

Ecclesiasticus of Philippians

Chapter one
verse 3 -

Ἐγχαροτῶ - "I feel obligated to" God - θεῷ, continually thinking God
ἐπι = upon - (on account of - remote meaning) - basis of
Paul's gratitude to God. πάση τῇ μνήᾳ
ὑμῶν - "for my whole memory of you." The article
refers to the totality of the remembrance. There
were, of course, unpleasant happenings in connection
with the church at Philippi, but now with the
perspective of time and experience, Paul considers
the whole affair a gift from God. Paul was
so conscious of God's hand being on his life
that he considered every experience a gift from God
to strengthen and enlighten him. How
many of us can feel this? Even the hard times
at Philippi turned into a ~~bad~~ trumpet blast
to the glory of God. The thorns became bouquets
thrown at the Saviour's feet. The cross became
a crown. The jail became a ~~dark~~ ^{Holy place} room
filled with God's presence. The jailer became
a soldier of the cross, a trophy of God's grace. How
many other times Paul has been in distress & on the
verge of despair when the projector of his memory
flashed the memory of Philippi on the screen.
"Perhaps, God will again use my sufferings as a
~~bad~~ instrument of redemption." The ~~no~~
remembrance of ~~that~~ God's deliverance in the past
is a promise of God's faithfulness in the future.
Like rowing a boat, moving forward while
looking backward.

(3)

μετὰ χαρᾶς - "with, in the midst of, joy" Paul's prayer life was a life surrounded with joy. "With joy." How many of us pray with joy? Do we ~~forget~~ love the secret place? Are we eager to get alone with D? Do we lose all sense & time while in His presence? Do we pray with joy?

Some find great joy in criticizing the weak, Paul found his greatest joy in praying for them. Discover what it is that makes a person happy & you'll have the key to his character. "Paul had a hallelujah chorus in his heart."

ns 5

Ἐπί τοῦτο here is the second reason for his gratitude to D.

τῇ κοινωνίᾳ ὑπὸ εἰς τὸ εὐαγγέλιον - your fellowship ~~in the gospel~~.

The word "fellowship" has come into misuse in our day. The word is often restricted in its meaning to the idea of companionship or social activities. But Paul is not thankful for the good times they had together because they were Xians. ~~He~~

"Fellowship" is a participation, sharing of two or more individuals in a common purpose or activity. Its meaning is that Xians share with one another in a common possession.

~~we have the gospel, & the Father, & the~~
This fellowship is used various ways; of sharing a common life with X & the Father; with other Xians (1 John 1:3).

Fellowship is the spirit of generous sharing as contrasted with the spirit of selfish getting. It is used of a business partnership; of married where

progress. we know X. what are we doing to make him known to others?

<sup>I have often thanked O for
this salient point last</sup>
vs 6. attitude of his ~~prayer~~ of thanksgiving = confident -

ΤΕΤΟΙΩΣ - Ι perf - Being convinced, certain
"Having this firm persuasion." the word has a slight causative force. Paul had come to a settled persuasion.

ο εὐαγγέλεος - Adv Part. - He who initiated, began, inaugurated - ceremonial use -

ἔπιτελέσθαι - bring to an end, completely accomplish, perfect.

Paul is thankful for the work of grace in the Philippians - this reveals several things concerning salvation.

- 1. It is a good work - the best thing that can happen to a man. It is the work of works -
- 2. the sovereign initiative of God in salvation. this make it a work of grace
- 3. the sovereign faithfulness of God is keeping us - he finishes what he begins - If a man doesn't finish, he doesn't begin
the sovereign operation of God is perfecting us - no man can complete himself, we were never designed to be self sufficient. Everyone takes for granted that when he plants a seed, growing power will be supplied; sailor with a stranded boat, waits for the tide - we depend on nature's powers in physical life - we must depend on God's powers in spiritual life.

- Because God completes what he begins & completes more possibilities than his abilities allow
- 5. the sovereign completion is only at the Day of X. God's redemptive work will reach its crown & climax when Jesus returns.
Salvation has only begun. been initiated. Just beginning - yield yourself yourself to the

Philippians 1:9-10

Greek Parsing Form

Word	Pt. of Speech	Tense	Voice	Mood	Decl'	Case	Gender	Person	Numb	Kind	Lex Form	Translation
προεύθυναι	v	p	m	Ind				1	s		Some I pray	
πάντα											in order that in order that	
εἰπεν											in addition	
μηδέν											nothing	
πεισθείναι	v	p	act	Ind				1	s		more I persuade	
επιγνωστείναι											more than enough, overfull, complete, finished	
αἰσθάνεσθαι											sensitive, & inclined to make moral decisions	
ποικιλότερος	adj.	p	ac	Ind							but to the best, spanning - distinguishable	
το σαφέστατο											an approve after nothing,	
εἰδικότερος											things that differ, that surpass, special,	
ἀπόσκοτος											unconscious, unconscientiated	
εἰς											without offence, not giving offence to others	
πειστή											convict = with reference to, with a view to	
πειστήνειν	Part	Part	Prt	Ind							convicted	
πειστήνειν											convicting him, continuing to be killed, to praise	

μάθον = rather = not a punishment, so some expected

Philippians 1:12-16

Greek Parsing Form

Word	N. of Speech	Tense	Voice	Mood	Dec'l	Case	Gender	Person	Numb	Kind	Lex Form	Translation
βούλουσιν		P	A	Ind							I will	
δὲ τὰ κατ' εὐ												
προκόπην												
εἰς οὐτέν		P	P	Inf.	Ind							
τοῖς συκοῦσιν												
φαρεσούς												
γένεος θα												
πλείονας												
τετούδης												
πεποτέρεπος												
τολμανῶν												
ἀδοξίων												
φύσεων												
ἐποίησιν												
εὐσκίαν												
ἀποδογλίαν												
κεῖμαι												
πλαστή												

Philemon Philippians 1:17-

Greek Parsing Form

Word	Pt. of Speech	Tense	Voice	Mood	Decl	Case	Gender	Person	Numb	Kind	Lex Form	Translation
17- <i>ἐργίας</i>												
<i>κατέπεπλοντειν</i>												
<i>ἀγνώστης</i>												
18- <i>τοῦθει</i>												
<i>προσετελεῖ</i>												
19- <i>προσετελεῖ</i>												
<i>ἐπιχορηγίας</i>												
<i>ἀποκαπαδοκία</i>												
<i>αἰχμήσην</i>												
<i>νεκρὸν δημόσιον</i>												
20 <i>κερδούσιν</i>												
21 <i>κερδούσιν</i>												
22 <i>αιρόμενα</i>												

Epistles of Paul 2:5 - 11

II

No 5

ΦΡΟΝΕΙΤΕ - Have in your mind, think, set your
mind upon - suggesting moral interest,
thought & study, & not a mere unreflecting
opinion - cherish a noble thought.
(Gould)

The noun: Φροντία, denotes what one has in
the mind, the thought

The verb: to think, to be minded in a certain
way, it implies a moral interest or
reflection. (Vine)

① The Philippians are here faced up to the greatest
possible incentive to unity & humility in the picture
of the Lord Himself whose mind is described in the
noble verses which follow.

Lit. "Let this mind be among you, as also in
X Jesus."

in you does not imply the inculcation of personal
virtue based on a moral example, but means "in
your church fellowship," as sorely harassed by
stife & ~~pleasure~~ plagued by arrogance.

They must share His spirit, & be controlled by
the ~~the~~ pattern of self-effacement & humility
which His incarnation & cross supremely exemplify.
(Lyndale)

Exegesis of Philippians 2:-5-11

verse 5

"Let this mind be in you, which was also in Christ Jesus".

- Have in your mind, think, set your mind upon - suggesting moral interest, thought and study, and not a mere unreflecting opinion - cherish a habit of thought. (Souter)

The noun , denotes what one has in the mind, the thought.

The verb , to think, to be minded in a certain way. It implies a moral interest or reflection. (Vine)

(1) The Philippians are here faced with the greatest possible incentive to unity and humility in the picture of the Lord Himself whose mind is described in the noble verses which follow.

Lit. "Let this mind be among you, as also in Christ Jesus."

In you does not imply the inculcation of personal virtue based on a moral example, but means "in your church fellowship" so sorely harassed by strife and plagued by arrogance.

They must share His spirit, and be controlled by the pattern of self-effacement and humility which His incarnation and cross supremely exemplify. (Tyndale)

(2) "Have this mind within your community which ye have also in Christ Jesus." Christians, then as now, were often difference in their ordinary dealings - relations from they were in their strictly Christian life. The two spheres were at times kept distinct. Those who professed to have made great sacrifices for the sake of Christ might never dream of making even the slightest for a brother. (XGT)

(3) "Think this very same thing in yourself that you think in Christ Jesus." Apply the same rule to yourselves that you see and approve in Christ. Some people are piously humble on Sundays but a terror on Monday. (Robertson)

(4) The position of the pronoun, "this" is emphatic and shows that the

verse 5, continued

exhortation reaches back basically to 2:24, while the pronoun "who" in 2:6 connects the exhortation with the illustration in 2:5-8.

The sum total of the thought in the exhortation seems to be that of urging the Philippians to emulate in their own lives, the distinctive virtues of the Lord Jesus spoken of in 2:24. It is the habitual direction of our Lord's mind with reference to self that is in the apostle's thinking, an attitude of humility and self-abnegation for the benefit of others, which should be true also of the Philippians.
(Wuest)

verse 6

"Who, being in the form of God, thought it not robbery to be equal with God."

- form, implying essential character as well as outline. It suggests unchangeableness, as contrasted with - figure, fashion. (Souter)

Denotes the special or characteristic form or feature of a person or thing - used in N.T. only of Christ. (Mark 16:12) Gifford: Morphe is properly the nature or essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual exists. Thus form of God is the Divine nature actually and inseparably subsisting in the Person of Christ.

The true meaning of morphe is confirmed by its recurrence in the corresponding phrase, "form of a servant". It is universally admitted that the two phrases are directly antithetical, and that "form" must therefore have the same sense in both. (Vine)

- I am, denoting original a state or condition still subsisting in contrast to what is temporary or accidental. (Souter)

to exist, which always involves a pre-existent state, prior to the fact referred to, and a continuance of the state after the fact - In Phil. 2:6 - implies His pre-existent Diety, previous to His birth, and His continued Diety afterwards. (Vine).

- (a) snatching, robbery, the action of plundering, self-aggrandizement - or (b) a thing to be snatched, plunder, booty, a prize, spoil. (Souter).

2) Our bonds are ministered other brethren to preach more boldly - Bold preaching is not preaching
 Two classes boldy with good will.
 a - most speak boldly with good will.
 b - Some " because of envy's strife
 a - Some do it for love for Paul
 b - And the others don't but of Party spirit with impure motives, thinking they can
 add to Paul's afflictions - pull him. Who were these? the fault was not
 the substance of their preaching but with their motives.
 rather unto the progress of the gospel; 13 so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; 14 and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one do it of love, knowing that I am set for the defence of the gospel; 17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. 18 What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. 19 For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is gain. 22 But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not. 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; 24 yet to abide in the flesh is more needful for your sake. 25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; 26 that your glorying may abound in Christ Jesus in me through my presence with you again. 27 Only let your manner of life be worthy of the gospel.

¹ Gr. good tidings; and so elsewhere; see marginal note on Mt. 4. 23.

² Gr. in the whole Praetorium. ³ Gr. trusting in my bonds.

⁴ Or, they that are moved by love do it, knowing etc.

⁵ Or, but they that are factious proclaim Christ, not etc.

⁶ Or, But if to live in the flesh be my lot, this is the fruit

of my work; and what I shall choose I know not

⁷ Gr. this is for me fruit of work.

⁸ Or, what shall I choose ⁹ Or, of faith

¹⁰ Gr. behave as citizens worthy. Comp. ch. 3. 20.

¹¹ Gr. good tidings. See marginal note on ch. 1. 5.

vs 19 2 - Brought Assurance of Blessing.

Salvation = means safety - general physical well-being - spiritual well-being. Paul uses it in sense of Spiritual well-being.

Some think that Paul means he will be delivered from prison. This is not very likely. (vs 20)

How shall this ² be? vs 19

① Your prayers in my behalf - support

② The Supply of the Spirit of Christ - grace, said - in response to your prayers.

③ Inke in it - only interest

④ According to my earnest expectation & hope vs 20 -

Hope - Nothing shall put him to shame - Boldness of speech

Christ shall be magnified in His Body in everything.

Now can we magnify Christ? we help others to

see Jesus as He is. A false escape. a theatre

vs 21 - Confirms this hope of magnifying Christ. It is

not idle boasting. To live to gain - Death is gain. Living

is summed up in Christ. Death is more of Christ.

Christ! aim of life, enjoyment of life, end of life, goal

of life. Gain - word means interest on capital.

3 - Left them in a Dilemma vs 23-26

In a strait - hemmed in on both sides.

① Reason for Dilemma vs 23 Life means fruit work.

Death is gain but life is fruit from Christ's service.

② Statement of Dilemma vs 23-24

His desire lies in one direction (depart) but his conviction of duty lies in another direction (for your good)

③ Resolution of Dilemma - 25-26

I shall live - a life with you all & God will permit me to visit you again.

1:37-2:18 II Series of Exhortation -

1 - To live worthily of the Gospel 1:27-2:4

2 - 2:5-11 - To reproduce the mind of Christ - imitate

3 - 2:12,13 - To cultivate the spiritual life

4 - 3:14-18 - Leave off murmurings & disputings

1 - To Live Worthily of the Gospel - 1:37-2:4

① Being worthy (key) - not deserving the favor of God

There is an obligation to live a life commensurate with the principles of the gospel we profess to believe + love.

② Let your manner of life - single and in 1. 1. "Order your

life in a manlike life" - To be a citizen -

③ Only - sphere of the mind, only - whatever may happen to

me, you're concerned about this. (4) This life requires some things -

a - Steadfastness - stability vs 19 - "in one spirit one soul" Stand fast in one

body - B - courage - vs 28-30 "affrighted" 1c - Unity 2:1-3a - to fulfill joy -

(a) Basis of unity vs 1 - if clause - these ifs are to arrest attention (metaphorical) -

if there is any reality in your experience in Christ. II - Exhortation - encouragement

derived from relationship to Christ. II - Consolation from Christian love -

III - Fellowship of spirit - with the Spirit (Obj Gen.) IV - Tender Mercies. Christian compassion.

Church is a choir & must
be kept in tune — with D

- (B) Nature of Unity - vs 2
 i. Same mind - unity of thought - unity of
 ii. " Line - unity of affection -
 iii. " Accord - beating heart to heart - unity of feeling - disposition
 iv. One mind - same as i

(C) Enemies of Unity

- i. faction - party spirit -
 ii. vainglory - pride - push self up by pushing someone
 else down
 iii. ambition - social gain
 iv. hard to
 D - Humility - vs 3 6^t Lowliness of mind - practice
 E - Unselfishness - vs 4. It is not wrong to look at
 your own interests - but not exclusively - also
 the others true estimate of self

2 To Reproduce The Mind of Christ 2:5-11
 "mind of Christ" - the mental attitude - Disposition of Christ
 which prompted him to voluntarily give up glory
 Heaven to come to earth to suffer all for sinful
 man. Paul is not arguing doctrine, but
 enforcing practical application.

As Christ renounced glories of Heaven in interest
 of us, we ought to be able to renounce our
 own interests in the interests of others.

Three Great Doctrines of Christ

- (1) Pre-existence of Christ 5,6
 (2) Incarnation of Christ - 7,8

(3) Exaltation of Christ - 9-11

The Existence of Christ - 5,6 - "existing" - took originally existing
 a fact of the pre-existence - he one who was born at Bethlehem
 pre-existent in a glorious nature & took upon himself our
 nature by act of incarnation. John:1:18

6 Manner of existence - Two expressions: (a) Form of God -
 (b) equality with God.

(a) Form - by word in passage - Gr. morphē - His essential
 Dity, Nature of God (Parker) "Inmost reality of God" (Vincent)
 H. Hifford - nature or essence - This nature of God is
 something that could not be changed or given up -
 it can't be divided of his person

(b) Equality with - Mode of his existence - state +
 circumstances of his existence (Hifford) He was sharing
 in the glories & prerogatives of God - now this
 is changeable of God - could be laid aside.
 Attitude which possessed his mind - counted it not
 worthy to be held on to - renounced his rights,
 claims, privileges for sinful man.

2) Incarnation of Christ vs 7,8

a. Emptied himself

b. Humbled himself

c. Emptied himself - reality of his incarnation - suggested by Dity
 complete self renunciation. Emptied himself of visible glories & prerogatives of Dity
 "We did not give up his Dity" - He voluntarily surrendered the independent exercise of divine attributes
 (a) By taking form of a servant (middle part) mortals mortal nature, not a servant of man, but a servant
 to God. (b) vs 7 - "Being made in likeness of man" He was real man. Manhood did not fully express
 all that he was - He was God men. (c) He humbled himself - issue - ultimate aim of incarnation,
 "Being found in fashion as a man" His guise was that of a man. He appeared as a man -
 (d) "By becoming obedient unto death" - to the spirit of death. Obedience meant death,

Exaltation of Christ - vs 9,11 a - It is in consequence of his redemptive deeds "wherefore" (vs 9)

pel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving ¹²for the faith of the ¹¹gospel; 28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; 29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: 30 having the same conflict which ye saw in me, and now hear to be in me.

their position
 graciously
 granted -
 a privilege

2 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, 2 make full my joy, that ye be of the same mind, having the same love, being of one accord, ¹⁴of one mind; 3 doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which was also in Christ Jesus: 6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, ⁷but emptied himself, taking the form of a ¹⁵servant, ¹⁶being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that ^{in the name of Jesus} every knee should bow, of things in heaven and things on earth and ¹⁷things under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not ¹⁸as in

¹⁵ Gr. with.

¹⁶ Or, persuasion.

¹⁷ Some ancient authorities read of the same mind.

¹⁸ Gr. bondservant.

¹⁹ Or, things of the world below.

²⁰ Gr. becoming in.

²¹ Some ancient authorities omit as.

held in to
 all costs.

in regard to
 of his name

can thus had the ruler become man died for sins, & raised from the dead. & It is absolute -
it is ~~not~~ unqualified & universal
3 - To Cultivate the Spiritual Life - 2:12, 13 vs 12- Exhortation **PHILIPPIANS 2:13-2:28** [467]
to work out salvation - not walk ~~for~~ it - the work as a ~~sculpture~~ - to a finished product. "Salvation" Entrance
into new life - and here it is on the part in the middle (present salvation) & with Previous Concern - Human responsibility
vs 13 - Incentive for Doing this (vs 13) - "It is God that worketh in you" Divine imitations.

my presence only, but now much
more in my absence, work out your
own salvation with dear and trem-
bling; 13 for it is God who worketh
in you both to will and to work, for
his good pleasure. 14 Do all things
without murmurings and question-
ings: 15 that ye may become blame-
less and harmless, children of God
without blemish in the midst of a
crooked and perverse generation,
among whom ye are seen as lights
in the world. 16 holding forth the
word of life; that I may have whereof
to glory in the day of Christ, that
I did not run in vain neither labor
in vain. 17 Yea, and if I am offered
upon the sacrifice and service of
your faith, I joy, and rejoice with
you all: 18 and in the same manner
do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus
to send Timothy shortly unto you,
that I also may be of good comfort,
when I know your state. 20 For I
have no man likeminded, who will
care truly for your state. 21 For
they all seek their own, not the
things of Jesus Christ. 22 But ye
know the proof of him, that, as a
child serveth a father, so he served
with me in furtherance of the
gospel. 23 Him therefore I hope
to send forthwith, so soon as I shall
see how it will go with me: 24 but
I trust in the Lord that I myself
also shall come shortly. 25 But I
counted it necessary to send to you
Epaphroditus, my brother and fel-
low-worker and fellow-soldier, and
your messenger and minister to my
need; 26 since he longed after you
all, and was sore troubled, because
ye had 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,
that I might not have sorrow upon
sorrow. 28 I have sent him there-
fore the more diligently, that, when
ye see him again, ye may rejoice,

¹ Gr. luminaries. Wisd. 13. 2; comp. Rev. 21. 11.
² Gr. poured out as a drink-offering. ³ Gr. genuinely.
⁴ Gr. good tidings. See marginal note on ch. 1. 5.
⁵ Gr. apostle.

⁶ Many ancient authorities read to see you all.

4 - Leave off Murmuring vs 14-18 Children of
vs 15 Purpose - Plead yourself, Israel

(1) We may be lights vs 15

(2) God may glory in you vs 16

III. - vs 19-30 - Commanding Paul's Friends Plans

1. Timothy - 19-24

1. Timothy - vs 25-26 has the mind of Christ

(1) Unselfish - vs 25-26 has the mind of Christ

(2) Paved character vs 22 -

stars

2. Epaphroditus vs 25-30

(1) vs 25 - true companion in service - your messenger

(2) vs 26-28 - He has a genuine love for his

people - He was homesick.

(3) vs 29,30 - Virtue of the highest 26 more

Explanation of His Plans -

vs 19 - "I hope" - to send him.

vs 24 - "I trust" - I shall come

vs 25 - "I counted it necessary" to send Epaphroditus