

Philippians 3-4

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CHAPTER 3:

C. The Spiritual Mind--the secret of joy in spite of things. V. 1-21

1. Paul's past. V. 1-8

V. 1

1. "Finally" = as for the rest; this word does not imply the apostle was about to close the epistle; gives the idea of something left over.

2. "My" = "me" = Paul.

3. "Brethren" = "you" = from the same womb; all who are saved are from the womb of God; the saints at Philippi.

4. "Rejoice" = be glad; to rejoice exceedingly; the tense is continuous both at present time and in the future.

5. "Rejoice in the Lord" = means to rejoice in the Lord and not in things; rejoice that you have such a Saviour:

A. When we think of our sins, we may now rejoice that there is one who can deliver us from them.

B. When we think of the worth of the soul, we may rejoice that there is one who can save it from death.

C. When we think of danger, we can rejoice that there is one who can rescue us from all peril, and bring us to a world where we shall be forever safe.

6. "To write the same things" = to record or to repeat the same truths--what he had given them when he was with them.

7. "Indeed" = truly; certainly; surely.

8. "Grievous" = tiresome; annoying; burdensome; negated by "not;" Paul said it was not burdensome to repeat these truths in this manner.

9. "Safe" = secure; sure; Paul said to have these truths on record will contribute to your security.

V. 2

1. "Beware" = watch out for; constantly observing with a view to avoiding; constantly be looking at with a sense of being on guard; used three times for urgency and warning, showing the gravity of the situation.

2. "Dogs" = a shameless person; a term of reproach usually applied to the Gentiles by the Jews; here it refers to the Judaizers (one who claimed to embrace Christ but taught that a person had to keep the law to be saved--another gospel; Gal. 1:8-9) who were false teachers; the term here refers to the mangy, flea-bitten, vicious, starved scavengers of the oriental street but now applied to the Judaizers.

3. "Evil workers" = false teachers who were of a bad nature--injurious; destructive; the term implies not merely evil doers, but refers to those who actually worked against the gospel of grace.

4. "Concision" = to cut up; mutilation; Paul use this word as a play upon the Greek word "circumcision" showing that the Judaizers were merely mutilated, not really of the true circumcision.

V. 3

1. "For we are the circumcision" = Paul states plainly that one is a spiritual Jew who ("which;" refers to people therefore, it is masculine gender and not neuter):

A. "Worship God in the spirit."

a. "Worship" = to kiss toward the Son; expressed by kneeling in order to express respect or make supplication.

b. "In spirit" = the word stands opposed to rites and ceremonies, and to the pomp of external worship; refers to the mind, the soul, and the heart; involved worshiping with a sincere mind, a simple offering of gratitude and prayer and a desire to glorify Him, all

without external pomp and splendor; includes the influence of the Holy Spirit (Rom. 8:5); spiritual worship is when the heart is offered to God, and when we do not depend on eternal forms of acceptance.

B. "Rejoice in Christ Jesus."

- a. "Rejoice" = has the idea of glorying or leaping for joy.
- b. "In Christ" = spiritual location of all saints; the Messiah; the Anointed One of the OT.
- c. "Jesus" = the earthly name of God incarnate.

C. "Have no confidence in the flesh."

- a. "Confidence" = to trust; has the idea of coming to a settled persuasion regarding something; negated by "no;" the tense in the Greek is perfect which means a past completed action with existing results; the implication is that the Judaizers had come to a settled confidence in the flesh while it was not so with Paul; the Greek construction shows that Paul did not arrive at his decision or convictions hastily but only after due consideration.
- b. "In the flesh" = the body; in the sphere of what the flesh desires and craves. (Eph. 2:3)

V. 4

1. "Though" = although.
2. "I" = Paul.
3. "Also" = indeed.
4. "Might have" = possess; at one time Paul could have and did trust in the flesh but now he knows all these things he is about to list does not matter when it comes to salvation--salvation is of the Lord.
5. "Confidence" = trust; reliance.
6. "In the flesh" = refers to things derived from birth, and blood, and works by conforming to the law.
7. "If" = refers to a fulfill condition.
8. "Any other man" = "he" = refers to whoever--male or female.
9. "Thinketh" = to be of opinion.
10. "Trust" = have confidence.

11. "More" = in a greater degree.

12. Paul is like an accountant as he opened the books to see where he stood. He knew what he was talking about for he had experienced this in his past, He had trusted in the flesh.

V. 5

1. Paul now lists in verses 5-6 what he could have trusted (have confidence) in the flesh. This is what we refer to as Paul's pedigree.

2 "Circumcised" = to cut around; to cut off the flesh; cutting of a covenant; in OT time it was an outward sign required by God (first told Abraham; Gen. 17:9-14) that was to be accompanied by circumcision of the heart, which was also required by God (Jer. 4:4); it was an outward manifestation of what God had done inwardly.

3. "Circumcised the eighth day" = he literally is saying "eight days old when circumcised" = this was required by law for an Israelite; in contrast, proselytes (those who were converted to Judaism) were circumcised as adults; Ishmaelites were circumcised in their 13th year (Gen. 17:24-26); Paul was neither a proselyte nor an Ishmaelite, for he was a pure-blooded Israelite.

4. "Of" = out of; word used to denote origin.

5. "Stock" = offspring; word also speaks of origin.

6. "Israel" = the name given to the Patriarch Jacob (Gen. 32:28) just after being saved; means "prince of God; refers to the descendants of Jacob through his twelve sons (tribes) which as a nation was chosen by God to be a light to all other nations; later they are referred to as Jews.

7. "Of the stock of Israel" = of the original stock, not a proselyte; Paul came from Jacob (God's promised lineage), not Esau.

8. "Of the tribe of Benjamin" = a tribe highly thought of; the tribe that remained loyal to David when Absalom rebelled; this tribe alone was faithful to Judah when the other 10 tribes left to form their own kingdom (I Kings 12:21); after the Babylonian captivity it actually merged with Judah for the restored nation.

9. "An Hebrew of the Hebrews" = those were called Hebrews who adhered to the use of the sacred language--Hebrew; this phrase informs us that Paul was raised in a home where Hebrew was used (Acts 21:40); many Jews of that day spoke only the Greek language and followed Greek customs (they were designated "Hellenists"); Paul was a Hebrew of the Hebrews; he was proud of his heritage.

10. "As touching" = according to; with regard to.

11. "Law" = the OT economy; the institutions under which the Jews lived; included the moral law, civil law, dietary law, and social law.

12. "As touching the law, a Pharisee" = a Pharisee was a sect (party; our word "heresy" comes from this word and implies error) of the Israelites that held the strictest view of the law of Moses; to the Jews of Paul's day, a Pharisee had reached the very summit of religious experience--the highest a Jew could ever hope to attain; if anybody was going to heaven, it was the Pharisee--so they thought; they held to orthodox doctrine and tried to fulfill their religious duty faithfully and were proud of it (Luke 18:10-12); we use the word "Pharisee" as the equivalent of "hypocrite" today, but not so in Paul's day, for in man's eyes they were near perfect.

V. 6

1. "Concerning" = according to; with regard to; same Greek word as "touching" in verse 5.

2. "Zeal" = excitement of mind; fervor of spirit; zeal was an important part of religion; Paul said he had shown the highest degree of zeal that was possible--"persecuting the church;" he had gone so far in his attachment of the religion of his fathers, as to pursue with purpose of death those who had departed from their religion and who had embraced a different form of unbelief, in their thinking.

3. "Persecuting" = to pursue in a hostile manner; involved some being put to death, some put in prison, and some beaten and mistreated (Acts 22:4; 26:10-11); in Acts 8:3 it is said that Paul made havock of the church which means to treat shamefully or with injury, to ravage, devastate, ruin; God used some of these instances to bring conviction on Paul--such as hearing Stephen preach and pray and watched him die calling on the name of the Lord. (Acts 7:60)

4. "Church" = a group of baptized believers who meet together to glorify the Lord; refers to professing Christians; at times the Christians are referred to as "the way" (Acts 9:2; 22:4) = the narrow way that leads to life (Mat. 7:13-14) and it is still a narrow way after one is saved.

5. "Touching" = concerning; according to; with regard to.

6. "The righteousness which is in the law" = refers to doing all that could be done to obtain salvation by the mere observance of law--this was according to the Pharisees' thinking but they were deceived and wrong for no man can be saved by the law, in fact the law was not given to save but to make known the knowledge of sin. (Rom. 3:20)

7. "Blameless" = free from fault or defeat; refers to being before man--no one had occasion to "blame" or to accuse him as a violator of the law of God for:

A. He was not guilty of deliberately violating it.

B. He led a moral and strictly upright life.

C. He neglected no duty that he understood.

8. He had carried this righteousness so far as to become perfect before men.

9. These things in verses 5-6 are what we refer to as Paul's pedigree. These things were involved as Paul counted the cost for three days on the street called Straight in Damascus. When he looked at himself or looked at others he considered himself to be righteous but one day he saw himself as the Lord Jesus saw him and it was then when he began to count the cost.

V. 7

1. "But" = shows contrast between his pedigree and what was really important to him-- Christ.

2. "What things" = "those" = the things he had just listed in verses 5-6.

3. "Were gain" = advantage; this is plural, thus "gains;" Paul had natural pride in his Jewish attainments; he was a star of hope for his teacher Gamaliel and the Sanhedrin.

4. "Me" = "I" = Paul.

5. "Counted" = to consider; deem; think; the tense in the Greek is perfect which means a past completed action with existing results; Paul counted the cost for three days while he was on the street called Straight; this is what the Lord requires of everyone before they are saved. (Luke 14:26, 27, 33)

6. "Loss" = is singular; the various gains (plural) are all counted as one loss.

7. "For Christ" = equivalent to "win Christ" in verse 8 which means to be saved.

V. 8

1. "Yea doubtless" = is the translation of five particles which are literally translated, "yes, indeed, therefore, at least, and even;" this shows the force and passions of Paul's conviction.

2. "I" = "my" = Paul.

3. "Count" = from the same verb in verse 7, but this word is in the present tense, thus showing action in the present time; Paul never regretted the choice he made.

4. "All things" = "them" = the things he mentioned in verses 5-6 plus other things not mentioned such as:

- A. Being disowned by his family, therefore not able to inherit the wealth they had.
- B. He was probably excommunicated from the Synagogue by the Jews. (John 9:22,34)
5. "*But*" = in the italics thus supplied by the translators; it is not in the original Scripture and it is better just to leave it out, "I count all things loss" = this was for one reason-- "for the excellency of the knowledge of Christ Jesus my Lord."
6. "For" = on account of; because of.
7. "The excellency" = superiority; surpassing goodness.
8. "Knowledge" = refers to the knowledge, which surpasses all others, of the Lord Jesus which Paul gained through the experience of intimate companionship and communion with Him.
9. "Christ" = the Anointed One; the Messiah of the OT.
10. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.
11. "Lord" = supreme in authority; Master; Jesus the Christ.
12. "Whom" = refers to Christ Jesus my Lord.
13. "Have suffered the loss of" = one word in the Greek; means to sustain damage-- there was damage done to his social image and religious position.
14. "Dung" = rubbish; manure; refers to something thrown out as worthless.
15. "Win" = to gain; to acquire; means to be saved; to have (possess) Christ as one's Lord is to have life--eternal life (John 1:4; I John 5:12)
16. Paul is like an accountant taking inventory. He got rid of those things that would not do him any good in the long haul.

2. Paul's present. V. 9-16

V. 9

1. "Be found" = to turn out actually to be in Him; Paul wanted his life to demonstrate that he was in Christ ("him"); some think this refers to the judgment seat but I think this is referring to others at the present time--Paul wanted others to see Jesus in him during his life upon this earth.
2. "Having" = possessing; negated by "not."

3. "My own righteousness, which is of the law" = refers to relying on law keeping for salvation; self-righteousness.
4. "But" = shows contrast between self-righteousness and true righteousness.
5. "That" = refers to true righteousness "which is through the faith of Christ."
6. "Faith of Christ" = refers to the faith which Christ kindles, of which He is the author, which also He nourishes and maintains.
7. "The righteousness" = the condition acceptable to God; refers to true righteousness "which is of God by faith" = God imputes righteousness to one's account on the basis of faith--saving faith which is a gift from above. (Eph. 2:8; John 3:27)
8. Paul wanted men daily to see in his life, the righteousness which the Holy Spirit would produce in answer to his faith in Christ. (James 2:17)
9. Some think they are "found" in Him by their works but they have never won Christ--never been saved. The Pharisees are an example. (Mat. 23:24-26)

V. 10

1. "That" = introduces another desire of Paul's heart--really three in this verse.
2. "I" = Paul.
3. "Know" = to have personal acquaintance and experience with; to come to know by experience; Paul wanted to come to know the Lord Jesus in that fulness of experimental knowledge which is only wrought by being like Him; applies to all three desires Paul had in this verse.
4. "Him" = "his" = the Lord Jesus Christ.
5. "The power" = strength; ability; that which overcomes resistance.
6. "Resurrection" = a rising from the dead.
7. "The power of his resurrection" = Paul wanted to experience (know) this as well as experiencing the manifested presence of the Lord Jesus; he is not speaking of the future at the resurrection of the body when all saints will know that power, but now; he wanted to experience the same power which raised Christ from the dead, surging through his own body:
 - A. Overcoming sin in his life daily. (Rom. 8:13)
 - B. Producing Christian graces in His life.

C. Empowering the message he preached so that others might be saved. (I Cor. 1:18;2:4) The problem we have today is that there is no power to deliver (Isa. 26:17-18; II Kings 19:3) which many times results in *professions* being made without *possession* thus making them two-fold more the child of hell. (Mat. 23:15)

8. We all would desire to experience (know) these first two; therefore, we would like to put a period here and leave the last one out but the three go together.

9. "The fellowship" = joint participation.

10. "His sufferings" = refers to Christ's sufferings for righteousness sake while on earth, not His sacrificial substitutionary sufferings of Christ on the cross. (John 15:18-19; Mat. 5:10-12; Rom. 5:3-4)

11. "Being made conformable" = to bring to the same form with some other person; this is an on going process in one's life.

12. "Unto his death" = Rom. 8:29 says "his image;" Jesus' glorified image came as a result of His death; we will suffer if we try to live a righteous life before others. (Acts 14:22) Paul experienced these sufferings probably more than any man (II Cor. 11:23b-28) and he stated plainly that all sufferings were not worthy to be compared to the glory God had waiting for all saints. (Rom. 8:18) He knew what he was talking about for he had been in the third heaven. (II Cor. 12:1-4)

V. 11

1. "If by any means" = Paul is not suggesting uncertainty, but humility--to think that he, a murderer, should share in that glorious resurrection.

2. "I" = Paul.

3. "Might attain" = may arrive; means to arrive at the end of a journey; it presents the figure of a pilgrimage.

4. "Resurrection" = speaks of the first resurrection; the rapture--not a Bible word but a Bible principle. (Rev. 20:4-6; I Thess. 4:16-17)

5. "Of the dead" = out from among the dead--the physically dead; the saved ones will be resurrected at the Rapture while the lost will be left behind.

6. Paul is expressing hope in this verse of the Second Coming. (Titus 2:13)

V. 12

1 "I" = Paul.

2. "Attained" = different word from verse 11; there it meant to arrive at a goal; here it means receive, take, obtained.

3. "Already" = now; present time.

4. "Perfect" = complete; spiritually mature; to carry through completely; to accomplish; finish; bring to an end; the tense is perfect in the Greek which means a past completed action in past time with existing results; negated by "not;" Paul is saying that he has not come to the place in his Christian life where growth in spiritual maturity has been completed or perfected--a point reached where there is not room for further development; Paul said I have not reached that point.

5. "But" = shows contrast between what he was and was not doing.

6. "Follow after" = to pursue; he is pressing on toward a fixed goal; the tense reveals a continuous habitual action.

7. "If" = introduces a third class conditional sentence in the Greek which means the condition is undetermined but has the prospect of determination.

8. First "that" = so be that--"I follow after."

9. "Apprehend" = to seize; to lay hold of; Paul's use of these words pictures a football player who not only wants to catch his man, but want to pull him down and make him his own.

10. "Also" = indeed.

11. "That for which also I am apprehended of Christ Jesus" = the idea is, that he had been called into the service of the Lord Jesus, with a view to the obtaining of an important object; Paul wanted to lay hold of and make his own that for which Christ caught Paul and made him His own; He was pursuing after Christlikeness (verse 10) and this is what he says that he has not yet captured and pulled down so as to make his own. (Rom. 8:29)

V. 13

1. "Brethren" = from the same womb; refers to those who were saved for all saved are from the same womb of Holy Ghost conviction.

2. "I" = "myself" = Paul.

3. "Count" = to take into account; to calculate; this is a translation of a different Greek word than the word in verses 7-8; this is from a Greek word which has the force of looking back upon the process of a discussion and calmly drawing a conclusion; after

much deliberation and consideration Paul arrived at the conclusion which he stated in verse 12.

4. "To have apprehended" = to seize upon; take possession; refers to have obtained that for which I have been called into the service of the Redeemer; negated by "not" = not yet; the tense is perfect in the Greek which means a past completed action with existing results; Paul is saying that when he was saved he did not lay hold or take possession of all the Lord had for him nor had he done that at present time--not yet--indicates he expected to reach that goal one day.

5. "But" = show contrast between not laying hold of the goal and following after which he spoke of in verse 12 and reiterates in this verse in even stronger language.

6. "*This one thing I do*" = one thing; this sums up his Christian conduct and purpose; he had one object, one aim, one great purpose of soul; he had one mind (James 1:8) and that was set on doing the will of God which involved two things.

A. "Forgetting those things which are behind."

a. "Forgetting" = no longer caring for; this word does not imply obliterating something from the mind but refers to the constant necessity of pushing something out of the mind; means not to let those things in the past influence or affect one to make the wrong decision.

b. First "those things"= refers to the things he had depended upon to find favor with God listed in verses 5-6 and his sins of the past.

c. The language is that of a runner completely forgetting his opponents who are following him in a race. Even the slightest looking back will slow down his progress.

B. "Reaching forth unto those things which are before."

a. "Reaching forth" = to stretch forth after; the tense is continuous habitual action.

b. Second "those things" = speaks of the goal, the finish line--that which was "before" (in front of; ahead of) him.

V. 14

1. "I" = Paul

2. "Press" = pursue; same word as "follow after" in verse 12; carries the idea of intense endeavor; the tense is continuous action; figuratively, it refers to one who in a race runs swiftly to reach the goal.

3. "Toward" = indicated movement toward a goal.

4. "The mark" = the object set up at a distance at which one looks or aims--the finish line for the runner, the target for the marksman, here it means that which is at the end of the Christian race--heaven and all that goes with it.
5. "The prize" = the award at the end of the race; the prize for one in a literal race was a crown or garland of olive, laurel, pine, or apple leaves which is corruptible; the prize of the Christian is the crown that is incorruptible in heaven. (I Cor. 9:24-25)
6. "High" = upwards; above.
7. "Calling" = invitation; does not mean a calling in life; when used with "high" has the idea of a calling which is from heaven and to heaven.
8. "Of God" = indicates God is the one who originates the calling--invitation.
9. "In Christ Jesus" = this calling is to all who are in Christ Jesus--the saved.
10. In reality this goal is Christlikeness which will result in many crowns awarded and it is worth all the exertions which a mortal can make even in the longest life. The laurel garland of the Greek games will fade, but the crown Christ gives will never fade.

V. 15

1. "Us" = Paul and the saints at Philippi.
2. "Therefore" = in view of the facts; these things being so; refers to pressing toward the mark of verse 14.
3. "Many" = whoever; refers to the saints at Philippi.
4. "Perfect" = this does not mean sinless perfection but completeness or spiritual maturity--a state opposite spiritual infancy.
5. "Be thus minded" = as Paul was--had not arrived, but pressing toward that goal. (verses 12, 14)
6. "Minded" = to have an opinion.
7. "If" = since; introduces a first class conditional sentence in the Greek which assumes that stated as being true; there were some of the Philippians who were not "thus minded" with Paul.
8. "Any thing" = whatever.
9. "Otherwise" = differently.

10. "Reveal" = to make known; lay open what has been veiled or covered up; Paul turns them over to God who will correct them of their erroneous opinions; God does this in the person of the Holy Spirit. (I Cor. 2:9-10)

11. "Even" = indeed.

12. "This" = refers to being otherwise minded.

13. "You" = the saints at Philippi who had erroneous opinions.

V. 16

1. "Nevertheless" = but; adds a thought.

2. "We" = "us" = Paul and the saints at Philippi; Paul places himself in the same category as the saints at Philippi.

3. "Whereto" = implies motion into or towards; however far we have come.

4. "Already attained" = to reach; arrive at; this is a different word from verse 12; speaks of progress along a road to a certain point; Paul is thinking of the Philippian's progress along the Christian path.

5. "Walk" = to direct one's life; to live; means to contain what you have already reached and do not go backwards.

6. "Same rule" = refers to the rule of conduct.

7. "Mind the same thing" = to have the same opinion.

8. Paul is saying "let us keep our lives in the same path we have started" = continue.

3. Paul's future. V. 17-21

V. 17

1. "Brethren" = from the same womb; all saints are from the same womb of Holy Ghost conviction; refers to the believers at Philippi.

2. "Be" = introduces a command.

3. "Followers together" = joint imitators; Paul is saying live as I do; he is saying follow me as I follow Christ. (I Cor. 11:1)

4. "Of me" = Paul; Paul is compelled to make his own example a standard of life, since there were few examples of the Christian life at that time.

5. "Mark" = to fix the attention upon with a desire for or interest in; to observe attentively, cautiously, and faithfully; keep your eyes on me and others (them; us) who live our lives upright, as a goal; in this verse this word means "mark and follow" while in Rom. 16:17 it means "mark and avoid."

6. "Which" = who; Paul is referring to people not things; therefore, this is masculine gender not neuter.

7. "Walk" = to regulate one's life; to conduct one's self; the tense reveals an habitual continuous lifestyle.

8. "So" = in this manner; refers to others (them) who walk in the same manner as Paul.

9. "Ensample" = example; a pattern.

V. 18

1. Verses 18-19 are in parenthesis, thus Paul inserts this to warn the believers that there were false professors among them and he describes them specifically. Thus, he warns the true believers not to follow them.

2. "Many" = a good many; not a few.

3. "Walk" = to conduct one's life.

4. "I" = Paul.

5. "Told you often" = refers to Paul telling them before when he was with them, not just once but "often" = frequently.

6. "Now" = at this time; the present.

7. "Tell" = to point out with words this warning again--repetition.

8. "You" = the believers at Philippi.

9. "Even" = indeed.

10. "Weeping" = crying with a result of shedding tears; this reveals the deep emotion Paul had when he dictated this letter.

11. "*They*" = the many he is referring to--the false livers whom he called "the enemies of the cross of Christ" = these people may not have denied the cross by their words but they did it with their actions; they were living in such a manner which showed that they were strangers to the gospel of Christ; an immoral life is enmity to the cross of Christ.

12. It is not infidels, scoffers, and blasphemers so much that injury is done to the cause of Christ, but it is by the unholy lives of the gospel's professed friends who live unholy lives.

V. 19

1. "Whose" = "their" = "who" = refers to those who are enemies of the cross.
2. "End *is* destruction" = refers to a destruction which consists of eternal misery in hell; their end is not the prize of the high calling, but everlasting death.
3. "Whose God *is their* belly" = they worship their own physical appetites; there was a school of thought in that day that the physical appetites was the highest purpose of mankind; this speaks of sensuality in food, drink, and sex; they made their own unbridled lusts their gods.
4. "*Whose* glory *is* in their shame" = "*is*" is in italics thus supplied by the translators; this really says they glory in their sin; they gloried in their freedom to live as they pleased and their perverted action only brought them shame--disgrace.
5. "Who mind earthly things" = this means their hearts are set on earthly things and they live to attain them; they think only of the world and what it has to offer.

V. 20

1. "For" = introduces the contrast of the enemies of the cross--the saint's life and outcome which is just the opposite of those mentioned in verses 18-19.
2. "Our" = "we" = Paul and all those with him at Rome and all the true believers at Philippi.
3. "Conversation" = commonwealth; state; refers to a form of government and the laws by which it is administered; means citizenship; the word here refers to the commonwealth of which the Philippian saints were citizens and to which they had citizenship obligations.
4. "Is" = exists; to be in a place; it speaks of fixedness; the commonwealth of which the saints are citizens has its fixed location in heaven; Philippi was a Roman colony and Romans thought much about citizenship, so Paul uses this opportunity to illustrate to the saints their heavenly citizenship with its privileges and responsibilities.
5. "From whence" = from where.
6. "Also" = indeed.

7. "Look for" = to wait for; expect earnestly and patiently; speaks of an attitude of intense yearning and ever waiting for the coming of the Lord Jesus in the rapture--not a Bible word but a Bible principle. (I Thess. 4:16-17)

8. "The Saviour" = deliverer--"the Lord Jesus Christ."

A. "Lord" = supreme in authority; Master; Jesus the Christ.

B. "Jesus" = the earthly name of God incarnate (God robed in flesh); the same "Jesus" who died on the cross and ascended is coming back for His saints. (Acts 1:11)

C. "Christ" = the Anointed One; the Messiah of the OT.

V. 21

1. "Who" = "His" = "he" = "himself" = the Lord Jesus Christ.

2. "Shall change" = will transform; shall fashion anew; speaks of an expression which is assumed from the outside, which act brings about a change of outward expression; it is a change which occurs in our physical bodies at the rapture (the inward change occurred at the point of justification).

3. "Vile" = low estate; humiliation; the body has been humiliated by the fall of Adam when sin entered in the garden; this word speaks of the unfitness of our present bodies to fulfill the claims of the spiritual life.

4. "Body" = "it" = refers to our physical body we possess now.

5. "That" = introduced the reason for the change--"it may be fashioned like unto his glorious body."

6. "Fashioned like" = having the same form as another; speaks of the outward expression one gives of his inner nature.

7. "Unto his glorious body" = unto the body of His glory. (I John 3:2)

8. "According to" = introduces how this change will occur--"the working whereby he is able to even subdue all things unto himself."

9. "Working" = power in exercise; energy; this word is used only of super-human power = God's power.

10. "Whereby" = by which--His power.

11. "Is able" = has power by virtue of His own ability and resources.

12. "Even" = indeed.

13. "To subdue" = to arrange under; to subordinate; this is a translation of a Greek military term meaning "to arrange under one's authority" = as a general arranges his regiments in orderly array before himself; this means that the Lord Jesus Christ exercised His power to bring and arrange all things in order under Himself.

14. "All things" = includes all people and created beings--angels, principalities, powers, and etc. (Eph. 1:19-23)

15. He will be Lord of all and all things will be in control--His control. In a sense He is now but there will come a time when it will be clearly manifested that He is in control.

CHAPTER 4:

D. The Secure Mind--the secret of joy in spite of worry. V. 1-23

In this chapter Paul gives us God's four-fold remedy for worry.

1. God's presence. V. 1-5

V. 1

1. "Therefore" = in view of the facts; bearing these things in mind--living as citizens of a heavenly commonwealth, and having a hope of a coming Saviour, the Philippians are exhorted to stand fast in the Lord.

2. "My" = Paul.

3. "Brethren" = from the same womb; refers to the saints of Philippi who were from the same womb of Holy Ghost conviction as Paul was.

4. "Dearly beloved" = esteemed; dear; one word in the Greek and plural in number; the word is normally used for God's divine and self-sacrificial love; here it refers to the love Paul had individually for all the saints which was produced by the Holy Spirit; Paul uses this term twice in this one verse.

5. "Longed for" = yearned upon; greatly loved; this word is expressive of strong affection; this word is also in the plural.

6. "Joy" = source of joy and gladness; he rejoiced in the fact that they had been converted under his ministry--they were his fruit.

7. "Crown" = speaks of rewards at the judgment seat; refers to the saints at Philippi being Paul's crown--similar to what he told the saints at Thessalonica in I Thess. 2:19.

8. "So" = thus.

9. "Stand fast" = persevere; keep on standing firmly; the tense is continuous action.

10. "In the Lord" = in the service of the Lord and in the strength He imparts.

V. 2

1. "I" = Paul.

2. "Beseech" = exhort; admonish; beg; please; in the Greek this is a strong word.

3. "Euodias" = Euodia; woman whose name means prosperous journey; one who has arrived; she had gotten somewhere in life.

4. "Syntyche" = a woman whose name means pleasant acquaintance; happy chance; good luck; her name indicates that she was one of those pleasant people who are what we call today "good mixers"--one of those valuable people in the local church who is the first to greet strangers and who makes everybody feel welcome and at home.

5. "That" = introduces what Paul was begging these two women to do--"be of the same mind."

6. "They" = Euodias and Syntyche; we do not know much about them.

7. "Be of the same mind" = think the same thing; have the same opinion--evidently they had some differences.

8. "In the Lord" = refers to the realm of the Lord; indicates being in the will of the Lord in their walk and plans.

V. 3

1. "I" = "me" = "my" = Paul.

2. "Intreat" = to ask; to request; a request to a person to do something.

3. "Thee" = "true yokefellow" = genuine colleague; yoked together; whoever this is, he pulled the load in the yoke together with Paul smoothly (using the term of two oxen in a yoke) of which Euodias and Syntyche did not.

4. "Help" = assist; to aid; means take hold with another in a task; implies that these women were already trying to lay aside their differences; the tense is continuous.

5. "Those women" = seems to refer to Euodias and Syntyche who ("which" = these women are persons not things; thus, feminine gender not neuter) "laboured with me in the gospel."

6. "Laboured" = to strive at the same time with another; the word has the idea of strenuous and agonizing effort; used as a team co-operating with one another in perfect harmony to attain a certain end.

7. "In the gospel" = in spreading the good news of Jesus' death, burial, and resurrection and all that was and is associated with that--virgin birth, sinless life, ascension, ministry of intercession, and His bodily coming back again; these women were not engaged in preaching for they were not permitted to preach--then nor now (I Tim. 2:12); therefore, they rendered some other service that aided Paul to spread the gospel.

8. "With Clement also" = we do not know who Clement was; doubtless he was well known among the saints at Philippi; may have been a preacher in the church at Philippi.

9. "Other" = refers to the rest of my "fellowlabourers" = companions in work.

10. "Whose names are in the book of life" = implies that Paul believed these people he mentioned were true Christians--truly saved; he always gave benefit of doubt; this number of fellowlabors Paul mentions may never have their names mentioned in public places but are nevertheless written in the book of life--thus having eternal life.

V. 4

1. "Rejoice" = be glad; to rejoice exceedingly; related to the Greek word for grace (joy is a direct result of God's grace); also related to a Hebrew word to rejoice which means to jump for joy like a young sheep or lamb skipping and frisking over the hillside for joy.

2. "In the Lord" = in the realm of God's grace, mercy, truth, and goodness.

3. "Alway" = always; at all times.

4. "Again" = repetition of an action.

5. "I" = Paul.

6. Twice Paul said in this one verse to rejoice. Remember Paul was in prison when he wrote this, yet he said rejoice which is the opposite of worry. He had joy in spite of worry because he had a secure mind. (II Tim. 1:12)

V. 5

1. "Your" = the saints at Philippi; refers to all saints.

2. "Moderation" = sweet reasonableness; gentleness.
3. "Let be known" = refers to knowledge gained by experience; Paul is saying, "Do not keep this sweet reasonableness in your heart, but let it be expressed in your conduct so others can experience its blessings also;" let it be such that others may see it.
4. "Unto all men" = all mankind your paths cross.
5. "The Lord's at hand" = near, of place and position; this phrase does not mean His coming is soon (even though He is) but that He is near to help us right now.
6. If we keep in mind that the Lord is with us in every circumstance, then it is easy to obey Him and get along with other people. Knowing our Lord is near should give us a secure mind thus having joy in spite of worry.

2. God's peace. V. 6-9

1) Right praying. V. 6-7

V. 6

1. "Be careful" = anxious care; worry; the Greek construction reveals a command in prohibition which forbids the continuance of an action already habitually going on--stop being anxious; then the apostle offered prayer as a solution to worry; this does not mean not to be concerned or burdened which is different from worry.
2. "Nothing" = literally means not even one thing."
3. "But" = shows contrast as Paul gives the saints a cure for worry--right praying; not just praying but right praying.
4. "Every thing" = each and every thing.
5. "Prayer" = a general word for making requests known to the Lord; it carries the idea of adoration, devotion, and worship; when we find ourselves worrying, our first action ought to be to get alone with God and worship Him. (Example: the model prayer; Mat. 6:9-13)
6. "Supplication" = earnest, sincere desire of the heart; prayer of particular benefit.
7. "Thanksgiving" = appreciation; giving thanks to God; grateful acknowledgment of God's mercies; I Thess. 5:18 says *in* not necessarily *for*; failure to do so leads to idolatry (Rom. 1:21-23); the Psalmist said to do so in Psa. 100:4.
8. "Your" = the saints at Philippi; applies to every child of God.
9. "Requests" = petition; denotes a specific petition for a particular thing.

10. "Be made known" = to have thorough knowledge of.

11. "Unto" = the Greek suggest "in the presence of God" and is a delicate and suggestive way of hinting that God's presence is always there; the Lord is at hand--near; verse 5.

12. "God" = God the Father.

13. Right praying involves adoration, supplication, and appreciation and depends on the right kind of mind. That's why Paul's formula for peace is in Chapter 4 and not Chapter 1. If we have the *single mind* of Chapter 1 then we can give adoration--how can a double minded person ever praise God? If we have the *submissive mind* of Chapter 2 we can come with supplication--would a person with a proud mind ask God for something? If we have a *spiritual mind* of Chapter 3 we can show appreciation--a worldly minded person would not know that God has given him anything to appreciate.

14. In other words we must practice Chapters 1-3 if we are going to experience the *secure mind* of Chapter 4.

15. D. L. Moody wrote in the margin of his Bible of these verses: Worry about nothing, pray about everything, and thank God for anything and verse 7 will be a reality in your life.

V. 7

1. "Peace of God" = refers to the peace one can have in his daily walk with God; this is sanctification peace not justification "peace with God" received when one is saved. (Rom. 5:1)

2. "Peace" = one's state brought about by God's mercy, granting deliverance and freedom from all the distresses that are experienced as a result of sins; this does not mean the absence of trials on the outside, but it does mean a quiet confidence within, regardless of circumstances, people, or things.

3. "Passeth" = surpasses.

4. "Understanding" = power of comprehension to the natural or unspiritual mind.

5. "Shall keep" = shall garrison; from a military word which means shall mount guard; the "peace of God" stands guard over the two areas that create worry: hearts (wrong feeling) and minds (wrong thinking); the Greek construction reveals "it keeps on guarding" protecting the mental, emotional, and spiritual life from enemy intrusion of that which would spoil the peace of God; God's peace is like a sentinel who stands guard and patrols before the heart's door keeping worry out.

7. "Your" = the Philippian saints; applies to all the saints of God.

8. "Hearts" = the center and seat of spiritual life.
9. "Minds" = that which thinks, thus involves thoughts and purposes.
10. "Through" = preposition denoting instrumentality or agency--Christ Jesus; it is on, in, and through Him that the heart and mind can be preserved in peace.
11. "Christ" = the Anointed One; the Messiah of the OT.
12. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

2) Right thinking. V. 8

V. 8

1. Peace is also the result of right thinking for it involves the mind. Thoughts are powerful (Pro. 23:7) and wrong thoughts will lead to unrest and discouragement while right thinking (spiritual) will lead to peace.
2. "Finally" = as for the rest; this word does not imply the apostle was about to close the epistle; gives the idea of something left over.
3. "Brethren" = from the same womb; all saints are from the womb of Holy Ghost conviction; refers to the saints at Philippi.
4. "Whatever things" = Paul gives us a list of Christian virtues and then said think on these things; this is just a representative list.
5. "True" = means true morally; faithful; true in character in the widest sense. (John 14:6; 17:17; I John 5:6)
5. "Honest" = that which inspires reverence or awe; relates to things worthy of honor, or things worthy of reverence as opposed to flippancy that lacks seriousness; we ought not think about things that are not respectable; this does not mean that we hide our heads in the sand and avoid what is unpleasant and displeasing, but it does mean we do not focus our attention on dishonorable things and permit them to control our thoughts.
6. "Just" = upright; righteous; has to do with what is right according to God's standard which is spelled out in the Scriptures; we have no excuse for not knowing what is right.
7. "Pure" = clean; modest; stainless; chaste; relates to things that encourage purity; refers to moral purity since man has been and is constantly attacked by temptations to sexual impurity. (Eph. 2:3; 4:22)
8. "Lovely" = pleasing; acceptable; beautiful; attractive; refers to those things that incite true love, rather than erotic behavior.

9. "Good report" = well spoken of; reputable; sounding well; spoken in a kindly spirit; fair speaking; relates to things attractive in character, things worth talking about, and things appealing.

10. "If" = since; introduces a first class conditional sentence in the Greek which assumes the condition to be true not hypothetical in nature; these six attributes do exist and should be considered virtuous and worthy of praise.

11. "Virtue" = moral excellence; excellent courage.

12. "Any" = implies Paul had not given a full list of things to think on, so he adds if there be anything else that had the nature of true virtue in it, think on that also; there are other things not listed here.

13. "Praise" = a commendable thing.

14. "Think" = consider; meditate on; revolve in one's mind.

3) Right living. V. 9

V. 9

1. "Those things" = refers to the things the Philippian saints ("ye" = "you") had learned, received, heard, and seen in Paul ("me").

2. "Both" = indeed.

3. "Learned" to understand; to comprehend; only comes from the Holy Spirit. (I Cor. 2:9-10)

4. "Received" = to receive with the mind; used of receiving truth from a teacher; again this must come from the Holy Spirit. (I Cor. 2:14)

5. "Heard" = give attention to; heed; to perceive the sense of what is said; to hear effectually so as to perform what is spoken; implies to obey.

6. "Seen" = to perceive with the eyes; refers to Paul as being an example to follow. (I Cor. 11:1)

7. "Do" = practice as a habit--if you do Paul said you will have a promise--"The God of peace shall be with you" = indicates presence (verse 5; the Lord is at hand; near) and guidance.

8. With the "peace of God" to guard you and the "God of peace" to guide you, why worry? May we cultivate a *secure mind* and have victory over worry.

3. God's Power. V. 10-13

V. 10

1. "But" = introduces contrast between what the saints at Philippi were told to do with what Paul was doing.
2. "Rejoiced" = to be glad; refers to his rejoicing over the gift Epaphroditus brought Paul from the saints at Philippi; this shows Paul's thankfulness.
3. "I" = "me" = Paul.
4. "Your" = "ye" = saints at Philippi.
5. "In the Lord" = Paul regarded the gift he had received from the Philippians as an expression of the Lord's kindness--He was the source of it.
6. "Greatly" = much.
7. "That" = introduces the reason for Paul's rejoicing.
8. "Now at the last" = after so long a time.
9. "Care" = speaks of the act of taking thought and sending a gift.
10. "Flourished again" = this word is generally used of flowers and means to grow green again; here it means the saints at Philippi had again prospered in their care for him.
11. "Wherein" = at which time--time when they had not sent a gift.
12. "Also" = indeed.
13. "Careful" = taking thought; means they were praying and had Paul on their mind.
14. Second "but" = introduces the reason they did not send a gift for a period of time--they "lacked opportunity" = opportunity did not present itself; there may not have been an individual traveling the great distance from Philippi to Rome by whom they could send it.
15. Paul is careful how he treats the matter of the church's supplying his need because much slander and gossip had been thrown at him saying that Paul made the gospel a means of livelihood.

V. 11

1. "I" = Paul.

2. "Not that I speak in respect of want" = Paul is saying it was not "want" (need; desire for things) that prompted his words.
3. "Have learned" = come to understand by looking at his long experience as a whole.
4. "Whatever state I am" = refers to what ever the conditions or circumstances he was in.
5. "*Therewith*" = in italics, thus supplied by the translators; refers to what ever the conditions or circumstances.
6. "To be content" = comes from a Greek word which means to be independent of external circumstances; self-sufficiency; but Paul's self-sufficiency was not of the worldly kind; it was Christ's sufficiency upon which Paul depended as he makes clear in verse 13.

V. 12

1. "I" = Paul.
2. "Know" = to have positive knowledge of the facts; kindred word to "have learned" = in verse 11; he had had ample experience from all the trials he faced (II Cor. 11:23b-28) and he had found that there was grace enough in the gospel to enable him to bear these trials; this is perfect tense in the Greek which means a past completed action with existing results; this means at a point in past time Paul came to know and he had not forgotten the lessons he learned.
3. "To be abased" = to make low; to humble; to humiliate; this expression refers to Paul's ability to keep himself low with respect to the needs of daily life; Paul is assuring the saints that he knew how to live on a very small income.
4. "To abound" = to overflow; to have in abundance; Paul knew what it was like to live on little and also to have more than he could use.
5. "Every where and in all things" = this is a double use of the same Greek word; the Greek construction means in each and every place and in each and every thing -- circumstance.
6. "Am instructed" = have been initiated; have learned the secret; the tense is perfect in the Greek which means a past completed action with existing results; Paul had come to know--learned at a point in past time and he never forgot that teaching.
7. "To be full" = to satisfy with food; used of feeding of animals and means to be filled or to fatten like an animal; this phrase is very strong in the original.
8. "To be hungry" = to suffer want of food.

9. "To abound" = to have more than enough; to remain over; to be in abundance.

10. "To suffer need" = to be deficient; to be destitute.

V. 13

1. "I" = "me" = Paul.

2. "Can do" = am strong for; to have strength.

3. "All things" = each and every thing; he could bear any trial, perform any duty, subdue any evil, and meet all the temptations that came as a result of prosperity or adversity.

4. "Through" = preposition denoting instrumentality --"Christ" = the Anointed One; the Messiah of the OT.

5. "Which" = who; Christ is a person not a thing; therefore, this is masculine gender not neuter.

6. "Strengtheneth" = empowers; the tense is continuous action; Paul knew where his strength came from.

4. God's provision. V. 14-19

V. 14

1. "Notwithstanding" = introduces contrast; Paul had given glory to Christ for his strength but he did not want to discredit the human instrument that God chose to supply his need--the Philippian church.

2. "Ye" = the saints at Philippi.

3. "My" = Paul.

4. "Ye have well done" = could be translated in our present day to "you did a wonderful and beautiful thing."

5. "Communicate" = to make one's self a fellow partaker in common with; share what you have with others; means they took part in Paul's affliction--that is, they sympathized with him and assisted him in bearing it; the relief which they had sent not only supplied his wants but it sustained him by the certainty that he was not forgotten.

6. "Affliction" = tribulation; distress; pressure; straits.

V. 15

1. "Now" = marks a transition to his first experience of their generosity; in effect he said to them, "But this is no new thing, for you have always been generous."
2. "Ye" = "Philippians" = the saints at Philippi; the church at Philippi.
3. "Know" = to have absolute positive knowledge of the facts; the tense in the Greek is perfect which means a past completed action with existing results; they had come to know at a point in past time and still knew at present.
4. "Also" = indeed.
5. "In the beginning of the gospel" = refers to the time when Paul first preached the Gospel to them about 10 years before.
6. "I" = "me" = Paul.
7. "Departed from Macedonia" = left the city of Philippi which was in the country of Macedonia.
8. "Church" = the people, not a building; local, visible, called out body of baptized believers who meet together to glorify the Lord.
9. "Communicated" = shared their means; gave offerings.
10. "As concerning" = in the matter.
11. "Giving and receiving" = these are business terms referring to the credit and debit sides of the ledger; the Philippians owed Paul much since he was the human instrument who brought the gospel to them so that they could be saved and then he nurtured them in the faith; therefore, Paul had certain credit on their ledger which they were obligated to honor and this they did out of a heart of love.

V. 16

1. "Even" = indeed.
2. "Thessalonica" = a city in Macedonia north of Corinth and Athens; city Paul preached in about 53 AD on his second missionary journey. (Acts 16:6-12; 17:1-14)
3. "Ye" = saints at Philippi.
4. "Sent" = to send a gift; Paul met much opposition and persecution there; therefore, it was necessary that his wants should be supplied by others.
5. "Once" = one time.

6. "Again" = twice.
7. "My" = Paul.
8. "Necessity" = need.

V. 17

1. "Because" = introduces a reason for what is to be said; negated by "not;" Paul was quick to add in this verse that he was not writing in this way because he was asking for another offering.
2. "I" = Paul.
3. "Your" = the saints at Philippi.
4. "Desire" = seek diligently; crave; to wish for; the tense is continuous habitual action; Paul is saying. "Not that it is my character or habit to seek a gift but I seek fruit that may be added to your account."
5. "Gift" = could refer to food and/or money that the church at Philippi sent to Paul.
6. "But" = shows contrast between what Paul did not desire and what he did--"fruit that may abound to your account" = terms used in the money-markets of the day; similar to "interest which may accumulate to your account;" refers to the Judgment Seat of Christ at which time the Philippian saints would share in the rewards of Paul of those saved, because they gave that Paul might preach to others.

V. 18

1. "I" = Paul.
2. "Have" = to have wholly or in full; it is enough; sufficient; the tense is continuous.
3. "All" = all things; each and every thing I want, therefore I desire no more.
4. "Abound" = to exist in abundance.
5. "Am full" = to be supplied liberally; means he had enough; this is a strong expression denoting that nothing was lacking; the tense in the Greek is perfect which means a past completed action with existing results; at some point in past time (probably when Epaphroditus arrived with the gift from the Philippians) Paul had been given enough and more than enough to take care of his needs and at this present time there is still enough in his possession.
6. "Having received" = to take with the hand.

7. "Of Epaphroditus" = the person who brought the gift from the saints at Philippi.
8. "The things" = the gift; refers to money, clothing, or imperishable goods that Epaphroditus brought to Paul.
9. "*Which were sent from you*" = the saints at Philippi.
10. "An odour of a sweet smell, a sacrifice acceptable, wellpleasing to God" = this is the language taken from an OT act of worship; Paul regarded what he had received from the Philippians as in fact a thank-offering to God and presented with the spirit of true devotion to Him; Paul looked upon their gift as a spiritual sacrifice laid on the altar to the glory of God.
 - A. "Odour of sweet smell" = speaks of the odors of the Levitical sacrifices to God not to Paul.
 - B. "Sacrifice acceptable" = Greek word for the OT sacrifices accepted to God as an expression of their regard for His cause.
 - C. "Well pleasing" = also means accepted.

V. 19

1. "But" = shows contrast between verse 18 and verse 19.
 - A. You met *my* need and God is going to meet *your* need.
 - B. You met *one* need that I had, but my God will meet *all* of your needs.
 - C. You gave *out of your poverty*, but God will supply your needs *out of His riches* in glory.
2. "My" = Paul; he used this word probably because he had tested and tried God as his own provider.
3. "God" = "his" = God our Father.
4. "Shall supply" = to cause to abound; to furnish liberally.
5. "All" = each and every one.
6. "Your" = the saints at Philippi; applies to all true believers who meet the conditions of this conditional promise:
 - A. Give to the missionary so the gospel can be preached to the regions beyond.
 - B. Can not give until you have paid your tithe.

C. Can not tithe unless you go to church. The Bible says *bring* not *send*. (Mal. 3:10-11; I Cor. 16:2; Heb. 10:25)

D. Therefore this promise applies to all who meet the conditions the Philippians met.

7. "Need" = necessity; God has not promised to supply all our "greed" but all our "need;" He knows what we need and sometimes the greatest need we have is a "need;" when a child of God is in the will of God, serving for the glory of God, then he will have every need met; Hudson Taylor said, "When God's work is done in God's way for God's glory, it will not lack for God's supply."

8. "According to" = in a manner conformable to; proportioned to the Divine supply.

9. "Riches " = wealth; abundance; plenitude; refers to:

A. His abundant fulness.

B. His possessing all things.

C. His inexhaustible ability to supply their needs.

10. "In glory" = in a glorious way because of His limitless resources not just in heaven as some would interpret this, but some of His riches are upon this earth.

11. "By" = through.

12. "Christ" = the Anointed One; the Messiah of the OT.

13. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

IV. Conclusion. V. 20-23

V. 20

1. "Now" = introduces Paul's sudden outburst of praise--possibly due to the wonderful promise he had just quoted in verse 19 and possibly due to the joy of the whole epistle.

2. "Unto God and our Father" = the Greek really says "unto our God also our Father" = this is not referring to two different persons but one object of praise and worship by both Paul and the church.

3. "Our" = refers to Paul and the saints at Philippi; reveals the personal connection between all saints and God.

4. "Glory" = praise and honor.

5. "For ever and ever" = for the ages; even onward to eternity.
6. "Amen" = so be it; may it be fulfilled; an expression of absolute trust and confidence.

V. 21

1. "Salute" = "greet" = to greet; embrace; to enfold in the arms; to receive joyfully; to draw to one's self; this is an expression of personal affection.
2. "Every saint in Christ Jesus" = each and every believer who was saved; thus, they were in (spiritual relationship) Christ Jesus the Saviour; Paul wanted every saint greeted individually.
3. "Brethren" = from the same womb; all saints are from the womb of Holy Ghost conviction.
4. "Which" = who; the brethren are persons not things, thus this is masculine gender not neuter.
5. "The brethren which are with me" = refers to Timotheus (Phil. 1:1), Luke and Aristarchus who were on the ship with Paul when it wrecked at sea (Act. 27:1-2; "we" indicates Luke the human instrument who wrote Acts was on board), and those Col. 4:7-14 mentions since Colossians is believed to be written right after Philippians while Paul was in prison, plus some others that we do not know their name.
6. "Me" = Paul.
7. "You" = saints at Philippi.

V. 22

1. "All" = everyone; collectively and individually.
2. "Saints" = saved; those who have had a work called "sanctification of the Spirit" (II Thess. 2:13) completed in their hearts; here Paul is referring to all the saints in Rome besides those brethren that were with him in his own hired house (prison). (Acts 28:30)
3. "Salute" = see verse 21.
4. "Chiefly" = especially; above all.
5. "They that are of Caesar's household" = probably refers to some of the servants of Nero who was the reigning emperor at that time and also to some of the officers of the

court that had the responsibility of guarding Paul; this proves that the ministry of Paul was making pioneer advances even though he was in prison.

6. "Caesar" = name given to emperors after the time of Julius Caesar, as the name "Pharaoh" was the common name of the kings of Egypt.

V. 23

1. "Grace" = sanctifying grace, not justifying, for Paul is writing to saints who were already justified; this grace enables the saints of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith. (Rom. 5:2) Paul began this epistle with grace and ends it with grace.

2. This type of grace can only be "of the Lord Jesus Christ."

3. "Of" = introduces the author or supplier.

4. "Lord" = supreme in authority; Master; Jesus the Christ.

5. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

6. "Christ" = the Anointed One; the Messiah of the OT.

7. "Be with you all" = Paul desired that grace would be with each and everyone of the saints at Philippi; he did not leave anyone out even though some may not have participated in the gift that Paul received.

8. "Amen" = so be it; may it be fulfilled; an expression of absolute trust and confidence.

9. Paul was in prison when he wrote this epistle about joy. We do not know exactly what happened to Paul. We know from Acts 28:30 that he stayed in Rome two whole years. According to Roman history if a case was not settled in two years the statute of limitations ran out and the charges toward a person were dismissed and they went free. This may have been what happened to Paul, for it is believed he got out after two years, then preached for about two years and then was placed back in prison after Nero burned Rome and blamed it on the Christians. Then after a period of time in the dungeon (not a hired house this time) Paul was beheaded for the cause of Christ.

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