

12. Philippians

(Version 6.4: 10-28-17)

Chapter 1

Phil. 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.

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

Phil. 1:3 I thank my Elohim
concerning every recollection of you,
Phil. 1:4 at all times in every petition of mine,
making a petition for you all with joy
Phil. 1:5 for your partnership in the good news
from the first day even until now
Phil. 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,
Phil. 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.

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

Phil. 1:9 And this I pray,
that your love might abound still more and more
in recognition and all discernment
Phil. 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.
Phil. 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**.

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

Phil. 1:15 Some indeed announce The Messiah
even through ill will and quarreling,
and some also through delight.

Phil. 1:16 The former proclaim The Messiah
out of provocation, not honestly,
thinking to add stress to my *being in* shackles,

Phil. 1:17 but *the latter* out of love,
understanding that I am appointed
for the defense of the good news.

Phil. 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,

Phil. 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,

Phil. 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.

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

Phil. 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

Phil. 1:23 because I am hard pressed between the two.

Having the longing to depart
and to be with The Messiah is far better.

Phil. 1:24 But remaining in the flesh
is more necessary for your sakes.

Phil. 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,

Phil. 1:26 in order that your boasting
in YAHUSHUA, The Messiah, may be more abundant
because of my coming to you again.

Phil. 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,

Phil. 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.

Phil. 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,

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

Chapter 2

Phil. 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,
Phil. 2:2 *then* fulfill my joy
in order that you might be thinking the same,
having the same love,
having one nature,
Phil. 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.

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

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

Phil. 2:6 Who having come into existence
in the essence of **YAHWEH**,
did not consider it crucial
to exist as equal to **YAHWEH**,

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

Phil. 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."

Phil. 2:9 Because of this **YAHWEH**
has also highly exalted Him
and granted to Him a name
which is above every name,

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

Heavenly, earthly, and subterranean,
Phil. 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.

Phil. 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.

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

Phil. 2:14 Do all things without grumbling and arguing,
Phil. 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,
Phil. 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.

Phil. 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.

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

Phil. 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.

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

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

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

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

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

Phil. 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.

Phil. 2:26 since he was yearning for all of you
and was distressed
because you had heard that he was sick.

Phil. 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.

Phil. 2:28 Therefore I sent him the sooner
so that when you see him again you may rejoice,
and I may be less sorrowful.

Phil. 2:29 Receive him therefore in The Master
with all joy,

and hold one such as this as precious,

Phil. 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

Phil. 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.

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

Phil. 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.

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

Phil. 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.

Phil. 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 that means
to direct, instruct, teach.
It does not mean to 'command'.

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

Phil. 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
Phil. 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;
Phil. 3:10 coming to know Him
and the miraculous power of His resurrection,
and the partnership of His sufferings,
being conformed to His death,
Phil. 3:11 if somehow I might attain
to the resurrection of the dead.
Phil. 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.

Phil. 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,
Phil. 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.

Phil. 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.

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

Phil. 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;
Phil. 3:19 whose end is destruction,
whose god is their belly,
and who boast in their disgrace,
who set their mind on earthly things.

Phil. 3:20 Indeed, our citizenship is in The Heavens,
from which we also are eagerly expecting a deliverer,
The Master, **YAHUSHUA**, The Messiah,
Phil. 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

Phil. 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.

Phil. 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.

Phil. 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.

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

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

Phil. 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!**

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

Phil. 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.

Phil. 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.

Phil. 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.

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

Phil. 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.

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

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

Phil. 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,

Phil. 4:16 because even in Thessalonica
you sent *aid* once or twice for my necessities,

Thessalonica means victory over lies.

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

Phil. 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**.

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

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

Phil. 4:21 Embrace every set apart one

in The Messiah, **YAHUSHUA**.
The brothers who are with me embrace you.
Phil. 4:22 All the set apart ones embrace you,
but especially those who are of Caesar's household.

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