

Notations on the Book of Philippians

Introduction

This text follows all other biblically oriented ones posted on this homepage with the exception that “notations” is used instead of “expansions.” Both boil down to the same thing. The latter term implies something a bit more elaborate whereas the former is more succinct, if you will, befitting a short letter as we have here. Notations on Philippians is presented as an aide to *lectio divina* which by now requires no further explanation. Already it has been discussed in many other introductions of biblically related texts already posted. However, it can't be stressed enough that apart from being an aide to the practice of *lectio divina*, what we have here is of little value. *Lectio* as a gateway to prayer is the only goal. Any information about Philippians can be garnered elsewhere.

Since this is a short letter, a new feature is added. That is to say, transliterated Greek prepositions are both italicized and underlined so the more literal meaning stands out more clearly ¹. The same is applied to prepositions prefaced to nouns and verbs. The reason is simple. Prepositions play a vital role not so much for understanding the text (important as this is), but for slowing down one's mind to read it in the spirit of *lectio divina*.

Transliterated Greek words which are found more than once in Philippians are noted for reference and therefore comparison.

As with each and every text, the English Bible used is **The New Oxford Annotated Bible with the Apocrypha (RSV)**, Oxford 1973. Also consulted is **The NIV Study Bible**, Grand Rapids, 1984.

Chapter One

1-Vs. 1: Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi with the bishops and deacons:

Paul and his associate Timothy are called servants or more accurately,

¹Not included, of course, are those prepositions with the dative case.

slaves (*doulos*) with respect to (*en* or in) Jesus Christ. By establishing their identity right away and before addressing his audience (*en* Philippi), people will know that they are not special people, even gods, but completely subservient to Jesus.

Paul² specifies two groups of people in leadership position along with the entire Christian community at Philippi called saints or *hagios*, those who are holy and perhaps intimating their being set apart from the majority non-Christian population.

1-Vs. 2: Grace to you and peace from God our Father and the Lord Jesus Christ.

Grace and peace or *charis* and *eirene* to those who are set apart...the saints...which has two sources, *apo* (from) the Father and Jesus Christ. Compare the from-ness of this verse with “in Christ” of vs. 1 suggesting that the saints are already located in him.

1-Vs. 3: I thank my God in all my remembrance of you,

Thanks or *eucharisteo* (verbal root of Eucharist) which also related to *charis* of vs. 1 (outward grace, favor) prefaced with the adverbial for *eu-* suggestive of well-ness.

The preposition *epi* usually means upon-which here is “in,” literally as “upon all” regarding *mneia* or memory which also can mean mention and reminder.

1-Vs. 4: always in every prayer of mine for you all making my prayer with joy,

Deesis or prayer, request is found here twice; usually it involves a special reason and here the first reference is with the preposition *en* or in. Paul directs it *huper* or for you with (*meta*) *chara* or joy, also as delight.

1-Vs. 5: thankful for your partnership in the gospel from the first day³ until now.

“Thankful” is lacking in the Greek text. *Koinonia* or partnership involves communion prefaced with the preposition *epi* (upon). Such association

²Although the first word words of this epistle contain the proper names Paul and Timothy, obviously Paul is the author though he certainly has in mind his associate.

³Cf. Acts 16.12: “and from there to Philippi which is the leading city of the district of Macedonia and a Roman colony.

is *eis* or literally into the *euaggelion* gospel or good tidings, this presumed to have been established between the Philippians, Paul and of course, Timothy.

The time frame with respect to *koinonia* is from (*apo*) the first day or when it got started until now or when Paul and Timothy visited Philippi.

1-Vs. 6: And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Peitho or to be sure also as to persuade with regard to Jesus Christ who had begun a good work or *enarchomai* (literally, to begin in) *en* or in you, the Philippians. Jesus will perfect this word (*ergon*, deed or action) which is *agathos* or good and see it through the end, *epiteleio* or bring to a goal. The time frame isn't specified from the conventional mode of telling time, "day" akin to a *kairos* event. In other words, Jesus Christ will fill completely this day; rather, he will be it totally.

1-Vs. 7: It is right for me to feel thus about you all because I hold you in my heart, for you are all partakers with me of grace both in my imprisonment and in the defense and confirmation of the gospel.

Dikaios or right which here has an ethical dimension and obligation on Paul's part towards the Philippians, "about (*huper*) you all," tied in with the verb *phroneo* or to feel, also as to think or have understanding. Such *phroneo* is rooted in (*en*) Paul's heart or *kardia*.

Compare the use of *en* concerning *kardia* with three other instances of *en*: 1) *desmos* or imprisonment, literally as bonds, chains, 2) *apologia* or defense, verbal defense and 3) *bebaiosis* or confirmation, from a verbal root meaning to make firm or establish. All three pertain directly to the gospel, *euaggelion* (cf. vs. 5).

1-Vs. 8: For God is my witness, how I yearn for you all with the affection of Christ Jesus.

Martus or witness who here is God which pertains to someone who gives testimony based on first-hand experience.

Epipotheo or to long for, literally as to long upon which has a specific location or *en* the *splagchnon*, bowels or intestines which belong to Christ Jesus.

1-Vs. 9: And it is my prayer that your love may abound more and more, with knowledge and all discernment,

Proseuchomai is a verb for the noun prayer, the preposition prefaced to it indicative of direct attention. Paul uses this *pros-*, as it were, for the *agape* of the Philippians to abound more and more, the verb being *perisseuo* as to exceed a fixed number. Accompanying such abundance-around (*peri-*) is with (the preposition *en* or in) knowledge and discernment, *epignosis* (literally, knowledge upon) and *aisthesis* or perception by the senses, both with the adjective *pan* or all.

1-Vs. 10: so that you may approve what is excellent and may be pure and blameless for the day of Christ,

The preposition *eis* (into) as “so that” as flowing from the *perisseuo* of *agape* of the previous verse results in the ability to approve or *dokimazo* (to examine, test) that which is *diaphero*, a verb literally as to bear or carry through. Such carrying-through is tied in with being *eikikrines* and *aproskopos* or pure and blameless. The former applies to that which is genuine and the latter refers to not stumbling. Both are directed literally into (*eis*) the day of Christ (cf. vs. 6).

1-Vs. 11: filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.

Pleroo as filled also means cause to abound or supply liberally, here with the fruits (*karpos*) of *dikaiosiune* (righteousness) coming *dia* or through Jesus Christ. This filling doesn't stop with Christ, if you will. It continues to (*eis* or into) God's *doxa* and *epainos*, glory and praise, the latter also as commendation.

1-Vs. 12: I want you to know, brethren, that what has happened to me has really served to advance the gospel,

Gignosko as to know what befell Paul (i.e., having been imprisoned) or *ta kat' eme*, literally as “the things according to me.”

Erchomai: the common verb to come, translated here as “served” along with the noun *prokope* which is prefaced with the preposition *eis*, “into advancement.” Reference is to the gospel, *euaggelion* (cf. vs. 7).

1-13: so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ;

The preposition *en* for “in the praetorian guard” with the adjective *phaneros*, clear, plain, evident. Also *en* is translated as “for Christ.” *Desmos* (cf. vs. 7) as band or bond. Some of this elite guard could have become Christians though there is no further mention of how Paul’s relationship with them had developed. Paul would have desired the second *en* to be *en* the first, Christ in the praetorian guard.

1-Vs. 14: and most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear.

Peitho (cf. vs. 6) as to be sure or persuade along with the preposition *en*, “in the Lord.” Certainly some among the praetorian guard got wind of Paul’s influence mentioned in the previous verse.

Tolmao or to undertake, bear anything as to be confident with two adverbs, *perissoteros*, more than the regular number, extraordinary and *aphobos*, without fear. This concerns speaking the *logos* or word-as-expression of God.

1-Vs. 15: Some indeed preach Christ from envy and rivalry but others from good will.

Kerusso or to preach, to be a herald with regard to Christ. Two classes of people are involved: 1) from (*dia*, through) *phthonos* and *eris*, ill-will and quarrel, debate and 2) *eudokia* or object of desire.

1-Vs. 16: The latter do it out of love, knowing that I am put here for the defense of the gospel;

Agape (cf. vs. 10) with the preposition *ex* or out of, from refers to *eudokia* of the previous verse.

Keimai or to lay outstretched *eis* or into *apologia* (cf. vs. 7) of the *euaggelion* (cf. vs. 12).

1-Vs. 17: the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment.

Reference to the former being with respect to *phthonos* and *eris* of vs. 15, ill-will and strife. The verb *kataggello* as to proclaim which also means to declare or denounce; the preposition *kata-* means down as well as in accord with. Such preaching-down, if you will, is insincere, *hagnos* which also means unknown, unintelligible and is used here with the negative.

Egeiro or to raise up with the noun *thlipsis* or affliction directed against Paul in his chains, *desmos* (cf. vs. 13).

1-Vs. 18: What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice.

Ti gar or “what then?” is a kind of rhetorical question which reveals Paul’s commitment to proclaim Christ, the verb being *kataggello* as in vs. 17. Such proclamation is in every way or *tropos* (direction, course) or in pretense or truth, *prophasis* (allegation or excuse) or *aletheia*. Such is the cause for Paul to rejoice, *chairo* (to be glad, delighted).

1-Vs. 19: Yes, and I shall rejoice. For I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance,

The first sentence of this verse is part of vs. 18 in the Greek text, the verb being *chairo* also used in that verse.

Paul’s deliverance or *soteria* has the preposition *eis*, “into deliverance.” The verb *apobaino* (to come from) is used. This will come about both by the prayers (*deesis*, also as need, indigence) of the Philippians and help (*epichoregia*) of the *Pneuma* (breath) of Jesus Christ. The latter consists of the preposition *epi* or upon prefaced to the noun *choregia* (abundance of means) thereby suggesting a super (upon) abundance.

1-Vs. 20: as it is my eager expectation and hope that I shall not be at all ashamed, but that with full courage now as always Christ will be honored in my body whether by life or by death.

Apokaradokia and *elpis*: eager expectation and hope, the former literally meaning to watch with one’s head erect or upright. The verb *aischunomai* or be ashamed has the preposition *en* or in.

Parresia or courage has the preposition *en* and is based upon the freedom of speech belonging to a citizen of a Greek city state or *polis*. Such boldness rests upon Christ being honored in (*en*) Paul’s body, the verb being

megaluno, also to magnify. This will be regardless of through (*dia*) life or death.

1-Vs. 21: For to me to live is Christ, and to die is gain.

Living = Christ, not just imitating him but actually being him. Death is *kerdos* also as advantage, the verb being *apothnesko* or to be ready to die.

1-Vs. 22: If it is to be life in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell.

Paul is thinking out loud here with regard to life in the *sarx* or flesh which is prefaced with the preposition *en*. If that befalls him, it will be literally “fruit of work” which is composed of *karpos* (cf. vs. 11) and *ergon* (work, deed, action).

Gnorizo or to know involves recognition and objective knowledge which for Paul involves considerable agony of choice, *haireo*.

1-Vs. 23: I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.

Sunecho or to be hard pressed translates literally as to hold together with the preposition *ek* or “from the two.”

Here Paul reveals his desire or *epithumia*, a deep longing upon. The verb *analuo* reads as to unloosen as from bonds with the preposition *sun* or “with Christ.

1-Vs. 24: But to remain in the flesh is more necessary on your account.

Epimeno or literally to remain upon as in the flesh or *sarx* (cf. vs. 22). *Anagkaios* means literally as to be connected by the bonds on nature or duty along with the preposition *dia*, “through you.”

1-Vs. 25: Convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

Peitho (cf. vs. 14) or to be persuaded refers to the previous verse. Note two uses of the verb *meno*: by itself and *parameno* (to remain beside or in the vicinity of). The aim of both verbs: for (*eis*, into) the Philippians’ progress and joy (*prokope*, pro suggestive of forward-ness and *chara*, cf. vs. 4) in their new faith.

1-Vs. 26: so that in me you may have ample cause to glory in Christ Jesus because of my coming to you again.

En or in Paul, the cause of the Philippians to glory *en* Christ which for them is *perisseuo*, to exceed a fixed number with *kauchema*, a cause for boasting.

Parousia or a being beside *pros* the Philippians, this preposition suggestive of directness.

1-Vs. 27: Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel,

Axios is an adverb, worthily with respect to *politeuomai*, to function as a citizen of a city state or *polis* and applicable to the *euaggelion*, (cf. vs. 16) gospel. It should be noted that at this time the gospel as we know it had not yet been written down, so it's an oral tradition.

This gospel as oral tradition transcends whether or not Paul visits the Philippians. Nevertheless, he hears of (*peri*) them (i.e., you), that they stand firm in (*en*) both one spirit (*pneuma*, cf. vs. 19) and mind (*psuche*, soul).

Sunathleo: to be an athlete or contender with, if you will with regard to faith (*pistis*) of the *euaggelion*, again as oral tradition at this point.

1-Vs. 28: and not frightened in anything by your opponents. This is a clear omen to them of their destruction but of your salvation and that from God.

Pturo as to scare or startle with regard to (*en*) what opponents may come up with, *antikeimai* (to line up as an adversary).

Endeixis: clear omen or evidence, proof with regard to destruction (*apoleia* as utter destruction) which contrasts with the *soteria* (cf. 1.19) or salvation of the Philippians, this coming from (*apo*) God.

1-Vs. 29: For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,

Chrizo: to give graciously for (*huper*, on behalf of) Christ. *Pisteuo* or to believe *eis* or into him as well as to suffer or *pascho* for (*huper*) him.

1-Vs. 30: engaged in the same conflict which you saw and now hear to be mine.

Exo: the verb to have with regard to *agon* or struggle, wrestling match which the Philippians had witnessed and now hear as belonging to Paul (i.e., *en* or in me).

Chapter Two

2-Vs. 1: So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy,

Paul lists five qualities, one specifically *en* Christ and the other of the *Pneuma* (genitive case): 1) *paraklesis* or encouragement, literally as a summoning beside, 2) incentive of love (*agape*, cf. 1-16); the former is *paramuthion* or consolation beside, 3) *koinonia* or a sharing in common with regard to the *Pneuma* (cf. 1-27), 4) *splagchna* or intestines, bowels (cf. 1-8) and 5) *oiktirmos* or pity, compassion.

2-Vs. 2: complete my joy by being of the same mind, having the same love, being in full *accord* and of one mind.

Pleroo (cf. 1-11) as filled, implying causing to abound or to supply liberally with regard to Paul's *chara* (cf. 1-25) or joy. The fruit of this *pleroo* consists of the following four: 1) *phroneo* or to be wise or prudent, 2) the same *agape*, cf. vs. 1, 3) *sumpsuchos* or literally with-soul and 4) *phroneo* again.

2-Vs. 3: Do nothing from selfishness or conceit, but in humility count others better than yourselves.

The preposition *kata* or in accord with concerning *eritheia* and *kenodoxia* or selfish ambition and literally empty opinion. In contrast to them is *tapeinophrosune*, literally lowly intending or understanding.

Huperexo or to have beyond with *hegeomai* or to go before, lead the way.

2-Vs. 4: Let each of you look not only to his own interests but also to the interests of others.

Skopeo or to look after or to behold concerning literally "those of oneself" in addition to those of others.

2-Vs. 5: Have this mind among yourselves which is yours in Christ Jesus,⁴

This verse comprises the first of three full sentences which continue through vs. 7. *Phroneo* (cf. vs. 2) is the verb with a wide variety of meaning such as to have understanding, have an opinion of, to be wise, feel or simply to think. While important in and by itself, *phroneo* here is communal, “among yourselves” or *en humin*, literally as “in yourselves.” The preposition suggests presence-in with regard to *phroneo*...in not only with regard to an individual but the community as a whole.

“This” (*touto*) has yet to be described. Paul finds it more important to have it literally “in you” first and second—not in the sense of sequence—but concomitance. Then he can make the jump over to or *en* Christ Jesus who has the same *phroneo*, if you will. The whole idea is to align both verbs, *en humin* and *en Christo*.

2-Vs. 6: who, though he was in the form of God, did not count equality with God a thing to be grasped

Here the *phroneo* of the previous verse begins to be spelled out starting with Jesus Christ as *en* the form or *morphe* of God. The verb “to be” is *huparcho* which literally means to begin (*archo*) from below or underneath (*hupo-*). It has the sense of coming forth as well as being ready or at hand. Such implied readiness is related to *morphe*, that by which a person or thing is seen; i.e., the external appearance. In a way, this noun applied to God is a misnomer because God is generally considered as not having form. Rather, he transcends form because form intimates the making of a representation or image.

One way of looking at the idea of *morphe* is not through representations of God—strongly frowned upon in Jewish tradition—but as through the written word in Hebrew. Letters and hence words certainly have a visible form but in a unique way which continuously point beyond themselves. Also words which are written come later in history, having been transmitted orally for a much longer time.

The verb *hegeomai* (cf. vs. 3) for “did (not) count” also means to consider or take into consideration and hence be a matter of deliberation. And deliberation implies a period of time to weigh the pros and cons of an action

⁴Remarks on vs.s 5-11 for the most part are taken from another article posted on this homepage entitled *Kenosis* which deals with humility in the **Rule of Saint Benedict**.

about to be undertaken. Here *hegeomai* with the negative suggests that Christ brushed this to the side almost casually, that it didn't enter his mind. That applies to his being equal with God (*to einai*, to be), the adjective *isos* or on the same plane with respect to everything.

The object of *hegeomai* is *harpagmos* which can be applied to a prize or booty, something you'd rush in and snatch as quickly as possible before anyone else gets it. Another way of looking at *harpagmos* is that it's completely alien to Christ. Already he is *isos* with God as far as his *morphe* goes and doesn't need to be aware of this equality.

2-Vs. 7: but emptied himself, taking the form of a servant, being born in the likeness of men.

Alla or "but" reflects the verb *hegeomai* with the negative *ouk* concerning Christ's focus on himself and leads into the key verb *kenoo* or "emptied" also with regard to himself. Temporally speaking, there's no time gap between *hegeomai* and *kenoo* or better, it simply doesn't exist but is put this way as a means of spelling out *phroneo* of vs.. 5, "have (this) in mind." To a certain extent *kenoo* existed beforehand, present between Christ and his Father although the latter isn't mentioned explicitly. So to extend this in the realm of human affairs would be pretty much the same as he had been doing all along.

Kenoo assumes (*lambano*, to take, lay hold of) the form or *morphe* of a slave, *doulos* meaning someone not even considered a human being but a disposable thing. Thus we have an exchange, as it were, of two extremes when it comes to *morphe*: *morphe theou* for *morphe doulou*.

After *lambano* or the taking of *morphe doulou* there comes Christ being born en the likeness or *homoioima* of men. Implied is that Jesus presented himself in accord with the outward character of other people. Note the plural of *anthropos*, men. *Eikon* or image in the sense of a living representation isn't used which would make Jesus a kind of semblance with regard to being human. The verb *gignomai* (to come into being, be born) re-enforces this humanity.

2-Vs. 8: And being found in human form he humbled himself and became obedient unto death, even death on a cross.

This verse shifts from *morphe* and *homoima* (form and likeness of vs.s. 6 and 7) to *schema* or form in the sense of shape, figure, character and used with

the noun *anthropos* or man. *Anthropos* is singular compared with the plural of the previous verse, this time being more specific. The verb *heurisko* (to find) implies discovering something that had not been known or revealed thus far. *Morphe* and *homoima* already had been discovered or has become common knowledge, if you will, but not this human *schema* which is a newly introduced element.

Schema is the revelation of *tapeinoo* or to bring into a humble condition or to be assigned a lower rank which Christ assumes on his own accord, this tying in with him as *doulos* or slave. As for being obedient or *hupekoos*, it suggests being submitted to the authority of another person which ties in with the verbal root *hupakouo* (literally, to listen under). Here being *huekoos* lasts until (*mechri* or as far as) death. Implied is that such obedience came into existence much earlier, all the way back to birth. As for death, it's specified by association with the cross.

2-Vs. 9: Therefore God has highly exalted him and bestowed on him the name which is above every name,

Dio or therefore (also, on which account) introduces a shift from Christ as emptied-humbled-obedient-death just delineated to an entirely different plane which wouldn't be possible unless the just mentioned four had not happened. Now God has exalted Christ highly or *huperupsoo*, the preposition *huper* meaning over, above or beyond being lifted on high. Once this has happened, God gives him a name or *onoma* above (*huper* again) all other names, *charizomai* also as to bestow freely or to act graciously. The other names can be taken as spiritual powers as noted in Eph 1.21: "far above all rule and authority and power and dominion and above every name that is named, not only in this age but also in that which is to come."

2-Vs. 10: that at the name of Jesus every knee should bow in heaven and on earth and under the earth,

In the previous verse the name above every name isn't given, for it's first important to stress that is *huper* or above. Now this *onoma* with the preposition *en* is given as Jesus which, when heard, will cause every knee to bow. Such words are lifted partially from Is 45.23 which is quoted here in full: "By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall

swear.” The verse at hand adds to this three locations, if you will: heaven, earth (*epigeios*) and under the earth (*katachthonios*).

2-Vs. 11: and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

This verse includes part of Is 45.23 cited above, that is, with respect to “every tongue” located in the three places of heaven, earth and under the earth, all implying rational or super-rational beings. *Exomologeō* means to acknowledge freely and openly, implying exercise of *parresia*, originally the exercise of free speech by a citizen of a Greek *polis* or city state. “Since we have such a hope, we are very bold” [2Cor 3.12].

The preposition *eis* is used literally as “into the glory of God.”

2-Vs. 12: Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling;

Hoste and *kathos* or therefore and so now serves to connect what Paul had said about Christ’s self-emptying and exhortations for the Philippians to follow him in this regard.

Agapetos or beloved is derived from *agape* whom Paul says have obeyed always, *hupakouo* or to give ear under (*hupo-*).

Parousia (cf. 1.26) or presence, literally as a being about contrasted with Paul’s absence or *apousia*. Regardless of which is operative, the Philippians are to work out (*katargazomai*: to work out to the end or completion) their *soteria* (cf. 1.28) or salvation. The preposition *meta* or with is used concerning *phobos* and *tromos*, fear and trembling.

2-Vs. 13: for God is at work in you both to will and to work for his good pleasure.

Ergeo as to work but to do so effectively and productively *en* the Philippians for (*huper*) God’s own good pleasure or *eudokia* (cf. 1.16). *Thelo* and *energeo* or to wish and to work-in are means to that end.

2-Vs. 14: Do all things without grumbling or questioning,

Poieo or to do without (*choris*) *goggusmos* and *dialogismos*, the latter with the preposition *dia* or through suggestive of great internal unrest.

2-Vs. 15: that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation among whom you shine as lights in the world,

Three adjectives with alpha privative, *amemptos*, *akeraios* and *amoros*. The first and last are similar: without fault and without stain whereas the second means unadulterated. Such belong to children of God within (*mesos*, adjective) a generation which is *skolios* and *diastrepho*. The first means crooked or bent and the latter is a verb, literally as to turn through or be distorted.

The Philippians so described are to shine (*phaino*, to bring to light, appear) as lights (*phoster*: light from heavenly luminaries) en the *kosmos* or world, also as good order.

2-Vs. 16: holding fast the word of life so that in the day of Christ I may be proud that I did not run in vain or labor in vain.

Epecho or to hold upon the *logos* (cf. 1.14) of life. Such holding-upon results in Paul being proud or *kauchema* (noun; reason for boasting) with his running and laboring, *trecho* and *kopiao* or to grow tired or weary. Note the four uses of the preposition eis or into: “into boasting,” “into the day of Christ” and “into vain” or *kenos* (empty) which is used twice.

2-Vs. 17: Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all.

Spendo: to pour out as a drink offering epi the *thusia* and *leiturgia* or offering and sacred service, that being the Philippians’ faith or *pistis* (cf. 1.27).

The verb *chairo* (cf. 1.19) used as it is and with the preposition sug- or with, to rejoice with.

2-Vs. 18: Likewise you also should be glad and rejoice with me.

Another use of the verb *chairo* and with the preposition sug- or with.

2-Vs. 19: I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you.

Elpizo or to hope which is located en Jesus, implying that Jesus will do

the actual sending of Timothy. The result: Paul will be cheered (*eupsuchoe*, the adverbial form *eu-* prefaced to the verbal root for soul (*psuche*) when he knows (*gignosko*, cf. 1.12) of the Philippians.

2-Vs. 20: I have no one like him, who will be genuinely anxious for your welfare.

Isopsuchos: literally, similar of soul or *psuche*.

Gnesios: having genuine or legitimate concern or *merimnao* (to give thoughts to a matter) by Timothy *peri* or concerning the Philippians' welfare.

2-Vs. 21: They all look after their own interests, not those of Jesus Christ.

Zeteo or to seek with regard to personal affairs instead of those of Jesus Christ.

2-Vs. 22: But Timothy's worth you know, how as a son with a father he has served with me in the gospel.

Dokime or approval, acceptance is known (*gignosko*, cf. vs. 19) by the Philippians as well, for he has a filial relationship with Paul and served (*douleo*: to be a slave) with him *eis* or into the gospel (*euaggelion*, cf. 1.27).

2-Vs. 23: I hope therefore to send him just as soon as I see how it will go with me;

Elpizo (cf. vs. 19) to hope with regard to Paul sending Timothy once he knows how it goes with him, *exautes* as immediately. The verb here is *aphorao* or to look away from what's going on at present in order to assess the future.

2-Vs. 24: and I trust in the Lord that shortly I myself shall come also.

Peitho (cf. 1.25) or to persuade *en* the Lord with regard to Paul also coming soon or *tacheos* also as quickly.

2-Vs. 25: I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier and your messenger and minister to my need,

Anagkaios or necessary in the sense of compelling for Paul to send to or *pros* the Philippians Epaphroditus who he calls by two names prefaced with the preface *sun* or with, *sunergos* or worker-with and *sustratiotes*. The noun

apostolos is used in the sense of ministering, not as an apostle. Also the noun *leitourgos* or minister is from the same verbal root as *sunergos*.

2-Vs. 26: for he has been longing for you all and has been distressed because you heard that he was ill.

Epipotheo or literally to desire-upon; *ademoneo* or to be in distress and *astheneo*, literally to be weak.

2-Vs. 27: Indeed he was ill, near to death. But God had mercy on him and not only on him but on me also lest I should have sorrow upon sorrow.

Paraplesios or near, in the vicinity of; *eleeo* or to have mercy both upon Epaphroditus and Paul; *lupe* or grief, sorrow with the preposition *epi*.

2-Vs. 28: I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious.

Spoudaios: eager or hasty to send Epaphroditus to the Philippians that they may rejoice, *chairō* (cf. vs. 18), thereby making Paul *alupos* or without grief (cf. *lupe* in the previous verse).

2-Vs. 29: So receive him in the Lord with all joy; and honor such men,

Prosdechomai or receive Epaphroditus *en* the Lord with *chara* (cf. vs. 2). *Entimos* or honor, prized, precious.

2-Vs. 30: for he nearly died for the work of Christ, risking his life to complete your service to me.

Mechri thanatou: nearly died or close to death through (*dia*) the *ergon* (cf. 1.22) of Christ. The verb *eggizo* is used, to be close.

Paraboleuomai: to risk in the sense of gambling with high stakes with the noun *psuche* (cf. vs. 20) or soul.

Anapleroo: the preposition *ana* suggestive of upon-ness meaning to bring to completion. The noun *leitourgia* also means a public work or duty here with the preposition *pros* relative to Paul.

Chapter Three

3-Vs. 1: Finally, my brethren, rejoice in the Lord. To write the same things to you is not irksome to me and is safe for you.

To loipon or “finally” also means “the rest” which doesn’t mean the end of a section of the letter at hand but Paul’s transiting to a new topic, encouraging his listeners to rejoice (*chairō*, cf. 2.28) en the Lord.

Okneros and *asphales*: causing fear or reluctance and not tripping up.

3-Vs. 2: Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh.

Blepo or to look out, the verb meaning to have the power of sight directed to Paul’s opponents whom he calls dogs. *Ergates* or worker with the adjective *kakos* or evil and *katatome*, incision or mutilation.

3-Vs. 3: For we are the true circumcision who worship God in spirit and glory in Christ Jesus and put no confidence in the flesh.

Peritome (compare with *katatome* in vs. 2) or a cutting around; “true” is lacking in the Greek text.

Latreuō or to work for hire, that is, for God in spirit or *pneuma* (cf. 2.1). *Kauchaomai* also means to boast, here en Christ (dative case regarding *pneuma*). The same preposition is used with *sarx* (cf. 1.24) which has the verb *peithō* (cf. 2.24), also as to persuade.

3-Vs. 4: Though I myself have reason for confidence in the flesh also. If any other man thinks he has reason for confidence in the flesh, I have more:

Peithō or also to persuade as in vs. 3 with regard to en the flesh or *sarx* (cf. vs. 3).

3-Vs. 5: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee,

Peritome (cf. vs. 3) or dative of respect. The preposition *ek* or from with regard to people of Israel, etc, and *kata* or in accord with concerning *nomos* or law.

3-Vs. 6: as to zeal a persecutor of the church as to righteousness under the law blameless.

Kata or in accord with concerning *zelos*, zeal and *dikaiousune* or righteousness. *En* translates as “under” with regard to *nomos*, law (cf. vs. 5).

3-Vs. 7: But whatever gain I had, I counted as loss for the sake of Christ.

Kerde = *zemias* or gain = loss, the verb *hegeomai* meaning to consider with *dia* or through Christ.

3-Vs. 8: Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as refuse in order that I may gain Christ

Hegeomai or to consider as in vs. 7 along with *zemias*. What causes this is the *huperecho* (participle), literally as to have beyond concerning *gnosis* of Christ.

Dia or “for” his sake Paul suffers loss, *zemioo*, verbal root of *zemias* as in vs. 7. Here *zemioo* is equivalent to *skubalon*, human excrement with second use of *hegeomai*. The verbal *kerdaino* is the root for *kerde* of vs. 7.

3-Vs. 9: and be found in him, not having a righteousness of my own based on law but that which is through faith in Christ, the righteousness from God that depends on faith;

Eurisko or to find *en* Christ which precludes having personal righteousness or *dikaiousune* (cf. vs. 6). This type of righteousness is based *ek* or from *nomos* (cf. vs. 6) or law. The *ek* at hand contrasts with *dia* or through faith literally “of Christ.”

Dikaiousune or that *ek* God depends *epi* or upon faith, *pistis* (cf. 2.17).

3-Vs.. 10: that I may know him and the power of his resurrection and may share his sufferings, becoming like him in his death,

Gignosko (cf. 2.22) or to know not just Christ but the *dunamis* (implies capacity for action) of his *anastasis*, resurrection, *ana* connoting upward-ness.

Also included is sharing or having *koinonia* (cf. 2.1) or fellowship in Christ’s sufferings, *pathema* and becoming like him in death, the verb being *summorphoizo* or being with (*sun*) the same *morphe*, form.

3-Vs. 11: that if possible I may attain the resurrection from the dead.

Katanteso or to reach or arrive at a destination which is *anastasis ek* the

death.

3-Vs. 12: Not that I have already obtained this or am already perfect; but I press on to make it my own because Christ Jesus has made me his own.

Lambano (cf. 2.7) or to take, receive with regard to the resurrection of vs. 11. *Teleioo* or to reach the goal.

In contrast to *lambano* and *teleioo* Paul presses on, *dioko* also as to chase or to hunt it, making it Paul's own because Christ had done the same, *katalambano* or to grasp completely or in accord with.

3-Vs. 13: Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead,

Logizomai: to count or reckon with regard to the contents of vs. 12. *Epilanthano* or to forget with the preposition *epi* or upon intensifying its sense. A contrast between *opiso* and *emprothen*, before and after. The latter is associated with the verb *epekteino* or to stretch forth upon, *epi*-.

3-Vs. 14: I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Dioko for press on as in vs. 12 which is in accord with (*kata*) a goal or *skopos*, a mark on which to fix one's attention. It's for (*eis*, into) the prize or *brabeion* (for participating in a game) of the call (*klesis*) which is *ana* or upward. This call is of God and *en* Christ.

3-Vs. 15: Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you.

To comprehend what Paul says in the previous verse requires being mature or *teleios*, an adjective also as having reached the end or finished. It's used with the verb *phroneo* (cf. 2.7).

There's the possibility of *phroneo* being *heteros*, an adverb indicative of the opposite. If so, God will reveal (*apokalupto*, also as to uncover) that as well.

3-Vs. 16: Only let us hold true to what we have attained.

Phthano: to arrive with the preposition *eis*, "into what." *Stoicheo* means to walk in a line as in a battle order and infers walking according to the

principles of a given system.

3-Vs. 17: Brethren, join in imitating me and mark those who so live as you have an example in us.

Summimetes or fellow imitator-with and similar to *tupos* or example, type. Those whom Paul is addressing are to mark or *skopeo* (cf. 2.4) those persons who live following an example in us, the verb being *peripateo* or to walk around.

3-Vs. 18: For many of whom I have often told you and now tell you even with tears live as enemies of the cross of Christ.

The verb *peripateo* (cf. vs. 17) translates here as “live.” Paul uses two verbs, *lego* and *klaio* which mean to say and to weep with regard to those who are enemies (*echthros*) of Christ’s cross.

3-Vs. 18: Their end is destruction, their god is the belly and they glory in their shame, with minds set on earthly things.

Telos as end or completion which here is equivalent to *apoleia* or destruction or ruin. Their god is their belly or *koilia* and glory (*doxa*, noun) = shame or *aischune*. Such people have in mind (*phroneo*, cf. vs. 15) what is upon earth, *epigeios*.

3-Vs. 20: But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ,

Politeuma or citizenship, the business of government which is situated *en* heaven, the verb (*huparcho*: to begin under, cf. 2.6). From this seat of government, if you will, we await or *apekdechomai* (*apo* and *ek* or from and out of) a savior (*soter*) who is Christ.

3-Vs. 21: who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself.

Metaschematizo: to change that which is the outward form or appearance with respect to the *tapeinosis* or humble-ness of our body. *Summorphos* or being with the same form or *morphe* or the one of glory (*doxa*, noun; cf. vs. 18) of Christ.

Kata or in accord with and *energeia* or working-in and the verb

dunamai or to have the capacity with regard to *hupotasso* or setting-under everything to himself (dative).

Chapter Four

4-Vs. 1: Therefore, my brethren, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

Agapetos or beloved (cf. 2.12) is used twice in this verse; *epiphetos* or to have intense desire-upon. The equivalent pair to this is *chara* (cf. 2.29) and *stephanos* or joy and crown.

Steko or to stand firm en the Lord.

4-Vs. 2: I entreat Euodia and I entreat Syntyche to agree in the Lord.

Parakaleo or to summon-beside used twice with *phroneo* (cf. 3.18) en the Lord.

4-Vs. 3: And I ask you also, true yoke-fellow, help these women, for they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers whose names are in the book of life.

Note four words prefaced with the preposition sun or with. *Ero* or to ask those laboring with Paul whom he calls 1) *suzugos* or literally with the yoke modified by *gnesios*, legitimately born. 2) *Sullambanomai*: to take up or receive with and with respect to 3) *sunathleo* or to strive as an athlete beside en the gospel (*euaggelion*, cf. 2.22). 4) *Sunergeo* or to work-with those whose names are en the book of life.

4-Vs. 4: Rejoice in the Lord always; again I will say, Rejoice.

Chairo (cf. 3.1) used twice or rejoice en the Lord with *pantote* or at all times.

4-Vs. 5: Let all men know your forbearance. The Lord is at hand.

Gignosko (cf. 3.10) or to know *epieikes* or reasonableness in judging. *Eggus* or near.

4-Vs. 6: Have no anxiety about anything, but in everything by prayer and

supplication with thanksgiving let your requests be made known to God.

Merimnao: to worry. The preposition *en* with *pas* or everything or all and *proseuche* or prayer in the dative case while *eucharistia* or thanksgiving has the preposition *meta* or with.

Gnorizo (cf. 1.22) or to make known or recognize concerning *aitema* or requests to God, *pros* indicative of directness.

4-Vs. 7: And the peace of God which passes all understanding will keep your hearts and your minds in Christ Jesus.

Eirene (cf. 1.2) or peace belonging to God which *huperecho* or has-above *nous* or mind. This peace will guard (*phoureo* as to be on guard duty) both hearts (*kardia*, cf. 1.7) and minds (*noema*, thought or act of the will) *en* Christ.

4-Vs. 8: Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

To loipon as in 3.1, finally. Six instances of *hosos* or whatever: *alethes*, *semnos* (revered), *dikaios*, *hagnos* (full of religious awe), *prosphiles* (acceptable) and *euphemos* (well-sounding).

“If” has the following two: *arete* (also as virtue) and *epainos* (cf. 1.11).

Paul encourages listening about these, *logizomai* (cf. 3.13).

4-Vs. 9: What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Four qualities found in Paul which are to be done or *prasso* (to put into practice): *manthano*, *paralambano* (to receive beside), *akouo* and *eido* (to behold). If all four are implemented, God’s peace or *eirene* (cf. vs. 7) will be with (*meta*) them.

4-Vs. 10: I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity.

Chairo (cf. vs. 4) *en* the Lord *megalos*, greatly. *Anathallo* or literally to sprout again with *phroneo* (cf. vs. 2) with regard (*huper*) to Paul.

Akairo or to lack an opportunity or a *kairos* event.

4-Vs. 11: Not that I complain of want; for I have learned in whatever state I am, to be content.

Husteresis or a coming up short with the preposition *kata*.

Manthano (cf. vs. 9) or to learn with regard to being content or *autarkes* or self-sufficient, having enough.

4-Vs. 12: I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want.

Eido (cf. vs. 9) or to know as well as to behold or to perceive with regard to *tapeinoo* and *perisseuo* (cf. 1.26), to be humbled and to exceed a fixed number.

Mueo: to initiate with regard to the following four; *chortazo*, *peino*, *perisseuo* (second use in this verse) and *husterizo* (to feed or to fatten, to be hungry, to abound and to come up short).

4-Vs. 13: I can do all things in him who strengthens me.

Ischuo: to be strong, have strength: note two uses of the preposition: *en* Christ who strengthens Paul, *endunomai*.

4-Vs. 14: Yet it was kind of you to share my trouble.

Kalos: an adverb also as beautifully. *Sugkoinoneo*: to share or have partnership with concerning Pauls *thlipsis* (cf. 1.17) or affliction.

4-Vs. 15: And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving except you only;

Eido or to know as in vs. 12 with regard to *en arche* or in the beginning or first principle with regard to the gospel or *euaggelion* (cf. 4.3).

Koinoneo or to have partnership with (cf. same verb with *sug-* prefaced to it, vs. 14), here concerning any *ekklesia* or church which failed in this regard concerning Paul.

Eis with *logos* (cf. 2.16) or “as to an account” as Paul praises the Philippians with regard to *dosis* and *lempsis*, giving and receiving.

4-Vs. 16: for even in Thessalonica you sent me help once and again.

Pempo or to send help or *chreia*, this noun prefaced with the preposition *eis*, into.

4-Vs. 17: Not that I seek the gift; but I seek the fruit which increases to your credit.

Two uses of the verb *epizeteo*, literally as to seek-upon: one with regard to *doma* and the other with regard to *karpos* (cf. 1.22) or fruit. Both increase (*pleonazo*, to have more than enough) *eis* prefaced to *logos*.

4-Vs. 18: I have received full payment and more; I am filled, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

Apecho: literally, to keep off or away with regard connotes receiving a sum of money and giving a receipt for it. *Perisseuo* (cf. vs. 12): to have more than enough.

Pleroo (cf. 2.2): to be filled which comes from (*para*) Epaphroditus' gift sent by (*para*) the Philippians. They consists of a fragrant offering or *osme* with *euodia* or smell and aroma as well as a sacrifice (*thusia*, cf. 2.17) which is both acceptable and pleasing to God, *dektos* and *euarestos*.

4-Vs. 19: And my God will supply every need of yours according to his riches in glory in Christ Jesus.

Pleroo or to fulfill (cf. vs. 18) the *chreia* or need (cf. vs. 16) of each Philippian. This is in accord with (*kata*) the riches or *plutos en doxa* (cf. 3.21) or glory and *en* Christ.

4-Vs. 20: To our God and Father be glory for ever and ever. Amen.

Doxa or glory (cf. vs. 19) *eis* or into forever.

4-Vs. 21: Greet every saint in Christ Jesus. The brethren who are with me greet you.

Aspazomai or to welcome or salute used twice: regarding each *hagios* (cf. 1.1) or saint *en* Christ and those with (*sun*) Paul.

4-Vs. 22: All the saints greet you, especially those of Caesar's household.

Aspazo or greet (cf. vs. 21) with regard to the saints, *hagios* (cf. vs. 21).

Oikia or house, dwelling with the preposition ek (from) Caesar.

4-Vs. 23: The grace of the Lord Jesus Christ be with your spirit.

Charis or grace, favor (cf. 1.3) belonging to Christ Paul wishes to be with (meta) the *pneuma* or spirit or the Philippians.

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