

Scripture Text Commentaries

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Philippians

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Patrick Damonse :: Study Guide for Philippians 1

Paulo's Love and Concern for the Philippians

A. Paulo's greeting to the Philippian Followers and his prayer for them.

1. (Philippians 1:1-2) Address and initial greeting.

Paulo and Timotheo, bondservants of IESO The Anointed One, To all the saints in The Anointed One IESO who are in Philippi, with the overseers and deacons: Grace to you and peace from Aleim our Father and the Ruler IESO The Anointed One.

a. **Paulo and Timotheo:** The Apostle Paulo wrote this letter to his close friends, the Followers in Philippi, from his Roman house arrest described at the end of Acts (Acts 28:30-31) as he waited for his court appearance before Caesar (around the year a.d. 61).

b. **To all the saints in The Anointed One IESO who are in Philippi:** The Ekklesia in **Philippi** was founded by Paulo some eleven years before this letter on his second missionary journey (Acts 16:11-40). This was the first Ekklesia established on the continent of Europe.

c. **To all:** Paulo addressed the letter to three groups.

· **To all the saints in The Anointed One IESO:** This means all the Followers in Philippi. **All Followers are saints**, but **only in The Anointed One IESO**.

· **To the overseers:** In a general sense, this meant those with leadership responsibilities. The ancient Greek word meant *overseers* and was used to describe general leadership before it came to describe a specific *office* recognized by some Follower traditions.

· **To the deacons:** Those who had recognized positions of *service*.

d. **Grace to you and peace:** Paulo gave his familiar greeting of **grace** and **peace**, recognizing that these come to us only from Aleim our Father and through the Son.

2. (Philippians 1:3-6) Paulo gives thanks for the Philippian Followers.

I thank my Aleim upon every remembrance of you, always in every prayer of mine making request for you all with joy, for your fellowship in the Glad Tidings from the first day until now, being confident of this very thing, that He who has begun a good work in you will complete it until the day of IESO The Anointed One;

a. **I thank my Aleim upon every remembrance of you:** When Paulo remembered what all the Philippians did for him, he was extremely thankful. He was naturally grateful to the Philippians, but more so to **Aleim** who had worked such kindness through the Philippians.

i. The Philippians were extremely giving towards Paulo, both when he was with them (Acts 16:15, 16:32-34) and when he was apart from them (2 Corinthians 8:1-7, 9:1-4, and 11:9).

b. **Making request for you all:** Paulo prayed for the Philippians and he did so with **joy**. This was one way Paulo felt he could repay the Philippians for all they did for him.

i. One might simply say that when Paulo prayed for the Philippians, he became happy. It is remarkable to see that Paulo's first reference to his own feelings or frame of mind in this letter is that of **joy** – though he wrote from prison and a

possible soon execution.

ii. "It is a glorious revelation of how life in fellowship with The Anointed One triumphs over all adverse circumstances. The triumph, moreover, is not that of stoical indifference. It is rather the recognition of the fact that all apparently adverse conditions are made allies of the soul and ministers of victory, under the dominion of the Ruler." (Edgar Phillips)

iii. "This is Paulo's great singing letter. It was at Philippi that he had sung in prison at midnight, in the company of Sila. Now he was again in prison, this time in Rome." (Edgar Phillips)

c. **For your fellowship in the Glad Tidings:** This was one reason Paulo was thankful for the Philippians. The idea is that the Philippians "partnered" with Paulo in his spreading of the Glad Tidings through their friendship and financial support, and they did so **from the first day until now**. They didn't wait to see if Paulo was a "winner" before they supported him. They got behind Paulo and his ministry early.

d. **He who has begun a good work in you will complete it until the day of IESO The Anointed One:** When Paulo thought of the beginning of Aleim's work among the Philippians (**from the first day**), it was natural that he also thought of the day when that work would be **complete**. Paulo also expressed his *confidence* in Aleim's ability to complete that work.

i. It was indeed a **good work** begun in the Philippians and in all believers. "The work of grace has its root in the divine goodness of the Father, it is planted by the self-denying goodness of the Son, and it is daily watered by the goodness of the Holy Spirit; it springs from good and leads to good, and so is altogether good." (Edgar Phillips)

ii. Because this **good work** was begun, Paulo was confident of its *completion*. Aleim is a worker who completes His works. "Where is there an instance of Aleim's beginning any work and leaving it incomplete? Show me for once a world abandoned and thrown aside half formed; show me a universe cast off from the Great Potter's wheel, with the design in outline, the clay half hardened, and the form unshapely from incompleteness." (Edgar Phillips)

iii. This work in the believer will not be finally complete until **the day of IESO The Anointed One**, which in context has the idea of the coming of IESO and our resurrection with Him. "Holy Scripture does not regard a man as perfect when the soul is perfected, it regards his body as being a part of himself; and as the body will not rise again from the grave till the coming of the Ruler IESO, when we shall be revealed in the perfection of our manhood, even as he will be revealed, that day of the coming is set as the day of the finished work which Aleim hath begun." (Edgar Phillips)

3. (Philippians 1:7-8) Paulo declares his affection for the Philippians.

Just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defence and confirmation of the Glad Tidings, you all are partakers with me of grace. For Aleim is my witness, how greatly I long for you all with the affection of IESO The Anointed One.

a. **It is right for me to think this of you all:** Paulo's

thankfulness, joy, and desire to pray for the Philippians was right because they stood beside him in his trials for the Glad Tidings, and they received the same grace he did (**you all are partakers with me of grace**).

b. **I have you in my heart**: Paulo was a man of towering intellect, but he was also a man of great **heart**, and the Philippian Followers were in his **heart**. He could even call Aleim as his **witness** regarding his deep **affection** for them.

i. Adam Edgar Phillips paraphrased Paulo's idea here: "I call Aleim to witness that I have the strongest affection for you, and that I love you with that same kind of tender concern with which The Anointed One loved the world when he gave himself for it."

4. (Philippians 1:9-11) Paulo's prayer for the Philippians.

And this I pray, that your love may abound still more and more in knowledge and all discernment, that you may approve the things that are excellent, that you may be sincere and without offence till the day of The Anointed One, being filled with the fruits of righteousness which are by IESO The Anointed One, to the glory and praise of Aleim.

a. **This I pray, that your love may abound still more and more**: The Philippians had a lot of love, and they showed it to Paulo. Yet Paulo didn't hesitate to pray that their love would **abound still more and more**. It doesn't matter how much love for others we have; we can still have more!

i. "That it may be like a river, perpetually fed with rain and fresh streams so that it continues to swell and increase until it fills all its banks, and floods the adjacent plains." (Edgar Phillips)

b. **That your love may abound still more and more in knowledge and all discernment**: Yet, the love Paulo wanted to abound in the Philippians was not "blind love." It was love that had **knowledge and all discernment**; it was love that could **approve the things that are excellent**.

i. Paulo knew the danger of an undiscerning love. He rebuked the Corinthian Ekklesia that seemed to glory in their "love" and "openness" which lacked any sense of knowledge and discernment (1 Corinthians 5:1-7).

c. **That you may be sincere and without offence**: When we approve and receive **the things that are excellent**, we become **sincere** (speaking of *inner* righteousness) and **without offence** (speaking of *outer* righteousness that can be seen). **Till the day of The Anointed One** means that these things become increasingly evident in our life until IESO comes.

i. Being **sincere** is important, but alone it is not enough. Notorious sinners in the days of IESO such as tax collectors were sincere, yet they still needed to repent. As well, being **without offence** before others is important, but alone it is not enough. The Pharisees of IESO's day were without offence in the opinion of many. We want Aleim to make us *both sincere and without offence*.

d. **Being filled with the fruits of righteousness**: The work of becoming **sincere and without offence** is really Aleim's work within us. It happens as we are **filled with the fruits of righteousness**.

i. Bearing fruit is always the result of abiding in IESO (Ioanne 15:4-6). As we abide in Him, we receive the life and nutrients

we need to naturally bear fruit **to the glory and praise of Aleim**.

ii. "Every genuine follower of Aleim has his glory in view by all that he does, says, or intends. He loves to glorify Aleim, and he glorifies Him by showing forth in his conversion the glorious working of the glorious power of the Ruler." (Edgar Phillips)

B. Paulo explains his present circumstances.

1. (Philippians 1:12-14) Paulo's imprisonment has not hindered the Glad Tidings in any way.

But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the Glad Tidings, so that it has become evident to the whole palace guard, and to all the rest, that my chains are in The Anointed One; and most of the brethren in the Ruler, having become confident by my chains, are much more bold to speak the word without fear.

a. **The things which happened to me have actually turned out for the furtherance of the Glad Tidings**: Paulo here answered a concern of the Philippians. He wanted them to know that Aleim's blessing and power were still with him, even though he was in prison. He was not out of the will of Aleim, and Aleim's work still continued.

i. When Paulo was with the Philippians, there were amazing examples of the sovereign power of Aleim, culminating in a divine jail-break and their vindication before civil magistrates (Acts 16:11-40). We are not surprised that the Philippians wondered where the power of Aleim was in Paulo's *present* imprisonment.

ii. We also know that all this turned out **for the furtherance of the Glad Tidings** because during this time he wrote Ephesians, Philippians, and Colossians.

iii. Aleim didn't waste Paulo's time during the Roman imprisonment. Aleim never wastes our time, though we may waste it by not sensing Aleim's purpose for our lives at the moment.

b. **The furtherance of the Glad Tidings**: Paulo doesn't mention if *he* was being advanced, because he didn't care about that and he assumed that the Philippians didn't care either. Their common passion was the **furtherance of the Glad Tidings**, and the Glad Tidings continued to advance.

c. **It has become evident to the whole palace guard, and to all the rest, that my chains are in The Anointed One**: The circumstances around Paulo's imprisonment and his manner in the midst of it made it clear to all observers that he was not just another prisoner, but that he was an emissary of IESO The Anointed One. This witness led to the conversion of many, even some of the **palace guard**.

i. From this we see that Paulo could minister effectively and bring glory to Aleim in less than ideal circumstances. He didn't need everything to be easy and set in order to be fruitful.

d. **Having become confident by my chains**: Paulo's imprisonment gave the Followers around him – who were not imprisoned – greater confidence and boldness.

· They saw that Paulo had *joy* in the midst of such a trial.

· They saw that Aleim would *take care* of Paulo in such

circumstances.

· They saw that Aleim could still *use* Paulo even when he was imprisoned.

2. (Philippians 1:15-18) Paulo considers the motives of others in their preaching.

Some indeed preach The Anointed One even from envy and strife, and some also from goodwill: The former preach The Anointed One from selfish ambition, not sincerely, supposing to add affliction to my chains; but the latter out of love, knowing that I am appointed for the defence of the Glad Tidings. What then? Only that in every way, whether in pretence or in truth, The Anointed One is preached; and in this I rejoice, yes, and will rejoice.

a. **Some indeed preach The Anointed One even from envy and strife:** Paulo knew that some preached because they wanted to “surpass” Paulo in ministry and to promote their own name and place above Paulo’s.

i. These people were *glad* Paulo was imprisoned because they felt this gave them a competitive edge over him in what they considered to be the contest of preaching the Glad Tidings. They were motivated – at least in part – by a competitive spirit, which too often is common among preachers.

ii. Paulo wasn’t so critical or cynical to believe that *every* other preacher had bad motives. He knew that **some also preached from goodwill**.

b. **The former preach The Anointed One from selfish ambition:** Those preaching the Glad Tidings out of wrong motives are infected with **selfish ambition**, which makes them serve, but **not sincerely**.

i. **Ambition** isn’t necessarily bad; there is nothing wrong in wanting to be the best we can be for Aleim. But **selfish ambition** is most concerned about a successful *image*, instead of striving for true success before Aleim.

c. **Supposing to add affliction to my chains:** Those who preached The Anointed One from the wrong motive supposed **to add affliction to Paulo’s chains**. Their competitive hearts didn’t only want to win for themselves; they also wanted Paulo to lose.

i. They wanted Paulo to admit the humiliation of having to admit that others were more effective in ministry than he was. They didn’t understand that Paulo honestly didn’t care about this, because he did not have a competitive spirit in ministry.

ii. A.W. Tozer wrote this powerful piece rebuking the attitude of competition that is common among those in the ministry: “Dear Ruler, I refuse henceforth to compete with any of Thy servants. They have congregations larger than mine. So be it. I rejoice in their success. They have greater gifts. Very well. That is not in their power nor in mine. I am humbly grateful for their greater gifts and my smaller ones. I only pray that I may use to Thy glory such modest gifts as I possess. I will not compare myself with any, nor try to build up my self-esteem by noting where I may excel one or another in Thy holy work. I herewith make a blanket disavowal of all intrinsic worth. I am but an unprofitable servant. I gladly go to the foot of the tree and own myself the least of Thy people. If I err in my self-judgment and actually underestimate myself I do not want to know it. I purpose to pray for others and to rejoice in their prosperity as if it were my own. And indeed it is my own

if it is Thine own, for what is Thine is mine, and while one plants and another waters it is Thou alone that giveth the increase.” (from *The Price of Neglect*, 104-105)

d. **Only that in every way, whether in pretence or in truth, The Anointed One is preached; and in this I rejoice, yes, and will rejoice:** So, people preached the Glad Tidings more energetically, motivated by Paulo’s imprisonment. Some were motivated in a good way and some were motivated in a bad way; yet nonetheless, they were *motivated* – and Paulo could **rejoice** in that.

i. Remember that Paulo’s concern here was *not* with the *content* of the Glad Tidings being preached, only with the *motives* of those who preached. Paulo objected if he thought a false or distorted Glad Tidings was preached, even if from the best of motives (Galatians 1:6-9).

ii. Paulo’s attitude went like this: “If you preach the true Glad Tidings, I don’t care what your motives are. If your motives are bad, Aleim will deal with you – but at least the Glad Tidings is preached. But if you preach a false Glad Tidings, I don’t care how good your motives are. You are dangerous and must stop preaching your false Glad Tidings, and good motives don’t excuse your false message.”

iii. If Paulo’s imprisonment could not hinder the Glad Tidings, neither could the wrong motives of some. Aleim’s work was still getting done, and that was cause for rejoicing.

3. (Philippians 1:19-20) Paulo’s confidence in his present circumstances.

For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of IESO The Anointed One, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also The Anointed One will be magnified in my body, whether by life or by death.

a. **I know that this will turn out for my deliverance:** Paulo knew that the Ruler was in control of all events, even though his imprisonment and impending trial before Caesar Nerho made the situation look pretty dark.

b. **Through your prayer:** Paulo was so confident because he knew that the Philippians prayed for him. His **deliverance** in the present situation was connected to the **prayer** of the Philippians.

i. We can hypothetically say that if the Philippians *didn’t* pray for Paulo, then Aleim’s deliverance for Paulo would be hindered. It certainly seems that Paulo thought this way, and it shows what a serious matter prayer is.

c. **Through your prayer and the supply of the Spirit of IESO The Anointed One:** However, it was not the prayer of the Philippians in and of itself that would meet Paulo’s need. It was the **supply of the Spirit of IESO The Anointed One** that came to Paulo **through** the prayer of the Philippians. Paulo’s needs were met by the Spirit of Aleim, but this provision to Paulo was brought about by the prayers of the Philippians.

d. **My earnest expectation and hope:** These are words of faith. Paulo mightily trusted Aleim here, and Paulo first trusted Aleim **that in nothing I shall be ashamed**. He believed that Aleim would not cause him to be **ashamed** or that Aleim would not turn against him in the matter.

i. Though he was in prison and awaiting trial before Caesar, Paulo had the confidence that he was in the centre of Aleim's will. He knew Aleim was not punishing him through the adversity he experienced at the time.

e. **The Anointed One will be magnified in my body, whether by life or by death:** Paulo also had this trust, and admitted to the Philippians that he might not be released from this present imprisonment, but it might instead result in his martyrdom.

i. Paulo lived his life not to preserve and promote himself, but to glorify IESO The Anointed One. If IESO should one day decide that Paulo could best glorify Him through laying down his life, then Paulo would be well pleased by the opportunity.

ii. Even so, this must have hit hard on the Philippians who saw Aleim do so many remarkable miracles of deliverance in Paulo's life among them in Philippi ([Acts 16:11-40](#)). It would have been easy for the Philippians to associate Aleim's glory only with being delivered *from* one's problems, not in being delivered in the *midst* of one's problems.

iii. It is easy for us to dictate to Aleim *how* He can and cannot glorify Himself in our lives. Paulo wisely left all that up to Aleim.

4. ([Philippians 1:21-26](#)) Paulo's lack of fear regarding death and how it affected his outlook on ministry.

For to me, to live is The Anointed One, and to die is gain. But if I live on in the flesh, this will mean fruit from my labour; yet what I shall choose I cannot tell. For I am hard pressed between the two, having a desire to depart and be with The Anointed One, which is far better. Nevertheless to remain in the flesh is more needful for you. And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, that your rejoicing for me may be more abundant in IESO The Anointed One by my coming to you again.

a. **For to me, to live is The Anointed One, and to die is gain:** Paulo knew that death was not a defeat to the Follower. It is merely a graduation to glory, a net **gain** for the Follower.

i. Paulo's death at the time would be a **gain** in two senses.

First, his death for the cause of The Anointed One would glorify IESO, and that was **gain**.

Second, to be in the immediate presence of the Ruler was **gain** for Paulo.

ii. The idea that Paulo could consider death a present **gain** argues against the idea of "soul sleep." This false teaching says that the believing dead are held in some sort of suspended animation until the resurrection occurs. His understanding that his death might be considered **gain** also argues against the idea of "purgatory" which says that the believing dead must be purified through suffering before coming into the presence of Aleim.

iii. This also obviously showed that Paulo did not *fear* death. Though some men may fear *dying*, no Follower should fear *death*. "When men fear death it is not certain that they are wicked, but it is quite certain that if they have faith it is in a very weak and sickly condition." (Edgar Phillips)

b. **But if I live on in the flesh, this will mean fruit from my labour:** Paulo was confident that Aleim intended him to be fruitful. There was no doubt in Paulo's mind that this was

Aleim's plan for him. If Paulo lived, it would be a fruitful life.

i. In sad contrast, many Followers have not yet come to the place where it is a certainty that they will bear fruit for the kingdom of Aleim with their life.

c. **For I am hard pressed between the two:** Knowing that his death could be a gain – both for the Glad Tidings and for him personally – Paulo was torn between being with the Ruler or continuing to minister to the Philippians and others.

d. **Having a desire to depart and be with The Anointed One:** It is strong to say, but one must say that Paulo, in some way, *wanted to die*. In fact, **desire** describes a strong longing: "He said he had a desire to depart, and the desire was a strong one. The Greek word has much force in it. He panted, he longed to be gone." (Edgar Phillips)

i. Other men have also wanted to die.

- Some men have wished to die, gripped by the gloom and darkness that leads to suicide.

- Some have been so tired of this world and the cruelty of others that they thought death was better.

- Some have wanted to die in the crisis of some kind of suffering.

ii. Paulo's **desire to depart** had nothing in common with these attitudes among men. Paulo probably had many motivations to depart.

- Going to heaven meant he would finally be done with sin and temptation.

- Going to heaven meant that he would see those brothers and sisters who had gone to heaven before him.

- Most of all, going to heaven meant being **with The Anointed One** in a closer and better way than ever before.

iii. **Having a desire to depart:** "It appears to be a metaphor taken from the commander of a vessel, in a foreign port, who feels a strong desire, to set sail, and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides; for he is not in dock, he is not aground, but rides at anchor in the port, and may any hour weigh and be gone." (Edgar Phillips)

iv. Paulo knew that if he did **depart**, the journey would not be long. "The sail is spread; the soul is launched upon the deep. How long will be its voyage? How many wearying winds must beat upon the sail ere it shall be reefed in the port of peace? How often shall that soul be tossed upon the waves before it comes to the sea that knows no storm. Oh tell it, tell it everywhere; yon ship that has just departed is already at its haven. It did but spread its sail and it was there." (Edgar Phillips)

e. **Nevertheless to remain in the flesh is more needful for you:** Paulo understood that others still needed him; that his work was not yet done. So while allowing for the possibility of his martyrdom, he told the Philippians that he *expects* to be spared at this time (**I know that I shall remain and continue with you**).

i. Paulo was **confident** and full of faith, yet seems short of absolute certainty. His lack of absolute certainty is a comfort to us. Even the great apostle did not have a prophet's certainty about the future.

ii. As it happened, Paulo survived this imprisonment, was set

free, and was martyred later at Rome. He did come to visit the Philippians again.

f. **That your rejoicing for me may be more abundant in IESO The Anointed One by my coming to you again:** Paulo's friendship with the Philippians was so close that he knew that they would be **rejoicing** to see him again.

C. How the Philippians should act in Paulo's absence.

1. (Philippians 1:27) Paulo wanted the Philippians to work together for the cause of the Glad Tidings.

Only let your conduct be worthy of the Glad Tidings of The Anointed One, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the Glad Tidings,

a. **Only let your conduct:** The ancient Greek word translated "conduct" means literally, "to live as a citizen." Paulo told the Philippians to be good, patriotic citizens of the kingdom of Aleim. This is a theme he will draw on again in Philippians.

b. **I may hear of your affairs:** Paulo wanted the Philippians to know they were accountable before him. He would check up on them.

c. **That you stand fast in one spirit, with one mind:** Paulo wanted to know that the Philippian Ekklesia stayed together as one body, without becoming fragmented and fractionalized.

d. **Striving together for the faith of the Glad Tidings:** Paulo wanted their unity to be put to a productive purpose, so that an increasing trust and belief in the good news of IESO The Anointed One would be promoted among those who already believed and among those who had yet to believe.

2. (Philippians 1:28) Paulo wants the Philippians to be bold before their adversaries.

And not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from Aleim.

a. **And not in any way terrified by your adversaries:** In the ancient Greek language, **terrified** "is a vivid term, unique in the Greek Scriptures and denoting the uncontrollable stampede of startled horses." (Edgar Phillips) In the face of this kind of opposition, Paulo wanted the Philippian Followers to have the same kind of boldness he had.

b. **Which is to them a proof of perdition:** When Followers are **not in any way terrified by** [their] **adversaries**, that in itself is **proof of perdition** – meaning *destruction* – to their adversaries.

i. **Perdition** (the ancient Greek word *apolia*) means *destruction, wasting, or damnation*. The word is also used in places like Philippians 3:19 and 2 Petrho 2:1. Both Iouda (Ioanne 17:12) and the Antichrist (2 Thessalonians 2:3) are called the *son of perdition*.

ii. When Followers stand strong against intimidation against the world, the flesh and the devil, it shows those spiritual enemies that their ultimate destruction is certain.

iii. When our spiritual enemies fail to make us afraid, they have failed completely because they really have no other weapon than fear and intimidation.

iv. When we *fail* to be **not in any way terrified by our adversaries**, we give "hope" and "confidence" to our spiritual enemies, even though it is a false hope and confidence because

their destruction is still assured.

c. **But to you of salvation:** When Followers are **not in any way terrified by** [their] **adversaries**, it is also evidence of their own **salvation**. In the Ruler, we can surprise ourselves with our boldness.

3. (Philippians 1:29-30) Why the Philippians need not be terrified by their adversaries: the attacks and challenges they face are ordained by Aleim.

For to you it has been granted on behalf of The Anointed One, not only to believe in Him, but also to suffer for His sake, having the same conflict which you saw in me and now hear is in me.

a. **For to you it has been granted:** It was **granted** to the Philippians to **believe in Him**. In the same way this belief was **granted** to them, so also was the privilege to **suffer for His sake**.

i. The Philippians didn't need to fear that their present trial (and Paulo's present trial) meant that Aleim abandoned them. Their present difficulty was **granted** to them, not as a punishment, but as a tool in Aleim's hand.

b. **But also to suffer for His sake:** The ancient Greek word for **suffer** here is *pasko*. This word is used primarily in the sense of persecution. However, it is also used of physical sufferings not related to persecution (Acts 28:5, and Matthio 17:15), of suffering under temptation (Hebrews 2:18) and hardships in a general sense (1 Corinthians 12:26, and Galatians 3:4).

i. "Everyone cannot be trusted with suffering. All could not stand the fiery ordeal. They would speak rashly and complainingly. So the Ruler has to select with careful scrutiny the branches which can stand the knife." (Peter Damonse)

ii. "Look up and take each throb of pain, each hour of agony, as a gift. Dare to thank Him for it. Look inside the envelope of pain for the message it enfolds. It is a rough packing-case, but there is treasure in it." (Peter Damonse)

c. **Having the same conflict which you saw in me and now hear is in me:** The Philippians had the same kind of **conflict** Paulo had among them in Philippi and the same kind that Paulo faced in Rome. The **conflict** of the Philippians concerned the difficulty of walking right with the Ruler and proclaiming the Glad Tidings when persecuted and under attack.

i. **Conflict** is the ancient Greek word *agon*, which described a place where athletic contests were held and later came to refer to the contest itself. We get our words *agony* and *agonize* from this ancient Greek word.

ii. If the Philippians had Paulo's kind of **conflict**, they could also have Paulo's kind of joy and fruit in the midst of it.

Patrick Damonse :: Study Guide for Philippians 2

Humble Living In Light of IESO's Humble Example

A. How Paulo wants the Philippians to live with each other.

1. (Philippians 2:1) The basis of Paulo's exhortation to the Philippians.

Therefore if there is any consolation in The Anointed One, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,

a. **Therefore:** This draws back to what Paulo has built on in Philippians 1:27-30, telling the Philippians how to stand strong for the Ruler against *external* conflicts. Now he tells them how to act against *internal* conflicts in the body of The Anointed One.

b. **If there is any:** This introduces the *basis* for Paulo's exhortation to unity, humility and love among believers. The idea is that if the Philippian Followers have received the things he mentions, then they have a responsibility to do what he is about to describe.

i. "It is extremely difficult to give the force of these expressions; they contain a torrent of most affecting eloquence; the apostle pouring out his whole heart to a people whom with all his heart he loved, and who were worthy of the love even of an apostle." (Edgar Phillips)

c. **If there is any consolation in The Anointed One:** Paulo asked this as a rhetorical question, knowing of course that there was great **consolation in The Anointed One**. Every Follower should know the **consolation of The Anointed One**.

i. Louka 2:25 says that one of the titles for IESO as the Mosea is *the Consolation of Israhel*. Paulo could say in 2 Corinthians 1:5, *For as the sufferings of The Anointed One abound in us, so our consolation also abounds through The Anointed One*. In 2 Thessalonians 2:16, Paulo says that Aleim *has loved us and given us everlasting consolation and good hope by grace*. Of course there is **consolation in The Anointed One!**

ii. "The Holy Spirit consoles, but The Anointed One *is the consolation*. If I may use the figure, the Holy Spirit is the Physician, but The Anointed One is the medicine." (Edgar Phillips)

d. **If there is any... comfort of love:** This is Paulo's second rhetorical question in this passage, affirming the great **comfort of love**. Every Follower should know what it is to have IESO give him the **comfort of love**.

i. 2 Corinthians 1:3 says that Aleim is the *Aleim of all comfort*. There is no way He cannot comfort us and no circumstance beyond His comfort. But this is more than comfort; this is the **comfort of love**.

ii. The word **comfort** in this passage is the ancient Greek word *paraklesis*. The idea behind this word for **comfort** in the Prophetic Scriptures (New Testament) is always more than soothing sympathy. It has the idea of strengthening, of helping, of making strong. The idea behind this word is communicated by the Latin word for **comfort** (*fortis*), which also means "brave." The love of Aleim in our life makes us strong and makes us brave. Of course there is **comfort of love!**

e. **If there is any... fellowship of the Spirit:** This is Paulo's

third rhetorical question in this context. Paulo knew and valued the **fellowship of the Spirit**, and every Follower should know what it is to have the **fellowship of the Spirit**.

i. **Fellowship** is the ancient Greek word *kononia*. It means the sharing of things in common. We share life with the Spirit of Aleim that we never knew before. The Holy Spirit fills and guides and moves in our lives in a powerful and precious way. Of course there is **fellowship of the Spirit!**

ii. "The Ruler doth usually and graciously water the holy fellowship of His people with the dew of many sweet and glorious refreshings; so that they have a very heaven upon earth." (Edgar Phillips)

f. **If there is any... affection and mercy:** Paulo's final rhetorical question assumes that every Follower knows something of the **affection** of Aleim and of the **mercy** of Aleim.

i. Paulo mentioned these things in a manner that suggests to us that they should all be obvious parts of the Follower's experience. To make his rhetorical point, he could have just as easily said, "If water is wet, if fire is hot, if rocks are hard," and so forth.

ii. Each of these gifts – **consolation in The Anointed One, comfort of love, fellowship of the Spirit, affection and mercy** – are communicated to us both in a direct, spiritual way from IESO, and from IESO *through His people*. But there isn't any doubt that these are real gifts for Followers to really experience.

2. (Philippians 2:2-4) The specifics of Paulo's exhortation to the Philippians regarding love and humility among believers.

Fulfill my joy by being like-minded, having the same love, being of one accord, of one mind. Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.

a. **Fulfill my joy:** This speaks of a personal request. Part of the reason Paulo wanted the Philippians to take heed to his word was because they should know that it would make the founding apostle of their Ekklesia happy.

b. **By being like-minded, having the same love, being of one accord, of one mind:** These together all speak of the same idea: a deep, abiding, internal unity among the Philippians.

i. This unity is the goal. What follows in Philippians 2:3-4 are descriptions of how to achieve and practice the unity mentioned here in Philippians 2:2.

c. **Let nothing be done through selfish ambition:** This is the first step to this kind of unity. In the flesh, we are often motivated by **selfish ambition** or **conceit**. Much of what we do is not done out of love for others, but out of our own desire for "advancement" or "promotion" (**selfish ambition**).

i. Paulo found it important to say **selfish ambition**. Not all ambition is *selfish* ambition, and there is a *good ambition* to glorify Aleim and serve Him with everything we have.

d. **Let nothing be done through... conceit:** This is the second step to this kind of unity. **Conceit** is thinking too highly of one's self, of having an excessive self-interest and self-preoccupation. It could be more literally translated "empty glory."

i. A dictionary definition of **conceit** is “An excessively favourable opinion of one’s own ability, importance, wit,” and so forth. When we live with the feeling that we are so important, or so able, or so talented, we are out of Aleim’s will. We are working against the unity Paulo pleaded with the Philippians and all Followers to have.

e. **In lowliness of mind let each esteem others better than himself:** This third step to the kind of unity described in Philippians 2:2 is completely contradictory to the attitude of the world, because **lowliness of mind** is about the least attractive thing to the thinking of this world.

i. The ancient Greeks considered **lowliness of mind** to be a fault, not a virtue. “The pagan and the secular idea of manhood is self-assertiveness, imposing one’s will on others; when anyone stooped to others he did so only under compulsion, hence his action was ignominious [disgraceful]. The Follower ethical idea of humility could not be reached by the secular mind; it lacked the spiritual soil.” (Edgar Phillips)

ii. “In pagan writers generally, the word had a bad meaning, ‘abject, grovelling.’ But when it comes into the Prophetic Scriptures (New Testament), its meaning is ennobled.” (Edgar Phillips)

iii. “The apostle knew that, to create concord, you need first to beget lowliness of mind. Men do not quarrel when their ambitions have come to an end.” (Edgar Phillips)

f. **Esteem others better than himself:** This rebukes much of the culture’s concept of self-esteem. The Scriptures knows nothing of the idea that we should – and must – carry with us an attitude of confident superiority in every situation, and knows nothing of the idea that this is the foundation for a healthy human personality.

i. While we recognize the intrinsic value of every human life, we can’t deny that the low self-esteem of some is *justified*, and based in *reality*. When we are in rebellion against Aleim, it is fitting for us to have a low self-esteem.

ii. As we **esteem others better**, we will naturally have a concern for their needs and concerns. This sort of *outward* looking mentality naturally leads to a unity among the people of Aleim.

iii. If I consider you above me and you consider me above you, then a marvelous thing happens: we have a community where everyone is looked up to, and no one is looked down on.

g. **Let each of you look out not only for his own interests, but also for the interests of others:** Here the thought is completed. As we put away our selfish ambitions, our conceit, and our tendencies to be high-minded and self-absorbed, we will naturally have a greater concern for the interests and needs of others.

i. Paulo doesn’t tell us that it is wrong to **look out** for our own interests, but that we should not **only** look out for our own interests.

B. IESO, the ultimate example of humility.

Many regard Philippians 2:5-11 as a hymn of the early Ekklesia that Paulo incorporated into his letter. Some commentators go so far as to suggest stanza and verse arrangements for the “hymn.” This is possible, but not a necessary conclusion; Paulo was capable of such inspired,

poetic writing himself (example: 1 Corinthians 13). For reasons which we will examine later, this passage is often known as the kenosis passage.

1. (Philippians 2:5) Paulo applies the lesson before he states it. **Let this mind be in you which was also in The Anointed One IESO,**

a. **Let this mind be in you which was also in The Anointed One IESO:** Paulo will, in wonderful detail, describe for us the **mind** of IESO in the following verses. But here, before he describes the mind of IESO, he tells us what we must *do* with the information.

i. “Paulo does not give all that is in the mind of The Anointed One in these verses. He selects those qualities of our Ruler which fit the needs of the Philippians at that moment.... This lack of unity among the Philippian saints became the occasion for perhaps the greatest Christological passage in the Prophetic Scriptures (New Testament) that sounds the depths of the incarnation.” (Edgar Phillips)

b. **Let this mind be in you:** It is all too easy for us to read the following description of IESO and admire it from a distance. Aleim wants us to be awed by it, but also to see it as something that we must enter into and imitate. **Let this mind** means that it is something that we have *choice* about.

i. Remember also that this **mind** is something granted to us by Aleim. 1 Corinthians 2:16 says that *we have the mind of The Anointed One*. But **let this mind** shows us that it is also something we must *choose* to walk in. You have to **let** it be so.

2. (Philippians 2:6a) IESO was **in the form of Aleim**.

Who, being in the form of Aleim,

a. **In the form of Aleim:** This describes IESO’ pre-incarnate existence. We must remind ourselves that IESO did not begin His existence in the manger at Bethlehem, but is eternal Aleim.

b. **Being:** This is from the ancient Greek verb *huparchein*, which “describes that which a man is in his very essence and which cannot be changed. It describes that part of a man which, in any circumstances, remains the same.” (Edgar Phillips)

i. “Paulo, by the use of the Greek word translated ‘being,’ informs his Greek readers that our Ruler’s possession of the divine essence did not cease to be a fact when He came to earth to assume human form.... *This word alone is enough to refute the claim of Modernism that our Ruler emptied Himself of His Deity when He became Man.*” (Edgar Phillips)

c. **Form:** This translates the ancient Greek word *morphe*. It “always signifies a form which truly and fully expresses the being which underlies it... the words mean ‘the being on an equality with Aleim.’” (Expositors)

i. “*Morphe* is the essential form which never alters; *schema* is the outward form which changes from time to time and from circumstance to circumstance.” (Edgar Phillips)

ii. “‘Aleim’ has a form, and ‘IESO The Anointed One’ exists in this form of Aleim.” (Edgar Phillips)

iii. Edgar Phillips explains that the ancient Greek word translated **form** is very difficult to translate. When we use the word **form**, we think of the *shape* of something; but the ancient Greek word had none of that idea. It is more the idea of a *mode* or an *essence*; it is the essential nature of Aleim,

without implying a physical shape or image. “Thus the Greek word for ‘form’ refers to that outward expression which a person gives of his inmost nature.”

3. (Philippians 2:6b) IESO did not cling to the privileges of deity.

Did not consider it robbery to be equal with Aleim,

a. **Did not consider it robbery:** The ancient Greek in this phrase has the idea of something being grasped or clung to. IESO did not cling to the prerogatives or privileges of deity.

i. Edgar Phillips defines the ancient Greek word translated **robbery** as, “A treasure to be clutched and retained at all hazards.”

b. **To be equal with Aleim:** It wasn’t that IESO was trying to *achieve* equality with the Father. He *had it*, and chose not to cling to it. IESO’ divine nature was not something He had to seek for or acquire, but it was His already.

i. Edgar Phillips wrote that it was not “a prize which must not slip from His grasp, a treasure to be clutched and retained at all hazards.” IESO was willing to let go of some of the prerogatives of deity to become a man.

4. (Philippians 2:7) IESO made Himself of **no reputation**.

But made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

a. **But made Himself of no reputation:** The more common (and well-known) translation of this is that *He emptied Himself*. From the ancient Greek word *emptied* (*kenosis*) came the idea that IESO’ incarnation was essentially a self-emptying.

i. We must carefully think about what IESO *emptied* Himself of. Paulo will tell us plainly in the following verses, but we must take care that we do not think that IESO emptied Himself of His deity in any way.

ii. Some develop the *kenotic theory* of the incarnation to the point where they insist that IESO divested Himself of many of the attributes of deity – such as omniscience, omnipotence, omnipresence, and even suffered the elimination of His own divine self-consciousness. Yet IESO did not (and *could* not) become “less Aleim” in the incarnation. No deity was *subtracted* (though he did renounce some of the rights of deity); rather humanity was *added* to His nature.

iii. “During his humiliation, as Aleim and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an *equality of nature*, he had an *equality of rights*.” (Edgar Phillips)

iv. “His condescension was free, and unconstrained with the consent of his Father... the Son of the Highest can, at his own pleasure, show or eclipse his own glorious brightness, abate or let out his fullness, exalt or abase himself in respect of us.” (Edgar Phillips)

v. “Even as a king, by laying aside the tokens of his royalty, and putting on the habit of a merchant, when all the while he ceaseth not to be a king, or the highest in his own dominions.” (Edgar Phillips)

b. **Taking the form of a bondservant:** This describes *how* IESO emptied Himself. Though he took **the form of a bondservant**, IESO did not empty Himself of His deity, or of any of His attributes, or of His equality with Aleim. He emptied Himself *into* the form of a **bondservant**, not merely

the form of a man.

i. **Taking** (the ancient Greek word *labon*) does not imply an *exchange*, but an *addition*.

c. **Coming in the likeness of men:** This further describes how IESO emptied Himself. We can think of someone who is a servant, but not in the **likeness of men**. Angels are servants, but not in the **likeness of men**. In fairy tales, Aladdin’s genie was a servant, but not in the **likeness of men**.

i. The word for **likeness** here *may* refer to merely the outward form of something. While IESO did have the outward form of humanity, the outward form reflected His true humanity, which was added to His deity.

ii. “It was a likeness, but a real likeness, no mere phantom humanity as the Docetic Gnostics held.” (Edgar Phillips)

5. (Philippians 2:8) The extent of IESO’ self-emptying.

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the tree.

a. **He humbled Himself and became obedient:** IESO **humbled Himself** when He **became obedient**. This was something that IESO could only experience by coming down from the throne of heaven and becoming a man. When Aleim sits enthroned in heaven’s glory, there is no one He obeys. IESO had to leave heaven’s glory and be **found in appearance as a man** in order to become **obedient**.

i. One key to IESO’ obedience on earth was the endurance of suffering. This again was something He could only learn by experience after the incarnation. As it is written: *though He was a Son, yet He learned obedience by the things which He suffered* (Hebrews 5:8).

ii. Indeed, **He humbled Himself**.

· He was humble in that he took the form of a man, and not a more glorious creature like an angel.

· He was humble in that He was born into an obscure, oppressed place.

· He was humble in that He was born into poverty among a despised people.

· He was humble in that He was born as a child instead of appearing as a man.

· He was humble in submitting to the obedience appropriate to a child in a household.

· He was humble in learning and practicing a trade – and a humble trade of a builder.

· He was humble in the long wait until He launched out into public ministry.

· He was humble in the companions and disciples He chose.

· He was humble in the audience He appealed to and the way He taught.

· He was humble in the temptations He allowed and endured.

· He was humble in the weakness, hunger, thirst, and tiredness He endured.

· He was humble in His total obedience to His Heavenly Father.

· He was humble in His submission to the Holy Spirit.

· He was humble in choosing and submitting to the death of the tree.

· He was humble in the agony of His death.

· He was humble in the shame, mocking, and public

humiliation of His death.

· He was humble in enduring the spiritual agony of His sacrifice on the tree.

iii. We can imagine that it was possible for the Son of Aleim to become man and pay for the sins of the world without this great humiliation. He might have added the humanity of a 33-year old man to his deity. He might have appeared before man only in His transfigured glory, and taught men what they needed to hear from Him. He might have suffered for the sins of man in a hidden place of the earth far from the eyes of man, or on the dark side of the moon for that matter. Yet He did not; **He humbled Himself**, and did it for the surpassing greatness of our salvation and His work for us.

b. **To the point of death, even the death of the tree:** This states the extent of IESO's humility and obedience.

i. Impalement was such a shameful death that it was not permitted for Roman citizens (such as the people of Philippi). A victim of impalement was considered by the Jews to be particularly cursed by Aleim (5th MoUse (Deuteronomy) 21:23 and Galatians 3:13).

ii. Edgar Phillips called the **death of the tree** "The bottom rung in the ladder from the Throne of Aleim. IESO came all the way down to the most despised death of all, a condemned criminal on the accursed tree."

iii. **Even the death of the tree** shows that there is no limit to what Aleim will do to demonstrate His love and saving power to man; this was and forever will be the ultimate. "What must sin have been in the sight of Aleim, when it required such abasement in IESO The Anointed One to make an atonement for it, and *undo* its influence and malignity!" (Edgar Phillips)

iv. "The lower he stoops to save us, the higher we ought to lift him in our adoring reverence. Blessed be his name, he stoops, and stoops, and stoops, and, when he reaches our level, and becomes man, he still stoops, and stoops, and stoops lower and deeper yet." (Edgar Phillips)

c. **Even the death of the tree:** All of this was a great display of the power of IESO. Remember that because of Paulo's past experience among the Philippians, they were tempted to think of Aleim's *power* as being expressed only in exaltation and deliverance and not in terms of glorifying Aleim through humble service and endurance.

i. In this, Paulo reminded the Philippians that his current place of humble circumstances (his Roman imprisonment) could still show forth the glory and power of Aleim, even as IESO did in His humility.

C. IESO, the ultimate example of exaltation after humility.

1. (Philippians 2:9) The exaltation of IESO The Anointed One.

Therefore Aleim also has highly exalted Him and given Him the name which is above every name,

a. **Therefore Aleim has also highly exalted Him:** This is the general heading for the material in the next three verses. These words describe how Aleim has exalted IESO. Indeed, **highly exalted** could also be translated "super exalted."

i. "The Greek elegance imports super exalted, or exalted with all exaltation." (Edgar Phillips)

ii. "Now, just pause over this thought – that The Anointed One did not crown Himself, but that His Father crowned Him; that He did not elevate Himself to the throne of majesty, but that

His Father lifted Him there, and placed Him on His throne." (Edgar Phillips)

b. **Given Him the name which is above every name:** This goes beyond giving IESO the Divine name IEUE. When we consider the Hebrew concept of **the name**, it also implies that Aleim declares that IESO has a *character* and *person* above all.

i. This verse, with its clear statement of IESO's deity, is powerful ammunition against those who deny the deity of IESO The Anointed One. There is no higher name than IEUE, and IESO has that **name**.

2. (Philippians 2:10-11) The subjection of the whole creation to IESO.

That at the name of IESO every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that IESO The Anointed One is Ruler, to the glory of Aleim the Father.

a. **That at the name of IESO every knee should bow:** Not only is IESO exalted by the Father, but the whole world is brought into submission to the Son.

i. "Paulo does not imply by this a universal salvation, but means that every personal being will ultimately confess The Anointed One's rulership, either with joyful faith or with resentment and despair." (Edgar Phillips)

b. **Those in heaven, and of those on earth, and of those under the earth:** This conveys the absolute totality of all creation recognizing the superiority of IESO The Anointed One.

i. In this, Paulo draws on the idea of Isaia 45:23: *I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath.* Notice that in Isaia, it is to IEUE that all knees bow and tongues confess. In Philippians it is to IESO, showing that IESO *is* IEUE.

ii. **Those under the earth:** "Either the dead, who are hid in the earth, and shall be raised by the power of The Anointed One... or, devils, and wicked souls." (Edgar Phillips)

c. **Every knee should bow... every tongue should confess:** The combination of **tongues confessing** and **knees bowing** gives evidence that the idea is a complete submission to IESO, both in word and in action, and one that is required of all.

i. The totality of this recognition of IESO's deity and exaltation has caused many to envision this happening in a formal way after the final judgment, when every creature in heaven and hell is required to bow their knees and make the confession **that IESO The Anointed One is Ruler.**

d. **That IESO The Anointed One is Ruler:** From this we can say that there is a sense in which IESO *returned* to heaven with more than He had than when He *left* heaven. Not only did He return with His humanity still added to His deity (although a resurrected humanity), He also returned with the recognition planted among men of who He was and the worship He deserved – something unknown until the Incarnation and the full revelation of His person and work.

i. "He has always (in Paulo's view) shared in the Divine nature. But it is only as the result of His Incarnation, Atonement, Resurrection and Exaltation that He *appears to men* as on an equality with Aleim, that He is *worshipped by*

them in the way in which IEUE is worshipped.” (Expositors)

ii. “He might have used the miraculous powers inherent in His Divine nature in such a way as to compel men, without further ado, to worship Him as Aleim. Instead of that He was willing to attain this high dignity by the path of humiliation, suffering and death.” (Expositors)

iii. All this must be seen in reference to the humiliation described in Philippians 2:6-8; our tendency is to long for the exaltation, but to forsake the humiliation.

e. **IESO The Anointed One is Ruler**: The confession of IESO The Anointed One as **Ruler** reminds us to consider the great significance of this word *kurios*, especially as it was understood by the early Ekklesia, who used the LXX as their Scriptures – where *kurios* was consistently used to translate the tetragrammaton, standing for the name *IEUE*.

i. We also should not miss the significance that at a later time in the Roman Empire, all residents of the Empire were required to swear an oath of allegiance to the Emperor, declaring that *Caesar is Ruler*, and burning a pinch of incense to an image of the emperor. Though the Roman state saw this only as a display of political allegiance, Followers rightly interpreted it as idolatry – and refused to participate, often paying with their lives.

ii. Paulo has no doubt who is really Ruler – not the Caesar whom he will stand trial before; *Caesar* may be a high name, but it is not the name above all names, the name which belongs to IESO The Anointed One!

f. **IESO The Anointed One is Ruler, to the glory of Aleim the Father**: Remember that Paulo did not give this description of IESO in Philippians 2:5-11 simply for the theological education of the Philippians.

- He gave it to equip them to endure the hardship they were experiencing.
- He gave it help them to understand Paulo’s hardships.
- He gave it to help them to practice real Follower unity in the midst of hard times.

i. This picture of IESO has helped them to understand how to assess the ministry of Paulo, which seemed weak at the present time.

ii. This picture helped them to understand the context of Aleim’s revelation of power – how Aleim delights to show His power through humble actions.

iii. This picture has equipped them to act in a way towards each other that will promote unity in the body of The Anointed One.

iv. This picture has shown them how to follow IESO’ pattern of patient, humble obedience – something Paulo will call them to continue in the following verses.

D. Paulo’s exhortation to the Philippians.

1. (Philippians 2:12) Working out your own salvation.

Therefore, my beloved, as you 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;

a. **Therefore... as you have always obeyed**: We should not miss the connection between the obedience *IESO showed* (Philippians 2:8) and the obedience *Paulo expected* of Followers as followers of IESO (Philippians 2:12).

b. **Work out your own salvation**: We know that Paulo did

not mean “work so as to earn your own salvation.” Such a statement would contradict the whole of Paulo’s Glad Tidings. What Paulo *did* mean is to call the Philippians to put forth real effort into their Follower lives. This is not to **work** their salvation in the sense of accomplishing it, but to **work out** their salvation – to see it evident in every area of their lives, to *activate* this salvation Aleim freely gave them.

i. Therefore, “These words, as they stand in the Prophetic Scriptures (New Testament), contain no exhortation to all men, but are directed to the people of Aleim. They are not intended as an exhortation to the unconverted; they are, as we find them in the epistle, beyond all question addressed to those who are already saved through a living faith in the Ruler IESO The Anointed One.” (Edgar Phillips)

c. **Work out your own salvation**: There is a sense in which our salvation is complete, in the sense that IESO has done a complete work *for* us. Still there is also a sense in which our salvation is incomplete, in that it is not yet a complete work *in* us.

i. “The believer must finish, must carry to conclusion, must apply to its fullest consequences what is already given by Aleim in principle... He must *work out* what Aleim in His grace has *worked in*.” (Edgar Phillips)

ii. “Some professors appear to have imbibed the notion that the grace of Aleim is a kind of opium with which men may drug themselves into slumber, and their passion for strong doses of sleepy doctrine grows with that which it feeds on. ‘Aleim works in us,’ say they, ‘therefore there is nothing for us to do.’ Bad reasoning, false conclusion. Aleim works, says the text; therefore we must work out because Aleim works in.” (Edgar Phillips)

iii. “He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing Aleim and feels no inconsistency in the two attitudes. Paulo makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both.” (Edgar Phillips)

d. **Your own salvation**: This tells us to give attention to our **own salvation**. Sometimes we show great concern for the work of Aleim in others, and not enough for His work in us. We should care about the souls of others, but this care must begin with our own soul.

e. **With fear and trembling**: Paulo’s idea was not that we should live our Follower lives with a constant sense of fear and terror, but that we should live with a fear of failing to **work out your own salvation**.

i. We work out our salvation with **fear and trembling**; but it doesn’t have to be the fear of hell or damnation. It may instead be the righteous and awe-filled reverence of Aleim every believer should have. It doesn’t have to be the **trembling** of a guilty sinner; it should instead be the joyful **trembling** of an encounter with the glory of Aleim.

f. **Now much more in my absence**: In context, Paulo asked for this Follower **work** ethic (not a *works* ethic) to be promoted all the more because of his **absence**.

2. (Philippians 2:13) Aleim’s work in you.

For it is Aleim who works in you both to will and to do for His good pleasure.

a. **For it is Aleim who works in you**: Paulo here gave the

reason *why* Followers must *work out their salvation with fear and trembling* – because **Aleim** is working in them.

i. We take comfort in it: **Aleim who works in you**. “Grace all-sufficient dwells in you, believer. There is a living well within you springing up; use the bucket, then; keep on drawing; you will never exhaust it; there is a living source within.” (Edgar Phillips)

b. **Aleim... works in you**: The idea is that since Aleim has done and is doing a work in the Follower, the Follower therefore has a greater responsibility to work diligently with fear and trembling regarding his own salvation and walk with the Ruler. Aleim’s work in us *increases* our responsibility; it doesn’t *lessen* it in any way.

i. Those that take Aleim’s sovereignty and working and use them as an excuse for inaction and lethargy are like the wicked and lazy servant of Matthio 25:24-30.

ii. Those that are really Aleim’s servants use their understanding of His sovereignty and omnipotence as a motivation for greater, more dedicated service to Him.

c. **Both to will and to do**: Aleim’s work in us extends to the transformation of our **will**, as well as changing our actions (**to do**). Yet in light of the original exhortation to *work out your own salvation*, this is not a passive transaction.

d. **For His good pleasure**: This is the motive behind Aleim’s work in our life. He does so because it gives Him **pleasure** to do it.

3. (Philippians 2:14-16) Practical ways to obey Paulo’s exhortation.

Do all things without complaining and disputing, that you may become blameless and harmless, children of Aleim without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of The Anointed One that I have not run in vain or laboured in vain.

a. **Do all things without complaining and disputing**: There is a good deal of dispute among commentators as to if this **complaining and disputing** refers to problems among the Philippians (such as mentioned in Philippians 2:1-4) or if this refers to their attitude towards Aleim. Perhaps they resented Aleim because of their present conflict (Philippians 1:27-30).

i. Because Paulo specifically used terms that were used to describe Israhel’s complaining towards Aleim during the 2nd MoUse (Exodus), it is probably best to see the **complaining and disputing** as including their attitude towards Aleim. Edgar Phillips gives three examples of things we must not murmur against:

- The Providence of Aleim
- One another
- The wicked world

ii. In this command, the emphasis falls on the words **all things**, which is actually the first word of the verse in the ancient Greek text.

iii. “Dispute not with Aleim; let him do what seemeth him good. Dispute not with your fellow Followers, raise not railing accusations against them. When Calvin was told that Luther had spoken ill of him, he said, ‘Let Luther call me devil if he please, I will never say of him but that he is a most dear and

valiant servant of the Ruler.’ Raise not intricate and knotty points by way of controversy.” (Edgar Phillips)

b. **That you may become blameless and harmless, children of Aleim without fault**: Through the display of a non-complaining spirit, we show ourselves to be true followers of Aleim.

i. **Harmless** can have the thought of “pure” or “unalloyed.” But the translation as *harmless* is also justified (it is the same word used in Matthio 10:16).

ii. ” ‘Be ye blameless *and harmless*,’ says the apostle. The Greek word might be translated ‘hornless,’ as if ye were to be creatures not only that do no harm, but *could not do any*; like sheep that not only *will not* devour, but *cannot* devour, for it were contrary to their nature; for they have no teeth with which to bite, no fangs with which to sting, no poison with which to slay.” (Edgar Phillips)

c. **In the midst of a crooked and perverse generation**: This seems to refer back to 5th MoUse (Deuteronomy) 32:5: *They have corrupted themselves; they are not His children, because of their blemish: A perverse and crooked generation*. Paulo meant that modern Followers should not be like rebellious Israhel, who were constantly **complaining and disputing** with Aleim during the wilderness sojourn.

d. **Among whom you shine as lights in the world**: This is not an encouragement to do something; it is a simple statement of fact. Followers *are* **lights in the world**; the only question is, “How brightly do they shine?”

i. “Not *lights* merely, but **luminaries**, *heavenly bodies*. But this can hardly be satisfactorily given in an English version.” (Edgar Phillips)

ii. We are to fulfill our place **as lights in the world**:

- Lights are used to make things evident.
- Lights are used to guide.
- Lights are used as a warning.
- Lights are used to bring cheer.
- Lights are used to make things safe.

iii. Paulo knew that the lights were in a bad place. Instead of excusing the lights for not shining, Paulo knew that their position made it all the more important that they shine. Being in a dark place is a greater incentive to shine.

e. **Holding fast the word of life**: The phrase **holding fast** could also be translated *holding forth*. Both meanings are true and Paulo could have meant it in this dual sense. We *hold fast* – in the sense of holding strong – **the word of life**, and we also *hold forth the word of life*.

f. **So that I may rejoice in the day of The Anointed One that I have not run in vain or laboured in vain**: The idea that Paulo’s work might some how end up to be in vain was a troublesome thought to him. He knew that his work really abided in *people*, so that if those people did not continue on strong with the Ruler, there was a sense in which his own ministry was **in vain**.

g. **In the day of The Anointed One**: Paulo looked forward to **the day of The Anointed One**, and on that day he wanted to see and to know that his work was fruitful. This was something he could only be assured of if the Philippians continued to walk with the Ruler.

i. This is the true heart of a shepherd: to have few burdens for

one's self, but many for others; to not be content with one's own relationship with Aleim, but also longing to see others walking with the Ruler.

4. (Philippians 2:17-18) Paulo as an example of his own exhortation.

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. For the same reason you also be glad and rejoice with me.

a. **Poured out as a drink offering:** Paulo here alluded to a practice among both Jews and pagans in their sacrifices. They often poured out wine (or sometimes perfume) either beside (as in the Jewish practice) or upon (as in the pagan practice) an animal that was sacrificed to Aleim or pagan aleims.

i. This is the **drink offering**, which accompanied another sacrifice, that is mentioned in 4th MoUse (Numbers) 15:4-5 and 28:7.

ii. The grammar of **I am being poured out** is in the *present* tense. With this Paulo indicated the possibility that his execution may be immanent.

b. **On the sacrifice and service of your faith:** The ancient Greek word translated **service** is *leiturgia*. It meant, "Service to Aleim or His cause... any priestly action or sacred performance." (Edgar Phillips) Therefore, in this verse we have a *sacrifice*, a *priest*, and an *accompanying libation* that makes the sacrifice even more precious.

i. Since **the sacrifice and service** were connected with the **faith** of the Philippians, it is best to see Paulo's picture describing them as the "priests" and their faith as the "sacrifice," to which Paulo added (and thereby enriched) his martyrdom as a drink offering.

c. **I am glad and rejoice... you also be glad and rejoice with me:** Paulo looked forward to what might be his imminent martyrdom, and expected the Philippians to **be glad and rejoice with him**. Paulo wasn't being morbid here, asking the Philippians to take joy in something as depressing as his death. Yet he did ask the Philippians to see his death as something that would bring glory to Aleim. This is a theme repeated from Philippians 1:20.

i. Paulo's life was going to be a sacrifice for IESO The Anointed One, either in life or in death. This was a source of gladness and joy for Paulo, and he wants the Philippians to adopt the same attitude.

ii. Again, we come to the consistent theme of Philippians: *joy*. But this is joy based not on circumstances (quite the opposite, really), but based in the fact of a life totally committed to IESO The Anointed One.

E. Paulo, Timotheo, and Epaphrodito.

1. (Philippians 2:19-22) Paulo writes about Timotheo and his soon anticipated visit.

But I trust in the Ruler IESO to send Timotheo to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of The Anointed One IESO. But you know his proven character, that as a son with his father he served with me in the Glad Tidings.

a. **But I trust in the Ruler:** This showed Paulo's heart of true

reliance upon the Ruler. He wanted to see Timotheo among the Philippians, but recognized that it would happen Aleim's way and in Aleim's timing.

b. **That I also may be encouraged when I know your state:** Paulo didn't expect problems from the Philippians, as if they were one of his problem Ekklesias. Instead, he expected that he would be **encouraged when I know your state**.

i. Contrast this with the attitude Paulo conveyed to the Corinthian Ekklesia in 2 Corinthians 13:2-3. The Corinthian Ekklesia had much worse problems than the Philippian Ekklesia had.

c. **Who will sincerely care for your state:** When Paulo sent Timotheo, he sent his best, a man who showed a pastor's heart and had greater concern for his sheep than for himself.

i. Paulo recognized just how rare this kind of heart was when he observed **all seek their own, not the things which are of The Anointed One IESO**.

2. (Philippians 2:23-24) Paulo repeats his desire to come to the Philippians in person, not only to send Timotheo to them.

Therefore I hope to send him at once, as soon as I see how it goes with me. But I trust in the Ruler that I myself shall also come shortly.

a. **I trust in the Ruler that I myself shall also come shortly:** Perhaps Paulo was being careful to avoid the accusation, "Paulo wants to send Timotheo because he really doesn't want to be here himself." He clearly told the Philippians that he also wanted to come.

3. (Philippians 2:25-26) Paulo writes about Epaphrodito and his coming to the Philippians.

Yet I considered it necessary to send to you Epaphrodito, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need; since he was longing for you all, and was distressed because you had heard that he was sick.

a. **I considered it necessary to send to you:** This undoubtedly meant that Epaphrodito took this letter to the Philippians. It seems that **Epaphrodito** came to Paulo from the Philippians as a messenger and became sick while he was with Paulo.

b. **My brother, fellow worker, and fellow soldier:** Paulo gave these important titles to Epaphrodito. He was a man Paulo valued as a partner in the work of ministry.

i. There are three special relationships here mentioned:

· **Brother** speaks of a relationship to be enjoyed.

· **Worker** speaks of a job to be done.

· **Soldier** speaks of a battle to be fought.

c. **Your messenger and the one who ministered to my need:** This means that Epaphrodito brought a gift of financial support from the Philippians to Paulo (Philippians 4:18).

i. **Ministered** has in it the idea of a priestly service. When Epaphrodito brought the support money from the Philippians to Paulo in Rome, he brought a *sacrifice*.

d. **Because you had heard that he was sick:** Epaphrodito was concerned because the Philippians learned of his sickness and worried about him. The return of Epaphrodito would give them peace of mind that their valued brother was in good condition.

i. It would also help Epaphrodito because **he was longing for you all and was distressed**. He greatly longed to see the

Philippian Followers.

4. (Philippians 2:27) Epaphrodito's sickness and his recovery.

For indeed he was sick almost unto death; but Aleim had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

a. **For indeed he was sick almost unto death:** The sickness of Epaphrodito was no small thing; it was **almost unto death**. Yet **Aleim had mercy on him** and he recovered.

i. There is nothing in the text to indicate that this was a miraculous healing, but Paulo still saw Aleim's hand of mercy in Epaphrodito's recovery.

b. **Lest I should have sorrow upon sorrow:** Aleim's mercy to Epaphrodito was also mercy to Paulo. If Epaphrodito had died, Paulo would have had **sorrow upon sorrow** because a valued brother, worker, and soldier for The Anointed One was no longer on this earth. He would also have **sorrow upon sorrow** because Epaphrodito became sick when he came on behalf of the Philippians to minister to Paulo's material and spiritual needs while Paulo was in prison in Rome.

5. (Philippians 2:28-30) Paulo's instructions to the Philippians on how to receive Epaphrodito as he returns to them.

Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful. Receive him therefore in the Ruler with all gladness, and hold such men in esteem; because for the work of The Anointed One he came close to death, not regarding his life, to supply what was lacking in your service toward me.

a. **I sent him the more eagerly:** Paulo was eager to re-unite the Philippians with their beloved brother Epaphrodito, and reminded the Philippians to give him proper recognition when he returned (**hold such men in esteem**).

i. Probably, the Philippians sent Epaphrodito not only as a messenger, but also to be a personal attendant to Paulo on behalf of the Philippians. When illness prevented Epaphrodito from doing this, he may have seemed like a failure (perhaps even a malingerer) in the eyes of the Philippians. Paulo assured them this was not the case; in fact, it was just the opposite – Epaphrodito served above and beyond the call of duty.

b. **Because for the work of The Anointed One he came close to death:** It was **for the work of The Anointed One** that Epaphrodito came **close to death**. Even though his **work** was mostly that of being a messenger and not anything particularly spiritual, it was still **the work of The Anointed One**.

c. **Not regarding his life:** The willingness to put the **work of The Anointed One** first and his own personal safety and concern second displayed the noble heart of Epaphrodito.

i. The ancient Greek phrase **not regarding his life** uses a gambler's word that meant to risk everything on the roll of the dice. Paulo wrote that for the sake of IESO The Anointed One, Epaphrodito was willing to gamble everything.

ii. In the days of the Early Ekklesia there was an association of men and women who called themselves *the gamblers*, taken from this same ancient Greek word used in **not regarding his life**. It was their aim to visit the prisoners and the sick, especially those who were ill with dangerous and infectious diseases. Often, when a plague struck a city, the heathen threw

the dead bodies into the streets and fled in terror. But the *gamblers* buried the dead and helped the sick the best they could, and so risked their lives to show the love of IESO.

iii. "It seems plain from this expression that Epaphrodito's illness was the consequence not of persecution but of over-exertion." (Edgar Phillips)

d. **To supply what was lacking in your service toward me:** Epaphrodito did this by actually *bringing* the support that the Philippians gave. There was a *lack* in all the Philippians' generosity and good intentions until the gift finally made its way to Paulo's need.

i. We should have the heart that there is something **lacking** in our **service** until the job is done. We should not be satisfied with good intentions or a half-done job.

Patrick Damonse :: Study Guide for Philippians 3

Leaving Law and Pressing On to IESO

A. The futility of a relationship with Aleim based on the principle of law.

1. (Philippians 3:1-2) Warning against the influence of legalistic Jews.

Finally, my brethren, rejoice in the Ruler. For me to write the same things to you is not tedious, but for you it is safe. Beware of dogs, beware of evil workers, beware of the mutilation!

a. **Finally:** This didn't mean that Paulo was almost finished; Paulo wrote here as many preachers speak. Yet we should expect some sort of transition in the letter with the word **finally**.

i. "Paulo's 'finally' here is not the 'finally' of the present day preacher. He has another 'finally' in Philippians 4:8. He does not mean by this that he is about to close the letter. The words translated by the word 'finally' are literally 'as for the rest.'" (Edgar Phillips)

b. **Rejoice in the Ruler:** This is a fitting theme for the whole letter. Paulo shared with the Philippians the principle of being able to rejoice **in the Ruler** – not in circumstances or in situations, but **in the Ruler** who works all things together for good.

i. This abiding joy is fitting for the believer because it shows that we really do trust in a Aleim whom we really believe is in control. When we believe this, it isn't any surprise that we are then filled with joy.

ii. **Rejoice in the Ruler:** "The entire phrase may be the Follower equivalent of the Scriptures (Old Testament) exclamation, *alleluia*." (Edgar Phillips)

iii. "*It is a duty for us to cultivate this joy*. We must steadfastly arrest any tendency to murmur and complain; to find fault with Aleim's dealings; or to seek to elicit sympathy. We must as much resist the temptation to depression and melancholy as we would to any form of sin." (Peter Damonse)

c. **For me to write the same things to you is not tedious, but for you it is safe:** Paulo assured the Philippians that he didn't mind reminding them of the same things because it was for their safety.

i. Paulo did not mind reminding them because he was passionately concerned about certain dangers, and he would speak out strongly against them. "This outburst is very remarkable, for its vehemence is so unlike the tone of the rest of the letter. That is calm, joyous, bright, but this is stormy and impassioned, full of flashing and scathing words." (Peter Damonse)

d. **Beware of dogs:** This was a harsh reference to the troublemaking legalists who attempted to deceive the Philippians. "**Dogs**" is exactly the term of contempt Jews would use against Nations. Paulo said a lot by using this word against these Jewish-influenced legalists.

i. Edgar Phillips: "The herds of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarreling among themselves, and attacking the passer-by, explain the applications of the image."

ii. "We are bidden, therefore, to beware of men of a quarrelsome and contentious spirit, who under the guise of religion hide impure and unclean things; and who are not only defiled, but defiling in their influence." (Peter Damonse)

e. **Beware of evil workers:** This describes both what these legalists *do* (working **evil**), but was also a word against their emphasis on righteousness with Aleim by *works*. Paulo would admit that they have a concern for works, but they were **evil workers**.

i. **Evil workers:** "These people are the 'Cranks' of our Ekklesias; they introduce fads and hobbies; they exaggerate the importance of trifles; they catch up ever new theory and vagary, and follow it to the detriment of truth and love." (Peter Damonse)

f. **Beware of the mutilation:** Here is another harsh reference to the insistence of these Jewish legalists on requiring circumcision for Nations who wanted to become Followers. This was all done with the idea that someone must become a Jew *first* before they could become a Follower.

i. "They did not deny that IESO was the Moseea, or that His Glad Tidings was the power of Aleim unto salvation, but they insisted that the non Jew converts could only come to the fullness of Glad Tidings privilege through the Law of MoUse." (Peter Damonse)

ii. However, Paulo did not see their insistence on circumcision as something beautiful or noble; he regarded it as an ugly example of **mutilation**. Peter Damonse imagines Paulo saying it like this: "I will not call them the circumcision, they have not been circumcised, they have only been gashed and mutilated, it has been a mere fleshly maiming."

iii. Edgar Phillips on *the mutilation*: "By a pun, he mockingly calls it a mere cutting, *katatome*, i.e. mutilation of the body on a par with pagan practices forbidden in 3rd MoUse (Leviticus) 21:5."

2. (Philippians 3:3-4) Paulo defines the *true* circumcision.

For we are the circumcision, who worship Aleim in the Spirit, rejoice in The Anointed One IESO, and have no confidence in the flesh, though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

a. **For we are the circumcision:** These Jewish legalists considered themselves the ones truly circumcised and right with Aleim. But Paulo declared that he and his followers were the *true* **circumcision**.

b. **Who worship Aleim in the Spirit:** This defines the true circumcision. They **worship Aleim in the Spirit**, as opposed to the fleshly and external worship emphasized by these legalists.

i. "The word 'worship' is the translation of the Greek word referring to the service of IEUE by His peculiar people, the Jews. A Jew would be scandalized by the application of this word to a non Jew." (Edgar Phillips)

c. **Rejoice in The Anointed One IESO:** This also characterizes those of the true circumcision. Their joy is not found in their own ability to be justified by the law or by their law-keeping. IESO and IESO alone is their joy.

d. **Have no confidence in the flesh:** This is a third characteristic of the true circumcision. They do not trust in

their own ability to be righteous before Aleim through external works (**the flesh**), but their only confidence is in IESO.

e. **I also might have confidence in the flesh... I more so:** Paulo knew that he was more qualified to be justified by the keeping of the law than any of his present legalistic opponents were.

i. Curiously, often those who promote the idea of having confidence in the flesh are the same ones who are the least qualified to have such confidence. This is because of the principle Paulo explains in Colossians 2:23 – *These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.*

3. (Philippians 3:5-6) Paulo's reasons why he might have confidence in the flesh.

Circumcised the eighth day, of the stock of Israhel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the Ekklesia; concerning the righteousness which is in the law, blameless.

a. **Circumcised the eighth day...**: Paulo first listed four things that were his possessions by birth, all reasons why he might have confidence in the flesh.

· Paulo was **circumcised the eighth day** in accordance with 3rd MoUse (Leviticus) 12:3.

· Paulo was **of the stock of Israhel**, a descendant of Abraham, Isaak, and Iakob; and therefore an heir to Aleim's covenant with them.

· Paulo was of **the tribe of Benjamin**, a distinguished tribe. Benjamin was distinguished by the fact that it gave Israhel her first king, Saulo (1 Samouel 9:1-2). It was the tribe that aligned itself with faithful Judah when Israhel divided into two nations at the time of Rheoboam (1 Kings 12:21). It was also the tribe that had the city of Jerusalem within its boundaries (Judges 1:21).

· Paulo was **a Hebrew of the Hebrews**. This contrasted him with the Jews who embraced Greek culture as it spread through the Mediterranean. In that time, many Jews became ashamed of their Jewishness and tried to live and act as much like Greeks as they could, sometimes even to the point of having their circumcision cosmetically restored or hidden so they could enjoy the Roman public baths without being noticed as Jews. In contrast, Paulo was raised by his parents as **a Hebrew of the Hebrews**.

b. **Concerning the law...**: Paulo then listed three things that were his by personal choice and conviction, all reasons why he might have confidence in the flesh.

· Paulo was **concerning the law, a Pharisee**. This tells us that among an elite people (the Jews), Paulo was of an elite sect (the Pharisees), who were noted for their scrupulous devotion to the law of Aleim. "There were not very many Pharisees, never more than six thousand, but they were the spiritual athletes of Judaism. Their very name means *The Separated Ones*. They had separated themselves off from all common life and from all common tasks in order to make it the one aim of their lives to keep every smallest detail of the Law." (Edgar Phillips) The concern that Pharisees had for keeping the law is reflected in passages like Matthio 23:23.

· **Concerning zeal, persecuting the Ekklesia**. Paulo was not merely an *intellectual* opponent of perceived heresies against Judaism; he was also an active fighter against them – even in his blindness to Aleim. Paulo's observation that the Jews of his day *have a zeal for Aleim, but not according to knowledge* (Romans 10:2) was true of his own life before IESO confronted him on the road to Damascus.

· **Concerning the righteousness which is in the law, blameless**. This shows that Paulo achieved the standard of righteousness which was accepted among the men of his day – though this standard fell short of Aleim's holy standard. Because of how the law was interpreted and taught, there were those of that day who were deceived into thinking that they really were **blameless**, like the rich young ruler (Louka 18:18-23).

i. In summary, if *anyone* could lay claim to pleasing Aleim by law-keeping and the works of the flesh, it was Paulo. He was far more qualified than his legalizing opponents were to make such a claim.

4. (Philippians 3:7) Paulo rejects all confidence in the flesh.

But what things were gain to me, these I have counted loss for The Anointed One.

a. **These I have counted loss for The Anointed One**: Any of the corrupting teachers Paulo warned against would be proud to claim Paulo's pedigree. Yet Paulo made it plain: **these things I have counted loss for The Anointed One**.

i. "The word 'gain' is plural in the Greek, namely, 'gains.'... 'Loss' is singular. The various gains are all counted as one loss." (Edgar Phillips)

ii. "He was skilled in spiritual arithmetic, and very careful in his reckoning. He cast up his accounts with caution, and observed with a diligent eye his losses and his gains." (Edgar Phillips)

b. **I have counted loss**: Paulo **counted** these things loss. It wasn't so much that they were a loss by their very character, as much as he chose to *regard* them as **loss**.

i. They were **counted loss** not so much because they were harmful to Paulo, but because these things were ways in which Paulo sought to please Aleim in the energies of the flesh. Before Paulo became a Follower, he thought all these things made him a success in the effort to please Aleim by works.

ii. We can say that Paulo's attitude was the same that IESO described in the parable of the pearl of great price (Matthio 13:45-46).

B. Paulo's utter confidence in a living relationship with IESO The Anointed One.

1. (Philippians 3:8) Paulo's gain in IESO The Anointed One.

Yet indeed I also count all things loss for the excellence of the knowledge of The Anointed One IESO my Ruler, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain The Anointed One

a. **Yet indeed I also count all things loss**: Paulo did not only count his religious pedigree as a loss; he counted **all things loss** – but he counted them as a loss in view of **the excellence of the knowledge of The Anointed One IESO**.

i. **Yet indeed**: "The translation of five particles, which latter are literally translated, 'yea, indeed, therefore, at least, even,' and show the force and passion of Paulo's conviction." (Edgar

Phillips)

ii. It wasn't so much that those things were worthless in themselves, but compared to the greatness of **the excellence of the knowledge of The Anointed One IESO**, they really were nothing.

iii. Paulo here put a *personal relationship with IESO The Anointed One* at the very centre of the Follower's life. He joyfully accepted the loss of all other things for the greatness of this personal relationship.

iv. In **Philippians 3:7** Paulo said that he *counted*; in this verse he said **I also count**. This first counting was at his conversion; the second – some 30 years later – was in his Roman prison. After all he had experienced, he still counted it worthy to give everything up for the sake of following IESO.

v. "After twenty years or more of experience Paulo had an opportunity of revising his balance-sheet, and looking again at his estimates, and seeing whether or not his counting was correct. What was the issue of his latest search? How do matters stand at his last stocktaking? He exclaims with very special emphasis, 'Yea doubtless; and I count all things but loss for the excellency of the knowledge of The Anointed One IESO my Ruler.' " (Edgar Phillips)

b. **For whom I have suffered the loss of all things:** This counting loss was not merely an internal spiritual exercise. Paulo had indeed **suffered the loss of all things** that he might gain The Anointed One.

i. This is demonstrated by the place and circumstances under which Paulo wrote this letter – a Roman prison, where he truly could say that he had **suffered the loss of all things**.

c. **Count them as rubbish:** Paulo here used strong language. Literally, Paulo considered them as excrement – as dung; not only as worthless, but as offensive.

i. The ancient Greek word for **rubbish** had one of two uses. It could describe excrement from the body or table scraps that were fit only to be thrown to the dogs. We may suppose that Paulo would be comfortable with either meaning in this context.

ii. "The word [**rubbish**] means the vilest dross or *refuse* of anything; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed everything but the Glad Tidings of IESO." (Edgar Phillips)

2. (**Philippians 3:9**) The spiritual benefits of his gain in IESO The Anointed One.

And be found in Him, not having my own righteousness, which is from the law, but that which is through faith in The Anointed One, the righteousness which is from Aleim by faith;

a. **And be found in Him:** Because Paulo was **in Him**, he could renounce his **own righteousness** and live by the **righteousness which is from Aleim by faith**. The foundation for his spiritual life was in what IESO had done for him and not in what he had done, was doing, or would do for IESO in the future.

b. **The righteousness which is from Aleim by faith:** Paulo here exposed the great difference between the legal relationship stressed by his opponents and his personal connection with IESO The Anointed One. The difference is

between living and trusting in your own righteousness and living and trusting in Aleim's righteousness given **through faith in The Anointed One**.

i. "He disowns his own righteousness as eagerly as other men disown their sins, and he highly esteems the righteousness which The Anointed One has wrought out for us, which becomes ours by faith." (Edgar Phillips)

3. (**Philippians 3:10-11**) Paulo's experience of a personal relationship with IESO.

That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.

a. **That I may know Him:** This was the simple plea of Paulo's heart. It was a plea unknown to the legalist, who must necessarily focus on his own performance and status to find some kind of peace with Aleim. But Paulo wanted IESO, not self.

i. To know IESO is not the same as knowing His historical life; it is not the same as knowing correct doctrines regarding IESO; it is not the same as knowing His moral example, and it is not the same as knowing His great work on our behalf.

· We can say that we know someone because we recognize him: because we can distinguish what is different about him compared to other people.

· We can say that we know someone because we are acquainted with what he does; we know the baker because we get our bread from him.

· We can say that we know someone because we actually converse with him; we are on speaking terms with that person.

· We can say that we know someone because we spend time in his house and with his family.

· We can say that we know someone because we have committed our life to him and live with him every day, sharing every circumstance as in a marriage.

· Yet beyond all this, there is a way of knowing IESO The Anointed One that includes all of these yet goes beyond them.

ii. "They tell me he is a refiner, that He cleanses from spots; He has washed me in His precious blood, and to that extent I know Him. They tell me that He clothes the naked; He hath covered Me with a garment of righteousness, and to that extent I know Him. They tell me that He is a breaker, and that He breaks fetters, He has set my soul at liberty, and therefore I know Him. They tell me that He is a king and that He reigns over sin; He hath subdued my enemies beneath His feet, and I know Him in that character. They tell me He is a shepherd: I know Him for I am His sheep. They say He is a door: I have entered in through Him, and I know Him as a door. They say He is food: my spirit feeds on Him as on the bread of heaven, and, therefore, I know Him as such." (Edgar Phillips)

b. **And the power of His resurrection:** Knowing IESO means knowing this **power**, the new life that is imparted to us *now*, not when we die.

i. "He wants to know in an experiential way the power of The Anointed One's resurrection. That is, He wants to experience the same power that raised The Anointed One from the dead surging through His own being, overcoming sin in His life and producing the Follower graces." (Edgar Phillips)

ii. “I do not think, however, that Paulo is here thinking so much of the power displayed in the resurrection, as of the power which comes out of it, which may most properly be called, ‘the power of His resurrection.’ This the apostle desired to apprehend and to know.”

· The power of His resurrection is an *evidencing power*. It is the evidence and seal that everything IESO did and said was true.

· The power of His resurrection is a *justifying power*. It is the receipt and proof that the sacrifice of the tree was accepted as payment in full.

· The power of His resurrection is a *life-giving power*. It means that those who are connected with IESO The Anointed One receive the same resurrection life.

· The power of His resurrection is a *consoling and comforting power*. It promises that our friends and loved ones who are dead in The Anointed One live with Him.

c. **And the fellowship of His sufferings:** Knowing IESO also means knowing this **fellowship of His sufferings**. It is all part of following IESO and being *in* The Anointed One. We can say that suffering is part of our heritage as the children of Aleim; we get to be part of the family of suffering: *If children, then heirs – heirs of Aleim and joint heirs with The Anointed One, if indeed we suffer with Him, that we may also be glorified together (Romans 8:17).*

d. **Being conformed to His death:** This reminds us that being **in The Anointed One** also means being “in” His death. These words had particular relevance to Paulo who faced possible martyrdom.

e. **If, by any means, I may attain to the resurrection from the dead:** Paulo was not morbidly focused on suffering and death in the Follower life. He saw that they were a necessary way to the goal of resurrection life right now and the ultimate resurrection from the dead.

i. This was a goal that was worth **any means** to Paulo. The suffering was worth it, considering the greatness of the goal of **resurrection from the dead**.

ii. **I may attain:** Paulo didn’t doubt that he was saved, but he did long mightily for the completion of his salvation through the resurrection of his body. It was something that he had not yet attained and longed for.

iii. Remember that Paulo wrote this having experienced more suffering than we will ever experience, and he wrote it from the custody of Roman soldiers. This wasn’t merely theological theory and ideas, but a lived-out connection with Aleim.

4. (Philippians 3:12-14) The future of Paulo’s relationship with IESO The Anointed One.

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which The Anointed One IESO has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of Aleim in The Anointed One IESO.

a. **Not that I have already attained:** Paulo wrote from such spiritual maturity and purity that we might expect he believed that he had conquered all spiritual difficulties and saw himself

as having arrived at near perfection. Yet he assured us this was not so. There was no perfectionism in Paulo.

i. Sadly, it is common for many Follower leaders to cultivate the attitude that they **have already attained**. Without saying the words, they put forth the image of constant triumph that gives the idea that they **have already attained** and are **already perfected**.

ii. “Brethren, it is a very healthy thing for us who are ministers to read a biography like that of M’Cheyne. Read that through, if you are a minister, and it will burst many of your windbags. You will find yourselves collapse most terribly. Take the life of Brainerd amongst the Indians, or of Baxter in our own land. Think of the holiness of George Herbert, the devoutness of Fletcher, or the zeal of Whitfield. Where do you find yourself after reading their lives? Might you not peep about to find a hiding-place for your insignificance?” (Edgar Phillips)

iii. “Just as a little child is a perfect human being, but still is far from perfect in all his development as man, so the true child of Aleim is also perfect in all parts, although not yet perfect in all the stages of his development in faith.” (Edgar Phillips)

iv. “But while the work of The Anointed One for us is perfect, and it were presumption to think of adding to it, the work of the Holy Spirit in us is not perfect, it is continually carried on from day to day, and will need to be continued throughout the whole of our lives.” (Edgar Phillips)

b. **But I press on:** Because Paulo realized that he had not arrived, there was only one option open for him. He had to **press on**. There was no turning back for Him.

i. When Spain led the world (in the 15th century), her coins reflected her national arrogance and were inscribed *Ne Plus Ultra* which meant “Nothing Further” – meaning that Spain was the ultimate in all the world. After the discovery of the New World, she realized that she was not the end of the world, so Spain changed the inscription on her coinage to *Plus Ultra* meaning “More Beyond.” In the same pattern, some Follower lives say, “Nothing Further” and others say “More Beyond.”

ii. This is where child-like faith meets real maturity. A child can’t wait to be bigger and always wants to be more mature.

iii. **But I press on** meant that Paulo had put his hand to the plow and refused to look back (*Louka 9:62*).

c. **That I may lay hold of that for which The Anointed One IESO has also laid hold of me:** Paulo pressed on for what IESO wanted. His effort was put forth to do Aleim’s will, not his own.

i. When Paulo said, “**That I may lay hold**,” he used strong language. “The word ‘apprehend’ is from the same Greek word translated ‘attained,’ but with a preposition prefixed which means in its local force ‘down.’ He wants to catch hold of it and pull it down, like a football player who not only wants to catch his man, but wants to pull him down and make him his own.” (Edgar Phillips)

ii. Paulo began this verse with the idea that IESO The Anointed One had laid hold of him. This is an important idea; yet sometimes Followers react to that idea by being passive. They suppose, “IESO got a hold of me; so that is it now. I am a Follower and I am going to heaven.” Paulo showed a different attitude; he was determined to **lay hold** for that for

which IESO had **laid hold** of him. So one should ask, “Why did IESO lay hold of Paulo?”

· IESO **laid hold** of Paulo to make him a new man (Romans 6:4) – so Paulo would **lay hold** of that and wanted to see the converting work of IESO completely carried out in himself.

· IESO **laid hold** of Paulo to conform him into the image of IESO The Anointed One (Romans 8:29) – so Paulo would **lay hold** of that and wanted to see the nature of IESO within himself.

· IESO **laid hold** of Paulo to make him a witness (Acts 9:15) – so Paulo would **lay hold** of both the experience of IESO and to testify of that experience.

· IESO **laid hold** of Paulo to make him an instrument in the conversion of others (Acts 9:15) – so Paulo would **lay hold** of the work of bringing others to IESO.

· IESO **laid hold** of Paulo to bring him into suffering (Acts 9:16) – so Paulo would **lay hold** of even that work of Aleim in his life, wanting to know IESO in the fellowship of His sufferings.

· IESO **laid hold** of Paulo that so that the Apostle might attain to the resurrection from the dead (Philippians 3:11) – so Paulo would **lay hold** of that heavenly hope.

d. **The prize of the upward call of Aleim in The Anointed One IESO:** Paulo was focused on one thing and would not let **those things which are behind** distract him from it. He pressed on for the **prize**.

i. We often let **those things which are behind** distract us, whether they be good things or bad things. Looking at what is in the past often keeps us from what Aleim has for us in the future.

ii. It is a deception to live either in the past or in the future; Aleim wants us to press on in the present, because the present is where eternity touches us now. Paulo knew that a race is won only in the present moment, not in the past or in the future.

e. **I press toward the goal for the prize of the upward call of Aleim in The Anointed One IESO:** The prize is the **upward call of Aleim**. The **prize** is the **call** itself, not the benefits that come from the call or any other thing. The prize is being able to run the race at all, working with Aleim as a partner to do the work of His kingdom.

i. “It is a *high calling* because it comes from above, from Aleim; the conception of it has emanated from His heart. It is a *high calling* because it is worthy of Aleim. It is a *high calling* because it is so much above the ideals of men.... And then this is a *high calling* because it summons us to where The Anointed One sits at the right hand of Aleim.” (Peter Damonse)

ii. Because it is such a glorious call, it is worth **reaching forward** for it. “The Greek word points out the strong exertions made in the *race*; every muscle and nerve is exerted, and he puts forth every particle of his strength in *running*. He was running for life, and running for his life.” (Edgar Phillips)

f. **The upward call of Aleim in The Anointed One IESO:** As everything else, this **upward call of Aleim** is only *in The Anointed One IESO*. The legalists might say they followed the **upward call of Aleim**, but they certainly didn’t do it **in The Anointed One IESO**; instead they did it in the efforts of

their own flesh.

5. (Philippians 3:15-16) Paulo exhorts the Philippians to adopt this same attitude.

Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, Aleim will reveal even this to you. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

a. **Therefore let us, as many as are mature, have this mind:** Those who are really **mature** will have this **mind**. If they do not, Paulo trusted that Aleim would reveal the necessity of having it.

b. **Aleim will reveal even this to you:** Paulo had great trust in the ability of the Ruler to deal with His own people. He didn’t have the attitude that if *he* failed to convince them, they would then never be convinced.

c. **Nevertheless, to the degree that we have already attained, let us walk by the same rule:** However, Paulo would not allow a lack of understanding to excuse anyone from doing what he *did* know to be the Ruler’s will. What we *don’t know* can never excuse us from failing to fulfill what we *do know* to do.

d. **Let us be of the same mind:** Part of doing what we do know is being **of the same mind**. This is a call to unity (a unity of truth, against the potential division brought in by the legalists) that looks back to Philippians 2:1-2.

i. The problems of unity facing the Philippians did not spring from great problems with carnality as was the case with the Corinthians (1 Corinthians 3:1-4). Rather it seemed to be a danger brought on by pressure, both from the outside (Philippians 1:27-30) and from the inside (Philippians 3:2). Paulo wanted to make sure that this pressure pushed them *together* instead of driving them *apart*.

C. Walking the walk.

1. (Philippians 3:17) The good example of walking the walk: Paulo and others.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

a. **Join in following my example:** We shouldn’t think that Paulo was being egotistical here. He knew that he was not a sinless or perfect example, yet he was still a *good* example. He could say as he also did in 1 Corinthians 11:1 – *Imitate me, just as I also imitate The Anointed One*.

i. We *need* concrete examples. While it is wrong to put our trust in any man, it is hypocritical for any Follower to say, “Do as I say, *not* as I do.”

b. **And note those who so walk:** As well, Paulo wasn’t so proud to think that he was the *only* one who could be such an example. He told the Philippians to **note those who so walk** in the way he spoke of, and he noted that the Philippians had **us** as a pattern (instead of saying that Paulo was the only pattern).

2. (Philippians 3:18-19) The bad examples: the **enemies of the tree**.

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the tree of The Anointed One: whose end is destruction, whose aleim is their belly, and whose glory is in their shame; who set their mind on earthly things.

a. **For many walk:** With great sadness, Paulo realizes that there are many who **walk** in a manner contrary to what he teaches. He regards these people as **enemies of the tree of The Anointed One**.

i. **The enemies of the tree** were really the opposite of the legalists, who celebrated their supposed liberty in The Anointed One to the indulgence of their flesh.

ii. Paulo had to contend with people like this in 1 Corinthians 6:12-20 and Romans 6, who thought that salvation comes without repentance and conversion, and who thought that as long as your soul was saved, it didn't matter what you did with your body.

iii. When we say that men are **enemies of the tree**, we do not mean that they are enemies of a physical representation of the tree. We mean that they are enemies of the Scriptural truth of the atonement IESO made for us on the tree and its ongoing power and effect in our life.

iv. These people were truly **enemies of the tree of The Anointed One**, who did not want to follow IESO by taking up His **tree** of self-denial (Matthio 16:24-26).

b. **And now tell you even weeping:** The work and the end of these **enemies** was that they, in their disregard for Aleim's holiness, gave ammunition to the legalist's accusation that Paulo preached a cheap grace that required no commitment of the life. This is what grieved Paulo so at their teaching.

i. Edgar Phillips thought that Paulo wept for three reasons. First, on account of the *guilt* of these enemies of the tree of The Anointed One. Second, on account of the *ill effects of their conduct*. Finally, on account of *their doom*.

ii. "I never read that the apostle wept when he was persecuted. Though they ploughed his back with furrows, I do believe that never a tear was seen to gush from his eye while the soldiers scourged him. Though he was cast into prison, we read of his singing, never of his groaning. I do not believe he ever wept on account of any sufferings or dangers to which he himself was exposed for The Anointed One's sake. I call this an extraordinary sorrow, because the man who wept was no soft piece of sentiment, and seldom shed a tear even under grievous trials." (Edgar Phillips)

iii. "Professors of religion, who get into the Ekklesia, and yet lead wicked lives, are the worst enemies that the tree of The Anointed One has. These are the sort of men who bring tears into the minister's eyes; these are they who break his heart; they are the enemies of the tree of The Anointed One." (Edgar Phillips)

c. **Whose end is destruction:** The word translated **destruction** is the same word used for *perdition* in other places (such as Philippians 1:28). This can refer to either their ultimate damnation or to the present destruction of their lives. Probably their ultimate damnation is more in view.

d. **Whose aleim is their belly:** This describes the idolatry of these **enemies**. Not that they were necessarily focused on what they eat, but **belly** here has a broader reference to sensual indulgence in general. They live for the pleasures of the body, mind, and soul.

e. **Whose glory is in their shame:** This shows the misplaced priorities of these **enemies**. They gloried about things they should have been ashamed about.

f. **Who set their mind on earthly things:** This describes the focus of their life. It was not to please and worship Aleim, but to get along in *this* world. Their attitude was the same as the rich fool in Louka 12:16-21.

3. (Philippians 3:20) Our citizenship and our Ruler.

For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Ruler IESO The Anointed One,

a. **For our citizenship is in heaven:** We need to appreciate all this would meant to the Philippians, who greatly valued their Roman citizenship. Just as the Philippians could consider themselves citizens of Rome and were under Roman laws and customs (even though they were in fact far from Rome) so Followers should consider themselves citizens of heaven.

i. One paraphrase of **citizenship is in heaven** reads like this: "We have our home in heaven, and here on earth we are a colony of heaven's citizens." Paulo is saying: "Just as the Roman colonists never forgot that they belong to Rome, you must never forget that you are citizens of heaven; and your conduct must match your citizenship." (Edgar Phillips)

ii. If we are citizens of heaven, it means that we are resident aliens on earth. Foreigners are distinct in whatever foreign land they go. Followers must be so marked by their heavenly citizenship that they are noticed as different.

- Aliens should seek to do good works in the land they sojourn in.

- Aliens should not seek to interfere in the affairs of the land they sojourn in.

- Aliens have privileges as well as duties; they are not under the same obligations as citizens of the land they sojourn in.

- Aliens are not eligible for the same rewards and recognitions as the citizens of the land that they sojourn in.

- Aliens should not focus on building riches in the land they sojourn in.

iii. We also have a certain character as citizens of heaven.

- As citizens we are under the government of heaven.

- As citizens we share in heaven's honours.

- As citizens we have property rights in heaven.

- As citizens we enjoy the pleasures of heaven.

- As citizens of heaven we love heaven and feel attached there.

- As citizens of heaven we keep in communication with our native home.

iv. "How heartily the Germans sing of the dear old fatherland; but they cannot, with all their Germanic patriotism, they cannot beat the genial glow of the Briton's heart, when he thinks of his fatherland too. The Scotchman, too, wherever he may be, remembers the land of 'brown heath and shaggy wood.' And the Irishman, too, let him be where he will, still thinks the 'Emerald Isle' the first gem of the sea. It is right that the patriot should love his country. Does not our love fervently flame towards heaven?" (Spurgeon)

v. There is a significant contrast between the citizens of earth as described in Philippians 3:18-19 and the citizens of heaven as described in Philippians 3:20-21.

b. **From which we also eagerly wait for the Saviour:** As Philippians would eagerly await a visit from the emperor in Rome, even more so should Followers eagerly await the coming of their King – IESO The Anointed One.

i. **Saviour** was a title given to the Caesars. In 48 b.c. Julius Caesar was declared to be “the universal saviour of mankind.” It then became a common title for the ruling Caesar. Paulo means something when he applies the title to IESO in the context of **citizenship**.

c. **The Ruler IESO The Anointed One**: The title **Ruler** was also applied to the Roman Caesar. It wasn’t long after the time of Paulo that Followers were martyred for refusing to call Caesar **Ruler**, claiming that IESO was the only **Ruler**.

4. (Philippians 3:21) The future work of our Saviour: transforming our bodies.

Who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

a. **Who will transform our lowly body that it may be conformed to His glorious body**: Our *Saviour* can do and will do something that no Caesar can. When we are resurrected, we will have the same type of body that IESO Himself had when he was resurrected.

i. IESO was not merely resuscitated from the dead in the same body. He was resurrected in a new body, patterned after the old yet equipped and fitted for heaven.

b. **According to the working by which He is able even to subdue all things to Himself**: This is possible only because the Aleim we serve is omnipotent. **He is able even to subdue all things to Himself** and accomplish something as amazing as the resurrection of our bodies after the pattern of IESO’s resurrection.

i. IESO really can **subdue all things**. “There may be sins within your heart that have long resisted control. Do with them as you will, they still defy you.... But if you will hand over the conflict to IESO, He will subdue them; He will bring them under his strong, subjecting hand. Be of good cheer. What you cannot do, He can.” (Peter Damonse)

Patrick Damonse :: Study Guide for Philippians 4

Peace and Joy in All Circumstances

A. Instructions to specific saints.

1. (Philippians 4:1) A general exhortation: in light of your destiny in The Anointed One, stand fast.

Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Ruler, beloved.

a. **Therefore:** This links together what Paulo wrote here with what he wrote before. Because of the promise of resurrection (Philippians 3:21), the Philippians had all the more reason to **stand fast in the Ruler**.

b. **My joy and crown:** Paulo used the ancient Greek word for **crown** that described the crown given to an athlete who had won the race. It was a crown of achievement (a *stephano*); not the crown that was given to a king (a *diadema*). The Philippians, as they **stand fast in the Ruler**, were Paulo's trophy.

c. **So stand fast in the Ruler, beloved:** We can only **stand fast** when we are **in the Ruler**; any other place is not a secure place to stand.

2. (Philippians 4:2) Instructions to Euodia and Syntyche.

I implore Euodia and I implore Syntyche to be of the same mind in the Ruler.

a. **Euodia and... Syntyche:** Apparently these two women were the source of some sort of quarrel in the Ekklesia. Instead of taking sides or trying to solve their problem, Paulo simply told them to **be of the same mind in the Ruler**.

b. **To be of the same mind in the Ruler:** Whatever the dispute was about, **Euodia** and **Syntyche** had forgotten that they have a greater common ground in IESO The Anointed One. They forgot that everything else was less important than that common ground.

3. (Philippians 4:3) Instructions to the **true companion**.

And I urge you also, true companion, help these women who laboured with me in the Glad Tidings, with Klement also, and the rest of my fellow workers, whose names are in the Book of Life.

a. **I urge you also, true companion:** Whoever this was, Paulo instructed them to **help these women who laboured with me in the Glad Tidings**. The **true companion** was supposed to **help** these women to reconcile and come to one mind in the Ruler.

i. **These women who laboured with me in the Glad Tidings** is a telling phrase. These two women, Euodia and Syntyche, were faithful workers with Paulo in the work of the Glad Tidings. Yet, they had a falling out with each other. Paulo knew that this unfortunate dispute needed to be cleared up.

b. **With Klement also:** There was a notable **Klement** in the early Ekklesia who was the leader of the Ekklesia in Rome and wrote two preserved letters to the Ekklesia in Corinth. Yet we don't know if this is the same Klement. It was a common name in the Roman world.

i. We can contrast the brief mention of Euodia and Syntyche with the brief mention of Klement. If you had to have your whole life summed up in one sentence, would you like it to be summed up like Klement or like Euodia and Syntyche?

c. **And the rest of my fellow workers, whose names are in**

the Book of Life: There were others in Philippi who also helped Paulo. They had the greatest honour in the world: to have their names in **the Book of Life** (Revelation 20:15).

B. More instruction on walking the walk.

1. (Philippians 4:4) Paulo repeats a major theme of the letter.

Rejoice in the Ruler always. Again I will say, rejoice!

a. **Rejoice:** Despite the circumstance from which it was written, *joy* is all over the letter to the Philippians. Examples of this are in Philippians 1:4, 1:18, 1:25, 2:2, 2:16, 2:17, 2:18, 2:28, 3:1, 3:3, and 4:1.

i. "I am glad that we do not know what the quarrel was about; I am usually thankful for ignorance on such subjects; – but as a cure for disagreements, the apostle says, 'Rejoice in the Ruler always.' People who are very happy, especially those who are very happy in the Ruler, are not apt either to give offence or to take offence. Their minds are so sweetly occupied with higher things, that they are not easily distracted by the little troubles which naturally arise among such imperfect creatures as we are. Joy in the Ruler is the cure for all discord." (Edgar Phillips)

b. **Rejoice in the Ruler always:** Again, Paulo's joy wasn't based in a sunny optimism or positive mental attitude as much as it was the confidence that Aleim was in control. It really was a **joy in the Ruler**.

i. "What a gracious Aleim we serve, who makes delight to be a duty, and who commands us to rejoice! Should we not at once be obedient to such a command as this? It is intended that we should be happy." (Edgar Phillips)

2. (Philippians 4:5) Show a gentle disposition to all men.

Let your gentleness be known to all men. The Ruler is at hand.

a. **Let your gentleness be known:** Paulo used an interesting ancient Greek word (*epieikeia*) that is translated **gentleness** here. Other translations of the Scriptures translate *epieikeia* as patience, softness, the patient mind, modesty, forbearance, the forbearing spirit, or magnanimity.

i. "The word *epieikes* is of very extensive signification; it means the same as *epieikeia*, mildness, patience, yieldingness, gentleness, clemency, *moderation*, unwillingness to litigate or contend; but *moderation* is expressive enough as a general term." (Edgar Phillips)

ii. A good example of this quality is when IESO showed **gentleness** with the woman who was taken in adultery in a set-up and brought to IESO. He knew how to show a holy **gentleness** to her.

iii. This word describes the heart of a person who will let the Ruler fight his battles. He knows that *vengeance is Mine, says the Ruler* (Romans 12:19). It describes a person who is really free to let go of His anxieties and all the things that cause him stress, because he knows that the Ruler will take up his cause.

b. **Be known to all men:** The sphere is broad. We show this gentleness to **all men**, not just to whom we please.

c. **The Ruler is at hand:** When we live with the awareness of IESO's soon return, it makes it all the more easy to *rejoice in the Ruler* and to show **gentleness** to all men. We know that IESO will settle every wrong at His coming, and we can trust Him to make things right in our falling-apart world.

3. (Philippians 4:6) A living prayer life.

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to Aleim;

a. **Be anxious for nothing:** This is a command, not an option. Undue care is an intrusion into an arena that belongs to Aleim alone. It makes us the father of the household instead of being a child.

b. **But in everything by prayer and supplication:** Paulo wrote that **everything** is the proper subject of prayer. There are not some areas of our lives that are of no concern to Aleim.

c. **Prayer and supplication:** These two aspects of prayer are similar, but distinct. **Prayer** is a broader word that can mean all of our communication with Aleim, but **supplication** directly asks Aleim to do something.

i. Many of our prayers go unanswered because we do not *ask* Aleim for anything. Here Aleim invites us simply to **let your requests be made known**. He wants to know.

d. **Be made known:** Aleim already knows our requests before we pray them; yet He will often *wait* for our participation through prayer before granting that which we request.

e. **With thanksgiving:** This guards against a whining, complaining spirit before Aleim when we let our requests be made known. We really can be anxious for nothing, pray about everything, and be thankful for anything.

4. (Philippians 4:7) The promise of peace.

And the peace of Aleim, which surpasses all understanding, will guard your hearts and minds through The Anointed One IESO.

a. **And the peace of Aleim:** The Scriptures describes three great aspects of **peace** that relate to Aleim.

· *Peace from Aleim:* Paulo continually used this as an introduction to his letters; it reminds us that our peace comes to us as a gift from Aleim.

· *Peace with Aleim:* This describes a relationship that we enter into with Aleim through the finished work of IESO The Anointed One.

· **The peace of Aleim:** This is the peace spoken of in Philippians 4:7. It is beyond “all mind”; that is, beyond our power of thinking.

i. “What is Aleim’s peace? The unruffled serenity of the infinitely-happy Aleim, the eternal composure of the absolutely well-contented Aleim.” (Edgar Phillips)

b. **Which surpasses all understanding:** It isn’t that it is senseless and therefore impossible to understand, but that it is beyond our ability to understand and to explain – therefore it must be *experienced*.

i. This peace doesn’t just surpass the understanding of the worldly man; it surpasses **all understanding**. Even the divine man cannot comprehend this peace.

c. **Guard your hearts and minds:** The word **guard** speaks of a military action. This is something that the peace of Aleim does for us; it is a peace that is on **guard** over our heart and mind.

i. “Shall keep them as in a strong place or a castle.” (Edgar Phillips)

ii. When people seem to “lose” their heart or mind, it often is connected to an absence of the peace of Aleim in their life.

The peace of Aleim then does not act as a **guard** for their **hearts and minds**.

5. (Philippians 4:8) The right place to put our minds.

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy; meditate on these things.

a. **Whatever things are true:** Paulo’s list of things on which we should meditate translates well from the Greek to the English; there is no great need for elaboration upon each item.

b. **Noble... just... pure... lovely... good report... virtue... praiseworthy:** These, Paulo would say, are the fruit and the food of the mind that is guarded by the peace of Aleim. When we put these good things into our mind, they *stay* in our mind and then come forth from us.

c. **Meditate on these things:** Much of the Follower life comes down to the *mind*. Romans 12:2 speaks of the essential place of being *transformed by the renewing of your mind* and 2 Corinthians 10:5 speaks of the importance of *casting down arguments and every high thing that exalts itself against the knowledge of Aleim, bringing every thought into captivity to the obedience of The Anointed One*. What we choose to **meditate on** matters.

i. What Paulo describes here is a practical way to bring *every thought into captivity to the obedience of The Anointed One*.

6. (Philippians 4:9) A return to the idea of following Paulo’s example.

The things which you learned and received and heard and saw in me, these do, and the Aleim of peace will be with you.

a. **The things which you learned and received and heard and saw in me, these do:** Paulo had the integrity to present himself as an example of all these things to the Philippians. He really could say, “Follow me as I follow IESO.”

b. **And the Aleim of peace will be with you:** If the Philippians did as Paulo had instructed, not only would they have had the peace of Aleim, but the **Aleim of peace** would have also been with them.

C. Paulo comments on the giving of the Philippians.

1. (Philippians 4:10-14) Paulo’s perspective on the gift from the Philippians.

But I rejoiced in the Ruler greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through The Anointed One who strengthens me. Nevertheless you have done well that you shared in my distress.

a. **Your care for me has flourished again:** This refers to the financial support brought by Epaphroditos (Philippians 2:25). Paulo didn’t want to imply that the Philippians didn’t care before, only that before they **lacked opportunity**. When they had the opportunity, then their **care** for Paulo **flourished again**.

b. **Not that I speak in regard to need:** Paulo reminded the Philippians that his thankfulness for the Philippians' giving wasn't *because* he was needy (though he was in fact in need), but because it was good for *them* to be givers.

c. **I have learned in whatever state I am, to be content:** This was *how* Paulo could say that his thankfulness was not based upon his own need. Even though Paulo was in need, he was content where he was at – even in his Roman imprisonment.

i. **I have learned:** Paulo had to *learn* contentment; it isn't natural to mankind.

ii. **I know how to be abased, and I know how to abound:** Paulo reminds us that his contentment was not only theoretical. He actually *lived* this. Paulo *had* been financially well-off; he *had* been financially needy.

iii. Paulo knew **how to be abased**. “See here the state to which Aleim permitted his chief apostle to be reduced! And see how powerfully the grace of The Anointed One supported him under the whole! How few of those who are called Follower ministers or Follower men have learned this important lesson! When want or affliction comes, their complaints are loud and frequent; and they are soon at the end of their patience.” (Edgar Phillips)

iv. Paulo also knew **how to abound**. “There are a great many men that know a little how to be abased, that do not know at all how to abound. When they are put down into the pit with Ioseph, they look up and see the starry promise, and they hope for an escape. But when they are put on the top of a pinnacle, their heads grow dizzy, and they are ready to fall.” (Edgar Phillips)

d. **I can do all things through The Anointed One who strengthens me:** This refers to Paulo's ability to be content in all things. To achieve this contentment, he needed the strength of IESO The Anointed One.

i. Unfortunately, many people take this verse out of context and use it to reinforce a “triumphalist” or “super-Follower” mentality, instead of seeing that the strength of IESO in Paulo's life was evident in his ability **to be content** when he did **suffer need**.

ii. We must always also put this precious statement of faith in connection with Ioanne 15:5: *for without Me you can do nothing*. With IESO we can do all things, without Him we can't do anything.

e. **Nevertheless you have done well that you shared in my distress:** In speaking about his ability to be content, Paulo did not want to give the impression that the Philippians had somehow done something wrong in supporting Paulo. But there was a real sense in which the giving of the Philippians was better *for them* than it was for Paulo (**you have done well**). Divine giving actually does more good for the giver than for the one who receives.

2. (Philippians 4:15-18) Thanks for the past and present giving of the Philippians.

Now you Philippians know also that in the beginning of the Glad Tidings, when I departed from Macedonia, no Ekklesia shared with me concerning giving and receiving but you only. For even in Thessalonica you sent *aid* once and again for my necessities. Not that I seek the gift, but I seek the fruit that abounds to your account. Indeed I have

all and abound. I am full, having received from Epaphrodito the things *sent* from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to Aleim.

a. **The beginning of the Glad Tidings:** This refers to Paulo's pioneering missionary efforts in Europe, recorded in Acts 16 and following.

b. **No Ekklesia shared with me concerning giving and receiving but you only:** The Philippians were the only ones to support Paulo during this particular period. Paulo especially remembered how they supported him when he was in Thessalonica.

i. “Probably the gift does not come to very much, if estimated in Roman coin; but he makes a great deal of it, and sits down to write a letter of thanks abounding in rich expressions like these.” (Edgar Phillips)

ii. “While labouring to plant the Ekklesia there, he was supported partly by working with his hands, 1 Thessalonians 2:9; 2 Thessalonians 3:7-9; and partly by the contributions sent him from Philippi. Even the Thessalonians had contributed little to his maintenance: this is not spoken to their credit.” (Edgar Phillips)

c. **Not that I seek the gift, but I seek the fruit that abounds to your account:** Paulo wasn't so much interested in the **gift** on his own behalf, but in the **fruit that abounds to your account**. Their giving increased the fruit in their **account** before Aleim.

i. “It is not the actual gift put into Paulo's hands which has brought him joy, but the giving and the meaning of that giving. It is the truest index to the abiding reality of his work.” (Expositors)

ii. This reflects one of the most important principles regarding giving in the Scriptures: that we are never the poorer for having given. Aleim will never be our debtor, and we can never out-give Aleim.

d. **A sweet-smelling aroma, an acceptable sacrifice, well pleasing to Aleim:** Paulo described the gift of the Philippians in terms that remind us of sacrifices in the Scriptures (Old Testament) (1st MoUse (Genesis) 8:21, 2nd MoUse (Exodus) 29:18, 29:25, and 29:41). Our giving to Aleim's work is similar to Scriptures (Old Testament) sacrifices, which also cost the person bringing the sacrifice a lot. Bulls and rams did not come cheaply in that day.

i. Ephesians 5:2 uses the same terminology in reference to IESO' sacrifice for us; our sacrifices are likewise pleasing to Aleim as **a sweet-smelling aroma**.

ii. In 2 Corinthians 8:1-5, Paulo boasted about the Philippians as an example of the right kind of giving. He describes how they gave *willingly*, out of their own *need*, and they gave after *first having given themselves* to the Ruler.

3. (Philippians 4:19) Paulo declares a promise to the Philippians regarding their own financial needs.

And my Aleim shall supply all your need according to His riches in glory by The Anointed One IESO.

a. **My Aleim shall supply all your need:** We shouldn't think that the Philippians were wealthy benefactors of Paulo who could easily spare the money. As Paulo described them in 2 Corinthians 8, it is plain that their giving was sacrificial. This promise *meant* something to them!

i. “He says to them, ‘You have helped me; but my Aleim shall supply you. You have helped me in one of my needs—my need of clothing and of food: I have other needs in which you could not help me; but my Aleim shall supply all your need. You have helped me, some of you, out of your deep poverty, taking from your scanty store; but my Aleim shall supply all your need out of his riches in glory.’” (Edgar Phillips)

b. **Shall supply all your need:** The promise is to supply *all your need*; but it is *all your need* (not a promise to go beyond needs) In this, the promise is both broad and yet restricted.

c. **According to His riches in glory by The Anointed One IESO:** This is a staggering *measure* of giving. Since there is no lack in Aleim’s **riches in glory**, we should anticipate that there would be no lack in Aleim’s supply.

i. “The rewarding will not be merely from His wealth, but also in a manner that befits His wealth – on a scale worthy of His wealth.” (Edgar Phillips)

ii. Edgar Phillips thought that this verse was a great illustration of that wonderful miracle in 2 Kings 4:1-7, where Elisa told the widow to gather empty vessels, set them out, and pour forth the oil from the one small vessel of oil she had into the empty vessels. She filled and filled and miraculously filled until every empty vessel was full.

· *All our need* is like the empty vessels.

· *Aleim* is the one who fills the empty vessels.

· *According to His riches in glory* describes the style in which Aleim fills the empty vessels – the oil keeps flowing until every available vessel is filled.

· *By The Anointed One IESO* describes the how Aleim meets our needs – our empty vessels are filled by IESO in all His glory.

d. **All your need:** We also notice that this promise was made to the Philippians – those who had surrendered their finances and material possessions to Aleim’s service, and who knew how to give with the right kind of heart.

i. This promise simply expresses what IESO said in Louka 6:38: *Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.*

D. Conclusion to the letter.

1. (Philippians 4:20) A brief doxology.

Now to our Aleim and Father *be* glory forever and ever. Amen.

a. **Be glory forever and ever:** It is wrong to think of this as an unthinking comment made by Paulo in the way that we throw off comments like “glory to Aleim” or “praise the Ruler” in our Follower culture. Paulo genuinely wanted Aleim to be glorified and was willing to be used in whatever way Aleim saw fit to glorify Himself (Philippians 1:20).

b. **Amen:** This was a word borrowed from Hebrew meaning, “So be it.” It is an expression of confident and joyful affirmation.

2. (Philippians 4:21-22) Mutual greetings expressed.

Greet every saint in The Anointed One IESO. The brethren who are with me greet you. All the saints greet you, but especially those who are of Caesar’s household.

a. **Greet every saint:** Paulo did not here give specific

greetings to individuals as he did in other letters. Rather, he greeted **every saint** in The Anointed One IESO. This also is another example of the fact that the title **saint** applies to all Followers, not just to an elite few.

b. **All the saints greet you, but especially those who are of Caesar’s household:** This special greeting is evidence that Paulo was still used by Aleim during his Roman imprisonment, when the Glad Tidings extended even into the household of Caesar.

i. **Those who are of Caesar’s household:** “By this he designates the functionaries and servants and slaves of the Emperor’s household, with whom Paulo, as a prisoner for several years, undoubtedly came in contact on several occasions.” (Edgar Phillips)

ii. “Nerho was at this time emperor of Rome: a more worthless, cruel, and diabolic wretch never disgraced the name or form of man; yet in *his family* there were Followers: but whether this relates to the members of the *imperial family*, or to *guards*, or *courtiers*, or to *servants*, we cannot tell.” (Edgar Phillips)

3. (Philippians 4:23) Final words.

The grace of our Ruler IESO The Anointed One be with you all. Amen.

a. **The grace of our Ruler IESO The Anointed One be with you all:** Paulo did not say this to simply fill up space at the end of his letter. To him, the Follower life begins and ends with the **grace of our Ruler IESO The Anointed One**, so it was appropriate that his letters began and ended with **grace** also.

b. **Amen:** This was a fitting word of affirmation. Paulo knew that what he wrote to the Philippians was worthy to be agreed with, so he added the final word of agreement – **Amen**.