

Philippians 1:22 - “If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell.”

1487 [e] 1161 [e] 3588 [e] 2198 [e] 1722 [e] 4561 [e] 3778 [e] 1473 [e] 2590 [e] 2041 [e] 2532 [e] 5101 [e] 138 [e] 3756 [e] 1107 [e]
 ei de to zēn en sarki touto moi karpos ergou kai ti hairēsomai ou gnōrizō
22 εἰ δὲ τὸ ζῆν ἐν σαρκί , τοῦτό μοι καρπὸς ἔργου . καὶ τί αἰρήσομαι ? οὐ γνωρίζω !
 if [I am] however - to live in flesh this for me [is the] fruit of labor and what will I choose not I know
 Conj Conj Art-NNS V-PNA Prep N-DFS DPro-NNS PPro-D1S N-NMS N-GNS Conj IPro-ANS V-FIM-1S Adv V-PIA-1S

- “I cannot tell” or “I cannot make known” is the best translation of **ou gnorizo**. Paul is not saying he is not sure what he will chose. But, is saying instead that he does not know the future concerning his situation. He may be released and live or he may be found guilty and executed. He does not know.
- The verb **gnorizo** is used to say “make known” or “know”.

Philippians 1:23 - “I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.”

4912 [e] 1161 [e] 1537 [e] 3588 [e] 1417 [e] 3588 [e] 1939 [e] 2192 [e] 1519 [e] 3588 [e] 360 [e] 2532 [e] 4862 [e] 5547 [e]
 synechomai de ek tōn dyo tēn epithymian echōn eis to analysai kai syn Christō
23 συνέχομαι δὲ ἐκ τῶν δύο , τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι , καὶ σὺν Χριστῷ
 I am pressed indeed between the two the desire having for [myself] - to depart and with Christ
 V-PIMP-1S Conj Prep Art-GNP Adj-GNP Art-AFS N-AFS V-PPA-NMS Prep Art-ANS V-ANA Conj Prep N-DMS

1510 [e] 4183 [e] 1063 [e] 3123 [e] 2908 [e]
 einai pollō gar mallon kreisson
 εἶναι , πολλῶ γὰρ μᾶλλον κρεῖσσον ;
 to be very much indeed more better
 V-PNA Adj-DNS Conj Adv Adj-NNS-C

1. Literally: “I am torn between the two” is literally, “I am hemmed in on both sides.”
2. “To depart” is from **analysai** is used in the Greek to refer to a ship lifting its anchor to sail or an army breaking camp to march.

Philippians 1:24 - “But to remain in the flesh is more necessary on your account.”

3588 [e]	1161 [e]	1961 [e]	1722 [e]	3588 [e]	4561 [e]	316 [e]	1223 [e]	4771 [e]
to	de	epimenein	en	tē	sarki	anankaioteron	di'	hymas
24 τὸ	δὲ	ἐπιμένειν	ἐν	τῇ	σαρκὶ	, ἀναγκαιότερον	δι'	ὑμᾶς .
-	but	to remain	in	the	flesh	[is] more necessary	for the sake of	you
Art-NNS	Conj	V-PNA	Prep	Art-DFS	N-DFS	Adj-NNS-C	Prep	PPro-A2P

Philippians 1:25 - “Convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith,”

2532 [e]	3778 [e]	3982 [e]	1492 [e]	3754 [e]	3306 [e]	2532 [e]	3887 [e]	3956 [e]	4771 [e]	1519 [e]	3588 [e]	4771 [e]	4297 [e]
kai	touto	pepoithōs	oida	hoti	menō	kai	paramenō	pasin	hymīn	eis	tēn	hymōn	prokopēn
25 καὶ	τοῦτο	πεποιθῶς ,	οἶδα	ὅτι	μενῶ ,	καὶ	παραμενῶ	πᾶσιν	ὑμῖν ;	εἰς	τὴν	ὑμῶν	προκοπὴν
and	this	having been persuaded of	I know	that	I will abide	and	will continue with	all	you	for	-	your	progress
Conj	DPro-ANS	V-RPA-NMS	V-RIA-1S	Conj	V-FIA-1S	Conj	V-FIA-1S	Adj-DMP	PPro-D2P	Prep	Art-AFS	PPro-G2P	N-AFS

2532 [e]	5479 [e]	3588 [e]	4102 [e]
kai	charan	tēs	pisteōs
καὶ	χαρὰν	τῆς	πίστεως ;
and	joy	of the	faith
Conj	N-AFS	Art-GFS	N-GFS

- New confidence suddenly draws Paul out of his anticipation of death.
- Why?
 - Prophetic insight
 - Positive report from court
 - A strong legal case that was to be presented
 - Paul’s own thoughts analyzing all that he had just written.
 - An expression of basic Christian faith similar to 2 Corinthians 5:1
- The Greek says both that Paul will “continue” and “remain”. These double verbs indicate an emphasis.
- “Progress” and “joy”

Philippians 1:26 - “so that in me you may have ample cause to glory in Christ Jesus, because of my coming to you again.”

2443 [e]	3588 [e]	2745 [e]	4771 [e]	4052 [e]	1722 [e]	5547 [e]	2424 [e]	1722 [e]	1473 [e]	1223 [e]	3588 [e]	1699 [e]	3952 [e]	
hina	to	kauchēma	hymōn	perisseuē	en	Christō	Iēsou	en	emoi	dia	tēs	emēs	parousias	
26	ἵνα	τὸ	καύχημα	ὑμῶν	περισεύη	, ἐν	Χριστῷ	Ἰησοῦ	, ἐν	ἐμοὶ	διὰ	τῆς	ἐμῆς	παρουσίας
	so that	the	boasting	of you	might abound	to	Christ	Jesus	in	me	through	-	my	coming
	Conj	Art-NNS	N-NNS	PPro-G2P	V-PSA-3S	Prep	N-DMS	N-DMS	Prep	PPro-D1S	Prep	Art-GFS	PPro-GF1S	N-GFS

3825 [e]	4314 [e]	4771 [e]
palin	pros	hymas
πάλιν	πρὸς	ὑμᾶς .
again	to	you
Adv	Prep	PPro-A2P

- **Parousia** is used in a nontechnical sense to mean “visit” (also in 2:12). Parousia is not used in Philippians to refer to the coming of Christ (as it is in 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8)

Philippians 1:27 - “Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel,”

3440 [e]	516 [e]	3588 [e]	2098 [e]	3588 [e]	5547 [e]	4176 [e]	2443 [e]	1535 [e]	2064 [e]	2532 [e]	3708 [e]	4771 [e]	1535 [e]	
Monon	axiōs	tou	euangeliou	tou	Christou	politeuesthe	hina	eite	elthōn	kai	idōn	hymas	eite	
27	Μόνον	ἀξίως	τοῦ	εὐαγγελίου	τοῦ	Χριστοῦ	πολιτεύεσθε	, ἵνα	εἴτε	ἔλθῶν	καὶ	ἰδὼν	ὑμᾶς	, εἴτε
	Only	worthily	of the	gospel	-	of Christ	conduct yourselves	that	whether	having come	and	having seen	you	or
	Adv	Adv	Art-GNS	N-GNS	Art-GMS	N-GMS	V-PMMIP-2P	Conj	Conj	V-APA-NMS	Conj	V-APA-NMS	PPro-A2P	Conj

548 [e]	191 [e]	3588 [e]	4012 [e]	4771 [e]	3754 [e]	4739 [e]	1722 [e]	1520 [e]	4151 [e]	1520 [e]	5590 [e]	4866 [e]	
apōn	akouō	ta	peri	hymōn	hoti	stēkete	en	heni	pneumati	mia	psychē	synathlountes	
ἀπὼν	, ἀκούω	τὰ	περὶ	ὑμῶν	, ὅτι	στήκετε	ἐν	ἐνὶ	πνεύματι	, μιᾷ	ψυχῇ	συναθλοῦντες	,
being absent	I might hear	the things	concerning	you	that	you are standing firm	in	one	spirit	with one	mind	striving together	
V-PPA-NMS	V-PSA-1S	Art-ANP	Prep	PPro-G2P	Conj	V-PIA-2P	Prep	Adj-DNS	N-DNS	Adj-DFS	N-DFS	V-PPA-NMP	

3588 [e]	4102 [e]	3588 [e]	2098 [e]
tē	pistei	tou	euangeliou
τῆ	πίστει	τοῦ	εὐαγγελίου ;
for the	faith	of the	gospel
Art-DFS	N-DFS	Art-GNS	N-GNS

- “Let your manner of life” or “Conduct yourselves” is from the Greek word **politeuesthe** (a verb in the imperative) which literally means “live as citizens”.

- The word includes living as responsible citizens with all the rights and privileges along with the obligations of a citizen.
- **Politeuesthe** occurs on other time in Acts 23:1, “Paul looked straight at the Sanhedrin and said, ‘My brothers, I have fulfilled my duty to God in all good conscience to this day.’ ”
- Polycarp used the same word in his letter to the Philippian church (written between 110-140 AD, 50-80 years after Paul’s letter) when he wrote “if we live as citizens (**politeusometha**) in a manner worthy of him” or “if we are worthy citizens of his community.”
- In Philippians 3:20 - **politeuma** which means “citizenship. The word means the state or the constitution to which the citizens belong. It can also refer to the function the people perform since they are citizens.
- Unity -
 - “One spirit”
 - “One mind” - literally “with one soul” (**mia psyche**)
 - “Side by side”
- “Stand firm” occurs again in 4:1
- “Contending” occurs again in 4:3

Philippians 1:28 - “and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God.”

2532 [e]	3361 [e]	4426 [e]	1722 [e]	3367 [e]	5259 [e]	3588 [e]	480 [e]	3748 [e]	1510 [e]	846 [e]	1732 [e]	684 [e]
kai	mē	ptyromenoi	en	mēdeni	hypo	tōn	antikeimēnōn	hētis	estin	autois	endeixis	apōleias
28 καὶ	μὴ	πυρρόμενοι	ἐν	μηδενὶ	ὑπὸ	τῶν	ἀντικειμένων	, ἧτις	ἐστὶν	αὐτοῖς	ἔνδειξις	ἀπωλείας ;
and	not	being frightened	in	nothing	by	those	opposing [you]	which	is	to them	a demonstration	of destruction
Conj	Adv	V-PPM/P-NMP	Prep	Adj-DNS	Prep	Art-GMP	V-PPM/P-GMP	RelPro-NFS	V-PIA-3S	PPro-DM3P	N-NFS	N-GFS

4771 [e]	1161 [e]	4991 [e]	2532 [e]	3778 [e]	575 [e]	2316 [e]
hymōn	de	sōtērias	kai	touto	apo	Theou
ὑμῶν	δὲ	σωτηρίας	, καὶ	τοῦτο	ἀπὸ	Θεοῦ ;
to you	however	of salvation	and	this	from	God
PPro-G2P	Conj	N-GFS	Conj	DPro-NNS	Prep	N-GMS

- “Frightened” from **ptyromenoi** means “let oneself be intimidated.”
- “This is a sign” is literally “which is a proof”
 - A close parallel for the word **endeigma** is 2 Thess. 1:5 where the believers’ boldly enduring persecution because they know eschatological relief is coming is proof to their persecutors that their faith is true and their confidence is worthy.
- The Philippians (and, Thessalonians) refusal to be intimidated is proof of the Truth to their persecutors.
 - Individually this applies
 - Specifically as a group because as they stand united in one spirit, one mind they will have a compound effect on their persecutors.

Philippians 1:29 - “For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,

3754 [e]	4771 [e]	5483 [e]	3588 [e]	5228 [e]	5547 [e]	3756 [e]	3440 [e]	3588 [e]	1519 [e]	846 [e]	4100 [e]	235 [e]	2532 [e]		
hoti	hymín	echaristhē	to	hyper	Christou	ou	monon	to	eis	auton	pisteuein	alla	kai		
29	ὅτι	ὑμῖν	ἐχαρίσθη	τὸ	ὑπὲρ	Χριστοῦ	, οὐ	μόνον	τὸ	εἰς	αὐτὸν	πιστεύειν	, ἀλλὰ	καὶ	
	because	to you	it has been granted	-	concerning	Christ	not	only	-	on	him	to believe	but	also	
	Conj	PPro-D2P	V-AIP-3S		Art-NNS	Prep	N-GMS	Adv	Adv	Art-NNS	Prep	PPro-AM3S	V-PNA	Conj	Conj

3588 [e]	5228 [e]	846 [e]	3958 [e]
to	hyper	autou	paschein
τὸ	ὑπὲρ	αὐτοῦ	πάσχειν ;
-	concerning	him	to suffer
Art-NNS	Prep	PPro-GM3S	V-PNA

- “To you it has been granted” is from **hymín echaristhe**. Note the word **charis**, or “grace”, in echaristhe. This is the same verb see Philippians 2:9 where God granted to Christ the name above all names.
- The suffering for “for the sake of Christ” (stated 2x in 1:29) mean the Philippians are suffering in the place of Christ or because of Christ. What they are experiencing is directly connected to their relationship with Christ.
 - Continue this thought into Philippians 3:10 where Paul wants to know Christ by knowing the power of resurrection while fellowshiping in the suffering of Christ.

Philippians 1:30 - “engaged in the same conflict that you saw I had and now hear that I still have.”

3588 [e]	846 [e]	73 [e]	2192 [e]	3634 [e]	3708 [e]	1722 [e]	1473 [e]	2532 [e]	3568 [e]	191 [e]	1722 [e]	1473 [e]	
ton	auton	agōna	echontes	hoion	eidete	en	emoi	kai	nyn	akouete	en	emoi	
30	τὸν	αὐτὸν	ἀγῶνα	ἔχοντες	, οἷον	εἶδετε	ἐν	ἐμοί	, καὶ	νῦν	ἀκούετε	ἐν	ἐμοί .
	the	same	conflict	having	such as	you saw	in	me	and	now	hear of	in	me
	Art-AMS	PPro-AM3S	N-AMS	V-PPA-NMP	RelPro-AMS	V-AIA-2P	Prep	PPro-D1S	Conj	Adv	V-PIA-2P	Prep	PPro-D1S

- Paul is encouraging the Philippians to face their persecution boldly, and since Paul himself is demonstrating (and, has demonstrated in the past) faithfulness and fruitfulness in his own suffering Paul is not merely preaching to them but speaking from successful experience.
- The Philippians remember Paul’s suffering when the church first began in Philippi when Paul was arrested and beaten with rods (Acts 16:22-23)
- “Conflict” or “struggle” is from **agona** which is an athletic image (1 Thess. 2:14-16)