

PHILIPPIANS

Provided by Grace Assembly School of the Bible



Christ, Life of the Racer

Christ, Strength for the Racer

Christ, Pattern of the Racer

Christ, Prize for the Racer

Note from the Publisher

Grace Assembly is privileged to offer Grace Assembly School of the Bible online courses and study tools. We believe these self-paced courses are Biblically sound and will enhance your experience in learning the Word of God. We place a special emphasis on the Epistles of Paul and end time revelations.

This course is designed to dive deep into the Word of God as we examine the Book of Philippians verse by verse. We do encourage you to read the entire Book of Philippians before you start this course. We hold to the King James Version (KJV) of the Bible as the "preserved text" and have each verse listed for easy reference within the course. Following each verse, you will find commentary provided by "The Race-Course of the Sons of God" by A.S. Copley and "Further Insight" provided by Gerald and Jolene Cooley, Pastors of Grace Assembly.

Comprehensive questions follow each chapter. Links to relevant articles, charts, and graphs in our ["Special Studies Library"](#) are provided. The Q&A answer key will enable the student to self-correct their answers and enhance the learning process. Please note, special reference to word studies within the scriptural text were taken from the Strong's Exhaustive Concordance of the KJV.

If you have any questions concerning the online commentaries, need technical support, or wish to contact the Pastors at Grace Assembly, please use the designated email as listed. A [course survey](#) link will be provided at the end of each course for your comments. We value all students' input, as we pursue to the best of our ability, a clear presentation of God's Word with effectual commentary.

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Introduction

The Historical Setting of Philippi

Philippi, translation “lover of horses,” was a chief city of Macedonia in Paul the Apostle’s day which had become both a colony and a province of the Roman Empire. It was located ten miles inland from the seaport of Neapolis.

The Founding of the Church of Philippi

The Apostle Paul visited this city in AD 52 during his second missionary journey with Silas, Timothy, and Luke, after being summoned by a vision wherein a man from Macedonia was imploring him to come – Acts 16:9. We believe the Church in Philippi was formed based on the conversion of only three believers. See below.

Acts 16:14-15: The first convert was a woman named Lydia, a seller of purple. She was a native of the city of Thyatira. She was a woman who worshipped God and whose heart the Lord had opened.

Acts 16:16-24: The second convert was a damsel possessed by a spirit of divination. The Apostle Paul cast a demonic spirit out of the damsel resulting in Paul and Silas’ immediate persecution from her masters due to loss of monetary benefits from her soothsaying. These men of God were scourged and imprisoned, but it is believed this led to the damsel’s conversion.

Acts 16:25-34: The third convert was the Philippian jailor who guarded Paul and Silas. At midnight, Paul and Silas sang praises unto God. A great earthquake followed their exaltations and praise which shook the prison foundation, opening the cell doors. Paul remained within the cell and prevented the jailor from killing himself, so he could witness Christ.

The Purpose of this Epistle

During Paul’s first imprisonment to Rome in AD 62/63, he penned the Book of Philippians to the saints established at Philippi. Paul wanted to comfort and assure them as believers to continue to grow in grace and not be shaken by Paul’s sufferings and imprisonments. This Epistle addresses the racecourse set before each believer to win Christ as their bridegroom and as the “prize of the high calling of God in Christ Jesus.”

A.S. Copley titled the four chapters in his commentary on Philippians in the following order:

Christ, the Life of the Racer

Christ, the Pattern for the Racer

Christ, the Prize for the Racer

Christ, the Strength for the Racer

Study Questions: Introduction

1. Where was Philippi located?
2. What is the meaning of the name Philippi?
3. Who founded the work in Philippi?
4. Who authored the Epistle to the Philippians and when?
5. Name the three original converts and their diverse backgrounds.
6. Summarize the purpose of the Epistle to the Philippians.
7. What are the titles given to the four chapters of Philippians?

Special Document Links: [Introduction Answer Key](#)

Chapter One

- 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:**

Commentary: "Christ, the Life of the Racer"- A.S. Copley

Paul's salutation - Notice how differently the Apostle opens this epistle from his other epistles. "Paul, a servant of Jesus Christ, called an apostle," are the first words to the Church at Rome. In this letter, he terms himself "a servant of Jesus Christ," omitting the title of apostle. He who announced himself "an Apostle," with emphatic boldness in his last letters, stands before us here as a "servant of Christ." As the Apostle, he writes, as a servant, he runs. Timothy is associated with Paul in writing this Letter because he was with him in founding the Assembly at Philippi. He was saved on Paul's first missionary tour, and, on the second, he joined him at Derbe.

"Bishops and deacons" are a couplet peculiar to this Epistle. The word bishop occurs six times in the New Testament. Its meaning and use are like those of an elder. The chief thought of bishop is that of a caretaker or overseer. Elders are overseers, and some are also teachers of the Word. A deacon is anyone who serves others, a messenger, a waiter.

Further Insight: Grace Assembly

The Apostle Paul sends an official greeting from himself and Timotheus to the Church at Philippi, which had become an ordained assembly with bishops and deacons. In the Book of Acts, the Apostle Paul was recorded as fasting and praying to seek the Holy Spirit's guidance before ordaining anyone into the Ministry. The ministers Paul ordained were often young in age and experience but were devout in their attention to the churches founded under his gospel. We, therefore, conclude the Apostle ordained those who were devoted students of the Word of God and anointed by the Holy Spirit. They, likewise, had received a good report from the brethren. The Apostle Paul instructed Timothy, as a son in the ministry, to hold fast the faith in good conscience and to have boldness in declaring the faith – I Tim 2:15 and 5:22.

- 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.**

Commentary: "Christ, the Life of the Racer"- A.S. Copley

This is Paul's invariable form of greeting in all his epistles, except to the Hebrews (addressed to the Jews). All God's grace flows through Jesus Christ and is con-centered on the Church of this dispensation. Jews can enjoy this fullness of grace today only by coming to God through His Son and admitting that the Gentiles are fellow heirs with them of the gospel.

Further Insight: Grace Assembly

The salutation of “Grace and peace, from God our father, and the Lord Jesus Christ” was sent to every true believer at Philippi based on their perfect standing in Christ before God as “holy and without blame” – a description based in the perfect finished work of redemption on their behalf.

1:3 I thank my God upon every remembrance of you,

Commentary: “Christ, the Life of the Racer”- A.S. Copley

Paul's thanksgiving – It is good to learn God so that we can say truly, “My God.” I am acquainted with “My God,” though I do not know other gods. I give my God all the glory for what has been done in me, and through me to the Philippian saints, exclaimed the Apostle. They were such a dearly beloved assembly to Paul. They caused him no pain.

Further Insight: Grace Assembly

Because Christ was being “formed” in these Philippian believers, and they were sharing in the sufferings of the Apostle while in prison, they were indeed a “sweet savor” of Christ.

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

Commentary: “Christ, the Life of the Racer”- A.S. Copley

He prayed for them “all” and “with joy.” Paul prayed for all the saints, but he offered special petitions for those who were whole-hearted for God. They are dearer to his heart than others. It is just that way with the Lord Jesus Christ. While He loves all His followers, yet certainly He has a bridegroom love for those who shall constitute the Bride of the Lamb. Then He calls, “My darling” – Psa 22:20 and 35:17. “Making request with Joy,” Here we learn how to pray. We read of joy and rejoice fourteen times throughout its pages. Though the Apostle is in prison, yet when he speaks about supplicating the throne of grace, he shows a shining face, a buoyant spirit, and a melodious voice. Joy stretches forth two arms – one of faith toward God, the other of hope toward his spiritual children. He was confident that what God had begun in them He would complete to the end.

Further Insight: Grace Assembly

These believers not only had a perfect standing in Christ before God, but they were likewise yielding to God’s workmanship in their lives. Therefore, the Apostle could make requests for them before God with joy.

1:5 For your fellowship in the gospel from the first day until now;

Commentary: “Christ, the Life of the Racer”- A.S. Copley

“Their fellowship in the gospel” They were willing to give beyond their ability. They gave freely out of painful poverty with abounding joy. In Chapter 4, he declares to them saying, “When I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only.” Based on that fact, he made to them the rare promise, “My God shall supply all your need according to His riches in glory in Christ Jesus” – Chapter 4:19.

Further Insight: Grace Assembly

Not every believer comprehends the special dispensation of the Mystery of the Gospel that was committed to the Apostle Paul. This Mystery has spanned nearly 2000 years as the Church age. This gospel, preached to the Gentiles was under the New Covenant of Grace, wherein the believer is saved eternally by grace through faith rather than from works. It was also a gospel of “Glory,” meaning the Church, in contrast to the nation of Israel, has a heavenly calling to make up a Heavenly Kingdom by filling up the Mystical Body and Bride of Christ with primarily Gentile believers. Therefore, the “sleeping believers” during this age will be partakers in a “better resurrection.” The Living Church that remains and continues to “look up” for their redemption will not see death but will be changed. They both will be “caught up” to meet the Lord in the air (Heavens).

Special Documents Link: [Paul Chief Apostle to the Church, Dispensations vs Covenants and Order of the Resurrection.](#)

1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Commentary: “Christ, the Life of the Racer”- A.S. Copley

Only those who now possess "eternal life" can enter the race. We are now running for the Prize. God, who put us on the racetrack, will enable us to "so run that we may obtain" the Prize. Our racing is in view of the “day of Christ.” Heaven is our home, but Christ is our “exceeding great reward.” This verse also indicates that the Philippian believers were not limited to the beginning of the age. They were supposed to be living and running throughout this entire Church period.

Further Insight: Grace Assembly

Why was The Apostle Paul so confident that God, who had begun a “good work” in these Philippian believers, would perform it until the Day of Christ? These saints were yielding as the workmanship of God in Christ Jesus. Therefore the “good work” was the actual reproduction of Christ in these believers under the provisions of the New Covenant of Grace. This “good work” was not a mere imitation of Christ or trying to be like Christ outwardly through the menial works of the flesh, i.e., as under the Old Covenant. Contrast these Philippian believers with the believers in Galatia. Galatia who had begun “in the spirit” under the New Covenant of Grace but, afterward, reverted to “concision,” i.e., reforming their flesh under the Old Covenant of the Law and producing self-righteousness. Having “fallen from grace” (Gal 5:4), Christ was of no effect unto them, thus, their righteousness was a mere imitation known in Christian circles as

“Galatianism.” This word infers a co-mingling of law and grace. After a believer has been justified by grace through faith as a gift of God and has received a new birth through regeneration any co-mingling becomes a “perversion of the Gospel.” Anyone familiar with “gems” in the natural will attest there is a world of difference between the “genuine” and a mere “imitation.” Call to remembrance the account in Genesis of Hagar, a type of the First Covenant of the Law and Sarah, a type of the New Covenant of Grace each produced a son, but only Isaac was accepted by God.

(Gal 1:7 KJV) “Which is not another; but there be some that trouble you and would pervert the gospel of Christ.”

The Day of Jesus Christ Defined - The Day of Christ will be a thousand-year period, according to Rev 20:4, in which Christ will reign in His Kingdom over the heavens and the earth. The Day of Christ is based on the “*Millennial Day Principle*” of a Day with the Lord being a thousand years (according to II Peter 3:8 and Psalms 90:4). The Day of Christ is distinctive as it begins (2000 years) from His first advent and effectively is the Third Redemptive Day versus the Seventh Day of the Lord, which extends (6000 years) from the creation of Adam in the Garden. At the beginning of the Day of Christ, He will call the sleeping and living Church home, by rank and order, to reign with Him a thousand years.

Special Document Links: [Millennial Day Principle](#)

1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Commentary: “Christ, the Life of the Racer”- A.S. Copley

He names three proofs that they had him in their hearts – bonds, defense, and confirmation they shared with him. Paul was imprisoned in Rome, and Timothy was there with him. Paul was under sentence and waiting for the decision of the court. That Church shared his trial. In spirit, they were “in bonds” with him. They sent him financial aid through Epaphroditus. He required special grace to endure imprisonment, and they needed the same special grace to suffer with him. The second proof of having him on their hearts was their “defence of the Gospel.” They did not let down because their shepherd and apostle was incarcerated. They faithfully defended his glad tidings of grace. The meeting in Philippi went on, “going and growing,” despite the Apostle's absence. Those bishops and deacons and the whole assembly stood fast for the truth. Thirdly, they “confirmed” the gospel. That is, they showed forth the practical power of the gospel in their daily lives. Thus, those Philippian believers became fellow-partakers with Paul in the confirmation of grace.

Further Insight: Grace Assembly

The Apostle Paul had bonded with the Philippian believers in a special fivefold manner. (1) They were in his heart (he loved them with “agape” love in Christ).

(2) They were in his bonds (they were counted as being imprisoned with him as they did not forsake him).

(3) They were set for the defense of the gospel (they continued to defend His gospel knowing that Paul was imprisoned for the truth).

(4) They were in confirmation of the gospel (the “good work” in them confirmed His gospel).

(5) They were also partakers of his grace (God’s “prison grace” was imparted to them as they suffered with Paul). Note: As these believers were partakers of the sufferings of the Apostle Paul for “his gospel,” they will also be partakers of the glory.

1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Commentary: “Christ, the Life of the Racer”- A.S. Copley

Paul's supplication – He longed after them because of the deep fellowship and interest they showed toward him. And he declares that God is his witness to the depth of that longing. He yearned to see them again. It was not his own yearning, but the very Christ in him, that longed to meet them face to face again, that by his ministry of the word they might abound in the things of God.

Further Insight: Grace Assembly

“For God is my record,” i.e., God is my witness. The Apostle yearned over these believers through the “agape” love of Christ. Could we ever measure the “deep” love of Christ for all believers manifested through His death on the cross and now through His great intercessory ministry?

Bowels: (G) 4698 strengthened; an intestine, pity or sympathy: bowels, inward affection, and tender mercy. The word bowels reflect a deep expression from one’s innermost being (spirit, soul, and body).

1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

Commentary: “Christ, the Life of the Racer”- A.S. Copley

“And this I pray;” and he prayed with his whole, deep, Christ-filled being. The Apostle knew how to travail in spiritual pain on behalf of other saints. Their faith and love and hope are highly commended. That word, *abound*, literally means to outnumber, be over and above, pass all around, and go beyond all others. Remember that Paul prayed thus for Christian racers. Hence, he fences it with “knowledge and all intelligence.” For knowledge to increase without a corresponding increase of love is an unhealthy condition; hence, he desires their love to abound. Real love toward God calls for a knowledge of His word. Then, also, that love will flow out toward men through the knowledge thus obtained. Intelligent proclamation is the result of loving information.

Further Insight: Grace Assembly

He prayed for them that their divine “agape” love would yet abound more and more as they were only on the shoreline of the great ocean of the love of God the Father and of the Lord Jesus Christ. However, we should note, that divine love can only abound through knowledge of the Word of God, as revealed by the Holy Ghost which in turn produces judgement, or spiritual discernment. (See Heb 5:13-14.)

1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.

Commentary: “Christ, the Life of the Racer”- A.S. Copley

If we are going to win the Prize, we must differentiate between the bad and the good, and we must see the difference between the good, the better, and the best. A love-abounding understanding of God's precious word is the only safe road to differentiation. The Apostle assigns a reason for differentiating – “that ye may be sincere and without offence.” The word “sincere” is made up of two Greek words, “eile” the sun's heat and “krino,” to examine or test. Therefore, sincere ones are those who have been tested under the hot rays of the “Sun of righteousness,” who is walking with scrutinizing eyes amidst the churches – Rev 1:14 and 2:1. He observes whether we search, believe, and enjoy the Word with a heart of love for Himself, or whether we read it for our own selfish advantage. Such saints are “without offence.” They walk in the light, in the plain path of faith and obedience; hence, they do not kick the toe and stumble, which offence means. Nothing hinders them; nothing daunts them; nothing retards their running; nothing turns them aside from the racetrack. – Psa 119:165.

Further Insight: Grace Assembly

The Apostle desired for these saints to acquire a spiritual taste for “excellent” things. The message being communicated throughout this epistle is that, while there are good things, there are also better things, and, more importantly, there are excellent things. Believers obviously will make many spiritual choices throughout their sojourn. Therefore, there will be varying glories among believers. Obviously, the most “excellent thing” is the special knowledge of the Lord Jesus Christ, enabling believers to “win Him as their Bridegroom.” (1 Cor 12:31 KJV) “But covet earnestly the best gifts: and yet show I unto you a more excellent way.”

(1 Cor 15:41 KJV) “There is one *glory of the sun*, and another *glory of the moon*, and another *glory of the stars*: for one star differeth from another star in glory.”

Special Document Links: [Mystery of His Will](#)

1:11 Being filled with the fruits of righteousness which are through Jesus Christ, unto the glory and praise of God.

Commentary: "Christ, the Life of the Racer"- A.S. Copley

That Philippian Church was not only filled initially with the Spirit but also with the fruits that result from walking in the Spirit and keeping filled practically with the Spirit. "The fruit of the Spirit," love, joy, peace. etc. (Gal 5:22), should not be confused with "*the fruits of righteousness*" mentioned here. The former expresses what a real Spirit-filled believer is; this expresses what he does. Of course, they cannot well be separated. Those saints not only were good, but they did good. They built up one another in Christ. They witnessed of the living Savior to a dying world. They gave of their meager substance to enrich others in divine things.

Further Insight: Grace Assembly

The Apostle Paul was not totally satisfied with these believers rejoicing over their eternal standing in Christ Jesus. Rather, he desired the righteousness of Christ, "imputed righteousness" through "justification" and "imparted righteousness" through "regeneration" be worked out into practical righteousness in their walk as "fruits of righteousness." This always brings the greater glory and praise to God.

Justification by faith (*imputed righteousness*) – God counts believers in Christ.

Regeneration – (*imparted righteousness*) Christ is birthed in believers, i.e., a new birth.

Note: This twofold process doctrinally explains our salvation as the gift of God.

Special Document Links: [Seven Steps of Glorification](#)

- 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;**
- 1:13 So that my bonds in Christ are manifest in all the palace, and in all other places;**
- 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear**

Commentary (v 12-14): "Christ, the Life of the Racer"- A.S. Copley

Paul's consolation - The Apostle was in prison in Rome when he wrote this epistle. Therefore, he speaks of his "bonds in Christ." Surely, he needed consolation, but he is the one who gives to us the words of consolation. He shows that his imprisonment had "fallen out unto the furtherance of the gospel." First, his "bonds in Christ are manifest in all the palace and in all other places." It was evident that Paul was in prison for Jesus' sake. Paul manifested Christ. He was the "prisoner of Jesus Christ" (Eph 3:2) rather than of Rome. Everywhere, the people saw God's Anointed One in the Apostle, whose very presence was the manifestation of the gospel of divine grace: They who were free,

hearing of the Apostle's courage and undaunted faithfulness to the truth and the power it was displaying in Rome, were emboldened to proclaim the glad tidings.

Further Insight (v 12-14): Grace Assembly

The Apostle assures the brethren that his imprisonment had furthered the gospel. The knowledge of his imprisonment had abounded and caused the brethren in other places to speak with boldness.

Paul a Prisoner of Jesus Christ - In Ephesians, one of the other prison epistles, Paul owned himself to be a "prisoner of Jesus Christ" rather than of Rome or a captive of Satan.

The Patriarch Job an Example - This overcoming attitude was paralleled in the life of Job when he refused to receive the trials that befell him from the hand of Satan, but rather received them from the hand of the Lord.

Christ's Sufferings and Death: The Greatest Example - It has been a fact of history that persecutions, sufferings unto death for the gospel tend to further the spread of the truth. We see this example in Christ's death, burial and resurrection.

(John 12:24 KJV) "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(Eph 3:1 KJV) "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles."

(Job 2:10 KJV) "What? Shall we receive good at the hand of God, and shall we not receive evil?"

(Rom 8:28 KJV) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

1:15 Some indeed preach Christ even of envy and strife; and some also of good will:

1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Commentary (v 15-16): "Christ, the Life of the Racer"- A.S. Copley

Two classes, prompted by two widely diverging motives, were thus encouraged by his imprisonment. "Some indeed preach Christ of envy and strife." These "preach Christ of contention," not purely, thinking to super-add affliction to my bonds. When saints do not learn the scriptural way of victory over the self-life, if they do not yield to discouragement, they become unbearable and self-assertive. It is the nature of the old man to hold his own and go one better than his fellow. They envy our secret power. But we know that they compromise and do not proclaim all the truth. If "Christ is preached, I therein do

rejoice; yea, and I will rejoice,” said Paul. There are some who preach Christ “of good will,” or love. They love God with all the heart. They love the truth fervently. They “die daily” for it. Their lives are poured out continually for the gospel, though they may not be so well known, they are emboldened to proclaim Christ in all His fullness,

1:17 But the other of love, knowing that I am set for the defence of the gospel.

Commentary: “Christ, the Life of the Racer”- A.S. Copley

God “set” him. Some men set themselves to preach. Some are set by other men. God placed Paul. Whether in Jerusalem, in Philippi, or in Rome; whether in liberty or in bonds, he held that he was “set” by the Lord. Paul cried out, “I am set for the DEFENCE of the gospel.” By the “gospel,” he meant “all the counsel of God.” He proclaimed Christ “in truth.” God forbid that any of us should utter one word, or make one move out of strife, or contention, or intrigue, or envy. We have THE Gospel of “the unsearchable riches of Christ” as our message. We have the infinite power of Jehovah as our backing and enabling to declare it for no one “can do anything against the truth but for the truth” – (2 Cor 13:8 KJV).

Further Insight (v 15-17): Grace Assembly

The Apostle Paul reveals there can be two diverse motives for preaching the gospel. While this may shock many believers, it is nevertheless true. These two diverse motives are rooted in the two natures of the believer and can be manifested in Christian service. The Book of James addresses this condition as “double minded.” The remedy is found in the doctrine, taught in Romans chapter 6, where believers are admonished to count the old life as dead and yield only to the new life of Christ that is within. Though God does reckon this true of every believer and sees them only in Christ, the believer is called into agreement in order for this truth to be made practical in their lives. Sadly, not all believers are familiar with this doctrine or absolute necessity of “reckoning and yielding.” (See *the Book of Romans*.)

The following characteristics are a manifestation of the two natures.

The Old Nature manifested in ministry: Envy, Strife, Contention, Insincerity and Pretense only added to Apostle Paul’s bonds and to others standing for the Pauline truths.

The New Nature manifested in ministry: Goodwill, Sincerity, Love, Truth, and Knowing that Paul was set for the defense of the gospel, i.e., was defending the truth.

Believers will be rewarded for their ministry according to two principles:

1. *Materials*– I Corinthians 3:12-13
2. *Motives* – I Corinthians 13:1-3

(Gal 6:7-8 KJV) “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Commentary (v 18-19): "Christ, the Life of the Racer"- A.S. Copley

By the word, "salvation," of the soul. He had no fear that he might be lost. Nay, but he hoped to be pronounced innocent of the charges that caused his imprisonment and be set free. But he solicited the leverage of the prayers of the saints that the chain-breaking "Spirit of Jesus Christ" might be supplied to that end. He had no faith in any legal arguments that an attorney might use. Christ was his Attorney. He must plead his cause. If he was there as "a prisoner of Jesus Christ" (Eph 3:1), He must loose him.

Further Insight (v 18-19): Grace Assembly

The Apostle Paul as "pure gold." - The Apostle Paul, like the Patriarch Job of the Old Testament, came forth as "pure gold" from a fiery furnace of afflictions! Paul was able to rejoice that Christ was made known even by other ministers, regardless of their motives or their attitudes toward him, was spiritual proof that God had purified Him as gold.

The Patriarch Job as "pure gold." - The Patriarch Job emerged from a threefold trial touching his spirit, soul and body and then survived almost endless diatribe of his three friends who came to comfort him. Job finally emerged out of the whirlwind where he was addressed by God to become an intercessor for his three friends.

A full-overcomer spiritually defined. - Both the Apostle Paul and the Patriarch Job emerged out of their trials as full-overcomers. They both endured fiery furnaces that were heated seven times and came forth in the express image of Christ – with no smell of smoke on their garments and no "root of bitterness" toward their oppressors. The Apostle knew that everything was working together for him and through their prayers. He would soon be released from the prison with even a greater supply of the Spirit of Jesus Christ.

(Rom 8:28 KJV) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

Commentary: "Christ, the Life of the Racer"- A.S. Copley

Paul's expectation - Those words, "earnest expectation," mean earnest watching with outstretched head. That was the way Paul looked for things from his God. He counted that all his ministry was going to turn out for his deliverance from the Roman prison. But if he should not be delivered, he would not be defeated; he would have no cause to be

ashamed. If he lived, he lived unto the Lord; and he lived such an earnest, loyal, spiritual life while in prison, that Christ was magnified through him. "With all boldness as always," he proclaimed Christ. Hence, if the government would not release him, but execute him, he still refused defeat. If he died, he died unto the Lord. "Whether we live therefore or die, we are the Lord's" – (Romans 14:8 KJV).

Further Insight: Grace Assembly

The Apostle furnishes the Church a full expression of divine service in becoming a "living sacrifice" by giving Christ a body in which to live His life. This life as light will incur sufferings, reproaches and persecutions from those in darkness. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom 12:1 KJV).

Reasonable: 3050. logikos, log-ik-os'; from G3056; rational ("logical"): --reasonable, of the word. (Logos i.e., the Word made flesh)

Service: 2999. latreia, lat-ri'-ah; from G3000; ministration of God, i.e., worship: --(divine) service.

Note: This constitutes the Word made Flesh in the believer.

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

Commentary: "Christ, the Life of the Racer"- A.S. Copley

This verse connects immediately with the preceding one and continues to emphasize Paul's purpose to magnify Christ. He means to say, "if I live, it is gain for Christ; if I die, it is gain for me." If I live, I magnify Christ because He is my life, and He operates in me and through me. My living here is Christ living here; for I am here on His behalf.

Further Insight: Grace Assembly

This is the key verse in chapter one! It is also the key to understanding the racecourse of the believer set forth in the remainder of the Book of Philippians. Herein lays the secret of the believer's ability to run the race that is set before him. The life of Christ, or the new creation in the believer, is a racing life, i.e., racing stock. Racehorses are bred and trained to race. A trainer would not think of putting "non-racing" stock on the racecourse. Therefore, only the new creation life in the believer has the nature and faith of Christ, which in turn quickens five spiritual senses of the inward man. These five senses are seeing, hearing, smelling, touching and tasting, in the spiritual realm make the believer alive unto God and eternal things. Contrast the old creation life is not a racing life, i.e., racing stock. Since the fall in the garden, the old creation life is dead to God and eternal things, having only five natural senses that make him alive to this natural, temporal fallen realm.

(Gal 2:20 KJV) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

(2 Cor 4:18 KJV) "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

1:22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Commentary (v 22-23): "Christ, the Life of the Racer"- A.S. Copley

"But if I live in flesh, this [magnifying Christ] is fruit of labor to me; yet what I shall choose I wot not [know not]; For I am in a strait betwixt (constrained by) two, having a desire to depart, and to be with Christ; which is far better [very much better for me],"

Further Insight (v 22-23): Grace Assembly

The "Pauline" Dilemma - Paul finds himself in a great dilemma! This has always been a difficult portion of scripture to understand. However, it is evident that God is testing the Apostle to see what choice Paul will ultimately make when given the choice of either departing to be with Him or to remain here on behalf of the saints. The example of Christ unselfishly pouring out His life on the behalf of worthless sinners proved overwhelming. Paul elected to remain. The Lord must have been confident of his decision.

1:24 Nevertheless to abide in the flesh is more needful for you.

Commentary: "Christ, the Life of the Racer"- A.S. Copley

"Nevertheless to abide [a desire to remain] in the flesh [which is] is more needful for you." First, hold in mind that the Apostle's supreme desire was to "magnify Christ, whether through life or through death." However, if he consulted his own personal interests, his chief desire was to depart and be with Christ, out of trouble and sorrow, and up into glory. But the needs of the saints aroused another desire, to remain here.

1:25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

Commentary: "Christ, the Life of the Racer"- A.S. Copley

We too can have the same unselfish spirit of wanting to live only for the highest welfare of the people and the glory of God. We too may have one supreme purpose to magnify Christ. When we know that we can live longer and magnify Him more, which will result in

greater gain to ourselves and to others, we certainly should seize upon the opportunity to glorify our Lord.

1:26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Commentary: "Christ, the Life of the Racer"- A.S. Copley

The Apostle expected to be released from prison and return to Philippi and minister the Word to them again. Thus, they would have reason to glorify God more than ever. Paul was always exceedingly hopeful. Victory adorned his life, and triumph crowned it.

Further Insight (v 24-26): Grace Assembly

This unselfish decision of the Apostle to remain with the Philippian saints was borne out of the Spirit and "agape" love of Christ within him. It was obviously an eternal decision made in the light of the ages to come. By remaining and coming to them again, he would further their joy that was set before them and their faith that will be rewarded in the eternal ages to come.

(Heb 12:2 KJV) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(2 Cor 4:17 KJV) For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Commentary: "Christ, the Life of the Racer"- A.S. Copley

Paul's exhortation – "Only let your conversation be as it becometh the gospel of Christ." The Greek reads thus - "Only worthily of the gospel of the Anointed One, act as citizens" (politico). The same word for conversation (citizenship) occurs in 3:20. If our citizenship is in heaven, we should conduct ourselves down here as indeed citizens of the heavenly country; for such conduct alone is worthy of the glad tidings of Christ. Christ, our Prize, is in that country. "That whether I come and see you or be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind [or soul] striving together for [or by] the faith of the gospel." Though we may not all apprehend the truth so clearly, yet our spirits must maintain the right attitude toward God, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph 4:3), and our minds must be held in a teachable attitude toward the word. Neither need we to "contend for the faith" (Jude 3), but for the gospel "by the faith," that is, by the faith of God. Faith is our chief defensive and offensive weapon. The gospel, the truth, needs and demands defending; therefore, Paul said, "I

am set for the defense of the gospel" – Phil 1:17. Jesus said to His disciples, "Let not your heart be troubled," in which words He regarded them as one, using heart in the singular. So, the Apostle exhorts that we run together, side by side, as "one spirit," one heart, one soul; for the bride company must not be one in name only but in fact. If we contend for the gospel by the faith of God, our striving together will not be cold, severe, and rigid, but in love and tenderness.

Further Insight: Grace Assembly

Their conversation (i.e., "manner of life") was essential, as a confirmation of the effectual gospel that had been committed to the Apostle. Likewise, their unity in Christ Jesus both in mind and spirit would serve to further the gospel just as their disunity would serve to hinder it. May all believers, who have been blessed with a revelation of this gospel committed to the Apostle Paul, realize how important to have these truths worked in their lives! May none find an occasion to accuse them of using their "liberty in Christ" for an occasion to their flesh. (Gal 5:13 KJV) "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

1:28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Commentary: "Christ, the Life of the Racer"- A.S. Copley

"And in nothing terrified by your adversaries." Though we are in an enemy's country, and simply passing through, yet we need not yield to any fear. Our foes are afraid of us. Hence, they try to hinder and harm us by their opposition. The fear, which is on them, they attempt to put on us. "No evil shall happen to the just," saith the Lord. What is the meaning of their opposition? It means their destruction. It is *to them an evident token of perdition*. Why do they not profit by the token and repent? Because the devil, "the god of this world, blinds their minds." But what does their antagonism mean to us? It proves that we are of God and that we are moving in His will. It shows that we are wise in running to gain the place which Satan now occupies in heaven; "for we wrestle not against flesh and blood (our conflict is not really against earth-dwellers), but against principalities, against the authorities, against the world-rulers of the darkness of this age, against the spirits of the wickedness in the heavenlies" – (Eph 6:12).

Further Insight: Grace Assembly

Believers have three distinct adversaries who work in concert against them. They are the world, the flesh, and the Satan/Devil. However, according to the Scriptures, all three of these adversaries were provisionally defeated and destroyed through the cross and death of the Lord Jesus Christ.

Consider the following scriptures:

1. *The world was crucified*; (Gal 6:14 KJV) "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

2. *The flesh was crucified*; (Rom 6:6 KJV) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

3. *The Devil was destroyed*; (Heb. 2:14 KJV) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"

Not only are these three adversaries provisionally destroyed through Christ's death on the cross, but the believer's new creation life (or eternal life) is hidden within Christ in God. The Patriarch, Job, and the Apostle Paul both accepted the eternal defeat of their adversaries and their eternal security in Christ in God. They both knew there was a "hedge" around them and their personal possessions in this world. Therefore, both the Patriarch Job and the Apostle Paul refused to acknowledge Satan as the source of their trials. Rather, they received their trials only from the hand of God. Therefore, believers are never to be terrified by the threatening of their adversaries who are reacting out of their own fear of eternal perdition.

(Col 3:3 KJV) "For ye are dead, and your life is hid with Christ in God."

(Job 2:10 KJV) "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Further Insight: Grace Assembly

Thank God for the eternal victory won by our Lord Jesus Christ through His death, burial, and resurrection. This has also become an eternal victory for every believer. Considering this great truth of the gospel, the Apostle states that believers are given two gifts: (1) Ability to believe on the Lord Jesus Christ, resulting in a new birth assuring them of the gift of eternal salvation. (2) To suffer for the Lord Jesus Christ during this present evil age that they might reign with Him.

1:30 Having the same conflict which ye saw in me, and now hear to be in me.

Commentary (v 29-30): "Christ, the Life of the Racer"- A.S. Copley

If we go the Jesus way, we will share in His sufferings. If we run with Paul, we may expect Paul's agony to be ours also. The world had no use for Jesus and no place for Him when He was born into it but sought again and again to get Him out of it. The world's attitude to His faithful followers is just the same. If we purpose to win the Prize with Paul, we must be willing to suffer alongside Paul. The cross was the price of our salvation, which we experience by faith, but suffering is the cost of the throne. "If we suffer with Him, we shall also reign with Him; if we deny Him [our willingness to suffer], He will also deny us" (the right to reign).

Further Insight: Grace Assembly

The Apostle Paul is warning these believers that, as they began to lay hold of the eternal victory that was won through the Person and Work of Lord Jesus Christ, as stated above, they will need to prepare themselves for a similar conflict they had observed in him. It is still true today when believers began to lay hold of the perfect, finished work through our Lord Jesus Christ they will begin to suffer adversity as their adversaries will feel threatened. They will soon discover that their chief adversary, Satan, opposes the victory won through the gospel vehemently and will stir up the world and the flesh. (1 Pet 4:1 KJV) “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;”

Special Document Links: [Afflictions of Paul](#)

Study Questions: Chapter One

1. Why does the Apostle Paul open his salutation to the Philippians with “a servant of Jesus Christ?” (1:1)
2. Why does Paul salute believers with grace and peace? (Further Insight 1:2)
3. Why was Paul able to pray for the Philippian believers with joy? (Further Insight 1:4)
4. What is the meaning of “a good work in us?” (1:6)
5. Explain the fivefold bond Paul had with the Philippian Saints. (Further Insight Ch. 1:7)
6. Give a brief description on how love abounds with increased spiritual knowledge. (1:9)
7. What does “sincere” and “without offense” mean in 1:10?
8. Describe the two diverse motives for preaching the gospel that was set forth by Paul. (Further Insight 1:15-17)
9. What is key to understanding the racecourse of the believer? (Further Insight 1:21)
10. Identify the three distinct adversaries who work against the believer and how our adversaries are defeated. (Further Insight 1:28)

Special Document Links: [Chapter One Answer Key](#)

Chapter Two

2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"If there be therefore any consolation in Christ" If Christ is the life of the racer, that fact must afford consolation, "If any comfort of love," that is, no doubt, the love of God toward the racers, "If any fellowship of the Spirit," that is, the Holy Spirit, and "if any bowels and mercies" on my part, through the threefold encouragement of the triune God, then prove that you are profited thereby.

Further Insight: Grace Assembly

Paul's exhortation is leveraged over and against the believer's *Fourfold Blessing in Christ Jesus*:

1. *Consolation in Christ*, or the fact that believers were fully accepted not only in Him, even as Christ.

2. *Comfort of love*, or that believers were loved even as Christ.

3. *Fellowship of the Spirit*, or, that believers in Christ were in full fellowship with God through the Holy Spirit.

4. *Bowels of mercies* speaks of the yearning of our Lord and Savior over every believer "birthed from the dead" through labor pains, even as Joseph was moved in his bowels towards his brethren (Gen 45:1-2).

2:2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Commentary (v 1-2): "Christ, the Pattern of the Racer"- A.S. Copley

Fill ye my joy to the full by "having the same love" for others that I display, love as God and Christ love. Be "of one accord," or be joined in soul; be "of one mind," or mind the one thing. Wholeheartedly look after the good of others.

Further Insight: Grace Assembly

The Apostle expresses the divine "leap for joy" of the entire Godhead when believers begin to observe and hold by faith the "sevenfold unity" of the Spirit in Christ Jesus. This unity via the "one baptism" came into being through the formation of the mystical body

of Christ by the Holy Spirit on the Day of Pentecost. As believer's hold this unity by faith they are beginning to walk in the Spirit.

The Sevenfold Unity - (Eph. 4:3-6 KJV) "Endeavoring to keep the unity of the Spirit in the bond of peace. There is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling; *One Lord*, *one faith*, *one baptism*, *One God* and Father of all, who is above all, and through all, and in you all."

Note: This sevenfold unity results in "one entity," i.e., "the Mystery of Christ." (Eph 3:4 KJV) "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ."

Special Document Links: [Sevenfold Unity of the Spirit](#) and [Twelve Mysteries of God](#)

2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

If believers do not judge the old man in themselves, so that the Christ-life only can act, they certainly will do religious things from selfish motives. We should partake in the service of the Lord that sinners may be convicted, that saints may be edified, comforted and strengthened, that the whole company of believers may be inspired and built up, and, thus, that God and Christ may be glorified. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward" – (Col 3:23- 24).

2:4 Look not every man on his own things, but every man also on the things of others.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

By living unselfishly, we fill up his cup of joy. If you want to make the Apostle Paul dance with delight on the plains of glory (for he is now with His Lord), forget your own interests, your own trials, your own weaknesses, and run out to bless someone else. Some people imagine that ministering to others is just for a select few, but the Apostle says "Every man" should serve others.

Further Insight (v 3-4): Grace Assembly

The Mystical Body of Christ - These two verses must be considered together. As stated above, the sevenfold unity of the Spirit was the formation of the Mystery of Christ. The Head was joined to the members of His body through the "one baptism" on the Day of Pentecost – (Ephesians 4:3-6). Please consider that within this body, there is no "-ism" or "schism," i.e., there is no division in doctrine, faith or fellowship between Christ, the head or within His mystical body. This body operates as a "living, breathing" organism.

Unity Vs Divisions - Divisions result from believers walking in the flesh rather than the Spirit. When believers hold to this sevenfold unity, i.e., learn to walk in this unity through the power of the Holy Spirit, they will begin manifesting the “fruit of the Spirit” rather than the “works of the flesh.” (See Galatians 5:16-26.)

The creation of the physical body foreshadowed the formation of the Mystical Body of Christ. The forming of the physical body is a scriptural example of the Mystical Body of Christ and the provisional unity that exists. Please note in the following scriptures the great foreknowledge of God in foreshadowing the formation of the Mystical Body of Christ.

(Psa 139:14-16 KJV) I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

2:5 Let this mind be in you, which was also in Christ Jesus:

Commentary: “Christ, the Pattern of the Racer”- A.S. Copley

Let this self-forgetting mind, this self-sacrificing heart, this wholehearted looking out for others, which was in our Savior, be in you. Such an unselfish mind will possess us if we just “let” it; for the Holy Spirit strives to give us such a mind. He seeks to stir us up on behalf of our fellows. But He forgot all and left all in the heavens. He came out from His Father's bosom, from the purest and highest and sweetest fellowship to a world of sin and rebellion.

Further Insight: Grace Assembly

As a new creation, “born again” believers actually possess the very life and mind of Christ, acquired through His Person and Work. Therefore, the admonition to “**let**” that mind be in you becomes a reality by learning to reckon or agree with God that the old creation nature is dead and by learning to yield to the new creation nature which is alive unto God. Herein is the power of the gospel made operational through the power of the Holy Spirit. (See Romans 6.)

Moses as a type of Christ - Moses one of the Worthies of Faith in the Old Testament became a living example of one who “**let**” the very life and mind of Christ reign in him. This was manifested when he forsook the throne of Egypt with all its riches and became content to dwell among the desert tribe of Midian for forty years. Moses eventually became the deliverer of his people, the Hebrew slaves, who were brought out of Egyptian bondage by “blood” and by “power.” (See Heb 11:25-27.)

Introduction to The Seven-Surpassing Downward Steps - The next three verses (6-8) declare the Seven Surpassing Steps of His amazing condescension. They are unthinkable. No mere human mind could ever comprehend such a coming down. Only by divine revelation can we grasp it in some measure.

2:6 Who, being in the form of God, thought it not robbery to be equal with God.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

The Son of God sought nothing higher or greater, because He was already in the form of God, and because He was equal with Him as God. He announced Himself to be "equal with His Father" and said, "I and my Father are one." Therefore, when He came to the earth, He was not grasping after something; He already possessed everything.

Further Insight: Grace Assembly

The Sevenfold Condescension of our Lord Jesus Christ, i.e., His Sevenfold Humbling or Emptying - Our Lord stepped from the lofty heights of divinity as a member of the Godhead down to the staggering depths of humanity. He also stepped from the invisible realm into the visible realm. He stepped from His place as the Great Creator into a likeness of His fallen creation and, through total humiliation, became our Great Redeemer. The angelic creation realm must have stood aghast at His condescension.

Form: (G) 3444 (G)3313 (through the idea of adjustment of parts); shape;

Robbery: (G) 725 (G)726; plunder robbery.

(John 1:1-2 KJV) "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Made Himself of no reputation." (Step 1 downward) - This is the first, solemn step downward. That is, He "emptied Himself." All things were created by Him and for Him, but He emptied Himself of His strength, saying, "The Son can do nothing of Himself" – John 5:19. "He was crucified thru weakness" (2 Cor 13:4). He emptied Himself of His wealth saying, "The Son of Man hath not where to lay His head" – (Matt 8:20). Throughout the gospels of Matthew, Mark, and Luke, Jesus is called "the Son of Man" almost invariably, because He "made Himself of no reputation" as to His Deity. This emptying is expressed in Paul's words, "Though He was rich, yet for your sakes He became poor, that through His poverty ye might become rich" – (2 Cor 8:9). He was rich in power and honor and place and ownership and holiness, but He voluntarily emptied Himself of it all for the sake of mankind.

"Took upon Him the form of a servant." (Step 2 downward) - The holy Son of the highest God volunteered to exchange "the form of God" for the "form of a servant." The Sovereign of the universe stepped from the loftiest place of absolute authority and power down to the low, menial place of slave.

"Was made in the likeness of men." (Step 3 downward) - If He had remained in heaven and served His Father and the Holy Spirit only, we might not marvel, but He became man. He took upon Himself human flesh. He who fills immensity assumed the limitations of a human body.

Further Insight: Grace Assembly

Step One: "Made himself of no reputation," - He willingly divested himself from being in the "form of God." He first became unclothed of the body as a member of the Godhead in the invisible realm. This became the time and place He assumed "no reputation," i.e., as an equal member of the Godhead. He became unclothed or set aside the form of God.

Reputation: (G)2758 (G)2756; to make empty, to abase, neutralize, falsify, make (of none effect, of no reputation, void), be in vain.

Step Two: "Took upon him the form of a servant." - As unclothed, He assumed the "form of a servant," expressing His willingness to become obedient and subject to the will of God who will become His Father.

Servant: (G)1401 (G)1210; a slave, bond (-man), servant.

Step Three: "Was made in the likeness of men." - The expressed will of God the Father was for the Son to become the "seed" of God the Father; thereafter be planted by the Holy Ghost in the womb of a Virgin in an act of conception. Therefore, in the womb of the virgin, as conceived by the Holy Ghost, a natural body was prepared for Him. Mary, a member of the fallen race of Adam and Eve, prepared a body in our likeness with infirmities and limitations – yet without sin as His blood came from God the Father. Herein is the great mystery and miracle of the incarnation, making our Lord Jesus both divinity and humanity as the God Man.

(Isa 7:14 KJV) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

(Matt 1:23 KJV) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

(Heb 10:5 KJV) "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:"

Note: Our Lord's natural body formed in the womb of Mary was both frail and vulnerable as described in the following fourfold scriptural types (Basket, Clay Pot, Tent, and Burning Bush.)

A Basket - A basket best describes the most vulnerable stage in the life of the Lord Jesus immediately following His birth and before His self-recognition. During this time, He received natural care from Mary, his mother and Joseph, his guardian. However, because of the intense hostile environment emanating from the enmity of the Ancient Serpent against the "seed of the woman," He was also under the constant care of His Heavenly

Father through the Holy Spirit. He was undoubtedly guarded by the Archangel Gabriel who delivered the Messianic tidings to Mary. Compare the climate of hostility at Christ's birth with the birth of Moses who was spared by being hidden in a basket in the crocodile infested Nile River.

(Gen 3:15 KJV) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"And being found in fashion as a man, He humbled Himself." (Step 4 downward) - The Son of God did not only become a man, but He took a lowly place as a man. "In lowliness of mind let each esteem other better than himself." Exactly that is what our Lord did in humbling Himself or taking a lower position. Each downward step of Omnipotence adds to our wonder but also strengthens our faith and augments our love for Him.

"Became obedient." (Step 5 downward) - In glory, He had unbounded authority to give orders to angels and archangels. Now, He takes orders. Indeed, He does not make a move of His own accord. "I have kept my Father's commandments," He declares – (John 15:10). He refused to assert His rightful authority. Therefore, He announced, saying, "All authority is given unto me in heaven and in earth" – (Matt 28:18). It is not the authority which belonged to Him as the Son of God but that which His Father has delegated to Him. As Man, Jesus Christ will be obedient eternally to His Father.

"Unto death" (Step 6 downward) - He became obedient, not only in service, by healing the sick, raising the dead, and by giving unparalleled instruction, all of which brought Him great honor. He became "obedient unto death." When the Lord returned from His victorious conflict with Satan in the wilderness, He voluntarily laid down that record-breaking life at His Father's behest. He calmly declared, "Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me; but I lay it down myself. I have authority to lay it down, and I have authority to take it again. This commandment have I received of my Father" – (John 10:17-18). His obedience reached into death.

"Even the death of the cross." (Step 7 downward) - He died as a criminal. "He was numbered with the transgressors, and He bare the sin of many" – (Isa 53:12). "He who knew no sin was made sin for us, that we might become the righteousness of God in Him" – (2 Cor 5:21). The death the Son of God died was then most shameful death then known. It was in the darkest moment of His life, that He cried out, "My God, my God, why hast thou forsaken me?" Because Jesus hung on the cross, dying in the sinner's stead, dying as if He were indeed the guilty sinner, upon whom holy justice cannot look with favor; for that reason, He was accursed for God. The God of justice and holiness could not look upon Him. That is the meaning of the words, "He tasted death for every man." By that act, "He put away sin." He died as a transgressor, that we who believe on Him might live as righteous ones. He was accursed for us, that the curse might be lifted from

us the moment we believe. He wore a crown of thorns that we might wear crowns of glory. He bore the eternal weight of our sins, that we might share with Him "an eternal weight of glory."

Further Insight: Grace Assembly

Step Four: "And being found in the fashion as a man." - Following a period of incognizance, He reached a certain age. As a man, our Lord was in subjection to the Father as a son. He also found Himself in a state of total weakness and dependence upon God His Father and the Holy Spirit for strength, knowledge of His identity, and the divine purpose for His life. This was revealed to Him through the written Word by the Holy Spirit as He would become the "author and finisher" of faith. He was truly made like unto His brethren – (Hebrews 2:16-18).

(Heb 12:2 KJV) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

An Earthen Vessel - An earthen vessel or literally a clay pot best describes the Lord Jesus during these silent years spent in Nazareth. The Lord, like the "clay pot" as ordinary, porous, pliable and fragile while dwelling in the infamous town of Nazareth, "*the Branch*." He spent some 28 years in total subjection to God His Father and interfacing with many other natural relationships. He was most certainly misunderstood and suffered taunts from his natural brethren, as well as His peers, while painfully learning the "branch life" of total dependence upon His Father as the vine. He became the fourfold branch fulfilling the Old Testament scriptures. While remaining under the hand of His Father as the master potter, He experienced great pressure (Jeremiah 18:1-4) in becoming the fourfold workmanship of God. This workmanship is depicted in the Four Gospels as reflected in the four faces of the Cherubim.

Special Documents Link: [The Branch Life](#)

(Isa 53:2 KJV) "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

(Jer 18:1 KJV) "The word which came to Jeremiah from the LORD, saying,"

The Potter's House - (Jer 18:2-4 KJV) "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Step Five: "And became obedient."

The Banks of the Jordan - After His 28 years in Nazareth, tediously learning the *branch life*, and yielding in becoming the four-fold workmanship of God, the Lord Jesus finally

appeared on the banks of the Jordan. After His baptism by John, the heavens opened, and The Father declared “this is my beloved Son in whom I am well pleased.” Afterward, He was anointed by the Dove of the Spirit and declared to be the Lamb of God – (John 1:29). This was the beginning of His obedience unto the will of God His Father.

The Great Temptation and Four Years of Ministry - After overcoming the Adversary in the Great Temptation in the wilderness, He returned in the power of the Spirit, and thus, He was prepared to enter some four years of Ministry. Please consider (Exodus 12:3) when Israel took up a Lamb to be examined from the tenth day to the fourteen day for *four days*. They kept it up for intense examination for a spot or blemish. Herein we are given spiritual insight into *four years* of strenuous ministry of preaching the Messianic Kingdom of God. During these *four years*, He was “kept up” with virtually no rest while being intensely examined from every angle by a fourfold World system. This included the religious, political, commercial and social world.

A Frail Tent: A tent or tabernacle - describes the Lord’s frailty during four years of a scrutinized public ministry. This followed the silent years at Nazareth and began with His anointing by the Spirit on the Banks of the Jordan and the Great Temptation. He emerged as the anointed Messiah and can be likened to the Old Testament “Tabernacle in the Wilderness.” He began to feel the fierce “winds of adversity” from the world’s systems opposing Him as their Messiah and the kingdom promised to Israel. He also began to encounter “contrary winds of doctrine” against the one true doctrine of His Father.

Special Documents Link: [Three Evil Doctrines](#)

These contrary “winds” of doctrine emanating primarily from the religious leaders of His day who were characterized in the Parable of the Mustard Seed Tree as “unclean birds.” (See Matt 13:31-32 and Rev 18:2.) May we as believers somehow grasp the ministry years of our Lord, not only under constant scrutiny, but as dwelling in a frail tent, and surviving the “howling winds” of contrary doctrines trying to beset Him from finishing the work of redemption.

(John 7:16 KJV) “Jesus answered them, and said, My doctrine is not mine, but his that sent me.”

(Eph 4:14 KJV) “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;”

Step Six: “Unto death”

The Vicarious Death - The Lord’s total obedience will embrace “unto death.” This death will be vicarious, i.e., as a substitute. He will bear the trespasses, iniquities, sins, and transgressions of the people unto death in His own body as if they were His own. This final embrace of His obedience began in the Garden of Gethsemane, as recorded in the Gospels.

Drinking the Cup from His Father - From there, He made great intercession as He agreed to drink the cup from the Father's hand. In this cup was not only the original sin of Adam in the Garden of Eden but also the original sin of the Great King Priest of Isaiah 14 and Ezekiel 28, from the Garden of Eden in heaven; later known as Satan, the Devil, the Old Serpent and the "god of this World." In drinking this cup, the body of the Lord Jesus was made sin. However, the sin was unable to enter His blood which was Holy, as it was originated from God His Father through the Virgin Birth.

His Sweat, as Great Drops of Blood - This explains the mystery of His sweat dropping as great drops of blood, as it reflected the great internal and external struggle between God and the Ancient Serpent from the Garden of Eden in heaven. From thence the Lord was destined for the cross!

(2 Cor 5:21 KJV) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Step Seven: "Even the death of the cross"

The Depths of Humiliation - The depth of the Lord's humiliation was manifested by His death on the cross, i.e., hanging on a tree as nearly nude where all that passed by gazed upon Him. This scene was clearly declaring His death was cursed by God through which He had become an accursed thing.

The Original Sin of Adam - It was on the Cross that Christ took the place of the First Adam, as head of the human race, and put Adam to death for original sin and likewise the whole human race.

The Original Sin of Lucifer/Satan - He also became the "Brazen Serpent" on the pole, during the last three hours on the Cross. This is when the Lord entered the "outer darkness" to "crush the head" of the Ancient Serpent for original sin from Garden of Eden in heaven and to put away the sinning hosts. Why was this necessary? It was the Ancient Serpent, who incarnated himself in the natural Serpent in the Garden of Eden who in turn bit the couple. Therefore, the poison of the original sin from the Garden of Eden in heaven entered the bloodstream of Adam and Eve and through Adam this sin poisoned the entire human race against God. (Rom 3:23 KJV) "For all have sinned, and come short of the glory of God;"

The Old Testament Curse of Hanging on a Tree - (Deu 21:23 KJV) "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance."

Christ made a Curse - (Gal 3:13 KJV) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree."

The Brazen Serpent – Old Testament - (Num 21:9 KJV) "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The Brazen Serpent – New Testament - (John 3:14 KJV) “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”

The “Rod” of Moses – A Symbol of the Power of Christ’s Person and Work (Exo 4:3-4 KJV) “And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:”

The Devil, as the Ancient Serpent Destroyed - (Heb 2:14 KJV) “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”

The Burning Bush not consumed! - The burning bush captures the Lord’s final condescension “unto death” and “even the death of the Cross.” The Burning Bush, in the Old Testament (Exodus 3), was miraculously not consumed because of the Great I Am in the midst.

Our Lord became the “Burning Bush” - This speaks of the Lord enduring the judgment fires of Calvary and not being consumed because the Great I Am was in the midst. He endured the *wrath of man* and the *wrath of Satan*. However, the greatest miracle by far was enduring the *Wrath of God* and not being consumed proving forever He was both God and Man.

A note: The Lord’s final descent into Abraham’s Bosom in the heart of the earth is covered in the (***Ephesian online course commentary – Eph 4:9***).

Jacob’s Ladder - Graphically depicts the seven steps of the Lord’s Condescension to be followed by the seven steps of His Ascension or Exaltation – Gen 28:12 KJV.

2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Commentary: “Christ, the Pattern of the Racer”- A.S. Copley

Introduction to The Seven-Surpassing Upward Steps - "Wherefore also God hath highly exalted" Jesus did not stay in the grave. It was not possible that He should be beholden of it – (Acts 2:24). As there were seven steps downward in Christ's humiliation, likewise there were seven steps upward in His exaltation.

“Highly Exalted” – God raised Him up (Step 1 upward) - While that sacred body lay in the tomb, in His spirit, He went and preached to the spirits in prison, or Abraham's bosom, announcing to all Old Testament believers, who had died in the faith, that the long-promised redemption had been accomplished – (I Pet 3:18-19). On the third day of His interment, He came forth from the grave and from His subterranean mission of gladness in fulfillment of (Psa 16:9-10) and (Acts 2:2, 27) – "My flesh shall rest in hope; because thou wilt not leave my soul in hell [Hades, the place of departed spirits], neither wilt thou suffer thine Holy One [Christ's body], to see corruption" [in the grave]. That was the

wonderful beginning of His exaltation. Note also that when "Christ was quickened in spirit" (1 Pet 3:18) in view of His resurrection, "God also quickened us together with Christ, and raised us up together with Him" – (Eph 2:5). Christ died for all men, and in His death all men died and paid their penalty, but those who believe on Him are counted as having been raised with Him.

"Highly Exalted"– God set Him at His own right-hand (Eph 1:20). (Step 2 upward) - This is the second step in Christ's exaltation. He had come out from the bosom of His Father, dwelt for thirty-three years amidst His foes, poured out His holy life for a ruined race, and annulled him that had the power of death, that is the devil. Then His Father called Him back home to His bosom again. His ascension was the invincible proof to the whole universe that He had fully and satisfactorily performed the heroic task which His Father sent Him to do. Now, for two-thousand years, He should enjoy full fellowship with His Father, while the Holy Spirit would serve Him by gathering out a people to His dear name and reward His sufferings by building for Him a Bride. And not only were we provisionally raised up together with Christ, but God also "made us sit together in the heavenlies with Christ Jesus" – (Eph 2:6). If you wish to enter deeply into fellowship with the Father and with His Son; if you desire to know the Lord deeply, and understand the hidden things of God, you must take your place in the heavenlies by faith. Count yourself where Christ's ascension has put you. Here also is where your conflict with the flesh will cease, and your conflict will be with Satan, and you will learn his power and subtlety and the way of victory over him – (Eph 6:12).

"And given Him a name" (Step 3 upward) - The next verse shows that His common name, "Jesus," is the highly honored name mentioned here. Notice that this was His given name, the name which God the Father gave Him. That was His name as man, not as God. There is no ground here for unduly exalting the personality of Jesus at the expense of the personalities of the Father and of the Holy Spirit. The Father was still the Father after He gave His Son the name "Jesus," and He will be the Father forever. The Father will never be Jesus, neither will the Holy Spirit ever be Jesus. Their personalities will be distinct forevermore. Likewise, their offices have been different and always will be, even as their respective names and titles indicate, though there is absolute harmony among them in every minute detail. The word "Jesus" means "Savior," and we must not attempt to make it mean anything else, less, or more.

"Above every name" (Step 4 upward) - Certainly, this given name is not above the name of God or the Holy Spirit. These are titles of the Deity, but Jesus is His name as a man. Therefore, it is an offence to Jesus to call Him the Father or to call Him the Holy Spirit, and it is an insult to both the Father and the Holy Spirit. The greatness of the name Jesus began in this, that He, "the Son of Man hath authority on earth to forgive sins." When He used this authority, "the multitudes marveled, and glorified God which had given such authority unto men" – (Matt 9:6 -8). His Father gave this authority to Jesus. This is the amazing feature of redemption, that a Man was found able to save sinners. "The Son of Man is come to seek and to save that which was lost" – (Luke 19:10).

Further Insight: Grace Assembly

(Luke 14:11 KJV) "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The Seven-Steps of Exaltation (upward) - "Wherefore" is the most important word as it establishes the correlation between the Seven Steps of the Lord's Ascension and Exaltation as predicated upon the Seven Steps of His condescension and humiliation. Now, as the God Man or Divinity and Humanity He shall be highly exalted by returning to the highest heights of glory, yes, even into the God Head. As Head of a New Creation, He will also be leading the redeemed to share in His glory as members of His Mystical Body or His Mystical Bride. The Mystical Bride of Christ is "The Great Mystery," as stated in (Eph 5:32). It fulfills the type in Genesis Chapter two of a "rib" portion taken from the body of Adam and built into a helpmate. See further commentary in Philippians chapter three and Ephesians chapter five.

Step One: God raised him up.

First, God quickened Christ from the dead through the Holy Spirit by returning His spirit committed to His Father on the Cross. Thereafter, God raised Christ's captive soul from the heart of the earth, from the upper part of Hades, and finally God raised Him in a glorified body from the grave. This first step was a total divine intervention by God the Father and the Holy Spirit, as the Lord Jesus Christ was divided at His death into spirit, soul, and body, thereafter He was unable to raise Himself from the dead. Christ was among the "prisoners of hope," in the heart of the earth yet He believed God would raise Him from the dead. This was accomplished by God through the "Faith of Christ" as believing the gospel thus becoming the "Firstborn from the dead." This became the provision for many "born ones" to be quickened from the dead by grace through the "Faith of Christ" as a gift of God, according to (Eph 2:8-10).

(Heb 2:10 KJV) "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Step Two: God set Him at His own right hand.

Provisional Truth - This step followed Christ's Ascension on the 40th day after His resurrection, after which He made strenuous intercession for "ten days" for the Advent of the Holy Spirit. It was the Advent of the Holy Spirit through the "one baptism" that provisionally seated Christ and His Church, both His mystical body and mystical bride together in heavenly places. In divine union with Christ, they are destined to reign with Him in the ages to come.

Prophetic Truth - During this age, Christ and His Church are seated in heavenly places by faith in anticipation of the Day of the Lord and the Day of Christ. In these two prophetic days Christ will be enthroned in (Rev 4 and 5), and the Church as His mystical bride and mystical body will be joined unto him both as those who are asleep are resurrected and those alive by translation, by rank, and order. During this age, Christ has been seated in God's throne on Mount Sion in the Third Heavens, as our great intercessor, until (Rev 4 and 5). Saints, who are now upon the earth, reign with Him only through faith and the "fight of faith" in anticipation of Christ receiving His own Throne and the Kingdom. This Kingdom will also be on Mount Sion spanning the Third and Second heavens.

Special Documents Link: [Order of the Resurrection, Millennial Day Principle and First, Second and Third Heavens](#)

(Heb 2:9 KJV) “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

(Eph 6:12 KJV) “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Step Three: “And given Him a name.”

The name Jesus is linked to Joshua as Jehovah in the Old Testament - As a man, Christ was given the name of Jesus at His birth – (Matt 1:21). The name Jesus is derived from the Old Testament name Joshua, meaning Jehovah-saved. The name of Jesus is clearly rooted back to Yehovah, or Jehovah as LORD, as the redemptive name of God in the Old Testament. Therefore, His full name is the LORD (Divinity), Jesus (Humanity), Christ (The Anointed Messiah) – (Matt 1:20-21).

Special Document Links: [Jesus of Nazareth, King of the Jews](#)

Jesus, Gematrically as 888 - Gematrically, (the science of substituting numbers equivalent to letters), the name of Jesus equates to 888 – the number of all things new. After putting the First Adam away through His death, He became the Firstborn from the dead, i.e., the Second Adam in bringing forth the New Creation. Eventually, all things will be made new through His Person and Work, according to (Rev 21). In His Divinity, He was the great Alpha of Genesis One Creation. He will become the Omega in the final consummation through His redemptive work in putting away the First Creation both in the invisible and visible and making all things new.

(2 Cor 5:17 KJV) “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Special Document Links: [First Born of All Creation](#)

His official title in the Book of Revelation:

(Rev 1:8 KJV) “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

(Rev 1:11 KJV) “Saying, I am Alpha and Omega, the first and the last:”

(Rev 21:6 KJV) “And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.”

(Rev 22:13 KJV) “I am Alpha and Omega, the beginning and the end, the first and the last.”

Step Four: "Which is above every name."

Salvation through no other name under heaven. (Acts 2:36 KJV) "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Jesus Christ of Nazareth was the name used almost exclusively by the Early Church Apostles, with scriptural proof that He was also Lord. In John, chapter one, Jesus was identified as the Eternal "Word Made Flesh." He is also described as "God manifested in the flesh." He was the one defined through His virgin birth as the "Seed of the Woman." Thus, He will forever be set apart from all the Kings, Priests, and Prophets of the Old Testament as the only one that was both God and Man.

(Acts 4:12 KJV) "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."

(John 1:14 KJV) "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

(Gal 4:4 KJV) "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,"

(1 Tim 3:16 KJV) "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Who is worthy to open the book? - (Rev 5:4-5 KJV) "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Every knee shall bow" (Step 5 upward) - Only a few now bow the knee in actual reverence and worship in Jesus' name. Men bow their knees to other men. It is a time of man-worship. Poor, ignorant people bow before religious magnates who know nothing of divine salvation. Wealth commands homage. Learning commands homage. Position, official station, religious prowess command reverence. The heathen bow down to wood and stone. Catholics deify the pope. Very soon, "the whole world (except those few in heaven and on earth who believe on Jesus) will "wonder after the beast [a devil-endowed usurper] and worship his image" - (Rev 13). Idolatry will reach its climax. But then, suddenly, He whose right it is to reign will overthrow every false religious system and false god and compel men to bow to His absolute sovereignty.

Further Insight: Grace Assembly

Step Five: "That at the name of Jesus every knee should bow, and every tongue confess."

This will be a very comprehensive process, which is ongoing in believers who confess Christ as their Lord and Savior. However, this verse pertains to the prophetic when Christ in due time is exalted. Christ's Person and Work on the cross will first be acknowledged, by those in heaven, then by those upon the earth, and finally under the earth. All will be required to acknowledge Him as LORD, or Jehovah, the redemptive name of God in the Old Testament. This will officially begin in (Rev 4), in heaven, where Jesus as the God Man will be worshipped in heaven as the Great Creator, and in (Rev 5) where He will be worshipped as the Great Redeemer. All of this will occur during His *Progressive Revelation*, or "apokulpsis," (i.e., His uncovering which spans the entire Book of Revelation, beginning in the heavens, then upon the earth, and finally by those under the earth but not unto salvation.

Special Documents Link: [Progressive Coming of the Lord](#)

2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Every tongue should confess" (Step 6 upward) - Now, only a few tongues confess Christ. There is scarcely any name used more in, so called, civilized lands than the name Jesus Christ; but it is in ridicule and mockery and blasphemy. Every knee in heaven; every angel and saint, every knee on earth whether saved or not, every knee under the earth, - all shall bow. And every tongue in heaven and on the earth, and beneath - all tongues shall confess.

"Christ is Lord, to the glory of God the Father" (Step 7 upward) - The saints will confess Him gladly and gloriously. The wicked will acknowledge His Lordship by compulsion. Even the devil will have to bow before the mighty Conqueror, Jesus. By the facts of his expulsion from heaven, his imprisonment in hell for a thousand years, and his banishment to the lake of fire, Satan will acknowledge the Sovereignty of the Son of Man.

In that day, the Man Jesus will be called, "Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of peace" - (Isa 9:6). It is He who will speak, saying, "There is no God else beside Me, a just God and a Savior; there is none beside Me" - (Isa 45:21-22). Therefore, from His millennial throne, He will exclaim, "look unto Me and be ye saved, all ye ends of the earth; for I am God, and none else. I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, That unto Me every knee shall bow; every tongue shall swear. All that are incensed against Him shall be ashamed. In Jehovah, shall all Israel be justified and shall glory." The grand culmination of Jesus' deserved exaltation will be that He will be acknowledged as the Mighty God for a thousand years.

"To the glory of God, the Father" The Holy Spirit omits nothing. No demons or men will ever be able to say that God the Father was robbed of any honor or glory belonging to Him. For the Father gave His Dear Son to redeem a lost world. He sustained Him every moment of His blessed and bitter career on earth. He directed His every step. Jesus' exaltation is the Father's bestowment upon Him. He acknowledged and declared, saying, "All power is given unto me in heaven and on earth" – (Matt 28:18). Therefore, the final statement concerning our Lord's exaltation and our exaltation with Him is "to the glory of God the Father." After the thousand years of successful and glorious dominion, during which time, "all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all – (1 Cor 15:28).

Further Insight: Grace Assembly

Step Six: "And that every tongue should confess." - Every tongue and knee describe everyone that was born of the First Adam. They will be required to confess both His Person and Work in their behalf in the three spheres: in heaven, upon the earth, and under the earth. This does not imply "universal" salvation for those "under the earth" but rather an acknowledgement that there was a provision for salvation made for everyone born of Adam whose names and births were recorded in the Book of Life. However, only those who have their names written in the Lamb's Book of Life have laid claim to their birthright. This will vindicate God's Righteous and Holy character and absolve Him of any accusation, both among the redeemed and the unredeemed.

Step Seven: Vs. 11 "Christ is Lord, to the Glory of God the Father." "That Jesus Christ is Lord." The confession of the tongue and bowing of the knee will acknowledge that Jesus Christ is Lord. In other words, He was God, manifested in the flesh, and has defeated the Adversary and all of his works through His redemptive work while providing redemption for all of fallen humanity. Therefore, Jesus Christ as Lord will become the undisputed rightful heir to the Kingdom in heaven and the Kingdom on the earth. This final acknowledgement will bring glory and final vindication to God the Father who sent Him into the world.

(John 3:16 KJV) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, workout your own salvation with fear and trembling.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Ye have always obeyed." It was the obedience of their spiritual father, first; for Paul obeyed the voice of the Spirit and Word to the letter in "shunning not to declare" unto them, as to all others, "all the counsel of God." Then the obedience of Epaphroditus, their pastor apostle (v. 25) contributed greatly toward leading them on to obedience. Our great need in Christendom today is shepherds who are whole-hearted enough to acquaint themselves with God's holy Word, that they may feed the flock of Christ. "Not in my

presence only, but much more in my absence” We are to learn from others but lean wholly upon the Lord as our Head.

Jesus, by coming down from heaven and going down into dark death, put our incorrigible old man to death forever. "It is no longer I that live; for I was crucified with Christ." Then, by His resurrection and ascension, He brought into being a new, obedient, heavenly life, which we obtain by faith in the same Jesus. "Nevertheless, I live, yet not I, but Christ liveth in me." Paul has a right to press his exhortation to obedience. And the saints have a tremendous impetus to strive for the mastery. There is the Prize, Christ Himself, as Bridegroom, looming high at the end of the race. Therefore, the Apostle says, the way to win the Prize is, "Work out your own salvation." Paul writes here of a salvation already possessed. You must have it before you can call it "your own." Paul here exhorts to work out that which has already been worked in.

Further Insight: Grace Assembly

The Apostle addresses the Philippians as my beloved, i.e., much loved by the Apostle and the Lord. Note that obedience is defined by a practical outworking of the provisions into their daily walk, whether the Apostle is present or absent. To work out your own salvation suggests they have ownership as a Gift from God. Now, they also have the responsibility for the outworking of their salvation through simply reckoning with God and yielding to becoming His workmanship. "*Fear and trembling*" are not a fear of being lost but is derived from revelation knowledge of the great price paid by the Trinity to provide so great salvation.

(Gal 5:6 KJV) "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

He first plants in us an active life. He works in us. Then by the power of the Holy Spirit, we cause that life to flow out in blessings upon others. As we run, we bless.

Further Insight: Grace Assembly

This is not the mere religion, or the futile self-efforts of man, producing only a cheap imitation of Christ by trying to be like Him. This is God, working to reproduce the very Christ in the believer. The Christ life in the believer will by nature desire to know and do God's will and good pleasure, totally apart from rules, regulations, and works.

2:14 Do all things without murmurings and disputings:

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

This is the spirit in which we are to work. Some duties are difficult and painful, but we should not murmur. We may not always understand the behests of the Lord; they may

seem unreasonable. Therefore, we must obey without disputing, or reasoning with the Lord. The Christian life is a life of faith. We run by faith, and not by sight. God has said, "Come; let us reason together," but He does the reasoning. We must accept His conclusions. A controversy with an Infinite God is dangerous and destructive. Most all wrong teaching and practice arise from human controversy over divine truth. Men reason away the expressed will of God because their fleshly mind does not want to do His will. There are plenty of contradictory arguments and interpretations if men do not want to obey. But real racers for the Prize desire to know all the instructions concerning successful running; for they want to win. The "*all things*" here do not mean all you may think you ought to do but what the Lord bids you do. They do not mean what other people tell you to do, but what God instructs you to do.

Further Insight: Grace Assembly

The Philippians are being admonished, as God's workmanship, to do "all things without murmurings and disputings." This is defined as yielding by receiving "all things" that touch believer's lives, both "good or evil," as from God's hand and designed to do a work in their lives.

(Rom 8:28 KJV) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

(Job 2:10 KJV) "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"*That ye may be blameless and harmless, the sons of God, without rebuke*". The responsibility is really with Him who has begun a good work in us and purposes to finish it – Phil 1:6 – "without rebuke," or blameless, unblamed. Note his words, "a crooked and perverse nation," which is the direct opposite to a "blameless and guiltless church." Then Paul climaxes his standard by adding, "Among whom ye shine as lights in the world." Jesus said to His own people in the flesh, "Ye are the light of the world; ye are the salt of the earth." But they ceased to shine nationally; therefore, the Lord was compelled to introduce another light, even the Church of Christ. We are not simply reflectors. We are lights, because Jesus Christ, "THE Light of the world," dwells in us. He shines out from us by filling us with Himself.

Further Insight: Grace Assembly

Our Lord Jesus as the Son of God said, "*I am the light of the world.*" The "Light" shining through Him was the very "life" of God in Him, which was that life from the beginning. It shined and gave light in this darkened, fallen realm of sin and death. Through a new birth, believers receive the very life of Christ, and in turn He shines through their lives as lights

in this dark realm. The more wicked and perverse the nation or generation the greater the life of Christ shines through believers as light.

2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

The real runners for the Prize of the high calling of God in Christ Jesus are the authorized luminaries. As they run, they are "*holding forth the word of life*," which throws light on the pathway of other people, turning them from darkness unto light and from Satan unto God. The true saints of God are all the light that this dark world has. Of course, we are not to be occupied with our shining, but with Jesus, looking unto Jesus the Author and Finisher of the faith." He will see to it that our shining is effectual.

"That I may boast in the day of Christ, that I have not run in vain, neither labored in vain." The Apostle Paul was running for the Prize, and he longed for others to follow his fervent example. He was not satisfied that he alone should win. He was not selfish in his pursuit. He wanted other saints also to share the high honor and glory of the Bridehood. Not only did he run as an example for others, but he labored to bring the gospel of the glory in all its fullness before all saints. He labored more than all other laborers. And he longed that his toil should be effective. He could not bear to work in vain.

Further Insight: Grace Assembly

The Philippians are being urged to hold forth the word of life, or the light of the gospel, both in word and in deed. Unless Christ is first revealed in the believers, as the workmanship of God, the Apostle will have run and labored in vain, and believers will also have run and labored in vain. (Gal 1:16) "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:"

2:17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

The word translated "*offered*" means literally, "poured out as a drink offering" It occurs in only one other place – (2 Tim 4:6) "I am now ready to be offered up," or literally, "I am already being poured out." Note that, in both instances, Paul was in prison in Rome when he makes use of the word, both in writing to the Philippian assembly and to his spiritual son Timothy. Paul says that the faith of the saints causes him to pour out his life, but the correct rendering makes him say that his poured-out life makes self-sacrificing faith rise in others, that his life was poured out in order that others also might believe God so vigorously as to serve Him with their whole heart. And indeed, this is just the effect that his gospel and his "daily dying" career had upon that Church. "*The sacrifice and service of your faith*" – They laid out their lives for others, spurred on by Paul laying out his life for them. Paul was poured out in being imprisoned. His great, fiery soul yearned to be free to publish far and near the gospel of grace and glory. He groaned and wept bitter

tears. He was "dying daily." Even the shadows of the cruel ax block were hovering over him, as (2 Tim 4:6-7) implies. But that poured-out life was thus overcoming. He was dying for all the church, "filling up the sufferings of Christ," and for all those who run for the Prize. Therefore, he exclaims, "I rejoice." If his faith, his zeal, his suffering, his running encouraged others to a like unselfish and separated career, he rejoiced, knowing that his running and his labor were not in vain. And the faith that gave birth to such a unique, poured-out life looked beyond and saw the glorious results thereof of a company of saints who should reign with Christ. He saw "a crown of righteousness" for himself and for his fellow racers – (2 Tim 4:8).

Further Insight: Grace Assembly

The Old Testament Drink Offering - The Apostle is speaking of himself as being poured out as the Old Testament "Drink Offering" that accompanied the blood sacrifices which foreshadowed Christ offering Himself (Lev 23:13 or Num 15:5). The Old Testament Drink Offering foreshadowed the Holy Spirit being poured out on the blood offerings foreshadowing Christ's Person and Work on the cross.

The New Testament Drink Offering - The greater "Drink Offering" was the Holy Spirit who was sacrificially poured-out upon the Person and Work of Christ on the Day of Pentecost. He became the great river flowing out of the Smitten Rock in Exodus 17. As a river He was carrying all the great provisions of the gospel to believers and the world. He also was "poured out" on believers to lead them into all truth and give them understanding into the great provisions in the gospel. As the "Early Rain" He rested on the Apostles to pen the gospel which became the Word of God.

The Drink Offering- A "Poured Out Life" - Thereafter, the "Drink Offering" speaks of an individual "poured out life" of sacrifice and service for others. This is only possible through the life of Christ and the enabling of the Holy Spirit in making the Person and Work of Christ known to others. A "Drink Offering" was simply poured out, disappearing into the ground. Only eternity will reveal those who gave their time and life to further the gospel without earthly recognition.

2:18 For the same cause also do ye joy, and rejoice with me.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Ye joy, and rejoice with me" The running is mutual. The labor is mutual. Likewise, the reward and rejoicing are mutual. He loved the assembly of the saints. He suffered in fellowship with their suffering. He was glad when they were glad. His rejoicing was not only because of their present running, but he rejoiced also in hope of the unspeakable glory which he and we shall enjoy together forever.

Further Insight: Grace Assembly

The rejoicing will be mutual by the Apostle and the Philippians as they lay hold of the gospel, especially in the ages to come.

2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

Many people are bothered about their standing in Christ. They are not sure that they are saved. The Apostle Paul was never alarmed about the standing of those who once really believed with the heart unto salvation. Neither were the other apostles. With childlike simplicity, they all believed the words of Jesus Christ that "he that believeth on the Son hath everlasting life, and shall not come into judgment, but is passed out of death into life" – (John 3:36, 5:24).

The great concern of all New Testament writers was always that the saints might bring their state up on a level with their standing. They should walk in full harmony with their new birth. Most Christian people, though born of the Spirit, walk in the flesh. They have a supernatural beginning by accepting Christ, but they live in the natural, "walk as men." Therefore, the concern of the Apostle was that his followers should walk as a new creation, as united to the Last Adam, Christ. "Walk in the Spirit;" live like God lives not that they might be saved, but that being saved they might receive a reward.

Further Insight: Grace Assembly

The Apostle, knowing that every believer has a perfect standing in Christ through His Person and Work (totally apart from works), is intensely interested in their "state," or their walk. This was personified in John chapter 13 when Jesus took a wash basin and girded Himself with a towel washed the feet (walk) of his disciples.

Special Documents Link: [Word Study on "Wash."](#)

2:20 For I have no man likeminded, who will naturally care for your state.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

Hence, he purposed to send Timothy, who was then with him in Rome, to Philippi to visit the saints there saying, "I have no man like-minded who will genuinely care for your state." How he loved that Philippian church, and how highly he esteemed Timothy.

Further Insight: Grace Assembly

Timotheus was paid the highest compliment as a servant of the Lord; in that he would care about their "state" or the "walk" as believers. While many are primarily interested in the "new birth" of unbelievers, which is wonderful, it is also vital to grasp the sacrificial care during their infancy, growth and development. Ask any mother and she will tell you that her travail in birth did not compare with her travail of raising that child.

(Gal 4:19 KJV) "My little children, of whom I travail in birth again until Christ be formed in you,"

2:21 For all seek their own, not the things which are Jesus Christ's.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"Seek their own, not the things which are Jesus Christ's." Whole-hearted believers cannot comprehend how any man, who claims to be God's appointed and anointed servant, can seek his own interests in gospel work. But not so for Timothy. He was "as a son with the father," dutiful, faithful, loyal, blameless son. Paul knew him by years of companionship. He said of Timothy, "He hath served as a bondman with me in the Gospel." His going to Philippi would be equivalent in large measure to Paul's own visit. He too was an overcomer, running loyally, and not uncertainly, for the Prize. Paul knew that he would take the right word of instruction and comfort to them at Philippi and bring back the correct report concerning their state in Christ, the one thing that Paul especially longed to know. He desired that Timothy, rather than any other Christian worker, should be his immediate successor as the chief oversight of the churches. Not all who were saved under Paul's ministry and learned the truth from him showed the same unselfish interest in other saints. Timothy was an exception. Alexander, Hymenaeus, Phygellus and Hermogenes, for example, turned aside from the truth and the way. They caused great pain to the Apostle's loyal heart.

Further Insight: Grace Assembly

This is a sad commentary on Christian servants who first selfishly seek corruptible "silver," "gold," and "glory" in this life, and woefully neglect seeking eternal commodities on behalf of those under their care. Their labors will be manifested. (1 Cor 3:12 and 13 KJV) "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (Jude 1:11 KJV) "Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core."

Special Documents Link: [Three Evil Doctrines.](#)

2:22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"As a son with the father, he hath served with me in the gospel." Note this word "served" means to "serve as a bondman." Timothy served as a slave with Paul, like as a son with a father. Though he was an apostle, yet he was so in love with Jesus and the truth that he labored as a bondman with Paul.

Further Insight: Grace Assembly

Timothy means "dear to God," and he was sent with spiritual credentials and commended by Paul, the Chief Apostle of the Church.

Take Heed! - (1 Cor 14:37 KJV) "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Who was Timothy? His Credentials and History - Timothy was chosen to be one of the Church Apostles – **(1)** Disciple in the faith **(2)** Learned and was a student of the word **(3)** Follower of Paul and teaching of Jesus **(4)** Well reported by the brethren (active in the assembly). Timothy was "son with the father." Timothy left home and traveled with the Apostle Paul on his second missionary trip. They experienced much together – 2 Timothy 3:10. "Served with me in the gospel." Note this word "served" means to "serve as a bondman." Timothy served as a spiritual slave under Paul and like as a son with a father. Though he was one of the Church Apostles, his love for Christ Jesus made him willing to labor as mere bondman with Paul.

2:23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

"So soon as I shall see how it will go with me." Doubtless there were intimations that the Apostle's unjust trial would soon come off. Then it would be determined whether he was exonerated or not. That statement implies that Paul was released; for we know that Timothy was released and went to Philippi. His question in his letter to the Hebrews, which was written after this letter to Philippi, indicates the release of them both. "Know ye that brother Timothy is set at liberty, with whom, if he come shortly, I will see you?" – (Heb 13:23). Evidently, the Apostle's imprisonment, which resulted in his execution, was a later one than this.

Further Insight: Grace Assembly

"Hope to send (Timothy) presently," Timothy was likeminded in the faith. – (Phil 2:20). What a compliment! Paul and Timothy spent much time together and Timothy learned Paul's doctrine firsthand and will become his successor after his departing. (2 Tim 4:6 KJV) "For I am now ready to be offered, and the time of my departure is at hand."

2:24 But I trust in the Lord that I also myself shall come shortly.

Further Insight: Grace Assembly

"But I trust in the Lord that I also myself shall come shortly." Everywhere we behold with interest the Apostle's dependence upon the Lord, whom he held as his Head and His Wisdom. He loved those racing saints deeply. To make that word good and be to them the greatest blessing, he longed and hoped to minister to them again in person.

2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

The word "messenger" is "apostolon" in Greek; that is, apostle. Thus, we note that apostles had different spheres of operation in the church. Paul was an apostle to the whole Church, or to all the assemblies everywhere; but *Epaphroditus* was an apostle to the church in Philippi only. His ministry was local, even like that of a pastor. The apostleship's of Timothy and Titus also were more extended; for they were evangelists. From these two citations and from others (Acts 14:14; I Cor. 4:9; I Thess. 2:6), we gather that there were at least six apostles in the church in Paul's day, who were in full fellowship with him. We name Barnabas, Timothy, Apollos, Silas, Titus and Epaphroditus.

Further Insight: Grace Assembly

Until the Apostle can return to them, Epaphroditus a devoted and a faithful minister will also be sent to them. His credentials were his faithful labor and that he had been a fellow soldier of the cross, who had ministered to Paul while he was in prison.

Twelve Kingdom Apostles vs Seven Church Apostles - As there were twelve Apostles of the Lamb or of the kingdom, so there were seven Apostles to the Church of which Paul was the only Chief Apostle. The Messengers of the Churches were described as *Messengers* (G)652 and (G)649 a delegate; an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): apostle, messenger, he that is sent.

2:26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

2:27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

Commentary (v 26-27): "Christ, the Pattern of the Racer"- A.S. Copley

Being their apostle, Paul longed after them all and was full of heaviness because they had heard that he (Epaphroditus) had been sick, even nigh unto death. Yet I see a deeper purpose in it, and in writing these facts about him. He was exceedingly unselfish and self-sacrificing and was set forth as an example with Paul and Timothy to Christian racers for this whole church period. We believe Paul who declares that "God had mercy on him." Furthermore, how could the Apostle dare to send him to Philippi if he were not cured?

2:28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

Would they have to meet a sick man, one ready to fall into the tomb any moment? How could Paul's sorrow be assuaged if his brother were not delivered?

2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

Instead, he exhorts them to "receive him therefore (because he is coming well and happy) in the Lord with all gladness; and hold such in reputation (honor)" for his illness was not in any sense due to carelessness or worldliness. The request, hold a one in honor, teaches us that not only was Epaphroditus to be received thus but all ministers like him. They are rare and should be highly prized.

2:30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Commentary: "Christ, the Pattern of the Racer"- A.S. Copley

He did not take care of himself but of his brother and father, Paul. He loved his own people at Philippi so deeply that he was glad to work with his own hands to render to the Apostle who had brought him the truth and the light, even the help that this assembly longed to give to Paul; for they were willing, beyond their power, to minister to him of their carnal things.

Further Insight (v 26-30): Grace Assembly

Epaphroditus was "nigh unto death," because of his sacrificial ministry. This may sound rather "strange" to a "Latter Church," many of whom have veered from the "faith once delivered" and have been enticed into the "prosperity gospel" of "health and wealth." If Epaphroditus was to be held in reputation by the Philippian Church, then what kind of reputation will follow those who have labored to become "rich, and increased with goods" from the gospel?

Consider! (Jude 1:3 KJV) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Earnestly contend (G)1864. (G)1909 and (G)75; to struggle for earnestly contend for. This can be interpreted as "agonize" "agonize" for the faith once delivered.

Laodicean Church pronounced as "lukewarm." - (Rev 3:17 KJV) "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:"

Study Questions: Chapter Two

1. List and briefly describe the believer's fourfold blessings exhorted by Paul. (Further Insight 2:1)
2. List the seven-surpassing downward (condescension) steps of our Lord Jesus Christ. Include a brief description of each step. (2:6-8)
3. List the seven-surpassing upward (exaltation) steps of our Lord Jesus Christ. Include a brief description of each step. (2:9-11)
4. What does Paul want us to learn from the statement "that I may not run in vain?" (2:16)
5. What is the joy Paul experiences through a "poured out life?" (2:17)
6. Explain Paul's meaning when he emphasis his care for the Philippians' "state." (2:19)
7. What was the deeper purpose Paul wanted the Philippian Church to see through Epaphroditus who was "sick nigh unto death?" (2:27)

Special Document Links: [Chapter Two Answer Key](#)

Chapter Three

3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

Paul now encourages us "to rejoice in the Lord," that is, rejoice in hope of running well to the end and of gaining the Prize which he is about to exhibit in this chapter.

Further Insight: Grace Assembly

The Apostle's final admonition to *rejoice in the Lord* means to rejoice in the Person and Work of Christ. It is sometimes difficult and even grievous, to hear certain truths repeated over and again, but some truths are so vital that they bear repeating. Why? There are serious spiritual hindrances to believers as they step onto the racecourse to win Christ. Our adversary well knows he cannot touch the believer's eternal life that is hidden in Christ in God. Therefore, he seeks to use any means to thwart believers from running to win Christ as Bridegroom and thereby hinder the plan of redemption.

3:2 Beware of dogs, beware of evil workers, beware of the concision.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

There is a trinity of hinderers (dogs, evil workers, and the concision) against the Triune God who is working in us and leading us on to certain victory. "Dogs" those against which Christ prayed, saying, "Deliver my darling from the power of the dog" – (Psa 22:20). Dogs are religious fellows, but not born again. Dogs are not sheep (believers), and never were sheep. Hence, they turn to their own vomit again (2 Pet 2:22), which is proof positive that they never were saved.

There are two classes of "evil workers." First, every unconverted preacher is an evil worker. Second, every converted preacher who does not judge the old man in himself becomes an evil worker, because he will not teach the whole truth, whether for fear of place, pride of race, or lack of grace. Laborers only who let Christ rule in them do the good works which were ordained for us to walk in (Eph 2:10) and do them in the right spirit. Evil workers seek their own advantage and glory. They never wholly seek the good of their fellows and the glory of God.

"The concision" - The Greek word "*katatomen*" means a cutting into, outward, fleshly circumcision, a cutting in pieces. It is used in no other place in the New Testament. "The concision" are those who attempt to cut off the self-life by their own efforts; hence, refuse the truth of our death with Christ. Law-keepers, so-called, are the "concision" to which Paul refers.

Further Insight: Grace Assembly

First – Beware of Dogs! - This first warning is beware of “dogs” or professing religious leaders, who have never experienced a new birth, but have a mere outward profession. Therefore, they outwardly appear righteous but in fact have a fallen nature and very unclean habits. They promise liberty from corruption to others, while they themselves remain the servants of corruption and therefore unable to offer the Gospel. The Gospel of redemption is the only answer to change man’s sinful nature that was acquired through the fall of Adam in the Garden by receiving a new nature through a new birth and thereafter a change in unclean habits. Likewise, the “sow” scripturally describes the fallen nature in man in returning to the “muck and mire” after an outward cleansing which is rightfully called a “hogwash.” (2 Pet 2:22 KJV) “But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

Beware: *Beare* (G) 991. blepo, blep'-o; a prim. verb; to look at (lit. or fig.): --behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Second – Beware of Evil Workers! - The second warning is against “evil workers.” They outwardly have a “form of godliness” but inwardly deny the power of the gospel and receiving a new nature or birth. Therefore, they seek to perfect their flesh through their own works by keeping the law or a set of rules or standards. They, in turn, desire others to follow their noble examples. The results are “dead works” as the old creation nature is dead in trespasses and sins. Beware of self-help therapies that are devoid of the gospel of Christ. Even believers may become “evil workers” in a measure if they deny the power of the gospel and turn to perfecting their flesh through self-efforts. They may produce a “form of godliness,” i.e., their own self-righteousness. They may even secretly seek other believers to follow their pious example. These works will not pass the test of “fire,” proving them outward and temporal. The material is described in I Cor 3 as (1) *Wood* – The first Adam to which the ax has been laid to the root. (2) *Hay* – All flesh is as grass and after mowing becomes hay. (3) *Stubble* – Our natural lives “under the sun” which are temporal.

Evil : (G) 2556 worthless (G) 4190 refers to depraved or injurious: bad, evil, harm, ill, noisome, wicked.

Workers: (G) 2040 (G) G2041 a toiler; a teacher: --labourer, worker (-men).

Third– Beware of the Concision! - The doctrine and practices of the “concision” are far subtler and more deceptive than the first two warnings of dogs and evil workers. Why? This doctrine of concision is cleverly designed to counterfeit the true doctrine of circumcision. The concision describes those who are “born again,” but thereafter fall into the snare of sparing and trusting in their “good flesh.” They begin the subtle process of Concision, i.e., their “good flesh” begins to cutoff their “bad flesh” perhaps a little at a time. This is very deceiving as it counterfeits true circumcision “without hands,” which means our old nature was completely cut off in the death of Christ “without hands.” Thereafter, believers are to only reckon, i.e., agree, and yield as God’s workmanship. Both leaders and believer falling into “Concision” risk becoming a mere imitation of Christ

rather than a reproduction, i.e., "Christ in you." Believers are eternally accepted in Christ as the gift of God, but sadly they may experience a loss of rewards for their works, labors; and more tragically they may lose the "prize" at the end of the racecourse.

Concision: (G) 2699 (G) 2596 (to cut); a cutting down (off), i.e., mutilation

3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"*We are the circumcision*," Circumcision refers to the cutting off the old creation through Christ's death on the cross. Circumcision under the old covenant had the cross in view, as Old Testament saints look forward to the cross through sacrifices and offerings. When Jesus died, we all died with Him. When He was circumcised (or cut off) for us, we were cut off too. Therefore, Paul writes that "we are the circumcision." It is this absolute, complete, irrevocable, eternal cutting off the old man, however good, lovely and pious he may seem to be, that some religious people do not want to admit. Hence, they cannot go by the route of this third chapter of Philippians. The conduct of the real "circumcision" is expressed as three-fold, or in three praiseworthy acts. Two are positive and one is negative (worship, serve, and counting with Christ).

3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"*Worship God in spirit*" - The "dogs" worship, but their worship is in the flesh. "Evil workers" serve, but their ministry is in the flesh, and they glory in themselves or in the flesh of others. The "concision" practices a cutting off, but it is only flesh cutting of flesh, which boasts in its own cutting off. They are separatists indeed and keep aloof from everybody who does not literally subscribe to their religious tenets. They despise and disdain all others, while glorying in what they claim to be and think they accomplish. They will not admit their death with Christ; for then they would have nothing in which to boast save the cross. The "concision" were the Pharisees of that day. The Triune God operates in and through our threefold being (body, soul and spirit), bringing us into full harmony with Him.

We worship; we rejoice; we trust (no confidence in the flesh). Our spirit worships, our soul rejoices, and, as David exclaimed, our "flesh crieth out for the living God" – (Psa 84:2). God is the supreme object of our adoration because He is "the God of all grace." His Son is the occasion of our joy and thanksgiving because "He died for our sins and was raised for our justification." And the Holy Spirit is the Person on whom we depend for our daily sanctification (daily walk) and for all things. It is a pen-picture of winning racers. On the other hand, we do not worship or deify men, which is the spirit of the age. We do not glory in ourselves, our goodness, our righteous walk, or our achievements. We lose confidence in the wisdom of the natural man. We cease to trust in natural gifts, attainments, and qualifications.

Further Insight (v 3-4): Grace Assembly

Circumcision in the Old Testament - Circumcision was a ritual initiated through Abraham and, thereafter, practiced by the nation of Israel. This was a symbol applied to the male reproduction organ as a seal to be carried out on the eighth day following birth. The Circumcision began to define Israel as a chosen nation and as a “peculiar people” who were entirely “cut off,” or separate, from the Gentiles. As the Circumcision, they also received the Covenant of the Law through Moses as a mediator who received it directly from God and delivered it to the children of Israel. Thereafter, Israel became known as the “circumcision,” in contrast to the Gentile heathen who became known as the un-circumcision.

Circumcision in the New Testament - Circumcision in the New Testament defined believers, who through the gospel were counted in the death, burial, and resurrection of Christ. This symbolized the greater “cutting off” of the race of the First Adam, as the old creation, through the death of Christ “without hands.” Thereafter, only those in the Last Adam, through a new birth, both Jew and Gentile, became a new creation in Christ Jesus, known as the “circumcision”. (Col 2:11 KJV) “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:”

Conclusion! - Therefore, from henceforth believers are to have “no confidence” in their flesh both carnally and religiously.

- 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;**
- 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**

Commentary (v 5-6): “Christ, the Prize for the Racer”- A.S. Copley

Paul states seven reasons for boasting in the flesh more than any other man, if any man has a right to boast in it at all. Then, against these seven paramount reasons for boasting, beyond the highest boast of all other men, over against the very best and most perfect product of the natural man, he heaps up arguments to prove the abounding super-excellency of the products of the supernatural, or the new creation. He shows that the finished work of redemption far surpasses the highest achievements of the natural man.

1. Circumcised the eighth day
2. Of the stock of Israel
3. Of the tribe of Benjamin
4. A Hebrew of the Hebrews
5. Concerning the law, a Pharisee
6. Concerning zeal, persecuting the church
7. Concerning the righteousness, which is in the law, having become blameless

The first four of the above traits were national. They refer to Paul's standing in the old creation. The last three were religious and refer to his state in the natural. The first was both national and religious.

(1) First National Trait – “circumcised the eighth day” When a child was eight days old, he was *circumcised*, in harmony with the instruction that God gave to Abraham. He was reckoned as cut off from all other nations and judicially cut off from the whole old creation. As we saw before, circumcision was the mark of death to the flesh. Therefore, Paul could glory in the fact of being separated from the world from his infancy. But after he learned the real meaning and power of circumcision, he wrote thus – “He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God” – Rom 2:28, 29. Yet, as to the outward, if there was a difference between flesh and flesh, he was born of the best flesh, as the next pillar would indicate.

(2) Second National Trait – “of the stock of Israel” The Israelites were distinctively the people of God. This trait was the direct opposite of the first named. As circumcision meant the cutting off from all others, or death, so being of the *stock of Israel* meant a separation unto God, as it were “life from the dead.” Note their distinguishing features in (Rom 9:4,5) – “To them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of whom as concerning the flesh, Christ, the Messiah, came.” Thus, Paul had no ordinary national parentage. They were the greatest people of the world because they were the people of the living and true God. After bringing Israel out of Egypt, the Lord said to them, “I bare you on eagle's wings and brought you unto myself” – (Ex 19:4). That people were typical of the new creation, or spiritual Israel, whom Paul explicitly terms “the Israel of God” – (Gal 6:16). Therefore, he could glory in the further fact that he was separated unto God, with those who were a peculiar treasure above all people upon the earth” – (Ex 19:5).

(3) Third National Trait – “of the tribe of Benjamin” In several respects, the *tribe of Benjamin* were superior to the ten tribes. They were a warrior tribe, known for their dexterity on the battlefield. Being associated with the tribe of Judah, they were loyal to God after the ten tribes had gone away from Him. Benjamin means, “son of my right hand,” as if joined to the Lord. Thus, Paul had a tribal boast as well as a national boast. He was of the faithful few in Israel.

(4) Fourth National Trait – “a Hebrew of the Hebrews” The word Hebrew means, “one passing through.” Abraham was the first Hebrew. All his descendants were Hebrews, or journeymen, professedly. They were a pilgrim race, typically passing through this wilderness world, as not belonging to it. Paul was not a pilgrim, or Hebrew, in name only but in fact as to his race. His relatives were outwardly extreme in practicing the pilgrim life. They showed this out by sending their son from Tarsus, his birthplace, to Jerusalem to be taught by Gamaliel. Thus, Paul also had a racial boast. He was not only of the greatest nation (Israel), but also of the choicest race (a Hebrew), a Hebrew indeed.

These four reasons for glorying, which Paul had as to his natural lineage, or his standing in the old creation, were shadows only of his later spiritual lineage, or his standing in Christ. He was circumcised, or cut off, in the death of Christ. That was his basic boast in

the new creation. He was raised again in the resurrection of Christ, a new creation indeed, one of "the Israel of God" in truth. Hence, he was a true Benjamite, being born of God through Christ, the Son of His own right hand. Thus, in the supernatural, he became a Hebrew, or pilgrim in very deed, and set the pace for all New Testament journeymen.

Three Religious Traits – "as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." These three items of Paul's testimony express *his religious state in the natural*. As nearly as was possible, he brought his state up to his standing. If he was an Israelite in name, he should be such also in actual practice. That he sought to be but, of course, all in his own strength.

(5) *First Religious Trait* – "as touching the law, a Pharisee" The word Pharisee means "separate." The Pharisees were the largest of several Jewish sects. They were noted for their self-conceit, long prayers, and for fasting often. They paid unimportant tithes, made broad their phylacteries, loved the uppermost rooms at feasts and the chief seats in the synagogues. They held the traditions of the elders to be equal with the law of Moses, and, because of their zeal for these traditions, they considered themselves more holy than others, and hence separated themselves from all others – (Matt 23:2-7).

(6) *Second Religious Trait* – "concerning zeal, persecuting the church" The Jews slew God's Son because they believed not that He was the promised Son. Study John 5:18 and 10:33. If He were not, he was an imposter, and, according to their own law (Lev 24:16), they had a right to kill him. Upon this very ground, Saul persecuted the saints by putting them in prison and by executing them. His own language indicates the bitterness of his hatred against Christ in His people. He says, "Beyond measure I persecuted the church and wasted it" (Gal 1:13), "being exceedingly mad against them" – (Acts 26:11).

(7) *Third Religious Trait* – "Touching the righteousness which is in the law, blameless." No one could find any fault with Saul as to his outward walk. He even outdid his own religious sect. Jesus said of the Pharisees, "They say and do not; for they bind heavy burdens and grievous to be borne and lay them upon men's shoulders; but they themselves will not move them with one of their fingers" – Matt 23:3-4. Not so with Saul. He did the things that others professed to do. No one had ever excelled him in his pious devotion to God's commandments, all of which were done in his own strength, of course.

These seven boasts placed Saul of Tarsus on the pinnacle of religious fame and on the high-water mark of official prospects among his nation, the Jews. As to his standing, there was nothing higher. And that came in divine providence, independently of his volition. As to Saul's state, there was none more perfect. He had done his best. He seemed not to need God. He brought his walk up to God's will, as to his outward actions. But this very fact made him "the chief" of sinners. Therefore, he wrote, saying, "For this cause, I obtained mercy, that in me as chief, Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on Him to life everlasting" – I Tim 1:15-16. With such a state of perfection attained, no marvel that Jehovah had to smite him with blindness and weakness. His unflinching madness and colossal conceit had to be halted suddenly.

Further Insight (v 5-6): Grace Assembly

The Sevenfold Boast of the Apostle Paul as Saul - The following were Saul's religious credentials in the Jew's religion. They include both his standing and state in the First Adam.

Circumcised the eighth day – A religious rite, initiated by Abraham that served as a seal separating the nation of Israel from all other nations.

Of the stock of Israel – Israel was the chosen, earthly seed of Abraham, through whom the promised Messiah would come.

The tribe of Benjamin – Benjamin and Judah were the two faithful tribes remaining in the Land of Israel after the dispersion of the Ten Tribes.

A Hebrew of Hebrews – Abraham was both a “pilgrim and stranger” and the first Hebrew, which means “one passing through.”

The Law – The Pharisee's were considered to be the orthodox religion of the day subscribing to the letter of the law.

Zeal – persecuting the Church –Saul hailed many of the early Christians into prison, even consenting to many of their deaths. He believed they had blasphemed the Law of Moses as given by God.

Righteousness of the Law – (blameless) Saul was not only a “hearer,” but also a “faithful doer” of the law, and outwardly blameless.

3:7 But what things were gain to me, those I counted loss for Christ.

Commentary: “Christ, the Prize for the Racer”- A.S. Copley

We have been pondering Paul's seven paramount points of excellence in the natural. However perfect and great they were, he counted them loss; he discarded them from the program that he might win Christ. If all those points of gain were in the old creation, and if the old creation was cut off, or slain, at the cross, it follows plainly that they should all be counted out to make way for the new order of things. Dependence upon natural relationships and attainments, or boasting in them, invariably hinders growth and usefulness in the Lord.

On the other hand, the Apostle's gain in the natural was a shadow of an actual, substantial, and eternal gain in the spiritual. He was cut off from the world and separated unto God. He became "an Israelite indeed," one of "the Israel of God" in the truest sense – Gal 6:16. He had power with God and prevailed. Through faith in Jesus, he became a spiritual Benjamite, a son of God's right hand. He became also a new Hebrew, not passing through the country only, but passing through this wicked world in victory over it all. He was an overcomer indeed.

Further Insight: Grace Assembly

Religious Strongholds - The Sevenfold Boast of the Saul was a great personal gain to him in the Jew's religion, but they were indeed religious strongholds. This was the reason he excelled among his elders and received a commission to accost and imprison many even unto death.

Saul's Conversion on the Road to Damascus - Saul's supernatural encounter on the road to Damascus was dramatic. There he was accosted by the Lord/Jehovah first as "light," followed by the "crushed voice" of Jesus Christ of Nazareth as "love." Thereafter, Saul confessed that Jesus Christ was Lord and was converted through the power of the gospel from Judaism to Christianity. This was a transformation and translation from the "greater darkness" of religion into the marvelous light of Revelation!

Saul/Paul's Journey from Law to Grace - This was the very beginning of a revelation to Saul, that keeping the Law of Moses as "written on stones" only produced an external righteousness through works becoming a religion. Now, as crucified with Christ, Saul began to understand, by divine revelation, that all flesh with its self-effort was eternally cut off in the death of Christ and must be counted as loss! This was also the beginning of a revelation that there was, provisionally, a sevenfold counterpart to be gained in Christ as a New Creation. Later, the Apostle Paul penned these powerful truths in the Epistle to the Romans instructing believers on their part which was simply reckoning, yielding, and counting with God. (See Romans, chapter six.) (2 Cor 5:17 KJV) "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

The Racecourse Defined - Please note that the things counted "loss or gain" by Saul/Paul were not material "things" but defined as the believer's spiritual standing or state in loss in the First Adam and gain in the Last Adam. The first concern is being justified by the faith of Christ, giving believers an eternal standing in Christ with His righteousness imputed to them. Following justification, believers are regenerated, i.e., Christ is birthed in them. They are then counted righteous according to their new birth. Thereafter, believers must "grow in grace" and learn to walk in the provisions of Christ' righteousness which then becomes the believer's state. This process of letting go of both our standing and state in the First Adam and laying hold of our standing and state in the Last Adam defines the Racecourse set forth in this Epistle to the Philippians.

The Sevenfold Boast of Believers Must Be in the Last Adam - The great concern is for believers to grasp the "sevenfold boast" in their standing and state must be in Christ, as the Last Adam and not in the First Adam or they will suffer irreparable spiritual loss on the racecourse to win Christ. Paul counted his standing and state in the First Adam as "circumcised" or "cut off" through the death of Christ.

Paul's Sevenfold Boast in Christ, as Last Adam.

1. He was now spiritually of the stock of Israel in Christ, as the Last Adam

2. He became spiritually of the Tribe of Benjamin as the faithful remnant, who believed "the good report" of the gospel. He likewise was a faithful warrior in fighting "the good fight of faith" even unto martyrdom.
3. He became a spiritual Hebrew, as "one passing through" this present evil world, as a true pilgrim and stranger.
4. He now became a spiritual Pharisee, as the Law of God mediated through Moses was written in the "fleshly tables" of his heart as a new creation.
5. His zeal laboring to make the gospel know in "much affliction" excelled others.
6. He was now truly "blameless," i.e., able to keep the Law both inwardly as well as outwardly.

(1 Cor 15:10 KJV) "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

(Heb 8:10 KJV) "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord" Paul saw his family lineage, traced back to Genesis, cut off by Jesus' death because of its shameful failure. Henceforward, he gloried in a spiritual lineage traced back to Jehovah. Jesus Christ refused to recognize human relationships. When someone came to Him, saying, your brethren desire to see you, He asked them, saying, "Who is my brother and my sister and my mother?" Then He answered His own question, saying, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother" – (Matt 12:50). If we dote on any excellency in the natural, we rob Christ of the excellency that is in Him and rob ourselves and others of the enjoyment thereof. If we magnify the old creation, we are not counting it dead; we are minifying the new creation. If we add anything to the old, we detract from the new; we rob ourselves; we rob Christ. "*And I do count them dung, that I may gain Christ.*" If he termed his super excellent gains in the natural but "dung," how can we cling to our gifts and attainments and lineage? All must go, that I may gain Christ in the fullness of His excellencies. If we add to Christ's honor by exulting in His excellencies, we add to our gain for time and for eternity.

The seven following mileposts comprise the absolute requirements for arriving at that glorious goal. He points them out to us that we too may know how to run that we may win the Prize.

"*That I may win Christ*" (Milepost one) - Paul was saved over twenty-five years before he wrote this letter. For over twenty-five years, he had preached a victorious Christ and

planted assemblies in many places. And the Philippian assembly was flourishing and spiritual, able to take in the deep things of God.

Further Insight: Grace Assembly

The Excellent Knowledge - As the Apostle began to count "all things" as loss including his standing and religious, moral state in the First Adam, he began to gain the "excellent knowledge of Christ Jesus, my Lord." This gain was now in Christ, as the Last Adam including both his standing and state. However, the Apostle also discovered that as he counted these things as loss, he also began to suffer the loss of his standing and state in the religious realm. He went a step further and counted them as "dung" as compared to winning Christ as Bridegroom. Here, the Apostle is again describing the true spiritual racecourse of the believer in winning Christ as Bridegroom. We will address the "prize of the high calling of God" later in this chapter.

(1 Sam 2:8 KJV) "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them."

Dung: (G)4657 (G)1519 and (G)2965 and (G)906; what is thrown to the dogs, i.e., refuse (ordure): dung.

3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"*And be found in Him*" (*Milepost two*) - Paul had learned what he might gain in the First Adam, but he saw surpassing gain in the Last Adam, Christ. To be in any measure in the First Adam would mar the beauty of his dwelling in Christ. Therefore, he purposed that no one should be able to find him anywhere other than absolutely in Christ. "Found" in the Greek is "euretho," which means found out, discovered, scented with the nose. He purposed to so live and move in the Spirit that the keenest discernment would discover him only in Christ, wholly and always in Christ, and never in the flesh, or old Adam.

"*Not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith*" (*Milepost three*) - There was no doubt in Paul's mind as to his standing (new birth) before God, but he did not want one trace of self-effort to be seen in going on to perfection. All must be of grace. Now he purposed that only the righteousness of God should be seen. To be clothed manifestly with this divine righteousness is the meaning of "found in Him." This righteousness, absolutely of grace and, not in any sense of law, absolutely by faith and not at all by works, is indeed a discovery of supreme gain. In short, he refused to be found in the flesh. The Apostle insisted that his righteous state should be by grace through faith, as well as his standing (walk).

Further Insight: Grace Assembly

Vitally Important! - It will be vitally important for believers to be found only "in Christ," not merely having an outward "form of godliness," i.e., their own righteousness through keeping the Law after the flesh. This righteousness was divinely imputed to believers by the faith of Christ and subsequently as imparted righteousness through a new birth. Divine righteousness was both imputed and imparted by God through the Person and Work of Christ, as a gift and never through works or trying to rehabilitate the flesh through the law or through keeping an outward standard!

3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"That I may know him" (Milepost four) - It is not enough to know that our sins are forgiven and that we have received the Holy Spirit. Paul sought a personal acquaintance with Him who bestowed these blessings. I need to know Him Himself. I must have personal dealings with Jesus, which will bring me into vital, enjoyable fellowship with Him. I long to get on the inside of His very heart of love, pity, and compassion and to experience His deep, personal love for me. Therefore, Paul wrote these deep epistles. And, by a knowledge of his writings, we are now aided in becoming intimately acquainted with Jesus and learn how to run to win Him as the Prize.

"That I may know the power of His resurrection" (Milepost five) - As by an extraordinary stroke of divine dynamics, God raised Him up "According to the working of His mighty power" – (Eph 1:19). Paul fervently desired to know not the fact and time of our resurrection but the "dynamite of Christ's resurrection." He does not write as one who knew nothing about it but as desiring to know its power to the uttermost. In (2 Cor 1:8-10), we learn that he had experienced something of that power. When pressed out of strength, above measure, with the sentence of death in him, Paul trusted in God who raises the dead. Therefore, his career was one of repeated deliverances. His was a poured-out life. He "died daily." That is, by yielding to God and seeking His glory and the highest good of mankind he was continually put to it. We too "die daily," but live perpetually by the risen life of Christ. By moving in God's perfect will in pursuit of the Prize, we live a life which could not be lived in this fragile body apart from supernatural enabling.

"And the fellowship of His sufferings" (Milepost six) - As Paul went on with the Lord, he suffered similar trials. The persecutions from the world were not the most painful sufferings. The indifference, carnality, selfishness, make-believe, fleshly boasting, envy, strife and unholy ambitions of his own people wrung his heart. Through these things, he had fellowship with Christ in His sufferings. Indeed, he filled up the afflictions of Christ for the sake of the Church, His Body.

"Made conformable to His death" (Milepost seven) - Jesus died to everything and everybody. He died daily, being in jeopardy every hour, even as Paul said of himself. But for divine intervention, He would have been slain over and over. And more, Jesus

experienced inward pain and sorrow during His life down here which would have ended His days had he not been sustained by the Father. Truly, we are being conformed to the death of Christ and, thus, are coming to know the dynamite of His resurrection and the fellowship of His sufferings. "Being persuaded of this very thing, that He who began a good work in you will complete it until the day of Jesus Christ."

Further Insight: Grace Assembly

That I May Know Him! - The ultimate goal of the Apostle was to know the Lord, Jesus Christ. Did he know him in salvation? Yes! This account was written almost 27 years later, long after his experience on the road to Damascus. He now desired to know the Lord intimately by being made one with Him through the provisions of the gospel being worked in him and through him. In like measure, Paul also began experiencing the sufferings of Christ in making the gospel known, which conformed him into a "likeness of His death." For this, the Apostle learned, out of necessity, the "*power of His resurrection*," i.e., the power of the Holy Spirit that raised him over and over to continue making the gospel known. The Apostle referred to this process as "I die daily." as to his physical body and was also raised out of death "daily," as to his physical body, in order to finish his course.

Special Document Links: [Afflictions of Paul](#)

3:11 If by any means I might attain unto the resurrection of the dead.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

The Greek word, "*exanastasin*," translated "*resurrection*," is built out of three words – "ex," meaning out of, "ana," meaning up, and "histemi," to make to stand, to place. Hence, the word, in its fullness, means, "standing up out of, or out from among."

The Greek word, "*katanteso*," rendered here "*might attain*," means "may arrive," which implies a journey. Therefore, Paul persisted in running so that, if by any means, he might arrive at the out-resurrection, up from among other sleeping saints.

Further Insight: Grace Assembly

The Apostle our example as a "living sacrifice." - "If by any means" is the process defined in the preceding verse of first, laying hold of the provisions of the gospel. But it also refers to a subsequent experience of experiencing them physically in his body in making the gospel known. The Apostle desired to attain unto the "out" resurrection from among the "sleeping ones." In other words, he desired to be raised in the first rank of the Church, i.e., in the same rank as Christ. These will constitute the "Bride of Christ" or the "Wife of the Lamb" that has been built through the Church age from a "rib portion" out of the Body of Christ. Please refer to the commentary on Ephesians chapter five regarding "The Mystery Great" that links with the Old Testament account in Genesis chapter two.

(Rom 12:1 KJV) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Out - *exanastasis*, ex-an-as'-tas-is; from (G)1817; a rising from death: --resurrection. (Out from among the sleeping ones.)

3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

Christ laid hold of, or apprehended, us for the Prize. "But I am pursuing," since there is a possibility of me winning in the race. If Christ has laid hold of me for the Prize, I purpose to run that I may lay hold of Him as the Prize.

Further Insight: Grace Assembly

The Apostle, our example of apprehending - The Apostle clearly, taught ranks in the resurrection and translation of the Church. In I Corinthians chapter 15, he states that every believer will be resurrected, but every man in his own order. However, the Apostle also taught in the preceding verse, the possibility of attaining to an "out-resurrection," referring to a special company taken out of the Body of Christ, as a "rib portion, i.e., as the Bride of Christ." He did not claim to have attained or apprehended or to have reached perfection or maturity but continued to press that he might attain. (1 Cor 15:23) "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

Special Documents Link: [Order of the Resurrection.](#)

Attained (G)2983 to get hold of. (To lay hold.)

Perfect (G)048 (G)5046; to complete, accomplish, consummate consecrate, finish, fulfil, (make) perfect.

Apprehend/apprehended (G)2638 (G)2596 (G)2983; to take eagerly, seize, possess, apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"Brethren, I count not myself to have apprehended: but this one thing I do" Paul dares to say that he has laid hold of "one thing;" his heart was perfect toward God. He had fully apprehended the fixed purpose of an undivided heart to meet every condition to gain the Prize. This fixed purpose, this perfect heart, is indicated by the next three expressed attitudes – forgetting and reaching forth, things which are before.

"Forgetting the things which are behind," A good forgettery toward all the things behind is essential to successful racing. He had already counted all his natural gains loss for Christ. He had suffered deeply in thus counting. He went a step further, which would seem like the uttermost step, and reckoned all things dung that he might gain Christ.

"And reaching forward" The Apostle employed the strongest word to express his thought. He was stretching out and up to the uttermost by his God-given enabling to the things before him.

"To the things which are before" He was stretching out and up after them in view of obtaining the object of pursuit. The things before, of course, far exceed the things behind.

Further Insight: Grace Assembly

The Apostle, our example of "forgetting" and "reaching" - If the Apostle Paul had not yet apprehended or arrived, then this remains true of every believer presently on this spiritual racecourse. However, the Apostle did leave a distinct pattern of attaining or apprehending things in the Last Adam, as gain, and forgetting that things in the First Adam, as loss. Believers are warned against complacency or claiming to have already attained into the Bridal company before finishing the race.

3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

"I press toward the mark for the prize of the high calling." The words "follow after," in verse 12, are the same as the words "press toward" in this verse. They mean to pursue, to hunt, to seek after, to run for with unflagging earnestness. Who shall hinder us from winning the highest reward? He answers by a sevenfold, detailed query – "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" Then he brings, from the Old Testament, a flesh-cringing statement "For Thy sake we are killed all day long; we are accounted as sheep for the slaughter." Indeed, the race for the highest heavenly reward is a daily dying route.

What is the *"mark?"* We have before seen that the out-resurrection or translation is the goal, or mark, to be reached. That is the end of the race. Hence, Paul said, "I have not yet been perfected." I have not arrived at the out-resurrection. The "first resurrection," the resurrection of all believers, is not the goal. No saint must run in this life to be raised with the rest of all the saints. Our salvation by Christ guarantees our rising from the dead in Christ. "As in Adam all die, so in Christ shall all (believers) be made alive, but every man in his own order" – (I Cor 15:22). Paul purposed to be raised with those who will be in the first order, or rank. Therefore, he had said before, "I am pursuing, if by any means I may arrive into the resurrection out from among the dead," that is, be raised before the other saints are raised. He so ran that he might be raised in Christ's rank; for "Christ, the first-fruit of them that sleep" was "raised from among dead ones" – (I Cor 15:20). The out-resurrection, then, is the goal for the full-overcomer.

"High calling" - The Church, the Body of Christ, is called to dwell in the heavens, while Israel is called, to dwell only upon the earth. Because of this upward calling, Paul exhorts the Ephesian saints, "Walk worthily of the vocation [calling] wherewith ye were called" – (Eph 4:2). Also, to the Colossians, he said, "Set your minds on things above [on high], where Christ is" – (Col 3:1- 2). The Apostle was not running in quest of the calling. He was certain that heaven would be his eternal destiny and home. He entertained no fear that he might be an earth-dweller. But there was a high point in the high calling which caught his eye of faith and hope. That was the object of his pursuit. That is none other than Christ as the Bridegroom.

Further Insight: Grace Assembly

The Apostle, our example of pressing on! - The Apostle continued to press on! He had to overcome great obstacles and often suffering spiritual and physical exhaustion. This is very much like an athlete who presses on toward the goal in order to win the prize. The final stretch of any race is always the most strenuous and believers will need added strength. This will be especially true in these "last days" of apostasy or the "falling away." The mark or goal was clearly to arrive in the "out resurrection." However, our Apostle testified, just before he was beheaded, that he had finished his course and would receive a crown.

(2 Tim 4:7-8) "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

(Heb 12:1) "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,"

(1 Cor 9:24) "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

Mark (G)4649. skopos, skop-os' ("scope") a watch (sentry or scout), i.e., (by impl.) a goal: --mark.

3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Commentary: "Christ, the Prize for the Racers"- A.S. Copley

"Let us therefore, as many as be perfect, be thus minded." Paul knew that he maintained "a single eye to God's glory." He had the witness of the Holy Spirit in his own heart that he was well pleasing to God in his walk and work. There is an important reason for the exhortation to "be thus minded," to forget the things that are past, stretch forth toward the things that are set before and pursue persistently unto the goal. The Apostle cannot be speaking here of all believers, for most believers are not sons in experience, but children only. Hence, he adds, "Therefore, let us not sleep, as do others; but let us watch

and be sober.” The “others” who sleep are careless children of God. They are drowsy toward God’s highest will, and indifferent to His counsels. Paul’s warnings are meant to help all the saints to escape that time of “wrath.” Consequently, because the Church generally refuses to heed the Apostle’s loving and earnest entreaties to be prepared to hear the first trumpet blast, they will remain here during the period of trouble and wrath.

“And if in anything ye be otherwise minded, God shall reveal even this unto you.” It pleased God to reveal to us, through Paul, the highest purpose of redemption, even a Bride for His Dear Son. He has revealed the plan by which we may become a part of that company. The Apostle says, “Yea, I examine not mine own self; for I know nothing against myself; yet I am not hereby justified; but He that examineth me is the Lord” – (I Cor 4:4). We should maintain the same stand. Then, if our Examiner finds a kink in our racing anywhere, He will notify us in due time.

Further Insight: Grace Assembly

The spiritual definition of a “perfect heart” - This Scripture is not addressing the believer’s perfect standing in Christ as a gift of God. However, it is describing believers as having a “perfect heart” of “first love” and “first works” toward the Lord. This means the believer is walking in all the light that has been revealed to them and expecting the Lord to reveal otherwise. God promises to reveal even this unto them, so they may continue to walk in even greater light. Therefore, a believer is counted as overcoming from the moment they have a “perfect heart” toward the Lord and the things of the Lord. This is possible even though their walk may not yet be perfect. However, they will become responsible, as God, reveals things contrary in their walk through His Word by the Spirit. Believers with a “perfect heart” will quickly agree, asking the Lord to forgive, cleanse, and change them.

(Psa 139:23-24 KJV) “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”

3:16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Commentary: “Christ, the Prize for the Racer”- A.S. Copley

“Nevertheless, whereto we have already attained, let us walk by the same rule (canon), let us mind the same thing.” How tenderly our beloved brother Paul entreats us, reminding us continually that he is in the race with us, by saying, *“Let us.”* This is a gracious verse, full of encouragement, especially after understanding the deep meaning of some of its words. The word *“attained”* means “to come in first, to outstrip.” It is altogether a different word from *“attained”* (received) in verse 12. The word *“walk”* means “to stand in line, or rank, to walk straight.” Hence, the Apostle really says to what extent we have already out-stripped others, or come in ahead, let us continue to walk in our rank by the same rule of outstripping.

Further Insight: Grace Assembly

An important Spiritual Rule! - This verse explains the preceding verse. Believers will continue attaining each and every day as they “walk” as the light is revealed to them. Therefore, the Spiritual Rule is to “walk” in all the light that God has revealed unto us. The Scripture assures believers of a constant cleansing by the blood, as they walk in the light. However, if they sin or fail to walk in the light they must confess and ask forgiveness in order to maintain their fellowship.

(1 John 1:7 KJV) “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

(1 John 1:9 KJV) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Commentary: “Christ, the Prize for the Racer”- A.S. Copley

"Brethren, be ye followers together of me." Certainly, Paul must have known that he was in God's perfect will in holding up this high standard for Christians to imitate or follow. The Greek for "walk," in verse 16, is "stoichein," to walk straight, but, in verses 17 and 18, it is from "Peripatio," to walk about, to stroll, to discuss philosophy, like Aristotle.

Further Insight: Grace Assembly

Who is a true prophet or spiritual? - As the Chief Apostle of the Church, Paul sets forth his own walk as an example for all ministers to follow throughout the Church age. Therefore, the Philippians became responsible to mark those who did not walk according to his example, and not to follow them. We are hereby given a scriptural test of a true prophet or one claiming to be spiritual that will stand the test of time.

(1 Cor 14:37 KJV) “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

(1 Cor 11:1 KJV) “Be ye followers of me, even as I also am of Christ.”

Mark (G)4648 (G) 4649 (G)3700; to take aim at (spy), regard: consider, take heed, look at (on), mark.

3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

This speaks of believers who are not walking with Paul, hence, are not running for the Prize. He met them everywhere. No doubt some of them were converts under his own ministry, and that is what caused him to weep.

Further Insight: Grace Assembly

Can believers become enemies of the Cross? The Apostle is weeping in speaking of gospel ministers or believers of his day who were walking or strolling in their flesh, or old creation, and taking their inheritance as a "mess of pottage" in this present evil world. In doing so, they were effectively denying the Cross as having provisionally crucified their flesh with all flesh and the world system at large. In this measure, they had become enemies of the Cross through their walk.

3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Further Insight: Grace Assembly

A fourfold indictment of a carnal believer. The Apostle continues speaking of those, in verse 18, "who mind earthly things." Believers who walk back in their flesh after receiving the knowledge of redemption will prove to be a "dead end." The end of the flesh is corruption and even believers will die physically must await the promise of resurrection or perhaps translation. Herein is a fourfold indictment of believers who walk back in their old creation nature and become partakers in the world system.

1. Their candle or "light" of the gospel is effectively hidden "under a bushel" from those who are lost.
 2. Through their walk, they personally deny the Cross of our Lord Jesus and effectively His redemptive work to a lost world.
 3. They will sustain an irrecoverable personal loss in the Kingdom to come.
 4. The Kingdom of God will also sustain an eternal loss in like measure.
- (Gal 6:8 KJV) "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

3:20 For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

What a glorious ending to this matchless race-course chapter. It began by an exhortation to "rejoice in the Lord" but culminates with being with the Lord and like Him. Overcomers wait for one object only – the Lord from heaven. He is their chief concern, so that they persistently refuse to be concerned or interested in anything that does not interest the Lord. "What wilt Thou have me to do?" is their habitual attitude of heart. "Christ pleased not Himself" but His Father – Rom 15:3. How much more should we seek to "please God, who trieth our hearts" – (I Thess 2:4). How can we please Him more than by believing in

His coming and by listening for the first trumpet blast? Jesus offers a special reward to those who "keep the word of His patience." He will "keep them from the hour of [worldwide] trial" – (Rev 3:10).

Further Insight: Grace Assembly

Conversation vs Citizenship - The conversation or citizenship of every "born again" believer is in heaven. They have been sealed, and provisionally translated from the kingdom of darkness into the Kingdom of God's Dear Son. Therefore, they are to pass through this present evil world as "*pilgrims and strangers*," looking for that heavenly city that has foundations. Therefore, believers should always be looking up for their redemption. The Book of James indicts believers as "double-minded" who try to maintain a dual citizenship. They will eventually sustain a loss in both realms.

(James 4:8 KJV) "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (James 4:9 KJV) "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness."

3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Commentary: "Christ, the Prize for the Racer"- A.S. Copley

He will not take us to heaven in our present, physical condition. He will transform us and make us fit for that upward abode. The phrase, "vile body," does not express Paul's meaning here. The Greek is not "atimia" (Rom 1:26), or "hruparos" (Jas 2:2), but "tapeinosis," meaning low estate, abasement, humiliation. We are now cumbered with infirmities. We are burdened with imperfections as to the body. Certainly, we could not wish to be borne aloft with our imperfections and weaknesses. Our Lord will change our form. "*Fashion like unto (Gr. summorphon) his glorious body.*" Paul said, "our body," or rather, "our humiliation," referring to himself and those moving in his rank, according to the rule of out-stripping – V. 16. In this body of low estate, overcoming saints "die daily, killed all day long, death working in them." They are constant miracles of existence, though not so known generally because they do not trumpet their trials and toils abroad. They live by the life and wisdom of Another, even Jesus who is their life.

Further Insight: Grace Assembly

The believer's body is counted holy. - The believer's body is also counted as a purchased possession until it is changed either through death, burial, and resurrection or by translation." The believer's body is counted "holy" through the Person and Work of Christ and becomes the temple of the Holy Ghost. We must never confuse humiliation (i.e., "vile") as being unholy. However, because the body still houses the old creation nature, believers are in need of daily washing of their hands and feet in the water of the Word. Sanctification will be necessary until they receive a body of glory like unto our Lord.

Vile (G)5014 (G)5013; depression (in rank or feeling) humiliation, be made low, low estate, vile.

(1 Cor 6:19 KJV) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

(1 Cor 15:49-50 KJV) "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Study Questions: Chapter Three

1. Name and describe the three religious opponents identified in 3:2.
2. Explain the difference between concision and circumcision. (Further Insight 3:2&3)
3. List and briefly describe the seven boasts of the flesh Paul named in 3:5- 6 (Further Insight 3:5-6)
4. List and briefly describe Paul's seven "standing," or "states," in the new creation. (Further Insight 3:7)
5. List the seven mileposts recommended by Paul to reach the goal. (3:8-10)
6. What was Paul emphasizing in his statement "if by any means I might attain unto the resurrection of the dead?" (Further Insight 3:11)
7. Name and briefly describe the three expressed attitudes of a perfect heart, racing for the Prize of Jesus Christ. (3:13)
8. What can we gain in the comfort "knowing God shall reveal this even unto you?" (3:15)
9. What do the words "Let us," "attained," and "walk" mean in 3:16?
10. Why does Paul weep for the enemies of the cross of Christ? (3:18)
11. What are two ways a believer's body must be changed to receive a body of glory? (Further Insight 3:21)

Special Document Links: [Chapter Three Answer Key](#)

Chapter Four

4:1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

Introduction to chapter four - We have seen that Christ is the necessary life of Christian racers; for, without His life in us, we could never enter upon this racecourse. We also saw Christ as the Pattern Racer, whom we should imitate if we would reach the goal in due time. There are nine admonitions in the first nine verses and a final one in verse 21. He gives this church a complimentary word, such as he could give to no other because of their very special concern for him. Then he assures them of God's very special care of them, witnessing to God's faithfulness in his own behalf as an evidence thereof. The Christ, who had been his ample wisdom and might for faithful warfare and racing, would also "be to them the same." Twelve strengthening and comforting statements which we will consider, grace in this chapter and crown in the Epistle.

Note the deep tenderness with which Paul addresses his fellow-racers. Twice, in this chapter, he calls them "brethren." Twice, in the first verse, he terms them "dearly beloved." They had already become so deeply rooted and highly built up in Christ, that he entertained no fears of their finale. He simply admonished them to "stand fast," not in their own wisdom and strength but "in the Lord," even as they had done hitherto.

Further Insight: Grace Assembly

The Philippians validated as full overcomers - The Apostle mirrors Christ's "first love" for these believers in Philippi. He knew if they continued to "stand fast" in Christ's strength, they would become both a joy and crown, not only to the Lord but to Paul himself, as a reward for his labors. The Apostle knew by firsthand experience the great opposition by the Adversary, working tirelessly through the "flesh," and the "world," and using "any means," would try to undermine their overcoming faith.

(Heb 12:2 KJV) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

Euodias and Syntyche - Evidently, these two women were active and responsible sisters in the assembly. The Apostle's words imply that there was some difference between them. The meanings of their names indicate different gifts and activities, which doubtless occasioned mutual criticism. *Euodias means a good journey, a sweet scent.* She

represents the prayer life of a Christian, which emits a perfume pleasing to the God of grace. *Syntyche means to meet and speak with* and represents an active life of ministering to others. The former speaks of worship; the latter speaks of service. The former is Godward; the latter is man ward. These two qualities combine to make a well-balanced Christian. An active believer who does not pray is not likely to act in the right way. A praying believer is certain to become a working believer; for real, effective service flows out from real worship toward God. Euodias and Syntyche should be seen in every saint.

Further Insight: Grace Assembly

Spiritual conflict defines two aspects of ministry. - These two women, both co-laborers with the Apostle, were apparently having some conflict. We included another aspect to the meaning of their names in order to shed further light into their differences. *Euodia, means "fine traveling"* and she may have desired more of a gospel outreach. *Syntyche, means "accident"* and may have been more cautious in expanding the ministry. This is most interesting as it does represent two important aspects of any ministry and there is a need for balance.

Euodia (G)2136 (G)2137; fine travelling;

Suntuche (G)4941 (G)4940; an accident;

4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

And who is Clement? The inference is that he was the pastor of that flock in Philippi. Here Paul turns abruptly and speaks to his "true yokefellow." Consider also that each of the singled-out seven churches of Asia were invariably addressed by John through "the angel," or pastor of that congregation – (Rev 2 and 3). The nature of the exhortation indicates the same thought. "Those women, which labored with" Paul, were possibly some, or all, of the eight women mentioned in (Rom 16), for example, Phoebe and Priscilla. They assisted him in various places, and it is probable that some of them were toiling in the gospel in Philippi when Paul wrote this Epistle.

Again, we ask, who is a *true yokefellow*? Anyone who takes upon his neck the other end of the same yoke and bears the full Gospel of matchless grace to a needy world. Anyone who stands shoulder to shoulder with the Apostle Paul in his arduous, self-sacrificing ministry of prayer and service. Indeed, the entire Philippian assembly were true yokefellows and so, may we be also, by divine enabling. The phrase, "labored with," scarcely expresses the full weight of the toil of those co-workers when the yoke fellow was admonished to aid. He was "set for the defense of the Gospel," and they were set thus with him.

Further Insight: Grace Assembly

Who is the “true yokefellow?” - The personal identity of this “true yokefellow” remains unknown. However, women who labored in the gospel as ministers in the early church is not unique to the latter church. Clement is considered one of the early church fathers.

Clement (klehm' uhnt) A fellow worker in the gospel with Paul (Phil 4:3). He was apparently a member of the church at Philippi. Otherwise, no more information about him is available. - (*Holman's Bible Dictionary*) *Clement* (G)2815 merciful;

4:4 Rejoice in the Lord always: and again I say, Rejoice.

Commentary: “Christ, the Strength for the Racer”- A.S. Copley

We observed Paul's mutual rejoicing with the saints in Chapter 2:17-18. We saw that chapter 3 was introduced with an exhortation to "rejoice in the Lord," especially because of our deliverance from legality and carnality. Here he adds always and emphasizes the admonition to rejoice. Surely, one of the most essential features of winning the Prize is rejoicing continually in the Lord.

Further Insight: Grace Assembly

The Apostle's exhortation to rejoice was not based on his present circumstances as a prisoner, suffering bonds and afflictions, from within and without. Rather, it was based in faith that rested in the victorious finished work of Christ, and the great spiritual blessings that yet await the saints.

4:5 Let your moderation be known unto all men. The Lord is at hand.

Commentary: “Christ, the Strength for the Racer”- A.S. Copley

"Let your moderation be known unto all men." The word moderation is forbearance, or gentleness. It is also rendered yieldedness, or clemency.

"The Lord is at hand," to enable us to maintain a victorious and winning attitude toward others as we run on the racecourse.

Further Insight: Grace Assembly

Moderation equates to temperance. Ability to remain calm or “even keeled.” - The Apostle's admonition was for the Philippian believers to be moderate, i.e., remain calm, even-tempered, and not given to emotional turmoil. This becomes a practical demonstration of “faith” that rests in God's Word and defines spiritual believers. They were to remember always that the “Lord is at hand,” meaning He is present in the midst of the storm and able to control the winds and waves.

Moderation (G)1933 (G)1909 (G)1503 appropriate, mild, gentle, moderation, patient.

4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

For this reason, we are admonished to be "careful (anxious) for nothing." Many things arise, not only personal and family affairs, but important matters pertaining to the Lord's work. Nevertheless, "be anxious for nothing;" for anxiety is not faith. *Prayer* (Gr., proseuche) here means worship, while *supplication* (Gr., deesai) means a cry, or entreaty because of need. To call upon the Lord "with thanksgiving" shows that we really expect an answer. "Faith is the victory," not loud words repeated and again. Supplication does not mean that we must coax the Lord or persuade Him; but it means that we lay hold of the supply set before us, not in a halfhearted way, but by vigorous, persistent faith that knows no denial. Furthermore, prayer and supplication plant their feet upon the fact of Christ's death and resurrection, by which God has put His infinite resources at the disposal of our faith. On this ground, Jesus exclaimed, "Ask what ye will, and it shall be done unto you." The "importunity" of (Luke 11:8) has its root in the redemption of Christ. God will rise and pardon Israel and fully supply their national need because Jesus has redeemed them. For the same reason, or on the same basis, He meets us when we make our requests known unto Him "with thanksgiving."

Further Insight: Grace Assembly

Careful or Anxious for Nothing - Herein, Philippians are instructed how to deal with anxiousness when their circumstances turn opposite of their faith, which defines a test of faith. *First*, believers are to recognize they have entered into a trial of their faith, which is being tested by the various elements. *Second*, believers need to take everything to God in prayer in an attitude of total dependence upon Him. *Third*, believers need to make their requests or petitions known to God, even though He already knows their needs before asking. Prayer is an expression of dependence on God, who is greater than the adversary or our circumstances. Prayer also includes supplication, thanksgiving and worship.

Careful (G)3309 (G)3308 to be anxious about (be, have) careful, take thought.

Prayer (G)4335 (G)4336 Prayer, worship, oratory (chapel), pray earnestly, prayer.

Supplication (G)1162 (G)1189 a petition: prayer, request, supplication

Thanksgiving (G)2169 (G)2170 gratitude; act, grateful language, (to God, as an act of worship) thankfulness, giving of thanks.

4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

The word *keep* is "phrouresi" in Greek, which means to guard, or garrison by trained soldiers in military array. Compare 2 Cor 11:32.

Israel was thus kept or guarded under the law (Gal 3:23), a stern, relentless soldiery. Through faith, we are now garrisoned by the power (dynamite) of God, awaiting Jesus' coming – (I Pet 1:5). And Paul declares that our soldiery is a garrison of peace, standing guard around our hearts and thoughts. Surely, we need such divine military guardianship; for often we are perplexed, cast down, beset by Satan, persecuted by men, our frail castle being storm-driven and bombarded from every side. Thank God, we are "in Christ Jesus," and shall there be safely guarded by "the peace of God." That peace surpasses all understanding, because it is divine.

Further Insight: Grace Assembly

A Peace Guaranty - First, believers must understand they are at peace with God based on being justified through the "faith of Christ." Second, they have received a new birth by grace through faith apart from works. Now, as a child of God, believers may partake into the "peace of God" in an exchange for their anxiousness, ever remembering that God is never anxious. Believers may not see their requests answered immediately but they are promised in return "*a peace that passeth all understanding.*" This simply means the Lord has heard their petitions and will move on their behalf, in His will, His time, and His way.

4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

"*Whatsoever things are true, etc., think on these things*" - Six "whatsoevers" of rarest value engage the consideration of racers who purpose to run to the end and gain the glorious Prize. We may expect to find all these six things in what we "have learned and received and heard and seen in" dear Paul. Hence, he boldly exhorts us to "DO" those things. Paul's doctrine and practice are our only safe rule of running on the Christian racecourse.

Further Insight: Grace Assembly

Spiritually Minded - Spiritually minded is not just "positive thinking" that is promoted in many religious circles. This verse simply explains the keeping of the believer's mind according to the Word of God. Remember, God views everything from the vantage point of the finished work of redemption. Believers can learn to hold the same mindset through faith that cometh by the Word of God.

(Rom 10:17 KJV) "So then faith cometh by hearing, and hearing by the word of God."

(Isa 26:3 KJV) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

4:9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

Therefore, he adds, "And the God of Peace shall be with you." Not only shall "the peace of God" guard us in military fashion, but the Author of that peace, as the great Captain of His invisible army that garrisons our hearts and thoughts, shall be ever on the battlefield.

Further Insight: Grace Assembly

The God of Peace - Herein, believers, through adhering to the teaching and example of the Apostle Paul, can graduate into the final aspect of peace, i.e., "the God of all peace." This rests upon two factors and that is the believers' "peace with God," followed by the believers' experience of receiving the "peace of God." However, this final aspect of the God of Peace is based on believers counting God as in control of all things that touch their lives. This includes both "good and evil" which can only touch their lives by God's divine permission. This defines the state of full overcoming when believers can receive all things from the hand of God rather than from the hand of Satan. The very God of peace is indeed reigning in the throne room of the believers' minds and hearts.

(Job 2:10 KJV) "What? shall we receive good at the hand of God, and shall we not receive evil?"

(Rom 8:28 KJV) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

4:10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

The Macedonian (Philippian) saints are set before all Christendom as the most commendatory examples of liberality. Their spirit of giving is the basis of a splendid symposium on the use of money, which all believers do well to study. (See 2 Cor 8 and 9.)

Further Insight: Grace Assembly

This verse explains that, only for a period of time, these Philippian believers had not communicated with the Apostle, as they simply lacked opportunity.

4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

Paul kept his personal needs to himself. He blew his trumpet up to the Lord only, not to the people. He practiced (Phil 4:6). Brother Paul said, "*I have learned in whatsoever state I am, therewith to be content.*"

Further Insight: Grace Assembly

Divine Instruction in contentment - The Apostle made his personal needs and desires known only to the Lord. He had learned to be content in his circumstances and to receive them from the hand of the Lord.

(1 Tim 6:6 KJV) "But godliness with contentment is great gain."

4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

"*I know both how to be abased, and I know how to abound.*" Note the order. If we do not learn the former, we will never know the latter. God cannot trust us with plenty till we know how to get along with nothing. Be content with little, and we are being fitted to be entrusted with much. "*Everywhere and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.*" The word, *instructed*, means literally "to be initiated into the mysteries." Indeed, it is profoundly mysterious how one can have nothing, and yet rejoice like a millionaire. It is also a greater mystery how one can have abundance and not waste it on the flesh but lavish it on the salvation of others. To not grow careless and independent, big and boastful; but hold it all humbly and gratefully at God's disposal.

Further Insight: Grace Assembly

Divine Instruction in "Wellbeing" - The Apostle was well acquainted with many conflicting changes in his lifestyle and circumstances and had been divinely instructed through them the secret of "wellbeing" by receiving all of them from the hand of God. The Early Church was a separated, persecuted and suffering church. The Latter Church has become a compromising church with many who entertain the "Gospel of Prosperity" or "health and wealth." How will the Latter Church endure these last days?

(Luke 23:31 KJV) "For if they do these things in a green tree, what shall be done in the dry?"

(2 Tim 2:12 KJV) "If we suffer, we shall also reign with him: if we deny him, he also will deny us:"

4:13 I can do all things through Christ which strengtheneth me.

Further Insight: Grace Assembly

Divine Instruction in "All Things" - This verse has been a great source of strength to countless believers in their journey through the "wilderness" of this world. The "all things" includes everything divinely permitted to touch the believers' lives both good and evil. "Through Christ" has a twofold meaning of (1) "*in Christ*" and (2) "*Christ in you*." Please note the "archaic" word "strengtheneth" covers strength from day to day or as needed. This verse also teaches us that the Lord Himself received grace and strength day by day from God the Father through the Holy Spirit in order to finish His course. This has now become a divine provision for the redeemed.

(2 Cor 12:9 KJV) "And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

(Deu 33:25 KJV) "and as thy days, so shall thy strength be."

4:14 Notwithstanding ye have well done, that ye did communicate with my affliction.

4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

4:16 For even in Thessalonica ye sent once and again unto my necessity.

Further Insight (v 14-16): Grace Assembly

Faithfulness to the "Pauline Gospel" - Only the Philippians had faithfully communicated with the Apostle Paul from the beginning and throughout his years in prison. This becomes an example for full overcomers in the beginning of this age and in the ending of this age.

4:17 Not because I desire a gift: but I desire fruit that may abound to your account.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

Paul did not beg for money. He did not teach his people to give because he wished to be enriched in carnal things. He desired that the saints would learn the joy of giving and of the certain reward that awaits liberality. His instructions on giving were for their sake and not his own. He longed that they might be enriched in spiritual things for God's glory.

Further Insight: Grace Assembly

Paul validates his Apostleship. Here in is divine proof of the Apostleship of Paul and his motives for ministry to these Philippians as well as to all the Churches. He desired fruit to abound to their account more than meeting his necessary needs.

4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

This verse is the Apostle's receipt for the bountiful contribution which the Philippian saints had sent him through Epaphroditus. Observe his warmhearted comment on that offering. He terms it "*an odour of a sweet smell*" (a perfume of a sweet scent), "a sacrifice, acceptable, well pleasing to God." Those saints gave out of their penury and were willing beyond their ability. It was a financial loss to them to give. That is why it smelled sweet to Jehovah. That was what made it so acceptable and well pleasing to Him. The sacrifice of such giving is akin to the sacrifice of Christ in our behalf.

Further Insight: Grace Assembly

New Testament Sacrifices - The Apostle now abounding with the things received from them through Epaphroditus, defines their gifts as "sweet smelling" and "well pleasing," i.e., a memorial of the sacrificial work of Christ in the nostrils of God.

Epaphroditus (paf' roh di' tuhs) Personal name meaning, "favored by Aphrodite or Venus." A friend and fellow worker of Paul and the apostle (Phil. 2:25). He had delivered to Paul a gift from the Church at Philippi while the apostle was in prison. While he was with Paul, Epaphroditus became seriously ill. After his recovery, Paul sent him back to Philippi, urging the church there to receive him "with all gladness" (Phil 2:29). The name Epaphroditus was common in the first century Greek-speaking world. - (*Holman's Bible Dictionary*)

Special Document Links: [Old and New Testament Offerings](#)

4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

They who give at a sacrifice, they who love to lavish their means for the furtherance of Christ's cause, they who suffer when they have nothing to give or are not allowed to give when they do have it, to them is this encouragement spoken. If you withhold your substance from the Lord, do not expect Him to arise to your help in time of need and scarcity.

The phrase, "*all your need*," has special reference to spiritual wants. "There is that maketh himself rich, yet hath nothing" – (Prov 13:7). Jesus put on record a potent question – "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" – (Luke 16:11). "There is that scattereth, and yet increaseth" (Prov 11:24-25). "And there is that withholdeth more than is meet; but it tendeth to poverty."

Further Insight: Grace Assembly

The Divine Storehouse - The Apostle is more than confident that "my" God, in turn, will supply their needs, according to *his great storehouse of riches in glory*. This invisible storehouse "in Christ" is inexhaustible more than able to supply all their spiritual and natural needs. These believers had also established "accounts" through their faithfulness.

4:20 Now unto God and our Father be glory for ever and ever. Amen.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

What an appropriate benediction. It has a setting here; for it is the conclusion of the Apostle's comforting words about giving. It is not the end of the Epistle but of that interesting part of the Epistle.

Further Insight: Grace Assembly

Glory to God our Father! - The Apostle gives glory to God the Father who first gave His "Only Begotten Son" in death. Now having received Him again in resurrection as the "First Born from the Dead," has made provision through the gospel to receive many "born ones" into His family.

4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

Commentary: "Christ, the Strength for the Racer"- A.S. Copley

"*Salute every saint in Christ Jesus.*" That is, salute every saint as being indeed in Christ and never as in the old Adam. We cannot really have a salutation, or greeting of fellowship, for the old creation. We know no man after the flesh. "*The brethren which are with me greet you.*" The seven brethren are named in (Acts 20:4) "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus."

Further Insight: Grace Assembly

The Faithful Seven - A.S. Copley called the following men "the brethren," or the "Faithful Seven." All seven remained closely associated with Apostle Paul, despite the persecution and reproach. They all received the gospel committed to him as a divine revelation from Jesus Christ and were willing to risk their lives in ministry.

Sopater of Berea, meaning "*Saving Father*," represented a type of a full overcomer's testimony to God as the Saving Father.

Aristarchus, meaning "*the best prince*" or "*best ruler.*" He had been with Paul for some time and continued with him until close to the end of his ministry. Aristarchus was one of Paul's companions, held hostage due to the riots in Ephesus, which were started by the silversmiths who felt threaten to lose their livelihood from making their idols of the Grecian Goddess Diana. He traveled to Jerusalem on the 3rd missionary trip and stayed close to

Paul during his imprisonment in Caesarea. Aristarchus made the final trip with Paul to Rome, including surviving the shipwreck of (Acts 27). Paul gave him the highest honor, referring to Aristarchus in other epistles as a “fellow prisoner” and “fellow laborer.”

Secundus was Roman, his name meaning “second” or “fortunate.” He was like a second son to Paul and truly fortunate to learn Paul’s gospel first-hand.

Gaius of Derbe was acquainted with Paul and Timothy from Paul and Barnabas’s first missionary trip. He was most likely one of the disciples that stood around Paul, thus, witnessing the mighty power of God raising the Apostle up after being stoned and left for dead in Lystra.

Timothy is the most familiar of the seven brethren, his name meaning “honoring God.” He truly honored God by staying under Paul’s instruction with an obedient heart and willingness to learn. Paul would eventually leave the care of the Churches to Timothy after his death.

Tychicus, meant “chance” or “fortuitous.” Paul, in other epistles, referred to him as a “beloved brother” and “faithful minister in the Lord.” In Titus and I and II Timothy, Paul indicated Tychicus was willing to go anywhere Paul sent him. He was sent and ministered to Ephesus.

Trophimus meaning “nourishment.” He truly ministered and gave nourishment to others including Paul. The Apostle, at one time, had to leave Trophimus at Miletum because he was too ill to travel. He is mentioned by name in (Acts 21:29) as one of the “Faithful Seven,” making it all the way to Jerusalem with Paul.

4:22 All the saints salute you, chiefly they that are of Caesar’s household.

Further Insight: Grace Assembly

The Apostle Paul’s Salutation - “All the saints salute you, i.e., all in Christ Jesus. Chiefly they of “Caesar’s household.” The gospel first advanced among the poorer classes in the Roman Empire. Caesar’s household included slaves and freeman. In Rome, private citizens owned several hundred slaves, and Caesar’s imperial household included a host slave. Paul, who was currently a prisoner of Rome according to (Acts 28:3) “Preaching the kingdom of God and to teach those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.” Paul also preached to the Roman soldiers that guarded him and was able to receive visitors. The Word of God spread in Rome even though Paul was chained in prison.

4:23 The grace of our Lord Jesus Christ be with you all. Amen.

Commentary (v 22-23): “Christ, the Strength for the Racer”- A.S. Copley

The Epistle is concluded with Paul's usual benediction of grace. The words added in fine print – “written from Rome by Epaphroditus” – are an interpolation. The Epistle was written by Paul while in Rome and sent by Epaphroditus, as noted in 2:25.

Further Insight: Grace Assembly

The Apostle's final salutation stresses "grace," as the unmerited favor of God received only through the Person and Work of the Lord Jesus Christ. Please compare the Apostle Paul's greeting in (Philippians 1:2) "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ."

Study Questions: Chapter Four

1. What prompted the deep tenderness of Paul for the believers at Philippi? (4:1)
2. Describe the meanings of Euodias' and Syntyche's names and how those meanings represent a balanced spiritual life for a believer. (4:2)
3. Who is the "True yokefellow" addressed in 4:3?
4. Give a brief description on how we are to take requests to the Lord. Include the meanings for the following words: "prayer," "supplication," and "thanksgiving". (4:6)
5. Describe the "Peace of God." (Further Insight 4:7)
6. Describe the "God of Peace." (Further Insight 4:9)
7. What is the mystery of the instruction of being full and hungry along with abound and suffer? (4:12)
8. What is the meaning of the words "all things," "through Christ," and "strengthen"? (Further Insight 4:13)
9. Why did the giving by the Philippi believers produce a sweet smell to God? (4:18)

Special Document Links: [Chapter Four Answer Key](#)

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