

## Philippians 3:18-4:3

Philippians 3:18 – “For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ.”

4183 [e]	1063 [e]	4043 [e]		3739 [e]	4178 [e]	3004 [e]	4771 [e]	3568 [e]	1161 [e]	2532 [e]	2799 [e]	3004 [e]	3588 [e]
polloi	gar	peripatousin	,	hous	pollakis	elegon	hymīn	nyn	de	kai	klaiōn	legō	tous
18 πολλοὶ	γὰρ	περιπατοῦσιν	,	οὓς	πολλάκις	ἔλεγον	ὑμῖν	, νῦν	δὲ	καὶ	κλαίων	, λέγω	τοὺς
many	indeed	are walking		[of] whom	often	I told	you	now	moreover	even	weeping	I tell [you]	-
Adj-NMP	Conj	V-PIA-3P		RelPro-AMP	Adv	V-IIA-1S	Pro-D2P	Adv	Conj	Conj	V-PPA-NMS	V-PIA-1S	Art-AMP

2190 [e]	3588 [e]	4716 [e]	3588 [e]	5547 [e]
echthrous	tou	staurou	tou	Christou
ἐχθροὺς	τοῦ	σταυροῦ	τοῦ	Χριστοῦ ;
[as] enemies	of the	cross	-	of Christ
Adj-AMP	Art-GMS	N-GMS	Art-GMS	N-GMS

- Paul now identifies those who they should identify and NOT imitate right after having told the Philippians to follow:
  - Christ's example
  - Paul's example
  - The example of other like-minded Philippians - “take note of those who live according to the pattern we gave you”
- There is no clear identification of who these “enemies” are
- These “enemies of the cross” could be legalist who follow a Jewish Law or some form of ascetics, but as Paul continues they seem to be immoral or living as libertines.
- Paul says he had previously warned the Philippians of these type of people.
- These “enemies” may not have had a foothold in the Philippian church, but Paul was warning the Philippians that this type of person could develop due to poor doctrine or appear from some other place.
- These “enemies” are NOT the world, unbelievers or Pagans. These “enemies” are people who have entered the church (maybe not the Philippians church yet, but there are plenty of examples in Scripture of them having entered, and even taken over) other churches.
- The use of the word **peripatousin**, “are walking” would seem to take a Christian expression (used in 3:17) of life style (“walking”) and describe a false, improper and worldly way of “walking” out the Christian life.
- This may have been a problem that Paul was recognizing symptoms as the early signs of this disease.

Philippians 3:19 – “Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.”

3739 [e]	3588 [e]	5056 [e]	684 [e]		3739 [e]	3588 [e]	2316 [e]	3588 [e]	2836 [e]	2532 [e]	3588 [e]	1391 [e]	1722 [e]	3588 [e]	152 [e]
hōn	to	telos	apōleia	,	hōn	ho	theos	hē	koilia	kai	hē	doxa	en	tē	aischynē
19 ὧν	τὸ	τέλος	ἀπώλεια	,	ὧν	ὁ	θεὸς	ἡ	κοιλία	, καὶ	ἡ	δόξα	ἐν	τῇ	αἰσχύνῃ
whose	-	end [is]	destruction		whose	-	God [is]	[their]	belly	and	[their]	glory	[is] in	the	shame
RelPro-GMP	Art-NNS	N-NNS	N-NFS		RelPro-GMP	Art-NMS	N-NMS	Art-NFS	N-NFS	Conj	Art-NFS	N-NFS	Prep	Art-DFS	N-DFS

846 [e]		3588 [e]	3588 [e]	1919 [e]	5426 [e]
autōn	--	hoi	ta	epigeia	phronountes
αὐτῶν	--	οἱ	τὰ	ἐπίγεια	φρονοῦντες .
of them		those	things	earthly	minding
Pro-GM3P		Art-NMP	Art-ANP	Adj-ANP	V-PPA-NMP

- Paul describes them in four statements:
  - “Their end is destruction” –

- The ultimate destiny of such people is destruction.
- 1 Timothy 5:24 – “The sins of some are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them.”
- “destruction” is **apoleia** in the Greek and is the same word used in Philippians 1:28 to identify the destiny of the persecutors of the church.
- “Their god is their belly” –
  - Romans 16:18 – “For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.”
  - “stomach” or “belly” is from the Greek word **koilia** (pronounced: koy-lee'-ah) which is the same as the noun in Roman 16:18.
    - **Koilia** definition: belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; met: the inner man.
    - Translated as: appetite, belly, innermost being, stomach, womb
  - 1 Corinthians 6:13 – “food is for the stomach (koilia), and the stomach (koilia) is for food”, was a Corinthian quote (philosophy) that they used to justify sexual immorality. But, Paul says that the body is more than a physical, fleshly object that is separate from the spiritual life.
  - The focus of the word “koilia” is on the human appetite.
  - Euripides (Athens, play writer, 480-406 BC) uses a phrase that Paul may be referencing here: “I offer sacrifice to no god but myself, and to this belly of mine, the greatest of divinities.”
- “Their glory is in their shame” –
  - Oxymoron – glory/shame
  - 1 Corinthians 5:2-6 where the permissive behavior of the church was even rejected by the lost world. 1 Cor. 5:6 indicates these Corinthian church members were “boasting” in their freedom/shame/tolerance/guilt-free-conscious.
    - 200 AD Hippolytus refutes a church sect called Simonians who “actually congratulate themselves on their promiscuity, because that is what they say is meant by perfect love.”
  - Jude 13 where false teachers “wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.”
    - Ephesians 4:14 – wind and waves are false teaching based on earthly thinking
- “Their minds is set on earthly things” –
  - Paul identifies these church people’s problem: the mind and what it is focused on
    - These “enemies” did not have the mind of Christ and did not have their minds renewed.
    - These “enemies” still had their minds set on earthly things.
  - Paul tells those in Christ, “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things.” (Colossians 3:1-2)



Philippians 3:20 – “But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,”

1473 [e]	1063 [e]	3588 [e]	4175 [e]	1722 [e]	3772 [e]	5225 [e]	1537 [e]	3739 [e]	2532 [e]	4990 [e]	553 [e]	2962 [e]			
hēmōn	gar	to	politeuma	en	ouranois	hyparchei	ex	hou	kai	Sōtēra	apekdechometha	Kyriōn			
20 ἡμῶν	γὰρ	τὸ	πολίτευμα	ἐν	οὐρανοῖς	ὑπάρχει	,	ἐξ	οὗ	καὶ	,	Σωτῆρα	,	ἀπεκδεχόμεθα	Κύριον
of us	indeed	the	citizenship	in	[the] heavens	exists		from	whence	also		a Savior		we are awaiting	[the] Lord
Pro-G1P	Conj	Art-NNS	N-NNS	Prep	N-DMP	V-PIA-3S		Prep	RelPro-GMS	Conj	N-AMS	V-PIM/P-1P		N-AMS	

2424 [e]	5547 [e]
Iēsoun	Christon
Ἰησοῦν	Χριστόν
Jesus	Christ
N-AMS	N-AMS

1. Paul seems to sense the Philippians current troubles (disunity) could be overcome with a renewed focus on Christ return to complete the work of salvation.
2. These two verses are focusing on two things:
  - a. Not Conforming to the world, but transforming to heaven - Having minds set on our citizenship in heaven (3:20), instead of on earthly things (3:19)
  - b. Transforming of our bodies (3:21)
3. Dual citizenship of 1:27
4. “Our Savior” is a common title for the emperor
5. Key connections from early verses:
  - a. 1:20 – Christ will be magnified in Paul’s body
  - b. 1:27 – citizenship
  - c. 2:4-11 – humiliation, transform, conform of Jesus
  - d. 3:10 – conform
6. Christology and Eschatology go together in other places in Paul’s writing:
  - a. 1 Thes. 1:9-10
  - b. 1 Thes. 5:9-10
  - c. 2 Thes. 2:13-14
  - d. 2 Cor. 1:21-22
  - e. Gal 4:4-7
  - f. Rom. 5:1-5
7. **Politeuma** – Philippi was a colony of Rome and its citizens were citizens of Rome. Likewise we are from heaven. Philippi demonstrated Roman life in Philippi. We demonstrate Heaven life on Earth.
8. Eagerly await is a phrase used by Paul of waiting for Jesus’ return:
  - a. 1 Cor. 1:7 (first appearance of this word *apekdechomai* = “await with *apo*)
  - b. Gal. 5:5
  - c. Rom 8:19, 23, 25
  - d. Heb. 9:28
  - e. 1 Pet 3:20

Philippians 3:21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.”

3739 [e]	3345 [e]	3588 [e]	4983 [e]	3588 [e]	5014 [e]	1473 [e]	4832 [e]	3588 [e]	4983 [e]	3588 [e]	1391 [e]	846 [e]
hos	metaschematisei	to	sōma	tēs	tapeinōseōs	hēmōn	symmorphon	tō	sōmati	tēs	doxēs	autou
21 ὅς	μετασχηματίσει	τὸ	σῶμα	τῆς	ταπεινώσεως	ἡμῶν	, σύμμορφον	τῷ	σώματι	τῆς	δόξης	αὐτοῦ
who	will transform	the	body	-	of humiliation	of us	conformed	to the	body	of the	glory	of himself
RelPro-NMS	V-FIA-3S	Art-ANS	N-ANS	Art-GFS	N-GFS	PPro-G1P	Adj-ANS	Art-DNS	N-DNS	Art-GFS	N-GFS	PPro-GM3S

2596 [e]	3588 [e]	1753 [e]	3588 [e]	1410 [e]	846 [e]	2532 [e]	5293 [e]	848 [e]	3588 [e]	3956 [e]
kata	tēn	energeian	tou	dynasthai	auton	kai	hypotaxai	hautō	ta	panta
κατὰ	τὴν	ἐνέργειαν	τοῦ	δύνασθαι	αὐτὸν	, καὶ	ὑποτάξαι	αὐτῷ	τὰ	πάντα
according to	the	working	the	to be able	of him	even	to subdue	to himself	-	all things
Prep	Art-AFS	N-AFS	Art-GNS	V-PNM/P	PPro-AM3S	Conj	V-ANA	PPro-DM3S	Art-ANP	Adj-ANP

1. “transformation” is *metaschematizo* which means “change the form of.”
  - a. It is similar to Phil. 2:6-8 where “form” from *morphe* is used for Christ being the form of God but becoming the “likeness” (from *schema*) of a man.
  - b. Phil. 3:10 – those who are now being “conformed” to Christ’s death will someday be “conformed” to his glory.
  - c. The Greek says clearly “body of humiliation” and contrasts it with “body of the glory of himself”
  - d. In 2:11 Christ’s exaltation has been to God’s glory. This is quite a contrast to the destruction of those who have their minds set on earthly things.

Philippians 4:1 – “Therefore, my brothers, whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.”

5620 [e]	80 [e]	1473 [e]	27 [e]	2532 [e]	1973 [e]	5479 [e]	2532 [e]	4735 [e]	1473 [e]	3779 [e]	4739 [e]	1722 [e]
Hōste	adelphoi	mou	agapētoi	kai	epithētoi	chara	kai	stephanos	mou	houtōs	stēkete	en
1 Ὡστε	, ἀδελφοί	μου	, ἀγαπητοί	καὶ	ἐπιπόθητοι	, χαρὰ	καὶ	στέφανός	μου	, οὕτως	στήκετε	ἐν
Therefore	brothers	of me	beloved	and	longed for	joy	and	crown	of me	in this way	stand firm	in
Conj	N-VMP	PPro-G1S	Adj-VMP	Conj	Adj-VMP	N-VFS	Conj	N-VMS	PPro-G1S	Adv	V-PMA-2P	Prep

2962 [e]	27 [e]
Kyriō	agapētoi
Κυρίῳ	, ἀγαπητοί
[the] Lord	beloved
N-DMS	Adj-VMP

Philippians 4:2 – “I entreat Euodia and I entreat Syntyche to agree in the Lord.”

2136 [e]	3870 [e]	2532 [e]	4941 [e]	3870 [e]	3588 [e]	846 [e]	5426 [e]	1722 [e]	2962 [e]
Euodian	parakalō	kai	Syntyche	parakalō	to	auto	phronein	en	Kyriō
2 Εὐδοκίαν	παρακαλῶ	, καὶ	Συντύχη	παρακαλῶ	, τὸ	αὐτὸ	φρονεῖν	ἐν	Κυρίῳ
Euodia	I exhort	and	Syntyche	I exhort	the	same	to be of mind	in	[the] Lord
N-AFS	V-PIA-1S	Conj	N-AFS	V-PIA-1S	Art-ANS	PPro-AN3S	V-PNA	Prep	N-DMS

Philippians 4:3 “Yes, I ask you also, true companion, help these women, who have labored[c] side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of



life.”

3483 [e]	2065 [e]	2532 [e]	4771 [e]	1103 [e]	4805 [e]	4815 [e]	846 [e]	3748 [e]	1722 [e]	3588 [e]	2098 [e]		
nai	erōtō	kai	se	gnēsie	syzyge	syllambanou	autais	haitines	en	tō	euangeliō		
3	ναὶ	, ἐρωτῶ	καὶ	σέ	, γνήσιε	σύζυγε*	, συλλαμβάνου*	αὐταῖς	,	αἴτινες	ἐν	τῷ	εὐαγγελίῳ
Yes	I ask	also	you	TRUE	yoke-fellow	help	these [women]	who	in	the	gospel		
PrcI	V-PIA-1S	Conj	PPro-A2S	Adj-VMS	Adj-VMS	V-PMM-2S	PPro-DF3P	RelPro-NFP	Prep	Art-DNS	N-DNS		

4866 [e]	1473 [e]	3326 [e]	2532 [e]	2815 [e]	2532 [e]	3588 [e]	3062 [e]	4904 [e]	1473 [e]	3739 [e]	3588 [e]	3686 [e]
synēthlēsan	moi	meta	kai	Klēmentos	kai	tōn	loiρōn	synergōn	mou	hōn	ta	onomata
συνήθλησάν	μοι	; μετὰ	καὶ	Κλήμεντος	, καὶ	τῶν	λοιπῶν	συνεργῶν	μου	, ὧν	τὰ	ὀνόματα
labored together	with me	with	also	Clement	and	the	rest	of [the] fellow workers	of me	whose	-	names [are]
V-AIA-3P	PPro-D1S	Prep	Conj	N-GMS	Conj	Art-GMP	Adj-GMP	Adj-GMP	PPro-G1S	RelPro-GMP	Art-NNP	N-NNP

1722 [e]	976 [e]	2222 [e]
en	biblō	zōēs
ἐν	βίβλῳ	ζωῆς .