

beginning . . .

Philippians

EUAGGELLION
Phil. 1:5,7,12,16,27; 2:22; 4:3,15
euaggel lion

Greeting 1:1-11

Salutations 1:1-2

Thanks 1:3-8

Requests 1:9-11

Paul's Viewpoint of His Circumstances 1:12-26

Present Priority & Advancement of the Gospel

In His Imprisonment 1:12-14

Outside His Imprisonment 1:15-18d

Future Priority & Advancement of the Gospel

Paul's Ambition - that Christ Be Glorified 1:18e-20

Paul's Viewpoint of the Philippian Circumstances 1:27-2:18

The Desired Outcome - To Be With Christ

- 1) The Reality
- 2) The Dilemma

The Reality

Phil 1:21

Phil. 1:21a *For to me, to live is Christ ...*

Emoi«gar» to\zhm Cristoß

For

GAR to explain further the previous

*1:20e whether by life or death, let me explain more...

to me

EGO “I”, me dative of reference

to live →

TO ZHE present infinitive, to live

it has an article!

the state or act of living

*TO ZHE 2Cor. 1:8; Phil. 1:21-22; Heb. 2:15

Phil. 1:7,10,21-23; 2:6,13; 3:10,21

is

“is” is not in the Greek text

Christ

CHRISTOS (*nom m. sg.*) no article, emphasizes the quality, character, or nature of the thing or person

Phil. 1:21b ... *and to die is gain.*

kai«to\apothanein kerðoß

and KAI and

to die ● TO APOTHANO aorist infinitive, to die
*TO APOTHANEIN Acts 7:4; 25:11; Phil. 1:21
it has an article! **the act(event) of dying**
*both die words are aorist
implying event, point in time*

is “is” is not in the Greek text

gain KERDOS (nom m. sg.) *gain, profit,
lucre Lat. lucrum, also any kind
of benefit or advantage*
no article, emphasis of quality, character, nature

Phil. 1:21; 3:7; Titus 1:11

Paul Gives His View of Living

Living = Christ/Quality

Doing ? What Would Jesus Do ?

Thinking ? How Would Jesus Think ?

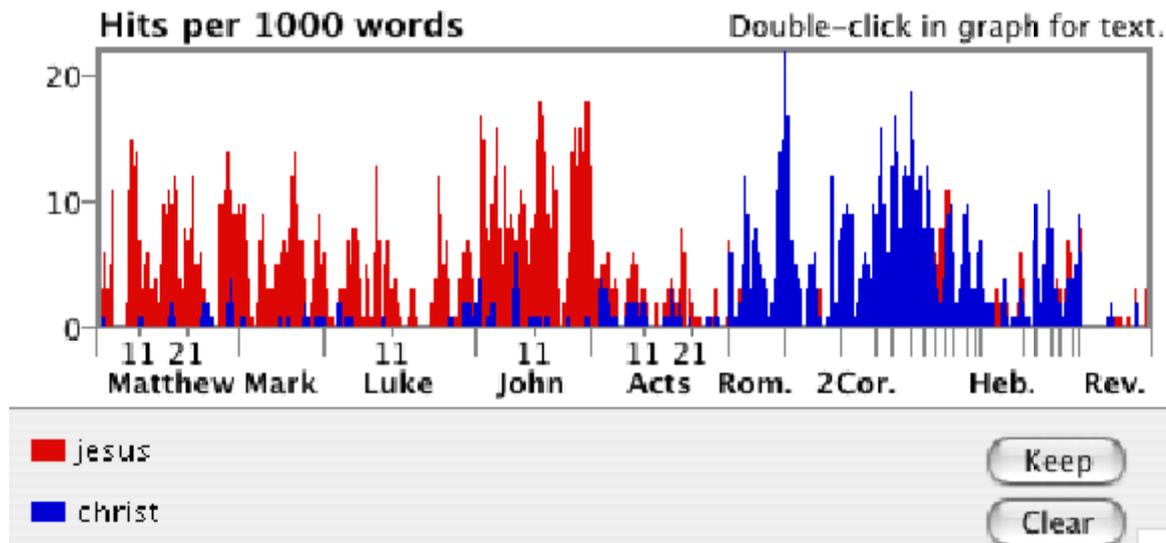
Believing ? What Would Jesus Believe ?

Feeling ? How Would Jesus Feeling ?

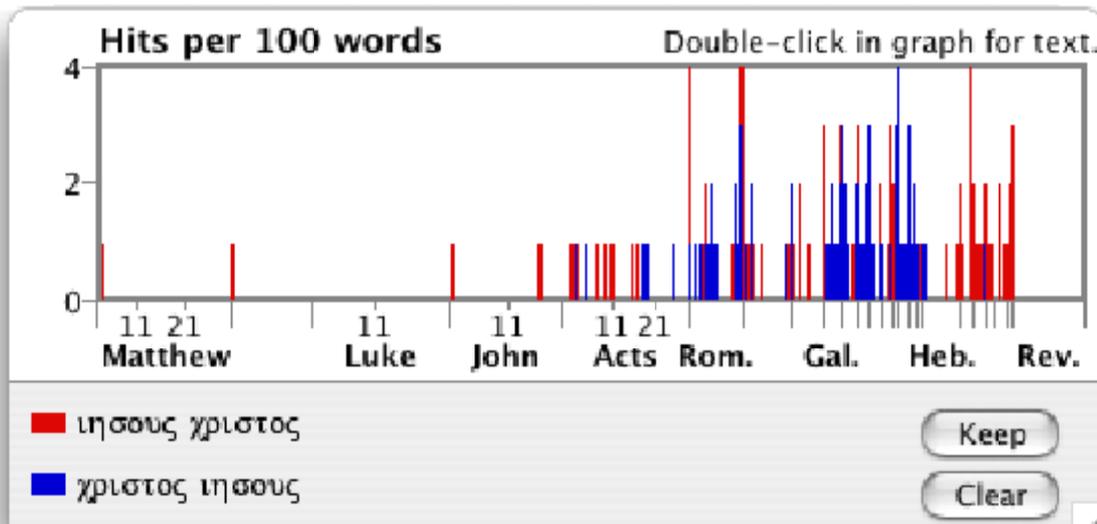
What is different with my words and Paul's words

Christ - not Jesus

Christ refers to His divine or heavenly nature



917 times
vs
529 times



Only Paul's View of living ?

Phil. 1:1,11,27,29; 2:5,
11; 17-18, 3:17, 20;
4:7,19,21,23

No, All Believers

Observations

1. Our living unto Christ is personal not group. "i.e. to me"
2. Our living unto Christ is heavenly not earthly. "Christ quality"
3. Our living toward Christ is upward not horizontally. Phil 3:20
4. Our living is wasted apart from Christ loss, Phil 3:4
5. Our living is occupation/fixation with Christ. "eyes on" Phil 3:14,20

We look to a Risen Savior, the Son of God, Seated & Resting in Heaven

We do not look to a Earthly Savior, the Son of (the) Man, Leading by Example on Earth

The essence of the CL is occupation with Christ not production for Christ!

The Dilemma

Phil 1:22-24

Phil. 1:22a *But if I am to live on in the flesh ...*

ei'de«to\zhm en sarki,÷

But

DE mild adversative, now then, then

if

EI sub-ordinate conjunction

I am

“I am” does not exist in the Greek text

to live on



TO ZHE present infinitive, to live

it has an article! **the state or act of living**

2Cor. 1:8; Phil. 1:21-22; Heb. 2:15

Phil. 1:7,10,21-23; 2:6,13; 3:10,21

in the flesh

IN SARKOS in, within

SARKOS (*nom m. sg.*) no article,
emphasizes the quality, character, or
nature of the thing

“Flesh and blood” *1Tim3:16; Re 19:17-18; He 2:14

Phil. 1:22b ... *this will mean fruitful labor for me;*

τὸ/μοι καρπὸς ἐργου,

this

AUTOS (m sg demonstrative pronoun)

~~*will mean*~~

“will mean” does not exist in the Greek text

fruitful

KARPOS fruit, production (nom ms)

2590. **καρπός** karpos; a [prim.](#) word; *fruit*:
—benefit([m](#))(2), crop(5), crops(2), descendants*([m](#))(1),
fruit(43), fruitful(1), fruits(4), grain(1), harvest(m)(1),
proceeds(1), produce(4), profit([m](#))(1).

labor

ERGOS (gen ms) work, effort

for me

EGO (dat m sg pronoun)

Phil. 1:22c

and I do not know which to choose

kai«ti-aiŕhšomai oujgnwrizw.

and

KAI continuation

I do not know

GINOSKO

to realize, to come to know

which

TI interrogative pronoun n.sg.

to choose

AIREO

fut mid ind 1 sg.

*Phil. 1:22; 2Th. 2:13; Heb. 11:25

“heretic”



Phil. 1:23a *But I am hard-pressed from both directions,*

suneēomai dexek twn duō,

But

DE

mild adversative

I am hard-pressed


SUN + ECHO

to have, hold + together

*Lu 8:45 to crowd “tied up in knots”

from

EK

out of as a source

both directions,

DUO

two ways/sides/directions

Phil. 1:23b *having the desire to depart and be with Christ,*

thn epiqumian eph'own eiß to\aióal usai kai«sun Cristw^einai

having →

ECHO to have, hold pres participle

the desire

EPI (upon) + THELO (to want, desire)
article, specific previous reference *1:21b

to EIS

prep. unto, towards

to depart ●

APO (from, apart) + LUO (to loose)
pres inf with article the state/act of departing
*both die words are aorist
implying event, point in time*

and KAI

and

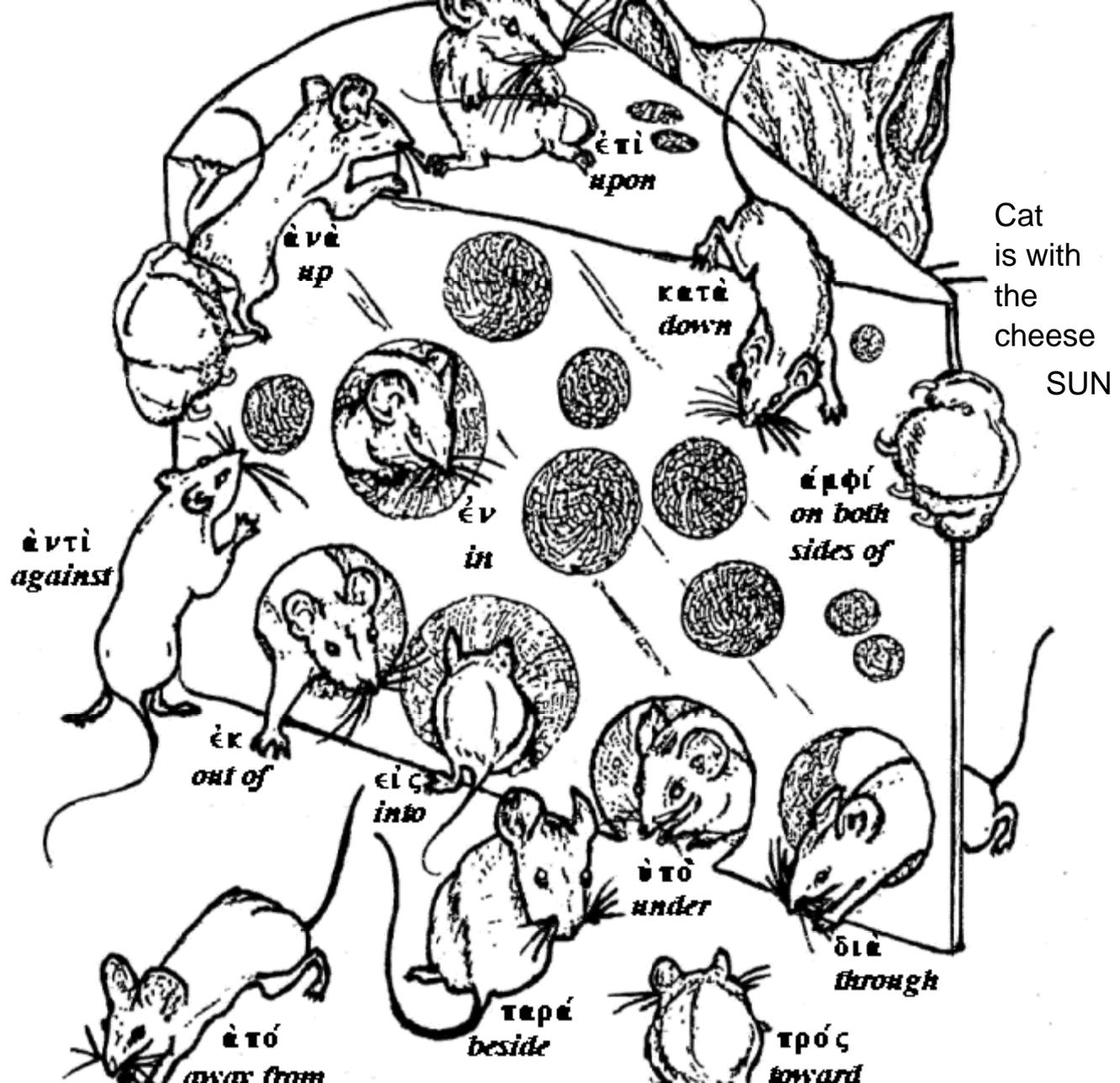
be →

EIMI to exist pres infinitive w/o article
to exist, to be

with Christ,

SUN CHRISTOS together with Christ

Rom. 6:8; Phil. 1:23; Col. 2:20



ἐπι
upon

ἀνα
up

κατά
down

ἀντι
against

ἐν
in

ἐπι
on both
sides of

ἐκ
out of

εἰς
into

ὑπό
under

διε
through

παρά
beside

ἀπό
from

πρός
toward

Cat
is with
the
cheese
SUN

be with Christ

*unique to Phil 1:23

in Christ

“to express our eternal position”

Total number of verses = 125

(total number of verses displayed = 125)

[PREPOSITION] (127 total words)

Number of different forms = 11 :

ἐν (+dat) in, with, by, to = 77

διὰ (+gen) through; (+acc) because of = 19

εἰς (+acc) into, to, for (prep) = 12

μετά (+gen) with; (+acc) after = 4

σύν (+dat) with, besides = 4

ὑπέρ (+gen) for; (+acc) beyond; (adv) more = 4

ἀπό (+gen) from, by, since = 2

κατά (+gen) against, down; (+acc) according to = 2

παρά (+gen) from, by; (+dat) with; (+acc) beside = 1

περί (+gen) about, concerning; (+acc) around = 1

ὑπό (+gen) by, from; (+acc) under = 1

(ἰησοῦς, χριστός) (127 total words)

Number of different forms = 2 :

Χριστός anointed; Christ = 102

Ἰησοῦς Jesus/Joshua = 25

with Christ

“motif to express intimate relationship, fellowship, nearness, closeness”

Matt. 26:51,69,71; Acts 7:45; Rom. 6:8;
2Cor. 4:14; Phil. 1:23; Col. 2:20

pronoun usage

1Th. 3:13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

1Th. 4:14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

1Th. 4:17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

1Th. 5:10 who died for us, so that whether we are awake or asleep, we will live together with Him.

2Cor. 4:14 knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.

2Cor. 13:4 For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.

Rom. 8:32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

Col. 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

Gal. 2:20 “I have been crucified with Christ; and 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 up for me.

Col. 3:3 For you have died and your life is hidden with Christ in God.

Col. 3:4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

Phil. 1:23c *for that is very much better;*

pol I w^[gaø] mal I on kreisson:

for

“for” is not in the Greek text

that

“that” is not in the Greek text

is

“is” is not in the Greek text

very

POLLUS adj. many, more (qty.)

much

MALLON adj. much, more (qly.)

Matt. 6:30; Rom. 5:9-10,15,17

better

KREISSON need to see some separation of ideas

Phil. 1:24a *yet to remain on in the flesh ...*

to\de«epimenein [en] thosarkis»

yet DE mild adversative

to remain on
→

EPI + MENO
no article

pres infinitive
to remain, abide

in

“in” is not in the most reliable Greek texts

the flesh

SARKOS flesh/quality character nature

article specific to previous reference of Phil 1:22

Phil. 1:24b ... *is more necessary for your sake.*

ἀναγκαϊότερον δι ὑμᾶς.

~~is~~ “is” is not in the Greek text

more necessary

ANAGKAI (necessary) + TERON (more, comparative)
*example good - better - best

for your sake DIA because of, on account of
HUMAS you(s) (*plural*)

Paul's Ambition is that Christ be glorified:

living/remaining in flesh - fruitful labor - better for you

or

die/being with Christ - gain - better for me

Hard pressed to realize which is best

Paul wonders about specific's of God's will for his life !!

“convinced of this” Phil 1:25

PHILIPPIANS

*living/remaining in flesh - fruitful labor - better for you
die/being with Christ - gain - better for me*

Hard pressed to realize which is best

Many difference in grammar, context, and perspective

GALATIANS

Gal. 2:19 "For through the Law I died to the Law, so that I might live to God. 20 "I have been crucified with Christ; and 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 up for me. 21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

Gal. 2:19 egw»gar dia»nomou nomw`apeganon, ina qew`zhsw. Cristw`sunestaurwmai: 20 zw de»ouk eti egw, zhde»en emoi«Cristoß: o»s de»nun zw en sarki, en pistei zw th» tou uiou touv qeouv touv agaphs antoß me kai»paradontoß e»auton uper emouv 21 Ouk a»petw thn carin touv qeouvei gar dia»nomou dikaiosunh, a»ta Cristoß dwrean» apeganen.

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The End