

PHILIPPIANS

I. Destination. Greek colony first in days of Philip of Macedon (~~xxxxx~~ father of Alex Gt) Surrounding mts rich in gold. Named city after self after captured in 358 BC. Seaport is Neapolis. Gold gave out but city imp't bec commanded militarily the road from E to W. Made Roman colony in 31 BC. First city P visited in Europe, Acts 16:9. May have been home of Luke's family.

II. Date of writing. 63 A.D. In Phil. he hopes for release; here his fate is in balance. Therefore later. Some say earlier but if so strange that Eph, Col, Phil don't mention the trial. Also Philipians had to have time to hear of P's imprisonment. Epaphras had to bring present from them.

III. Place of writing. Rome bec of mention of praetorian guard, 1:13; Caesar's household, 4:22; reference to P's defense best fits Rome; writes as one whose fate in balance--not so in Caesarean imprisonment.

IV. Occasion. (1) Express thanks for gift which Epaphras brot. (2) Informs them of present circumstances. (3) Administer gentle rebuke to women (4:2). (4) Warn against false teachers as yet not there--concision (3:2) means Judaising menace.

V. Characteristics of the church. (1) Generous toward P and Jer saints, 4:15ff) (2) Gentile church (no synagogue). (3) Prominence of women. This is in harmony with history which says women had more freedom in Macedonia. (4) Special references to military things, to citizenship, to athletics, 1:27; 2:25.)

VI. Characteristics of the epistle. Informal, intimate, little fault-finding, non-theological except 2:5-11, absence of OT quotes (no synagogue).

Introduction, 1:1-11.

A. Salutation, 1:1-2.

1. The writer. P, not Tim, cf 2:19. Calls self servant. No question here of his apostleship so not necessary. Servant (doulos) points to chpt 2.
2. The Readers. All bec doesn't want to omit any bec of thanks for gift and bec of question of unity. Similar in Rom and 2 Cor. Special mention of elders and deacons. Elders and bishops same bec Acts 20:17,28. Note that both are plural. Not until 2nd century did one rise above others. Mentioned also bec of gift of money (both officers had to do with it) and bec unity requires proper recognition of leaders.
3. The Greeting, 2. Sustaining grace and peace of God.

B. Thanksgiving, 1:3-7.

Note prayer life of P even tho it had been about 10 yrs since ~~become~~ est work at Phil. The kind of prayer, 4, was supplication, and the spirit was joyous.

1. For fellowship in gospel, 5-6.
 - a. Its past, 5. Fellowship in giving, furthering it.
 - b. Its permanence, 6. Not primarily individual sal but preservation of testimony and contd furtherance of gospel. Day of X is at rapture.
2. For fellowship in grace, 7.
 - a. Grace means bonds. ~~suggests~~
 - b. Grace means defense and confirmation. One article. Defense is act, confirmation is result. Suggests trail in progress. It refers to P's whole ministry and they shared in it.

- C. Petition, 1:8-11. For love, 9. That it would increase in quantity. Sphere in which it is applied is knowledge (intensive). Knowledge doesn't produce love but love abounds in that sphere and of course can't be separated from knowledge. Discernment (only here) is perception by the intellect. Reasoned discernment.
 Purpose of petition, 10. Test things which differ and come to some result, i.e. approve those which excell. Second purpose is sincere (sun tested or prob better sifted).
 Means is vs 11. Fruits of rtness cf Jn 15. *learned & purposeful love*

I. THE PRINCIPLE OF THE CHRISTIAN LIFE, 1:12-30. The Preaching of X. Key vs, 1:21

- A. Through P's bonds, 1:12-14. *Then...*
 Devotion to X made him a prisoner but this furthered the gospel in 2 ways.
 1. Thru P's own testimony in praetorium. This means the guard which had custody of imperial prisoners. P witnessed to successive chain of soldiers. Chained to single soldier at least part of time.
 2. Thru emboldened brethren, 14. They held back at first bec feared prison but emboldened by P's testimony.
- B. Through Attitudes and Motives, 1:15-18.
 1. The Attitudes. Enemies had motive of envy and strife, spirit of contention and insincerity and purpose of adding to P's affliction. Prob Jewish Xns in Rome.
 Note P's tolerance and intolerance of them.
~~2. The~~ Friends had motive of good-will, spirit of love and sincerity and purpose of strengthening P.
 2. The effect. X was preached and P rejoiced.
- C. Through P's continuance in life, 1:19-26.
 1. His expectation, 19. Physical salvation thru prayer and working of HS.
 2. His desire, 20-26. To magnify X--to make Him loom larger in own and others expectation. Whether by life or death. Yet life seems more nec right now to them esp.
 Death brings more of X, 21; satisfies desire, 23; far better, 23.
 Life is X, 21; more needful for them 24; will bring joy, 25-26.
- D. Through the Philippians' manner of life, 1:27-30.
 1. Standing for the gospel, 27a. Manner of life.
 2. Striving for the gospel, 27b. ~~2~~ With one another, 27, and fearlessly, 28.
 3. Suffering for the gospel, 29-30. Believing on Him and suffering for Him both gifts of grace.

II. THE PATTERN OF THE CHRISTIAN LIFE, 2:1-30. The Kind of Christ. Key vs, 2:5.

A. The Exhortation, 2:1-4.

1. The grounds for the exhortation, 1. 4 1st class conditions assumed true.
 Exhortation in X, persuasive power in love, communion of HS, tender feelings and manifestation of same.
2. The Appeals, 2-4.
 a. Thinking (one thing). Having same love, harmonious in soul, thinking one thing.
 Hearts that beat together in tune with X and each other.
 b. Doing. Strife is party exaltation, vain glory is self exaltation.
 Rather regard other better than self.
 c. Looking. Not keeping eye on self as number one but others.

B. The Example, 2:5-11.

1. The Humiliation, 5-8.

- a. Pre-incarnate X, 6. Form of God--refers to divine nature. Is identified with essence. Implies essential attributes. He was equal with God but did not think it a thing to be clung to bec He had to appear as man. Don't translate grasped at. He was equal but didn't hold to that when took on form of slave. Humanity, not Diety was the prize.
- b. Incarnate X, 7-8. Emptied self of equality with God in sense that took on certain limitations. He was not unable to assert equality with God. He was able not to assert it.
By taking form of slave is how He emptied self. Note it doesn't say man, but slave. Likeness of man not identity with man. Couldn't be identical and be equal with God. He appeared as man (outward form is fashion). Obedient up to the point of death and even an accursed death, that of malefactor.

2. The Exaltation, 9-11.

Who did it? God.

How did He do it? By giving Him the name Jesus.

Why? for regognition by all things to glory of God. All things animate and inanimate.

C. The Exercise, 2:12-30.

1. Demanded, 12-16.

a. By God, 12-15a.

- (1) Bec He saved us and expects us to continue working out that sal. Has reference to particular difficulty in ch? Fear and trembling--wholesome and serious caution.
- (2) Bec He made us sons. Sons approve selves, are unadulterated, without blemish, 15a, and do all things without murmurings (moral rebellion of Israel in wilderness) and disputings (intellectual rebellion).

b. By Generation, 15b-16a. Condition of world is crooked (opposite of straight) and twisted, turned to one side. Need of world is light and life. Don't forget that light blinds those in darkness. Luminaries that reflect Light of world.

c. By Gratitude, 16b. To P for what he had done for them in bringing gospel. Their actions would manifest the fruit of his effort and make him rejoice.

2. Demonstrated, 17-30.

a. By Paul, 17-18. Self-abnegation in sacrifice and service which brings joy.

b. By Timothy, 19-24.

He was genuine (naturally). He was unselfish, 21. He spread the gospel.

c. By Epaphroditus, 25-30.

Devoted to P (fellow laborer and fellowsoldier).

Devoted to Philipians (he feared for their distress bec of his sickness)

Devoted to X (sickness due to zeal for the work).

III. THE PRIZE OF THE CHRISTIAN LIFE, 3:1-21. The Person of Christ. Key vs, 3:8.

A. Defended, 1-3.

Not irksome for P to do so bec it is safe for them.

Dogs here applied to Judaisers (usually they applied it to Gentiles bec considered unclean). P reverses image and says they are dogs who live on the outskirts and who feed on carnal ordinances, the very refuse of God's table, 11ft.

Evil workers. Concision--the mutilation. We are true spiritual circumcision, worshipping in spirit, rejoicing in prize, and no confidence in flesh.

B. Declared, 4-11.

1. What it is not, 4-7. Legalism.

Relation to law--circumcised, knew tribe (Saul was from this), Hebrew of Hebrews in cf to Hellenistic Jews.

Relation to law--Pharisee and blameless.

Relation to church--zealous in persecuting it. These were gains but he counted perfect and still does loss.

2. What it is, 8-11.

I am still counting loss (present vs 8). They are refuse.

a. Excellency of knowledge of X.

b. X

c. His righteousness.

d. Know this in experience, 10.

ginosko

Includes ~~resurrection~~ sufferings, knowledge of future res (not esp present res power).

Vs 11 explains it, not doubtfully, but humbly.

C. Detailed, 12-16.

Against perfectionism

1. The guard, 12-13. Admission of imperfection.

2. The goal, 14. X

3. The guide, 15-16.

a. Thus-minded, i.e. admitting imperfection.

b. Be corrected by God, 15b.

c. Go on in same path, 16.

D. Demonstrated, 17-21.

1. Concretely, 17,20-21. By P and those who follow P. These are they who walk as heavenly citizens and motivated by hope of His coming to change bodies of humiliation.

2. Contrastingly, 18-19. Speak same as P but don't live same. Governed by appetites.

Peace

IV. THE POWER OF THE CHRISTIAN LIFE, 4:1-19. The Supply of Christ. Key vs, 4:13.

A. Peace with others, 1-4.

1. The Basis, 1. Standing fast.

2. The results, 2-4. Harmony, helpfulness in gospel, hapiness in Lord.

B. Peace with self, 5-7.

1. In problems of living, 5-7. Anxious care, 1 Cor 12:26. In this form of prayer include thanksgiving, not nec in all forms. God's peace will then mount guard over life.

2. In practice of living, 8-9.

Basis, 8--thinking about right things.

Pres--keep on thinking

Outcome, 9--doing right things.

Pres--keep on doing

Result, 9--presence of God of peace.

C. Peace with circumstances, 10-19.

1. The Situation, 10-12. All in God's will. Instructed in 12 is "learned the secret of"

2. The Strength, 13. From the One who infuses strength (endunamai)

3. The Supply, 14-19.

a. For Paul, 14-16. 14 communicate is have fellowship.

b. For Philippians, 17-19. Fruit, 17, acceptable sacrifice to God, 18, promise of supply of their needs, 19.

Conclusion, 20-23.

Doxology, 20.

Salutations, 21-22.

Benediction, 23.

THE LETTER OF PAUL TO THE PHILIPPIANS

Author: Paul

Date: 61

The Church at Philippi.

Founded by Paul on the second missionary journey, this was the first church to be established by him in Europe (Acts 16). Philippi was but a small city, founded by King Philip of Macedonia, father of Alexander the Great. Its greatest fame came from the battle fought nearby, in A.D. 42, between forces of Brutus and Cassius and those of Anthony and Octavian (later Caesar Augustus). It became a Roman "colony," a military-outpost city with special privileges.

Paul's relationship with the church at Philippi was always close and cordial. Having helped him financially at least two times before this letter was written (4:16), and having heard of his confinement in Rome, the church sent Epaphroditus with another gift. Philippians is a thank you letter for that gift, and it is the most personal of any letter Paul wrote to a church. Epaphroditus had become nearly fatally ill while with Paul (2:27), and on his recovery Paul sent him back with this letter. Though somewhat obscured by Paul's gentleness in this letter, some of the problems in the church are seen beneath the surface. These included: rivalries and personal ambition (2:3-4; 4:2), the teaching of Judaizers (3:1-3), perfectionism (3:12-14), the influence of antinomian libertines (3:18-19).

The Place of Writing.

Paul was imprisoned when this letter was written, but there is not agreement as to where. Some think he was in Caesarea, others Ephesus, but he was undoubtedly in Rome. In 1:13 he mentions the praetorium, a Roman body of troops assigned to the emperor in Rome (see also 4:22). It is also quite clear that in the trial facing Paul his life was at stake, indicating

- I. Greetings and Expressions of Gratitude, 1:1-11
- II. Paul's Personal Circumstances: The Preaching of Christ, 1:12-30
- III. The Pattern of the Christian Life: The Humility of Christ, 2:1-30
 - A. The Exhortation to Humility, 2:1-4
 - B. The Epitome of Humility, 2:5-11
 - C. The Exercise of Humility, 2:12-18
 - D. The Examples of Timothy and Epaphroditus, 2:19-30
- IV. The Prize of the Christian Life: The Knowledge of Christ, 3:1-21
 - A. The Warning against Judaizers, 3:1-3
 - B. The Example of Paul, 3:4-14
 - C. The Exhortation to Others, 3:15-21
- V. The Peace of the Christian Life: The Presence of Christ, 4:1-23
 - A. Peace with Others, 4:1-4
 - B. Peace with Self, 4:5-9
 - C. Peace with Circumstances, 4:10-23

1:1 Timothy had helped Paul found this church. saints. See note at Rom. 1:7. bishops; lit., overseers. See note at 1 Tim. 3:1. deacons. See note at 1 Tim. 3:8. Both bishops and deacons were recognizable groups within the church at this time.

1:5. Paul is here complimenting them on their cooperation from the beginning (see Acts 16:40; Phil. 4:16).

1:6 he which hath begun = he (God) who began. God will continue his good work of grace in them until the consummation at the day of Jesus Christ (the day when Christ returns).

1:7 meet = right. The Greek words underlying bonds, defense, and confirmation are courtroom terms. Paul is saying that they shared with him in his courageous witness in the court of law. Whether Paul had already appeared at trial and whether he is still anticipating it is unclear.

1:8 bowels = tenderness, compassion.

1:9 judgment = discernment.

1:10 approve things that are excellent: the idea is to differentiate between highest matters and side issues. sincere and without offense; better, pure and blameless.

1:12-30. This passage tells us about all we know of Paul's imprisonment. He knows he is facing his great ordeal, but he takes great pains not to alarm his friends. His all-consuming concern is for the advancement of the gospel. People are beginning to talk about his bonds and his Christ, the church in Rome is becoming more confident, and he intends to follow his course. He exists only to help forward the cause of Christ (v. 21).

1:13 palace; lit., praetorium. This group of imperial guards, distinct from the army or Roman police, about 9000 in Rome, had heard the gospel through their various members who had been assigned the duty of guarding Paul. Guard and prisoner were chained together, a captive audience for the gospel (see Eph. 6:20).

that the trial was before Caesar in Rome (1:19-26). Although Paul was confined in Caesarea two years, no final decision of his case was even in prospect there (Acts 24). Ephesus has been suggested as the place of writing on the basis of 1 Corinthians 15:32, but there is really no clear reference to an imprisonment in that verse.

The Contents.

One of the most important doctrinal passages in the New Testament is Philipians 2:5-8, the doctrine of the kenosis of self-humiliating, or self-emptying of Christ. Important verses on prayer are 4:6-7, and other favorite verses include 1:21; 1:23b; 3:10; 3:20; 4:8; 4:13. An important autobiographical sketch is in 3:4-14. The outline follows.

1:18. Regardless of the motive, if Christ is preached, Paul rejoiced.

Wrong motives are seen in vv. 15-16.

1:19 my salvation. Paul's trial had probably begun. He was confident that either release or death would advance the cause of Christ (v. 20).

1:21 to me to live is Christ; i.e., life finds all its meaning in Christ. to die is gain because then there will be union with Christ without the limitations of this life.

1:22 I wot not = I perceive not.

1:25. Here Paul seems certain that he will be acquitted, but the only reason one can see for his momentary confidence is that he is still needed on earth.

1:26 for me; better, read: So that, your pride in me may . . .

1:30. *Paul* is saying that the Philippians are in the same game (conflict) he is in.

2:1 consolation = support. bowels and mercies = affection and sympathy.

Paul is saying that since (= if) men can count on Christ they can do the things described in the following verses.

2:2 Fulfill ye my joy; i.e., you would cap off my pleasure if you would work together harmoniously and clear up your petty quarrels. Paul has in mind particularly the division caused by two women, Euodia (= Euodias) and Syntyche (4:2).

2:4. The church was apparently evidencing petty jealousies among members over honors and rewards. Paul commends humility and that new disposition that comes from Christ (v. 5).

2:5-11. This passage on the humility of Christ is the high mark of the epistle. Unlike the informal, conversational style of the rest of the letter, vv. 5-11 are highly polished. It is also noteworthy in that it conveys in a few verses Paul's conception of the uniqueness of the person and work of

Christ. Paul's point is that the disposition, the temper of church members ought always to be that of Christ.

2:6 the form of God means that Christ is the same nature and essence as God. not robbery; the verse may be paraphrased thus: who, though of the same nature as God, did not think this something to be exploited to His own advantage.

2:7 made himself of no reputation; lit., emptied Himself. The kenosis (emptying) of Christ during His incarnation does not mean that He surrendered any attributes of deity, but that He took on the limitations of humanity. This meant a veiling of His preincarnate glory (John 17:5) and the voluntary nonuse of some of His divine prerogatives during the time He was on earth (Matt. 24:36).

2:9. Through self-denial and obedience Christ won sovereignty over all peoples and things (v. 10).

2:12-30. Paul now turns to the obligations that the example of Christ lays on Christians. You must learn to stand on your own feet, with a sense of human frailty knowing that God is behind you (v. 13). So live in this corrupt human society of ours that you may reflect the light that comes from a heavenly source (vv. 14-15), constantly proclaiming the gospel of the new life (v. 16a). Thus at Christ's coming Paul will receive his reward (v. 16b).

In vv. 17-18 Paul employs the language of the Jewish offerings and compares his death to a drink-offering which accompanies the Philippians' presentation of themselves as a burnt-offering (Numb. 15:10; 28:7).

2:19-30. The letter now returns to personal matters. Paul is going to send Timothy later and is sending Epaphroditus now; and he wants them to be accepted as his representative with his authority. Nobody else with him at the moment except Timothy has the interest of Christ at heart (v. 21). Epaphroditus was a leader in the Philippian church; Paul is sending him home with this letter (v. 25).

2:30 nigh unto death. Some causes for sickness are (1) violation of natural limitations illustrated here by Epaphroditus' being sick from overwork; (2) unconfessed sin in the life (1 Cor. 11:30); (3) to promote Christian character and growth (2 Cor. 12:7-9); (4) to display the power of God (John 9:3).

3:1 the same things; i.e., the content of vv. 2-3, a basic lesson which Paul as their teacher had undoubtedly gone over with them many times while with them; Do not let Christianity be debased into some form of the Jewish ritualistic religion. Obviously this was a danger in Philippi.

3:2. Paul here becomes polemical. He labels the Judaizers (who taught that circumcision was necessary for salvation) dogs (a term they used to describe Gentiles), evil workers, and concision which means mutilators. All three epithets are directed at the same people.

3:4-14. Paul reflects on the whole course of his life, which gives him the right to criticize Judaism.

3:8 dung = rubbish, refuse.

3:9. Here Paul contrasts works-righteousness, which is based on the law, with faith-righteousness which is from God through faith in Christ.

Romans 3:21-5:21 is a commentary on this verse.

3:10 being made conformable to his death means becoming like Him in His death--passing through death into a new life, dying and rising with Christ (Rom. 6).

3:12. Paul makes it clear that he had not "arrived" but was still very much in the race of life.

3:15 perfect = mature. In the last half of the verse Paul says, "If you don't agree, God will give you light on the subject."

3:18 enemies of the cross of Christ. Evil living (the libertines) is in view here. Their principal concern was their belly (v. 19); i.e., all sensual indulgences.

3:20 conversation; lit., citizenship. This would have been particularly appreciated by the Philippians in view of their city's status as a Roman colony.

3:21 vile body; lit., body of humiliation. Our present state of mortality is a lowly one.

4:1. Here begins Paul's closing section, consisting first of practical advice followed by personal messages.

4:2 Euodias; lit., Euodia. be of the same mind = agree.

4:3. The identity of the true yokefellow is not revealed.

4:5 moderation = forbearance, gentleness.

4:6 Be careful for nothing; lit., be anxious about nothing.

4:8 honest = worthy of respect. lovely = winsome.

4:11 content; lit., self-sufficient, independent of external circumstances.

The secret of such contentment is found in v. 13.

4:14 communicate; lit., make common cause with. Paul refers to the sending of monetary gifts (vv. 10, 16).

4:19. The church that gives to missionaries will have its own needs supplied.

4:22 Caesar's household: probably employees in the emperor's palace. There the conversion of
is no evidence of a member of the imperial family until a generation later.