

Philippians Study

By

Otis Q. Sellers

Perpetual and Progressive Bible Student and Teacher

Edited by

Nathan C. Johnson

(With a Little Reformatting and Re-compiling by Louis J. Tonetti)

Introduction by

Louis J. Tonetti

As with the Ephesians study, I felt that flipping back and forth to view the notes and The Resultant Version was a bit cumbersome; so, I decided to reformat and re-compile this wonderful study also. Otis Q. Sellers did the work, and Nathan C. Johnson performed the masterful editing to help make it available to us via issues of Seed and Bread. I just wanted to help make it easier to study and enjoy.

I have set forth the King James Version, followed by the Greek text, followed by The Resultant Version (notated), and finally Sellers' notes on The Resultant Version. When a Greek word is mentioned in the notes, I have included its actual lexical form as it occurs in the passage. At the end I have given The Resultant Version, simply and purely. I hope this helps, especially with the larger font deployed.

My most sincere thanks to Otis Q. Sellers, Bible Student and Bible Teacher, for his wonderful pioneering work. There really is a vast amount of treasure that Sellers uncovered here in God's most precious word to us. Sellers did the work, now dig in and continue to mine the precious gold and silver contained herein. Partake, enjoy and become of like mind and disposition as Paul describes.

PHILIPPIANS – CHAPTER ONE

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: (Philippians 1:1 KJV)

Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις καὶ διακόνοις, (Philippians 1:1 BNT)

- (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)

1:1 (A) He had two names, Paul (Gk.) and Saul (Heb.). See Acts 13:9. (B) The Greek is *douloi* [δοῦλοι], which means “slaves.” (C) In Greek, this is *hagios* [ἅγιος], 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* [ἐπισκόποις] 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* [διακόνους], meaning “one through whom a service flows.”

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

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. (Philippians 1:2 BNT)

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

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* [καὶ] (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* [εἰρήνη], 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.

I thank my God upon every remembrance of you, (Philippians 1:3 KJV)

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν (Philippians 1:3 BNT)

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

Always in every prayer of mine for you all making request with joy, (Philippians 1:4 KJV)

πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν ποιούμενος, (Philippians 1:4 BNT)

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

For your fellowship in the gospel from the first day until now; (Philippians 1:5 KJV)

ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, (Philippians 1:5 BNT)

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

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

Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: (Philippians 1:6 KJV)

πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ. (Philippians 1:6 BNT)

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

1:6 (A) The word is *epiteleō*[ἐπιτελέσει]. *Teleo* means to finish. *Epi* means “over” or “upon,” and is an accelerative contribution. When *epiteleō* 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*[ἄχρι] means “until.”

Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace. (Philippians 1:7 KJV)

Καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. (Philippians 1:7 BNT)

- (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;

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

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

μάρτυς γάρ μου ὁ θεός ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. (Philippians 1:8 BNT)

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

1:8 (A) Or “tenderheartedness.”

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

Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει (Philippians 1:9 BNT)

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

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

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

εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπόσκοποι εἰς ἡμέραν Χριστοῦ,
(Philippians 1:10 BNT)

(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;

1:10 (A) The Greek is *dokimazo* [δοκιμάζειν] which means “putting to the test” and thus, “proving.” (B) This is *diaphero*[διαφέροντα]. 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.

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

πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ. (Philippians 1:11 BNT)

(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.

1:11 (A) The Greek is *epainos*, [ἔπαινον] meaning “praise that exalts.”

But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; (Philippians 1:12 KJV)

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,
(Philippians 1:12 BNT)

- (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.

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 through 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.

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

ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὄλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν,
(Philippians 1:13 BNT)

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

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.

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. (Philippians 1:14 KJV)

καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. (Philippians 1:14 BNT)

- (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)

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.

Some indeed preach Christ even of envy and strife; and some also of good will: (Philippians 1:15 KJV)

τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· (Philippians 1:15 BNT)

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

1:15 (A) Or “out of delight.”

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: (Philippians 1:16 KJV)

οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. (Philippians 1:17 BNT) [There is a verse discrepancy here].

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

But the other of love, knowing that I am set for the defence of the gospel. (Philippians 1:17 KJV)

οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κεῖμαι, (Philippians 1:16 BNT) [There is another verse discrepancy here].

(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.

What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. (Philippians 1:18 KJV)

Τί γάρ; πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. Ἀλλὰ καὶ χαρήσομαι, (Philippians 1:18 BNT)

(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)

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.

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

οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ (Philippians 1:19 BNT)

(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.

1:19 (A) Meaning ‘deliverance.’”

According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death. (Philippians 1:20 KJV)

κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. (Philippians 1:20 BNT)

(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)

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.

For to me to live *is* Christ, and to die *is* gain. (Philippians 1:21 KJV)

Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. (Philippians 1:21 BNT)

(21) For to me to be living is gain for Christ, (A) and to me to be dying is gain for Christ. (B)

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.

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

εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω. (Philippians 1:22 BNT)

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

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.

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

συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ [γὰρ] μᾶλλον κρεῖσσον· (Philippians 1:23 BNT)

(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;

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.

Nevertheless to abide in the flesh *is* more needful for you. (Philippians 1:24 KJV)

τὸ δὲ ἐπιμένειν [ἐν] τῇ σαρκὶ ἀναγκαιότερον δι’ ὑμᾶς. (Philippians 1:24 BNT)

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

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

καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενοῦ καὶ παραμενοῦ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, (Philippians 1:25 BNT)

(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)

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

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

ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. (Philippians 1:26 BNT)

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

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.

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; (Philippians 1:27 KJV)

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου (Philippians 1:27 BNT)

- (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,

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

And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. (Philippians 1:28 KJV)

καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἧτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ. (Philippians 1:28 BNT)

- (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.

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.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; (Philippians 1:29 KJV)

ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, (Philippians 1:29 BNT)

- (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.

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

τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί. (Philippians 1:30 BNT)

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

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.

PHILIPPIANS – CHAPTER TWO

If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, (Philippians 2:1 KJV)

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, (Philippians 2:1 BNT)

(1) If then there is any consolation in Christ, (A) if any comfort of love, if any communion of spirit, if any compassion and pity,

2:1 (A) And there is: comfort of love, communion of spirit, compassion and pity.

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

πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες, (Philippians 2:2 BNT)

(2) Fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing.

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

μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, (Philippians 2:3 BNT)

(3) Do not let anything be done in accord with self-seeking nor with vainglory, (A) but do it with humility, considering one another superior to oneself;

2:3 (A) Although Paul does not criticize these Philippians in any way, he does know their dangers. There is great liberty in the dispensation of the grace of God. There is almost the freedom to sin against grace. In the Acts period, such a thing might have brought sudden death or dire judgment, but in the present dispensation of grace there could be these differences that God Himself would not have tolerated in the Acts period.

Look not every man on his own things, but every man also on the things of others. (Philippians 2:4 KJV)

μη τὰ ἐαυτῶν ἕκαστος σκοποῦντες ἀλλὰ [καὶ] τὰ ἐτέρων ἕκαστοι. (Philippians 2:4 BNT)

(4) Not each one watching out for his own things, but each one those of the others also.

Let this mind be in you, which was also in Christ Jesus: (Philippians 2:5 KJV)

Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, (Philippians 2:5 BNT)

(5) Let this disposition (A) be in you, which was also in Christ Jesus: (B)

2:5 (A) The Greek *phroneo*, [φρονεῖτε] which occurs often in Philippians. This Greek word, among all the Greek words that have to do with thinking and minding, takes on the character of disposition. The disposition is the predominating bent or the constitutional habit of one's mind or spirit. What the apostle Paul was dealing with here was not so much character or personality, but disposition. (B) When the Philippians became believers, they immediately began to see the results of those beliefs. The marvelous gifts of healing and of the manifestation of the Spirit were present in Philippi, as they were in all other places. See Mark 16:20. The gifts exalted these people. All at once, the gifts have ceased, and their powers and privileges are gone. The Lord Jesus Christ had unbelievable glories and privileges. All power was His, and yet He had sacrificed it all. He had emptied Himself. And so, in effect, Paul is saying, "If the Lord Jesus Christ did this in relationship to you, why should you be so disappointed over the cessation of certain gifts, inasmuch as this is a part of God's plan and program?"

Who, being in the form of God, thought it not robbery to be equal with God: (Philippians 2:6 KJV)

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ, (Philippians 2:6 BNT)

(6) He existed in the form of God, so much so that He did not consider it robbery to be equal with God: (A)

2:6 (A) As we see the Jehovah of the Old Testament all the way through, this One never considered it robbery to be equal with God. In the gospel period, even after He became a Man, He accepted worship and glory that belonged to God alone. It was not robbery when He was taking such glory.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (Philippians 2:7 KJV)

ἀλλὰ ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος (Philippians 2:7 BNT)

(7) But He empties Himself, and He took upon Himself the form of a slave, (A) and was made in the likeness of men.

2:7 (A) When He became an Israelite instead of a Roman, He became a citizen of a nation that was in bondage. He actually took upon Himself the form of a slave.

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

ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος⁸ ἔταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. (Philippians 2:7-8 BNT)

(8) Being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross. (A)

2:8 (A) This death was reserved for slaves and for the most vicious of criminals.

Wherefore God also hath highly exalted him, and given him a name which is above every name: (Philippians 2:9 KJV)

διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα, (Philippians 2:9 BNT)

(9) Wherefore (A) also God highly exalts Him, (B) and graces (C) Him with the name (D) that is above every name, (E)

2:9 (A) Or “for which reason.” (B) The use of the [aorist] tense here shows that this is something not only that God did but that God continues to do. (C) The Greek is *charizomai*, [ἐχαρίσατο] from the word *charis* (grace) which means “to deal graciously.” (D) This is not just a cognomen. A name in Scripture signifies a reputation or a position. For example, when we name people to certain offices, we give them titles that signify that they hold these positions. (E) Name the position or the right, and He is above it.

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; (Philippians 2:10 KJV)

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων (Philippians 2:10 BNT)

(10) That in the name of Jesus every knee should bow: (A) super-heavenly knees, (B) super-earthly knees, (C) and the commoners; (D)

2:10 (A) This is the great symbol of submission. See Gen. 41-43. (B) These would include the archangels. Satan himself would be among this number. (C) These would be the exalted on the earth, whether kings or some other position. (D) The Greek is *katachthonion* [καταχθονίων]. To express this in English is almost impossible. The word *chthonion* has to do with the earth, and

kata means “down,” but it means “down along certain lines.” We might say, “The highest class, the middle class, and the ordinaries, no matter who they are – all must bow the knee.”

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

καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς. (Philippians 2:11 BNT)

(11) And that every tongue should confess (A) that Jesus Christ is Lord, (B) for glory to God the Father.

2:11 (A) There is no salvation or forgiveness even in the most fervent confession that Jesus Christ is Lord. See Matthew 7:21-23. Every man who stands at the Great White Throne will acknowledge the jurisdiction of Christ and will confess His Lordship, and yet even so some who stand there will die the second death. There is no hope of universal salvation or of universal reconciliation in Philippians 2:11. (B) This statement appears three times in the Bible. The other two occurrences are in Isaiah 45:23 and Romans 14:11. The latter provides the Scriptural clue as to its meaning. Immediately following this quotation, Paul declares in Romans 14:12, “So then every one of us shall give account of himself to God.” This has to do with a man coming into court and giving an account of himself to God.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Philippians 2:12 KJV)

Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· (Philippians 2:12 BNT)

(12) So that, my beloved, according as you always obey, not as in my presence only, but now much more in my absence, be carrying into effect your own salvation (A) with fear and trembling.

2:12 (A) Our salvation is not of a man. God saved us. What we are told to do here is not to work for our salvation, but to work it out. Salvation is a thing that operates now. It is not that I was saved, but that I am being saved. In this present flow of iniquity, in this present evil eon, I thank God that there is deliverance. I thank God not only for salvation from the penalty of sin, but also for salvation from the power of sin, and someday total salvation from the very effects of sin.

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

θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. (Philippians 2:13 BNT)

(13) For it is God Who is operating in you (A) to will as well as to work for the sake of His delight.

2:13 (A) Whether God gave a gift or caused the gift to cease, He was operating. If one had the gifts of the Acts period, it would be because of God, and if one did not have the gifts of the Acts period, it would be because of God. None of the recipients had any part in producing them.

Do all things without murmurings and disputings: (Philippians 2:14 KJV)

Πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν, (Philippians 2:14 BNT)

(14) Everything keep on doing without murmurings and reasonings;

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (Philippians 2:15 KJV)

ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, (Philippians 2:15 BNT)

(15) That you might be blameless and artless, (A) children of God unblemished amid a generation crooked and distorted, (B) among whom you are appearing as luminaries in the world.

2:15 (A) The idea is unmixed. (B) If there was ever a time in which believers in the Lord Jesus Christ walked in a generation that was crooked and distorted, it is at the present time. And if there ever was a time when we should allow our light to shine as luminaries in the world, it is now, because this light is needed

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. (Philippians 2:16 KJV)

λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. (Philippians 2:16 BNT)

(16) Having on (A) the word of life, for my glorying in the day of Christ, that I did not run for naught, neither did I toil for naught.

2:16 (A) When I get up in the morning, I need to clothe myself to appear among men. I trust I will never forget that Jesus Christ has clothed me that I might appear before God.

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

Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· (Philippians 2:17 BNT)

(17) Even if I am a libation (A) upon the sacrifices and ministrations of your faith, I rejoice and rejoice jointly with you all.

2:17 (A) That is, poured out as a drink offering.

For the same cause also do ye joy, and rejoice with me. (Philippians 2:18 KJV)

τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι. (Philippians 2:18 BNT)

(18) Moreover in the same way do you too rejoice, and you rejoice jointly with me.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. (Philippians 2:19 KJV)

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καγὼ εὐψυχῶ γνοῦς τὰ περὶ ὑμῶν. (Philippians 2:19 BNT)

(19) Now I am expecting in the Lord Jesus to send Timothy to you shortly, (A) that I also may be of good cheer, when I know of your state. (B)

2:19 (A) Or “quickly.” (B) Or “the things concerning you.”

For I have no man likeminded, who will naturally care for your state. (Philippians 2:20 KJV)

οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. (Philippians 2:20 BNT)

(20) For I have no man equally sensitive, who will genuinely care for your state. (A)

2:20 (A) Or “the things concerning you.”

For all seek their own, not the things which are Jesus Christ's. (Philippians 2:21 KJV)

οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. (Philippians 2:21 BNT)

(21) For all are seeking their own things, not the things of Jesus Christ. (A)

2:21 (A) That is the way it became, and it seems like that is the way it has been ever since.

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

τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. (Philippians 2:22 BNT)

(22) Now you know the proof of him, (A) that as a child for the father, he slaves with me in regard to the gospel.

2:22 (A) Indicating he has been tested.

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

τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξ αὐτῆς· (Philippians 2:23 BNT)

(23) This one therefore I hope to send forthwith, whenever I get to see in due course the things concerning me;

But I trust in the Lord that I also myself shall come shortly. (Philippians 2:24 KJV)

πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. (Philippians 2:24 BNT)

(24) But I am confident in the Lord that I also myself will come shortly.

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants. (Philippians 2:25 KJV)

Ἀναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, (Philippians 2:25 BNT)

(25) I considered it necessary to send you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, and your apostle, (A) and your minister for my needs, (B)

2:25 (A) Or “your commissioned one.” (B) Epaphroditus had come to Paul bearing a gift – money for the support of Paul while he was in Rome.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. (Philippians 2:26 KJV)

ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν. (Philippians 2:26 BNT)

(26) Since he was longing for you, and he was distressed, because you heard that he was sick.

For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. (Philippians 2:27 KJV)

καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. (Philippians 2:27 BNT)

(27) For indeed he was sick nigh unto death; but God had mercy on him, (A) and not on him only, but on me also, lest I should have sorrow heaped upon sorrow. (B)

2:27 (A) Epaphroditus was sick nigh unto death. Then God had mercy on him. That is the way it is in this dispensation. A year or two before this, Paul healed everyone on the Isle of Melita, worthy of it or not. And here was a man who was worthy. I do not believe that there is anything in any of the epistles of Paul written after Acts 28 that demonstrates the dispensational change like this passage does. (B) Either the record of the apostle Paul before this time is one giant falsehood of his power and ability to heal, or else there was a dispensational change.

I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. (Philippians 2:28 KJV)

σπουδαιότερος οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτόν πάλιν χαρῆτε καὶ γὰρ ἀλυπότερος ὢ. (Philippians 2:28 BNT)

(28) The more quickly (A) I send him to you, that, when you see him, you may be rejoicing again, and that I will be the less sorrowful. (B)

2:28 (A) The word has to do with diligence. (B) Or, be free from sorrow.

Receive him therefore in the Lord with all gladness; and hold such in reputation: (Philippians 2:29 KJV)

προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε, (Philippians 2:29 BNT)

(29) Receive him then in the Lord with all joy, and hold such in honor;

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me. (Philippians 2:30 KJV)

ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. (Philippians 2:30 BNT)

(30) Because on account of the work of Christ he came near to death, (A) he risked his own soul (B) to supply your lack of ministration (C) toward me.

2:30 (A) There are many things that might bring sickness. The Lord Jesus Christ spoke of a daughter of Abraham who had been bound by Satan for fourteen years. To the Corinthians Paul said, "For this cause many are sick among you." (1 Cor. 11:30) That was a sickness that was laid upon men as a punishment for their sin. That was in the Acts period. But here is a sickness that was caused by the work of our Lord Jesus Christ. Death begins to work in us on the day that we are born, and death continues to work in us until the day that we die, when it accomplishes itself. The sickness of today occurs because death is working in us. Let us not think when we are sick

that this is some punishment for our sins. (B) Meaning all of his comforts and the very loss of life itself. (C) Or, service.

PHILIPPIANS – CHAPTER THREE

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. (Philippians 3:1 KJV)

Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. (Philippians 3:1 BNT)

(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.

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.

Beware of dogs, beware of evil workers, beware of the concision. (Philippians 3:2 KJV)

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. (Philippians 3:2 BNT)

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

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.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Philippians 3:3 KJV)

ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, (Philippians 3:3 BNT)

(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)

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 seem 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

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: (Philippians 3:4 KJV)

καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναί ἐν σαρκί, ἐγὼ μᾶλλον· (Philippians 3:4 BNT)

(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)

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

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; (Philippians 3:5 KJV)

περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, (Philippians 3:5 BNT)

(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)

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.

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (Philippians 3:6 KJV)

κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. (Philippians 3:6 BNT)

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

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* [διώκων]. 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 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.

But what things were gain to me, those I counted loss for Christ. (Philippians 3:7 KJV)

[Ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. (Philippians 3:7 BNT)

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

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.

Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, (Philippians 3:8 KJV)

ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι’ ὃν τὰ πάντα ἐζημιώθην, καὶ ἠγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω (Philippians 3:8 BNT)

(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)

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* [τὰ πάντα] always points back to that which is in the context. (C) That which would be thrown to the dogs. (D) He is not saying that he does not have Christ. He doesn’t stop here.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (Philippians 3:9 KJV)

καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, (Philippians 3:9 BNT)

(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.

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.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (Philippians 3:10 KJV)

τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, (Philippians 3:10 BNT)

(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,

3:10 (A) This is *dunamis*, [δύναμιν] from which we get our word “dynamite.”

If by any means I might attain unto the resurrection of the dead. (Philippians 3:11 KJV)

εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. (Philippians 3:11 BNT)

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

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.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. (Philippians 3:12 KJV)

Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. (Philippians 3:12 BNT)

(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.

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

Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, (Philippians 3:13 KJV)

ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, (Philippians 3:13 BNT)

- (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,

I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:14 KJV)

κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. (Philippians 3:14 BNT)

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

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.

Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. (Philippians 3:15 KJV)

Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· (Philippians 3:15 BNT)

- (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)

3:15 (A) There are simple things in the Bible (such as that no one comes to the Father except by Jesus Christ) 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* [φρονῶμεν and φρονεῖτε]. (D) You may say, “How?” Just take God at His word. God can reveal these things.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. (Philippians 3:16 KJV)

πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν. (Philippians 3:16 BNT)

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

3:16 (A) This speaks of advance. (B) That is, “to keep in line.” After over fifty years 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.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
(Philippians 3:17 KJV)

Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.
(Philippians 3:17 BNT)

(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)

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.”

(For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: (Philippians 3:18 KJV)

πολλοὶ γὰρ περιπατοῦσιν οὓς πολλακίς ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, (Philippians 3:18 BNT)

(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,

Whose end *is* destruction, whose God *is* *their* belly, and whose glory *is* in their shame, who mind earthly things.) (Philippians 3:19 KJV)

ὣν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.
(Philippians 3:19 BNT)

(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)

3:19 (A) This is the complete Biblical answer to universal salvation or reconciliation. When it says destruction is their end, that means no resurrection in view, so their genuine end cannot be to be saved or reconciled. (B) The Greek is *epigeos* [ἐπίγεια]. 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.

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
(Philippians 3:20 KJV)

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,
(Philippians 3:20 BNT)

- (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)

3:20 (A) The Greek is *politeuma* [πολίτευμα]. 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, or his religion. (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* [ἀπεκδεχόμεθα]. 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.”

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Philippians 3:21 KJV)

ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξει αὐτῷ τὰ πάντα. (Philippians 3:21 BNT)

- (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.

3:21 (A) The humble state in which we are waiting it out. (B) Not an adjective. *Doxa* [δόξης] is closely related to the word “esteem.”

PHILIPPIANS – CHAPTER FOUR

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. (Philippians 4:1 KJV)

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. (Philippians 4:1 BNT)

(1) And (A) so, my brethren beloved and longed-for, my joy and crown, (B) stand firm (C) thus in the Lord, my beloved.

4:1 (A) Verse 1 should be linked with the end of chapter 3. (B) All of Paul's love for the Philippian believers is poured out in these few words. (C) To stand firm is of the utmost importance. Some people have no intention of standing firm. No matter how plain a passage may speak in the Word of God, they are not going to accept its truth and stand in it. They always want things to be up in the air.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. (Philippians 4:2 KJV)

Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. (Philippians 4:2 BNT)

(2) I am entreating (A) Euodia and I am entreating (A) Syntyche (B) that they be of the same disposition (C) in the Lord.

4:2 (A) Or "I admonish." (B) This was not just some little quarrel between these two women. Their failure was that they simply did not have that disposition that Paul spoke about beginning in Philippians 2:5, which was also in Christ Jesus. Maybe they had prized their gifts so highly (and they should have prized them highly) that this had engendered a certain amount of pride, and so they were not willing to give up these things. Maybe they were praying that these should be returned. (C) This word "disposition" (Gk. *phroneo* [φρονεῖν]) had to do with the outstanding bent, the predominating bent, or just the constitutional habit of one's mind or spirit.

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life. (Philippians 4:3 KJV)

ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. (Philippians 4:3 BNT)

(3) I request you also, true Suzuges, (A) be of assistance to those women who are such as labored with me in the gospel, with Clement also, and with the rest of my fellow workers, whose names are in the book of life. (B)

4:3 (A) The Greek *suzuge* [σύζυγε] means "yokefellow," but this should be translated as a proper name, "Suzuges." It is not an uncommon name among Greek-speaking people. We certainly know that many names had meanings like this. (B) There are many problems in regard to the books mentioned in Scripture. Is this book of life one of God's records wherein the name of everyone who has ever lived is written? For some reasons can that name be erased? If that name remains there, will this one enjoy life in the future, but if the name should be erased, does that

mean this one has been blotted out of life? All we know for sure is that there were certain of Paul's fellow workers whose names were in the book of life.

Rejoice in the Lord always: *and* again I say, Rejoice. (Philippians 4:4 KJV)

Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. (Philippians 4:4 BNT)

(4) Be rejoicing in the Lord always; (A) and again I say, Rejoice! (B)

4:4 (A) Paul could take the attitude of Job, and say that if every earthly possession should fail, I still have that in which I can rejoice: the Lord, the God of my salvation. See Hab. 3:17-19. When you have a salvation that has God as its Author, so that you can speak not of the church or ceremony or ordinance of your salvation but of the God of your salvation, then you have a salvation that will not fail you and in which you can rejoice. (B) These people have not lost material things. We do not believe that Lydia's business has failed, for example. There were things that were related to the Acts period they had lost, yet their rejoicing was to be in the Lord.

Let your moderation be known unto all men. The Lord *is* at hand. (Philippians 4:5 KJV)

τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. (Philippians 4:5 BNT)

(5) Let your lenience (A) be known unto all. The Lord is near, (B)

4:5 (A) It is possible for us to be lenient (gentle) with men. I am not going to be lenient with error. (B) This does not have to do with the second coming of Christ. This Lord Whom we need so much can be as close and convenient as your hand.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (Philippians 4:6 KJV)

μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν. (Philippians 4:6 BNT)

(6) Let nothing be worrying (A) you, but in everything by means of prayer (B) and petition (C) with thanksgiving (D) let your requests be made known unto God; (E)

4:6 (A) Or, "Don't worry about anything." See 1 Peter 5:7. (B) Talking to God. (C) Your requests. (D) What we commonly include under the blanket term of "prayer" has to do with three things: conversation with God, petition, and thanksgiving (giving of thanks). There is no real prayer unless all of these are present. Talking with God and laying things before Him are what we should always be doing. Thanksgiving should never be neglected. Let us not only look for things to petition God about. (E) Here we have a new and different basis for prayer. In the Acts period, prayer was like a checking account. In the dispensation of grace, prayer is like a requisition for supplies.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Philippians 4:7 KJV)

καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. (Philippians 4:7 BNT)

(7) And the peace of God, (A) which is superior to every frame of mind, will garrison your hearts and your apprehensions in Christ Jesus.

4:7 (A) The Greek word for “peace” is *eirene* [εἰρήνη]. Take off the first “e” and you have the woman’s name “Irene.” This word comes from a verb *eiro*, which means “to join.” It has the connotation, not just of putting two things together that do not fit, but of putting two things together that fit harmoniously and are properly and fitly joined. It is possible for a man to be so linked up and joined to God that he finds in Him a constant source of strength, power, and quietness. That link must be through the Lord Jesus Christ.

Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. (Philippians 4:8 KJV)

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· (Philippians 4:8 BNT)

(8) In conclusion, brethren, whatsoever things are true, whatsoever things are dignified, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if any virtue and if any praise, think on these things. (A)

4:8 (A) He is speaking here of things that are deserving of serious consideration. Many of God’s people spend the greater part of their time watching things on television that are not pure, that are not of good report, that are not honest, and things that are, in fact, false, and give a false conception.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. (Philippians 4:9 KJV)

ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ’ ὑμῶν. (Philippians 4:9 BNT)

(9) Those things which you have both learned, and received, and heard, and seen in me, do; and the God of peace (A) shall be with you.

4:9 (A) The God Who links Himself up with men and becomes an out-flowing source of good to them – this is the God of peace.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. (Philippians 4:10 KJV)

Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. (Philippians 4:10 BNT)

- (10) But I rejoiced in the Lord greatly, that now (A) at any time your disposition (B) toward me has flowered again; on this you were disposed, (B) but you lacked opportunity.

4:10 (A) Now Paul must deal with some personal things. (B) Greek phroneo [φρονεῖν, ἐφρονεῖτε]. Their disposition toward him was good, but they didn't have the opportunity to demonstrate it. He was glad that this had been able to flower again and was now flourishing. This has to do with the gifts that they have sent to him.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. (Philippians 4:11 KJV)

οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. (Philippians 4:11 BNT)

- (11) Not that I speak according to poverty, for I have learned, in whatever state I am, to be independent of these things; (A)

4:11 (A) God had given him the right to rejoice in Christ, and Paul was not going to allow circumstances or any frame of mind to rob him of this. He was not going to allow his joy to be taken from him simply because other things in his life were not good.

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. (Philippians 4:12 KJV)

οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι· (Philippians 4:12 BNT)

- (12) For I know both how to be humbled, (A) and I know how to abound; (B) everywhere and in everything I am instructed both to be full and to be hungry, both to abound and to lack;

4:12 (A) The God-commissioned man who could heal with a handkerchief taken from his body, the man who healed everyone on the island of Melita, now has to confess that he cannot even heal his most-valued friend Epaphroditus, as we saw at the end of Philippians 2. He had learned how to be humbled through many experiences. (B) Paul could meet with that that humbled him and he could meet with that that exalted him and he could meet these two things just the same.

I can do all things through Christ which strengtheneth me. (Philippians 4:13 KJV)

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. (Philippians 4:13 BNT)

(13) I can do all things (A) through Christ Who gives me strength. (B)

4:13 (A) The things in the context. (B) There are people who undertake tasks and say they can do all things through Christ Who strengthens them. How do they know Christ is going to give strength for such tasks? Jesus Christ is a constantly flowing source of strength and wisdom, but not that I might do the things that I want to do. Whenever God makes a demand upon me, I can do all things through Christ Who gives me strength.

Notwithstanding ye have well done, that ye did communicate with my affliction. (Philippians 4:14 KJV)

πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει. (Philippians 4:14 BNT)

(14) Moreover you have well done, that you did joint-participate with my affliction.

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. (Philippians 4:15 KJV)

οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι, (Philippians 4:15 BNT)

(15) Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no out-called (A) communicated with me in respect to giving and receiving, except you only; (B)

4:15 (A) These were out-called men. He looks upon these *ekklesia* collectively, as a unit. (B) He is saying, “You wanted to know if gifts would be acceptable, and you wanted to know if there was a need, and you communicated.”

For even in Thessalonica ye sent once and again unto my necessity. (Philippians 4:16 KJV)

ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμψατε. (Philippians 4:16 BNT)

(16) For even in Thessalonica you sent (A) once and again in respect to my direst needs.

4:16 (A) The Philippians seem to be a little better off financially.

Not because I desire a gift: but I desire fruit that may abound to your account. (Philippians 4:17 KJV)

οὐχ ὅτι ἐπιζητῶ τὸ δῶμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. (Philippians 4:17 BNT)

(17) Not because I desire the gift, but I desire the fruit abounding to your account.

But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. (Philippians 4:18 KJV)

ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. (Philippians 4:18 BNT)

(18) But I have all, and abound; (A) I am full, having received from Epaphroditus (B) the things from you, a fragrant odor, an acceptable sacrifice, well pleasing to God.

4:18 (A) Abounding was Paul's position as he writes this letter. (B) Epaphroditus was the man who carried the gift of the Philippians. We first came upon him in Philippians 2:25.

But my God shall supply all your need according to his riches in glory by Christ Jesus. (Philippians 4:19 KJV)

ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. (Philippians 4:19 BNT)

(19) But my God shall supply all your needs (A) according to His out-flowing riches (B) in glory in Christ Jesus.

4:19 (A) The truth here is not that God is going to supply every need of mine. Inasmuch as these Philippians had made a sacrifice and it was acceptable, God would supple *their* needs. (B) This is the Greek word *ploutos* [πλοῦτος]. It always has to do with out-flowing riches.

Now unto God and our Father *be* glory for ever and ever. Amen. (Philippians 4:20 KJV)

τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. (Philippians 4:20 BNT)

(20) Now unto God even our Father *be* glory in respect to the eons of the eons. Amen.

Salute every saint in Christ Jesus. The brethren which are with me greet you. (Philippians 4:21 KJV)

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. (Philippians 4:21 BNT)

(21) Salute every saint (A) in Christ Jesus. The brethren who are with me (B) salute you.

4:21 (A) These were hallowed ones, marked out by God for future service. (B) Who these brethren were we do not know.

All the saints salute you, chiefly they that are of Caesar's household. (Philippians 4:22 KJV)

ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. (Philippians 4:22 BNT)

(22) All the saints salute you, (A) but chiefly the ones who are of Caesar's household. (B)

4:22 (A) These saints may have been Jews or Gentiles. Lenski says that at least three of seven synagogues in Rome had become completely Christian by this time. (B) In Rome, there were many people who were of Caesar's household. This does not mean slaves. It would take many people to conduct a household such as Caesar's, people who managed things. Of these, there were many who had become believers.

The grace of our Lord Jesus Christ *be* with you all. Amen. <To *the* Philippians written from Rome, by Epaphroditus.> (Philippians 4:23 KJV)

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. (Philippians 4:23 BNT)

(23) The grace of our Lord Jesus Christ be with you all. (A)

4:23 (A) The undeserved favor of God – may it be your portion, and may it be with you all.

PHILIPPIANS – CHAPTER ONE

THE RESULTANT VERSION

TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

- (1) Paul and Timothy, slaves of Christ Jesus, to all the hallowed ones in Christ Jesus, the ones being in Philippi, together with the over-watchers and servants:
- (2) Grace to you, even peace, from God our Father, even 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 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 will be suspending it until the day of Jesus Christ;
- (7) Even as it is right for me to be inclined in this way over you all, 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 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,
- (10) In respect to you testing the things that carry through, 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 of God.
- (12) Now after careful consideration my desire is that you shall know, brethren, that the things which are holding me down 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, 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.
- (15) Some indeed are even proclaiming the Christ because of envy and strife, yet some because of good will;
- (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 bond.
- (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.
- (19) For I am aware that for me this will result in salvation 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.
- (21) For to me to be living is gain for Christ, and to me to be dying is gain for Christ.
- (22) Now if I go on living in the flesh, this will be the fruit of my labors, yet what I shall choose I am not making known.
- (23) For I am being pressed out of the two, having the desire to depart 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.
- (26) That your glorying may be super-abounding in Christ Jesus in me through my personal presence with you again.
- (27) Only let your whole manner of life 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; 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 as you are perceiving in me, and now are hearing to be in me.

PHILIPPIANS – CHAPTER TWO
THE RESULTANT VERSION
TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

- (1) If then there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity,
- (2) Fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing.
- (3) Do not let anything be done in accord with self-seeking nor with vainglory, but do it with humility, considering one another superior to oneself;
- (4) Not each one watching out for his own things, but each one those of the others also.
- (5) Let this disposition be in you, which was also in Christ Jesus:
- (6) He existed in the form of God, so much so that He did not consider it robbery to be equal with God:
- (7) But He empties Himself, and He took upon Himself the form of a slave, and was made in the likeness of men.
- (8) Being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross.
- (9) Wherefore also God highly exalts Him, and graces Him with the name that is above every name,
- (10) That in the name of Jesus every knee should bow: super-heavenly knees, super-earthly knees, and the commoners;
- (11) And that every tongue should confess that Jesus Christ is Lord, for glory to God the Father.
- (12) So that, my beloved, according as you always obey, not as in my presence only, but now much more in my absence, be carrying into effect your own salvation with fear and trembling.
- (13) For it is God Who is operating in you to will as well as to work for the sake of His delight.
- (14) Everything keep on doing without murmurings and reasonings;
- (15) That you might be blameless and artless, children of God unblemished amid a generation crooked and distorted, among whom you are appearing as luminaries in the world.
- (16) Having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither did I toil for naught.
- (17) Even if I am a libation upon the sacrifices and ministrations of your faith, I rejoice and rejoice jointly with you all.
- (18) Moreover in the same way do you too rejoice, and you rejoice jointly with me.
- (19) Now I am expecting in the Lord Jesus to send Timothy to you shortly, that I also may be of good cheer, when I know of your state.
- (20) For I have no man equally sensitive, who will genuinely care for your state.

- (21) For all are seeking their own things, not the things of Jesus Christ.
- (22) Now you know the proof of him, that as a child for the father, he slaves with me in regard to the gospel.
- (23) This one therefore I hope to send forthwith, whenever I get to see in due course the things concerning me;
- (24) But I am confident in the Lord that I also myself will come shortly.
- (25) I considered it necessary to send you Epaphroditus, my brother, and fellow-worker, and fellow-soldier, and your apostle, and your minister for my needs,
- (26) Since he was longing for you, and he was distressed, because you heard that he was sick.
- (27) For indeed he was sick nigh unto death; but God had mercy on him, and not on him only, but on me also, lest I should have sorrow heaped upon sorrow.
- (28) The more quickly I send him to you, that, when you see him, you may be rejoicing again, and that I will be the less sorrowful.
- (29) Receive him then in the Lord with all joy, and hold such in honor;
- (30) Because on account of the work of Christ he came near to death, he risked his own soul to supply your lack of ministrations toward me.

PHILIPPIANS – CHAPTER THREE
 THE RESULTANT VERSION
 TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

- (1) For the rest, my brethren, be rejoicing in the Lord. To write the same thing to you to me indeed is not grievous, but for you it is safe.
- (2) Beware of the outsiders, beware of the evil workers, beware of the mutilators.
- (3) For we are the circumcision, who worship God in the spirit, who are glorying in Christ Jesus, and who have no confidence in the flesh,
- (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;
- (5) An eighth-day circumcised one; of the race of Israel; of the tribe of Benjamin; a Hebrew of the Hebrews; regarding law, a Pharisee;
- (6) Regarding zeal, following after the out-called; touching the righteousness that is in the law, I have become blameless.
- (7) But those things that were gain to me, I accounted loss 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, for the sake of whom I have suffered the loss of all these, and do count them but refuse, that I may win Christ
- (9) And be found in Him, not having my own righteousness, which is after the law, but that which is through the faith of Christ, that righteousness which is of God by faith.
- (10) That I may know him, and the power 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.
- (12) It is not as though I had already advanced to this, either were already perfect, but I am pursuing this, 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 of God in Christ Jesus.
- (15) Let us therefore, as many as are mature, be thus disposed; and if on some point you are differently disposed, this also shall God reveal to you;
- (16) Moreover, in what we run ahead of others, there is to be a mutual disposition to observe the same basic rule.
- (17) Be imitators together of me, brethren, and be noting those who are thus walking, according as you have us as an example.
- (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, whose God is their belly, and whose glory is in their shame, who are disposed to earthly things.
- (20) For the acquired and developed character which is ours is already existing among celestials, and it is out of this character that we assiduously and patiently wait it out for a Savior, the Lord Jesus Christ,
- (21) Who will transform the body of our humiliation to conform it to the body of His glory, in accord with the operation which enables Him to subdue all these to Himself.

PHILIPPIANS – CHAPTER FOUR
THE RESULTANT VERSION
TRUE TO THE GREEK AND TRUE TO THE TRUTH

Otis Q. Sellers, Bible Teacher

- (1) And so, my brethren beloved and longed-for, my joy and crown, stand firm thus in the Lord, my beloved.
- (2) I am entreating Euodia and I am entreating Syntyche that they be of the same disposition in the Lord.
- (3) I request you also, true Suzuges, be of assistance to those women who are such as labored with me in the gospel, with Clement also, and with the rest of my fellow workers, whose names are in the book of life.
- (4) Be rejoicing in the Lord always; and again I say, Rejoice!
- (5) Let your lenience be known unto all. The Lord is near,
- (6) Let nothing be worrying you, but in everything by means of prayer and petition with thanksgiving let your requests be made known unto God;
- (7) And the peace of God, which is superior to every frame of mind, will garrison your hearts and your apprehensions in Christ Jesus.

- (8) In conclusion, brethren, whatsoever things are true, whatsoever things are dignified, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if any virtue and if any praise, think on these things.
- (9) Those things which you have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.
- (10) But I rejoiced in the Lord greatly, that now at any time your disposition toward me has flowered again; on this you were disposed, but you lacked opportunity.
- (11) Not that I speak according to poverty, for I have learned, in whatever state I am, to be independent of these things;
- (12) For I know both how to be humbled, and I know how to abound; everywhere and in everything I am instructed both to be full and to be hungry, both to abound and to lack;
- (13) I can do all things through Christ Who gives me strength.
- (14) Moreover you have well done, that you did joint-participate with my affliction.
- (15) Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no one called communicated with me in respect to giving and receiving, except you only;
- (16) For even in Thessalonica you sent once and again in respect to my direst needs.
- (17) Not because I desire the gift, but I desire the fruit abounding to your account.
- (18) But I have all, and abound; I am full, having received from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, well pleasing to God.
- (19) But my God shall supply all your needs according to His out-flowing riches in glory in Christ Jesus.
- (20) Now unto God even our Father be glory in respect to the eons of the eons. Amen.
- (21) Salute every saint in Christ Jesus. The brethren who are with me salute you.
- (22) All the saints salute you, but chiefly the ones who are of Caesar's household.
- (23) The grace of our Lord Jesus Christ be with you all.