

MORE SEED & BREAD, ISSUE NO. 291

BRIEF BIBLICAL MESSAGES FROM
THE WORD OF TRUTH MINISTRY

Otis Q. Sellers, Founder

PHILIPPIANS-CHAPTER THREE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

Edited by Nathan C. Johnson

(1) For the rest, **A** my brethren, be rejoicing in the Lord. **B** To write the same thing to you to me indeed is not grievous, but for you it is safe.

(2) Beware of the outsiders, **A** beware of the evil workers, beware of the mutilators. **B**

(3) For we are the circumcision, **A** who worship God in the spirit, who are glorying in Christ Jesus, and who have no confidence in the flesh, **B**

(4) Although I could have confidence in the flesh. If any man thinks he has grounds for such confidence, I assure him I have more: **A**

(5) An eighth-day circumcised one; **A** of the race of Israel; **B** of the tribe of Benjamin; **C** a Hebrew of the Hebrews; **D** regarding law, a Pharisee; **E**

(6) Regarding zeal, following after **A** the out-called; **B** touching the righteousness that is in the law, I have become blameless. **C**

(7) But those things that were gain to me, I accounted loss **A** for Christ's sake.

(8) Yea doubtless, I count all to be loss because of the excellency of the knowledge of Christ Jesus my Lord, **A** for the sake of whom I have suffered the loss of all these, **B** and do count them but refuse, **C** that I may win Christ **D**

(9) And be found in Him, not having my own righteousness, which is after the law, **A** but that which is through the faith of Christ, **B** that righteousness which is of God by faith,

(10) That I may know him, and the power **A** of his resurrection, and the communion of his sufferings, being made conformable unto his death,

(11) If by any means I might advance unto the out-resurrection, that which is out from among the dead. **A**

(12) It is not as though I had already advanced **A** to this, either were already perfect, but I am pursuing this, **B** if I may lay hold of that for which also I am laid hold of by Christ Jesus.

(13) Brethren, I count not myself to have laid hold of this, but this one thing I do: forgetting those things which are behind, and stretching forth unto those things which are before,

(14) I pursue toward the goal for the prize of the superior position **A** of God in Christ Jesus.

(15) Let us therefore, as many as are mature, **A** be **B** thus disposed; **C** and if on some point you are differently disposed, this also shall God reveal to you; **D**

(16) Moreover, in what we run ahead of others, **A** there is to be a mutual disposition to observe the same basic rule. **B**

(17) Be **A** imitators together **B** of me, brethren, and be noting those who are thus walking, according as you have us as an example. **C**

(18) For many are walking, of whom I told you often, and now tell you even weeping, who are enemies of the cross of Christ,

(19) Whose end is destruction, **A** whose God is their belly, and whose glory is in their shame, who are disposed to earthly things. **B**

(20) For the acquired and developed character **A** which is ours is already existing **B** among celestials, **C** and it is out of this character **D** that we assiduously and patiently wait it out **E** for a Savior, the Lord Jesus Christ; **F**

(21) Who will transform the body of our humiliation **A** to conform it to the body of His glory, **B** in accord with the operation which enables Him to subdue all these to Himself.

NOTES ON THE VERSION

3:1 (A) Or “furthermore,” “for the balance.” (B) Many may have found it easy to rejoice in the great wonders, miracles, positions, and attainments they had in the Acts period. Yet now they have everything in

which they can rejoice, for they can rejoice in the Lord. In this dispensation, Christ is not only all, but Christ is enough.

3:2 (A) Or “dogs.” In that day, dogs were not domesticated, they were never allowed in the house, and they were a synonym for the outsider. He wants them to beware of those who have taken on a little religion, but are not really identified with Christ. (B) What he says next shows this had to do with circumcision.

3:3 (A) These Philippians were Israelites. It does not make us the circumcision if we do these things, for we were not Israelites in the first place. This is the first statement chronologically in the Word of God against circumcision in the flesh. The statements in Galatians wherein Paul seems to speak out against circumcision have to do with the Gentiles at that time. (B) The word “flesh” stands for all that the Jew was by birth, by training, and by position. It is used in the same sense in Romans 1:3.

3:4 (A) Paul did not repudiate any of these things before Acts 28:28.

3:5 (A) There was much profit in circumcision. See Romans 3:1-2. In Acts 16:3, when Paul circumcised Timothy, he had not counted this ceremony as refuse. (B) In Romans 11:1, he boasts, “I am an Israelite.” Not “I was,” but “I am.” (C) Again see Romans 11:1. (D) See 2 Corinthians 11:22. When he wrote 2 Corinthians, he had not counted being a Hebrew as refuse. (E) See Acts 23:6. Paul puts great emphasis upon the proclamation that he still is a Pharisee.

3:6 (A) Most people believe this means that Paul persecuted the church until he was saved, and after that he did not persecute the church. But he is telling us about the things that truly were gain to him. “Persecuting” is the Greek *dioko*. It is found 44 times in the New Testament, and Paul uses it 22 times. Out of those 22 times, it signifies something good 12 times, as it does twice in this chapter, and something bad 10 times. One meaning in the lexicons is “to so earnestly pursue or promote a given work or position so that nothing is allowed to hinder or come between.” The word means “to pursue or chase.” One could pursue with good intent or with evil intent. Paul sums up his zeal by stating that he earnestly pursued and promoted his position as one of the out-called of God. (B) All who have a position out of Christ are “out-called” (*ekklesia*). (C) See Acts 21:24-26. The apostle Paul had not given up the idea of law-keeping in the Acts period.

3:7 (A) When did he count these loss? Not in the Acts period. But now he does. Paul is showing the Philippians how much he gave up to participate in something new that God held out to him. We never had any of these things to give up.

3:8 (A) Paul has come into a more excellent appreciation of Jesus Christ. (B) He had not suffered the loss of all things. *Ta panta* always points back to that which is in the context. (C) That which would be thrown to the dogs. (D) It does not mean that he has not won Christ. He doesn't stop here.

3:9 (A) In Luke 1:6, we are told that Zacharias and Elisabeth were righteous in the sight of God, walking in all the commandments and ordinances of the Lord blameless. They had a righteousness which was after the law. (B) In the Acts period, Paul had a righteousness which was after the law, and also a righteousness which was through faith in Jesus Christ. Now he is going to give up one. He wants to obtain that which is through the faith of Christ and stand in this alone.

3:10 (A) This is *dunamis*, from which we get our word "dynamite."

3:11 (A) Paul is talking about an earlier resurrection than that which would have been his as the result of being all that he was in Israel. When God raises the dead, it will be every man in his own order, and the most important will come first. Paul wants to advance.

3:12 (A) When he writes to the Colossians and the Ephesians, he had advanced to it. (B) Greek *dioko*.

3:14 (A) In this, the dispensation of the grace of God, a new company comes in with a new calling that is so superior to anything that has ever been before that Paul is willing to turn his back upon everything else to become a part of this high calling. It is a thing that was held out to him. That is our position through simple faith in Jesus Christ, and that is the position in which we can advance. We can get rewards and honors, but just to be in it, thank God, is to be in the superior position.

3:15 (A) There are simple things in the Bible regarding which we should reach maturity. (B) He is not talking about pressing toward the mark for the prize. That was a personal thing for Paul. What he is talking about goes back to 2:5. (C) Greek *phroneo*. (D) You may say, "How?" Just take God at His word. God can reveal these things.

3:16 (A) This speaks of advance. (B) That is, “to keep in line.” After over fifty year as a Bible student, I have attained a degree of understanding that is difficult to teach people who are just beginning. Yet there are basic things that they can be taught on which we all have to keep in line.

3:17 (A) The sense is “ever be as you are now,” not “become,” as in “get to be.” (B) He desires them to aid and support each other in imitating him. (C) Paul has shown the proper disposition and accepted the fact that his place as an apostle is gone. He took the place of a slave, and now he says, “Follow our example.”

3:19 (A) This is the complete Biblical answer to universal salvation or reconciliation. When it says destruction is their end, you cannot say that it is not their end, but that their genuine end is to be saved or reconciled. (B) The Greek is *epigeos*. These are the super-earthly things, such as status or fame, that raise men above others. That is what their disposition is toward, and they are not going to regard anything else but these things.

3:20 (A) The Greek is *politeuma*. The root is *polis*, which means “city” (policeman, politics.) *Eu*, when used as a prefix, means “good,” but when added as an element, signifies the regular performance or practice of that which is set forth in the root. The ending *ma* denotes the result or the effect which is produced by practicing the idea which is set forth in the root. If we translate the roots, it would read “city-practice-effect.” In the time of Paul, *politeuma* had come to mean an acquired, developed, or derived character – that is, a disposition or temperament. It could be used of the character that had come to a man from the forces that arose out of his family, his country, his training, his religion, or from having experienced the washing of regeneration and the renewing of the Holy Ghost (Titus 2:5). (B) Or “has its rise.” (C) There is concrete evidence in the Bible that “heavens” refers to celestial beings. In Ephesians 4:10, for example, there can be no doubt that the reference is to celestial beings, or else Christ would have gone out of the heavens altogether. (D) *Ex hou*, singular, means “out of which.” It could not refer to *ouranios*, “heavens,” which is plural in the Greek. It must refer to *politeuma*, which is singular. (E) In Greek, *apekdechomai*. Out of 21 versions other than the KJV, none of them translated it “look.” *Apekdechomai* plainly expresses the idea of patiently waiting it out; doing so without murmuring or complaining; and doing so with courage, confidence, and serenity. (F) A paraphrase of this

verse would be: “For the acquired and developed character, and by that I mean your disposition or prevailing spirit, which is ours, the one we have asked you to imitate, it is existing – that is, it is inherent, it has existed all along – among celestials, and it is out of this character – that is, an expression of this character – that we assiduously and patiently wait it out for a Savior, the Lord Jesus Christ.”

3:21 (A) The specific thing in which he is waiting it out. (B) Not an adjective. *Doxa* is closely related to the word “esteem.” The esteem in which I hold you is the glory I should give you, if I give all men their due.

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