

**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.”**

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| 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            | Pro-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,”**

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| 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  | Pro-D2P  | Prep     | Art-AFS  | Pro-G2P  | N-AFS    |

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| 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.”**

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| 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      | περισευῆ     | , 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     |

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| 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,”**

|          |         |          |            |            |          |              |                    |          |          |             |          |             |          |        |
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| 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     | ἔλθων       | 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   |

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| 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         |

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| 3588 [e] | 4102 [e] | 3588 [e] | 2098 [e]     |
| tē       | pistei   | tou      | euangeliou   |
| τῇ       | 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.”**

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| 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          |

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| 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,**

|          |          |            |                     |          |            |          |          |          |          |         |           |            |          |      |      |
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| 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 |

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| 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.”**

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| 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)