

Call to Achieve Paul's Mind-Set (vv. 15-16)

VERSE 15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you (“Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει [*pro.nom.m.p. hosos as many as + conj oun therefore + adj.nom.m.p. teleios perfect; mature + pro.acc.nt.s houtos this + pres.act.subj.1p. phoneo think; “have...attitude” + conj kai and + part ei if + adv heteros different + pres.act.ind.2p. phoneo “have...attitude” + conj kai also + pro.acc.nts. houtos this/that + d.a.w/noun nom.m.s. theos + pro.dat.p. su + fut.act.ind.3s. apokalupto reveal, disclose*]);

VERSE 16 however, let us keep living by that same *standard* to which we have attained (πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν [*conj plen however + prep eis to + pro.acc.nt.s. hos which + aor.act.ind.1p. phthuno attain + d.a.w/pres.act.infin. stoicheo conduct; live + pro.dat.nt.s. autos “that same”*]).

ANALYSIS: VERSES 15-16

1. Paul now exhorts the Philippians to sustain the same pattern with regard to the CWL that he has detailed for himself in the preceding verses where he reveals his own spiritual frame of reference and priorities that if maintained will secure the prize.
2. “Therefore” draws an inference from Paul’s own mind-set to the believers he exhorts.
3. “Let us have this attitude” (pres.subj. *phoneo*) expresses a wish or desire.
4. “As many as are perfect” (adj.nom.p. *teleios* complete, perfect; mature) refers to those who are in sync with the mind-set of their spiritual leader as per vv. 7-14.
5. This adjective is used in connection with emulating God the Father (Matt. 5:48); the will/word of God (Rom. 12:2; 1Cor. 13:10; Jam. 1:25); mature believers (Matt. 19:21; 1Cor. 2:6; 13:20; Col. 1:20; 4:12; Heb. 5:14; Jam. 1:4; 3:2); ultimate sanctification (Eph. 4:13); heavenly tabernacle (Heb. 9:11); avoidance of the sin of fear (1 Jn. 4:10).
6. For those who are not as yet completely convinced or enlightened on these matters, Paul addresses them in v. 15b.
7. Those who have “a different attitude” with respect to any one or more of the particulars (again laid down in vv. 7-14) Paul assures them that “God will reveal that also to you.”
8. The “different attitude” believers represent those who have not as yet “perfect” or “mature” in their thinking.
9. God brings believers along who are otherwise positive but who lack exposure and growth to appreciate the things Paul has presented regarding his outlook on life and the afterlife.

10. That said (“Nevertheless”), Paul admonishes the members of the Philippian church to “keep on living by the same *standard* to which we (he and them) have attained.”
11. In other words, not to slack off but to uphold what we all have attained regardless of our status with respect to maturity.

Good and Bad Examples (vv. 17-19)

VERSE 17 Brethren, join in following my example, and observe those who walk

according to the pattern you have in us (Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς [*noun nom.m.p. summimetes one who imitates the example of another; 1x + pro.gen.s. ego “my” + pres.dep.imper.2p. ginomai become something + noun voc.m.p. adelphos brother + conj kai and + pres.act.imper.2p. skopeo pay attention; “observe” + d.a.w/pres.act.part.acc.m.p. peripateo walk + adv houto such a kind; “those” + adv kathos just as + pres.act.ind.2p. echo have + noun acc.m.s. tupos pattern, model, example + pro.acc.m.p. ego “in us”*]).

VERSE 18 For many walk, of whom I often told you, and now tell you even

weeping, that they are enemies of the cross of Christ (πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ [*adj.nom.m.p. polus many + conj gar for; indeed + pres.act.ind.3p. peripateo walk + pro.acc.m.hos “of whom” + adv pollakis often, repeatedly, frequently + impf.act.ind.1s. lego tell, say + pro.dat.p. su + adv nun now + conj de + adv kai even + pres.act.part.nom.m. klaio weep + pres.act.ind.1s. lego tell + d.a.w/adj.acc.m.p. echthos enemy + d.a.w/noun gen.m.s. stauros cross + d.a.w/noun gen.m.s. Christ*]),

VERSE 19 whose end is destruction, whose god is *their* appetite, and whose glory is in their shame, who set their minds on earthly things (ὦν τὸ τέλος ἀπώλεια, ὦν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες [*pro.gen.m.p. hos* “whose” + *d.a.w/noun nom.nt.s telos end* + *noun nom.f.s. apoleia destruction* + *pro.gen.m.p. hos* “whose” + *d.a.w/noun acc.m.s. theos god* + *d.a.w/noun nom.f.s. kolia stomach*; *appetite* + *conj kai* + *d.a.w/noun nom.f.s. doxa glory* + *prep en in* + *d.a.w/noun loc.f.s. aischune shame* + *d.a.w/pres.act.part.nom.m.p. phoneo* “set their mind” + *d.a.w/adj.acc.nt.p. epigeios of the earth, earthly*]).

ANALYSIS: VERSES 17-19

1. To reinforce his exhortation (vv. 15-16), Paul contrasts two opposing patterns of behavior of believers: his own and believers who have gone astray (reversionists).
2. Paul has repeatedly appealed to his own example for believers to imitate him (1Cor. 4:19; 11:1-2; 2 Thess. 3:7-9), but this time it carries a special force of what he has set forth in vv. 12-14.
3. Paul enjoins the Philippians to follow his example, not because he has attained the goal of a finished course, but because he is still running in the same race that they are running in (cf. 1:30 “experiencing the same conflict/struggle which you saw in me (when he was with them), and now hear *to be* in me.”).
4. In addition to his own “example” (hapax *sunmimetes* one who follows the example of another), Paul directs the attention of the Philippians to “observe those who walk according to the pattern you have in us” (Paul’s colleagues).
5. “Observe” is a strong term (pres.imper. *skopeo* pay close attention to) for close observation of something or someone (cf. 2:4 “do not merely look out for your own personal interests, but also for the interests of others.”).
6. There is a “pattern” (noun *tupos* example, pattern, model, standard) that believers are to aspire to, and that those who are not at that level of maturity are to aspire to.
7. For this noun also see: Rom. 6:17; 1 Cor. 10:6 [anti-example]; 1 Thess. 1:7 [a local church]; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7; 1 Pet. 5:3 [last three re. pastor-teacher].
8. Paul has cited Epaphroditus as such a person (2:25-29; “and hold men like him in high regard.”).
9. In vv. 18 & 19 Paul focuses his attention on a type of believer (s) is dramatically opposed to the modus operandi of himself and other believers.
10. “For many walk” (uses the same metaphor for walking he used in v. 17) introduces these unspecified believers who have abandoned the goal (*skopos* v. 14) of the better resurrection with its high reward.
11. Somewhat astoundingly he says that “many” (*polloi*) fall into this category.

12. That means that there were a very significant number of once growing believers who departed from the faith (reversionism) that he personally was acquainted with.
13. “Of whom I have repeatedly told you” (impf.ind. *lego*) refers to any number of occasions when Paul felt it necessary to mention these individuals who left the faith to pursue their own desires.
14. “And now tell you even weeping” highlights the effect on Paul who had a personal acquaintance with these once positive believers (only mention of Paul shedding tears).
15. Probably these believers were not confined to the Philippian church, but were converts of Paul’s throughout his ministry.
16. These believers brought him a measure of sorrow (*lupe*).
17. They were his spiritual children and as their parent he suffered sorrow over their departure from the faith.
18. Paul is not referring here to those who rejected the gospel (unbelievers); he is referring to those who were advancing toward the goal of the CWL, and who had demonstrated great promise.
19. The last phrase in v. 18 along with v. 19 contains a five-fold doctrinal description of these believers in respect to their current status as well as their end.
20. Paul’s designation here is as severe as his attack on the Judaizers.
21. In this listing of five characteristics of these believers there is a pattern that shifts from the present (# 1, # 3, and #5) to the ‘end-game’ (# 2 and # 4).
22. “Enemies of the cross of Christ” that heads the series of descriptive phrases does not define the nature of the defection of these individuals.
23. This could easily be applied to those involved in the heresy of the Judaizers.
24. For a believer to be an enemy of the cross applies to those who refuse to conform themselves to what the cross of Christ stands for.
25. Here it refers to believers who have walked away from the faith to fulfill their own selfish appetites (# 3 in the list).
26. It refers to those who have abandoned the 2nd and 3rd adjustments to God and who have fallen from grace, the grace that has been made possible through the cross.
27. Self-denial is a big part of living the CWL.
28. “Whose end is destruction” (noun *apoleia* destruction, ruin; hell. perdition) refers to the sin unto death.
29. This noun is a synonym for eternal wrath (cf. Matt. 7:13; Jn. 17:12; Rom. 9:22; Phil. 1:28; 2 Thess. 3:3; Rev. 17:8, 11); for wastefulness (Matt. 26:8//Mk. 14:3) and for the sin unto death for believers (Acts 8:20; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 3:16) and for unbelievers (2 Pet. 2:1, 3, 7).
30. “End” here and elsewhere refers to the end of life on earth (cf. 1 Cor. 1:8; 2 Cor. 1:13; Heb. 3:14; 6:11; 1 Pet. 1:9; Rev. 2:26).
31. “Whose god is their appetite” is the item that is the key to specifying the type of reversionist that Paul has in view.
32. The noun “appetite” (*koilia*) is used of the stomach (Mk. 7:19) and of the womb (Acts 3:2).
33. As such it is used metaphorically for various desires; hence appetite.
34. In this regard, it is used in a negative sense in two verses (cf. Rom. 16:18; Phil. 3:19).
35. “Whose glory” refers to things that individuals pursue outside the directive will of God and here refers to those who attain their quest (ex. wealth).

36. Their “shame” (*aischune*) refers to the experience of standing at the Bema Seat (cf. 2 Cor. 4:2; Heb. 12:2; Rev. 3:18; 1 Jn. 2:28 [verb *aischunomai* be made ashamed]; Rev. 16:15).
37. “Who set their minds on earthly things” rounds out the list of five descriptive phrase describing the failed Christian.
38. Their MPR are “earthly things” (adj. *epigeios* cf. Jam. 3:15) refers to all kinds of temporal pursuits that derail the maturity adjustment.