

From the Epistle of Paul the Apostle to the PHILIPPIANS

The city of Philippi, named after Philip of Macedonia, the father of Alexander the Great, first King of Greece (Daniel 8:21), was the first European city where a Christian congregation was established.

The epistle was written while the apostle (apostle: from the Greek word **apostolos** - **ἀπόστολος** : he that is sent, from the verb **apostello** - **ἀποστέλλω** : to send out) Paul was in prison in Rome, almost a decade after the establishment of the church in Philippi.

The apostle Paul urged the Philippians to have the same mind as Christ Jesus had, so as they might be able to be victorious in their Christian life.

Philippians 1:1: "**Paul and Timothy, the servants of Jesus Christ,.**"

The humble and completely dedicated to His Lord apostle, could never have started his epistle by claiming for himself and his close yoke-fellow, Timothy, the exclusiveness of being -the- bondservants of Jesus Christ.

Indeed, in the original text, there is no definite article before the noun "*douloi*" (bondservants).

So we read: "**Paul and Timothy, bondservants of Jesus Christ,.**"

Philippians 1:10 "**..that ye may approve things that are excellent;**"

In the Greek text we read: **..eis to dokimazein umas ta diapferonta**
(**εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα**): ..that you may discern the things that are different. (see also Rom. 2:18).

Philippians 1:16,18: "**..the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:**"

"What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached:"

In the above verses the verb **kataggello** (**καταγγέλλω**): to proclaim, declare, to preach openly, is used. (see also Romans 1:8).

Philippians 1:22: "**But if I live in the flesh, this is the fruit of my labor:**"

In the Greek text we read: **...ei de to zen en sarki, touto moi karpos ergou**
(**εἰ δέ τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς ἔργου**).

"Zen": pinf (representing linear action) of the verb **zao** (**ζάω**): to live.

"En sarki": in the flesh.

"touto": this

"moi": personal pronoun dat. sg., not possessive. It means : to me.

So according to the above we read: "**But if to live on in the flesh, this is fruit of labor to me,**"

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

In the Greek text the word **kauhema** (**καύχημα**): boasting is used. (see also Rom. 5:2).

Philippians 2:5-8: "**Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it no robbery to be equal with God: but made Himself of no reputation (*ekenosen eauton*), and took upon Him the form of aservant (*doulou*), and was made in the likeness of men:**"

In the Greek Text we find the following:

Ekenosen: (**ἐκένωσεν**) aor. of the verb **kenoo** (**κενόω**): to empty.

Eauton (**ἑαυτόν**): Himself.

The Lord Jesus Christ Himself, emptied Himself of His heavenly glory.

doulou (**δούλου**): slave, bond servant.

So according to the above we read: "**Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it no robbery to be equal with God: but emptied Himself, and took upon Him the form of a bond servant, and was made in the likeness of men:**"

Philippians 2:15: "**..that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation,..**"

In the Greek text the adj. **akeraioi** (**ἀκέραιοι**) (pl.of "*akeraios*") is used.

Akeraios (**ἀκέραιος**) is a compound word made out of "a": as a negative particle, and a derivative of the verb **kerannumi** (**κεράννυμι**): to mingle, to mix.

"*Akeraios*": unmixed, simple, not mixed with other substances. (see also Mt.10:16)

Also in the original text what has been translated as nation is: **genea** (**γενεά**): generation.

So according to the above we read: "**..that ye may be blameless and simple, sons of God, without rebuke, in the midst of a crooked and perverse generation..**"

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

In the Greek text the adverb **gnesios** (**γνησίως**) is used, derived from the adj. **gnesios** (**γνήσιος**): genuine, true.

So we read: "**For I have no man likeminded, who shall genuinely care for your state.**". (see also 1Tim. 1:2).

Philippians 4:6: "**Be careful for nothing;**"

In the Greek text **merimnate** (**μεριμνᾶτε**) is used, the present imperative of the verb **merimnao** (**μεριμνάω**).

"*Merimnao*": to be anxious, to worry.

So we read: "**Be anxious about nothing;**".