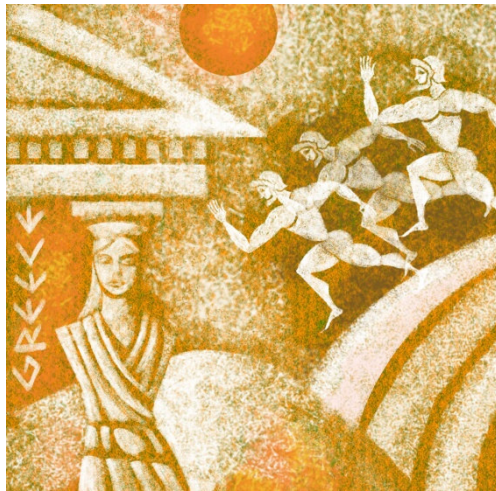


# PHILIPPIANS

Φιλιππήσιος



## Calvary Bible Church Philippians 1:27-2:11 Two-week Study Guide

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Wednesday Night Small Groups

Tim & Melinda Inman

2011-2012

All material can be downloaded from: <http://calvary-bible.org>

## The Inductive Method

### Observation

What does the text say?

#### Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

**Ask: Who, What, When, Where, Why, and How?**

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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### Chapter Studies

**Ask: Who, What, When, Where, Why and How?**

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

**Beginning of Interpretation:** Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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### Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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### Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

## What do I see? What does it *mean*? How does this *change* me?

### Digging in: Observing, Interpreting & Applying the Text

**Read and study prayerfully each day.** “Prayer is really a key to effective Bible study. Learn to pray before, during, and after your reading of the Scriptures. Prayer is especially crucial when you come to a place in your study where you are stuck and confused.”<sup>1</sup>

**The Text:** Everyone studies in their own unique way; therefore, there are several study options for you to choose from to assist you in studying Philippians 1:27-2:11.

- (1) If you prefer to work from one marked copy, remove the working copy at the end of the Overview material, place it in a three-ring binder, and use it for our entire study of Philippians.
- (2) If you don't like the above option, the text will be printed throughout this material; therefore, you can use this Study Guide alone. The entire book of Philippians is printed at the back to help you keep this section in context within the book.
- (3) Or, use your own bible and simply refer to this material for study suggestions.

**For two weeks we will focus in and observe Philippians 1:27-2:11 carefully and thoroughly.**

**The importance of careful, thorough Observation continues:**

“The more time you spend in **observation**, the less time you will need to spend in interpretation, and the more accurate will be your results. The less time you spend in observation, the more time you will need to spend in interpretation, and the less accurate will be your results.”<sup>2</sup>

To observe the text thoroughly ask **who, what, when, where, why**, and **how** of the text. **Always look for the obvious. Slow down to see what is actually there in the text, not what you think is there.** Repeated, significant words and phrases, which are crucial to understanding the text, are always important. A key word or phrase is one that is vital to what the author is attempting to communicate. These essential words unlock the meaning of the text.

**What words or phrases are significant in this particular section?**

As you read through the book and completed the Overview you will have noted that, in addition to the words that are significant in the entire book, there are key, significant words specific to each chapter or section. **On pages 4 and 5 you will find directions to guide you through your initial observations of Philippians 1:27-2:11, which is given in two different translations there. A new translation (*Holman Christian Study Bible*) is on page 22.**

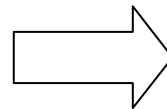
**As always, use any study suggestions that help you; skip those that don't.**

<sup>1</sup> Howard G. & William D. Hendricks, *Living by the Book*, (Chicago: Moody Publishers, 2007), 100.

<sup>2</sup> *Ibid.*, 43.

## Day One, Focus on this: What do I see (Observation)? We'll learn what it *means* later.

1. **Read Philippians 1:27-2:11 on the facing page. Read it in each translation.** Reading a text in more than one translation helps us to comprehend meaning and reveals new things to us because we see the same thought stated in a new way. **Read thoughtfully. Read contemplatively.** Read like you've never read it before. **Compare the wording.**
2. **Use the margins to write down observations and questions so you can investigate them later. Mark it up.**
3. **Flip to the back of this Study Guide (pg. 23-25) and read the entire first two chapters of Philippians in order to set our text within the first half of the letter.**
4. **Remember** what you observed about the main themes of the entire letter. **Underline or circle** the components of 1:27-2:11 that carry these themes forward.
5. **Notice things you want to study in greater detail later and make a note in the margin.**
6. (See the information on outlining, pg. 17, and make an outline if you'd like.)



### What do you see? Look at the text. Circle your observations or jot them in the margins.

- **After informing the Philippians of his situation in prison, how** does Paul now switch the focus to their own response to persecution? **What** command does he give in 1:27?
- **What** type of behavior described in 1:27b and 1:28a does he equate with the conduct that is worthy of the gospel of Christ? **How** did he demonstrate for them this same type of conduct in his description of his response to his own imprisonment in 1:12-26?
- **What** do you think it looks like when a church stands *firm in one spirit, contending as one man for the faith of the gospel, without being frightened* by their opponents?
- **In 1:28b, what** will be the effect on their opponents when the Philippians act like this?
- **What** has been granted to the Philippians (1:29-30)? **What** is the evidence?
- **Since they are engaged in a struggle, what** type of behavior does Paul spell out in 2:2-4 as being crucial for the unity of their church? **In 2:1, what** blessings does he remind them that they already have in Christ, in their fellowship, and in the Holy Spirit? **How** does this equip them to conduct themselves in a manner worthy of Christ's gospel?
- **In 2:5, who** does Paul hold up as a model of the type of behavior he asks them to display? **Meditate on Christ's life. How** did he display the behavior in 2:2-4?
- **Consider the example of Christ's attributes and nature in 2:5-11. How** does each quality here model the behavior Paul demands of the Philippians in 1:27-28a and 2:2-4?
- **Which** qualities from 1:27-28a and 2:2-4 do Christ's actions in 2:6-7 model for us?
- **Which** qualities from 1:27-28a and 2:2-4 do Christ's action in 2:8 model?
- **According to 2:9, how** did God respond to Christ's submissive sacrifice of himself?
- According to 2:10-11, in the future **what will result from God's exaltation of Jesus? What** will all of humanity, past and present, do? **Who** receives the glory? **How** does this exaltation of Christ and the resulting glory given to God model everything described here?

**Philippians 1:27-2:11 (NIV, 1984)**

**27** Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel **28** without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. **29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, **30** since you are going through the same struggle you saw I had, and now hear that I still have.

**2:1** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. **3** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. **4** Each of you should look not only to your own interests, but also to the interests of others.

**5** Your attitude should be the same as that of Christ Jesus:

**6** Who, being in very nature God,  
did not consider equality with God something to be grasped,  
**7** but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.

**8** And being found in appearance as a man,  
he humbled himself  
and became obedient to death—  
even death on a cross!

**9** Therefore God exalted him to the highest place  
and gave him the name that is above every name,

**10** that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,

**11** and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

**Philippians 1:27-2:11 (ESV)**

**27** Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel, **28** and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God. **29** For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, **30** engaged in the same conflict that you saw I had and now hear that I still have.

**2:1** So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, **2** complete my joy by being of the same mind, having the same love, being in full accord and of one mind. **3** Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. **4** Let each of you look not only to his own interests, but also to the interests of others. **5** Have this mind among yourselves, which is yours in Christ Jesus, **6** who, though he was in the form of God, did not count equality with God a thing to be grasped, **7** but made himself nothing, taking the form of a servant, being born in the likeness of men. **8** And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. **9** Therefore God has highly exalted him and bestowed on him the name that is above every name, **10** so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **11** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

## Day Two, Key words: What do I see (Observation)?

1. **Read through Philippians 1:27-2:11 thoughtfully one more time.** Determine what the key words and phrases are for this particular section. [If you're using the working copy from the Overview, you will see the words you already marked in the Overview—those that were crucial to interpreting the entire book.] Focus in on the significant words in *this section*. A key word or phrase is one that is crucial to understanding the meaning of the text.
2. **So what other words are crucial?** Consider the questions you answered and meditated on from pg. 4. What words that helped you answer those questions are crucial to understanding the text? What words, if you removed them from the text, would remove the meaning or intent of the passage? What words tie this passage to Paul's overarching purpose and focus in this letter?
3. **Mark the words you now understand to be crucial—the words that have definitions you must know in order to understand the text.**

**HOW:** Use **color** or **pencil** or **ink**, whichever you prefer. Mark each key word with a unique mark for that particular word (a different color for each key word, or a different way of circling it, or drawing a box around it, or any other creative mark you want to use for each particular word). **The purpose of marking is to help us see what's there.** **(1)** If you are using the working copy you used to complete your Overview, you will see that some of these words are marked already—words that are significant for the entire letter. **(2)** If you're not using the working copy, use the text on the facing page (pg. 7), or **(3)** complete this exercise in your own bible. Or do any combination of the three; it's entirely up to you.

### Mark these words with unique markings for each one:

- God, Christ Jesus, Holy Spirit
- Author (including pronouns [we, I], Paul and Timothy)
- Recipients (words that refer to the Philippians, including pronouns [you, your])
- Other people (every knee and every tongue is attached to a person)
- Key/Significant Words observed and marked during the Overview (refer to the Overview material, if needed)
- Other Significant Words which are crucial for understanding Phil. 1:27-2:11: words that signify trials: *being frightened, oppose, struggle, suffer, etc.*; attributes they are to display; actions and qualities of Christ Jesus; actions of God and toward God

### Mark any words that are crucial for determining the meaning.

4. **Make lists of details you observe about each key word. Are any used elsewhere in the letter? What is written about each? Ask who, what, where, when, who, and how?**
5. **Pay attention to what the text says about the people you marked when you completed the Overview and in this exercise. Make additional notes about them on pg. 7.**
6. **Do you notice anything new that you missed before? What do you observe?**

**Philippians 1:27-2:11 (NIV, 1984)**

**27** Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel **28** without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. **29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, **30** since you are going through the same struggle you saw I had, and now hear that I still have.

**2:1** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. **3** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. **4** Each of you should look not only to your own interests, but also to the interests of others.

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**6** Who, being in very nature God,

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taking the very nature of a servant,

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**8** And being found in appearance as a man,

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**10** that at the name of Jesus every knee should bow,

in heaven and on earth and under the earth,

**11** and every tongue confess that Jesus Christ is Lord,

to the glory of God the Father.

**Jot notes & observations here:**

## Day Three: What do I see (observation)? What does it *mean* (interpretation)?


**Mark Grammatical Phrases:** This exercise will help you see how the main ideas of this section tie together. Note these with marks in the working copy or in the copy of Phil. 1:27-2:11.

- Mark **words of contrast** (*but, however, nevertheless, or, neither, nor, not only, whether, etc.*) with a lightning bolt mark. **In the margin of your working copy, write what is being contrasted.**  
**For example:** 1:27b-28a—...*contending as one man for the faith of the gospel*  

WITHOUT

*being frightened in any way by those who oppose you.*

- Mark **words of comparison** (*like, likewise, also, in addition, as, in the same way, furthermore, just as, etc.*) What things should be similar here? The hinge of verse 5: *Your attitude should be the same AS that of Christ Jesus* compares how the believers in Philippi should act (1:27-2:4) with how Christ acted and God responded (2:6-11).

-  Draw a little clock face (or another mark you choose) above words showing **expressions of time** (*then, now, when, after, until, at that time, the day, etc.*).
- Mark with an “x” words that show **conclusions or an end result** (*therefore, so that, for this reason, because, etc.*) and **draw arrows** to connect the linked ideas. **What is the author trying to show or prove? What is the conclusion or result that he is emphasizing? For example:**

...became obedient to the point of death—even death on a cross. **Therefore**, God exalted him...

- Mark **commands** in a way which draws the eye, such as highlighting, in order to meditate on these: they clarify the purpose of the letter. There are three commands in Philippians 1:27-2:11:
  - 1:27, “conduct yourselves in a manner worthy of the gospel of Christ”
  - 2:2, “make my joy complete by being...”
  - 2:5, “Your attitude should be the same as that of Christ Jesus”
- The New Testament was written in Koine Greek. Due to Greek word formation and syntax, some things would be obvious in the original Greek that are not obvious in English.
  - In the Greek, these words express continuous, habitual action. Mark like this ( ~ ):
    - 1:27, “conduct” (the command is to be performed habitually), “absence,” “contending”
    - 1:28, “without being frightened”
    - 1:29, “to believe,” “to suffer”
    - 1:30, “are going through”
    - 2:2, “being like-minded,” “having the same love”
    - 2:3, “consider others better than yourselves”
    - 2:5, “attitude”
    - 2:6, “being in very nature,” “equality”

**As you completed this exercise, what was revealed about the passage? Write down anything you discover that you hadn’t seen in the text before. Continue tomorrow.**

**Philippians 1:27-2:11 (NIV, 1984)**

**27** Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel **28** without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. **29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, **30** since you are going through the same struggle you saw I had, and now hear that I still have.

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in heaven and on earth and under the earth,

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to the glory of God the Father.

**This is a two-week study. The rest of this week and into the next focus on comprehending the text.**

### **What does it *mean* (interpretation)? How does this *change* me (application)?**

Use the following steps. Each person studies differently; but make it a practice to always try new techniques. Come at the text from as many angles as possible.

#### **PRAY FIRST! Ask the Holy Spirit to help you comprehend.**

1. What words or phrases do you need to investigate in order to comprehend the text? Question the text (**see box below**). Determine the words you *need* to understand, for instance “like-minded” and “attitude” (same Greek word), “tenderness,” “compassion,” “equality,” “likeness,” etc.
2. Read the word and its surrounding text in another translation. Sometimes just reading the passage stated in another way helps us to comprehend.
3. If the meaning is still unclear, look up word definitions in the concordance. **How?**
  - **Page 14 details “how to use a concordance,”** or ask your group leader. There are instructions and additional study helps on the concordance how-to page. **Examine pg. 15-17 for lexicon definitions of several key words pertaining to Christ’s deity and His selflessness.** A list of free, online, bible-study sites is also provided.
  - For additional help, use your concordance to **find other places these same key words are used** (called finding the “cross references”). Look up the words that are assigned the same Greek reference numbers. For example, “very nature” (2:6, 7) is Strong’s #3444 or GK (NIV) #3671. Look at other verses that include words that have the same numbered definitions. **Consult page 14 for “how to find a cross reference.”**
4. Re-examine each sentence or verse and paraphrase it using the definition. Write it out in your own words to be sure you understand. **Pages 11-13 provide you with work space.**
5. Then, move on to the next word you want to examine until you have looked up the definitions of each one.
6. Final option: Examine the notes at the bottom of your study bible or in one of the listed commentaries (pg. 20), after you’ve completed the above steps. Try on your own first and experience the joy of discovery; then, find out if you were right in your assessment.

**AS YOU’RE DOING THIS: Question the text: ask who, what, when, where, why, and how.**

“If you want to understand a biblical text, you’ve got to bombard it with questions. The Bible is never embarrassed to be asked questions. That doesn’t mean it will answer all of them. But you still need to ask to determine if they can be answered. Obviously, if you’re going to ask questions, you’ve also got to look for the answers. Where will you find them? In the text. Observation will give you the basic building blocks out of which you will construct the meaning of a passage. The answers to your questions will come directly from your observation process.”<sup>3</sup>

**EXAMPLE: What** is conduct worthy of the gospel? **How** is it described in this passage? **Who** is held up as the ultimate model of this type of behavior and attitude? **What** should this look like in my own life, as in the Philippians’ lives? **Do** I comprehend each of these qualities and instructions? Etc.

<sup>3</sup> Howard G. & William D. Hendricks, *Living by the Book*, (Chicago: Moody Publishers, 2007), 43.

**Use these 3 pages to write down definitions, paraphrase verses, and take notes:**

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## HELP PAGES, pg. 14-17

### How to use a Concordance:

**Complete Word Studies:** The Old Testament was originally written in Hebrew (some Aramaic). The New Testament was originally written in Koine Greek. Use an exhaustive concordance for a basic definition, or a lexicon or bible dictionary for expanded definitions.

#### How to use a Concordance:

1. Look up the word in the alphabetized front section of the concordance. (Remember: If you're using a Strong's concordance, you have to find how the word was translated into English in the KJV. "Very nature," 2:6, 7 in the NIV, is translated "form" in the KJV, for instance; so you look up "form" in the Strong's concordance). **See pages 15 & 16 for help with this word.**
2. Under the word, look for the verse reference where that specific word is used.
3. Look for the number on the right. Each number corresponds to a Greek or Hebrew word.
4. Turn to the appropriate dictionary or lexicon in the back of the concordance (Hebrew for the Old Testament and Greek for the New Testament).
5. Look up the number for the definition.
6. The words in italic are the definition. Write down the Greek word's transliteration (in English alphabet); and write the definition down next to your key, essential word.

**How to Find a Cross Reference:** Using the concordance, compare references in the Bible which use any word or quoted passage of scripture that you determine needs further study—you won't do this with every word, just the ones you feel need additional investigation. Look in the concordance at the list of all the references given for a word (such as "grasped," 2:6). Find the same Greek or Hebrew reference number that is given for the Greek or Hebrew word you are examining. (For instance, "grasped" is Strong's #725 or GK (NIV) #772.) Normally, you would look up the other scripture references that use the same Greek or Hebrew word to compare the usage of the word; but this is the only use of this word. The verb form of this word is Strong's #726 or GK (NIV) #773. Therefore, each of these references can be examined. When the same word is studied in more than one account it is understood more fully. **Because this is a difficult word to grasp (no pun intended), additional help is given on pg. 16.**

**These online sources all have online concordances:** [www.mystudybible.com](http://www.mystudybible.com), [www.esvstudybible.org](http://www.esvstudybible.org), [www.blueletterbible.org](http://www.blueletterbible.org), [www.biblegateway.com](http://www.biblegateway.com), and [www.crosswalk.com](http://www.crosswalk.com). Find which you like best. Examples: [www.mystudybible.com](http://www.mystudybible.com), the *Holman Christian Study Bible*, has all tools keyed right to the text—just enter the text; using the word study tool on the right, click the word you want to investigate. The second site given has excellent study notes from the *ESV Study Bible*, a new word-for-word translation. The steps to Blue Letter Bible's concordance are clean and simple. On the opening page, enter the passage you want to examine in the Bible/Dictionary Search. Pick the version (translation) and press "search." When the new page opens, click the button for the kind of help you want: C is for "Concordance and Hebrew-Greek Lexicon." Next, click on the concordance number by the word you want to investigate. This opens the concordance with the definition, or biblical usage, as well as the cross references. All the verses where this word is used are at the bottom of the concordance entry. A very thorough Greek lexicon (dictionary) is available at: <http://www.studybible.org/lex/grk/>. Just enter the word or the Strong's number you want to look up in the search box on the right hand of the page. A detailed definition will be given. These are all free.

## Additional help, Lexicon and Commentary Definitions:

**2:6, 7 “likeness”:** 3667. **ὁμοίωμα** *homoíōma*; from *homoióō* (3666), to make like. Likeness, shape, similitude, resemblance. It is important to realize that the resemblance signified by *homoíōma* in no way implies that one of the objects in question has been derived from the other. In the same way two men may resemble one another even though they are in no way related to one another. This word is so important to the proper understanding of the incarnation of Christ that it is necessary to consider the context of the more important passages where it occurs.

(II) In the literal sense, meaning shape, form, figure (**Phil. 2:7**; Rev. 9:7; Ex. 20:4; Deut. 4:16; 1 Sam. 6:5; 2 Kgs. 16:10; 2 Chr. 4:3). **In Phil. 2:6–8, three synonymous words occur:**

(A) The first word is *morphē* (3444), form or inward identifiable existence. Christ’s identification as God in heaven is clear, “Who being in the *form* of God thought it not robbery to be equal with God [He was not made equal to God but that He always was of the same essence as God and of the same rank {cf. John 1:18}]” [NIV: ‘Who being in *very nature* God, did not consider equality with God something to be grasped.’] (**Phil. 2:6**). **No person could be in the form of God and not be God.** In **Phil. 2:7**, the Greek text simply says, “But He emptied Himself.” When the Lord Jesus Christ spoke to the Samaritan woman in John 4:24, He revealed that **the nature of God is Spirit. This is the eternal form of God which Jesus Christ always had and never gave up.**

In His incarnation, however, He voluntarily took on the form of a man and His humanity was fully recognized by men on earth. **While He lived on earth as the God–Man, He was simultaneously the Son of God in heaven. In other words, He did not empty Himself of His divine perfections nor of the essence of His being, but He emptied Himself into a life of humiliation that was itself emptied into death.**

Although He was always spiritually rich, He became materially poor. The word “poor” in 2 Cor 8:9 is *ep̄tōcheuse* (aor. act. of *ptōcheiōō* [4433], to be poor). The active voice indicates He voluntarily gave up something which He always had. **The form of slavery and poverty the Lord took upon Himself was a necessary condition. Only in this manner could He yield His body unto death, for without the shedding of blood there could be no remission of sin (Heb. 9:22). Jesus Christ did not have His life taken from Him; He died because He chose to die (John 10:17, 18).**

This is the reason why in **Phil. 2:7** for the statement that Jesus “was made in the likeness of men [*en homoíōmati anthrōpōn*]” [NIV: ‘taking the very nature of a servant, being made in human likeness.’]; and in verse eight that He was ‘found in fashion as a man’ [*hōs ánthrōpos*] [NIV: ‘found in appearance as a man’]. In shape (*schēma* [4976], appearance), He was exactly as man. In this instance the words *homoíōma*, likeness, and *schēma*, appearance, are parallel. In His essence (*morphē*) **He was God, but took upon Himself, in addition to His deity, the likeness of men (with a true human nature in a real body), yet without sin (Heb. 4:15).** For this reason we are told that he was made *en homoíōmati anthrōpōn*, “human likeness,” not merely that He became man.

(B) The second word that is used in **Phil. 2:7** is *homoíōma* (3667). “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness [*homoíōma*] of men.” [NIV: ‘but made himself nothing, taking the very nature of a servant, being made in human likeness’]. Paul declares here that Jesus Christ, whose essential preincarnate form was spirit (*pneúma* [4151]), emptied Himself and took upon Himself the form of man. **But His was, as Rom. 8:3 says, not the flesh of sin, but sinless flesh. He became man so that He could die for the sin of man. It was as the Son of God that Christ become the Son of Man, He never ceasing to be the Son of God.** This is made clear by what the Lord Jesus said to the Father in John 17:5 just before His crucifixion: “And now, O Father, glorify thou me with thine own self with the glory [*dóxa* {1391}] which I had with thee before the world was.” This glory of His proper recognition as the Son which he had before His incarnation was not attributed to Him by sinful man while He lived on earth.

(C) The third word that occurs in the **Philippian passage (v. 8)** is *schēma* (4976), form, fashion, [NIV, ‘appearance’]. It refers here to the physical form that Jesus took. *Schēma* is more closely related to *homoíōma*, likeness, than to *morphē*, form or substance, essence. “And being found in fashion [*schēmati*, sing. dative of *schēma*] as a man, he humbled himself, and became obedient unto death, even the death of the cross.” **The Lord Jesus did not deliver His divine nature to man to kill; His spirit could not be killed. His enemies, failing to recognize His deity, found “a man.” This one they killed, not knowing that He was indeed the God–Man.** Even so, the Apostle Paul tells us that the only reason they could kill Him was that “He humbled Himself, and became obedient unto [until] death, even the death of the cross.”

*Homoiótēs* occurs only in Heb. 4:15; 7:15. In Heb. 4:15 *homoiótēs* is translated “like.” “For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are [*kath. homoiótēta*], yet without sin.” Similarity does not necessarily involve identity of nature. The temptations that came to Jesus in His humanity were similar to ours, but they could not entice Him to sin because His human nature was perfectly holy. (Were it not so, His human nature could never have joined with His divine nature, nor could He have

been an acceptable sacrifice for the sins of mankind.) There was nothing in Christ's perfect human nature to make Him even desire to sin (James 1:14).

In Heb. 7:15 the word *homoiótēs* is translated "similitude": "And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest." Here Melchizedek and Christ were not declared to be one and the same person, but similarities were said to exist between them. Melchizedek was, as Heb. 7:3 states, "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Just as his ancestry is not known, Jesus Christ, being God, did not have an ancestry. Yet Melchizedek was a human being and as such did indeed have a father and mother. He performed the duties of a high priest, but his sacrifices had to be repeated. Jesus also possessed a human nature, yet without sin. In addition, Christ also, being God Almighty, possessed a divine nature. He thereby offered Himself as the perfect sacrifice, once for all."<sup>4</sup>

**2:7, "made himself nothing": 2758. κενόω *kenóō***; from *kenós* (2756), empty, void. To make empty, to empty.

(I) The antithesis of *plērōō* (4137), to fill. *Kenóō* is used in Rom. 4:14; 1 Cor. 1:17; 9:15; 2 Cor. 9:3; **Phil. 2:7** meaning to empty oneself, to divest oneself of rightful dignity by descending to an inferior condition, to abase oneself. (II) The use in **Phil. 2:7** is of great theological importance. It refers to Jesus Christ as emptying Himself at the time of His incarnation, denoting the beginning of His self-humiliation in verse eight. In order to understand what is meant by Jesus' emptying Himself, the whole passage (**Phil. 2:6–8**) must be examined.

The two states of the Lord Jesus are spoken about here. In verse seven, the state of His humiliation is referred to as having taken "the form [*morphēn* {3444} {acc.}] of a servant [*doúlou* {1401} {acc.}]," and having become "in the likeness [*homoiōmati* {3667} {dat.}] [NIV: 'taking the very nature of a servant, being made in human likeness'] of men [*anthrōpōn* {444} {gen. pl.}]." In contrast to this, we have His preincarnate, eternal state spoken of in **verse six** as "being in the form [*morphē*] of God," and "equal [*ísa* {2470}] with God." [NIV: 'being in very nature God'] **The truth expressed here concerning His preincarnate state is that He had to be equal with God in order to have the form of God. He could not be God the Son without being Deity. He who showed us the *morphē* of God, the form of God, the essence of God, had to be equal with God Himself.** The fact that Christ in His human form showed us God presupposes His being God at all times. He never claimed to be something without really being that in His essence. If He had, He would have been making a false claim...

Prior to His incarnation He was in the form, the essence of God, and after His incarnation He was still in the form of God in spite of His voluntary humiliation. Notwithstanding His essence of deity, He took upon Himself the true essence of a servant (*morphēn doúlou*). In order to be a servant, however, He had to become a man and appear in the likeness of men (*en homoiōmati anthrōpōn*). By doing this He emptied Himself of the proper recognition that He had with the Father as God who is Spirit (*pneúma* [4151]; John 4:24) and entered into the world of men, most of whom did not at all recognize Him for who He was. The use of the aor. act. part. *labōn* (*lambánō* [2983], to take), having taken (with reference to the form of a servant), indicates that humanity did not displace deity in His personality. Rather He took upon Himself voluntarily, in addition to His preincarnate condition, something which veiled His deity. Proper recognition is called *dóxa* (1391), glory, praise, from the verb *dokéō* (1380), to recognize. In the form of man and servant, He lacked the recognition among men that He had with the Father (John 17:5). This voluntary humiliation of Christ began with the incarnation and was carried through to His crucifixion. In His resurrection, He laid aside His form of a servant.<sup>5</sup>

**2:6, "did not consider equality with God something to be grasped (Strong's #725, *harpagmos*):** "Because Christ was in very nature God, he did not consider equality with God 'something to be exploited' (NRSV), something of which he should take advantage. His equality with God led him to view his status not as a matter of privilege but as a matter of unselfish giving. This is the character of the biblical God, and this was the character of Christ Jesus as well...Christ acted on his way of thinking in two ways in verse 7...Christ 'made himself nothing' by 'taking the very nature of a servant, being made in human likeness'...Christ did not literally empty himself of any divine attribute; instead, he metaphorically emptied himself by revealing the form of God in the form of a slave and in human likeness. Paul affirms that such a lowly position was not incompatible with Christ's divinity but was in some way a manifestation of it."<sup>6</sup>

<sup>4</sup>Spiros Zodhiates, *The Complete Word Study Dictionary : New Testament*. electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, G3667

<sup>5</sup>Ibid., G2758

<sup>6</sup> Frank Thielman, *The NIV Application Commentary: Philippians*, Grand Rapids, Michigan, Zondervan, 1995, 116, 117, 127.

**“Obedient to death—even death on a cross”:** “Crucifixion was the cruelest form of official execution in the Roman Empire...It was commonly reserved for the lower classes, especially slaves...Partly because crucifixion was not the conversation of polite company and partly because the cruel creativity of executioners was allowed wide latitude, the specifics of the process were not frequently described...The victim was first tortured in various ways and then fastened to a cross by impaling, nailing, binding with ropes, or some combination of all three. Death often came slowly over a period of days as the victim experienced increased blood loss, thirst, hunger, attacks of wild animals, and suffocation...When Paul adds to the statement that Christ emptied himself by taking the form of a slave the comment that he humbled himself by becoming obedient to the point of death on a cross, therefore, he has taken the nature of Christ’s selfless denial of his rights to new depths. Christ went from the highest position imaginable to the lowest precisely because such selfless love was the expression of his deity...Paul has described Christ’s deity in terms of his selfless denial of his rights. This selfless denial entailed two steps: making himself nothing (or emptying himself) by becoming a human being and a slave, and humbling himself by becoming obedient to the point of suffering a slave’s death, death on a cross.”<sup>7</sup>

### **OPTIONAL: Make an Outline**

**Consider making an outline of the section or the entire book:** Some people find that making an outline opens the text up for them. A simple outline could be made at this point if this is something you find beneficial. The text is provided online in a Word document to help you. **Skip it if this doesn’t help you.**

- **Complete a word-for-word outline of each section.** If you are the type of person who benefits from this type of structural work, prepare this initial outline skeleton by filling in the theme of the entire book with a theme for paragraph as Roman numerals under the theme of the entire book. Then you can add the text word-for-word under the Romans numerals, with each new paragraph being categorized by a letter of the alphabet.

- C. I thank my God every time I remember you,
  - 1. In all my prayers for all of you, I always pray with joy
    - a. because of your partnership in the gospel
      - i.* from the first day until now,
  - 2. being confident of this,
    - a. that he who began a good work in you will carry it to completion
      - i.* until the day of Christ Jesus.

- **Other people find that it helps them to break down the text from the first day they begin to study a book or section of the Bible.** Experiment with outline forms or simply breaking down the text in a way that makes grammatical structure more obvious to see if this helps you comprehend more.

**Example:** Philippians 1:3-5 (NIV)

I thank my God  
 every time I remember you  
 In all my prayers  
   for all of you,  
   I always pray  
     with joy  
     because of your partnership  
   in the gospel  
   from the first day  
   until now

<sup>7</sup> Ibid.,

## The end of Week #2:

**What does it *mean* (interpretation)? How does this *change* me (application)?**

**After completing your word studies with the concordance, integrate all the information you discovered. Pull it all back together.**

**Identify themes within this section, then define the entire section:**

As we worked through Philippians 1:27-2:11, we meditated on the meaning of all we discovered by observing and questioning the text, completing the word studies, and examining any cross references that were helpful. Therefore, we should now be able to construct a theme for each smaller paragraph that summarizes the content within this section.

**Why do this?** Just as paraphrasing helped us to ponder on the text and to see if we really comprehended the verse clearly, so stating the theme allows us to pull together the basic ideas of this section. It also helps us retain what is in each section when we walk away from the text and go about our daily lives.

**This step aids our meditation on scripture by organizing in our minds what's here.**

**See if you can write a concise sentence that summarizes the theme of each paragraph.**

### Philippians 1:27-2:11 (NIV, 1984)

**Theme of 1:27-30:** \_\_\_\_\_

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**27** Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel **28** without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. **29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, **30** since you are going through the same struggle you saw I had, and now hear that I still have.

**Theme of 2:1-4:** \_\_\_\_\_

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**2:1** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. **3** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. **4** Each of you should look not only to your own interests, but also to the interests of others.

**Theme of 2:5-11:** \_\_\_\_\_

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5 Your attitude should be the same as that of Christ Jesus:

6 Who, being in very nature God,  
did not consider equality with God something to be grasped,

7 but made himself nothing,  
taking the very nature of a servant,  
being made in human likeness.

8 And being found in appearance as a man,  
he humbled himself  
and became obedient to death—  
even death on a cross!

9 Therefore God exalted him to the highest place  
and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

**Theme of 1:27-2:11:** \_\_\_\_\_

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### Next, check your conclusions:

Save *final* interpretation until you've finished studying the entire book and can contemplate the whole. This takes time and thought. Be patient. **Don't consult a commentary until you are at this point in your study.** Use the commentary to verify your own findings and to double-check what you have discovered. If you consult commentaries before beginning they will influence your own study. Now is the time to check your conclusions. You'll gain from someone else's study by doing this; but remember, commentary notes aren't scripture. Commentators aren't infallible. Opinions will vary. **Turn the page to continue...**

**Good commentaries to use (hard copies are available in the church library):**

- *The NIV Application Commentary: Philippians*, by Frank Thielman, Zondervan.
- *The MacArthur New Testament Commentary: Philippians*, by John MacArthur, Moody.
- *The Epistle to the Philippians*, NICNT, by Gordon Fee, Eerdmans.
- *The Expositor's Bible Commentary, Abridged Edition*, Barker & Kohlenberger III, Zondervan.

**Check the online sources to see what commentaries they have and what they say.** Usually these are older commentaries because they're beyond copyright law regulation. They're all free. For instance, you'll always find *The Matthew Henry Commentary*, a highly-respected, reformed commentary from the 1700s. It's always worth reading. Check out: **crosswalk.com**, **blueletterbible.org**, and/or **biblegateway.com**. Investigate their commentary section.

**Now what? Begin to do it.**

**Application: How does this work in my life? How can this change me?**

**Live it:** Begin to implement the specific portions which the Holy Spirit has moved you to observe and notice as areas of growth necessary for your own life. As you studied, periodically we asked you questions to help you consider how the text might relate to you. Now, consider the questions below to contemplate even further application. What additional applications can you find from this letter?

**Consider these personal questions:**

1. In coming to the text, what did I find to be the most significant statements? Why?
2. How can these statements affect my life and change it? How can I conduct my life in a manner worthy of the gospel of Christ? How can I have the same attitude as Christ?
3. What specifically does this section tell me that Christ Jesus did for me? How does this affect my life and my goal of looking out for the interests of others ahead of my own?
4. How can I follow Christ's example? How can I take practical steps to grow in the qualities I see in 1:27b-28a and 2:2-5? What solid steps am I going to take in that direction?
5. What positive motivations do I find in the passage that convince me to lead a righteous life?
6. Do any portions of Philippians 1:27-2:11 produce a sense of conviction within me, causing me to want to live differently?
7. Does this motivate me to pray for others, especially the persecuted church all over the world and other believers I know who are undergoing persecution?
8. Am I motivated to offer prayers of gratitude and thankfulness to God for his loving plan and Christ for his selfless obedience and carrying out of it?
9. What practical steps am I taking in my life to implement a life modeled on Christ's selflessness? Does this require dying to self moment by moment, day by day?
10. Is there a verse or verses to memorize?

**Final thoughts and ideas on the next page...**

Many of our brothers and sisters in Christ all over the world face the same type of persecution and fear the saints in Philippi were experiencing. The norm throughout the world is the persecution of Christians. Our prayers for them and the Holy Spirit's help strengthen them and give them courage. Not only is there impetus here for personal change but also motivation to pray for others.

Christ's selfless sacrifice and example of looking out for the interests of others is the pinnacle of the letter. Next Paul turns to practical instruction about how the Philippians (and we) should live this type of a life. The example set down here for the Philippians is entirely applicable to us nearly two thousand years later. Christ's model is still the model believers follow. This section inspires awe of Christ's selfless sacrifice and gratefulness for what he has done, coupled with an awareness of our own shortcomings as we repeatedly miss the mark. We are usually consumed with seeking our own interests and advancing our own position and status. Not so Christ. He is a God of love; his selflessness in sacrificing himself as payment for our sins is an aspect of his Deity. This is how a God of love acts. We are being transformed into his image—we should show growth in the same direction. There is much to ponder and strive to emulate here—a lifetime of spiritual growth. Paul tackles *that* in the next section.

**In moving forward, don't make these mistakes:**

1. Don't substitute interpretation for application and do nothing.
2. Don't substitute superficial obedience for substantive life-change.
3. Don't substitute rationalization for repentance.
4. Don't substitute an emotional experience for a volitional decision to change.
5. Don't substitute communication for transformation and merely talk about what you've learned.<sup>8</sup>

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<sup>8</sup> Some of these application ideas are from *Living By the Book*, Howard G. Hendricks and William D. Hendricks, Moody Press Publishers, Chicago, 2007.

**Philippians 1:27-2:11 (Holman Christian Study Bible)**

<sup>27</sup> Just one thing: Live your life in a manner worthy of the gospel of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, with one mind, working side by side for the faith that comes from the gospel, <sup>28</sup> not being frightened in any way by your opponents. This is a sign of destruction for them, but of your deliverance—and this is from God. <sup>29</sup> For it has been given to you on Christ's behalf not only to believe in Him, but also to suffer for Him, <sup>30</sup> having the same struggle that you saw I had and now hear that I have.

<sup>2:1</sup> If then there is any encouragement in Christ, if any consolation of love, if any fellowship with the Spirit, if any affection and mercy, <sup>2</sup> fulfill my joy by thinking the same way, having the same love, sharing the same feelings, focusing on one goal. <sup>3</sup> Do nothing out of rivalry or conceit, but in humility consider others as more important than yourselves.

<sup>4</sup> Everyone should look out not only for his own interests, but also for the interests of others.

<sup>5</sup> Make your own attitude that of Christ Jesus,

<sup>6</sup> who, existing in the form of God,

did not consider equality with God

as something to be used for His own advantage.

<sup>7</sup> Instead He emptied Himself

by assuming the form of a slave,

taking on the likeness of men.

And when He had come as a man

in His external form,

<sup>8</sup> He humbled Himself by becoming obedient

to the point of death — even to death on a cross.

<sup>9</sup> For this reason God highly exalted Him

and gave Him the name

that is above every name,

<sup>10</sup> so that at the name of Jesus

every knee will bow —

of those who are in heaven and on earth

and under the earth —

<sup>11</sup> and every tongue should confess

that Jesus Christ is Lord,

to the glory of God the Father.

## Philippians (NIV, 1984)

### Philippians 1

**1** Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers<sup>[a]</sup> and deacons:

**2** Grace and peace to you from God our Father and the Lord Jesus Christ.

**3** I thank my God every time I remember you. **4** In all my prayers for all of you, I always pray with joy **5** because of your partnership in the gospel from the first day until now, **6** being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

**7** It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. **8** God can testify how I long for all of you with the affection of Christ Jesus.

**9** And this is my prayer: that your love may abound more and more in knowledge and depth of insight, **10** so that you may be able to discern what is best and may be pure and blameless until the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

**12** Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. **13** As a result, it has become clear throughout the whole palace guard<sup>[b]</sup> and to everyone else that I am in chains for Christ. **14** Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

**15** It is true that some preach Christ out of envy and rivalry, but others out of goodwill. **16** The latter do so in love, knowing that I am put here for the defense of the gospel. **17** The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.<sup>[c]</sup> **18** But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

Yes, and I will continue to rejoice, **19** for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.<sup>[d]</sup> **20** I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. **21** For to me, to live is Christ and to die is gain. **22** If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! **23** I am torn between the two: I desire to depart and be with Christ, which is better by far; **24** but it is more necessary for you that I remain in the body. **25** Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, **26** so that through my being with you again your joy in Christ Jesus will overflow on account of me.

**27** Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel **28** without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved—and that by God. **29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him, **30** since you are going through the same struggle you saw I had, and now hear that I still have.

#### Footnotes:

- a. Philippians 1:1 Traditionally *bishops*
- b. Philippians 1:13 Or *whole palace*
- c. Philippians 1:17 Some late manuscripts have verses 16 and 17 in reverse order.
- d. Philippians 1:19 Or *salvation*

### Philippians 2

**2:1** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. **3** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. **4** Each of you should look not only to your own interests, but also to the interests of others.

**5** Your attitude should be the same as that of Christ Jesus:

**6** Who, being in very nature[a] God,  
did not consider equality with God something to be grasped,

**7** but made himself nothing,  
taking the very nature[b] of a servant,  
being made in human likeness.

**8** And being found in appearance as a man,  
he humbled himself  
and became obedient to death—  
even death on a cross!

**9** Therefore God exalted him to the highest place  
and gave him the name that is above every name,

**10** that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,

**11** and every tongue confess that Jesus Christ is Lord,  
to the glory of God the Father.

**12** Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, **13** for it is God who works in you to will and to act according to his good purpose.

**14** Do everything without complaining or arguing, **15** so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe **16** as you hold out[c] the word of life—in order that I may boast on the day of Christ that I did not run or labor for nothing. **17** But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you. **18** So you too should be glad and rejoice with me.

**19** I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. **20** I have no one else like him, who takes a genuine interest in your welfare. **21** For everyone looks out for his own interests, not those of Jesus Christ. **22** But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. **23** I hope, therefore, to send him as soon as I see how things go with me. **24** And I am confident in the Lord that I myself will come soon.

**25** But I think it is necessary to send back to you Epaphroditus, my brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs. **26** For he longs for all of you and is distressed because you heard he was ill. **27** Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow. **28** Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety. **29** Welcome him in the Lord with great joy, and honor men like him, **30** because he almost died for the work of Christ, risking his life to make up for the help you could not give me.

### Philippians 3

**1** Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

**2** Watch out for those dogs, those men who do evil, those mutilators of the flesh. **3** For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh— **4** though I myself have reasons for such confidence.

If anyone else thinks he has reasons to put confidence in the flesh, I have more: **5** circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; **6** as for zeal, persecuting the church; as for legalistic righteousness, faultless.

**7** But whatever was to my profit I now consider loss for the sake of Christ. **8** What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ **9** and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by

faith. **10** I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, **11** and so, somehow, to attain to the resurrection from the dead.

**12** Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. **13** Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, **14** I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

**15** All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. **16** Only let us live up to what we have already attained.

**17** Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. **18** For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. **19** Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. **20** But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, **21** who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

**4:1** Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

#### **Philippians 4, continued**

**2** I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. **3** Yes, and I ask you, loyal yokefellow,[a] help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.

**4** Rejoice in the Lord always. I will say it again: Rejoice! **5** Let your gentleness be evident to all. The Lord is near. **6** Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. **7** And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

**8** Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. **9** Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.

**10** I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. **11** I am not saying this because I am in need, for I have learned to be content whatever the circumstances. **12** I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. **13** I can do everything through him who gives me strength.

**14** Yet it was good of you to share in my troubles. **15** Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; **16** for even when I was in Thessalonica, you sent me aid again and again when I was in need. **17** Not that I am looking for a gift, but I am looking for what may be credited to your account. **18** I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God. **19** And my God will meet all your needs according to his glorious riches in Christ Jesus.

**20** To our God and Father be glory for ever and ever. Amen.

**21** Greet all the saints in Christ Jesus. The brothers who are with me send greetings. **22** All the saints send you greetings, especially those who belong to Caesar's household.

**23** The grace of the Lord Jesus Christ be with your spirit. Amen.[b]

#### **Footnotes:**

- a. Philippians 4:3 Or *loyal Syzygus*
- b. Philippians 4:23 Some manuscripts do not have *Amen*.