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BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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PHILIPPIANS-CHAPTER ONE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

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(1) Paul **A** and Timothy, slaves **B** of Christ Jesus, to all the hallowed ones **C** in Christ Jesus, the ones **D** being in Philippi, **E** together with the over-watchers **F** and servants: **G**

(2) Grace **A** to you, even **B** peace, **C** from God our Father, even **D** the Lord Jesus Christ.

(3) I thank my God at the whole remembrance of you,

(4) Always in every petition of mine for you all making the petition with joy,

(5) On account of your joint participation in respect to the gospel **A** from the first day until now,

(6) Having come to this settled and firm persuasion concerning this very thing, namely, that the One having begun a good work among you has suspended **A** it until **B** the day of Jesus Christ;

(7) Even as it is right for me to be inclined in this way over you all, **A** because I have you in my heart, both in my bonds, and in the defense and confirmation of the gospel, you are all joint partakers with me of the grace;

(8) For God is my witness, how I long for you all in the compassions **A** of Christ Jesus.

(9) And this I pray, that your love may be super-abounding still more and more in realization and in full perception, **A**

(10) In respect to you testing **A** the things that carry through, **B** that you might be sincere and without offense until the day of Christ;

(11) To be filled with the fruits of righteousness through Jesus Christ in respect to the glory of God and in respect to the praise **A** of God.

(12) Now after careful consideration my desire is that you shall know, brethren, that the things which are holding me down **A** have come to be for the advancement of the gospel,

(13) So that my bonds in Christ have become apparent among the whole Praetorian guard, **A** and among all the rest,

(14) And the majority of the brethren, having confidence in the Lord as to my bonds, became much more abundantly daring to speak the word without fear. **A**

(15) Some indeed are even proclaiming the Christ because of envy and strife, yet some because of good will; **A**

(16) Some indeed of love, knowing that I am set for the defense of the gospel;

(17) But others out of a partisan, self-seeking spirit are proclaiming the Christ, not with pure, unadulterated motives, but insincerely, seeking to add affliction to my bonds.

(18) What does this come to? Only that in every way, whether with pretense or whether in truth, if Christ is announced, in this I rejoice, and will continue to rejoice. **A**

(19) For I am aware that for me this will result in salvation **A** through your petition, and the supply of the Spirit of Jesus Christ,

(20) In accord with my eager expectation and hope that in nothing I shall be put to shame, but with all boldness, as always, now also Christ shall be magnified in my body, whether through life or through death. **A**

(21) For to me to live is Christ's gain, **A** and for me to die is Christ's gain. **B**

(22) Now if I go on living in the flesh, this will be the fruit of my labors, yet what I shall choose I do not know. **A**

(23) For I am being pressed out of the two, having the desire to depart **A** and to be with Christ, which is far better;

(24) Yet to be remaining in the flesh is more necessary on account of you.

(25) And having this confidence, I am aware that I shall be remaining and shall be abiding with you all for your progress and joy of faith, **A**

(26) That your glorying may be superabounding in Christ Jesus in me through my personal presence **A** with you again.

(27) Only let your whole manner of life **A** be worthy of the gospel of Christ, that whether coming and getting to see you or being absent, I may get to hear regarding the things concerning you, that you are standing firm in one spirit, with one soul contending for the faith of the gospel,

(28) And not being terrified by those who are opposing in anything; **A** because to them this is just proof of your destruction, and yet to you this is proof of your salvation, and that of God.

(29) For to you it is graciously granted for Christ's sake not only to be believing on Him, but to be suffering for His sake also.

(30) You have the same struggle **A** as you are perceiving in me, and now are hearing to be in me. **B**

NOTES ON THE VERSION

1:1 (A) He had two names, Paul (Gk.) and Saul (Heb.). See Acts 13:9. (B) The Greek is *douloi*, which means “slaves.” (C) In Greek, this is *hagios*, which means “separation” and is always related to service. Every believer in Christ Jesus is a saint. (D) In Greek grammar, when an article is followed by a verbal adjective (participle), it becomes a substantive. The article here is plural and is expressed as a substantive by adding the word “ones.” (E) There were two companies of believers: one of Jews and one of Gentiles. See Acts 16:11-40. They were alive when the Acts period came suddenly to an end. Philippians was written to explain the suspension of God’s kingdom purposes and to account for the cessation of spiritual gifts. (F) The Greek is *episkopos*, meaning “those who closely observe over people.” They did not rule. They watched over the souls of men to keep their walk perfect before God, a work they took upon themselves. (G) The Greek is *diakonos*, meaning “one through whom a service flows.”

1:2 (A) Grace is favor conferred freely, without any cause whatsoever found in the recipient, with no expectation of any return, and finding its only motive in the free-heartedness of the giver. (B) The Greeks used the word *kai* (and) to emphasize identity and to establish apposition. This was a favorite literary device of Paul. The grace he desires for them is peace. (C) The word is *eirene*, from the verb *eiro* (to join.) Peace is a perfect union, not a good feeling. (D) There cannot be two sources of divine grace. Source and channel must not be separated.

1:5 (A) The gospel is the good message that sets forth the basis for a true union with God.

1:6 (A) The word is *epiteleo*. *Teleo* means to finish. *Epi* means “over” or “upon,” and is an accelerative contribution. When *epiteleo* is found with “until,” it means “to suspend.” That translation is true to the Greek and true to the truth, and is even true to the lexicons. Liddell and Scott – “to complete, to finish, to accomplish, to pay in full.” Abbot Smith – “to complete, to accomplish, to execute, to make an end, to pay in full.” Bullinger – “to bring through to an end.” Arndt and Gingrich – “to end, bring to an end, to finish something, to complete.” Thayer – “to bring to an end.” Young – “to make an end of.” (B) The word *achris* means “until.”

1:7 (A) Or “disposed this way in regard to you all.”

1:8 (A) Or “tenderheartedness.”

1:9 (A) This is not *gnosis* (knowledge); it is *epignosis* (full knowledge, accurate knowledge.)

1:10 (A) The Gk. is *dozimazo* which means “putting to the test” and thus, “proving.” (B) This is *diaphero*. From *dia*, which means “through,” we get “diameter.” *Phero* means “to carry.” Together, the simple translation is “the things that carry through.” We must put to the test constantly what things carried through from the Acts period into the present dispensation of grace.

1:11 (A) The Gk. is *epainos*, meaning “praise that exalts.”

1:12 (A) The apostle Paul had been God’s commissioned one to the Gentiles. Now the gospel message itself has been made freely available to men of the nations, with God’s guarantee that it will get to them. The apostle Paul is not the man who is to carry this, so he sits in his own hired house because something is holding him down—the fact that he is a prisoner, not of Rome, but of Jesus Christ.

1:13 (A) A soldier lived with Paul. The soldier changed regularly, but Paul never tried to escape. He was held by bonds in Christ.

1:14 (A) Speaking the word was made possible for all men because of the dispensational change. It was up to others to speak it now, not just Paul.

1:15 (A) Or “out of delight.”

1:18 (A) It is preferable that every man would preach with a true motive, yet as long as men are faithfully presenting the Lord Jesus, then in this we rejoice. Few do. I am not going to rejoice in any man preaching error.

1:19 (A) Meaning “deliverance.”

1:20 (A) Roman politicians would sacrifice almost any man to get the favor of a great number of people. Paul realizes that he may be sentenced to death by a judge who is seeking to win the favor of those who hated him.

1:21 (A) A person today cannot say, “For to me to live is Christ,” as if as long as they live, Christ is living. This applied to Paul. (B) In the Greek, the statement is very sparse. The word for Christ is *Christos*, and for gain is *kerdos*. Paul says, “For to me to live – *Christos*, and to die – *kerdos*.” There is a *chiasma*, a crossing over of thought. The word “gain” is taken from the second phrase and carried into the first. The word “Christ” from the first phrase is carried into the second.

1:22 (A) If Paul chooses to live, it is still up to the Roman government, for he is on trial. If he chooses to die, what can he do about it – commit suicide? He is not, however, talking about life or death.

1:23 (A) In some cases, “departing” could mean death. Yet here it does not, for if he desired to die, he would have to kill himself. When God saved the apostle Paul, He gave him a preview of all he would suffer. Then, He caught Paul away to the third heaven (the new heaven and the new earth) and showed him the great glory that would come out of them. God, in Paul, gives us an example of how much a man will happily suffer when he knows what those sufferings are related to. Through all his sufferings, Paul did not need to go on. At any time he could appeal to the Lord and say, “I have had enough,” and he could depart to be with Christ. This does not mean to die, but to depart, just as Enoch departed to be with God and as Elijah departed to be with God – each apart from dying. Yet Paul knew what his sufferings were related to, and he never took the easy way out. But he did have the desire to unloose and to be with Christ – that is, not to go through this trial, but just to depart. At any time that he wanted to, he could make the choice to depart and be with Christ. You and I have no such choice.

1:25 (A) Faith is taking God at His word and responding accordingly.

1:26 (A) His *parousia*. He would be there because of who and what he was in relationship to the Philippians, and he would call this presence not just a visit, but a real *parousia* with them again.

1:27 (A) Men not only preach the gospel, they live the gospel.

1:28 (A) When you dare to be bold, firm, and rigid in your convictions in regard to Christ, your adversaries will say that this is proof that you are on your way to destruction. But you know that it is proof of your great salvation, for we have not been saved to be fearful or weak-minded.

1:30 (A) The Philippians had gone through the great dispensational change and had seen their gifts cease and their privileges come to an end. (B) The apostle Paul himself is going through a like conflict, and now they are hearing all about it.

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