

# Paul's Second Missionary Journey Acts 16-18:22

## Revisiting churches from 1<sup>st</sup> journey.

*Then after some days Paul said to Barnabas, **Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.** 37 Now **Barnabas was determined to take with them John called Mark.** 38 But **Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.** Acts 15:36-37*

Paul and Barnabas ended up having a sharp contention over whether or not John Mark should be allowed a second chance. The contention became so strong that they decided that they would no longer work together. Barnabas took John Mark and returned to Cyprus. Paul determined to take Silas and go through the regions of Syria and Cilicia taking the letter written in Jerusalem instructing the Gentiles that they did not need to keep the Law of Moses.

*Then **the contention became so sharp that they parted from one another.** And so **Barnabas took Mark and sailed to Cyprus;** 40 but **Paul chose Silas and departed,** being commended by the brethren to the grace of God. 41 And **he went through Syria and Cilicia, strengthening the churches.** Acts 15:39-41*

*And **Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,** 37 having land, sold it, and brought the money and laid it at the apostles' feet. Acts 4:36-47*



## Paul Finds Timothy

When he returned to the city where he was stoned and left for dead, he found a young man with a good reputation among the brethren in Lystra and Iconium. He decided to take this young man with him. Like Titus, Timothy also became a test case for circumcision. For although the decrees

made it clear they did not have to be circumcised, to make Timothy more useful to Paul in entering Jewish synagogues, so it was made clear that circumcision had become a matter of expediency. If it was helpful, it could not be done, but was not necessary for salvation. The churches were strengthened in faith and grew daily.

*Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. 2 He was well spoken of by the brethren who were at Lystra and Iconium. 3 Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. 4 And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.* Acts 16:1-5

## The Work of the Holy Spirit

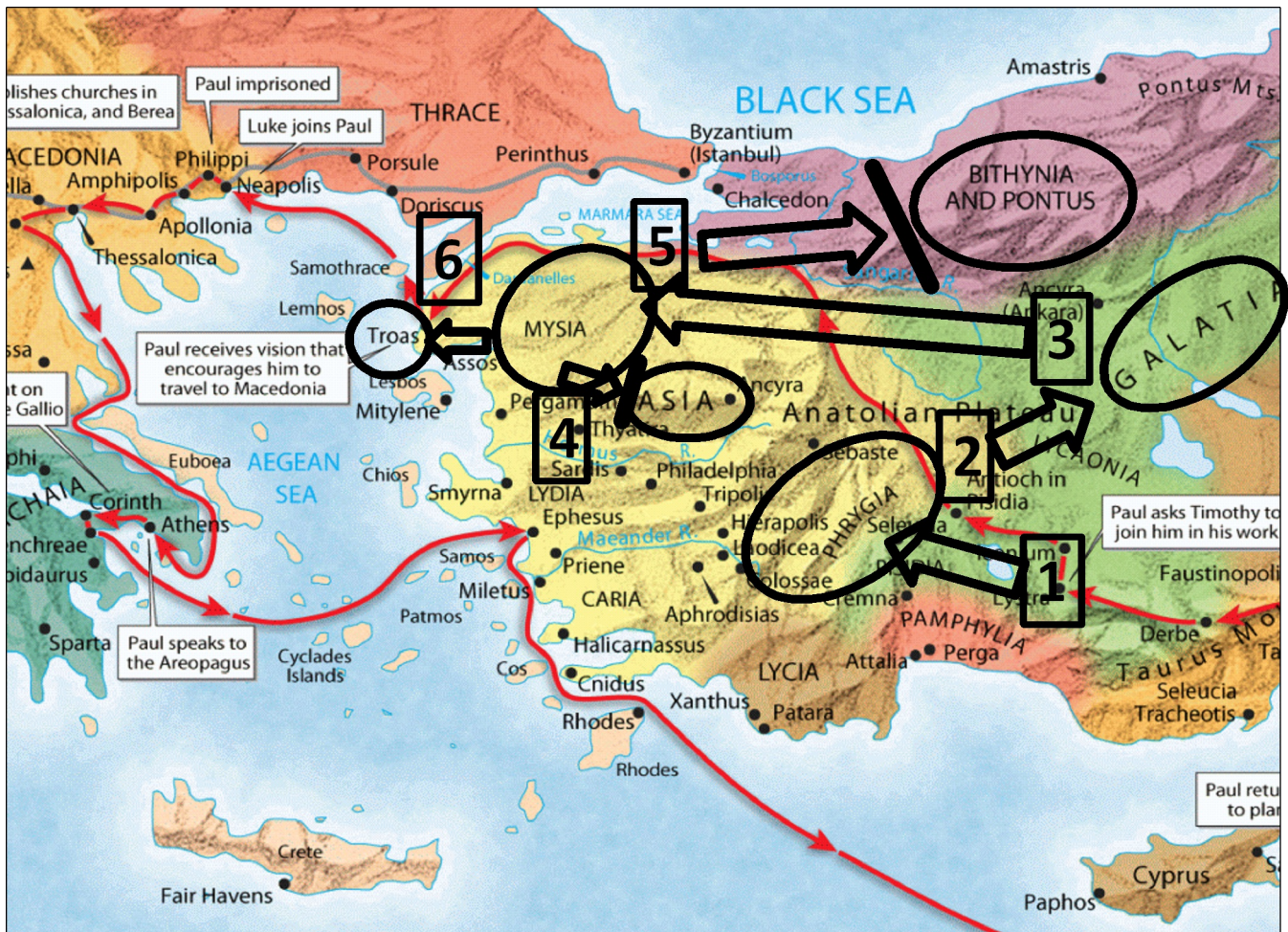
Not only did the Holy Spirit give them the words they were to preach, but also the places.

**Then the Spirit said to Philip, "Go near and overtake this chariot."** ... 39 Now when they came up out of the water, **the Spirit of the Lord caught Philip away**, so that the eunuch saw him no more; and he went on his way rejoicing. Acts 8:39-40

While Peter thought about the vision, **the Spirit said to him, "Behold, three men are seeking you. 20 Arise therefore, go down and go with them,** doubting nothing; for I have sent them." Acts 10:19-20

*As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." ... 4 So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus* Acts 13:2-4

*Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles* Acts 16:27



Although they sought to enter Asia as the most logical next step they were overruled. First to the southwest and then to the North they sought to go, but the Spirit forbid them to preach in Asia and were not permitted to go into Bithynia.

Now when **they** had gone through Phrygia and the region of Galatia, **they** were **forbidden by the Holy Spirit** to preach the word in Asia. 7 After **they** had come to Mysia, **they** tried to go into Bithynia, but **the Spirit did not permit them**. 8 So passing by Mysia, **they** came down to Troas. Acts 16:6-8

## Paul Meets Luke

That only left the straight course to Troas. When they reached Troas two important things happened. First, they were given a vision of a man of Macedonia pleading with them to come and help them. Thus giving them directions as to where they were supposed to go next. Second, for the first time in the book of Acts, the author (Luke) joined with them and went with them to Philippi.

9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." Now after he had seen the vision, **immediately WE sought to go to Macedonia, concluding that the Lord had called US to preach the gospel to them.** Acts 16:9-10

The pronoun changed from "they" to "we."

After seeing the vision they talked it over and the four evangelists (Paul, Silas, Timothy and Luke) determined to pass over into Macedonia. Setting sail they landed in the port city of Neapolis, and soon came to Philippi (Acts 16:11-12). The time was about 50-52 AD.



## The Work in Philippi

Luke tells us two important things about this city. It was the foremost city in that part of Macedonia and it was also a Roman colony. Though the former has been subjected to differing interpretations, the simplest is that it was the most important city in the province of Macedonia.

*from there to Philippi, which is **the foremost city of that part of Macedonia, a colony.** Acts 16:12*

It is the second statement however, that sheds the most light on the nature of the city and of the church which was established there. To be a Roman colony had a great deal of meaning to the people of the day.

*kolōnia* for the Lat. *colonia*), a distinction applied to the city of Philippi, in Macedonia (Acts 16:12). After the battle of Actium, **Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Macedonia**, by which means **the towns of Philippi, Dyrrachium, etc., acquired the right of Roman colonies** (Dio Cass. p. 455). Accordingly, we find Philippi described as a "colonia" both in inscriptions and upon the coins of Augustus ... **Such towns possessed the jus coloniarium** ... consisting, if complete, in **a free municipal constitution, such as was customary in Italy, in exemption from personal and land taxes, and in the commerce of the soil**, or the right of selling the land. originally and **properly a colony was a body of Roman citizens sent out as volunteers** (Livy, 10:21) to possess a commonwealth, **with the approbation of their own state** (Servius, ad Æneid. 1:12). The old Roman colonies were thus **in the nature of garrisons planted in conquered towns**, having a portion of the conquered territory (usually a third part) assigned to them, while the native inhabitants retained the rest, and lived together with the new settlers (Dionys. Ant. Rom. 2:53). **Such colonists, of course, remained Roman citizens in the fullest sense** (McClintock and Strong, The Cyclopedia of Biblical, Theological, and Ecclesiastical Literature)

Though situated almost 800 miles from the Imperial City, this colony was a miniature copy of Rome. It had all the benefits that those living in the city of Rome enjoyed. This was the place where the soldiers of Caesar's army were given land as a reward for their good service. This was where they could enjoy all the privileges of Roman citizenship and continue to benefit the empire by living in an outpost, keeping those living in the area in check by their presence. This clarifies why there was such a great uproar when the owners of the slave girl falsely accused Paul and Silas of teaching customs unlawful for Romans to observe.

The most important consideration regarding its status as a colony is the proof it gives about the quality of people living there. Churches generally reflect the quality of the people living in the cities from which they are called out. The Gauls were well known for their fickleness and instability. One can certainly see this mirrored in the letter to the Galatian church. Corinth was known for its immorality and it too is most certainly reflected in the letter written to that church. Philippi contained the best Rome could produce. Its most loyal citizens and its best soldiers. The letter to this church certainly reflects it. It is the only letter where Paul has nothing to correct except two women who can't quite get along with one another. It has much to praise, most notably the gifts of money sent to Paul just days after leaving their city. They manifested a maturity which gave Paul the confidence to accept their financial support. A confidence he could not hold toward Corinth even after 3 years of their existence.

*If we have **sown spiritual things for you**, is it a great thing if we **reap your material things**? 12 If others are partakers of this right over you, are we not even more? Nevertheless **we have not used this right, but endure all things lest we hinder the gospel of Christ.** 13 Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? 14 Even so the Lord has commanded that those who preach the gospel should live from the gospel. 15 **But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void.** 1Cor. 9:11-15*

***Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? 8 I robbed other churches, taking wages from them to minister to you. 9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.** 10 As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. 11 Why? Because I do not love you? God knows! 2Cor. 11:5-11*

There are two important that affect our understanding of the quality of the church at Philippi. While he did not take any money from those in Corinth and Thessalonica, He accepted the help of the

Philippians from the very first day. This is a great testimony to their faith and maturity.

*I thank my God in all my remembrance of you, 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from the first day until now. Phil 1:3-6*

*But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. 11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content: 12 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. 13 I can do all things through Christ who strengthens me. 14 Nevertheless you have done well that you shared in my distress. 15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only. 16 For even in Thessalonica you sent aid once and again for my necessities. 17 Not that I seek the gift, but I seek the fruit that abounds to your account. Phil. 4:10-18*

## Did Luke Stay in Philippi?

Although there is a possibility that Luke went somewhere else, the more probable explanation is that Luke remained at Philippi after Paul, Silas and Timothy left. This is inferred, though not stated in Acts 16:39-40 for the narrative once again changes from “we” to “they”.

*Therefore, sailing from Troas, **WE** ran a straight course to Samothrace, and the next day came to Neapolis, 12 and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And **WE** were staying in that city for some days. 13 And on the Sabbath day **WE** went out of the city to the riverside, where prayer was customarily made; and **WE** sat down and spoke to the women who met there. ... 15 And when she and her household were baptized, she begged **US**, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded **US**. Now it happened, as **WE** went to prayer, that a certain slave girl possessed with a spirit of divination met **US**, who brought her masters much profit by fortune-telling. 17 This girl followed Paul and **US**, Acts 16:11-17*

*40 So **THEY** went out of the prison and entered the house of Lydia; and when **THEY** had seen the brethren, **THEY** encouraged them and departed. 1 Now when **THEY** had passed through Amphipolis and Apollonia, **THEY** came to Thessalonica, where there was a synagogue of the Jews. Acts 16:40-17:1*

Since Luke is not mentioned again until chapter 20, two possibilities exist. Either Luke went somewhere else, or he stayed with them and worked with them for that 5-6 years that Paul was at Thessalonica, Berea, Corinth, and Ephesus.

*And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. 4 And Sopater of Berea accompanied him to Asia — also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. 5 These men, going ahead, waited for **US** at Troas. 6 But **WE** sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where **WE** stayed seven days. Acts 20:4-6*

If, during this time Luke worked with them then the mystery of who the “true companion (literally – yokefellow)” might be solved.

*I implore Euodia and I implore Syntyche to be of the same mind in the Lord. 3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. Phil. 4:2-3*

After their arrival, Paul, Silas, Timothy and Luke begin searching for a synagogue. But all they could find was the possibility that there might be a place of prayer. This gives us some idea of how the Jewish people in the dispersion kept their faith strong. There are no commands or even allusion to synagogues or their gathering on the Sabbath day anywhere in the Old Testament. This was something that came into being at some point in the history but it not mentioned by Moses or any of the prophets.

## The Origins of the Synagogue

Although the synagogue is Judaism's most central and enduring institution, its origins are shrouded in mystery. The synagogue is not mentioned in the Pentateuch. First-century literary sources (Philo, Josephus, NT) indicate that synagogues flourished in the Diaspora and in Galilee. ... Most scholars SUPPORT THE CONTENTION that the synagogue originated in exile and in Babylonia. They SURMISE that it began as spontaneous gatherings of Jews for Sabbaths and festivals, for communal worship and for mutual

**support. The synagogue owes its formation to these gatherings of the exiles. ... When the Jews returned from Exile, they proceeded to rebuild the temple. They may have needed encouragement to accomplish the task (cf. Hag 2:1-9), but there is no suggestion that the synagogue had replaced the temple. In fact, THERE IS NO MENTION OF A SYNAGOGUE IN EZRA, NEHEMIAH, OR THE POST-EXILIC PROPHETS. But when references to the synagogue did appear (certainly by the 1 st cent. A.D.) it was already well established. Therefore, its roots must have gone back either to the Exile or to the beginning of the Second Temple period. ... Synagogue buildings, like synagogue worship, took time to evolve into the standardized form that became normative. the process itself is not clearly recorded.** The re-mains of a synagogue were found at Shedia, 26 km. (16 mi.) from Alexandria with a dedication to Ptolemy III Euergetes (246 B.C. - 221 B.C.) and his queen Berenice. From the same period, an inscription granted right of asylum to the synagogue (Revue des etudes juives, 45 [1902], 163 f; the reference to a synagogue is debated, cf. D. Gowan, Bridge Between the Testaments [1976], pp. 281 f). It is therefore not beyond credibility that a synagogue was founded at Ptolemais during the reign of Ptolemy IV (221 B.C. - 204 B.C.) (International Standard Bible Encyclopedia)

The place of assembly used primarily for worship by Jewish communities. *synagōgē* is originally a secular term denoting a "group of people" or a "collection of things." **There is NO CLEAR REFERENCE TO THE SYNAGOGUE IN THE OT. The word is COMMONPLACE IN THE NT, WHERE IT REFERS TO AN ACTUAL BUILDING. The EXACT ORIGIN OF THE SYNAGOGUE IS UNKNOWN, and scholars continue to debate whether it emerged during the Babylonian Exile or in the Hellenistic period.** Those who argue for an exilic date believe that the synagogue arose as a place where Jews, removed from the Jerusalem temple, could worship. Many believe that Ezekiel played a central role in establishing the synagogue (Ezek 11:16), although others cite Jer 39:8 as evidence for such houses of worship prior to the Exile. While it is probable that the synagogue existed prior to the Hellenistic period, its absence in Ezra and Nehemiah suggests that the Jews who returned from the Exile were unfamiliar with the institution. At present there is no direct textual or archaeological evidence for the existence of pre-Hellenistic synagogues. ... The earliest unambiguous documentary evidence for the synagogue is an inscription from Egypt, which records the construction of a synagogue building during the reign of Ptolemy III Euergetes (247-221 B.C.E.). 1 st-century B.C.E. Egyptian synagogue inscriptions have led some scholars to propose the origin of the synagogue in the diaspora of the Hellenistic period, possibly within Egypt itself. **However, the exact date and locale of the synagogue's origin remains a mystery. Although no clear literary evidence for Palestinian synagogues exists prior to the Maccabean period, numerous references to Galilean and Jerusalem synagogues in the NT and Josephus suggest that sabbath worship within synagogue buildings is already an established institution prior to the 1 st century C.E.** (e.g., Matt 4:23; Mark 1:21; Luke 4:16-30; 7:5; Acts 13:5,14-15,43; 14:1; 15:21; Josephus BJ 2.285-91; Vita 280). (Eerdmans Dictionary of the Bible)

The use of the term synagogue in the NT reveals that it was well established in the days of Christ and that He entered them, read and healed in them, and since He never condemned them, accepted them. References to the synagogue are common the four gospels, being used 68 times. Yet some of these are the same account. In Acts, the term is used 19 times, primarily of Paul entering and using them as the first place to begin preaching the gospel in each new community.

*sunagōgē* ... Of the 56 occurrences of *sunagōgē* in the NT 8 are in Mark, 9 in Matthew, 34 in Luke-Acts (15 in the Gospel, 19 in Acts), 2 in John, 1 in James, and 2 in Revelation. It is striking that Paul does not use the word... *sunagōgē* in the sense of a Jewish assembly occurs only in Acts 13:43 and in the sense of Christian assembly only in James 2:2 (so also *episunagōgē* in Heb 10:25). Acts 9:2 speaks fig. of "synagogues [congregations] in Damascus" ... (Exegetical Dictionary NT:4864)

Here in Philippi there is no synogogue. On the Sabbath day they could only find a group of women who had come together to pray. While among them, they were given the opportunity to speak with them.

***And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled. Acts 16:12-14***

One of the women was moved to obey the gospel and she and her entire household were baptized and prevailed upon the four men to come and stay at her home. Paul later described this in his letter to the Philippians.

***Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul. 15 And when she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." So she persuaded us. Acts 16:14-15***

We are not given a clear time frame as to how long between these events and the casting out of the demon that led to Paul's imprisonment. Only that after many days of the demon's taunting, Paul turned and sent him out, leading to the owners fury and a trip to the magistrates, leading to prison.

Now it happened, as we went to prayer, that a **certain slave girl possessed with a spirit of divination** met us, who brought her masters much profit by fortune-telling. 17 This girl followed Paul and us, and cried out, saying, **"These men are the servants of the Most High God, who proclaim to us the way of salvation."** 18 And this she did for many days. Acts 16:16-18

But **Paul, greatly annoyed**, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. 19 But **when her masters saw that their hope of profit was gone**, they **seized Paul and Silas and dragged them into the marketplace to the authorities**. Acts 16:18-19

The charges leveled against Paul were only half-truths, but the general prejudice against Jews, led to an immediate sentence. If they had investigated and found out they were also Roman citizens they would never have acted in this manner.

And they **brought them to the magistrates**, and said, "These men, **being Jews, exceedingly trouble our city**; 21 and they **teach customs which are not lawful for us, being Romans, to receive or observe**." 22 **Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods**. 23 And when they had **laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely**. 24 Having received such a charge, **he put them into the inner prison and fastened their feet in the stocks**. Acts 16:20-24

## The Philippian Jailer

The earthquake and removal of all the chains was clearly an event from God, but what was its purpose? It was not to release the prisoners who belonged there. It was not to release Paul and Silas who would have been released the next day anyway. So the best and most obvious answer was to bring about the conversion of the jailer.

And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. 28 But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." 29 Then he called for a light, ran in, and fell down trembling before Paul and Silas. 30 And he brought them out and said, "Sirs, what must I do to be saved?" Acts 16:27-30

It is evident from his question that he knew who these men were and what they had been preaching. He had evidently been touched enough that this event pushed him to the decision that he cried out in his question. In quick succession we see his faith, repentance and baptism.

So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." 32 Then they spoke the word of the Lord to him and to all who were in his house. 33 And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. 34 Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household. Acts 16:31-34

## Paul and Silas are Released

Although the magistrates are going to send these men away as criminals who had been publicly disgraced, Paul is not going to allow that to happen. As he did in Jerusalem years later, he chose to proclaim his Roman citizenship (and that of Silas). The fear this created is based on the fact that this was a Roman colony and under strict Roman rule. To condemn a Roman and beat him without "due process" was a very serious offense that struck fear into the hearts of these magistrates.

But Paul said to them, "They have beaten us openly, uncondemned Romans, and have thrown us into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out." 38 And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans. 39 Then they came and pleaded with them and brought them out, and asked them to depart from the city. 40 So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed. Acts 16:37-40

In this way, Paul vindicated himself and Silas, but more importantly, he removed any stigma that might have attached itself to the church due to the false charges and mistreatment. The "we" ceases since Luke remained behind and Paul, Silas and Timothy continued on to Thessalonica.

## Phil 1:1-8

### 1. Paul and Timothy,

As a testament to the importance of Timothy in Paul's work, seven out of the thirteen books written by Paul mention Timothy in the first two verses (2Cor. 1:1; Col. 1:1; 1Th. 1:1; 2Th. 1:1; 1Tim. 1:2; 2Tim. 1:2; Phile. 1:1). Two because they were written directly to him, but the rest because Timothy worked closely with Paul in the churches where the letters were sent. In most of the letters, he was either bringing the letter, or had given Paul the information that led to the subject matter in the letter. It is doubtful that Timothy had any role in the actual writing. As a clear example of this, Paul had been forced to leave Thessalonica due to persecution and Timothy and Silas remained. Twice, Timothy brought news to Paul and returned with the letters.

Here it is a little more complex. Paul is imprisoned in Rome. Timothy is with him, but there is no way to determine whether Timothy has brought any information.

*But I trust in the Lord Jesus to **send Timothy to you** shortly, that I also may be encouraged when I know your state. Phil. 2:19-20*

From this passage it is clear that Timothy is with Paul and equally clear that he will not be the one taking the letter. Therefore in this passage it may be nothing more than the two who played such an important role in starting the church are both sending their greetings in the letter.

### **bondservants of Jesus Christ**

Paul had several words to choose from to describe his role as a servant. This one is the most comprehensive and the strongest. These two men had given themselves completely to the will of Jesus. They were complete slaves of Jesus Christ and felt no shame or demeaning by giving their lives to Jesus.

*"doulos... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. **one who gives himself up wholly to another's will...** gg. *doulos tinos* devoted to another to the disregard of one's own interests..." (Thayer, 157-158; 1401)*

*"doulos sundoulos, doule douleuo, douleia. ... All the words in this group serve either to describe **the status of a slave or an attitude corresponding to that of a slave.** ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... Hence **we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner...**" (Kittel, Vol 2, p. 261-280; NT:1401)*

Jesus had made it clear that this is the only type of service He will accept.

*And he who does not take his cross and follow after Me is **not worthy of Me.** 39 He who finds his life will lose it, and he who **loses his life for My sake will find it.** Mt. 10:38-39*

*26 "If anyone comes to Me and **does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.** Lk. 14:26*

*So likewise, whoever of you does not **forsake all that he has cannot be My disciple.** Lk. 14:33*

Paul and Timothy had done this. They had suffered the loss of all things to gain Christ. They gave their entire lives into His hands to be used in whatever way Jesus needed them. All Christians are called upon to so view themselves.

*Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and **ye are not your own; For ye were bought with a price:** glorify God therefore in your body. (1 Cor. 6:19-20)*

When one accepts the ransoming of their souls by Jesus Christ, they become his blood bought servants. The lives of sacrifice which both Paul and Timothy led show that they took this very seriously. It is all Paul offers about himself as the authority which gives him the right to speak to them.

### **to all the saints in Christ Jesus who are in Philippi,**

The term here translated "saint" is used 230 times in the New Testament. It was used 90 times in



the name “*Holy Spirit*.” It always speaks of things that are or have been made holy. Those persons or things that God has consecrated, sanctified, hallowed, set apart, and made sacred for Himself.

*hagios* (NT:40): holy, pure; *hagiazō* (NT:37): **make holy, consecrate**; *hagiasmos* (NT:38) consecration; *hagiotes*; (NT:41) holiness; *hagiosune* (NT:42) holiness; ... This word group occurs with relative frequency in the NT: *hagios* occurs 230 times ... 90 of 230 cases in the combination *pneuma hagion*, **The verb *hagiazō* is used 17 times in the passive and 11 times in the active. The following are made holy or are holy** (passive): the name of God (Matt 6:9 ...); those who believe (John 17:19; Acts 20:32;... ) who are all consecrated through the one Son (Heb 2:11 ... ) everything which God has created (1Tim 4:5); and, finally, Christ himself, who is consecrated through the blood of the covenant (Heb 10:29 [referring to Ex 24:8]). ...” (Greek-English Lexicon NT:37)

While those people God has consecrated to Himself are called His saints, Peter expanded the term to include our own efforts. What God did for us through the blood of His son must now become the full time efforts of His people to become holy as His word would make us and not the worldly and ungodly conduct in which we once walked.

*as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, "Be holy, for I am holy." 1Pet. 1:14-16*

Many of Paul’s letters are addressed to the saints.

*To all who are in Rome, beloved of God, called to be saints: Rom. 1:7*  
*the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, 1Cor. 1:2*  
*Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia: 2Cor 1:1*  
*Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus: Eph. 1:1*  
*Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: Phil. 1:1*  
*Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, 2 To the saints and faithful brethren in Christ who are in Colosse: Col, 1:1-2*  
*Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. Jd. 3*

All were bought with the greatest of prices. The precious cleansing blood of Jesus Christ. All who are washed in that blood are holy, cleansed, sanctified and consecrated to the use of God. The sanctification also brings one into Christ, or perhaps one could say that when one is added to Christ one becomes sanctified and set apart. They both occur at the same moment and consequently either emphasis is scriptural. (See Gal. 3:27; Eph. 1:3; 1 Pet. 2:9-10).

**with the bishops**

### **Etymology of “Bishop”**

While the older translations (KJV, ASV used “bishop,” only the NKJV retained it. As the meaning of words changed, bishop became obsolete and thus with no meaning only became a title and its meaning open to whatever those who used it desired. This is why all recent translations use the more accurate “overseer.” A study of its etymology helps us understand why it was used in the KJV.

The word “*bishop*” came down through history as a derivative of both the Greek and Latin. The Greek “*episkopos*,” became the Latin “*biscopo*.” Then, as the term moved into English, the Latin *biscopo* became the English *biscop*, and finally “*bishop*.” Since bishop is no longer used in secular English, and its original meaning was an overseer, the newer translations are more accurate to current usage.

A curious example of word-change, as effected by the genius of different tongues, is furnished by the English bishop ... The English strikes off the initial and terminal syllables, leaving only piscop, which the Saxon preference for the softer labial and hissing sounds modified into bishop. ... Old English biscop, Middle English bisshop and lastly bishop.

“From Middle English *bishop*, *bisshop*, *bischop*, *biscop*, from Old English *bisciop*(“bishop”), from British Latin *biscopo* or Vulgar Latin (*e*)*biscopos*, from classical Latin *episcopus*(“overseer, supervisor”), from Ancient

Greek (*epískopos*, “overseer”), from (*epí*, “over”) (*skopós*, “watcher”), used in Greek and Latin both generally and as a title of civil officers.” (Wiki-based Open Content Dictionary)

As can be seen from its original meaning, “over**SEEING**” or **INSPECTING**, super**VISION** **WATCH**man, all contain the same idea of watching over.

*epískopos* The word episkopos is **best rendered "overseer" or "watch."** From this original sense there develops a twofold use which only reunites in a stronger form on Christian soil. In Gk. *episkopos* is first used a. **with a free understanding of the "onlooker" as "watcher," "protector," "patron."** His activity then takes the form of the different senses of *episkoptomai* and esp. *episkopeo*, in a **gracious looking down upon the one protected and in care for him. ...**” (Kittel, TDWNT 1985)

Only by considering two passages can we fully grasp the significance of this term. By comparing the terms, it is evident that the elder, overseer (bishop) and shepherd of different ways of looking at and calling them men who hold the same office.

*From Miletus he sent to Ephesus and called for the **ELDERS of the church.** 18 And when they had come to him, he said to them: ... 28 Therefore **take heed to yourselves and to all the flock, among which the Holy Spirit has made you OVERSEERS, to SHEPHERD the church of God** which He purchased with His own blood. Acts 20:17-18; 28*

*The **ELDERS who are among you** I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 **SHEPHERD the flock of God** which is among you, **servicing as OVERSEERS,** 1 Peter 5:1-2*

This is further confirmed by looking at their qualifications and appointment. The elders and bishops are used interchangeably throughout the NT.

*So when they had **appointed ELDERS in every church,** and prayed with fasting, they commended them to the Lord in whom they had believed. Acts 14:23-24*

*This is a faithful saying: **If a man desires the position of a BISHOP,** he desires a good work. 2 **A BISHOP then must be blameless,** 1Tim. 3:1-2*

*For this reason I left you in Crete, that you should set in order the things that are lacking, and **appoint ELDERS in every city as I commanded you** — 6 **if a man is blameless,** the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 **For a BISHOP must be blameless,** Titus 1:5-7*

A closer look at the shepherds is found in the prophecies in the OT. God was angry with the shepherds who were not caring for His sheep. He promised that after the captivity, He would again gather His flock and put Shepherds over them. This will all happen when he raised to David and branch so that a king will reign and prosper.

*"But I will gather the remnant of My **FLOCK out of all countries where I have driven them,** and bring them back to their folds; and they shall be fruitful and increase. 4 **I will set up SHEPHERDS over them who will feed them;** and they shall fear no more, nor be dismayed, nor shall they be lacking," says the Lord. 5 "Behold, the days are coming," says the Lord, "That **I will raise to David a Branch of righteousness; A King shall reign and prosper,** And execute judgment and righteousness in the earth. Jer. 23:3-5*

Thus the same office is called by a title of Elders, and a work of overseeing and shepherding. It is these men that Paul addresses here. The Hebrew writer added a few more important things to help us fully understand the nature of this office.

*Obey **those who rule over you,** and be submissive, for **they watch out for your souls,** as **those who must give account.** Let them do so with joy and not with grief, for that would be unprofitable for you. Heb 13:17*

## **and deacons:**

The office of a deacon has less revealed about it in the New Testament than that of the elders. They are only spoken of twice in the scriptures. Their qualifications are given in 1Timothy 3:8-14, and they are mentioned here.

*Likewise **deacons must be reverent,** not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 **But let these also first be tested; then let them serve as deacons,** being found blameless. ... 13 **For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith** which is in Christ Jesus. 1Tim. 3:8-11, 13*

Since this is all we have, the only thing that can help us is the definition of the term. After looking

at this definition, it is clear that their role is that of a servant.

*“diakonos,... one who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. univ.: of the servant of a king... of those who advance others’ interests even at the sacrifice of their own;... of one who does what promotes the welfare and prosperity of the church, 2. a deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use ...”* (Thayer, 138; 1249)

Looking at this word a little more closely, we learn that the Greek speaking people used it for those who served others at table three words used language that share the root *“diakon-.”* One is a verb and two are nouns. But they all share the same root meaning.

The **original frame of reference** for the use of the entire word group of the *diakon-* stem in secular Greek was that of **table service**. The **basic meaning of the verb, correspondingly**, was **wait on tables**. ...The word group is distinct from other terms that are related in meaning in that it **“has the special quality of indicating very personally the service rendered to another”** (Beyer 81). Especially noteworthy is the difference in meaning between *douleuo* and *diakoneo* with the word groups belonging to each. The **doul- words express a relationship of dependence and the subordination** of the *doulos* to the *kurios*. **diakoneo** and its cognates, on the other hand, **express much more strongly the idea of service on behalf of someone**. (Exegetical Dictionary NT:1247)

This is the term that is used of Jesus service to fallen man. How apostles served Jesus Not as a slave but as someone who cares and wants to help lift others. The inference of placing these deacons next to the overseers expresses their work of service was to help the elders carry out the things they see as necessary to helping and serving.

In this way they mimic those who were chosen to help the apostles carry out the work of caring for the needy Hellenist widows. They were too highly qualified as witnesses of Christ to spend a lot of time serving tables which others could do. Thus they appointed them to accomplish this work while they gave themselves to the much more complex work they were qualified to do.

*Then the twelve summoned the multitude of the disciples and said, "It is **not desirable that we should leave the word of God and serve tables**. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom **we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word.**"* Acts 6:2-4

So deacons are appointed to help the elders in any possible way to free them up to do the great work they need to do as well. Often, after elders make decisions regarding benevolent works of the church, or the task of caring for the finances, or even the appointment of men to serve in the worship, the time consuming task of getting it all done can be left to the deacons. The deacons can fill an indispensable role in the church if the bishops are wise and know how to use them properly.

## 2. Grace to you

Since grace was the common greeting of that age, it conveys the basic meaning of the word to those it is given. Grace is favor kindness and goodwill. Like our good morning, afternoon, evening.

*“charis... grace; Latin gratia: I. **outward grace or favor** (as we say well or ill favored), grace, loveliness, Hom., etc.; II. **grace or favor felt**, whether on the part of the Doer or the Receiver: 1. **on the part of the Doer**, grace, graciousness, kindness, goodwill, ... for or towards one, ... 2. **on the part of the Receiver**, the sense of favor received, thankfulness, thanks, gratitude, ... for a thing, ... to **acknowledge a sense of favor, feel grateful**, ... to feel **gratitude** to one for a thing, ... (Liddell and Scott Abridged Greek Lexicon. NT: 5485)*

*“CHARIS, ...Sweetness, charm, loveliness, good will, loving-kindness, favor, kindness which bestows upon one what he has not deserved”* (Thayer, p. 665).

Though many gave no more thought to the meaning of the term than those in our land who greet us with “good morning” Paul had a much deeper reason. It was not coming from Him, but as a spokesman for God he is bringing this greeting from both the Father and to His Son Jesus Christ. They seek to offer favor and kindness to all.

*Thanks be to God for his unspeakable gift (II Cor. 9:15).*

It is difficult to even write such words without tears of gladness and appreciation appearing in the eyes. When Paul used this word it doubled as a greeting and as a precious reminder of what each and every saint had been offered by God and his Son Jesus.

## and peace

“Peace” was another common greeting. It sought was a kind way to wish peace and tranquility on those we greet.

*“eirene,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. **peace between individuals, i. e. harmony, concord...** 3. **security, safety, prosperity, felicity**, (because **peace and harmony make and keep things safe and prosperous**)... 5. acc. to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is...*” (Thayer, 182; 1515)*

In peace one has tranquility, serenity, harmony, and concord. Peace is what grace purchased. Peace is what one gains and receives upon gaining a right relationship with God.

*Being therefore **justified by faith**, we have **peace with God through our Lord Jesus Christ**; through whom also we have had our **access by faith into this grace wherein we stand**; and **we rejoice in the hope of the glory of God** Rom. 5:1-2*

Again, though another might use this greeting in a letter, it would not carry the same power as it does when an inspired apostle offers it, not on behalf of himself but of God and Jesus Christ.

<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>Rom. 1:7</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>1Cor. 1:3</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>2Cor. 1:2</u>
<b>Grace to you and peace</b>	<b>from God the Father</b>	<b>and our Lord Jesus Christ,</b>	<u>Gal. 1:3</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>Eph. 1:2</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>Phil. 1:2</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>Col. 1:2</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>1Th. 1:1</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>2Th. 1:2</u>
<b>Grace, mercy, and peace</b>	<b>from God our Father</b>	<b>and Jesus Christ our Lord.</b>	<u>1Tim. 1:2</u>
<b>Grace, mercy, and peace</b>	<b>from God the Father</b>	<b>and Christ Jesus our Lord.</b>	<u>2Tim. 1:2</u>
<b>Grace, mercy, and peace</b>	<b>from God the Father</b>	<b>and the Lord Jesus Christ our Savior.</b>	<u>Titus 1:4</u>
<b>Grace to you and peace</b>	<b>from God our Father</b>	<b>and the Lord Jesus Christ.</b>	<u>Philem. 3</u>

## from God our Father and the Lord Jesus Christ.

The preposition “from” is used to express the relationship of origin and source. upon the one Paul selects here to stress the origin of the grace and the peace. The source of this grace and peace is not just Paul’s well wishes as all other greetings can only be. This time the source if God and Jesus Christ who are fully capable of fulfilling it.

*“apo,...From, signifying now **Separation**, now **Origin**...II Of Origin; whether of local origin, **the place whence**; or of causal origin, **the cause from which**...of causal origin,... of **the efficient cause**, viz. of things from **the force of which anything proceeds** and of **persons, from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought**;” (Thayer, p. 57-59).*

*“apo,... 1. With ca. **645 occurrences**, ... apo ... ranks seventh in frequency among preps. in the NT (Morgenthaler, Statistik 160). ... Originally apo expresses **departure from a person, object, or place**. Further meanings developed out of this basic meaning. ... Of **source or origin, from, out of** (BDF §209.3 f.): Matt 3:13, from Galilee; John 3:2, come from God; 1:44, from Bethsaida; ...” (Exegetical Dictionary NT:575)*

Thus when Paul uses “from”, he speaks of the source and origin. It all came from God, through the service of Jesus Christ.

## 3 I thank my God upon every remembrance of you

This is a very powerful compliment expressing Paul’s attitude toward them. Everything he can remember about these brethren brings praise and thanks to God for them. His relationship with them had been such a blessing. Every time they come to mind it brings a sense of gratitude and joy. From that first day by the riverside, the days spent in Lydia’s home and the time before his arrest and forced to leave are a very pleasant memory to him. When he considers all that he has

heard about them since leaving. Nothing he can recall about them marred or darkened his memory. In every way they are worthy of praise, and he thanks God for such friends.

### **always in every prayer of mine**

Always and every are relative terms, expressing continuity and consistency. He is not affirming that this is all that he does, but that is perpetual, unending, and ceaseless when the occasion arises. When it is time to pray, for the needs of the Philippians, there is always joy.

*pantote* ... **duration of time, with reference to a series of occasions - 'always, at all times, on every occasion.'** ... (Lou & Nida, Greek-English Lexicon NT:3842)

Supplications are those prayers offered in times of necessity and need. Not every prayer offered to God is a supplication. There are also prayers praise and thanksgiving. But those prayers of Paul when he is praying in their behalf, there is always praise and thanksgiving.

**déēsis, fem. noun** from *déomai* (1189), to **make known one's particular need. Want, need.** In the NT, **supplication or prayer for particular benefits**, petition for oneself with *hupér* (5228), on behalf of... with *perí* (4012), concerning (Complete Word Study Dictionary: NT:1162).

Thus to his praise for them he now adds the thought that he is also petitioning on their behalf, seeking things from God for them, entreating him and asking for things he perceives as their needs.

*“huper... 2. i.q. Lat. pro, for, i. e. for one's safety, for one's advantage or benefit, (one who does a thing for another, is conceived of as standing or bending 'over' the one whom he would shield or defend...)... to be for one i.e. to be on one's side, to favor and further one's cause... anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken 'on account of' that person or thing, huper is used...”* (Thayer's Greek Lexicon, NT:5228)

Paul sought to convey his feelings of admiration, esteem and respect for their efforts and accomplishments. They were exemplary to such a degree that he was able to use such broad words to stress to them its breadth and depth. He considered them to be a great asset to the Lord, and spoke in glowing terms because of it.

### **making request for you all with joy**

Each prayer that he prays on their behalf is accompanied by joy. It is difficult to find higher compliments than the ones he offers here. Joy is a powerful expression of how highly he esteems them. Since joy means exactly the same thing in English there is no need to look consider definitions. How can we define joy? The synonyms in a Thesaurus are helpful. cheer, gaiety, gladness, happiness, delight, ecstasy, elation, exhilaration, and jubilation. Each of these simply describes joy from a different perspective. It is the feeling that enters the heart when a wonderful thing happens that makes one delighted, elated and exhilarated.

This is the emotion that filled Paul's heart when he prayed for them. His mental attitude when he remembered these brethren, their stand, their past relationship with him, their faith and fidelity, all came together in such a way that it made him truly happy when he prayed for them. Their needs in prayer were such that it brought great joy into his heart. Here, truly, was a joy and crown in the Lord for him to contemplate.

There is no other beginning address that offers such high praise. He did not pray any less for any of the others who needed his prayers, but these brought such a sense of joy and contentment the Holy Spirit wanted it to be expressed to them.

Paul spent a lot of time and effort in prayer. He does it so continually and so often that he can use terms like always, every, and unceasing to express their quality and frequency. Since Paul will speak of his example later in the book, it is important that we see how fully Paul fulfilled his own commands to pray without ceasing.

**praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints — 19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, Eph. 6:18-20**

Pray without ceasing 1Th. 5:17

rejoicing in hope, patient in tribulation, **continuing steadfastly in prayer**; Rom. 12:12-13

Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that **you strive together with me in prayers to God for me**, Rom. 15:30-31

**Continue earnestly in prayer, being vigilant in it with thanksgiving**; 3 meanwhile praying also for us, Col. 4:2-3

For God is my witness, whom I serve with my spirit in the gospel of His Son, that **without ceasing I make mention of you always in my prayers**, 10 making request if, by some means, now at last I may find a way in the will of God to come to you. Rom 1:9-11

Brethren, **my heart's desire and prayer to God for Israel** is that they may be saved. Rom 10:1

**I thank my God always** concerning you for the grace of God which was given to you by Christ Jesus, 1 Cor 1:4

**do not cease to give thanks for you, making mention of you in my prayers**: Eph 1:16

**always in every prayer of mine making request for you all with joy**, Phil 1:4

We give thanks to the God and Father of our Lord Jesus Christ, **praying always for you**, Col 1:3

**We give thanks to God always for you all, making mention of you in our prayers**, 1 Thess 1:2

Therefore **we also pray always for you** that our God would count you worthy of this calling, 2Th. 1:11

I thank God, whom I serve with a pure conscience, as my forefathers did, as **without ceasing I remember you in my prayers night and day**, 2Tim 1:3

I thank my God, **making mention of you always in my prayers**, Philem 4-5

All true servants of Christ should compare their own life of prayer with that of Paul. It is an important part of Christian love and affection toward our brothers and sisters in Christ. If our prayers only consist of selfish requests with no time for the needs of others, then we are not like either Jesus or Paul.

### **5 for your fellowship in the gospel from the first day until now,**

As is clear from the definition, fellowship means joint participation and sharing in any endeavor. Doing something with another as a partner or companion.

*koinōnia* NT:2842 **community; fellowship; participation** ... *koinoneō* NT:2841 **have a share; give a share; take a share; have fellowship** ... *koinōnos* NT:2844 **companion, partner** ... Adjective use of *koinōnos* can be rendered common or participating in; subst. use can be rendered **partner, associate**. ...translated **fellowship, partnership** and also with **participation, sharing**. ... Exegetical Dictionary NT:2842)

Paul's gratitude and joy center here. This was the basis, reason and motive for it all.

"*epi...* **upon the surface of** ... 2. Metaph.; a. of **that upon which any action, effect, condition, rests as a basis or support**; prop. **upon the ground of**; and a. of that upon which anything is sustained or upheld... b. of **that upon which anything rests** (our upon)... d. of **the reason or motive underlying words and deeds...**" (Thayer p. 231-236; 1909)

What was this fellowship? What had they been doing for Paul from the first day until now? The context of the entire book forces us to conclude that he is speaking of their financial support. Consider the following Scriptures.

**for your fellowship in the gospel from the first day until now**, Phil. 1:5-6

Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but **your messenger and the one who ministered to my need**; ... 30 because for the work of Christ he came close to death, **not regarding his life, to supply what was lacking in your service toward me**. Phil. 2:25; 30

But I rejoiced in the Lord greatly **that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity**. 11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content: Phil. 4:10-12

Nevertheless you have done well that **you shared in my distress**. 15 Now you Philippians know also that **in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only**. 16 For even in Thessalonica you sent aid once and again for my necessities. 17 Not that I seek the gift, but I seek the fruit that abounds to your account. 18 Indeed I have all and abound. I am full, having **received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God**. Phil 4:14-19

It is evident from these passages that Paul is speaking of their material support given to him so he can preach the gospel. That is the fellowship. Paul is doing his work and the Philippians are in

fellowship with him by giving him the funds for his necessities so he can give his full attention to preaching. The sent Epaphroditus with the funds that revealed their “care flourished again.” He was their messenger and minister to my need. Not only did he bring Paul funds, but he was also sent to stay with Paul and serve him in whatever capacity he could. In doing so he nearly lost his life. But he was seeking to supply whatever else he could, since money could not take care of everything. They had done this from the first day because Lydia constrained them to enter her home and allow her to take care of all their needs. When they left Philippi and came to Troas, they again sent aid once and again for his necessities. Even in Corinth they were still helping and from this passage, we can understand that they helped Paul as much as they could where ever he was.

***I robbed other churches, taking wages from them to minister to you. 9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself. 2Cor. 11:8-9***

So their fellowship was in giving and receiving. A principal set forth even by David. The 200 men who were too weary to go with them to the battle performed a useful service by keeping all the supplies that would have hindered the other soldiers. When God gave them the victory, David made it a statue that all who are fellowship will receive the same reward. Whether they stay with the baggage to make things easier for the soldiers or they go into battle and allow God to use them to get the victory.

***21 Now David came to the two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who were with him. And when David came near the people, he greeted them. 22 Then all the wicked and worthless men of those who went with David answered and said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except for every man's wife and children, that they may lead them away and depart." 23 But David said, "My brethren, you shall not do so with what the Lord has given us, who has preserved us and delivered into our hand the troop that came against us. 24 For who will heed you in this matter? But as his part is who goes down to the battle, so shall his part be who stays by the supplies; they shall share alike." 25 So it was, from that day forward; he made it a statute and an ordinance for Israel to this day. 1Sam. 30:21-25***

That is exactly the same relationship (fellowship) that Paul had with the Philippians. They stayed home and continued to work, while Paul continued to do his work of planting. But since it was God giving the increase, and the Philippians who helped him with financial support both will receive the fruit that increases to their account. But it is also important to realize that Paul did not allow just anyone to help him in this manner. Only those he could trust to understand that he was not preaching for money, but because it was the truth.

## **6 being confident of this very thing,**

But the greatest joy is set forth here. Paul had become persuaded through the many years of working and growing together that these brethren were clay in the potter's hand and they would be compliant to the very end. His persuasion was based on the evidence set forth above.

*peitho... 2. Passive and Middle... a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident... " (Thayer, p. 497-498; 3982).*

*peithomai ... to come to believe the certainty of something on the basis of being convinced - 'to be certain, to be sure, to be convinced.' ..." (Lou & Nida, Greek-English Lexicon NT:3982)*

## **that He who has begun a good work in you will complete (perfect) it**

This is the real basis of the confidence. They had proven their faith and fidelity and Paul's confidence was that God would certainly finish what he had started. God initiated everything.

*archomai ... to initiate an action, process, or state of being - 'to begin, to commence, beginning.' ... 'from that time Jesus began to preach (his message)' Matt 4:17. 'when Jesus began, he was about thirty years old' Luke 3:23. (Lou & Nida, Greek-English Lexicon NT:756)*

He so loved the world and gave His beloved son. He planned that all who trusted in Him and obeyed the gospel would be with him in heaven. As Paul had already told the Romans, God demonstrated His desire by paying the price for the salvation of all even before they had the

opportunity to take advantage of it. Since while we were sinners and enemies, God demonstrated His love, now that we are reconciled, why would He possibly stop?

*But God demonstrates His own love toward us, in that **while we were still sinners, Christ died for us.** 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if **when we were enemies we were reconciled to God through the death of His Son,** much more, having been reconciled, we shall be saved by His life. Rom 5:8-11*

God will finish what He started. He has sworn with an oath that this is the case and we can have the same confidence Paul had. He will perfect it.

*epiteleo epi, "up," intensive, and No. 3 teleo "to finish, to bring to an end" , is a strengthened form of that verb, in the sense of "accomplishing." The fuller meaning is "to accomplish perfectly"; in Romans 15:28, RV, "accomplish"; "perfecting" in 2 Corinthians 7:1; "complete" in 8:6 and 11; ... "(from Vine's NT:2005),*

What God started God will complete! Once we obey the gospel and manifest our faith and faithfulness, God will complete what He promised and swore with an oath. This offers great assurance to these brethren that they have nothing to fear. What had been begun in them, was the preaching of the gospel. God had started the same work for the Galatians, but they had turned away from it. Something the Philippians will never do.

*I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, Gal 1:6-7*

We must draw from other passages in the New Testament to gain the full significance of what Paul is saying here. Beginning with conversion, and continuing through to the end, the Bible strongly emphasizes that God is working with His people. God himself begins this work in the initial preaching of the gospel. It is God who should receive both the credit and the glory whenever and wherever the gospel is proclaimed. God is calling the sinners back and offering pardon through the blood of his Son.

*whereunto **he called you through our gospel,** to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, **stand fast, and hold the traditions** which ye were taught, whether by word, or by epistle of ours. 2Th. 2:13*

*For though you might have ten thousand instructors in Christ, yet you do not have many fathers; **for in Christ Jesus I have begotten you through the gospel.** 1 Cor 4:15-16*

What God did among the Thessalonians immediately after Paul left Philippi, he had already done there. God had called them through Paul's preaching of the gospel to the obtaining of the glory of our Lord Jesus Christ. He had begun this good work in them. Everything after the obedience of the gospel and beginning of a good work is a part of God's continuing this good work.

*For we are **his workmanship, created in Christ Jesus for good works,** which God afore prepared that we should walk in them. Eph. 2:10*

God can do marvelous things if the right person places himself in His hands and fully trusts Him and leans on His Word. The Philippians had done it from the very first day. Paul simply affirms his confidence in them and in God. What God began in them with their obedience to the truth and what he had done with them with their past zeal in fulfilling the good works he had given them opportunity to do, would lead them on to perfection with the further help of God. Paul will clarify this point in chapter two.

*So then, my beloved, **even as ye 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;** for it is **God who works in you both to will and to work, for his good pleasure.** Phil. 2:12-13*

Paul's inspired confidence is offered to them here both as a reason for his joy, and as incentive and comfort to their own hope.

**until the day of Jesus Christ;**

As Paul, so they and we can trust that God will do exactly what He has promised, and we can feel the same confidence Paul had. No matter who, when or where, right up until the day the Lord returns, God will be completing what He started again and again.



“*achri* ... a particle indicating the terminus *even to; until, to the time that;... up to* (Thayer, p. 91; 891).

*áchri*; **occurs in the NT a total of 45 times**, ... As a preposition *áchri* **is normally used with reference to time in the NT. Thus it stands normally in connection with words for time:** ... **until** the day (Matt 24:38; Luke 1:20; 17:27; Acts 1:2 [22 v.l.]; 2:29; 23:1; 26:22; 2 Cor 3:14) ... *after* five days (Acts 20:6); ... **until** an opportune time (Luke 4:13; Acts 13:11); ... *until* the time (Acts 3:21); **until** the established date (Gal 4:2); ... **until** now (Rom 8:22; Phil 1:5); ... **until** the end (Heb 6:11; Rev 2:26). As a conjunction *áchri* is sometimes connected with the relative *áchri hoú until the time when, where (something takes place)*; Luke 21:24; Acts 7:18; 27:33; Rom 11:25; 1 Cor 11:26; 15:25; Gal 3:19) (Exegetical Dictionary of the New Testament, NT:891)

This is the great day which has eternal significance to all men. All whose work began but ends before that day arrives will be judged to be unfaithful stewards. Only those who can continue faithful till death will receive the great reward.

*For ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry. But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul. (Heb. 10:36-39).*

The greatest compliment anyone could give to a Christian after assessing their character is to assure them that God will be able to work with them and keep them safe right to the very end. Peter could not say such to Simon the Sorcerer (Acts 8:20-23), nor could Paul say it to the Corinthians, but he could and did say it to the Philippians. The more faith and trust men place in God and the more zealous they are to do what He asks, the greater assurance they have that they will not fail at the end. This is exactly what Peter said of all those who add the seven things God has asked us to add to their faith.

*Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. II Pet. 1:10-11*

Paul knew the character of God and of his Son Jesus Christ. He knows that they cannot lie.

*in hope of eternal life, which God, who cannot lie, promised before times eternal; (Titus 1:2)*

Knowing God as the Holy Spirit who was inspiring Paul did know God, it was not Paul, but the Holy Spirit inspiring him who was expressing this full confidence that their standing at the second coming would be exactly what it was then.

*But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 1Cor. 2:9-12 12*

**7 just as it is right for me to think this of you all, because I have you in my heart,**

Paul then expressed the reason he was able to be thus minded.

“*kathos*,...1. **according as, just as, even as:** in the first member of a comparison:...2. **according as i.e. in proportion as, in the degree that**...3. **since, seeing that, agreeably to the fact that.**” (Thayer, p. 314; 2531).

These were not empty words of flattery. It was right and proper for him to feel this way because everything about them confirmed his words. The term “right” actually “righteous.” His thoughts were upright, acceptable to God in in thinking feelings and acting.

“*dikaïos* ... **observant of he dike, righteous, observing divine and human laws;** one who is *such as he ought to be*;... 1. in a wide sense, **upright, righteous, virtuous, keeping the commands of God**... a. univ. ... used of O. T. characters noted for piety and probity... Neut **to dikaion, that which regard for duty demands, what is right**... b. the negative idea predominating: *innocent, faultless, guiltless*... c. **preeminently, of him whose way of thinking, feelings, and acting is wholly conformed to the will of God**, ... d. contextually, *approved of God, acceptable to God*... 2. in a narrower sense, **rendering to each his due**; and that in a judicial sense, *passing just judgement on others*, whether expressed in words or shown by the manner of dealing with them:... so of God recompensing men impartially according to their deeds,...” (Thayer, p 148-149; 1342)

It was just and proper for him to feel understand these things because Paul knew they were genuine. There was no hypocrisy or dissimulation. Everything they had done was all there inside

his heart. All that was put down on paper mirrored exactly what was in his heart.

*phronéō* ... 1. **to have understanding, be wise...** 2. **to feel, to think... to have an opinion of ones self, think of one's self...** *to think, judge...* several persons are said *phronein to auto*, **to be of the same mind**, i.e. to agree together, cherish the same views, be harmonious..." (Thayer, p 658; 5426)

He affirmed his sincerity and his veracity here. He knew exactly what God expected of them, and he knew they were doing just that. They had proven beyond doubt their faith and fidelity to Christ, and it was just and proper for Paul to feel the way he did about them.

### **inasmuch as both in my chains and in the defense and confirmation of the gospel**

The reason behind the righteousness of his conclusions is now revealed.

*dia*.. B. with the accusative ... II. of **the Ground or Reason on account of which anything is or is not done; by reason of, because of...** 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered **by...** 2. of the reason or cause on account of which anything is or is done, or ought to be done; **on account of, because of ...**" (Thayer, p. 132-135; 1223)

From the moment Paul entered Philippi they were with him. Ready to stand with him, suffer with him, support him and respect him. Not even the chains that had come upon him had led them to waver in the least.

He was in Rome in chains because of two things. First, because of His defense of the gospel. Israel had turned him over to Rome because the defense he gave to them in Acts 22 was repudiated and fully rejected. The Philippians had accepted everything that they had rejected.

*apologeia*... **verbal defense, speech in defense...**" (Thayer, 65; 627)

Just as Paul had never wavered, they never wavered either.

*bebaios, bebaioō bebaiōsis* means **"standing firm on the feet," "steadfast," "maintaining firmness or solidity," "steadfast for ..."** Hence "firm" in the sense of having inner solidity. In respect of abstract things and persons *bebaios* thus comes to mean **"steady," "sure," "reliable" "steadfast," or "certain."** (Kittel, TDWNT; NT:949, 950, 951)

So Paul offered his own observations of them, which had led him to the above conclusion. He wanted them to know exactly what he based his assessment upon. In so doing, he will remove any doubt in their open mind that Paul had gone too far or exaggerated. He (and the Spirit) wanted them to know the criteria God had used to make this assessment. Second, Paul wanted them to see that this was their claim to faithfulness, giving them more zeal to strive for it. Paul had gone to Rome to bring them the gospel. The chain and imprisonment was just the method Jesus used and meant nothing. That God in his providence had determined to do it though the imprisonment of the apostle was now evident. He had now been imprisoned for about four years and for no other reason than his faithful discharge of his duty as an apostle of Christ. His defense and his confirmation of the gospel wherever he went had brought him to this end. Yet these people had enough faith in God and maturity in the nature of the gospel that this caused them no problem. These brethren had joyfully joined with him in all his tribulations and never turned their back on him.

### **you all are partakers with me of grace.**

The term "partakers" here is a stronger form of the word "fellowship" above. He added a prefix to intensify the fellowship. They were "joint partners" or "equal partners" with him.

*koinonia*,... fellowship, association, community, communion, joint participation, intercourse;... 1. the share which one has in anything, participation." (Thayer, p. 352).

*sugkoinonos*... participant with others in (anything) joint partner..." (Thayer, p. 593).

Because of their support, both financial, moral, and spiritual, Paul considered them to be in every way an equal to him. They had been through everything he has been through. They had offered such support and comfort to him that it was like they were there with him. This is exactly what Paul will say to them at the end of the book.

Nevertheless you have done well that you **shared in my distress**. 15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, **no church shared with me** concerning giving and receiving but you only. 16 For even in Thessalonica **you sent aid once and again for my necessities**. Phil. 4:14-17 (NKJV)

Howbeit ye did well that ye had **fellowship with my affliction**. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, **no church had fellowship with me** in the matter of giving and receiving but ye only; 16 for even in Thessalonica **ye sent once and again unto my need**. 17 Phil 4:14-17 (ASV)

Paul's own maturity is also evident as he calls all that he has been through as an apostle a gift he did not deserve. All the tribulation, all the sorrow, all the persecution and troubles listed in 2Cor. 11:23-32 were seen by Paul as a gift of favor and blessing upon him which he could in no way deserve or merit.

*And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 1Tim. 1:12-15*

For **I am the least of the apostles**, who am **not worthy to be called an apostle**, because I persecuted the church of God. 10 But **by the grace of God I am what I am**, and **His grace toward me was not in vain**; but I **labored more abundantly than they all, yet not I, but the grace of God which was with me**. 1 Cor. 15:9-11

Paul never forget what he knew he deserved. He should have been cast off forever, but what he had received was an opportunity to continue serving. He considered this a great act of grace and benevolence on God's part. All the mature in Christ will also view it this way. The Philippians did and Paul praises them for it. Such maturity is a rare thing to find even among God's people.

## For God is my witness,

*“martus... [etymologically one who is mindful, heeds...] ... a witness(one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense...” (Thayer, p. 392; 3144)*

*“martus... [etymologically one who is mindful, heeds...] ... a witness(one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense... b. in an historical sense... one who is a spectator of anything...” (Thayer, NT:3144)*

Paul now opens his heart to them as wide as it will go. He begins it by expressing that only one other could verify his true feelings in this matter and he is not ashamed to call him forth as a witness. This does not violate Jesus' admonition against swearing or Paul would not do it. But it does manifest how strongly Paul felt about them and how much he wanted them to understand how they had touched his heart. This is not something one would do lightly. Paul knew it was true and felt comfortable to use God as a second witness. God who knows the hearts of all men (Acts 1:24) would in every way validate what Paul was saying if called forth as a witness.

## how greatly I long for you all

“Long after” is defined:

*epipothéo.... : to long for something, with the implication of recognizing a lack - 'to long for, to deeply desire, deep desire.' 'the spirit which he has placed in us longs jealously' or 'the spirit that he placed in us is filled with jealous desire' James 4:5. (Lou & Nida, Greek-English Lexicon NT 1971)*

*epipothéo.... “to long for greatly” (a strengthened form of *potheo*, “to long for,” not found in the NT), is translated “I long,” in Rom 1:11; in 2 Cor 5:2, RV, “longing” (KJV, “earnestly desiring”); in 1 Thess 3:6 and 2 Tim 1:4, RV, “longing” (KJV, “desiring greatly”); (Vine's Expository Dictionary NT:1971)*

One sees in this definition that the longing after is joined to desire and love. He loves them, he longs to be with them. God knows that it is in his heart. Now they too will know. He has found in them a kindred spirit which is exceedingly rare and precious. They were with him every step of the way.

## with the affection of Jesus Christ.

“*splanchnon*,... *bowels*, *intestines*(the heart, lungs, liver etc.... b. in the Grk. poets fr. Aeschyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion....hence I. q. our heart [*tender mercies*, *affections*, etc...])” (Thayer p 584-585; 4698)

“*eusplanchnos*... (*eu* and *splanchnon*, q.v.)... prop. *Having strong bowels... compassionate, tenderhearted...*” Eph 4:32; I Pet 3:8...” (Thayer, p. 262; 2155)

*splanchnon splanchnizomai*, *eusplanchnon* The verb occupies a central place in three parables of Jesus and here it quite definitely denotes a specific attitude on the part of men. In the parable of the wicked servant (Matt 18:23-35) the servant prays *makrothumeson* (v. 26) and in answer we read in v. 27: *splanchnistheis de ho kurios* ... This gives the term *splanchnizomai* a certain precedence over *makrothumeo* ... and *eleeo*, which are also used in this parable (v. 26, 29, 33). ... the second parable, that of the prodigal son in Luke 15:11-32, cf. v. 20: ... In these parables of Jesus human emotions are described in the strongest of terms in order to bring out the totality of mercy or wrath with which God claims man in His saving acts. In the third passage taken from the oldest stratum of the Synoptic tradition, the illustrative parable of the good Samaritan, *splanchnizomai* is shown to be the basic and decisive attitude in human and hence in Christian acts: (Kittel, TDWNT NT 2155)

I feel toward you the way Jesus feels toward you. Jesus has feelings of tender mercy and compassion. He loves his followers who are laboring and toiling and enduring wrong for him in this world. Paul does too. He is so completely like his master that he loves those whom Christ loves and in the same way.

## 9. And this I pray, that

What Paul had started back in verse three, he now completes.

*I thank my God upon every remembrance of you, 4 always in every prayer of mine **making request for you all with joy***

As he does in all the prison epistles, he now reveals the purpose and goals of these prayers. He doesn't give the specific contents of each prayer. Only the final destination. This is the end and intent for which they were offered.

*“hina... I. An adverb of place,... a. **where; in what place.** b. in what place; whither... II a final conjunction (for **from local direction**, indicated by the adverb, **the transition was easy to mental direction or intention**) denoting purpose and end: **to the intent that; to the end that, in order that**,... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)*

This is a different word for prayer than that used in 1:4. There it is a specific term for supplication (*deesis*) Paul now uses a more general term for all types of prayers (*proseuchomai*).

*“proseuchomai, proseuche ... 1. “to pray,” “to pray to,” “to ask,” “prayer,” “petitionary prayer.” We best understand the term by differentiating it from the synonymous *deomai, deesis*. the distinction is the *deisthai* almost always means real asking whereas *proseuchesthai* is preferred if the fact of **prayer is to be denoted with no narrower indication of its content...** “ (Kittel, TDTNT, NT:3336)*

Since Paul used a general term for prayer and then added the strong conjunction of purpose (*hina*), it makes it even more certain that he wants them to see this as his goal and in the process of revealing, will make it their goal. So while Paul's general prayers varied from day to day and from week to week, the overall purpose of his prayers was to see this congregation grow in the areas he was about to develop. As can be seen there are three uses of *hina* in this single paragraph.

*In order that (hina)*

*Your love*

*abound still more and more*

*in knowledge and all discernment*

*for the purpose that (eis)*

*you may approve*

*that the things that are excellent*

*In order that (hina)*

*you may be sincere and without offense*

*till the day of Christ*

*being filled (perf. pass. part.)*

*with the fruits of righteousness*

*which are by Jesus Christ*

*to the glory and praise of God.*

It all begins with “*agape love*.” The goal of Paul's prayers for them is that this love will abound and grow more and more and more. Because of the divine nature of *agape love*, it is truly not of this creation. Since it can only be defined and understood through the Scriptures it requires knowledge and all discernment to abound.

*for the purpose that (eis)*

*you may approve*

*that the things that are excellent*

Only after entering “*agape - love*” can Christians can learn to approve the things that are excellent. Without *agape love* that is based on knowledge and all discernment, it is only a superficial love that weak and tentative and only on the surface.

*In order that (hina)*

*you may be sincere and without offense*

*till the day of Christ*

It is on the basis of this *agape love* which is based on knowledge of all discernment that Christians can truly approve the things that are excellent and on that basis they will be sincere and without offense until the return of Jesus.

*being filled* (perf. pass. part.)

*with the fruits of righteousness  
which are by Jesus Christ  
to the glory and praise of God.*

With a perfect passive, he informed them that it was this agape love, based in knowledge and discernment that had led them to being filled with all the fruits of righteousness. Since it is a passive it was not something they had done. But it came to them as a result of two other agencies working within them. First, and foremost, it was Jesus, who bought this *agape* - love into the world again and manifested by His own death on the cross. All fruits of righteousness are passive because without Jesus actions, nothing we could ever do would have brought these fruits. Since it was *agape* - love that brought Jesus into the world (Jn. 3:16), and it was Jesus love that led Him to give His life for his friends, (Jn 15:12-14), God has made it necessary for us to regain this agape - love to have the full fruits of righteousness. It will be this love that will bring us to approve of things that are excellent, bring them sincerity and lack of offence at the day of judgment and bring the glory and honor to God.

### **that your love may abound yet more and more**

Since this love is both the core and foundation of the prayer, along with the source of everything that comes after, it is imperative that we gain as clear a picture of what we are to gain as is possible.

When approaching this love, as the definitions below reveal, it is best if we conclude that we know nothing about it unless it is gleaned from the Scriptures. Jesus came to this earth to manifest to men the vast difference between how individuals are treated in heaven and how they are treated by fallen man on earth. This love can't abound without knowledge and all discernment, if we conclude we already have it and are simply adding more is a hindrance. Consider the words of the scholars below:

Basically, **there are three expressions for love in pre-biblical Greek: *eran*, *philein*, and *agapan*.** 1. ***eran* is passionate love which desires the other for itself.** In every age the Greeks sung glowing hymns to sensually joyous and daemonic *eros* ... What **the Greek seeks in eros is intoxication, and this is to him religion.** ... More glorious, however, is the *eros* which puts an end to all reflection, which sets all the senses in a frenzy, which bursts the measure and form of all humanistic humanity and lifts man above himself. ... 2. ***philein/philia* on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends.** ... 3. In the word ***agapan*** the Greek finds nothing of the power or magic of *eran* and little of the warmth of *philein*. Its etymology is uncertain, and its meaning weak and variable. Often **it means no more than "to be satisfied with something..."** The **specific nature of *agapan* becomes apparent** at this point. ***eros* is a general love of the world seeking satisfaction** wherever it can. ***agapan* is a love which makes distinctions, choosing and keeping to its object.** ***eros* is determined by a more or less indefinite impulsion towards its object. *agapan* is a free and decisive act determined by its subject.** ... But whereas *eros* consistently engages the thinking of poets and philosophers from Homer to Plotinus, ***agapan* hardly ever emerges as a subject** of radical deliberation. **It is indeed striking that the substantive *agape* is almost completely lacking in pre-biblical Greek... a love that does not desire but gives. ..."** (Kittel TDWNT; 26)

*"agapao* and the corresponding noun *agape*... present **"the characteristic word of Christianity, and since the Spirit of revelation has used it to express ideas previously unknown, enquiry into its use, whether in Greek literature or in the Septuagint, throws but little light upon its distinctive meaning in the NT ...** "Christian love, whether exercised toward the brethren, or toward men generally, is **not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered.** Love seeks the welfare of all, Rom. 15:2, and works no ill to any, 13:8-10; love seeks opportunity to do good to **"all men, and especially toward them that are of the household of the faith,"** Gal. 6:10.... (Vine Vol 3 p 20-21)

Before we begin, we must remember that it was the Holy Spirit who chose the words used for all revelation.

*knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for **prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.** 2Pt. 1:20-21*

*Now we have received, not the spirit of the world, but the Spirit who is from God, that **we might know the things that have been freely given to us by God.** 13 These things **we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.** 1Cor. 2:12-13*

Sometimes, the Holy Spirit chose a word and left it as it meant the same thing in the spiritual realm as it did in the material realm. But many times the word had to be modified and changed to fit the exact meaning that existed in the spiritual realm. In this case, He did something very interesting. He chose a word that the Greeks seldom used and had a basic meaning that lent itself to the spiritual reality He sought to reveal. Of the three words for love in which to choose from, *eran* was too selfish, *philia* too limited in its scope, and *agape* too vague and unknown. But the seeds of thought within *agape* lent itself to what was needed.

a love which **MAKES DISTINCTIONS, CHOOSING AND KEEPING TO ITS OBJECT.**  
a free and **DECISIVE ACT DETERMINED BY ITS SUBJECT**  
a love that **DOES NOT DESIRE BUT GIVES.**

This is the starting place from which to begin our inquiry. Vine builds on and captures the essential idea. The Holy Spirit used this word to express ideas that were previously unknown. Therefore the Greek definitions can only be a starting place. The three things above give us a good foundation in which to begin, but to truly have it grow and abound will take knowledge and all discernment based only and entirely upon the Scriptures.

From this perspective, we will look at the flow of the passage and then return to the depths of meaning that *agape* love ought to have to a Christian. The purpose of this prayer is for God to help these brethren in their quest to have this love “*abound*.” The most basic idea of this term is to have over and above what is needed. To have in abundance with a large measure so that it overflows or is abundantly furnished. They are not just barely getting by or only have enough to scarcely fulfill something, but have enough to easily pass through any event and still have more left over.

*“perisseuo,... 1. intrans. and prop. to exceed a fixed number or measure; to be over and above a certain number or measure:... a. to be over, to remain... b. to exist or be at hand in abundance: ... to be great (abundant)... a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure Rom 5:15... c. to abound, overflow i.e. (a). to be abundantly furnished with, to have in abundance, abound in (a thing)... to be in affluence,... (b). to be pre-eminent, to excel...” (Thayer, p. 505; 4052)*

Those who are growing must continue to exceed what they had before. To be growing in this love one must excel in and be furnished richly so that regardless of the circumstances they have enough love to do it properly. For example, loving one another as Jesus loved us is not always easy and it requires a love in abundance enough to pass through any experience with it.

*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples. (John 13:34-35).*

Paul therefore prayed to God that this love will grow abundantly and then more and more. What can one understand when they have love in abundance and yet it needs to increase to an even greater quantity, larger measure and higher degree.

*“mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that ‘than before’ must be mentally added,[A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner...” (Thayer, p. 387-388; 3123).*

No matter how abundant, one must never be satisfied. Unlike money where we should be content with what we have, and never seek more abundance, one must never be satisfied with the amount of love they possess.

*Beloved, let us love (agapao) one another, for love (agape) is of God; and everyone who loves (agapao) is born of God and knows God. 8 He who does not love (agapao) does not know God, for God is love (agape). 9 In this the love (agape) of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10 In this is love, (agape) not that we loved (agapao) God, but that He loved (agapao) us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved (agapao) us, we also ought to love (agapao) one another. 1Jn. 4:7-11*

Since love is such a difficult concept to grasp, we can never have enough. Because the more love we have the better we will know God and be like God, it must abound more and more. But this is just the beginning. In another prayer (for the Ephesians), he takes them through similar steps as he did here.

He would grant you, according to the riches of His glory, to be **strengthened with might through His Spirit in the inner man**, 17 that Christ may dwell in your hearts through faith; that you, **being rooted and grounded in love**, 18 **may be able to comprehend** with all the saints what is **the width and length and depth and height** — 19 **to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.** Eph. 3:16-19

In this prayer, he asks God to strengthen them with might through His Holy Spirit. Only the revelation found in the Scripture can this strength and might be accomplished.

*strengthened with might  
through His Spirit in the inner man,*

As this process develops, Christ will be able to dwell in our hearts through faith. This is the first step toward an abundance of love. As our faith allows us to see Him more clearly, He takes up residence in our heart as Lord and King, directing and leading us. Yet it takes more than faith. It takes love. We must become rooted (like the roots of a tree) and grounded (like the foundation of a building) in *agape* - love. Hence once again the abundance of this love will bring us deeper roots and a firmer foundation.

*Christ may dwell in your hearts through faith;  
being rooted and grounded in love,*

Once so rooted and grounded, one will gain the ability to comprehend and understand Christ's love, including the fullness of its height and depth and the completeness of its width and length. There is so much to it than even abounding more and more, we will never be able to fill this immense container that exists.

*able to comprehend  
what is the width and length and depth and height —  
to know the love of Christ*

No matter the abundance, the love of Christ surpasses knowledge. The NT can't contain it all because of the deep chasm of misunderstanding of love that man's fall into sin has created. Selfish pleasure and enjoyment is not love. Yet it is impossible to get this out of our minds because it is ingrained within us. Strive as we might there will not be enough to gain it.

*to know the love of Christ  
which passes knowledge;*

The greatest thing said about comprehending the immenseness of *agape* - love is that it is the path to being filled with all the fullness of God. What an amazing and complex statement. The more love we possess the greater fullness of God we will possess.

*that you may be filled  
with all the fullness of God.*

Yet there is more. All the commands, ordinances and statutes, making up the entire Old Covenant, from Genesis to Malachi is summed up under *agape*-love. The more abundant our love the more meticulous our obedience to God will become. All rebellion is a reflection of our lack of love.

*"Teacher, which is the great commandment in the law?" 37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' 38 This is the first and great commandment. 39 And the second is like it: 'You shall love your neighbor as yourself.' 40 On these two commandments hang all the Law and the Prophets." Mt. 22:36-40*

We will leave this vast subject with the Holy Spirit's definition and template upon which we can assess how we are abounding in this love.

*Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails. 1Cor. 13:4-8*

## **in knowledge and all discernment**

Since prepositions reveal the relationships between the phrases where they are used, it is always



well worth the time to become familiar with their nuances. This preposition has two basic uses. The first is to describe a position or location. It is used when the subject enters the location described by the preposition. It never loses this basic meaning even when it is used to describe relationship and not places. Thus here it is still a location, but describes the means or instrument of entering or gaining access. Knowledge and all discernment are the means and location where *agape - love* can abound more and more.

"*en*... with about **2700 occurrences**, is by far the most frequent prep. in the NT. ... **Spatial usage: a) *en* is used to designate the place in, at, or on which something is found** ... in the house, in the city, in the wilderness, at the well, "at the right hand" ... For the inner relationship between God and a person: The frequent statement that God works in a person (1 Cor 12:6; Phil 1:6; 2:13; Col 1:29; cf. Mark 6:14 par.; Eph 2:2) ... **Temporal usage: *en* is used to refer to: a) A point in time:** in that hour (Matt 8:13); on the sabbath (John 7:23); ... **Instrumental usage: a) Use of *en* to describe means** is not unknown in classical Greek, but becomes common in the LXX, ... "by the blood (of Christ)" (Rom 5:9; Heb 9:22; Rev 1:5, etc.) (Exegetical Dictionary of NT: 1722)

By choosing this preposition the Holy Spirit affirms what was concluded above about *agape - love*. It is not accessible or attainable outside of Scripture. It can't abound without the knowledge that can only be found in God's revelation to man. It was lost to us and can't be found in this age. What Job said about *wisdom* can also be said about *agape - love*.

*"But where can wisdom be found? And where is the place of understanding? 13 Man does not know its value, Nor is it found in the land of the living. 14 The deep says, 'It is not in me'; And the sea says, 'It is not with me.' 15 It cannot be purchased for gold, Nor can silver be weighed for its price. ... 20 "From where then does wisdom come? And where is the place of understanding? 21 It is hidden from the eyes of all living, And concealed from the birds of the air. ... 23 God understands its way, And He knows its place. ... 27 Then He saw wisdom and declared it; He prepared it, indeed, He searched it out. 28 And to man He said, 'Behold, the fear of the Lord, that is wisdom, And to depart from evil is understanding.'" Job 28:12-28*

Like wisdom, the full depths of *agape - love* is nowhere to be found in the land of the living. Human wisdom and experience cannot help much. Without knowledge and all discernment there is no instrument or means through which love can grow. Therefore knowledge is the key to love. Without it, love remains an unfathomable mystery.

There are 5 different words and forms for knowledge for the Holy Spirit to select from that often end up with the single English word "*knowledge*." English has no way to duplicate what the Greeks were able to do. They added the preposition *epi* as a prefix to add to the meaning of the noun *gnosis*. By adding this preposition they moved knowledge from its beginning point of learning facts and understanding concepts into its ending point of application and wisdom. This is the knowledge of the expert and of the seasoned and experienced. This word refers to a very specialized form of knowledge. This is the knowledge of one who has enough experience to have a practical understanding of a matter. It is the difference of the knowledge of the student and that of the teacher.

*epignosis* ... denotes "**exact or full knowledge, discernment, recognition,**" and is a strengthened form of *gnosis* expressing a fuller or a full "**knowledge,**" a greater participation by the "**knower**" in the object "**known,**" thus more powerfully influencing him. (Vine's Expository Dictionary NT:1922)

*epígnōsis*, ... appears 20 times in the NT (*gnōsis* appears 29 times); ... used consistently in the OT sense, i.e., **knowledge as recognition of (the will of) God that is effective in the conduct of the one who knows God. Intellectual understanding and existential recognition belong together.** (Exegetical Dictionary NT:1922)

Thus *agape - love* will only abound more and more when the knowledge moves from facts and definitions to applications and understanding. When Christians can not only quote the definition in 1Cor 13, but then can discuss and explain how those definitions are being lived and fulfilled. It is not enough to know that God is love. It requires us to see that love in our creation, redemption and salvation. When we understand how to apply all that we know about love to our own conduct and lifestyle that this love can abound more and more.

### **and all discernment;**

Discernment is only used here in the NT. It means to perceive something through the senses. Understanding and discernment gained from sight or hearing brings a knowledge of experience

which often is far more useful than knowledge gleaned from books.

*aísthésis*; ... noun from *aisthánomai* (143), **to perceive with the external senses. Perception, with the senses as well as the mind.** Passive, to **become cognizant of**, ... Involves **knowledge based upon experience.** In Phil 1:9 contrast **epígnōsis (1922), the insight obtained by penetrating knowledge, going down to the foundation. aísthésis, however, is experiential knowledge** which is or becomes naturally manifold..." (Complete Word Study Dictionary: NT:144)

*aísthesis* a. In original distinction from *logos*, *aísthesis* is *apiston* ... as "sensual perception." ... an organ of the *sōma* whereas *gnosis* is an organ of the *nous* ... In its most general meaning *aísthesis* denotes "sense." ... understood rather less precisely as an "organ of sense" ... in the LXX *aísthesis* ... signifies conscious apperception and is mostly equivalent to wisdom ... In Luke 9:45 *aísthánomai* ... The disciples have no inner understanding of the prophecy of the passion. ... In Phil 1:9 *aísthesis* ... indicates the power of moral discrimination and ethical judgment as distinct from religious, ... In Heb 5:14 *aístheterion* ... are the organs which are capable of, or at least susceptible to, discrimination between good and evil, ..." (Kittel, TDWNT, NT:143)

This is the experience gleaned when what we read in Scripture is attempted and ultimately mastered. It then becomes much more than a knowledge of the mind. Most difficult fields require years of study to gain *epignosis*, but then even more years of practical applications to gain *aísthésis*. A surgeon learns everything they need to know the human body and the instruments to do surgery. But the day has to come when all the senses are involved. They pick up the knife, they see the area that needs to be cut, they listen to the advice of the one guiding them. Over time, they begin to create muscle memory (perception of the senses). The hand and eyes working together to perform successful surgery. This is what every Christian must do. Everything they need to know about *agape - love* is recorded in the Scriptures. Through sermons, classes and personal reading and study, they gain the knowledge and practical applications. But before it can become natural and the new way of seeing and hearing things, it must move from the mind into the senses so that it becomes our natural response to whatever events are around us. Thus head knowledge about *agape - love* gives an understanding of what should be done, but with things happening quickly, natural responses may take over before we can act on our new knowledge. Discernment will lead us beyond and lead to a new way of responding to real time events.

Placing "all" before discernment strengthens and broadens it. All forms of discernment, all types and qualities of being able to see the tiny and smallest differences in the way one ought to treat people and the way to understand them. Reading the passage below and fully understanding the meaning of each word will not bring discernment.

*Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never fails. 1Cor. 13:4-8*

Only as we force our senses to come under the influence of *agape - love* will we actually be able to do what we know. That is where "all discernment becomes so important.

There are Christians who do not fully love because of their inability to understand those whom they are called upon to love. There are those who do not love fully because they have not delved deeply enough into the gospel and into the character of God himself. If one's love is not as deep and rich as they would like to see it. If concern for those we associate with in the gospel of Christ is not as high and important as we would like, then look for the problem in the inability to know and discern properly.

## 10. so that

This preposition (*eis*) is used 1750 times in the NT. It shows the relationship of making the previous phrase or sentence lead into the next phrase or sentence. "He went" describes movement "into the house" reveals the direction and end of that movement. "Repent and be baptized" gives two distinct commands and "unto the remission of sins" reveals the direction these two commands will bring one into.

*eis* ... 1. **Originally *eis* denoted the same spatial dimensions as *en*, but as an indicator of direction toward a goal**, not as an indicator of location without direction.... seen in the frequent occurrences in the NT: 1750 times ... 2. Spatial. a) **As an indication of goal**, ... *into* the house, *into* the city, ..." (Exegetical Dictionary, NT:1519)

*eis*; prep. governing the acc. with the **primary idea of motion into any place or direction to, toward or upon any place, thing**. The **antithesis is expressed by ek** (1537), **out of**. (Complete Word Study Dictionary: NT:1519)

When love abounds more and more in knowledge and all discernment it will create motion toward the goal of the approving of things that are excellent. With love as the foundation of the knowledge and discernment and God as the object of our love, our highest goal becomes wanting to please and honor Him and that leads us to the strong desire of approving the things that are excellent.

### **ye may approve the things that are excellent;**

As Paul had earlier told the Thessalonians and Romans, not everything is as it appears so it is very important that Christians learn to test and prove.

**Test all things; hold fast what is good. 22 Abstain from every form of evil. 1Th. 5:21-22**

**And do not be conformed to this world, but be transformed by the renewing of your mind, that you may *prove what is that good and acceptable and perfect will of God.* Rom 12:2**

These two terms are the same term as the one Paul used here. Things must be tested and proved in order to determine if they are approved. Those who are filled with *agape* - love for God take these commands seriously. Everything must be tested, assessed and proven. It must pass the test of pleasing God because we have learned that it is God's will and He seeks it. If it is not in God's will, it is evil and must be abstained from and removed.

*"dokimazo ... to assay or test metals, to see if they be pure, ... II. of persons, to put to the test, make trial of, scrutinize, III. at Athens, to approve as fit for an office, and in Pass. to be approved as fit, ..."* (Liddell and Scott Greek Lexicon. NT:1381)

*"dokimazo ... to try to learn the genuineness of something by examination and testing, often through actual use - 'to test, to examine, to try to determine the genuineness of, testing.' 'I bought five pairs of oxen and am on my way to test them out' Luke 14:19; 'everyone should examine himself, and then eat the bread and drink from the cup' 1 Cor 11:28. 'being tested severely by the troubles' 2 Cor 8:2. 'the testing of your faith produces endurance' James 1:3. 'when your fathers tested and tried (me)' Heb 3:9." (Lou & Nida Greek-English Lexicon NT:1381)*

Here, instead of the good and acceptable and perfect will of God, or the things that are good, the Spirit used the term "things that are excellent." What it takes to make something excellent is the basic meaning of this term.

*diaphérō, from diá (1223), denoting transition or separation, and phérō (5342), to carry, bear. ... To bear asunder, to carry different ways. ... (1) In Rom 2:18; Phil 1:10, tá diaphéronta, things different, has the meaning of distinguishing things that are different. ..."* (Complete Word Study Dictionary: NT:1308)

*diapherō transitive: carry through; intransitive: be different ... diapherō to be of considerable value, in view of having certain distinctive characteristics - 'to be valuable, to have worth.' ... 'are you not much more valuable than these (birds)?' Matt 6:26; 'so that you will be able to choose those things that are more valuable' Phil 1:10. (Lou & Nida, Greek-English Lexicon NT:1308)*

As Paul pointed out to the Thessalonians, some things are good and some things are evil. There are differences and distinctions between every thought, word, and deed. Some things are different in ways that have no consequence. These are the things Paul described to the Romans (Rom. 14) and to the Corinthians (1Cor. 8-10). God has said nothing about them so our only duty is to do those things that manifest *agape* - love. In the areas where we know God has said nothing, knowledge is not enough. Knowledge alone will not make something excellent. It must be joined with a love that will make sacrifices and give things up. They are lawful, but they are not loving.

**Now concerning things offered to idols: We know that *we all have knowledge. Knowledge puffs up, but love edifies.* 2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. 3 But if anyone loves God, this one is known by Him. ... 13 Therefore, **if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble** 1Cor. 8:1-3, 13.**

Even among those things that are lawful, there are things that are different. Some things are not capable of building other up. In such cases, once again *agape* - love leads the way. In every case the well being of others takes a higher priority than our rights to do what God has decreed to be lawful. The final conclusion Paul makes is how things differ. The things that are excellent and the things that are useless. First, it must never give offense and second, it must not be our own profit,

but the profit of the many.

*23 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. 24 **Let no one seek his own, but each one the other's well-being.** ... 31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 32 **Give no offense, either to the Jews or to the Greeks or to the church of God,** 33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. 1Cor. 10:23-24; 31-33*

Our love for God takes us down the same path. We never seek to use the Scriptures for our own interests, but always for God's. With *agape* - love, it is impossible to have itching ears that would lead to turning from the truth (2Tim 4:1-5). There can be no love of this world, but only the desire to do the will of the Father (1Jn. 2:15-17). Love for God and love for the truth take precedence over anything we might want.

God expects His people to make fine distinctions on those things that differ to be certain we have chosen that which is excellent and not that which is useless. *Agape* - love makes us like the Bereans.

*These were **more noble** than those in Thessalonica, in that **they received the word with all eagerness and searched the Scriptures daily to find out whether these things were so.** Acts 17:11*

We seek those things that differ, only desiring the things that are excellent. Jesus made it very clear that *agape* - love will compel us to keep all His commands as we seek to act in His best interests and not our own.

***If you love Me, keep My commandments.** ... 21 **He who has My commandments and keeps them, it is he who loves Me.** And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." ... 24 **He who does not love Me does not keep My words;** and the word which you hear is not Mine but the Father's who sent Me. John 14:15, 21, 24*

*As the Father loved Me, I also have loved you; abide in My love. 10 **If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.** ... 12 This is My commandment, that you love one another as I have loved you. 13 Greater love has no one than this, than to lay down one's life for his friends. 14 **You are My friends if you do whatever I command you.** 15 **If you love me, you will keep my commandments.** John 15:9-10, 12-15*

As our *agape* - love grows and abounds in full knowledge and all discernment, all of these things will go into our understanding of what makes things differ and which are excellent and which are useless. Making fine distinctions proves the love and fidelity which one truly holds toward God. Those who are lax in their observance of truth will not be viewed by God as his friends. Just as Cain was rejected because he did not make the fine distinctions necessary to offer the right sacrifice to God, so also will all those who go in his way.

*Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. (Jude 11).*

### **that ye may be sincere**

All the above now leads to sincerity. When (1) love abounds still more and more, (2) in knowledge and all discernment, (3) and approve the things that are excellent, then and only then can one be sincere. It takes great effort to be sincere. Our own short sighted and selfish view of sincerity makes ignorance even when doing wrong sincerity. How far from *agape* - love man has strayed.

Sincerity has two distinct meanings, because the first term can mean either sunlight (heilé) or cleansed by rolling and shaking to and fro (*eilein*). The difference is in the breathing.

If it is [ 'eile, - heile (sunlight)] if it is [ 'eile, it is eile, (cleansed by rolling and shaking)].

Since there is no longer any way to determine it, Trench goes one way while later dictionaries go the other. Both have important differences, but in the end it makes little difference.

Later dictionaries see "free from spot or blemish to such a degree as to bear examination in the full splendor of the sun," or "heilé (poetic: sunlight, warmth [of the sun]; cf. hélios) and krinō (test, judge); it thus means tested in the sun (seen in the light of day). Trench leans toward "that which

is cleansed by much rolling and shaking to and fro in the sieve,” and then concludes: “It is not so much the clear, the transparent, as the purged, the winnowed, the unmingled.”

*eilikrinoús* ... *heilikrinés*, adj. from *heíl* (n.f.), the shining or splendor of the sun, and *krínō* (2919), to judge, discern. Sincere, pure, unsullied, free from spot or blemish to such a degree as to bear examination in the full splendor of the sun. Complete Word Study Dictionary: NT:1505)

*eilikrineia*, (*eilikrineia* purity; integrity NT:1506) *eilikrinés*, uncorrupted, pure; honest ,, 1. The adj. is a compound from *heilé* (poetic: sunlight, warmth [of the sun]; cf. *hélios*) and *krínō* (test, judge); it thus means tested in the sun (seen in the light of day); absolutely pure, unmixed, honest. ... (Exegetical Dictionary NT:1506)

*Eilikrinés* occurs only twice in the N. T. (Phil 1:10; 2 Peter 3:1); ... *eilikrineia* three times (1 Cor 5:8; 2 Cor 1:12; 2:17). Its etymology, like that of ‘sincere,’ which is its best English rendering, is doubtful, uncertainty in this matter causing also uncertainty in the breathing. ... Some, as Stallbaum (Plato, Phædo, 66 a, note), connect with *ilos, ilé* (*eilein*), that which is cleansed by much rolling and shaking to and fro in the sieve; ... Another more familiar and more beautiful etymology, if only one could feel sufficient confidence in it, ... held up to the sunlight and in that proved and approved. Certainly the uses of *eilikrinés*, ... lead to the correct use of a word, long after the secret of its derivation has been altogether lost, are very much in favour of the former etymology. It is not so much the clear, the transparent, as the purged, the winnowed, the unmingled; The Corinthians must purge out the old leaven, that they may keep the feast with the unleavened bread of sincerity (*eilikrineias*) and truth (1 Cor 5:8). St. Paul rejoices that in simplicity and in that sincerity which comes of God ... not in fleshly wisdom, he has his conversation in the world (2 Cor 1:12); declares that he is not of those who tamper with and adulterate ... the word of God, but that as of sincerity .... he speaks in Christ (2 Cor 2:17). (Trench's Synonyms NT:1506)

the sincerity of *agape* - love requires that one take something out into the sunlight of God's word to be certain or to sift, shake and roll to be certain it is pure purged, winnowed, and unmingled. Either way, sincerity requires something be tested to be certain it is pure, unsullied, unmixed, and honest. There can be no sincerity without testing and proving that the distinctions and differences are in God's best interests and in the best interests of our brethren as it is revealed through the Scriptures. Without Scripture there can be no sincerity, only ignorance and lack of love.

#### and void of offence unto the day of Christ;

“Void of offense” is made up of the word stumble and offend with the alpha-privative that negates it. This is someone who will never cause anyone to stumble or fall.

*aproskopos*; adj. from the priv. a (1), not, and *proskóptō* (4350), to strike at, to trip. Not taking or giving offense. Intrans., not stumbling or falling, figuratively speaking, in the path of duty and religion (Phil 1:10). Applied to the conscience, not stumbling over or impinging upon anything for which our heart condemns us ... “ (Complete Word Study Dictionary: NT:677)

*aproskopon* ... 1. actively, having nothing for one to strike against; not causing to stumble; a. properly: ... a smooth road, ... b. metaphorically, not leading others into sin by one's mode of life: 1 Cor 10:32. 2. passively, a. not striking against or stumbling; metaphorically, not led into sin; blameless: Phil 1:10 (joined with *eilikrineis*) b. without offence: ...” (Thayer's Greek Lexicon, NT:677)

Jesus warned that this is a grave danger with grave punishment. One of the strongest things Jesus spoke was about stumbling. The picture He drew of someone hanging a heavy millstone around his neck and be drowned in the sea is a powerful warning against offences and stumbling.

but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea. 7 "Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes! Mt. 18:6-7

*agape* - love abounding in full knowledge and discernment will keep such stumbling and offenses far away. Even the thought of something causing a brother to stumble is abhorrent.

Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble 1Cor. 8:13.

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14:21

Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved. 1Cor. 10:32

This sincerity and void of offense will carry each disciple right into (eis) the Lord's return and our

standing before him in judgment. Our sincerity, purity of life and desire to cause no one to stumble will be a wonderful thing to bring when we stand before Christ.

*Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. 2Cor. 5:9-10*

Love, working through knowledge and all discernment will impel and lead us to being prepared for the day of Christ. It is both an extra motive and the end of all the efforts one is working toward.

### **11. being filled with the fruits of righteousness,**

The tense of the term “filled” manifests that in Paul’s mind it was the direct result of the previous thoughts that he had spoken. When one is abounding more and more in love, which leads and motivates them to be filled with full knowledge and discernment of the tiny distinctions found in the gospel. When they are sincere and void of offence, they will naturally be filled with fruit.

*“pleroo, ...1. to make full, to fill, to fill up... to fill to the full... to cause to abound, to furnish or supply liberally...2. to render full, i. e. to complete; a. prop. to fill up to the top...so that nothing shall be wanting to full measure, fill to the brim,... b. to perfect, consummate... bb. to make complete in every particular; to render perfect... c. to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute ... bb of sayings, promises, prophecies, to bring to pass, ratify, accomplish; ... hh universally and absolutely, to fulfill, i.e. to cause God’s will (as made known in the law)to be obeyed as it should be, and God’s promises (given through the prophets) to receive fulfillment ...” (Thayer, p. 517-518; 4137).*

When a tree is planted next to a stream of living water in fertile soil and cared for by a loving husbandman then that tree will be filled with fruit. The perfect tense infers that this is something that had already occurred in the past, and the effects of it had continued and grown. The full abundance of their righteous fruit was sealed and brought to fulness the day they began to love in the ways described above. Righteousness is the doing of one’s duty toward God and toward their fellow men. Love promotes one’s desire and motivation to do this. They want to fulfill their obligations toward God because of that love. Fruit is simply the outward signs of the sincere and unoffensive attitude in one’s heart.

### **which are through Jesus Christ,**

John 15:5 clearly explains this thought:

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.*

Apart from Jesus Christ no righteousness can be found. Without the cleansing blood of the lamb the very best that could be done would not be enough:

*For we are all become as one that is unclean, and all our righteousness are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. (Isa. 64:6).*

All that we do needs to be done with a humble recognition that without Jesus, God could not accept it. What a friend we have in him.

### **unto the glory and praise of God.**

John 15:8 expresses well Paul’s thought here:

*Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.*

The glory of God should be the highest goal of any local church and each individual Christian. To hold him in high esteem, to praise his matchless name. This cannot be done only with words. God wants more than mere lip service. He wants our lives to be patterned after His Word. Abraham became God’s friend because of the sacrifices he was called upon to make in his life which he willingly did.

*and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. (James 2:23).*

The same opportunity existed in Philippi and they were manfully seeking for it. The things in Paul’s

prayer for them would lead them to it. Today is also a day of opportunity for the child of God to become His friend. We are called upon to make sacrifices of time and effort as outlined above, and those who do so are giving great glory and honor to their God. All should be excited to have a record of this wonderful prayer. They should make it their own prayer, and seek to bring it into being with all their might.

### Section III: Current news from Rome 1:12-18

#### 12 But I want you to know, brethren, that the things which happened to me

After expressing his great respect and affection for them and revealing to them the contents of the prayers he had been offering to them, Paul spoke of his own circumstances. Since the writing of Romans in Achaia or Macedonia, his intent and purpose had been to go to Rome. He had told the Romans that after he had completed his ministry to the saints in Jerusalem, he intended to visit them in Rome.

*For this reason I also have been much hindered from coming to you. 23 But now no longer having a place in these parts, and having a great desire these many years to come to you, 24 whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. 25 But now I am going to Jerusalem to minister to the saints. ... 28 Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain. 29 But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ. 30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, 31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, 32 that I may come to you with joy by the will of God, and may be refreshed together with you. Rom. 15:22-25,28-29, 30-32*

Luke revealed to us that this journey to Jerusalem with the money for the need saints had taken him through Macedonia, and had set sail from Philippi to begin the journey. From the wording of this passage, it is evident that Paul had spoken to them of his plans to go to Rome.

*3 And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. ... 5 These men, going ahead, waited for us at Troas. 6 But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days. Acts 20:3-6*

Things had not gone as Paul had planned and no doubt the Philippians had heard something about these circumstances in the 3-5 years that had elapsed since he had seen them last. Paul had been arrested in Jerusalem, and while there Jesus had assured him, he would testify about Him in Rome.

*But the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome." Acts 23:11*

After his trial in Caesarea, he was left in prison for two years.

*23 So he commanded the centurion to keep Paul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him. 27 But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound. Acts 24:22-27*

The liberty given to him to receive friends and to be provided during these two years may have been a very peaceful time after all the injuries and difficulties of the first three journeys. But when it became evident that Festus was going to send him back to Jerusalem where he would be assassinated, he was forced to appeal to Caesar.

*So Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know. 11 For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar." 12 Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar? To Caesar you shall go!" Acts 25:10-12*

It appears from a reading of Acts 27-28 that it must have taken at least six months for the journey to Rome to be completed. It took "many days" (Acts 27:7), "much time was spent" (Acts 27:9), "the fourteenth night" of the storm (Acts 27:7), "after three months" we set sail (Acts 27:11), "seven days" (Acts 27:7). During that time, he had been in a terrible storm, suffered a shipwreck, been

bitten by a viper and finally arrived at Rome. This would place it about 61 AD. Luke ended Acts by allowing us to see that Paul had freedom and was also well cared for while he was in Rome. He had his own rented house, was able to receive all who came to him, and allowed to preach and teach as he had always done.

*Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him. ... 30 Then Paul dwelt two whole years in his own rented house, and received all who came to him, 31 preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him. Acts 28:16, 30-31*

The Philippians had obviously heard about some of these things and knew that Paul's original plans had not gone at all as he had planned. Yet with joy he now informs them that although life had taken many detours, it had actually worked out far better than Paul's original plans.

### **have actually turned out for the furtherance of the gospel,**

As Paul looked back over the past four or five years, at all the time spent in prison, at his own inability to be at liberty and do what he wanted to do, when he wanted to do it, at his lack of freedom to go where he wanted to go, he summed it all up with the conclusion that it really had not had any bearing on his goal of preaching the gospel in Rome. All that Paul had experienced which had not been in his original plans had turned out exactly the opposite of what one might have thought.

As he looks back on the destination he had originally planned (traveling to Rome as a free man), the things that had actually transpired, leading him to come to the same destination (as a prisoner) had led to a completely different means of arriving.

*"erchomai... I. to come; 1. prop. a. of persons; a. univ to come form one place into another, b. to come i.e. to appear, make one's appearance, come before the public... 2. metaph. ... b. equiv. to to come into being, arise, come forth, show itself, find place of influence..." (Thayer, p. 250-251; 2064)*

This is how it turned out several years later. Paul could now look back on everything and draw the conclusion that to a far greater degree, this method God allowed had brought about a greater and higher degree to the furtherance of the gospel.

*"mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner..." (Thayer, p. 387-388; 3123).*

This adds great emphasis to his point. Things have actually turned out far far better than they could have any other way! Opportunities had arisen which no other means could have brought about. The progress of the gospel has been more fully furthered by this means than if Paul's original plans had been carried out.

*prokoptō go forward, advance ... prokopé, progress, advancement ... 9 occurrences in the NT (6 of the verb: Gal 1:14; Rom 13:12; 2 Tim 2:16; 3:9,13; Luke 2:52; 3 of the noun: Phil 1:12,25; 1 Tim 4:15) ... The verb was originally a transitive navigational metaphor ("drive forward by means of blows"), but is only intransitive and colloquial in Hellenistic Greek, referring to different varieties of progress ... (Exegetical Dictionary NT:4297)*

The progress and growth of the gospel had come out to a far better place than what Paul had planned.

### **13. so that it (my bonds -ASV) has become evident to the whole palace guard**

As a result of these circumstances, something had happened that otherwise would never have occurred. The result of his bonds has brought about an amazing and unforeseen result.

*'hoste ... a consecutive conjunction, I. e. expressing consequence or result,...1. so that,... it is also used of a designed result, so as to i.q. in order to, for to... 2. so then, therefore, wherefore..." (Thayer, NT: 5620).*

Because of the ambiguity of the terms bonds, the translations vary between bonds, chains and fetters on the one hand and prisoner, captivity or imprisonment on the other.

*desmos from deo, "to bind" ... is usually found in the plural, either masculine or neuter; (a) it stands thus for the*



**actual "bonds" which bind a prisoner**, as in Luke 8:29; Acts 16:26; 20:23 (the only three places where the neuter plural is used); 22:30; (b) **the masculine plural stands frequently in a figurative sense for "a condition of imprisonment,"** Phil 1:7,13, ..." (Vine's Expository Dictionary, NT:1199),

*desmos* ... **any instrument or means of binding or tying - 'bonds, chains, fetters.'** 'their fetters became unfastened' Acts 16:26. (Lou & Nida Greek-English Lexicon NT:1199)

The events on the journey from Paul's help before the shipwreck. The attitude of the centurion in saving all the prisoners to save Paul, The miracles on Malta, being allowed to spend seven days with the brethren. All had been heard and spoken of. So even though because of this imprisonment and the chains that represented it, the entire palace guard which would be aware of Paul being a prisoner, but they had found out why as they watched the discussions with Paul and those who came to him and saw that often it was the unreasonable response of those hearing his message that had led to it and not that Paul had done anything wrong. The captain of the guard at Jerusalem had noted the same thing.

If one reads the commentaries of encyclopedias, they will quickly learn that there is a large difference of opinion on the meaning and translation of "palace guard." The term itself refers either to the headquarters or residence of the *praetor* (Roman governor) or the imperial palace or the soldiers that guarded it.

*"praetorium,...*a Latin word, **praetorium** ... the word denotes 1. **'headquarters' in a Roman camp, the tent of the commander-in-chief.** 2. **the palace in which the governor or procurator of a province resided,** to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by the kings or princes... 3. **the camp of praetorian soldiers established by Tiberius** (Suetonius 37): Phil 1:13. (Thayer's Greek Lexicon, NT:4232)

*praitōrion* is a Latin loanword (*praetorium*) and in the NT designates **the residence of a Roman provincial governor** ... The **praetorium was originally the tent in which the praetor lived, then it designated the praetorian guard or its barracks or the residence of a political official.** In the NT *praitōrion* occurs in two contexts: **in the Passion narrative** (Mark 15:16 par. Matt 27:27; John 18:28, 33; 19:9) **and in the context of Paul's imprisonment** (Phil 1:13; Acts 23:35)... 2.a) ... 3.a) Phil 1:13 tells why the situation of Paul as a captive "served to advance the gospel" (v. 12): "It has become known throughout the whole praetorium and to all the rest that my imprisonment is for Christ." ... (Exegetical Dictionary NT:4232).

The basic issue is whether Paul speaks of the palace or the guards that governed it. If the reader is interested in assessing it all, he can read the ISBE p. 2427-2428, the "Epistle to The Philippians" J. B Lightfoot p. 99-104, or "Barnes on the New Testament Eph - Col" p. 149-151. The issue of whether it is the building or the people guarding it is obvious. Buildings cannot hear the gospel but the soldiers within can. While the designation of the name of these "guards" can be palace, imperial or praetorian, it is the guards who are the central figure. As one reads through the various translations, it is evident that both bonds and praetorian have been translated in three different ways.

to	the	whole	<b>palace</b>	guard	NKJV	my	<b>chains</b>	are	in Christ;	NKJV
throughout	the	whole	<i>praetorian</i>	guard,	ASV	my	<b>bonds</b>	became manifest	in Christ	ASV
throughout	the	whole	<b>praetorian</b>	guard	NASU	my	<b>imprisonment</b>	in the cause	of Christ	NASU
throughout	the	whole	<b>imperial</b>	guard	ESV	my	<i>imprisonment</i>	is	for Christ	ESV
throughout	the	whole	<i>palace</i>	guard	NIV	I am	<i>in chains</i>		for Christ	NIV
throughout	the	whole	<i>imperial</i>	guard	AMP	my	<i>imprisonment</i>	to be	in Christ	AMP

When we compare what Luke said at the close of Acts what Paul said here, we can draw a very accurate picture.

And when we entered into Rome, Paul was permitted to dwell by himself with the soldier who guarded him.  
Acts 28:16

For the two years that Paul was in Rome, he was allowed to dwell by himself, but there was a soldier with him at all times to guard him. One can easily imagine the sermons and classes along with the large number of soldiers who must have heard them. As these guards changed and more and more people heard Paul speak, they would likely discuss him back at the barracks. If he performed miracles, they witnessed them. If those who came and Paul debated the meaning of the Scriptures they heard and learned. Thus a vast group of men, he would never otherwise have had

an opportunity to reach, had heard the gospel because Paul was a prisoner.

As time went by they became increasingly aware that Paul was not an evil doer, nor was he any danger to the power and might of Rome.

### **and to all the rest, that my chains are in Christ;**

Not only those guarding Paul, but everyone else who had heard about Paul knew that it was only because of Christ

*“loipos... left; plur. the remaining, the rest... the rest of any number or class under consideration... the rest, the things that remain... what remains... (Thayer, p. 382; 3062-3064)*

This is a perfect illustration of Peter's own words on this matter.

*But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 1Pet. 4:15-16*

### **14. and most of the brethren in the Lord, having become confident by my chains,**

The brethren in the Lord obviously refer to those whom Paul had written the letter he had written to the Romans. He had hoped to come to them, to give them encouragement and to establish them by laying on of hands and giving them spiritual gifts.

*7 To all who are in Rome, beloved of God, called to be saints: ... For I long to see you, that I may impart to you some spiritual gift, so that you may be established — 12 that is, that I may be encouraged together with you by the mutual faith both of you and me. 13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. Rom. 1:7, 11-14*

What he had intended to do as a free man, he was still able to do as a prisoner in chains, but much more had been done because he was a prisoner. His own circumstances had affected “most of the brethren.” Not everyone because there will always be timid and weak brethren who will need ever more encouragement.

*Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. 1Th. 5:14*

Yet the vast majority had become emboldened.

*pleiōn, ... contracted pleiō ; (comparitive of polus); more, i. e. 1. greater in quantity: the object with which the comparison is made being added in the genitive, ... 2. greater in quality, superior, more excellent: followed by the genitive of comparison, (Thayer's Greek Lexicon, NT:4119)*

Since Paul was there, since he was preaching and none were forbidding him, the brethren had become encouraged to do the same. Since his preaching had been heard by all the guards, and possibly by the court as well, and nothing was amiss, since he had full ability to meet with them and to lay his hands on them to impart spiritual gifts, nothing had been lost and many things gained.

*“peitho... 2. Passive and Middle... a. to be persuaded, to suffer one' self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident... “ (Thayer, p. 497-498; 3982).*

*peithomai ... to come to believe the certainty of something on the basis of being convinced - 'to be certain, to be sure, to be convinced.' ...” (Lou & Nida, Greek-English Lexicon NT:3982)*

Hence the brethren gained a great deal of trust and confidence as a result of Paul's bravely enduring his imprisonment and boldly continuing to preach and proclaim the word of God.

### **are much more bold to speak the word without fear**

Saying they were persuaded was not enough. He went on to describe the extent of their encouragement. First, they were made bold and not just bold, but much more bold. Evidently, before Paul's arrival, there had been some fear and reservation about freely and fully preaching the word of God. But as a result of Paul's bonds, instead of further discouragement, they had been strengthened. It had given them courage and thus they had become much more confident and bold

in speaking to others.

*tolmáō*... **dare, trust oneself, have the courage; take upon oneself, presume**, bring oneself ... occurs 16 times in the NT, ..." (Exegetical Dictionary, NT 5111).

"*tolmao*,... **To dare; a. not to dread or shun through fear...b. to bear, endure; to bring one's self to;...to be bold; bear one's self boldly, deal boldly.** (Thayer's Greek Lexicon, NT:5111).

Whatever fear and dread they had felt before his arrival was gone and now they were much more bold and courageous. It had not just been a small amount, but an exceedingly and more abundantly more amount than before Paul arrived.

*perissotérōs*; adv. **of comparative degree instead of the more usual form *perissóteron*** (4054), abundantly, more. **Exceedingly, much more, more frequently, more superabundantly.** The obj. compared is implied (Mark 15:14, "**they cried out the more exceedingly**" and the comparative is "**than before**"...) (Complete Word Study Dictionary: NT:4056)

Thus these brethren were so abundantly encouraged that they dared without dread or fear to bring themselves to a point where they could deal boldly with the word of God. This was quite a noble accomplishment, and one that might not have been successful with 100 sermons of exhortation and admonishment, but was accomplished with ease as a result of Paul's good example.

The work of Christ had moved forward in unforeseen ways as a result of what might have otherwise been seen as a great impediment to the cause of the gospel.

### **15. Some indeed preach Christ even of envy and strife**

Another matter of grave importance has occurred that Paul feels the need to relate to his friends. It is not something which he reports with bitterness or hard feelings, but something he relates as a matter of fact which although unpleasant does not hinder the overall glowing report he has given.

Paul did not want to leave the wrong impression. Not everyone who was boldly preaching had good and honorable motives. Either by direct revelation, or by observing the manner in which they preaching, he had become aware that the boldness of some was not for good motives. Envy and strife are difficult to comprehend and fully explain. Were these brethren who had been in positions of authority before Paul's arrival who had been removed from the limelight and were now envious and seeking to cause trouble? Were these Jews who had taken this opportunity to preach the gospel in all its purity to the wrong people in the wrong way hoping to cause Paul problems? Either would be true, because both are motivated, first by envy in order to create strife. Envy is an important word to fully understand so it can be carefully guarded against.

Envy describes the emotion which is felt when something they wish to have is given to another. It is the "*feeling of displeasure produced by witnessing the advantage or prosperity of others.*" It is also "*a state of ill will toward someone because of some real or presumed advantage experienced by someone we don't think deserves it or thinks it should have been given to us instead.* It is the emotion of "*envy, jealousy, pain felt and malignity conceived at the sight of excellence or happiness*" of another person we deem unworthy of it.

"*phthonos*... **envy, is the feeling of displeasure produced by witnessing or hearing the advantage or prosperity of others;** this evil sense always attaches to this word..." (Vine's Expository Dictionary, NT: 5355)

"*phthonos*... **a state of ill will toward someone because of some real or presumed advantage experienced by such a person - 'envy, jealousy.'** (Lou & Nida, Greek-English Lexicon NT:5355)

"*phthonos*... , masc. noun. **Envy, jealousy, pain felt and malignity conceived at the sight of excellence or happiness** (Matt 27:18; Mark 15:10; Rom 1:29; Phil 1:15; 1 Tim 6:4; Titus 3:3; James 4:5). *phthónoi*, envyings, bursts of envy (Gal 5:21; 1 Peter 2:1). *Phthónos*, unlike *zelos* (2205), zeal, is incapable of good and always is used with an evil meaning. (Complete Word Study Dictionary: NT: 5355)

This was obviously a problem the Jews held toward Christians. It was why they sought to have Jesus executed and it led the Jews in Antioch of Pisidia to blaspheme and oppose what Paul had preached.

*But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" 10 For he knew that the chief priests had handed Him over because of envy. Mk. 15:9-10*

On the next Sabbath almost the whole city came together to hear the word of God. 45 But **when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.** Acts 13:44-46

Sadly, it is not simply a problem for unbelievers. Jesus warned against the emotions that lead to it while James spoke of the terrible damage it can cause.

*But all their works **they do to be seen by men.** They make their phylacteries broad and enlarge the borders of their garments. 6 They love the **best places at feasts, the best seats in the synagogues, 7 greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'** Mt. 23:5-8*

*But **if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there.** Jas. 3:14-17*

Paul had observed these things. Possibly both among the Jews and some in the church. It is a terrible and insidious emotion that eats at the heart of those who possess it.

Along with envy comes strife. The emotions of ill-will, displeasure and bitterness over the good fortune of another seldom remains alone. It creates the need to express these emotions and this always leads to strife, quarrels, contentions, rivalries and factions.

“*eris... **contention, strife, wrangling...***” (Thayer, Joseph Henry; op. cit., p. 249; 2054)

“*eris... **strife, quarrel, especially rivalry, contention, wrangling, strife, contention** is the expression of enmity...*” (Vine v 4 p. 82; NT:2054)

Paul used this word two other times to describe the turmoil and discord in the congregation at Corinth.

*For it has been declared to me concerning you, my brethren, by those of Chloe's household, that **there are contentions (strifes) among you.** 1Cor. 1:11*

*for you are still carnal. For **where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?** 1Cor. 3:3*

So it could have been the Jews, weak Christians or both.

### **some also of good will:**

While it was distressing that there were some with negative emotions and motives, it was wonderful to hear that there were also some who were proclaiming Christ out of good will. They were not seeking to harm Paul, but knowing that he wanted them to proclaim it in such a manner they were doing it out of good will. They had “kindly intent, with a good object and end in view. They were proclaiming Christ knowing that it might have a negative outcome on Paul’s trial, but still did it, because they knew this would be pleasing to God and to Paul.

“*eudokia... 1. Unknown to prof. author. ... **will, choice;** ... in particular, **good-will, kindly intent, benevolence;** ... 2. **delight, pleasure, satisfaction;** ...3. **desire** (for delight in any absent thing easily begets a longing for it): Rom 10:1...” (Thayer, p. 258; 2107)*

*eudokia ... lit., "good pleasure" (eu, "well," dokeo, "to seem"), implies a gracious purpose, a good object being in view, with the idea of a resolve, showing the willingness with which the resolve is made. It is often translated "good pleasure," e. g., Eph 1:5,9; Phil 2:13; in Phil 1:15, "good will"; in Rom 10:1, "desire," (Vine's Expository Dictionary NT:2107)*

Thus these brethren have been so strengthened in their own convictions regarding Paul’s stand for the truth and their own love for both Christ and Paul that they have begun to proclaim the word of God with the very best of motives.

The NKJV based on the TR (Textus Receptus — Received Text) and the Nestle Aland Text have reversed the order of the words. The first text begins with those acting out of love and the second text with those acting out of strife. Just an interesting anomaly with no real consequence.

16 The **former** preach Christ from **selfish ambition**, not sincerely, supposing to add affliction to my chains;  
17 but the **latter** out of **love**, knowing that I am appointed for the defense of the gospel. **NKJV**

16 the **latter** do it out **of love**, knowing that I am appointed for the defense of the gospel;

17 the **former** proclaim Christ out of **selfish ambition** rather than from pure motives, thinking to cause me distress in my imprisonment. **NASU**

## 16. The former preach Christ from selfish ambition,

Those who are motivated by envy and strife are filled with selfish ambition. It is therefore the selfish ambition the created the envy and strife. Selfish ambition is a manifestation of the pride of life that John described in 2:15-17. Some believe that their abilities and strengths prepare them for greatness and when they meet someone with greater ability or strength it creates envy and strife. Paul fought this in Corinth and finally told them the fundamental truth that will destroy all selfish ambition. We have nothing! It all came as a gift from God. There is nothing that belongs to us. Our body and mind, our strengths and abilities, and everything that makes us feel special are only gifts from God. When we see it like this, there is no one greater than another. Each has received different gifts and that is all.

*Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to go beyond what is written, that **none of you may be puffed up on behalf of one against the other.** 7 For **who makes you differ from another?** And **what do you have that you did not receive?** Now **if you did indeed receive it, why do you boast as if you had not received it?** 1Cor. 4:6-8*

But those afflicted with the pride of life do not see their abilities and strengths in this life. They make them feel great and when another has more they feel threatened. Then they begin to stir up strife and faction by trying to get the brethren to take sides.

In this case, the strife and faction is directed toward Paul to whom these people feel threatened and need to destroy. Thus selfish ambition or faction is seeking to win followers who will side with them and make them feel they are better.

*erithia (or —eia) ... denotes "ambition, self-seeking, rivalry," self-will being an underlying idea in the word; hence it denotes "party-making." It is derived, not from eris, "strife," but from erithos, "a hireling"; hence the meaning of "seeking to win followers," "factions," so rendered in the RV of 2 Cor 12:20, KJV, "strifes"; not improbably the meaning here is rivalries, or base ambitions (all the other words in the list express abstract ideas rather than factions); Gal 5:20 (ditto); Phil 1:17 (RV; KJV, v. 16, "contention"); 2:3 (KJV, "strife"); James 3:14,16 (ditto); in Rom 2:8 it is translated as an adjective, "factious" (KJV, "contentious"). The order "strife, jealousy, wrath, faction," is the same in 2 Cor 12:20 and Gal 5:20. "Faction" is the fruit of jealousy. Cf. the synonymous adjective *hairetikos*, Titus 3:10, causing division (marg., "factious"), not necessarily "heretical," in the sense of holding false doctrine. (Vine's Expository Dictionary NT:2052)*

Paul's power and ability threatened them and the best way to remove it was to destroy him, or at least make his life miserable through affliction. Those who enter the church and view it as a realm in which they can push themselves into a position of power and influence over others are in grave danger of this sin. If they fall into or fail to remove themselves from this trap, this will do great damage to Christ's cause. Paul wanted none of it.

### not sincerely,

Because of these hidden motives motivations, they were hypocrites. Doing all the right things with all the wrong motives. The work they were doing as good. It was the same actions as those who were doing it out of love. But these lacked sincerity. Their motives were not pure. Since this comes from the same root as the term for holy, saint and sanctified, it is important to recognize it. These are not holy and pure motives. The motives God seeks are love and desire to do good. These do not have these motives. Their motives are not pure and holy. They are depraved, carnal and worldly. There is no place for them and those who hold such motives will be condemned.

*hagios, hagnos* have been often considered different forms of one and the same word. At all events, they have in common that **root "HAG," reappearing as the Latin 'sac' in 'sacer,' 'sancio,'** and many other words... **fundamental idea is separation, and, so to speak, consecration and devotion ...** (Trench's Synonyms NT:40)

*"hagnos... originally signifies "that which awakens religious awe"... It is the proper term for "taboo." ... the original meaning is soon softened. It comes to be used simply for things connected with deity. ... "ritually clean"... it refers negatively to the lack of defects arising e.g. from blood guiltiness... contact with corpses, or ... sexual intercourse... this gives rise to the meaning "chaste." the originally purely externally religious concept now acquires a more ethical and inward significance... In this sense it is much used in Hellenism. In civic life **hagnos is a term***

**of honor denoting the blameless discharge of office...** In the NT it signifies “**moral purity and sincerity**,” as in relation to Christ in 1 Jn. 3:3. It demands especially of those who bear office in the community (1 Tim 5:22... Titus 2:5); of the conversation of Christian wives (1 Pt. 3:2) **of the pious wisdom which avoids all self-seeking** (Jm. 3:17).” (Kittel Vol 1 p. 122)

The godly must always assess their motives as much as their actions. The reason why something is done is just as important as whether it is done or not.

### **supposing to add affliction to my chains;**

Their impure and unchaste thoughts have led them to a cherished goal. They imagined, believed and assumed that by proclaiming Christ in such a bold manner it might bring affliction to Paul.

“*oiomai*... **to think, suppose**...” (Thayer, p. 442; 3633)

“*oiomai*... *nomizo, dokeo, hupolambano*, to regard something as presumably true, but without particular certainty - ‘**to suppose, to presume, to assume, to imagine, to believe, to think.**’ ... ‘for that man must not suppose that he will receive anything from the Lord’ James 1:7; ‘I imagine that the whole world could not hold the books that would be written’ John 21:25. (Lou and Nida, Greek-English Lexicon NT:3633).

They hope that as a result of filling Rome with the teachings of Christ that Paul will receive great afflictions. They want him crushed, troubled and distressed. He was already in prison, if problems arose due to the gospel of Christ he will feel it first and knowing this they are hoping to extend his prison time or even get him put to death.

*thlipsis* ... **to crush, press, compress, squeeze**, which is from ... *thlāō* (n.f.), to break. **Tribulation, trouble, affliction.** (l) In a figurative manner, **pressure from evils, affliction, distress** (2 Cor 2:4; Phil 1:16); of a **woman in travail** (John 16:21). Often as a metonym for evils by which one is pressed, i.e., affliction, distress, calamity (Matt 13:21; Acts 7:10,11; Rom 5:3; 2 Cor 1:4; Heb 10:33). ... In three of the four occurrences in the NT, *stenochaeria* is associated with *thlipsis* (Rom 2:9; 8:35; 2 Cor 6:4). ***thlipsis* ... refers more to being crushed while *stenochoria* ... refers more to narrowness of room or discomfort.** Tribulation may affect either body or mind or both. (The Complete Word Study Dictionary: NT:2347)

They hope to increase the pressure, the distress and oppression to which Paul is already being subjected. Paul does not offer this to his friends at Philippi with any animosity nor is he slandering or seeking to slant the view of the Philippians. He merely informs them impartially of what is happening.

### **17 but the latter out of love,**

As Paul continued to speak of the feelings, thoughts and motives of those who have good will, he spoke of their doing it out of love. The same love that Paul prayed that the Philippians would “*abound still more and more in knowledge and all discernment.*” There were some in Rome who also had these wonderful quality. The would be love for both God and Christ, love for those who are lost and love for Paul who would gladly spend and be spent for souls.

All of this combined into the most honorable of motives in their proclamation of the gospel. They knew that Paul would be thankful and grateful that they were doing this. If Paul were put to death or his prison time extended as a result of bold preaching and teaching about Christ in the interest of saving souls, they knew that Paul would have wanted it that way.

### **knowing that I am appointed for the defense of the gospel.**

Those who knew Paul well could envision and understand his motives and goals. They knew and understood that Paul would be very happy regardless of the outcome.

“*eido*... **lat. video**... The tenses coming from *eido* and retained by usage **form two families**, of which **one signifies to see, the other to know**... 1. *to see* 1. *to perceive* (with the eyes)... 2. **lat. video, to perceive by any of the senses**... 3. *univ to perceive, notice, discern, discover*... 4. *to see*, i.e. to turn the eyes, the mind, the attention to anything; a. *to pay attention, observe*... b. ... *to see about something* i.e. to ascertain what must be done about it... c. *to inspect, examine*... d. *to look at, behold*... 5. *to experience*, any state of condition... 6. *to see i.e. have an interview with, to visit*...” (Thayer, p. 172-174; 1492)

If they had read the book of Acts, they knew this fully and clearly.

*But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and*

*the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16*

*I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, 25 of which I became a minister Col. 1:24-25*

Paul knew of the sufferings of Christ and was determined that if by his own suffering he could bring one more soul to Jesus or further his cause in any way, he would rejoice. Those who knew him well understood that this was his set purpose. But more than this, it was God's set purpose. While the term set can simply mean to lay something down, like an infant, a dead body, or even a cup. It also has a much stronger meaning. It was used of those who had been destined or set into a position by God.

*keimai*; ... **to lie**; 1. properly: **of an infant, ... of one buried**; Matt 28:6; Luke 23:53; John 11:41 Rec.; 20:12; of things that quietly cover some spot, Luke 24:12 (R G L brackets); John 20:5-7; 21:9; (of a city situated on a hill), Matt 5:14; also of things put or set in any place, in reference to which we often use to stand: **thus of vessels**, John 2:6; 19:29 ... 2. metaphorically, a. **to be (by God's intent) set, i. e. destined, appointed**: followed by *eis* with the accusative indicating the purpose, Luke 2:34; Phil 1:17 (16); 1 Thess 3:3. ... " (Thayer's Greek Lexicon, NT:2749)

*keimai* lie; find oneself; be destined ... *Keimai* appears 24 times in the NT, ... its **basic meaning is lie (of persons and things), be laid**, then less definitely find oneself, exist, appear. Of theological relevance is the meaning **be destined for (by God)**, which is seen in Luke 2:34 (**Jesus "is set for the fall and rise of many in Israel"**); Phil 1:16 (**Paul was "put in place for the defense of the gospel"**); and 1 Thess 3:3 (**the Church is destined for the eschatological afflictions**). ... (Exegetical Dictionary NT:2749)

Paul had been set and destined by God to defend the gospel with life or with death. Like Stephen who in defense of the gospel died for his faith, so also Paul has set himself and been set by God for that same thing. Paul also said that all the apostles had been set in the same manner.

*For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1 Cor 4:9-13*

All Christians should be so set in their own defense of the gospel. (Rev. 2:10). No one should place their own life above the salvation of the souls of others. These brethren in their own maturity and love for Paul understood his attitude, and made it their own.

*Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. Rev 2:10*

*37 "For yet a little while, And He who is coming will come and will not tarry. 38 Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him." 39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul. Heb. 10:37-39*

## 18. What then?

What conclusions should be drawn from all of this? Why did he bring it up? What are his feelings regarding this state of affairs? Does he consider this something to grow bitter or frustrated about?

### Only that in every way,

The conclusion begins with an adverb that emphasizes the exclusive nature of this conclusion. It led him to only one feeling. The only conclusion (except that, save that, only that).

*plén* an **adverb, most frequently signifying "yet, howbeit," or "only,"** sometimes has the meaning "except (that)," "save (that)," Acts 20:23; Phil 1:18, RV, "only that," for KJV, "notwithstanding." It is also used as a preposition, signifying "except, save," (Vine's Expository Dictionary NT:4133)

*plén*; prep. and adv. contracted from *pléon* or *pleiōn* (4119), **more. More than, over and above; hence, besides, except, but, however, only that.** ... (II) As an adverb, at the beginning of a clause, meaning **much more, rather, besides**, passing over into an adversative particle, i.e., **but rather, but yet, nevertheless** ... (The Complete Word Study Dictionary: NT:4133)

His only feelings regarding this revolve around one great and central thought. In every possible

way, direction, manner and fashion, there is only one thing that mattered: Christ is proclaimed!

*trópos*; ... (I) a **turn, direction, course, way**, ... II. **a way, manner, fashion**, ... in **such wise**, ... in one way or other, 2. ... **in a manner**, .... **after the manner** ... in its **ways**, ... in all **ways**, ... III. of persons, a **way of life, habit, custom**, ... V. in speaking or writing, manner, (Liddell and Scott Abridged Greek Lexicon. NT:5158)

Christ is being preached on the streets and in the homes. All are hearing the words of Jesus Christ. This had been his longing and hope since Jesus had revealed himself to him so many years ago. Whether they do it out of false motives or out of true love for Christ and for him has little consequence.

### **whether in pretense or in truth, Christ is preached;**

Returning to motives and intent, he again sums up the two groups who are both proclaiming the same Christ in the same way. Within the first group is only outward show and pretending to be what it is not.

*próphasis*; noun from *prophainō* ... to appear before, be apparent, which is from *pró* (4253), before, and *phainō* (5316), to appear, to shine before. **An outward show or appearance, a pretense or pretext put forth in order to cover one's real intent, that which is put forth as a cause or reason, an apparent reason**" (Complete Word Study Dictionary NT:4392)

Paul is obviously not here saying he is glad that they are doing this. If he could be with them he would either exhort, admonish or rebuke them to leave this folly behind and preach Christ out of love. But they were not present in his knowledge. He could do nothing more than hope they would repent of their own wickedness. But his major and highest goal was being fulfilled. Especially among those who were doing it in truth.

*alētheia*... 1. univ. **what is true in any matter under consideration** (opp. to what is feigned, fictitious, false).. *in truth, truly*, as the case is, according to fact... a. **truly, in truth, according to truth**... b. **of a truth, in reality, in fact, certainly**... 2. in reference to religion, the word denotes what *is true in things appertaining to God and the duties of man*, ... c. *the truth, as taught in the Christian religion, respecting God and the executing of his purposes through Christ, and respecting the duties of man*, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians... II. subjectively; **truth as a personal excellence; that candor of mind which is free from affectation, pretense, simulation, falsehood, deceit... sincerity of mind and integrity of character, or a mode of living in harmony with divine truth**..." (Thayer, p. 26; 225)

Another important conclusion we can make is that even though they had evil motives, they were still preaching only the truth. Paul could never be thankful for those preaching false things about Jesus. These people must have been preaching the full truth, for if they were spreading error, Paul would not express such joy and rejoicing.

### **and in this I rejoice, yes, and will rejoice.**

It filled Paul's heart with joy and gladness to see such wonderful results of his presence in Rome. He repeats it. First with the continuous action of a present indicative active and then with a future passive, moving us into the future where Paul's joy will be passive because it will be because of the actions and accomplishments of others. This was a great joy and delight that people were hearing the gospel proclaimed boldly and in truth. What greater result could any apostle or Christian desire their own lives to produce? At whatever cost, when as a result of one's life many hear God's word proclaimed in truth, they have much to joy and rejoice about.

*chairo*.... To **rejoice, be glad, be delighted** ... or ... **to rejoice at, be delighted with, take delight in a thing**, Id., etc.; so, (from Liddell and Scott Abridged Greek Lexicon. NT:5463)



## Phil 1:19-26

### 19. For I know that this will turn out for my deliverance (salvation KJV - ASV)

Since “for” offers the reason or further explanation of the previous statement, it needs to be clearly in mind as the next section is read and sought to be understood. The thought started back in verse 12. The main points that must be remembered to understand the context.

1. Everything that transpired from his arrest in Jerusalem through his imprisonment in Caesarea and Rome even up to the present moment has **led to the furtherance of the gospel.** 1:12
2. At that moment **even the royal guard in Caesars service has heard the gospel.** 1:13
3. Those brethren in Rome that Paul had hoped to “*impart to you some spiritual gift, that that I may be encouraged together with you by the mutual faith both of you and me*” (Rom 1:11-12), had been far better fulfilled than would have been done in his own plans. 1:14
4. Far from bringing shame, “*most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.*” 1:14
5. Although some were seeking to add afflictions to Paul while in prison. It had failed to cause Paul any sorrow or loss because he was “*appointed for the defense of the gospel.*” 1:15-17
6. As a result of his imprisonment, **Christ was being preached** (which was the entire purpose of his office). 1:18
7. Paul’s was **joyous and rejoicing** because, even though in the deprivations of prison, in every way, Christ was being preached. 1:18

What the “for” completes, adding **the reason or cause all centers** on the truth that everything that had happened to him to bring him to Rome as a prisoner had turned out **for the furtherance of the gospel.** As a result of his trials and deprivations, in “*every way, whether in pretense or in truth, Christ is preached.*” This is the key thought that must be foremost as we read the words that follow.

### **THINGS WHICH HAPPENED TO ME HAVE ACTUALLY TURNED OUT FOR THE FURTHERANCE OF THE GOSPEL**

Thus this is simply an additional aspect of the furtherance of the gospel: Yet it was a very important one to Paul. It will “turn out” to his deliverance or salvation. This word could be literally translated “to go from” or “to go away into.” It was used so often of those who have been inside of a confining boat of ship “go away into” the freedom of the land. Like many idioms in our own language it grew to take on a meaning of its own. become in this idiom. Just as those confined in the midst of a boat in a body of water can only be freed by returning to land, Paul would be freed from his confinement either by death and salvation or by the freedom of being delivered from prison.

*apobainō...* , from *apó* (575), from, out of, and *baínō* ... to go, come. To go or come out of the ship, to disembark (Luke 5:2; John 21:9). Metaphorically, to happen, to come or turn out (Luke 21:13; Phil 1:19; Sept.: Ex 2:4; Job 13:5,16). ... (Complete Word Study Dictionary: NT:576)

*apobaino* ... to get off or to depart, as from a ship - 'to disembark, to get off.' 'the fishermen had gotten out of their boats and were washing the nets' Luke 5:2. ... (an idiom, literally 'to go away into') to result in a state - 'to result in, to lead to.' 'for I know that this will lead to my release' Phil 1:19. (Lou & Nida Greek-English Lexicon NT:576)

Luke quoted Jesus as saying something very similar about similar circumstances

*But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. 13 But it will turn out for you as an occasion for testimony.* Lk. 21:12-13

*it will turn out for you as an occasion for testimony*

*this will turn out for my deliverance / salvation*

### **turn out for my deliverance (salvation KJV - ASV)**

While the term for salvation is used mostly in the NT of the salvation from sin that leads into eternal

life. Yet it is also used for deliverance from the danger and dread of other calamities.

*soteria...* **deliverance, preservation, salvation:** "Salvation" is used in the NT (a) of **material and temporal deliverance from danger** and apprehension, (1) **national**, Luke 1:69,71; Acts 7:25, RV marg., "salvation" (text, "deliverance"); (2) **personal**, as **from the sea**, Acts 27:34; RV, "**safety**" (KJV, "health"); **prison**, Phil 1:19; **the flood**, Heb 11:7; (b) of the **spiritual and eternal deliverance granted immediately by God to those who accept His conditions of repentance and faith in the Lord Jesus**, in whom alone it is to be obtained, (Vine's Expository Dictionary 4991).

The ambiguity of the term salvation has led to two distinct translations:

<b>this will</b>	<b>turn out for</b>	<b>my DELIVERANCE</b>	NKJV; NASB; ESV
<b>this shall</b>	<b>turn out to</b>	<b>my SALVATION</b>	ASV; KJV

The definition of the word allows either translation. Paul may be looking at his entire life as being confined to a ship and leaving for eternity as the deliverance that leads to freedom. Peter used a different figure. Living in this body and in this world is like living in a tent as a stranger and sojourner. Death will allow him to put off this tent and enter into eternity.

*Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that **shortly I must put off my tent**, just as our Lord Jesus Christ showed me. 2Pet. 1:13-14*

Yet it is also possible that Paul is considering his confinement in prison as the ship and the deliverance of leaving the confinement like a ship to the freedom of dry land as disembarkment.

The difference in translations is therefore based solely on the opinion of those who conclude that Paul was either thinking of his final salvation or of his deliverance from Roman prison. Since he uses "know" in two different passages in this section, we will begin there.

In the Greek, "know" is the first word in this sentence and is placed in the perfect tense. This is something Paul came to know in the past and that knowledge had continued with him up to the present moment. Thus he had "realized and perceived" long before and still held that conviction.

*"oida,...* Is an Indo-Eur. perfect of the root *eid-*, *id-* (→ *eidōs, eidenai, idein*), though always used in the pres.: **to have realized, perceived**" = "**to know.**" It often replaces the perf. *egnōka...* "**to have experienced, learned to know**" = "to know," but it can also be synon. with *ginosko;...*" (*Kittel Vol 5 p 116; 1492*)

This too could be true either of his salvation into eternal glory or of his deliverance from Roman imprisonment. What has led some of the translations to choose deliverance is found in verse 26.

*And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith, Phil. 1:25*

He proclaimed his knowledge (same word and tense) that he would remain and continue to live in this world. But he does not give the source of this knowledge. If he had given the source as was done by Luke about him coming to Rome, his knowledge would have been the knowledge of inspiration. But if this is not from revelation, then Paul does not yet know he will be delivered, but whether by life or by death he would still be saved.

Yet, regardless of whether this was deliverance from Rome or eternal salvation, Paul was about to reveal his feelings regarding his imprisonment. It was not a problem to him. He knew that it had led to greater results than any other means could have accomplished. Although some would regard the loss of five years of one's life simply for being a Christian and an apostle, Paul had no feelings of bitterness.

### through your prayer

With the preposition "dia" Paul attributes their prayers as one of the reasons that this deliverance would be accomplished.

*"dia..* B. with the accusative ... II. of **the Ground or Reason on account of which anything is or is not done; by reason of, because of...** 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered **by...** 2. of the reason or cause on account of which anything is or is done, or ought to be done; **on account of, because of ...**" (Thayer, p. 132-135; 1223)

Nothing more strongly illustrates the power of prayer than the continual references made to it by the apostles and prophets living in the first century. When the apostles were confronted with the time constraint of not properly caring for the needy widows or not preaching and praying properly, they made the following comment.

*Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. 3 Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; 4 but we will give ourselves continually to prayer and to the ministry of the word." Acts 6:2-4*

That is a powerful affirmation of the conviction of the apostles in prayer. They placed it right next to preaching the gospel to the lost, as an important part of their life. Here Paul spoke in a very similar way. He viewed their prayers as playing a role in the instrument by which his deliverance/salvation will be accomplished. By inspiration, Paul expressed here is a strong conviction in the power and place of prayers in his salvation. He wanted them to pray for him. He knew the power of prayer and he gently desired them. Yet it was not by prayer alone. Another great thing is involved in his assurance also.

**and the supply of the Spirit of Jesus Christ, (genitive) The Spirit from Jesus Christ (ablative)**

Since this phrase refers to the working of the Spirit in the lives of Christians every word is important. Two things stand out. First, and most important is the subject. Who is the Spirit of Jesus Christ? Is it the Holy Spirit Jesus promised would be sent in His name, or is it the Spirit of Jesus Christ (the same attitude and demeanor he showed in similar circumstances)? Is it Jesus Himself?

*But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Jn. 14:26*

*"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. 27 And you also will bear witness, because you have been with Me from the beginning. Jn. 15:26-27*

*Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. Jn. 16:7-8*

The Holy Spirit will "supply" Paul with everything he needs. The word had become an idiom in the time of Paul originally it meant to supply the chorus with all the funds necessary to be put on a concert. By Paul's day it means everything that is needed and supplied in any endeavor. Thus when something is planned and it is well funded things will be abundantly and completely supplied. What the Holy Spirit brought, accompanied with prayer is an abundant supply of whatever Paul need to complete his defense whether by life or by death.

*epichorgeō grant; offer; support (verb: NT:2023) ... epichorgia support (noun - NT:2024) ... The noun, which appears twice in the NT, is formed from the verb, which appears 5 times. The verb, intensified by the *epi*, is formed from *chorégeō*, which itself appears twice in the NT. In the Hellenistic age the Attic meaning of *chorégeō*, which itself appears twice in the NT. In the Hellenistic age the Attic meaning of "to defray the cost for a chorus," fades into the early figurative meaning, "bring forth money for something," then "deliver something, grant; furnish" ... (Exegetical Dictionary NT:2023 - NT:2024)*

*epichorgeia, NT:2024), "a full supply," occurs in Eph 4:16, "supplieth," lit., "by the supply of every joint," metaphorically of the members of the church, the body of which Christ is the Head, and Phil 1:19, "the supply (of the Spirit of Jesus Christ)," i. e., "the bountiful supply"; here "of the Spirit" may be taken either in the subjective sense, the Giver, or the objective, the Gift. (Vine's Expository Dictionary NT:2023)*

*epichorgeō, from *epí* (1909), upon, and *chorgéō* (5524), to furnish, give. To furnish upon, i.e., besides, in addition, to supply further, to add more unto. With the acc., to supply, furnish, or furnish abundantly ... *epichorgia*, fem. noun from *epichorgeō* (2023), to supply. A supply, aid, help (Eph 4:16; Phil 1:19). (Complete Word Study Dictionary: NT:2023 - NT:2024)*

Once again, the entire context began in 1:12. It centered on the proper preaching and proclaiming of Christ. It was this which Paul knew he needed to be properly discharged in order for it to turn out to his salvation. It was here that their prayers and the supply of the Holy Spirit (Spirit of Jesus Christ sent by Him) will be accomplished abundantly. He sought their prayers in the same way he did in the letters to the Ephesians and Colossians. These passages deal with exactly the same thing Paul sought here.

**praying always with all prayer and supplication in the Spirit**, being watchful to this end with all perseverance and supplication for all the saints — 19 and **for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel**, 20 for which I am an ambassador in chains; **that in it I may speak boldly, as I ought to speak.** Eph 6:18-20

**Continue earnestly in prayer**, being vigilant in it with thanksgiving; 3 meanwhile **praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, 4 that I may make it manifest, as I ought to speak.** Col 4:2-4

Within the context of preaching and teaching Christ in Rome, these passages certainly explain why Paul sought the prayers of the saints and also how the supply of the Spirit would fill him with such confidence. If he could get the boldness to preach it with conviction and without fear through the agency (*día*) of their prayers, and the words of truth from the supply of the Spirit (inspiration), his salvation was secure. He would never let God down, and it would turn out to his salvation.

Yet there is another possibility to consider. This supply of the Spirit which began with the inspiration has also been imparted to all Christians. All Christians have the same supply of the Spirit of Jesus as the apostles did. Jesus promised just before leaving them that he would give another comforter who would guide them (and all Christians) into all the truth. First by inspiration then by reading what they wrote

*"These things I have spoken to you while being present with you. 26 But **the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.** Jn. 14:25-27*

*"I still have many things to say to you, but you cannot bear them now. 13 However, **when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.** Jn. 16:12-15*

*how that **by revelation He made known to me the mystery** (as I have briefly written already, 4 by which, **when you read, you may understand my knowledge in the mystery of Christ**), Eph 3:3-5*

With Jesus promise that this would continue forever, it is still available today and will continue until the end.

*"If you love Me, keep My commandments. 16 And **I will pray the Father, and He will give you another Helper, that He may abide with you forever** — 17 **the Spirit of truth**, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for **He dwells with you and will be in you. 18 I will not leave you orphans; I will come to you.** Jn. 14:15-18*

The Holy Spirit is the Spirit of Jesus Christ because He both sent Him and the Father sent Him in Jesus name. He supplies Christians with all things that pertain unto life and godliness and thus they shall never stumble and be richly supplied unto the entrance into the eternal kingdom (2Pet. 1:3-11). If they use His revealed word [His sword (Eph. 6:17)] in the ways He specifies, then the supply of the Spirit is accessible to all. Paul had every confidence that with this supply of the Spirit, coupled with the prayers of the saints, he would be saved and delivered.

Both of the possibilities above are scriptural. Both fit the context, possibly both were in his mind for there is only a very small difference between them.

## **20 according to my earnest expectation and hope**

That this passage elaborates on Paul's confidence in his salvation/deliverance is made clear with the use of the Greek preposition "*kata*". This word sums up all that has been said in a previous passage and carries it into the next. It is very close to what an equal sign does in mathematics. Just as what is on one side of the "=" is equal to what is on the other, so also what is on one side of "KATA" is equal to what is on the other. Generally if one gives to the term "*according to*" the idea of equality: of equal proportion, equal measure and equal relationship, they will not be far wrong in their understanding of what the Holy Spirit seeks us to understand when He uses it.

*"kata,... a preposition denoting motion or diffusion or direction from the higher to the lower; as in classical Greek, joined with the genitive and the accusative. ... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as*

*respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...* (Thayer, p. 328; 2596)

Hence Paul's salvation/deliverance which will come through their prayers and the supply of the Spirit of Jesus is in direct proportion to and is equal to, his earnest expectation that in nothing will he be put to shame. "Earnest expectation" leads us to the heart and soul of Paul's life. His motivation, his hope and his goal are summed up here. So also is the direction of his life's energy and emphasis. This is what he thinks about, dreams about, plans for and carries out. The word is a superlative for watching.

*apokaradokia*, fem. noun from *apokaradokēō* (n.f.), **to expect earnestly. Attentive or earnest expectation or looking for, as with the neck stretched out and the head thrust forward** (Rom 8:19; Phil 1:20,) (Complete Word Study Dictionary: NT:603)

*apokaradokia*, ...**that which one looks forward to with eagerness and desire - 'what one eagerly expects, eager expectancy, eager desire.'** 'my eager desire and hope is that I shall be ashamed in nothing' Phil 1:20. In Rom 8:19 ..." (Lou & Nida, Greek-English Lexicon NT:603)

*apokaradokia* primarily "a watching with outstretched head" (apo, "from," kara, "the head," and dokeo, "to look, to watch"), signifies "strained expectancy, eager longing," the stretching forth of the head indicating an "expectation" of something from a certain place, ..." (Vine's Expository Dictionary of Biblical Words, NT:603)

What then is it that Paul watches for with his head erect, his attention focused upon, and his heart in suspense for? It is actually a twofold expectation. His salvation carried over from the previous verse takes up part of it. But it is also carried into the idea of not being put to shame. In Phil. 3:7-14 Paul spoke along the same lines. His earnest expectation breathes out in nearly every word. It culminates in the resurrection of the dead, but it is brought about by suffering the loss of all things and pressing on to the high calling. Everything in Paul's life revolves around his gaining eternal life with Christ and God in heaven. Everything ties to that, and nothing unrelated to it has any bearing in his life. His earnest expectation is further elaborated upon by the term hope, which is also an expectation of good in the future. So Paul's head is out stretched as he focuses on what is just over the horizon which is the hope of all God's faithful from the beginning.

"*elpis*... expectation, **hope; i.e expectation whether good or ill**; 1. rarely in a bad sense, *expectation of evil, fear*;... 2. much more freq. in the classics, and always in the N. T. , in a good sense: **expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation...**" (Thayer, p. 205-206; 1680)

This is also Paul's hope. His great desire and expectation. That which he looks forward to, thinks about, and gives him great comfort in the long and sometimes otherwise cheerless times which he has passed through in the five years of being in prison. He did not come to the conclusion that this was working out to the furtherance of the gospel for several years, but still he had hope.

*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb. 11:13-16*

*By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. Heb. 11:24-26*

This is what gives him the ability to be able to honestly affirm as he does in a few moments that he would rather die than live. His salvation is important to him, and he knows that there is nothing that will put him to shame and thus tear that salvation away from him.

**that in nothing I shall be ashamed,**

"*oudeis*... and **not one, no one, none, no**; ... 1. with nouns... 2. absolutely, ... **nothing whatever, not at all, in no wise...**" (Thayer, p. 462; 3762)

Paul had a great concern that his conduct would not bring shame to his life. His concern was not in what men might say about him. Nor was it in what men might do or in the judgment they might pass against him. His biggest concern was that he might not hold forth Christ as well as he should.

*aischuno* from *aischos*, "**shame**," always used in the passive voice, signifies (a) "to have a **feeling of fear or shame** which prevents a person from doing a thing," e. g., Luke 16:3; (b) "the feeling of shame arising from something that has been done," (Vine's Expository Dictionary NT:153)

*aischunomai* ... (derivative of *aischune*, 'shame,'... ) to **feel shame or disgrace because of having done something wrong** or something beneath one's dignity or social status - 'to be ashamed, to feel disgraced.' (Lou & Nida, Greek-English Lexicon NT:153).

This is what his earnest expectation has led him to. To shrink back now would be something to hang one's head over. To fall at the moment of greatest victory in the cause of Christ would be something Paul would be ashamed of. What Rome might do to him, what reproach and mockery they might pronounce on him, is of no real concern. His thoughts here run parallel to a warning Jesus gave:

*Or what will a man give in exchange for his soul? 38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." Mark 8:37-38*

Paul certainly does not want to fall short now, but he affirms his confidence that he will not fall. He is filled with the confidence found in their prayers and the supply of the Spirit of Christ. The truth is, he never did, even when the time came to die.

*For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day. 2 Tim 1:12*

**but with all boldness, as always,**

Instead of shame Paul had boldness. This is the best replacement for fear and shame. Those who boldly take a stand at the very beginning place themselves in a position to continue it. Those on the other hand who begin with a timid and weak stand will so continue in that. Some Christians are fearless, bold confident and assured.

"*parresia*... 1. **freedom in speaking, unreservedness in speech, ... openly, frankly**, i. e. without concealment... 2. **free and fearless confidence, cheerful courage, boldness, assurance**, ... of the undoubting confidence of Christians relative to their fellowship with God... 3. *the deportment by which one becomes conspicuous or secures publicity...*" (Thayer,., p. 491; 3954)

Paul's state of mind had led him to speak freely, openly, and unreservedly about Jesus. He was confident of the truth of the gospel, and had no fear of proclaiming it. He thus preached boldly, with confidence and conviction. This comes shining through in his trials before Felix and Festus, as well as his defense before Herod Agrippa. He knew what he was preaching was true and was thus able to preach it with confidence even when his whole audience scoffed or refused to believe it. This is what boldness will do.

*pántote*; **adverb of time**, from *pás* (3956), all, and *tóte* (5119), *then*. **Always, at all times, ever** ... (Complete Word Study Dictionary: NT:3842)

*pantote* ... **duration of time, with reference to a series of occasions** - '**always, at all times, on every occasion.**' ... (Lou & Nida, Greek-English Lexicon NT:3842)

**so now also Christ will be magnified in my body,**

Again, go back to Paul's earnest expectation. His great desire and goal in life now also encompasses magnifying Christ. This is to be done with his body, and it is to be done whether by life or by death. Paul wanted to extol, laud, celebrate and magnify with praise.

*megalúnō*, from *mégas* (3173), **great, strong. To make great, enlarge**. With the acc., in relation to **the borders of garments** (Matt 23:5); to show **great mercy to someone or to do him great kindness** (Luke 1:58); magnify or praise (Luke 1:46; Acts 5:13; 10:46; 19:17; 2 Cor 10:15; Phil 1:20 (Complete Word Study Dictionary: NT:3170).

"*megaluno*,...**to make great, magnify**...**to make conspicuous**...2. **to deem or declare great**, i. e. to esteem highly, to extol, laud, celebrate." (Thayer, p. 394)

Paul will use his body to see to it that Christ is made conspicuous. Each Christian is like a magnifying glass making Jesus and His word larger. What Jesus sought:

***"You are the light of the world. A city that is set on a hill cannot be hidden. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Mt. 5:14-16***

Paul will use his body to make the light shine. Christ is going to be seen as a result of everything he does.

### **whether by life or by death.**

Whether Paul accomplished this either by the life that he lived or the manner of death that he died was of no consequence to him. Stephen's death did much to magnify Jesus. The very definition of a martyr is to give testimony and witness of one's faith in Jesus by refusing to back down even in the face of death. Paul gave his life to bring the gospel to all and bring glory and honor to Jesus as far as he possibly could.

Often times the great depths of one's convictions cannot be seen by others until they are tested to the very furthest limits. The fact that most of the apostles and many of those Christians living in the first century died violent deaths for their faith in Jesus was a great magnification of Christ to the world. If Christians would meditate on the true meaning of this magnification they would be moved and touched deeply.

## **Phil 1:21-26**

### **21. For to me, to live is Christ,**

Paul took his conversion seriously. He was a great example to all who would live after him.

***I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Gal. 2:20***

Paul had reached a level of maturity where he could in all good conscience say: "for me all there is to this life is Jesus Christ." This is the true understanding of Jesus parable.

***"Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. 45 "Again, the kingdom of heaven is like a merchant seeking beautiful pearls, 46 who, when he had found one pearl of great price, went and sold all that he had and bought it. Mt. 13:44-46***

***But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God." Lk. 9:62***

This is exactly what Paul had done. There is no exaggeration here.

***But what things were gain to me, these I have counted loss for Christ. 8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ. Phil. 3:7-8***

How many Christians can truly say what Paul did here? How many have allowed homes, families, jobs, hobbies, and the wealth of this world to usurp the position to one degree or another? Paul states that in his life this was only offered to Christ? Christ and his kingdom were all that Paul wanted to live for and all that life contained. What else could there be for those who are seeking to fulfill Jesus own words regarding the commitment he would like to see?

***But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Mt., 6:33***

***So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, 30 who shall not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and lands, with persecutions — and in the age to come, eternal life. 31 But many who are first will be last, and the last first." Mk. 10:29-31***

***He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of***

**Me. 39 He who finds his life will lose it, and he who loses his life for My sake will find it. Mt. 10:37-39**

As long as Paul is alive he will put Christ as the absolute sovereign ruler of his life. All disciples should seek to follow this wonderful example of dedication and fidelity to the Lord.

### **and to die is gain.**

When we speak of gain and profit in death, it means that there is more to life after death than there is to life here. It is a journey that ends with advantage and profit. There is more after death than there is in this life. Although only a few words, this expresses a very important and deep thought. Paul's life was lived with a twofold motivation. As long as I am alive I will serve Christ in order that my own death will be better to me than all that I could ever have in this life.

*kerdos* (derivative of *kerdaino* a 'to earn, to gain,' 57.189) **that which is gained or earned - 'gain, profit.'** ... 'they are upsetting whole families by teaching what they should not, for the shameful purpose of gain' Titus 1:11.... *kerdos* in the sense of 'gain' is not restricted, however, to monetary gain or profit. It may refer to **any kind of benefit or advantage**, for example, 'for me life is Christ, and **death is a gain**' Phil 1:21. ..." (Lou & Nida, Greek-English Lexicon, NT:2771)

Certainly sacrifices must be made in order to live Christ. Many things that others had, Paul gave up. Many things that make this life a very wonderful and beautiful thing, Paul also gave up. Of all men, few have given up as much as Paul did for Christ. Yet Paul had a reason and a purpose for it all. Death was to be a gain. God revealed to Paul the truth behind this statement.

*I know a man in Christ who fourteen years ago — whether in the body I do not know, or whether out of the body I do not know, God knows — such a one was **caught up to the third heaven**. 3 And I know such a man — **whether in the body or out of the body I do not know, God knows — 4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. ... And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 2Cor. 12:2-4, 7***

Paul had been there. He had been allowed into Paradise and then sent back! The term "Paradise" was the same as that used by Jesus just prior to His own death as well as the eath of the thief on the cross.

*And he said unto him, Assuredly I say unto you, **today you will be with Me in Paradise.**" Lk. 23:43*

Since there is no way for us to verify any of these things, the fact that the Holy Spirit used the same term it must refer to the same place. Paul knew in a very special way just what waited on the other side of death. Although it was not lawful for him to utter what he saw and heard, Jesus gave us a glimpse in several passages.

*Most assuredly, I say to you, **if anyone keeps My word he shall never see death.**" Jn. 8:51*

*Jesus said to her, "I am the resurrection and the life. **He who believes in Me, though he may die, he shall live.** 26 And **whoever lives and believes in Me shall never die.** Do you believe this?" Jn. 11:25-26*

*But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but **now he is comforted and you are tormented.** 26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Lk. 16:25-26*

The greatest scripture outlining our hope and motivations is this one here in Philippians. When Paul proclaims his own settled conviction that there is nothing in this life to compare with what will be given to us after our death, we ought to believe him and make it our own settled conviction. All Christians, though unable to see what Paul saw with their own eyes, should be able to see it by faith. They should cultivate the same feelings which he here expresses. How many can say with integrity that their faith in the promises of God are so strong that they actually look forward to death? That their own death is such a wonderful event to them that they would have a difficult time choosing between the two if given the choice?

### **22 But if I live on in the flesh,**

This "if" is one of the reasons why we can't be certain Paul knew whether he would be delivered or not. Paul would not use a conditional conjunction if he already knew the outcome, unless we see



this as Paul setting this forth as a hypothetical situation where he would not know which way to choose if he didn't know. What he knows is not based on inspiration, but his own assessments based on the events that are occurring. Since James states we need to leave such things to God, the verse stands as one where we should simply allow the "if" to stand and to say that Paul doesn't know yet because God hasn't revealed it to him yet.

"*ei...* is **first a conditional particle, *if...***; secondly, an interrogative particle, *whether...* I *ei* conditional... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, **when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be...**" (Thayer, p. 169-172; 1487).

*ei*, a **Conditional Conjunction, if; and in indirect questions, whether**. A. with a verb in protasis, answered by a similar tense in apodosis: 1. with present and future indicative, to **express mere Possibility**, ... 2. with Imperfect and Aorist indicative, to **express Impossibility**, ... 3. with Optative to **express a mere Assumption**, 4. with Subjunctive, to **express Possibility with some degree of Probability**: in this case *an* is always added, and *ei an* becomes *ean ...*" (Liddell and Scott, Abridged Greek Lexicon. NT:1487)

As Paul weighed the possibilities, and the results of each, he drew this conclusion. If I live... and if I die... What would continued life in this world bring to him? Why would he desire to remain here if he could make the choice? This is what he proposes to consider in this verse. In the next verse he will speak of why (motivations) that would make dying and departing to be with Christ better.

### **this will mean fruit from my labor; NKJV**

As long as Paul lives in the flesh. As long as he is in the physical world he will be sowing, planting, watering and bearing fruit, just as Jesus asked him to do.

*"I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. ... 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing... . 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. John 15:1-3; 8*

As long as Paul lived in this life he sought to produce fruit and be productive. In the two passages above Jesus and Paul offer great motivation for service to God in this life. The opportunity to bear fruit, and the opportunity to receive a reward for true and faithful service.

Paul saw his entire life in the context of a farmer or husbandman. His life was focused on planting and watering and leaving to God the increase. The fruit of man's labor is the work itself, everything that is actually produced is God's part.

*who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? 6 I planted, Apollos watered, but God gave the increase. 7 So then neither he who plants is anything, nor he who waters, but God who gives the increase. 8 Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. 1Cor. 3:5-8*

This is a very precious time for the Christian. A time when he can do something special for the God he loves. Only in this world can we do things for God that although He could do it himself, has placed man here to do it for Him. God calls through the gospel and man preaches the gospel.

*How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent? As it is written: Rom 10:14-15*

Paul longed to remain in this life to continue to serve God in this capacity. To continue to bear fruit for the Lord in his vineyard was his only real motivation.

### **yet what I shall choose I cannot tell.**

Although in reality, Paul had no choice or input into this, yet he speaks of his own feelings and desires. If he were to give him the choice, he stated that it would be an impossible choice for him. He did not know which one of these two possibilities he would favor and prefer.

*haireomai ... : to choose or select for the purpose of showing special favor to or concern for - 'to choose, to select.' ... 'God chose you as the first to be saved' 2 Thess 2:13. ... 'here is my servant, whom I have chosen' Matt 12:18. (Lou & Nida, Greek-English Lexicon NT:138)*

*hairéō*, to take. In the NT, only in the mid. *hairéomai*, to take for oneself, i.e., **to choose, elect, prefer** (Phil 1:22; 2 Thess 2:13; Heb 11:25;) (Complete Word Study Dictionary: NT:138)

*haireō* .. **active, means "to take," "win," "seize,"** and also "comprehend"; middle **"to take for or to oneself," "to select."** ... *haireomai* The middle meaning of **"choose" or "elect," which is the only use in the NT,** (Kittel, TDWNT, NT:138)

When Paul balanced the fruit which he might continue to gain for the Lord against the joyous completion of this life and the passing into the next, he expressed that it is a choice so difficult that he cannot choose between them. There is so much in favor of each, and so many things that would recommend each to his mind that there is a perfect balance between the two. Hence he could not come to know or discover it. Nor could he announce or make known what that choice would be.

*gnorizo* ... , signifies (a) **"to come to know, discover, know,"** Phil 1:22, "I wot (not)," i. e., "I know not," "I have not come to know" ... 2 Cor 8:1, **"we make known (to you)"** ... (Vine's Expository Dictionary NT:1107)

*gnorizo*... The verb appears in the NT in 25 passages, ... 2. **In the NT the word is used most frequently to mean announce, make known publicly or explicitly, and at times communicate in a solemn way** (Luke 2:15,17; John 15:15; 17:26 bis; Rom 9:22,23; 16:26; 2 Peter 1:16). **In all of these passages the vb. refers to revelation of the salvation from God that comes through Jesus Christ.** ( Exegetical Dictionary NT:1107)

### **23 For I am hard-pressed between the two, 23. But I am in a strait betwixt the two,**

Since "strait" is not a word commonly used today, later translations changed it to hard pressed. Paul was between two massive but equal magnitudes. Both were intensely important, yet both could not be done together. A choice must be made, but the pressure on both sides made it impossible for Paul to make it. From literally being pressed together, like hands over the ears or over a mouth or as a crowd pressing together it became an idiom for a difficult decision that had equal pressure on both sides.

*sunéchō*, from *sún* (4862), an intensive, and *échō* (2192), to have. To hold fast, to press together; trans.:... (l) Particularly, **to plug one's ears** (Acts 7:57); the **mouth** (Sept.: Isa 52:15); of a **city besieged** (Luke 19:43; Sept.: 1 Sam 23:8); of a **crowd, to press together** (Luke 8:45); of persons having a **prisoner in custody, to hold fast** (Luke 22:63). **Figuratively, to constrain, compel, press on,** with the acc. (2 Cor 5:14); in the TR, pass. *sunéchomai*, to be in constraint, distressed, perplexed, used in an absolute sense (Luke 12:50; Phil 1:23). With the meaning of to be seized, affected, afflicted, with the dat.; with fear (Complete Word Study Dictionary: NT:4912)

*sunechomai* (an idiom, literally 'to be held together from') **to be in a mental state between two alternatives - 'to be pulled in two directions, to be betwixt and between, to have conflicting thoughts.'** 'I have conflicting thoughts' Phil 1:23. (Lou & Nida, Greek-English Lexicon NT:4912)

The personal benefits Paul would receive if he left on one side and the fruit of helping those who needed to be helped to get to heaven on the other. There was nothing on either side of these two alternative lead him to favor one side over the other. There was an equal amount of pressure that would make him wish to depart and be with Christ and an equal pressure to make him desire to stay in this life and be of help to his brethren and to the cause of Jesus Christ.

### **having a desire to depart**

The translators generally translate this word with lust, as the majority of the uses of this desire is for evil and wicked things. Three times they translated it with desire are the three times in the NT the word is used in a good sense. A strong desire can be good or evil depending upon what it is directed. For the most part, man has chosen to direct his strongest desires to things that are evil. When this same strong craving desire is directed toward things that are good it a great power in one's life.

*epithumia*, NT:1939) denotes **"strong desire" of any kind**, the various kinds being frequently specified by some adjective (see below). **The word is used of a good desire in Luke 22:15; Phil 1:23, and 1 Thess 2:17 only. Everywhere else it has a bad sense.** In Rom 6:12 the injunction against letting sin reign in our mortal body to obey the **"lust" thereof, refers to those evil desires which are ready to express themselves in bodily activity.** They are **equally the "lusts" of the flesh,** Rom 13:14; Gal 5:16,24; Eph 2:3; 2 Peter 2:18; 1 John 2:16, a phrase which describes the emotions of the soul, the natural tendency towards things evil. Such "lusts" are not necessarily base and immoral, they may be refined in character, but are evil if inconsistent with the will of God. (Vine's NT:1939)

The three times it is used in a good sense are listed below.

*Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; Lk. 22:15*

*For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better Phil. 1:23*

*But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire. 1Th. 2:17*

There was a powerful yearning and longing in Paul's mind to depart. As we read his other writings, can we determine what created this "lust" to depart. If we know what Paul knew we can create his feelings in our own heart. He told the Corinthians that one of the things he was doing is using the eyes of his heart to see the unseen things which are eternal and permanent and to stop focusing on the material things that were only temporary. Every must do this! If we live long enough, we are drug (kicking and screaming) to it. One by one as we age everything that ties us to this world is lost to us.

*Therefore we do not lose heart. Even though our outward man is perishing, yet **the inward man is being renewed day by day**. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while **we do not look at the things which are seen, but at the things which are not seen**. For the **things which are seen are temporary, but the things which are not seen are eternal**. 2Cor. 4:16-18*

Along with this, Paul was considering the realm where Jesus is now living and the one where we are living. While we live in this realm we cannot be with the Lord, but once we leave this realm we will be in the same realm and thus much closer the the Lord.

*So we are always confident, knowing that **while we are at home in the body we are absent from the Lord**. 7 For we walk by faith, not by sight. 8 We are confident, yes, **well pleased rather to be absent from the body and to be present with the Lord**. 2Cor. 5:6-8*

The beginning of all the hopes and dreams of the Christian begin when we are absent from the body. Paul calls this a departure. A time of loosing or weighing an anchor leading to a departure.

*analuo* literally, "to unloose, undo" (*ana*, "up, or again"), signifies "to depart," in the sense of "departing" from life, Phil 1:23, a **metaphor drawn from loosing moorings preparatory to setting sail**, or, according to some, from **breaking up an encampment**, or from the **unyoking of baggage animals**. (Vine's Expository Dictionary, NT:360)

*analuo* ... to **unloose, undo, of Penelopé's web**, ... 2. to **unloose, set free, release**, ... III. Intransitive, to **loose a ship from its moorings, weigh anchor, depart**, ... metaph., of death, N.T...." (Liddell and Scott, Abridged Greek Lexicon. NT:360)

While Paul speaks of weighing anchor, Peter of putting off his tent.

*Yes, I think it is right, **as long as I am in this tent**, to stir you up by reminding you, 14 knowing that **shortly I must put off my tent**, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things **after my decease**. 2 Peter 1:13-15*

Better than any man living in that day, Paul understood the destination of this departure. Paul had been caught up into the third heaven and had been allowed to enter paradise. One can't even imagine how this must have changed Paul, but since what he heard was not lawful to speak, we can only look at this response and deduce that what he had heard had made him want to leave and get back there.

*I know a man in Christ who fourteen years ago — **whether in the body I do not know, or whether out of the body I do not know**, God knows — such a one was **caught up to the third heaven**. 3 And I know such a man — whether in the body or out of the body I do not know, God knows — 4 how **he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter**. ... 7 And **lest I should be exalted above measure by the abundance of the revelations**, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 2Cor. 12:2-7*

Although Paul had more than others, he was not the first to long for a departure to another country.

*These all died in faith, **not having received the promises**, but having **seen them afar off were assured of them**, embraced them and **confessed that they were strangers and pilgrims on the earth**. 14 For those who say such things declare plainly that **they seek a homeland**. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now **they desire a better, that is, a***

*heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.*  
Heb 11:13-16

There is more than enough information. The issue is faith and trust in them. In this realm Paul walked by sight, but multitudes have walked that same path by faith.

### **and be with Christ,**

Paul's thoughts toward death and being with Christ were very different than would be considered normal. Not many could look upon death and call it a strong desire. Yet Paul had an emotion so strong that *epithumeo* was the best word to describe how he felt. Paul wanted to go and be with Christ so badly that it has reached a point of being a lust and a passion with him. He desired and craved it.

The phrase "*depart and be with Christ*" is taken literally by some. We have so many considerations before we can talk about the differences between a literal and an accommodative (not figurative) view. There is no doubt that Jesus is at the right hand of God exalted! He is reigning as King of kings and Lord of lords. There is also no doubt that when Jesus died he did not return to the right hand of God, but went into paradise, promising the thief on the cross that his soul would also be in paradise. Paul spoke of being taken to paradise so what existed before Jesus death was still in existence after his ascension.

If Paul is speaking literally then Christians will be with Christ who seated at the right hand of God, would also place us with God. Although it is possible that after ascension, the great gulf in Hades that separated the wicked in torment from the forgiven in the comfort of paradise was stretched even further so that those in Paradise were moved from Hades into the presence of God, it is nowhere else stated and a lot has to be assumed in order to make this verse reveal all of this.

Since at the instant of death our temporary existence in the material realm ends and the beginning of our eternal residence in the spiritual or heavenly realm begins, time no longer has any meaning. Everything that occurs after death occurs in the context of one day is as a thousand years and a thousand years as a day. So it would be a simple matter to understand to depart and be with Christ in the same manner we interpret the Lord is at hand. Jesus second coming was often portrayed by the Holy Spirit as coming soon. Yet after 2000 years that soon has to be understood in the context of eternity. For those who die, time has ceased and eternity has begun, so at death the second coming of Christ and being gathered together with Him can be seen as being right next to each other.

Although there is no question that departing and being with Christ could be taken literally. But it creates too many other difficulties that we can't comprehend. The Holy Spirit knew exactly what this phrase meant, we are groping in the dark when we try to understand it because it moves us outside of anything we can comprehend or explain. So it is much safer to leave this statement as it stands and not allow it to push us outside of the other truths we know.

### **which is far better. NKJV for it were very far better: (ASV**

Since there are two superlatives the ASV is more accurate. It is difficult to bring into English the vastness of these three terms. We begin with better. Coming from the root "*strong*" it describes things that are superior to (or stronger than) other things. As Paul is comparing remaining in this world or departing from it, the latter is superior in the sense of advantageous.

*kreittōn* ... pertaining to being superior to something else in characteristics or function - 'better, superior.' ... 'the provision of a better hope' Heb 7:19; 'he who does not marry will do better' 1 Cor 7:38. (Lou & Nida, Greek-English Lexicon, NT:2909)

*kreisson* from *kratos*, "strong" (which denotes power in activity and effect), serves as the comparative degree of *agathos*, "good" (good or fair, intrinsically). *kreisson* is especially characteristic of the Epistle to the Hebrews, where it is used 12 times; it indicates what is (a) advantageous or useful, 1 Cor 7:9,38; 11:17; Heb 11:40; 12:24; 2 Peter 2:21; Phil 1:23, where it is coupled with *mallon*, "more," and *pollo*, "much, by far," "very far better" (RV); (b) excellent, Heb 1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35. (from Vine's Expository Dictionary, NT:2909),

This word alone is enough to grasp the greatness of what is coming when compared to what is. Yet the Holy Spirit allows Paul to put very and far or far and very to strengthen it further. The first term is an adjective that modifies its noun by intensifying and broadening it to its furthest extent. It is better, but it is better in measure, weight, force, intensity and size. This is a superiority that is great, strong and intense. The advantages of this departure cannot be grasped.

*“polus,... much used a. Of multitude, number, many numerous, great... abundant, plenteous... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much l. q. great, strong, intense, large... c. of time much, long... d. Neut. sing. Polu, much, substantively, l. q. many things... much, adverbially, of the mode and degree of an action...”* (Thayer, p. 529; 4183)

Added to this intensity is a term that makes it even more. To a greater degree! A larger measure! A higher degree, a greater intensity.

*“mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that ‘than before’ must be mentally added,[A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner...”* (Thayer, p. 387-388; 3123).

*“mallon ... is the comparative of the adv. mala (which does not appear in the NT), and it occurs 81 times in the NT. The meaning is determined by its semantic location. ... 2. a) In direct comparison ... more than: Matt 18:13; Acts 4:19; 5:29 (“one must obey God rather than man”) ... Absolute (in indirect comparison): even more (than before, than others): Mark 10:48 par. Luke 18:39; Luke 5:15; John 5:18; 19:8; Acts 5:14; 9:22; 2 Cor 7:7; Phil 1:12; 2:12; 3:4; Heb 10:25; 2 Peter 1:10; Phil 1:9 ...”* (Exegetical Dictionary of the NT:3123).

If one interweaves these definitions they come up with the following composite of how Paul views his coming death from a personal perspective. It is so much better to die than to live, that in every way one can look at it, it exceeds life on earth. It is greater, stronger, more intense and larger. It weighs more, has greater force, intensity and measure. Death exceeds life in every possible way one can imagine. All this is inferred from the first term “very,” he then multiplies its intensity with the term “far.” by using this term he multiplies its intensity and emphasizes that there is an even greater quantity, a much larger measure, a higher degree of value to death than there is to life.

These are strange terms for one not mature in Christ to consider in the same sentence with death. Yet in comparing his own death to his continued life, these are the terms Paul uses to describe it. Paul spoke through the inspiration of the Holy Spirit so there is no possibility that his own meditations on this subject have led him astray. This is the proper conclusion for any mature Christian to take regarding life and death. As long as one lives in this life, their central emphasis is to glorify Christ, and their hope is to look forward to the day of their death. Paul speaks of this elsewhere.

*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom 8:18-19*

Remember his words when the time finally came when there was no longer any decision to be made:

*Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. 2 Tim 4:8*

There is great food for thought and many fruitful meditations can come from this passage of scripture. Great leaps in our own maturity can come if we seek to make this attitude our own.

## **24 Nevertheless to remain in the flesh is more needful for you.**

Having spoken of what was best and most enjoyable for him, Paul now moves to what is best for others. This is not just the feelings of an apostle, but all Christians. As a father or mother, friend, brother or sister or anyone who has the ability to influence others, the desire to remain and help those who would be left behind is also a powerful motivation. When others depend upon us we need to remain and abide as long as possible.

*epiménō lit., "to remain on," i. e., in addition to (epi, "upon," and meno remain or abide) "to continue long, still to abide," is used of "continuing" to ask, John 8:7; to knock, Acts 12:16; in the grace of God, 13:43; in sin, Rom*

6:1; in **God's goodness**, 11:22; in **unbelief**, 11:23 ..." (Vine's Expository Dictionary NT:1961)

Paul felt this so strongly that it felt that an obligation, not placed upon him but which he had chosen to shoulder himself. This is the response of *agape-love*. It is what Jesus felt as He left heaven to come to this sin cursed world because it was more needful for us.

anagkaios, ... **with or by force**: 1. act. **constraining, applying force**, ... **under compulsion**, ... 2. **necessary**, ... it is necessary to do a thing, ... necessarily requiring to be made, 3. necessary things, **needs**, as food, sleep, .. the appointed order of things, laws of nature, ... 4. **absolutely necessary, indispensable**, barely sufficient; ... the least height that was absolutely necessary, ... the least that could be called a city, necessarily, of **necessity**, perforce, ... **it must be so**, (Liddell and Scott Abridged Greek Lexicon. NT:316)

Paul felt a strong obligation. He knew the dangers and trials that these people he had converted and helped to grow faced. Although it would have been better for him to leave and enter his rest, he could not feel good about it when he knew that while he was here, he could avert apostasy and help those who were under great trials.

*For I know this, that **after my departure savage wolves will come in among you**, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Acts 20:29-31*

So the dilemma Paul faced that he could not solve or choose for himself centered here. The obligations of *agape-love* and the blessings that were just over the horizon of death. He could not choose between them. They were both so strong.

## 25 And being confident of this,

Once again we come back to the crux of this passage. Is this a persuasion and knowledge that resulted from inspiration and/or direct revelation or is this a persuasion and knowledge that anyone can gain by looking at all the facts and drawing the best possible conclusion. It is used both ways in the Scriptures, so there is nothing in the definition that will bring us the answer. One becomes confident and is persuaded by assessing all the facts available and drawing the best possible conclusion.

*"peitho... 2. Passive and Middle... a. to be persuaded, to suffer one' self to be persuaded; to **be induced to believe**... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to **trust, have confidence, be confident**..." (Thayer, p. 497-498; 3982).*

*peithomai ... to **come to believe the certainty of something on the basis of being convinced** - 'to be certain, to be sure, to be convinced.' ..." (Lou & Nida, Greek-English Lexicon NT:3982)*

This persuasion appears to come more from his own heart than from any direct revelation from the Lord. Later in the book, he makes a few statements that force us to be cautious how far we take this persuasion and this knowledge. Using if, he still expresses the possibility that he could be poured out as a sacrifice. He also states that he has to wait until he finds out how it goes with him, so but he trusts in the Lord that the needs of those who are relying on him will be important enough that he will continue to remain.

*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. 18 For the same reason you also be glad and rejoice with me. Phil. 2:17-18*

*Therefore I hope to send him at once, **as soon as I see how it goes with me**. 24 **But I trust in the Lord that I myself shall also come shortly**. Phil. 2:23-24*

## I know that I shall remain and continue with you all

This is the strongest passage Paul writes about his confidence. If it weren't for the passages where he expresses some doubt and concern, we would be forced to conclude this was inspired knowledge. As Paul has assessed the circumstances, all the facts and indications point in the direction of his release. He is still needed, Rome is viewing him with favor as are the soldiers who are guarding him. There is no compelling reason why he should not be set at liberty. Yet still he makes statements like I will let you know how it goes with me which keeps us from pressing to hard.

What they need and what he expects is set forth here. He will remain, continuing to live and work among them. The first term is the verb remain and the second the root with a preposition to extend its meaning.

*meno* ... appears 118 times in the NT ... 2. to Time; **to continue to be, i. e. not to perish, to last, to endure:** of persons, **to survive, live** ... The **basic meaning of *meno* as an intransitive verb is remain, continue, stand firm; as a transitive verb to wait on, expect** ... In the NT one finds also the derivative meanings **dwelt** (John 1:38 f.), **remain alive** (21:22 f.), **continue to live** (1 Cor 15:6), **be permanent** (3:14), **remain in a situation** (7:8,11,20,24,40). ..." (Exegetical Dictionary of the NT 3306).

The preposition placed as a prefix adds the additional thought that this would continue. He will continue to live in this live and live beside them.

*para-menō remain, continue* This verb occurs 4 times in the NT: 1 Cor 16:6, **of Paul, who wants to stay (for a time) with the Corinthians** Phil 1:25: **"I will remain and will continue to remain with you all"**; absolute in Heb 7:23, of the levitical priests, who (in contrast to Jesus) **are prevented from remaining** (in office) by death; absolute in James 1:25: **continuing in the perfect law of freedom.** ..." (Exegetical Dictionary, NT:3887)

*parameno "to remain beside"* (*para*, "beside"), "to continue near," came to signify simply "to continue," e. g., negatively, of the Levitical priests, Heb 7:23. In Phil 1:25, the apostle uses both the simple verb *meno* and the compound *parameno* (some mss. have *sumparameno*), to **express his confidence that he will "abide," and "continue to abide,"** with the saints. In 1 Cor 16:6 some mss. have this word. In James 1:25, of **steadfast continue in the law of liberty.** (Vine's Expository Dictionary NT:3887)

### for your progress and joy of faith,

Paul was an apostle for the Gentiles. His goal is to *"teach them all things that Jesus had commanded them."* This is what had led him to the confidence he was now describing. They still needed him to help them progress and grow to salvation.

*pro-kopto*,... **to beat forward;** 1. **to lengthen out by hammering** (as a smith forges metals); metaph. **to promote, forward, further**... 2. **to go forward, advance, proceed**... the **night is advanced** (A. V. is *far spent*) (day is at hand), Romans 13:12 ... metaph. **to increase, make progress.**" (Thayer,, p. 540; 4298).

Since Paul's entire life was centered on the growth of the church and the salvation of souls, he wanted to stay and help them advance and go forward by promoting and advancing their spiritual growth. This is what all the letter Paul had written were designed to accomplish.

The next verse begins with the conjunction *"hina* - to the intent that; to the end that, in order that." Thus he gives the main purpose for seeking to remain and help them progress. Yet there is a difficulty in the ambiguity of the terms that have led the translators to offer many different possibilities for what this purpose actually centered on.

### 26 that your rejoicing for me may be more abundant in Jesus Christ NKJV

that your glorying may abound in Christ Jesus in me through my presence with you again. - ASV

so that your proud confidence in me may abound in Christ Jesus NASU

so that in me you may have ample cause to glory in Christ Jesus ESV

so that through my being with you again your joy in Christ Jesus will overflow on account of me. NIV

Breaking these passages down, we see the main differences are in the emotions the Philippians will feel (joy and rejoicing or glorying and proud confidence). The cause of the emotion being either for me or because of me.

rejoicing	for me	may be more abundant in Jesus Christ	NKJV
glorying	in me – my presence with you again	may abound in Christ Jesus	ASV
proud confidence	in me	may abound in Christ Jesus	NASU
to glory in Christ Jesus	in me	may have ample cause in Christ Jesus	ESV
joy - being with you again	on account of me.	overflow in Christ Jesus will	NIV

The verb can be translated with glorying, boasting confidence and glory. Although most of the time it is sinful boasting and glorying, sometimes it refers to legitimate self-esteem.

*kauchēma* ... **the basis for or the content of one's feeling of legitimate pride** - 'basis of pride, reason for being proud.' Phil 1:26; ... 2 Cor 1:14 (Lou & Nida Greek-English Lexicon NT 2745)

*kauchaomai* boast (vb.) *kauchēma*, NT:2745 pride, arrogance; object of boasting *kauchēsis* NT:2746 boasting ... 1. These 3 words appear in the NT a total of almost 60 times. Of these occurrences, 53 ... are in ... Pauline letters.

... The verb is most often intrans. and means boast, the context indicating whether taking pride in a positive sense or boasting in the negative sense of bragging is in mind ..." (Exegetical Dictionary NT:2745).

Paul's sacrifices and he wonderful example give many Christians a sense proud confidence in their faith. To see a man acting with the confidence and convictions that he had makes our own faith more powerful and confidend. Yet the only reason it does so is because of his own faith in Christ. It is actually the faith in Christ that gives the proud confidence. Paul only adds more to that. Paul never spoke of his own actions as the basis of anyone glorying. He was always the servant and Jesus was always the one bringing glory and to whom we give the glory. Another reason it is doubtful that Paul spoke of himself is quality of the proud glorying. This is a proud confidence that abounds, exceeds, is over and above and comes in abundance. Only His work in bringing glory to Christ would truly fit this context.

"*perisseuo*,... 1. intrans. and prop. **to exceed a fixed number or measure; to be over and above a certain number or measure**:... a. *to be over, to remain*... b. **to exist or be at hand in abundance**: ... *to be great (abundant)... a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure Rom 5:15...* c. *to abound, overflow* i.e. (a). *to be abundantly furnished with, to have in abundance, abound in (a thing)...* *to be in affluence,...* (b). *to be pre-eminent, to excel...*" (Thayer, p. 505; 4052)

Paul was only the instrument that brought the proud confidence and self-esteem, not the recipient of it.

**by my coming to you again. through my presence with you again.**

What his letters now do for us, Paul's presence would do for them.

*Let such a person consider this, that what we are in word by letters when we are absent, such we will also be in deed when we are present. 2Cor. 10:11*

Paul was the instrument which God used to motivate and thrill these people. As a good example, a zealous Christian will always bring out the best in other Christians.

## **27. Only let your manner of life**

Yet, the outcome was still in some doubt. Paul's own assessment was weighted toward his release, but the "only" ties us directly back to an either he will return or he will be executed. No matter which outcome, it must lead to what follows. There is only one outcome regardless of the circumstances. It is exclusive and unique.

*monos* only, unique; alone ... *monos* appears in the NT 47 times as a pronominal adj. and 66 times in the neut. as an adv. ... In the NT ***monos* expresses the uniqueness, isolation, or exclusivity of persons, things, or actions.** The word can also connote **spatial isolation or seclusion, loneliness, or uniqueness.** ... The adj. is used attributively with a noun or pron. to **express uniqueness**, e.g., , "denying **our only master and lord**, Jesus Christ" (Jude 4). The author warns his readers about persons in their midst who wanted to contest the singular lordship of Christ ... 1) More frequently, however, *monos* is used as a predicate to express uniqueness, exclusivity, or isolation. Thus ... "and he was alone on the land" (Mark 6:47), i.e., without companion, since the disciples were crossing the sea by boat. Or, in Jesus' answer to Satan, "him alone shall you serve" ... 5. a) The neut. ***monon* often functions as an adv. and indicates the same uniqueness, isolation, or exclusivity.** It is used to modify vbs., nouns/prons., advs., prep. phrases, clauses, and negatives, limiting their action, scope, or condition. ..." (Exegetical Dictionary, NT:3441)

The thought is that no matter what the outcome of my trial and whatever the next few years might bring, only one thing should be your goal. If I am released and come to you again, or if I am offered as a sacrifice (Phil. 2:17), the same thing should come out of it.

While some use the misfortunes of others to bring bitterness and unfaithfulness into their lives, it is not the right outcome. Paul did not wish for this to occur in the lives of his friends and brethren. It would be in his best interests whichever way it goes and they should see it the same way. No matter what happened in this life, only one duty and one pathway lies open. One cannot allow physical circumstances of whatever sort to influence service to God. This is how Job lived through his own misfortunes and showed Satan that a true servant of God could not be influenced by outward circumstances.

Paul desired these brethren to stand as firmly as Job did in his trials. Toward this end their "*manner*



of life” must be worthy of the gospel. This is a unique word only used twice in the NT. It has come directly into our language with the term politics. The basic meaning centers on the role of a citizen working in the best interests of the government. It is the conducting of one’s life, but not in the broad sense of manner of life taking in family, employment or spiritual life. In this case it is our relationship to the government leading to how the state will view us.

*politeuma*, NT:4175 ... **commonwealth, state** ... *politeuomai* NT:4176 **be a citizen; govern the state; lead/conduct one's life** 1. The **verb occurs twice in the NT** (Acts 23:1; Phil 1:27). In his speech before the Sanhedrin (Acts 22:30-23:10) ... (23:1). Almost all translators follow the Vulgate, which renders *politeuomai* with ... "lead/conduct [one's] life" ... translated here without any political overtones. This is not, however, entirely convincing. Considering the great scene before the Sanhedrin (22:30 ff.) **political implications should come to expression as well**. Hence Schmidt's tr. (15) probably comes closest: **"In all good conscience up to this day I have been a citizen for (before) God."**... Phil 1:27 is to be interpreted similarly: **"conduct your community life so that it is worthy of the gospel of Christ."** **One should not equate *politeuomai* with *peripateō*, which in Judaism replaces *politeuomai* in the sense of "live, conduct one's life."** Paul takes up a term here in common usage in the Gentile Christian community in Philippi and adapts it thus into the vocabulary of the Church." (Exegetical Dictionary NT:4175)

It is how we conduct our lives that makes others see us as a good citizen. As was noted in the introduction, Philippi had a powerful sense of the importance of good citizenship. Our manner of life should be such that those who are members of Christ’s kingdom are no threat, but actually an asset to Rome. Let your conduct pledged with your confession of Jesus as Lord and your baptism into the kingdom be properly lived. Let the way you talk, the way you think, the way you act be as one who adorns the gospel.

### **be worthy of the gospel of Christ:**

Regardless of the outcome of Paul’s trial, Christians are focused on a response that will be worthy of the gospel. All of the commands, examples and teaching of the gospel must be taken into account. Regardless of outward circumstances the main goal of the Christian is to have his conduct and the gospel’s requirements to be worthy and equal to one another.

*“axiōs; adv. from *axios* (514), **worthy, worthily, suitably, properly** (Rom. 16:2; Eph. 4:1;)” (Complete Word Study Dictionary: NT:516)*

*“axios properly, **bringing up the other beam of the scales, bringing into equilibrium, and therefore equivalent...** The use of *axios*... shows that **two distinct magnitudes are equal or equivalent**. an act deserves praise or punishment:...” (Kittel, TDTNT, Vol 1; p. 379-380; 514)*

Anything that contains an axis or an axle illustrates both the word and the thought that Paul used. An axle distributes the weight of a wheel perfectly so that it spins freely and without vibration. The center point of any scale must be perfectly set so that what is on both sides perfectly match in weight or importance. Thus on the one side of the scale is the gospel with all its duties, requirements, responsibilities and obligations. On the other side of the scale is the life of each Christian. Paul wants them to measure up perfectly. Let your manner of life be worthy of the gospel. Live up to its standards and duties. Always strive to live in such a way that they do perfectly balance out.

### **that, whether I come and see you or be absent, I may hear of your state,**

Paul then gives them exactly how they will know (*hina - purpose and end: to the intent that; to the end that, in order that*), if they have fulfilled his expectations for them by setting up both conditions and the same outcome. He uses a special double conjunction to emphasize this.

*eite ... eite: a double or multiple marker of condition* (equivalent in meaning to *ei*) — **'if ... if, whether ... or.'** 'if we are in difficulty ... if we are encouraged' 2 Cor 1:6; ... 'whether Paul or Apollos or Cephas or the world or life or death ...' 1 Cor 3:22; (Lou & Nida, Greek-English Lexicon NT: 1535)

*eite* whether . . . or; if . . . if There are **65 occurrences in the NT**, ... As a **disjunctive conjunction *eite ... eite* separates statements from each other in order to hold them together at the same time...** (Exegetical Dictionary of the NT:1535)

The outcome should have no bearing on their response. Whether Paul returns and spends time with them again or whether he is executed by Rome should have no effect on how they continue

to conduct their lives. He might remain and continue to be present with them.

*“erchomai... I. to come; 1. prop. a. of persons; a. univ. **to come form one place into another, b. to come I. e. to appear, make one's appearance, come before the public...** 2. metaph. ... b. equiv. to *to come into being, arise, come forth, show itself, find place of influence...*” (Thayer, p. 250-251; 2064)*

He might be permanently absent through death and never be in their presence again.

*apeimi ... "to be absent" (apo, "from," eimi, "to be"), is found in 1 Cor 5:3; 2 Cor 10:1,11; 13:2,10; Phil 1:27; Col 2:5. (Vine's Expository Dictionary NT:548)*

Regardless of which of these becomes the reality, the same outcome should occur.

### **that ye stand fast in one spirit, with one soul**

He seeks that they will all remain fixed and firm, persevering and persisting.

*“histemi... **to cause or make to stand; to place, put set;** 1. univ... *to bid to stand by...* b. **to make firm, fix, establish... to cause a person or thing to keep his or its place...** *to establish a thing, cause it to stand i.e. to uphold or sustain the authority or force of anything: Heb 10:9...*” (Thayer, p. 307-308; 2476)*

*stékō ... **perfect of histēmi ... to stand firm; tropically, to persist, persevere** (A. V. stand fast): absolutely to persevere...*” (Thayer's Greek Lexicon, NT:4739)

Paul sought this from each individual Christian so that the entire congregation will be doing it. This unity in effort and toil starts here and continues into Chapter Two. Christians do not walk alone on their own path. They do not maintain their own maturity and growth while the weak are left to fend for themselves. If all are not standing firm, persevering, then the congregation is not fulfilling this command. Christians ought to walk with the weak and lead them gently by the hand. Mature congregations are made up of members who are of one spirit and one soul.

And we exhort you, brethren, admonish the disorderly, **encourage the fainthearted, support the weak, be longsuffering toward all.** 1Th. 5:14

No, much rather, **those members of the body which seem to be weaker are necessary.** 23 And those members of the body which we think .to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty, 24 but our representable parts have no need. But God composed the body, having given greater honor to that part which lacks it, 25 that there should be no schism in the body, but that **the members should have the same care for one another. 26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.** 1Cor. 12:22-26

Standing firm and striving for the faith is not an individual, but a congregational responsibility. Each should do his part to keep himself and all others standing firm.

### **striving for the faith of the gospel;**

The strength of how congregations struggle to keep the faith is seen much more strongly in the original Greek words than the English can convey it. It is a compound word made up of a word for competition in athletic contests and a preposition that makes this competition and team effort. Each brother and sister in Christ striving together to bring it about.

*sunathléō ... **from sún (4862), together or together with and athléō (118), to strive. To contend with someone, be on his side;** only figuratively, to exert oneself with, to strive with or together, help, aid....” (Complete Word Study Dictionary: NT:4866)*

*sunathleo ... **to toil together with someone in a struggle, implying opposition and/or competition - 'to labor alongside of, to toil with.' ...” (Lou & Nida, Greek-English Lexicon, NT:4866)***

*athleō, "to **engage in competition or conflict,**" ... occurs in 2 Tim 2:5: ... The fight in which the leader of the community is engaged demands not only extreme exertion and readiness for sacrifice, but also discipline and ordered conduct **sunatheō is found twice in Phil.,** both times in connection with the Gospel, which is the source of the community and of opposition to it. In 1:27 **those who fight together are companions in suffering,** in 4:3 they are labourers together...” (Kittel, TDWNT, NT:4866)*

With this term Paul exhorted them to join hand in hand, together striving and contest and contending for the faith of the gospel. Does this refer to evangelism? Does it simply refer to their holding their own against Satan and his forces? Does it refer to all contests and battles which Christians are called upon to bear? All of them are involved in the faith of the gospel.

## 28. and in nothing affrighted by the adversaries:

The tactics of the "opposing team" are often evil and damaging. They have no rules so no one knows how they will respond. But they are not fighting against us, but against the Lord and His anointed. They will deal with them and protect us so it is impossible for these enemies to intimidate and frighten them into silence.

*pturomai* to be fearful as the result of being intimidated - 'to be afraid, to be scared, to be intimidated.' ... 'don't be intimidated in anything by your enemies' Phil 1:28. The expression 'don't be intimidated' may be rendered in some languages as 'don't let yourself be frightened' or 'don't let anyone cause you to be afraid.' (Lou & Nida, Greek-English Lexicon NT:4426)

There were still adversaries there at Philippi. The problems Paul had with the owners of the slave girl which ended in his arrest, being publicly beaten and imprisoned (Acts 16:19-24) had not simply dissipated when Paul and Silas left town. There were still adversaries who despised these Christians and what they were trying to do.

*antikeimai* This means "to confront," then "to be opposed or hostile to." In the NT it occurs only in the second sense, Gal 5:17; 1 Tim 1:10. Elsewhere we have only the participle *ho antikeimenos*, "the enemy," Luke 13:17; 21:15; 1 Cor 16:9; Phil 1:28; 2 Thess 2:4; 1 Tim 5:14. ... (Kittel, TDWNT, NT:480)

*antikeimai*, is, lit., "to lie opposite to, to be set over against." In addition to its legal sense it signifies "to withstand"; the present participle of the verb with the article, which is equivalent to a noun, signifies "an adversary," e. g., Luke 13:17; 21:15; 1 Cor 16:9; Phil 1:28; 1 Tim 5:14. This construction is used of the Man of Sin, in 2 Thess 2:4, ... translated "He that opposeth," where, adopting the noun form, we might render by "the opponent and self-exalter against..." In Gal 5:17 it is used of the antagonism between the Holy Spirit and the flesh in the believer; in 1 Tim 1:10, of anything, in addition to persons, that is opposed to the doctrine of Christ. (Vine's Expository Dictionary NT:480)

Paul encouraged them not to allow any fear to enter their hearts. In the next clause he explains why they should not be afraid. These adversaries teach a very important lesson.

### which is for them an evident token of perdition,

When one has an adversary, one of two things can generally be concluded and understood. Either the adversary is right and seeking to confront and stop someone who is wrong or, the adversary is wrong and his efforts to stop someone prove it.

Too often Christians are led to feel the shame and fear which the possibility of being wrong brings. When one is so strongly fought against it leads to such doubt and fear. If this is so right then why so much adversity and fighting? Why do so many feel so strongly about the gospel? Why are they fighting it? Paul here expresses the divine truth that it is an *evident token* of something.

Yet once God and His eternal purpose enter the conflict everything changes. They aren't fighting against Christians because Christians are evil doers. They are adversaries because of Christ.

*If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. 15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. 16 Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter. 1 Peter 4:14-16*

When people choose to take out their anger and bitterness toward Christ on His followers it proves nothing against Christians. It only proves they are on the losing team and will ultimately be destroyed. Instead of intimidation, it should create pity and confidence.

A token is often given to someone when they purchase something entrance. It can be a ticket, a stamp on the hand, or some other object, but it proves conclusively that they paid the price and have the right to be there. In this case, anyone who opposes Christ and persecutes His people has created their own token of being on the losing side.

*endeigma* (3) "a plain token, a proof" (akin to *endeiknumi*, "to point out, prove"), is used in 2Thess 1:5 "a manifest token," said of the patient endurance and faith of the persecuted saints at Thessalonica, **affording proof to themselves of their new life, and a guarantee of the vindication by God of both Himself and them** (NT:1730) ... *endeixis* (4) "a pointing out, showing forth," is rendered "evident token" in Phil 1:28. ... (NT:1732) Note: No. 4 refers to the act or process of proving, No. 3 to the thing proved. While the two passages, Phil 1:28

and 2 Thess 1:5, contain similar ideas, **endeigma** indicates the "token" as acknowledged by those referred to; **endeixis** points more especially to the inherent veracity of the "token." (Vine's Expository Dictionary, NT:1730)

When people fight against the gospel it is not evidence or testimony against the gospel. The gospel has been proven and manifested by mighty and incontestable proofs. The miracles which the apostles performed, the resurrection of Jesus from the dead, the miracles which he performed, the fulfilled prophecies. These are the proofs of the gospel and the things all Christians must base and rest their faith upon. What of these adversaries? What does their fighting against the gospel and against God's people prove? What does it demonstrate, what does it manifest and signify? Their own perdition:

*apoleia* ... .. indicating "loss of well-being, not of being," is used (a) of things, signifying their **waste, or ruin; of ointment**, Matt 26:8; Mark 14:4; **of money**, Acts 8:20 ("perish"); (b) **of persons, signifying their spiritual and eternal perdition**, Matt 7:13; John 17:12; 2 Thess 2:3, where "son of perdition" signifies the proper destiny of the person mentioned; metaphorically of men persistent in evil, Rom 9:22, where "fitted" is in the middle voice, indicating that the vessels of wrath fitted themselves for "destruction", of the adversaries of the Lord's people, Phil 1:28 ("perdition"); of professing Christians, really enemies of the cross of Christ, Phil 3:19 (RV, "perdition"); **of those who are subjects of foolish and hurtful lusts**, 1 Tim 6:9 ... of **false teachers**, 2 Peter 2:1,3; of ungodly men, 3:7; of **those who wrest the Scriptures**, 3:16; ... (c) of **impersonal subjects, as heresies**, 2 Peter 2:1, where "destructive heresies" (RV; KJV, "damnable") is, lit., "**heresies of destruction**" (marg., "sects of perdition"); ..." (Vine's Expository Dictionary NT:684)

When men make themselves the enemies of Christians they hang a sign around their neck that all Christians ought to be able to see. The sign reads: "eternal misery, destruction, perdition." Do not be afraid of such people. God will deal with them. When they fight against God's word it is a sign that they are wrong.

**but of your salvation, and that from God;**

Not only is it a clear token that they are wrong, but it is also a clear token of the salvation of those who are truly persecuted for righteousness sake. Whenever a Christian is living godly in Christ Jesus and is persecuted for it, it is a sign that they are doing what they ought to be doing and living the way they ought to live.

*Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2Tim. 3:12*

**Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. 11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. 12 Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. Mt. 5:10-12**

**Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. Lk. 6:22-23**

God is in heaven and watching over all that occurs in this life. One day, when all will stand before Him, those with him will win and those who opposed and persecuted His children will be cast away.

**29. because to you it hath been granted in the behalf of Christ, not only to believe on him,**

The reason why it is an evident token has to do with an undeserved gift of grace and favor that has been granted to Christians. It is not the type of thing one might normally consider to be a gift of grace, but so it is.

Back in eternity, God made some important choices. Among those choices was the desire to send Jesus to this lost and dying world to bring salvation, knowing that this very deed would bring the anger and hatred to fulfill his eternal purpose that Jesus die for our sins. At that same time those who loved Him would be saved by that same act. After conversion, God knew that the same persecutions that had been heaped upon Jesus would also be poured out on those who followed Jesus. This was part of the price of being a Christian. We would be conformed to the image of Jesus even in His persecutions.

*Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is*

revealed, you may also be glad with exceeding joy. **14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you.** On their part He is blasphemed, but on your part He is glorified. 1Pet. 4:12-14

For whom He foreknew, **He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.** 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rom. 8:29-30

This is why the Holy Spirit calls this a gift of grace and favor.

*charízomai*; middle deponent from *cháris* (5485), grace. To **show someone a favor, be kind to. To give or bestow a thing willingly**, with the acc. of thing and dat. of person (Luke 7:21; Acts 27:24; Rom 8:32; Phil 2:9); to hand someone over to the authorities (Acts 25:11,16) or to a mob (Acts 3:14). The **most common meaning peculiar to the NT is to pardon, to graciously remit a person's sin** (Col 2:13). With the acc. only, *charízomai* means to **forgive something** (2 Cor 2:10; 12:13); with the dat. only, to **forgive someone, be gracious to** (Eph 4:32; Col 3:13). 2 Cor 2:7 uses it without any expressed obj. with the meaning to forgive. In Luke 7:42,43 it means simply to pardon or remit a penalty. In the pass., especially in the aor., ... it means **to be permitted or granted something** (1 Cor 2:12; Phil 1:29; Philem 22). (Complete Word Study Dictionary: NT:5483)

*chárisma charísmatos* neut. noun from *charízomai* (5483), **to show favor. A gift of grace, an undeserved benefit. The suffix -ma, indicates the result of grace. ... In the NT used only of gifts and graces imparted from God, ...** (Complete Word Study Dictionary: NT 5486)

Paul uses a term which in this first part of the verse can be understood freely and easily. It was a great blessing and favor of the Lord to send the gospel into the world (John 3:16), and then send the apostles out everywhere to preach it (Mk. 16:15-16). It is a great blessing and favor to have the gospel and to be allowed to believe in it and have the hope that it offers. Again, let it be emphasized, this portion of the verse is simple and easy to understand. It takes more maturity and thought to understand the next part however.

**but also to suffer in his behalf:**

*pascho*... **To be affected** or have been affected, **to feel, have a sensible experience, to undergo**; it is a vox media - **used in either a good or a bad sense**... hence **kakos pasein, to suffer sadly, be in bad plight**, of a sick person ... **eu paschein, to be well off, in good case**... (Thayer p. 494; 3958).

*pascho*, used from Homer on, means basically **"to experience something"** which **comes from without and which has to be suffered**: "something encounters me," "comes upon me" ... The use in Homer shows plainly that **its original sense was "to suffer evil."** This was perhaps given with the etymology. **Later, with appropriate additions, it could be used for experiencing anything that might come.... pascho** is found 42 times in the NT. **Most of the refs. are to the sufferings of Christ Himself and to the sufferings of Christians for His sake** (Kittel TDWNT; NT:3958)

Paul now places suffering with Christ on an equality with believing the gospel as a blessed gift God has given to man. Unless suffering for Christ is viewed as a blessing many of the greatest truths of the gospel will forever be hidden from ones eyes. As long as one views persecution and tribulation as something to be avoided and passed from they will never be a strong disciple which Jesus can use and depend upon. Suffering for Christ is a part of the gospel. It must be accepted right along with baptism and personal consecration. If it is viewed as an honor and a privilege then it will not be a hindrance to one in their life as a Christian. If it be not so viewed then one's discipleship is hindered from reaching fruition and maturity.

*For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans, 1Th. 2:14*

**For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. 20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. 1Pet. 2:19-20**

**Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. Lk. 6:22-23**

Those who would hold back and never allow their faith to bring sorrow and trouble have missed a great honor and may lose their soul.

**30. having the same conflict which ye saw in me,**

Paul brings up and reminds them of what they have seen in his life since they first met him. The beating and imprisonment in Philippi for casting out a demon and preaching the gospel was only the continuation of the conflicts Paul had endured, many of which had been done before he had come to Philippi.

*For I think that **God has displayed us, the apostles, last, as men condemned to death**; for we have been **made a spectacle to the world, both to angels and to men**. 10 We are **fools for Christ's sake**, but you are wise in Christ! **We are weak**, but you are strong! You are distinguished, but **we are dishonored!** 11 To the present hour **we both hunger and thirst, and we are poorly clothed, and beaten, and homeless**. 12 And **we labor, working with our own hands**. Being **reviled**, we bless; being **persecuted**, we endure; 13 being **defamed**, we entreat. We have been **made as the filth of the world, the offscouring of all things until now**. 1Cor. 4:9-13*

*But we have **this treasure in earthen vessels**, that the excellence of the power may be of God and not of us. 8 We are **hard-pressed on every side, yet not crushed**; we are **perplexed, but not in despair**; 9 **persecuted, but not forsaken; struck down, but not destroyed** — 10 **always carrying about in the body the dying of the Lord Jesus**, that the life of Jesus also may be manifested in our body. 11 For **we who live are always delivered to death for Jesus' sake**, that the life of Jesus also may be manifested in our mortal flesh. 12 So then **death is working in us, but life in you**. 2Cor. 4:7-12*

*Are they ministers of Christ? — I speak as a fool — I am more: **in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often**. 24 From the Jews **five times I received forty stripes minus one**. 25 **Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep; 26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness** — 28 besides the other things, what comes upon me daily: **my deep concern for all the churches**. 29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? 2 Cor 11:23-29*

Yet, the Holy Spirit made it clear that he was not alone. They were now also engaged in the same contest. Which those who zealously proclaim the word of God can expect to see and experience. It is not an isolated case, it is not the exception to the rule. It is the rule.

*For **we are to God the fragrance of Christ** among those who are being saved and among those who are perishing. 16 **To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life**. And who is sufficient for these things? 17 For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ. 2Cor. 2:15-17*

*But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 **persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra** — what **persecutions I endured**. And out of them all the Lord delivered me. 12 Yes, and **all who desire to live godly in Christ Jesus will suffer persecution**. 2Tim. 3:10-12*

Conflict goes with living the Christian life. Let all accept this as true and act accordingly. The term “conflict” is defined:

*agōn ... a number of people brought together, a **gathering, assembly**, ... esp. **an assembly met to see games**, ... 2. a **place of contest, the arena**, ... II. An assembly of the Greeks at their **great national games**, 2. **the contest for a prize at the games**, ... to **hold or propose a contest**; ... III. generally, **any struggle, trial, or danger**, ... it is hard or dangerous to do a thing, ... a **struggle for life and death**, for one's highest interests, ... (Liddell and Scott, Abridged Greek Lexicon. NT:73)*

**and now hear to be in me.**

It hadn't ended with Paul when he left Philippi. It had continued in Thessalonica, Berea and Athens. It had manifested itself in Corinth and Ephesus. It had come again in Jerusalem and was now still true in Rome. Those who take a stand and preach the gospel boldly can expect to have conflicts.