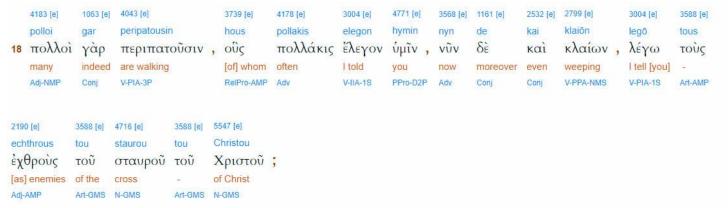
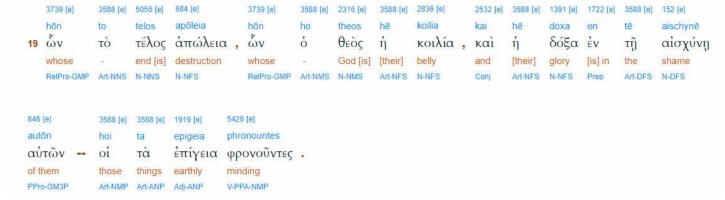
Philippians 3:18-4:3

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."



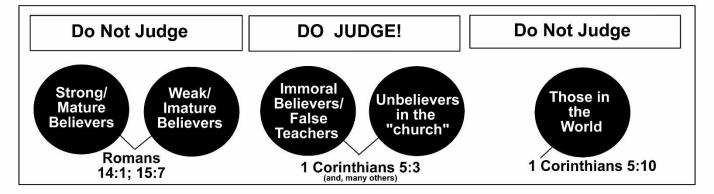
- Paul now identifies those who they should identify and NOT imitate right after having told the Philippians to follow:
 - o Christ's example
 - Paul's example
 - The example of other like-minded Philippians "take note of those who live according to the pattern we gave you"
- There is no clear identification 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."



- 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.
- o "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: appetitie, 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]
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	of us	indeed	the	citizenship	in	[the] heavens	exists	from	whence	also	a Savior	we are awaiting	[the] Lord
	PPro-G1F	Conj	Art-NNS	N-NNS	Prep	N-DMP	V-PIA-3S	Prep	RelPro-GMS	Conj	N-AMS	V-PIM/P-1P	N-AMS
2424 lēsc 'Iŋı Jes N-Al	oun σοῦν us	5547 [e] Christon Χριστό Christ N-AMS	v ,										

- 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 where 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 phr ase 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."

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- 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."

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5620 [e]
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  Höste
             adelphoi
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1 "Ωστε , ἀδελφοί μου , ἀγαπητοὶ καὶ
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                       of me beloved
                                            and
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2962 [e]
           27 [e]
Kyriō
           agapētoi
Κυρίω, άγαπητοί.
[the] Lord
          beloved
N-DMS
           Adj-VMP
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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	Syntychēn	parakalō	to	auto	phronein	en	Kyriō
2	Εὐοδίαν	παρακαλῶ,	καὶ	Συντύχην	παρακαλῶ,	τò	αὐτὸ	φρονεῖν	έv	Κυρίφ .
	Euodia	I exhort	and	Syntyche	l 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."

