

## 12. Philippians

Version 6.3: 8-8-17

### Chapter 1

1:1 Sha'ul and Timothy,  
slaves of **YAHUSHUA**, The Messiah,  
to all the set apart ones in The Messiah, **YAHUSHUA**,  
who are in Philippi together with the superintendents  
and attendants.

Sha'ul means requested.  
Timothy means honoring YAHWEH.  
Philippi means lover of horses.  
The last two terms can be translated as bishops and deacons,  
both of which are "religious" terms. The above terms identify  
their functions rather than their "religious position", which is a  
more honest approach to understanding their roles within the  
body of The Messiah. There is no particular "honor" attached to  
these terms.

1:2 Favor to you and well being  
from **YAHWEH**, our Father  
and The Master, **YAHUSHUA**, The Messiah.

1:3 I thank my Elohim  
concerning every recollection of you,  
1:4 at all times in every petition of mine,  
making a petition for you all with joy  
1:5 for your partnership in the good news  
from the first day even until now  
1:6 being convinced of this very thing,  
that He who has begun a good work in you  
will accomplish it completely,  
even until the day of **YAHUSHUA**, The Messiah,  
1:7 even as it is proper for me  
to think this concerning you all  
because I hold you in my heart.  
Both in my shackles and in the defense  
and confirmation of the good news  
you are all co-participants of my favor.

The concept of grace literally means to be shown favor.

1:8 Indeed, **YAHWEH** is my witness  
how I deeply long for you all with the inner affection  
of **YAHUSHUA**, The Messiah.

1:9 And this I pray,  
that your love might abound still more and more  
in recognition and all discernment  
1:10 for the sake of verifying what is different  
in order that you may be pure  
and without offense in the day of The Messiah,

To be pure means, literally, to be judged with sunlight.

1:11 having been filled with the fruits of justification  
because of **YAHUSHUA**, The Messiah,  
for the sake of the honor and praise of **YAHWEH**.

1:12 Now I want you to know, brothers,  
that what has come upon me has actually turned out  
for the furtherance of the good news.

1:13 Therefore, my shackles  
for the sake of The Messiah have become apparent  
in the entire governor's courtroom  
and everywhere else.

1:14 And most of the brothers in The Master,  
having been convinced by my shackles,  
are exceedingly bold to speak \*The Word\* fearlessly.

\* This phrase, *tov logov*, the logos, occurs in many places in

Scripture. The true meaning is revealed in John 1.1-2, 14. "The Word" became flesh – YAHUSHUA – The Messiah! Every time we see this phrase it's a reminder that YAHUSHUA has come in the flesh to pay in full the price of our sin debt – our ransom.

1:15 Some indeed announce The Messiah  
even through ill will and quarreling,  
and some also through delight.  
1:16 The former proclaim The Messiah  
out of provocation, not honestly,  
thinking to add stress to my *being in* shackles,  
1:17 but *the latter* out of love,  
understanding that I am appointed  
for the defense of the good news.  
1:18 Why indeed?  
Rather that in every way,  
whether in pretense or whether in truth,  
The Messiah is proclaimed.  
And in this I rejoice and indeed will rejoice,  
1:19 because I understand  
that this will turn out for my deliverance  
through your petition and *through* the provision  
of The Divine Nature of YAHUSHUA, The Messiah,  
1:20 according to my intense anticipation  
and expectation that in not even one thing  
will I be ashamed.

But on the contrary, with all boldness,  
as always, even now also,  
The Messiah will be magnified in my body,  
whether through life or through death.

1:21 Indeed, to me living is The Messiah,  
and dying *is* gain.

1:22 Now if I am living in the flesh  
this *will mean* fruit from *my* labor.  
Yet which I would choose I do not know  
1:23 because I am hard pressed between the two.  
Having the longing to depart  
and to be with The Messiah is far better.  
1:24 But remaining in the flesh  
*is* more necessary for your sakes.  
1:25 And being convinced of this  
I understand that I will stay  
and remain in company with you all  
for the sake of your progress and joy in the faith,  
1:26 in order that your boasting  
in YAHUSHUA, The Messiah, may be more abundant  
because of my coming to you again.

1:27 Only, live as is appropriate  
for the good news of The Messiah  
so that whether I come and see you or I am absent  
I might hear of your affairs,  
that you stand fast in one nature,  
with one mind striving together  
for the trust of the good news,  
1:28 and in absolutely no way  
frightened by your adversaries  
which to them is an indication of ruin or loss,  
but to you of rescue or deliverance,  
and that *is* from YAHWEH.  
1:29 Because to you it has been given  
for the sake of The Messiah, not only to trust in Him,  
but also to suffer for His sake,

1:30 having the same conflict which you saw in me  
and now hear in me.

## Chapter 2

2:1 Therefore if *there is* any encouragement  
in The Messiah,  
if any consolation of love,  
if any partnership of The Divine Nature of **YAHWEH**,  
if any inner affections and compassions,  
2:2 *then* fulfill my joy  
in order that you might be thinking the same,  
having the same love,  
having one nature,  
2:3 *having* not even one thing  
according to strife or conceit,  
but rather in deep humility considering one another  
as more important than themselves.

2:4 Do not each of you watch out for his own interests,  
but on the contrary, even for the interests of others!

2:5 Let this thinking be in you  
which was also in The Messiah, **YAHUSHUA**,

2:6 Who having come into existence  
in the essence of **YAHWEH**,  
did not consider it crucial

to exist as equal to **YAHWEH**,

2:7 but instead emptied Himself,  
taking the form of a slave,  
having come in a resemblance to human beings.

2:8 And having been found in external conditions  
to be like a human being He humbled Himself  
and became submissive to the point of death,  
even the death of the torture stake.

This passage is difficult to translate. English does not carry the ability to convey the concept of "being equal" to YAHWEH in one or two words. What's intended is to convey that having been created as The Son of YAHWEH The Messiah was equivalent in nature to Him.

The point then needs to be made that He did not consider it to be of critical importance to remain in that state (divine).

Instead, He set aside His Divinity for the purpose of becoming the means of redemption, a fully paid ransom, by which He covered the "cost" of the offenses of the entire creation.

The "cross" is an instrument of death. It is, literally, a torture stake. It is **not** a "thing of beauty."

2:9 Because of this **YAHWEH**  
has also highly exalted Him

and granted to Him a name  
which is above every name,

2:10 that at the name of **YAHUSHUA**  
every knee might bend,

Heavenly, earthly, and subterranean,

2:11 and every tongue acknowledge  
that **YAHUSHUA**, The Messiah, is Master,  
to the honor of **YAHWEH**, The Father.

The Greek for "name" is **onoma**. It refers to far more than what one is called.

In the Middle East a "name" conveyed the essence of the person, including their role in life and/or their authority. It's important to recognize that the "name" is not some magic incantation. The "name", by itself, does nothing. It merely represents the person, in this case the person and work of YAHUSHUA, The Messiah.

However, it's in this capacity that the "name" commands great respect. It's under YAHUSHUA's authority and power that every knee will bow and every tongue acknowledge His

supreme authority to rule over us.

2:12 Therefore my beloved,  
just as you have always listened attentively  
not only in my presence  
but also much more now in my absence  
accomplish your deliverance amidst fear and trembling,

This statement is in the imperative mood. It's an order, not merely a suggestion. And it's not something that's done for you, but rather, something you are to be doing.

2:13 because it is **YAHWEH** Who is being active in you  
both to desire and to perform His purpose!

2:14 Do all things without grumbling and arguing,

2:15 in order that you might become  
without fault and innocent,  
children of **YAHWEH**, blameless in the midst  
of a warped and distorted generation,  
among whom you shine as lights in the world,

2:16 holding on to The Word of Life,  
for the sake of my boasting in the day of The Messiah  
in order that I have not run in vain or labored in vain.

The phrase, "The Word of Life", is placed in capitals to draw attention to the special character of this phrase. Literally, The Word is YAHUSHUA.  
Through Him we are granted eternal Life.  
The Word = The Message = YAHUSHUA.  
He is The Word of Life.

2:17 On the other hand,  
even if I am being poured out as a drink offering  
upon the sacrifice and ministry of your trust  
I sympathize in gladness with all of you.

2:18 Now you do the same  
and rejoice and be glad with me.

2:19 Now I anticipate  
through The Master, **YAHUSHUA**,  
sending Timothy to you shortly,  
in order that I also might be encouraged,  
knowing your circumstances.

2:20 Indeed, I have no one of a similar nature  
who will genuinely be anxious  
about your circumstances

2:21 because all of them  
are seeking things for themselves,  
not the things of The Messiah, **YAHUSHUA**.

2:22 Now you know his proven character,  
how as a son he has served with me like a father  
in the good news.

2:23 Therefore I hope to send him shortly  
after I look after my circumstances.

2:24 Indeed I am persuaded in The Master  
that I myself will also come soon.

2:25 Now I considered it necessary  
to send to you Epaphroditus, my brother,  
and fellow worker, and associate,  
but your ambassador  
and the one who attended to my affairs,

Epaphroditus means lovely; fascinating.

2:26 since he was yearning for all of you  
and was distressed

because you had heard that he was sick.

2:27 And indeed, he was sick, close to death,

but **YAHWEH** had compassion on him,  
and not only on him but on me also,  
lest I should have sorrow upon sorrow.  
2:28 Therefore I sent him the sooner  
so that when you see him again you may rejoice,  
and I may be less sorrowful.

2:29 Receive him therefore in The Master with all joy  
and hold one such as this as precious,  
2:30 because as a result of the work of The Messiah  
he came close to death,  
disregarding life in order to supply what was lacking  
in your service toward me.

### Chapter 3

3:1 Finally, my brothers, rejoice in **YAHWEH**.  
For me to write the same things to you is not tedious,  
but for you it is safe.

3:2 Beware of dogs!  
Beware of workers of harm!  
Beware of the mutilation!

3:3 Indeed, we ourselves are the *true* circumcision,  
who worship **YAHWEH** by Divine Nature,  
and boast in The Messiah, **YAHUSHUA**,  
and have no confidence in the flesh.

3:4 And indeed I could even have confidence in flesh.  
If anyone else thinks he may have confidence in flesh  
I more so;

3:5 circumcision on the eighth day,  
a kin of Yisra'el,  
an offshoot of Binyamin,  
a Hebrew among Hebrews,  
concerning The Torah, a Pharisee,

Yisra'el means he who is right with El (God).  
Binyamin means son of the right hand.  
Pharisee means the separated.

3:6 concerning zeal, persecuting the assembly,  
concerning the justification that comes from The Torah,  
blameless.

References to 'The Law' should properly refer to The Torah. It's  
the term the Hebrew people know it by, and it is far more  
correct to use it instead of 'The Law'. **torah** means precept or  
statute, but it comes from a root word meant to direct, instruct,  
teach. It does **not** mean to 'command'.

3:7 However whatever things were gain to me,  
these I have considered as a detriment  
for the sake of The Messiah.

3:8 Indeed, at the very least  
I even count everything that exists as a detriment  
for the sake of the superiority of the knowledge  
of The Messiah, **YAHUSHUA**, my Master,  
for Whom I have suffered the detriment of everything  
and consider them to exist as refuse  
in order that I might gain The Messiah

3:9 and be found in Him,  
not possessing my own justification  
which *is* from The Torah,  
but rather that which is through trust in The Messiah;  
the justification which is from **YAHWEH**  
because of trust;

3:10 coming to know Him  
and the miraculous power of His resurrection,

and the partnership of His sufferings,  
being conformed to His death,  
3:11 if somehow I might attain  
to the resurrection of the dead.  
3:12 Not that I have already been accepted,  
or am already complete,  
but I press onward that I might grasp  
that for which The Messiah, **YAHUSHUA**,  
has also grasped me.

3:13 Brothers, I do not consider myself  
as having attained.  
But number one, indeed,  
forgetting those things which are behind  
and reaching forward to those things which are ahead,  
3:14 I press toward the goal, reaching for the prize  
of the upward calling of **YAHWEH**  
in The Messiah, **YAHUSHUA**.  
The resurrection to eternal life.

3:15 Accordingly, as many as are mature  
have this same mind.  
And if in anything you think otherwise  
**YAHWEH** will reveal even this to you.

3:16 Nevertheless, in that  
which you have already attained,  
stay in line with this same rule, thinking this very thing.  
3:17 Become co-imitators with me, brothers,  
and note those who walk in this manner  
just as you have us for a pattern.

3:18 Indeed, many walk of whom I have told you often  
but now tell you even sobbing,  
as hateful toward the torture stake of The Messiah;  
3:19 whose end is destruction,  
whose god is their belly,  
and who boast in their disgrace,  
who set their mind on earthly things.

3:20 Indeed, our citizenship is in The Heavens,  
from which we also are eagerly expecting a deliverer,  
The Master, **YAHUSHUA**, The Messiah,  
3:21 Who will transfigure our humiliated body  
into one being conformed to His magnificent body,  
according to the working by which  
He is able even to subdue all things to Himself.

#### Chapter 4

4:1 Therefore, my beloved and longed for brothers,  
my joy and prize,  
in this same manner stand fast in The Master, beloved.

stephanos – victory wreath; prize

4:2 I encourage Euodia and I encourage Syntyche  
to be of the same mind in The Master.

Euodia means a sweet smell.  
Syntyche means well-met; friendly.

4:3 And I urge you also, true companion,  
help these women  
who labored with me in the good news  
with Clement also and the rest of my fellow workers  
whose names are in The Book of Life.

Clement means merciful.

4:4 Rejoice in The Master always!  
Again I say, rejoice!

4:5 Let your gentleness be known to all persons.  
The Master is near.

4:6 Be anxious about not even one thing,  
but in everything by prayer and petition with gratitude  
let your requests be made known to YAHWEH!

4:7 And the well being of YAHWEH,  
which surpasses all understanding,  
will protect your hearts and minds  
by means of The Messiah, YAHUSHUA.

4:8 Finally, brothers,  
whatever is true,  
whatever is honorable,  
whatever is just,  
whatever is pure,  
whatever is toward friendliness,  
whatever is well spoken of,  
if it is morally excellent and if it is commendable  
consider these things.

4:9 The things which you have learned  
and have received  
and have heard  
and have seen in me,  
practice these!  
And The Elohim of well being will be with you.

4:10 Now I rejoiced in The Master greatly  
that even now at length your thinking of me has revived,  
although you surely did think of me  
but you lacked opportunity.

4:11 Not that I speak concerning a lack,  
because I have learned  
in whatever state I exist to be content.

4:12 I know how to be humiliated,  
and I know how to abound.  
Everywhere and in all things  
I have learned both to be full and to be hungry,  
both to abound and to suffer need.

4:13 I have the strength to do everything  
in The Messiah who empowers me!

4:14 Nevertheless you have done well  
that you shared in my distress.

4:15 Now you Philippians understand also  
that in the beginning of the good news  
when I departed from Macedonia  
no assembly shared with me  
in the topic of giving and receiving except you alone,

4:16 because even in Thessalonica  
you sent *aid* once or twice for my necessities,  
Thessalonica means victory over lies.

4:17 not that I desire a present,  
but I desire the fruit that abounds to your account.

4:18 Indeed, I have everything and abound.  
I am full, having received from Epaphroditus  
the things *sent* from you, a sweet smelling fragrance,  
an approved sacrifice, well pleasing to YAHWEH.

4:19 Now my Elohim will provide all your need  
according to His riches in honor  
in The Messiah, YAHUSHUA!

4:20 Now to our Elohim and Father  
be honor into the ages of eternity.

Amen.

4:21 Embrace every set apart one  
in The Messiah, **YAHUSHUA**.  
The brothers who are with me embrace you.

4:22 All the set apart ones embrace you,  
but especially those who are of Caesar's household.

4:23 The favor of our Master,  
**YAHUSHUA**, The Messiah,  
be with you all.  
Amen.