

CLASS NOTES on PHILIPPIANS

INTRODUCTION

In Philippians Paul has the delicate task of writing to good and exemplary believers to urge them on in their walk before the Lord and before one another. There is no heresy to correct, no immorality to condemn and no evident carnality to deal with at Philippi. They are a caring, generous, missionary minded church -- yet this is not enough if they are to continue to work **together**, shining as lights in the world.

This letter is an exhortation to a serving church to serve **together** (1:27) without strife and empty pride (2:3), murmurings or disputings (1:14), blameless, harmless and irrefutable (2:14, 15). It is a gentle plea to those who have consistently helped Paul and worked with him (15; 4:3, 15, 16) to work with and help one another (4:2, 3). A rejoicing church is encouraged to rejoice **always** (4:4) and **more abundantly** (1:26). An evidently well instructed congregation, one Paul could easily reason with, is urged to allow that "sweet reasonableness" to show in their lives before all men (4:5 -- Wuest). A group of saints who had been consistently concerned for Paul (4:10), and deeply touched by the sickness of Epaphroditus (2:26), is instructed to be concerned for Euodia and Syntyche (4:3).

In short, Philippians is a loving exhortation to a **good** church to be, fully and evidently, a **GODLY** church!

FURTHER INTRODUCTORY NOTES:

1. As Colossians is God's answer to the doctrinal attack on the Head of the Body -- "Not holding the Head" (Col. 2:19) -- so Philippians is the answer to the experiential attack on the Body itself -- seeking to divide it through quarrels among the saints (4:2). The answer to this dividing of the Body of Christ is for each believer to have the same mind (2:2) -- the **Mind of Christ** (2:5).

The frequent use of the word "all" indicates the believers are one in Paul's thinking (see note on 1:1) as they should be in their own experience. The epistle cannot be properly understood unless this practical problem is noted as the background for nearly every part of it. The "salvation" of 2:12 is deliverance of the church from a church split. Some practical advice is given in 4:8, 9 that will help prevent such division. See appended outline entitled "Principles illustrated in Philippians that will help solve problems between believers."

2. When Paul was in prison in Philippi (Acts 16) the Lord worked a miracle and set him free -- resulting in the salvation of the jailer. Now he is in prison in Rome and no miracle sets him free. The ability to "distinguish things that differ" (1:10 -- Greek) is needed in order to understand why. Before, Paul cast out a demon and was delivered from prison; now he remains in jail and is unable to heal his faithful co-worker, Epaphroditus (2:25 - 30). It is not because Paul has lost his faith, or has backslidden, that the miracles are missing. Rather, a dispensational adjustment has taken place as this age entered into its normal course. Even though Paul doesn't heal miraculously, God is **able** to heal **in answer to prayer**, when it is His will, and Epaphroditus regains his health. Even though Paul isn't miraculously delivered from

prison, he expects to go free **in answer to prayer** (1:19, 25, 26; 2:24; Philemon 24). Even though his jailer is not won through a miraculous earthquake, his jailers (plural) **ARE** being won through his testimony and preaching **IN HIS BONDS** (1:12, 13; 4:22). His present situation is not the same as it was in Philippi -- but the absence of miracles does not make it inferior, it is **better** (1:12, 13).

My note at 1 Thess. 2:18 reads: *If Satan had not hindered Paul from going to see the Thessalonians he would not have written this epistle! Notice the wisdom of God's direction in our lives:*

* *As noted above in 1 Thess. 2:18*
 * *If Paul had not been "much hindered" from going to Rome we would not have the epistle to the Romans (Rom. 1:13; 15:22).*

* *If Paul had not been imprisoned in Philippi he would not have won the jailer.*

Humanly speaking, if Paul had not been in prison in Rome then: we would not have the Prison Epistles; Caesar's household would not have been won for Christ (Phil. 1:12, 13; 4:22); Onesimus would not have been reached for the Lord (Philemon 10); and the preaching would not have been fully known that all the Gentiles might hear (2 Tim. 4:17).

PURPOSES for writing the letter:

- * To thank them for their gift (4:10 - 19).
- * To reassure them regarding Paul's situation in Rome (1:22 & introductory note # 2 above).
- * To commend the faithfulness of their messenger (2:25 - 30).
- * To prepare them for the coming of Timothy, Epaphroditus, and (later perhaps) his own coming (2:19 - 24).
- * To help them solve the problem of incipient division in the church (2:12 - 16; 4:2, 3 --and see introductory note # 1 following).

OUTLINE of Philippians -- W. P. Heath

1A. Chapter one -- The heart of Paul.

1B. 1:1, 2 The greeting.

2B. 1:3 - 11 Paul's concern for the Philippians.

1C. 1:3 - 5 Joyous recollections of the past.

2C. 1:6 His assurance for the future.

3C. 1:7, 8 His love in the present.

4C. 1:9 - 11 His intercession for them.

3B. 1:12 - 26 Paul's reassurance to the Philippians that all is well with him.

1C. 1:12 - 18 The message is going out.

2C. 1:19 - 26 The messenger is content.

1D. 1:19 - 21 Christ will be magnified whether Paul lives or dies.

2D. 1:22 - 24 The choice of whether to live or die is his.

3D. 1:25, 26 His choice is to live on for their sake -- even though it involves his continued suffering.

4B. 1:27 - 30 Paul's concern that the Philippians live in united testimony -- though that will involve their suffering.

2A. Chapter two -- The Mind of Christ.

- 1B.** 2:1 - 5 The exhortation to be of one mind -- the "Mind of Christ."
- 2B.** 2:6 - 11 The "Mind of Christ" demonstrated by Christ Himself.
 - 1C.** 2:6 - 8 It produced self humbling for the sake of others.
 - 2C.** 2:9 - 11 It resulted in His exaltation by the Father before all creation.
- 3B.** 2:12 - 30 The practical outworking of the "Mind of Christ" in their situation.
 - 1C.** 2:12 Obedience to the written word of God through Paul is the key (see 1 Cor. 14:37).
 - 2C.** 2:13 - 30 They will have help.
 - 1D.** 2:13 God will work in them.
 - 2D.** 2:14 - 16 What God's work in them will produce through them.
 - 3D.** 2:17, 18 Paul joyfully willing to be sacrificed for them if necessary.
 - 4D.** 2:19 - 23 He will send Timothy -- who has the Mind of Christ and the heart of Paul.
 - 5D.** 2:24 Paul himself will come if possible (cp. 1:24 - 26).
 - 6D.** 2:25 - 30 He is sending Epaphroditus -- who has the Mind of Christ and a love for the Philippians.
- 3A.** Chapter three -- The **testimony of Paul.**
 - 1B.** 3:1 - 9 With respect to the things of the flesh.
 - 1C.** 3:1 - 3 Warning against fleshly religion (his "vote of no confidence" in the flesh -- contrast Phil. 1:6).
 - 1D.** 3:1 His warnings are worth repeating ("review, review").
 - 2D.** 3:2 Warning against fleshly teachers.
 - 3D.** 3:3 Our worship not to be in the flesh but in the Spirit.
 - 2C.** 2:4 - 8 Paul's deliverance from fleshly religion.
 - 1D.** 3:4 - 6 "Religious flesh" identified and described (contrast the "wicked flesh" in Gal. 5:19 - 21).
 - 1E.** "Circumcised" -- Outward ritual & ceremony.
 - 2E.** "Of the stock of Israel" -- Pride of race.
 - 3E.** "Tribe of Benjamin" -- Pride of family.
 - 4E.** "Hebrew of the Hebrews" -- Pride of culture & religion.
 - 5E.** "Pharisee" -- Pride of theological position.
 - 6E.** "Zeal" -- Religious fervor.
 - 7E.** "Blameless" -- Self righteous works.
 - 2D.** 3:7, 8 The value of these fleshly "advantages."
 - 1E.** 3:7, 8-a A total "loss" (compared to knowledge of Christ).
 - 2E.** 3:8-b Just "trash" or "dung" (compared to having Christ Himself).
 - 3C.** 3:9 The glorious alternative.
 - 2B.** 3:10 - 21 With respect to his personal life as a Christian.
 - 1C.** 3:10, 11 His goal.
 - 1D.** 3:10-a To know Christ fully.
 - 2D.** 3:10-b, 11 To live for Him totally (a life here and now which is consistent with our coming glorious prospect).
 - 2C.** 3:12 - 19 His progress in reaching his goal.
 - 1D.** 3:12 - 14 He has not "arrived" but is "on his way."

- 2D. 3:15 - 19 His encouragement to others to join him in his quest.
 - 3C. 3:20, 21 His hope.
 - 1D. 3:20 It is tied to the coming Rapture.
 - 2D. 3:21 A final total end of the "flesh" is indicated, for even the physical flesh will be fashioned anew to be like Christ.
- 4A. Chapter four -- **The testimony of the church in Philippi.**
 - 1B. 4:1 The charge to hold their testimony fast.
 - 2B. 4:2 - 9 The present danger to their testimony -- a division in the church.
 - 1C. 4:2, 3 The source of the problem -- Euodia and Syntyche.
 - 1D. 4:2 They must have the same mind (the Mind of Christ).
 - 2D. 4:3-a These women need the help of the "pastor."
 - 3D. 4:3-b They are to be dealt with remembering they have been used of God in the past.
 - 4D. 4:3-c Their salvation is not to be brought into question.
 - 2C. 4:4 The problem must not be allowed to rob them of their joy.
 - 3C. 4:5 The problem is to be handled with "sweet reasonableness" (Wuest's translation of "moderation"), working hand in hand with the Lord (see 2:13).
 - 4C. 4:6, 7 The problem cannot be solved by worry ("full of cares").
 - 1D. 4:6 Their part -- pray with thanksgiving.
 - 2D. 4:7 God's part -- give His peace & guard their hearts & minds (against worry).
 - 5C. 4:8 There must be a positive approach in their thinking (Euodia about Syntyche, Syntyche about Euodia, and the church about them both).
 - 6C. 4:9-a They are to follow the teaching & example of Paul.
 - 7C. 4:9-b God, the God of Peace, will be with them as they take on this most delicate & important task.
 - 3B. 4:10 - 19 Their missionary vision & activity.
 - 1C. 4:10 - 14 The lapse in their support of Paul.
 - 1D. 4:10-a The lapse has come to an end with their present gift.
 - 2D. 4:10-b The lapse was not their fault.
 - 3D. 4:11 - 13 It has not hurt Paul nor his work.
 - 1E. 4:11, 12 Paul has learned to be independent of "circumstances."
 - 2E. 4:13 Paul's confidence rests not on men, but on Christ.
 - 4D. 4:14 Yet he is truly grateful for their gift.
 - 2C. 4:15, 16 Their history of giving.
 - 3C. 4:17, 18 Why Paul rejoices in their giving.
 - 1D. 4:17 Not for his own sake, but that they might have a share in the rewards for his ministry.
 - 2D. 4:18-a Their gift has indeed met his needs bountifully.
 - 3D. 4:18-b Their gift to Paul an acceptable sacrifice to **God**.
 - 4C. 4:19 (Now that they have given sacrificially to meet **Paul's** need) **GOD** will meet **THEIR** needs (physical & spiritual).
 - 4B. 4:20 - 23 Closing doxology, exhortation & benediction.

NOTES:

1:1. The word "all" is nearly the first word (1:1) and is the last word, except for the "amen" (4:22), in this epistle. It is used nine times referring to the saints in Philippi.

"Saint" not only speaks of what we **are** positionally, but of what we **should be** in our walk. It is at once an assurance and a challenge.

"Including the overseers and deacons" (NASB). Is this a subtle reminder to the rebellious factions in the church that the overseers and deacons are saints **also**?

1:5. "Until **the** now," referring to the receiving of the present gift (Wuest).

1:6. "Confident" (*pepoithos*). See 1:14, 25; 3:3, 4-a, 4-b ("trust"). Used also in Rom. 8:38 and 14:14 -- where it is translated "am persuaded." See also Philemon 21. For other passages where the word is used see the Englishman's Greek Concordance. How much better than self confidence is God confidence!

See Psa. 138:8, "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever: forsake not the works of thine own hands."

My note at Ex. 3:19 reads: *God not only knew of the presence of the giants in the land, but He knew of the difficulty posed by Pharaoh's hard heart. He also no doubt knew the problems which would come due to the reticence of Moses to assume a place of leadership (Exodus chapter four) and the unbelief, ingratitude and rebelliousness of the very people He was seeking to take into the land. But He had first determined that He could **finish** the thing before He ever **started** it.*

See Luke 14:28 - 30, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.'" My comment is:

If one who is saved by His wonderful grace

Can ever, forever, be lost --

Then God is the worker who started to build

Before He had counted the cost!

"Perform" is translated "made perfect" in Gal. 3:3.

This verse not only assures us of our own security in Christ, but also gives us the satisfaction of knowing that any who come to Christ under our ministry will continue to be ministered to by the Lord. This does not minimize the importance of "follow up" where possible. All of Paul's epistles, being written to believers, are follow up letters. His second missionary journey was partly a follow up venture (Acts 15:36). He even sent others out for this purpose (Phil. 2:19 - 21; 1 Thess. 3:1 - 8).

1:7. See 1 Cor. 12:26.

1:7, 17. "Defense" is "*apologia*" from which we get our English word "apologetics."

1:10. "Day of Christ" -- compare v. 6. / "Approve things that are excellent" is translated "distinguish differences" in the Berkeley Bible. See introductory note # 2 in these Class Notes. Compare this same expression in Romans 2:18 and look at it in light of 2 Tim.

2:15.

1:12. "**For** rather than **against** the advancement of the gospel" -- Berkeley Bible.

1:15. These men were not legalizers. It is not the **message** that is wrong, but the **motive**. Phil. 1:17 (NASB) reads, "- the former proclaim Christ out of selfish ambition, rather than from pure **motives** -." Compare Gal. 1:6 - 9 where it is the **message** which is at fault! Paul was not rejoicing in **their** preaching!

1:19. Berkeley translates "turn to my salvation" as "turn out for my **safety**." It is not **spiritual** salvation here, but release from prison, as Berkeley notes in the margin, or deliverance from failing the Lord during his time of trouble (v. 20), possibly both.

1:21. "To have died" -- Greek. It is not death itself, but what immediately follows it that, for the **believer**, is gain.

1:21 - 25. To have died is gain, for it is to be with Christ which is "far better" (v. 23). Yet he decided to remain on for the sake of those who needed him (v. 24). He was not considering his own interests, but those of others. He was exhibiting the Mind of Christ. Contrast the decision of Jonah to die (Jonah 4:3).

1:23. *"To depart' is a term used for loosing a ship from its moorings or striking a tent. The latter links this passage with Second Corinthians five and Paul's trade as a tent maker."* -- Wuest, "Philippians in the Greek New Testament." The noun form of this word is used in 2 Tim. 4:6.

Notice the gradual change in Paul's attitude toward the Rapture as it became more and more possible, and then certain, that he would not live to see it:

54 a.d. "**WE** which **are alive** ... caught up -" (1 Thess. 4:17).

60 a.d. "earnestly **desiring**" the **Rapture** (2 Cor. 5:2) but "**willing**" to be "**absent from the body**" (2 Cor. 5:8).

64 a.d. "Having a **desire to depart**" -- in physical death (Phil. 1:23), but to **abide in the flesh** is more **needful for you**" (Phil. 1:24).

66 a.d. "I am **ready to be offered**. The time of my **departure** is at hand" (2 Tim. 4:6).

1:27. "Conversation" is a verb form of a noun translated the same way in 3:20. It has to do with behavior **as a citizen**. "Stand fast" means "hold your ground." "Striving together" is one compound word (*sunathleo*). The prefix "*sun*" means "together." From "*athleo*" we get our English word "athlete." Athleo is found only in 2 Tim. 2:5 ("strive"). The compound word (*sunathleo*) is found here and in Phil. 4:3 ("labored with"). It suggests the effort put forth **as a team**. We need not only zeal and activity in our work for the Lord, but also **TEAMWORK!**

1:29. "Is given" (*charidzomai*) means "to grant as a favor." "In the behalf of Christ" is "in the **place** of Christ" in the Greek, according to Wuest. Compare 2 Cor. 5:20, "In Christ's stead." When we live and suffer we are going through what He would experience if He were here -- we are taking His place. Compare Gal. 2:20.

1:30. "Conflict." From the Greek word used here we get our English word "agony." "Saw in me" -- is a reference to his conflict at Philippi in Acts sixteen (1 Thess. 2:2). "Now hear to be in me" -- has his present conflict in Rome in view. They no doubt had heard of his present troubles at the same time they heard of the sickness of Epaphroditus (2:26).

2:2. See the simple structure here:

A - Like minded

B - Same mind.

B' - One accord.

A' - One mind.

See 1 Cor. 1:10.

2:2, 3. *"In disagreement don't be disagreeable"* -- Rudy Galambao, Philippine Bible teacher, IGBI -- 1971.

2:3. "Vainglory" is "empty pride."

2:3, 4. See Judges 8:2, 3; Rom. 15:1, 2.

2:4. "Seeketh not her own" -- 1 Cor. 13:5. Compare also Phil. 2:21.

2:5. Compare Rom. 12:16; 1 Cor. 2:16; 9:12; **10:33 with 11:1**; 1 Pet. 4:1. Contrast Rev. 17:13, where the end-time kings have the Mind of the Anti-Christ.

2:6. See Isa. 40:25; John 13:3, 4. (See pages 84 - 86 of "The Practical Use of the Greek New Testament" by Kenneth Wuest -- if it is available).

2:6 - 8. Seven steps **down**. See Psa. 113:6. If just to look at the heaven and earth, and the things in them, is humility for God, how exceeding great is the self humbling of Christ here!

2:6 - 11. Vs. 6, 7 -- incarnation; v. 8-- death; v. 9-- resurrection and ascension; vs. 10, 11 -- His return in glory.

2:7. Contrast John 7:33 where the accusation was made against Christ, "Thou, being a man, makest thyself God." They had it backwards!

2:8. Compare the willingness of Isaac to be the offering for Abraham (Gen. 22:9). If Isaac had not been willing to be the sacrifice, Abraham (about 125 years old) could not even have caught Isaac (about 25), much less tie him up! (Only the two of them were present -- Gen. 22:5) Evidently Isaac shared his father's faith, or he was obedient unto death as a type of Christ (Phil. 2:8; Heb. 5:6 - 8 with Luke 22:42 - 44; Heb. 10:9, 10 and context) or, probably, both.

In His essential deity Christ had, from before the foundation of the world, planned His incarnation and redeeming death in eternal lowliness of mind (v. 3). However, **as MAN** He came to the place where He voluntarily offered Himself to God as the sacrifice, "learning obedience by the things which He suffered" (Heb. 5:8). Phil. 2:6, 7 speak of His self-humbling **as GOD**. Verse 8 speaks of His self-humbling **as MAN!** Notice the expression that

emphasizes this -- "being found in fashion **as a man** He humbled Himself-."

2:9. See Isa. 2:11. "Jehovah alone shall be exalted in that day!"

2:9 - 11. Seven steps up: **1.** Highly exalted. **2.** Name above all others. **3.** Universal dominion. **4.** Over beings in heaven. **5.** Over beings on earth. **6.** Over beings under the earth. **7.** His divine glory confessed by **ALL!**

2:10, 11. See Esther 6:11. Confessing Christ as "Lord" does not necessarily involve a reconciliation with Him. Haman was **forced** to exalt Mordecai but was far from reconciled to him, and ended up dead in judgment. Those who confess that Jesus Christ is Lord are confessing that the God-man -- Jesus Christ -- is **Jehovah**. All the unsaved will one day be forced to bow the knee and confess, "**Yes, Jesus Christ is Jehovah!**" It will be to the **glory of God**, but **not** to the **salvation of their souls**. Christ will be Lord of hell as well as of heaven and earth. Nowhere is the absolute authority of human government more fully acknowledged, **of necessity**, than in its prisons. "Lord" ("*Kurios*" in the Greek) is the word consistently used to translate "Jehovah" in quotations from the Old Testament.

2:12 - 16. The "salvation" here seems to refer to a solution to their problem of division in the church. Paul is saying, in effect, "If I were there you would follow my directions. I cannot be there now, so you must be even more careful to obey my suggestions as you work out a solution ['salvation'] to your problem. Do it with fear and trembling, for it is an important and difficult task [v. 12]. You won't be alone in it, even though I am not there, for God will be working in you [v. 13]. As you allow Him to guide and empower you, be free of murmurings [toward God] and disputings among yourselves [v. 14] -- your testimony depends on it [vs. 15, 16]!"

2:13. "Worketh" is "*energeo*." See Rom. 7:5; 1 Cor. 12:6; 2 Cor. 4:12 (2 Cor. 4:17 is a related word); Gal. 2:8 (twice -- "wrought effectually" and "was mighty"); Gal. 3:5; 5:6; Eph. 1:11, 20; 2:2; **3:20; Col. 1:29**; 1 Thess. 2:13; 2 Thess. 2:7.

See Ex. 35:31, 34, 35; Heb. 13:21.

Rewards will be for the things **done** (2 Cor. 5:10), so not just the **willing** is important, but also the **doing** (2 Cor. 8:11). Paul admits the problem and its seriousness in Rom. 7:18. How wonderful that God works in us not only to **will** but also to **do!**

2:15, 16. "**Ye** may be blameless, holding forth the word of life; that **I** may rejoice" -- Paul's "running" and "laboring" were not just to lead men to Christ, but to send them forth to win others also.

2:19. He wanted to know their **state** -- there was no trouble with their **standing**.

2:21. "Love ... seeketh not her own" -- **1 Cor. 13:5**. See Phil. 2:4. See also 1 Cor. 10:24.

2:24. See 1:25.

2:25. "Messenger" is "*apostolos*" -- literally "apostle," -- a sent one.

2:29, 30. Compare Judges 5:18. The men of Zebulun and Naphtali were doers. They hazarded their lives **on the battlefield**. See also Rom. 16:4 and Acts 15:26. See also 2 Cor. 4:8 - 12; 11:23 - 27.

3:1. "Review, review."

3:3. Worship in the Spirit. See 1:14 (**deliverance** through the Spirit) and 2:1 (**fellowship** of the Spirit). Compare John 4:23, 24.

3:5, 6. Review the **outline** of Philippians (3A, 1B, 2C, 1D). All of these things listed here, which seem so natural (and seemingly so good), are described by Paul as **flesh, just FLESH!**

3:6. My note at Luke 1:6 reads: *Not righteous because they walked in all the commandments etc. (cp. Rom 3:20). It is rather those who are already righteous (by faith) were walking in the law blameless. The result of their walk is not righteousness (that is the basis for the walk), but blamelessness. That walking in the law blameless does not save is proved by Paul's own testimony in Phil. 3:6. As Saul of Tarsus he had it backwards -- trying to be righteous by walking blamelessly. This couple (Zecharias & Elisabeth) had it straight -- and were "Old Testament saints."*

3:7. He is referring to the "things" listed in vs. 5, 6.

3:7, 8. See Gal. 1:14 / Compare the sevenfold "loss" of Paul to the sevenfold self humbling of Christ in 2:6 - 8. Also compare the sevenfold exaltation of Christ in 2:9 - 11 with what Paul sought to gain in 3:8 - 11: **1.** Gain Christ. **2.** Be found in Him. **3.** Have true righteousness. **4. Knowledge** of His resurrection. **5.** The **power** of His resurrection. **6.** The fellowship of His sufferings. **7.** Attain to the "out-resurrection from among the dead" (Greek).

3:8 - 12. Paul had already gained Christ (v. 8) and was "in Christ," with His righteousness put to his account (v. 9). Now he longs to **know** Him, in all His glorious fulness (v. 10), so he might demonstrate the power of His resurrection (Eph. 1:19, 20) in his life and ministry (vs. 11 - 14). He wants to fully grasp (apprehend) what God had in mind for him when He saved (apprehended) him (v. 12-b).

3:11. "Attain unto the resurrection of the dead" does not have physical resurrection in view. This **resurrection** must be viewed in light of the **death** referred to in the same verse. We are not made conformable to Christ's death by dying physically, but by accounting ourselves dead indeed unto sin. We cannot "attain to" physical resurrection in the sense that we come to **deserve** it, for it is the birthright of every believer who dies physically. We would not want to attain to it in the sense that we **long to** experience resurrection -- instead of being taken up alive at the Rapture. Also, how could Paul be seeking, already, to attain to a physical resurrection (v. 12) when he had not yet died, and might not die at all (1 Thess. 4:17; 1 Cor. 15:51)?

The passage may be understood in light of the context and the following verses: **Rom. 6:13** ("- put yourselves once for all at the service of God, as those who are **living** ones **out from among the dead** -" -- Wuest); Rom 13:11; 1 Cor. 15:34; 2 Cor. 4:10, 11; Eph. 1:19, 20; **5:14**; 1 Thess. 5:6.

The thought is that if we are not following eagerly the things Paul lists in Phil. 3:10, we will have no real testimony for Christ. We are not dead (in sin) as those around us, but we may **look** dead, no one being able to tell that we are any different from the lost. Paul wants to have an out-resurrection from among the dead ones, so that his life in Christ **shows** in a resurrection-type **life** lived down here. (See my "Class Notes -- Bible Analysis -- Romans" on Rom. 8:11, 13)

3:11, 12. "Attain" in v. 11, Strong's Concordance # 2658 -- "*katantao*." In v. 12, Strong's # 2983 -- "*lambano*". Thus v. 12 is not referring back to v. 11 (at least not for sure). The word in v. 11 (*katantao*) has the idea of **arriving** rather than **attaining**. It is translated "came" or "come" eleven times and "attain" only twice (here and in Acts 27:12). A complete list of verses where this word is used: Acts 16:1; 18:19, 24; 20:15; 21:7; 25:13; 26:7; 27:12; 28:13; 1 Cor. 10:11; 14:36; Eph. 4:13 & here in Phil. 3:11.

3:13. Forget what is behind -- forget the **victories** lest we become proud or rest on our past labors; forget the **defeats** lest we be discouraged.

3:13, 14. My note at Ezek. 46:9 reads: *The Amplified Bible offers Phil. 3:13 as a cross reference here. The thought seems to be, "in worship and service to our Lord we go ON, not BACK."*

3:17. "Followers" is "*mimeo*." With the prefix "*sun*" it means "co-mimics" or "followers together" of me. / "Mark" means to "observe intently" (Wuest).

3:19. "Whose glory is in their shame." They are proud of that for which they should be ashamed.

3:20. "Conversation" should be "citizenship." We are citizens, not of the millennial kingdom, but of the "Kingdom of God" (they are not the same. See "Help in Hard Places" by W.P.H. pages 180 - 182 [first printing] or pages 165 - 167 [second printing] -- if it is available) See Acts 20:25; 28:31. See also Eph. 2:19; 2 Tim. 4:18.

3:21. See my "Class Notes - First Corinthians" -- notes on 1 Cor. 15:20 - 44.

"We shall be like Him" the apostle John tells his readers in 1 John 3:2. To be "like Him" is not to be like Him in His **deity** or in the attributes of deity. The ones in question in 1 John 3:2 will be like Him in **manifestation** (1 John 1:1, 2). It is what they **SEE** that they will be like. Humanity will not become deity when we are in His presence, but because God became man and redeemed man, He will one day bring **believing** man up to the perfected, glorified **manhood** of Christ.

Here in Phil. 3:21 is one way we shall be like Him. We shall have a body like His body of glory. We will not become gods (as Mormons teach) nor be "like God," as Satan promised (Gen. 3:5 - NASB), but we will:

- Have a body like His body of glory -- Phil. 3:21.
- Be like Him in His sinlessness and holiness (though ours is imparted, not inherent as is His) -- Eph. 5:27.
- Be like Him in His human perfections -- Eph. 4:13, 16.
- Be joined to Him in vital union as members of His Body -- 1 Cor. 12:27.

Our likenesses to Christ have to do with the perfections of His glorified **humanity**, not to those of His essential and eternal **deity**. Satan's suggestion in the Garden of Eden was that man's best interests would be served by **man** being as **God** (Satan's own sinful aim). God's truth is that man is totally provided for by **God** becoming **Man**. This is the **secret** (mystery) of **Godliness** (1 Tim. 3:16.).

4:1. See 1 Thess. 2:19, 20; 3:8.

4:2. "Beseech" is *parakaleo*, having the idea here of encouragement. / "Same mind" -- see 1:27; 2:2, 5; 1 Cor. 1:10.

4:3. There is no indication that the labor of these women involved preaching. See "Women's Minsitries" by William P Heath, pages 17, 18 (Pub. by Things to Come Mission in the Philippines).

"True yokefellow" -- Paul is saying, "You know how to work together, yoked to me -- now help these women to know how to work together, yoked to one another." The one addressed (though not named) seems to be the leading elder ("pastor," we would call him) of the church he knew so well. He is not to **scold** them, or preach **at** them, but **help** them.

4:4. See Deut. 26:11; Job 13:15; Heb. 3:17, 18; 1 Thess. 5:16.

4:5. "Let your sweet reasonableness be experienced by all who have a contact with you." (my wording, based on Kenneth S. Wuest's notes on this verse).

4:6. "Stop perpetually worrying about even one thing" -- Wuest.

4:8. I.e. whatever is true, etc., about our brother (or sister) in the Lord. Here is a sure cure for gossip.

4:11. Wuest translates this verse "It is not that I speak as regards want, for, so far as I am concerned, I have come to learn, in the circumstances in which I am placed, to be independent of these and self-sufficient." He was **independent** of **circumstances** because he was **dependent** on **Christ**. See v. 13.

4:11 - 13. Paul had not always been "content" -- he had to **learn** to be content. He had not always known how to be abased and how to abound -- he had to be **instructed** to this end. We should be encouraged when we fall short here and, knowing that the hard times and difficult situations are our instructors, be willing to learn these lessons under the patient tutelage of our Lord. Paul had to go through this school also.

The "all things" of v. 13 must refer back to vs. 11, 12. He is saying, "I can be content: I can stand prosperity without forgetting or denying my Lord; I can endure poverty without

stealing or cursing [cp. Prov. 30:8, 9]; I can do **all** things [which He desires me to do] through His power."

One place where he learned to suffer need is described in 4:15 ("no church communicated [shared] with me as concerning giving and receiving"). He was learning to abound in 4:16, 18 -- through the generosity of the Philippians. Concerning the giving of the church at Philippi (located in Macedonia) see 2 Cor. 9:2, 4; 11:9.

4:17. He had been "hungry" and "suffered need" (v. 12). Now, due to their gifts, he is "full" and "abounding" (v. 18). His ability to be content in either situation makes it possible to **honestly** say what he does in this verse (v. 17).

4:19. The word "need" is the same word translated "necessity" in v. 16. The Philippians are evidently "suffering need" (due to the sacrificial gifts they have sent to Paul?) and He is praying that, through the Lord's supply they, too, will "be full."

4:20 - 23. "Salute **EVERY** saint ... **ALL** the saints salute you ... grace be with you **ALL.**" This is as important as doctrine, if we are to "keep the unity of the Spirit in the bond of peace"! We must never come to the place where we aren't on speaking terms with the brethren! What a fitting climax to this letter!

--- William P Heath < My Documents\Class Notes\New Testament\phil-a > on Microsoft Word

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