it! Don't wait until you have all of the answers or have attained a certain stage, etc. Be faithful to what you know is right – now.

Read Philippians 3:17-21 ... Sincere Believers Contrasted to Self-seeking Imposters

- 3:17 Paul repeatedly encourages others to follow his example. (1 Corinthians 4:16, 11:1). Paul did not only want others to follow his example, but encouraged believers to follow others who lived Christlike lives. (1 Corinthians 4:16; 11:1; 2 Thessalonians 3:7, 9)
- 3:18 Just as there are others who have Christlike lives, there are others (the false teachers, the Judaizers) whose example should not be followed. Those who are selfless servants of Christ should be followed, but those who are self-seeking should not be honored. (Matthew 7:15)
- 3:19 The Jews said that only Kosher foods could be eaten; the Gnostics considered the flesh bad, so they ate whatever they wanted. Unbelievers served their dietary guidelines or practices. What is eaten will neither bring someone to God or separate someone from God. (Romans 14; 1 Corinthians 11).
- The glory of unbelievers may be their pride and others adoration in their physiques (outward appearances) which led to licentious lifestyles and pride.
 - The focus of unbelievers is earthly things (i.e., appearances)
- 3:20 A Christian's citizenship is not of this world – it is in heaven (Mt 6:33). This verse does not undermine earthly allegiances, but the ultimate home of a Christian is not on this earth.
- There was a great deal of Philippian pride in being a Roman colony, but believers are citizens of a much better place.
- 3:21 Through Jesus' power to cause ALL things to submit to Him, He will cause our dead bodies to be transformed into glorified bodies as He Himself has. (1 John 3:2).
- The culmination is that Jesus is Lord of all. (1 Corinthians 15:27-28)

8 Philippians 4

Read Philippians 4:1-3 ... The Philippian Church is Called to be United in the Lord

- 4:1 Clearly, Paul has a great deal of affection for his brothers in Philippi. He loves them with the unconditional love (agapētoi ἀγαπητοὶ) of God. (Philippians 2:12)
- Paul has been incarcerated in Rome, but he has longed (epithētoi ἐπιπόθητοι) to visit Philippi and see his brothers in person. (Philippians 1:8; 2:26; 2 Corinthians 9:14)
 - The victor of an athletic contest would receive a crown (stephanos στέφανός), and the church itself was evidence of Paul's faithful and tireless commitment to the truth of God. (1 Corinthians 9:2; 1 Thessalonians 2:19-20; 3:9)
 - Believers are called to stand firm against spiritual attacks (Ephesians 2:19, 6:11-14; Philippians 1:27, 3:20, 4:1; 1 Corinthians 16:13).

- 4:2 The phrase “*in the Lord*” (en Kyriou - ἐν Κυρίου) is repeated in Philippians 4:1-2, 4 because it is only in God’s strength can the church stand firm in unity while having joy in challenging times.
- Paul mentions two women who were contentious with one another. The name “Euodia” (Euodian Εὐοδίαν) means “fragrant” or “successful journey” while “Syntyche” (Syntychēn Συντύχην) means “good fortune.”
 - Paul doesn’t choose one over the other (he may not have even known what the disagreement was about). Paul focused on the attitude of unity.
 - The churches in Macedonia show the progressed power of women in the church that began with Lydia (Acts 16:13-15).
- 4:3 Paul encourages the church to bring reconciliation and unity between the two women with the disagreement.
- The Greek term for “contended together” (synēthlēsan συνήθλησάν) was often used in athletic or military struggles.
 - Origen, Eusebius and Jerome believe Clement to be an early “church father” of Rome who wrote a historical (non-Biblical) letter to believers in Corinth.
 - Paul’s fellow workers whose names are in the Book of Life (Ex 32:32, Lk 10:20, Rev 1:27, 20:12)

Two End Time Books of God (Daniel 7:10; Revelations 20:12)	
The Book of Life (God’s People)	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

Read Philippians 4:4-7 ... Believers called to be Joyful and Gentle

- 4:4 “*Rejoice in the Lord always. I will say it again: Rejoice!*”
- Paul was imprisoned in Rome when he wrote this, but in the power of the Lord, believers can be joyful even in difficult times. (1 Thessalonians 5:16)
- 4:5 The Greek term for “forbearing spirit” (epieikes ἐπιεικὲς) means “gentleness” and “kind reasonableness.” (1 Timothy 3:3; James 3:17).
- Gentleness and kindness (the lack of strife) should be a testimony to believers and unbelievers.
 - “The Lord is near” may be a similar term to “maranatha” which means the Lord is coming soon. (1 Corinthians 16:22; Revelation 22:20)
- 4:6-8 “*Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be made known to God. Don't worry about anything, but in everything, through prayer and petition with thanksgiving, let your requests be*

made known to God. And the peace of God, which surpasses every thought, will guard your hearts and your minds in Christ Jesus.”

- The joy of the believer is not dependent on circumstances, but on the presence of the Lord (Matthew 6:25-34; 1 Peter 5:7)
- Believers should be grateful for all that God has done (Colossians 4:2; 1 Thessalonians 5:17-18; 1 Timothy 2:1)
- Believers should persevere in prayer (Matthew 7:7-11; Luke 18:2-18)
- Believers can experience the “peace of God” (Philippians 4:7) because of the presence of the “God of peace” (Philippians 4:9). Believers have been given the gift of peace (Romans 5:1; Colossians 1:20; John 14:27, 16:33; 2 Thessalonians 3:16)
- The world will not understand the believer’s peace in challenging circumstances (Isaiah 55:8-9; Ephesians 3:20)

Read Philippians 4:8-9 ... Believers Should Think on Anything Excellent & Praiseworthy

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable—if there is any moral excellence and if there is any praise—dwell on these things.”

4:8 “You are what you think.” (Proverbs 23:7)

- Jesus is “the truth” (Romans 3:4; John 14:6).
- The term “honorable” means dignified and deserving respect. (1 Timothy 3:8, 11; Titus 2:2)
- The term “just” means to conform to the standard of God (to be right)
- Moral purity is not mixed with societal opinions, but centered on God (1 John 3:3)
- The term “lovely” means “pleasing,” “congenial” or “amiable.”
- To be commendable is equivalent to being praise-worthy.
- “Moral excellence” means victorious in action and doing good (1 Peter 2:9; 2 Peter 1:3, 5)
- “Praise worthiness” means acceptable by God and man.

4:9 Believers serve a “peace-giving God” (Romans 15:33, 16:20, 1 Thessalonians 5:13; Hebrews 13:20). Jesus is also called the “Lord of Peace.” (2 Thessalonians 3:16)

- Paul encouraged the church at Philippi to put into action and emulate what Paul taught and the way that Paul acted. (Philippians 3:17)
- The Greek term for “received” (parelabete παρελάβετε) means “traditions.” (1 Corinthians 11:23, 15:1; 1 Thessalonians 4:1)

Read Philippians 4:10-14 ... Contentment in All Circumstances

4:10 Although the church in Philippi wanted to serve and support Paul, they had found (only recently) how to put that concern into action. Their loving actions resulted in joy for Paul.

- Paul was hesitant to take support from churches (i.e., Corinth) because he knew that he would be criticized for it (1 Thessalonians 2:5-9; 2 Timothy 3:7-9; 1

Corinthians 9:4-18; 2 Corinthians 11:7-10; 12:13-18). Paul did receive support from the churches in Macedonia (2 Corinthians 11:8-9)

4:12-13 *“I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret [of being content]—whether well-fed or hungry, whether in abundance or in need. I am able to do all things through Him who strengthens me.”* (John 15:15)

- Paul was not self-sufficient, but instead, Paul relied on Christ. The key to peace is reliance on Jesus instead of being swayed by circumstances.
- Poverty and wealth tempt individuals away from sufficiency in Christ (Proverbs 30:8-9)
- The Greek term for “strengthening” (endynamounti ἐνδυναμοῦντί) is related to the root for “dynamite.”

4:14 An act of caring shows empathy and unity in a time of distress. The giver takes on a portion of the burden of the one who is being assisted.

Read Philippians 4:15-20 ... The Generosity of the Philippian Church

4:15 The church in Philippi was the first monetary support of Paul’s ministry.

4:16 Philippi supported Paul while he was ministering to the church in Thessalonica.

4:17 While Paul received the monetary gifts, the church in Philippi received blessings for their faithfulness. (Matthew 25:40)

4:18 Paul assured the Philippians that the gifts delivered by Epaphroditus were more than enough to meet his needs. (Philippians 2:25)

- The pleasing aroma of a sacrifice is mentioned repeatedly in Scripture (Genesis 8:21; Exodus 29:18, 25; Leviticus 1:9, 2:2; 3:5; 2 Corinthians 2:15; Ephesians 5:2).

Commercial Business Terms	
Philippians 4:15	“To open an account of giving (credits) and receiving (debits)”
Philippians 4:17	“The profits to pile up to your credit”
Philippians 4:18	“I have received your payment in full.”

4:19 *“And my God will supply all your needs according to His riches in glory in Christ Jesus.”* The plan is not for the believer to have more, but instead, the goal is for the believer to give more; the believer is a steward and a conduit to His work in the world (2 Corinthians 9:6-15)

4:20 This verse is a doxology as it is focused on the praise of God.

- The term “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” “Amen” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.

Read Philippians 4:21-23 ... A Benediction for the Philippian Church

- A “benediction” is a blessing to the worshippers while a “doxology” is an act of praise to God.
- It’s possible that Paul utilized a scribe to write the letter (Romans 16:22), and then Paul wrote the three closing verses in his own handwriting. (1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17; Philemon 1:19).

4:21 The Greek term for “God’s people” (hagious ἁγίους) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service as in “sanctuary”). The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.”

4:22 The center of the Roman Empire was being converted by Paul’s witness while under house arrest (Philippians 1:13; Acts 28:30-31). Many Roman guards and officials would retire to the Roman colony of Philippi.

4:23 The Lord Jesus Christ is referenced as a companion to our spirit. Grace is emphasized in closing because everything that the believer has in God is through the work of the Lord Jesus Christ.

- All three names/aspects of the “*Lord Jesus Christ*” are given. Lord (divine master) Jesus (humanity) Christ (the Messiah).