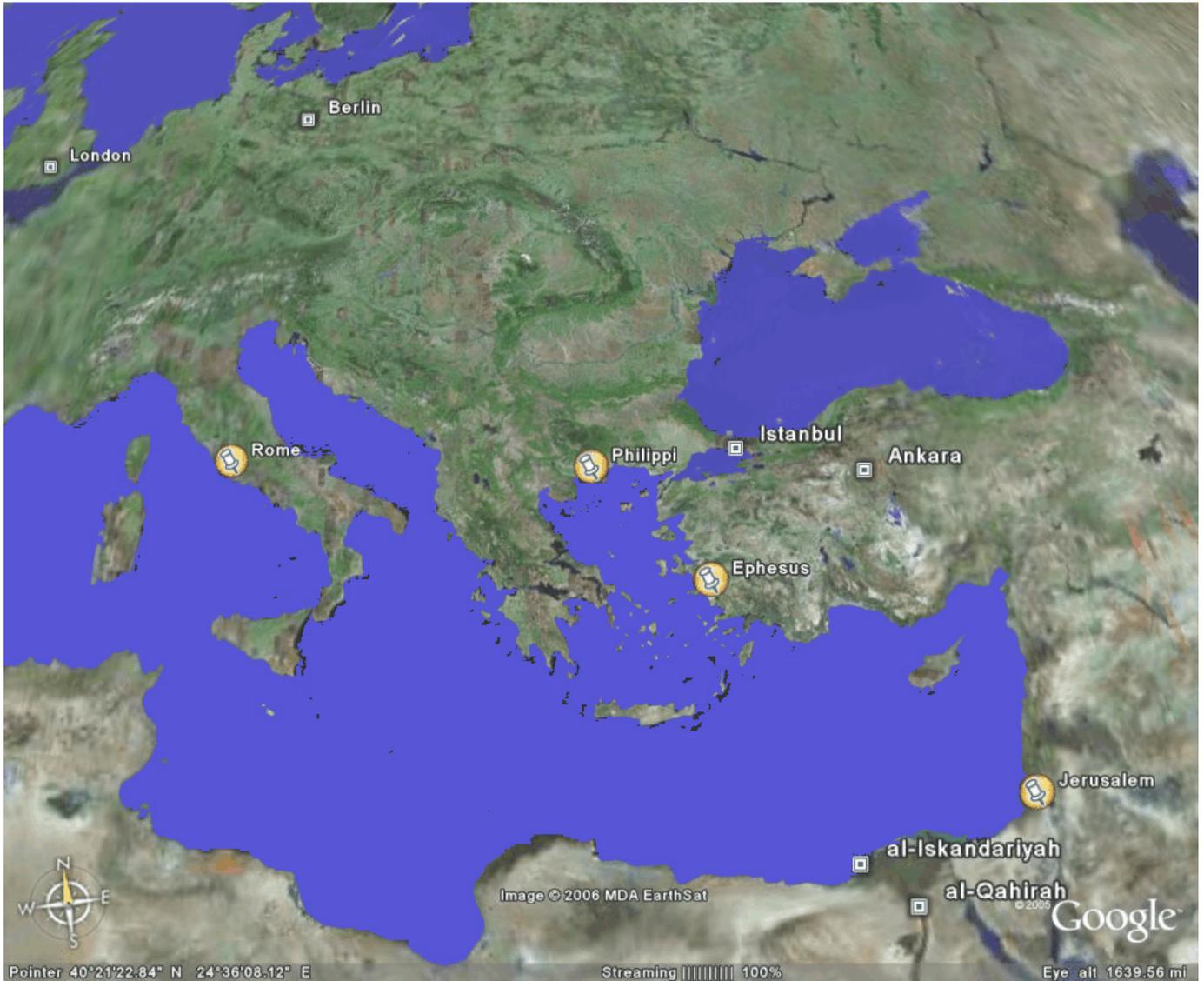


Introduction to Philippi and the Philippian Church

by Charles Dailey



Google Earth satellite map with pushpins showing the locations of Rome, Philippi, Ephesus and Jerusalem. Colossae does not show, but is near the final “s” in Ephesus.

1. About the town.

1. Philippi was a city in Macedonia, part of northern Greece. It was eight miles inland from its seaport, Neapolis. It was on a plain between two rivers and it dominated the main highway east and west. It was therefore a strategic center of commerce as were most of the other towns where Paul presented the gospel.

2. The highway was called the Egnatian Way and was paved with stone and well kept. It was part of the road system that linked Rome with Antioch and the Silk Road to China. During the following century, the gospel message made its way over much of that route.



The Egnatian Way at Neapolis (Kavala).

3. Mountains near Philippi had been a source of gold and silver at an earlier time. By the New Testament era, they had been mined out completely.

4. The town was named by Philip of Macedon, the father of Alexander the Great. He had brought colonists here and renamed the city after himself. Under Octavian (Augustus Caesar), it became a Roman colony where retired Roman soldiers and their families were settled. It was a miniature of Rome and used Roman coins, customs and laws. Latin was the official language.



Some ruins of Philippi still exist.

5. Locals, while living in Greece, considered themselves to be Romans. Note Luke in Acts 16: 19:

But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities, and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews, and are proclaiming customs which it is not lawful for us to accept or to observe, **being Romans**."

2. About the Church.

1. The number of Jews living at Philippi was small. There was no synagogue because 10 local men could not be located to be elders. Jews were considered to be troublesome and outsiders.
2. The apostle Paul visited Philippi on his second missionary journey in A. D. 49. Acts 16:12. The alternative to meeting at the synagogue was to meet by the nearest body of water for public worship. Paul found a group of such worshipers. He was accompanied by Timothy, Silas and Luke.
3. One of the women of Philippi who befriended Paul, named Lydia, was a dealer in purple cloth. Acts 16:14. A Latin inscription uncovered in excavations mentions this trade.
4. We must read about the origin of the church to tie together some of the bits and pieces covered so far. Acts 16: 9 - 40.

A vision appeared to Paul in the night: a man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." 10 When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them. 11 So putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis; 12 and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days.

13 And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

14 A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. 15 And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.

16 It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-

telling. 17 Following after Paul and us, she kept crying out, saying, “These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation.”

18 She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out at that very moment. 19 But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the market place before the authorities, 20 and when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, 21 and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.”

22 The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order them to be beaten with rods. 23 When they had struck them with many blows, they threw them into prison, commanding the jailer to guard them securely; 24 and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; 26 and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone’s chains were unfastened.

27 When the jailer awoke and saw the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried out with a loud voice, saying, “Do not harm yourself, for we are all here!” 29 And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, 30 and after he brought them out, he said, “Sirs, what must I do to be saved?” 31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

32 And they spoke the word of the Lord to him together with all who were in his house. 33 And he took them that very hour of the night and washed their wounds, and immediately he was baptized, he and all his household. 34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.

35 Now when day came, the chief magistrates sent their policemen, saying, “Release those men.” 36 And the jailer reported these words to Paul, saying, “The chief magistrates have sent to release you. Therefore come out now and go in peace.” 37 But Paul said to them, “They have beaten us in public without trial, men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out.” 38 The policemen reported these words to the chief magistrates. They were afraid when they heard that they were Romans, 39 and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. 40 They went

out of the prison and entered the house of Lydia, and when they saw the brethren, they encouraged them and departed.

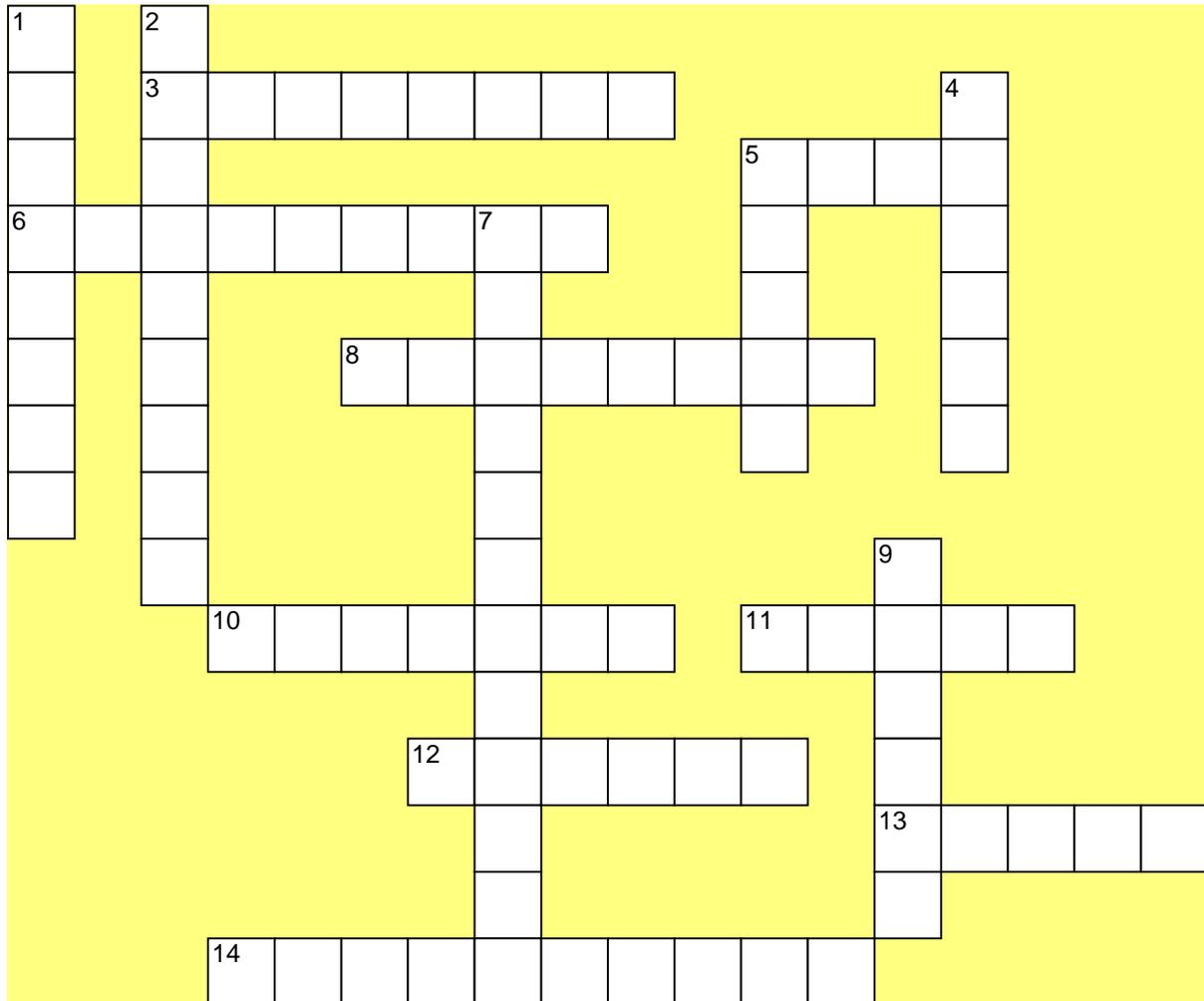
5. Luke stayed on to guide the new group of believers.
6. After Paul left, the church also experienced opposition. Phil. 1:28.
7. During his third missionary journey, Paul revisited them and Luke left Philippi, rejoining the evangelistic team. Acts 20:1-6.
8. The church was liberal in their financial support of Paul. He appreciated this.

3. **About the Book.**

1. The authorship of Paul is widely accepted. Writers like Clement (c. AD 95), Ignatius (c. AD 107), Hermas (c. AD 140), and Justin Martyr (c. AD 165) quote the book, ascribing it to Paul. There are many others.
2. Paul wrote while imprisoned at Rome in his rented quarters. He was chained to a Roman guard at all times. This would place the book at about A.D. 61 or 62.
3. The finished book was to be delivered by Epaphroditus.
4. Being a book about friendship and moral concerns, it is difficult to outline the flow of thought.
5. An outline of the book can be based on the topic of **right mindedness**.
 - A. Chapter 1 – The Mind of Thanks
 - B. Chapter 2 – The Mind of Christ
 - C. Chapter 3 – The Mind of Right Values
 - D. Chapter 4 – The Mind of Many Virtues

Introduction to Philippians

By Charles Dailey 2006



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ACROSS

- 3 Octavian's title.
- 5 Stayed to guide believers.
- 6 Son of Philip.
- 8 Philippi's seaport.
- 10 Church was liberal about this.
- 11 Number of local Jews.
- 12 Mountains had been source.
- 13 Befriended Paul.
- 14 Came after Paul left.

DOWN

- 1 Overland Way.
- 2 Philippi was there.
- 4 Paul wrote from _____ quarters.
- 5 Official local language.
- 7 Delivery man.
- 9 Neapolis

Introduction:

1. In Ephesians, we read a letter designed to make the rounds of several churches.
2. In this letter, we have a communication designed for a single church where Paul had been acquainted from the past. Luke was almost certainly with Paul in Rome and had settled in Philippi for several years before rejoining Paul and the others.
3. Because the original document was a scroll, the author put his name in the first sentence so the scroll would not have to be unrolled to see the name at the end.

1:1 Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons:

- A. This is one of six letters that includes **Timothy** in the greeting. He may have been **Paul's** secretary for this book. Since **Paul** is not affirming his authority as an apostle of **Christ**, he can say **Paul and Timothy**. They already know that **Paul** is an apostle of **Christ**.
- B. A little later, Paul drops the plural that includes **Timothy** and changes to the singular, showing that the book is primarily from Paul.
- C. They are **servants**, slaves of **Christ Jesus**. They both are His. Moses was called the **servant** of the Lord in the same sense. 2 Kings 18:12.
- D. Later, **Paul** will point out that **Christ Jesus** became a **servant**. Philipians 2:7. He is setting the mood now.
- E. This epistle is about **Christ**. His name appears here about 61 times.
- F. **Saints** is one of the several Old Testaments terms used to describe God's people that is brought over into the New Testament Scriptures. It is a reminder of the holiness of God and consequently, God's people. Holiness is another reoccurring theme in the epistle.
- G. **In Christ** is common in Paul's writing. The religious world wants to define away the meaning, but we are baptized into Christ. Romans 6:3 and Galatians 3:27 both affirm this truth. "**In Christ** is used 132 times in Paul." - *Barclay*.

- H. The **bishops** are the overseers or elders of the church. There was more than one of them and they are God's local leaders. The Greek word occurs four other times: Acts 20:28; 1 Timothy 3:2; Titus 1:7 and 1 Peter 2:25. Bishops are not mentioned again in the letter.
- I. The **deacons** are the *formally recognized* servants of the church. The word is generally translated as minister or servant. While each Christian is a servant, some take on the formal role of a **deacon** with the church.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

- A. As in Ephesians, Paul's greeting speaks to both Greek saints (**grace**) and the Jewish portion (**peace**) of the church.
- B. Both of these blessings were more than common words of greetings. They were gifts from the **Father** we have in common. And blessings from our **Lord**. Paul elevated the most ordinary words and raised the sights of his readers to their true source.
- C. Being a Roman colony, there existed the belief in the community that Caesar was lord. Paul uses Lord 15 times in the letter to stake out his claim that **Jesus is Lord**.
- D. The unity of Jews and Gentiles in the church is implied in this greeting. **Our Father**.
- E. If he is speaking *for* the **Father** and the **Lord Jesus Christ**, he is claiming inspiration.

3 I thank my God upon all my remembrance of you, 4 always in every supplication of mine on behalf of you all making my supplication with joy,

- A. These beloved saints were recalled to mind frequently. He **thanked God** when he **remembered** them. They were a pleasant memory and he needed some of those, considering that he was imprisoned.
- B. He could **remember** Lydia and her household, the jailer and his household among others.
- C. **Thanksgiving** is a primary part of the life of a believer. What we have and what we enjoy come from God's hand. We must learn to identify and

appreciate our blessings. One person carries a “Blessings Book” and makes regular entries.

- D. Paul has opened other books with prayers of **thanksgiving** for those receiving them. Romans, 1 Corinthians, 1 Timothy and Philemon all share that feature.
- E. Most translators choose *prayer* rather than **supplication**.
- F. Paul will use **joy** a total of 16 times in Philippians. Here **joy** springs from his memory of their fellowship. The soldier chained to him did not dampen his **joy** when he thought of his brethren. **Joy** springs from deep causes.

5 for your fellowship in furtherance of the gospel from the first day until now;

- A. **Fellowship** is something that one does in common with others. It carries the idea of active participation, as seen here. They were all of the Lord’s team. In our time, the word fellowship has degenerated to being passive and social, like a potluck meal. We even designate a large room in the church building as the *fellowship hall*.
- B. ASV translators have added **furtherance of**. He spoke of their **fellowship in the gospel**. They were deeply involved in the good news that Jesus died and rose from grave. The **gospel** is clearly defined in 1 Corinthians 15:1 - 8.
- C. Their **first day** would have been when Paul and his party met with the God-fearing ladies down by the river side. Acts 16:11 - 15.

6 being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ:

- A. Their past and present have brought joy to Paul. He is **confident** about the future as well because God is being allowed to **work** in their lives.
- B. There is a song: *He Who Began a Good Work in You*
- C. We do not win this struggle in our own strength. It is God who will bring us to **perfection**.

- D. **Began:** ἐναρξάμενος - The initial ritual of a Greek sacrifice. See Barclay.
Perfect: ἐπιτελέσει - The completion of the Greek sacrifice. See Barclay.
- E. The saints of God are *people of the future who live in the present*. Christians are to plan and make decisions with a view to **the day of Jesus Christ**; the day of His return and judgment; the end of this earthly sojourn. Our conversations should reflect this present truth.

7 even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace.

- A. Paul asserts that he is **right** to pray for them and believe in their victorious outcome because they have been **partakers** with him in his **bonds** — his imprisonment. He was imprisoned while in their town and he is imprisoned now in Rome. Acts 28:16.
- B. Papyri discoveries show that both *apologia*, **defense**, and *bebaiosis*, **confirmation**, were legal terms. He had gone to court in Philippi and they were present and cared. Acts 16:19 -22. See Paul's view of what happened in 1 Thessalonians 2:2.
- C. They had continued to be Paul's friend and supporter. In that sense, they were **partakers with me of grace**. To suffer for Christ is a special favor of God. 1 Peter 4:13.

8 For God is my witness, how I long after you all in the tender mercies of Christ Jesus.

- A. **God is my witness** is an oath. Stronger words did not exist for Paul.
- B. **I long after you all** reveals a deep sense of Christian family affection. He missed their presence and wanted it. This describes far more than a simple professional relationship.
- C. His was not a "tough love." He loved them in the way that Christ had loved them.

9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; 10 so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; 11 being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

- A. He knows they **love Christ**. He wants their love to grow and develop. Love, here, is not affection, but points to improvement in outlook.
- B. That growth should take the form of precise **knowledge** (*epignosis*) and moral **discernment** (*aisthesis*). **Love** must comprehend with accuracy and apply the truth with discrimination and ethical common sense.
- C. **Approving the things that are excellent** “is to give one’s entire support to that which through testing has proved to be essential and vital. The result of intelligent love is a right sense of values.”¹ Later in the book, he will point out some disharmony among them.

Wilbur Field writes:

In our lives we find ourselves confronted with MANY differing things, and we must choose what we shall accept. As Christians we ought to choose the things that are excellent and not those that are trashy. This applies not only to food, but to everything-to reading, to entertainment, to music, to clothing, to art, to friends, etc.

- D. Such growth in **knowledge and discernment** will enable personal growth so they will be entirely **sincere** and not a cause of blame in the **day of Christ**.
- E. **Filled with the fruits of righteousness**. “Discerning love will also result in a bumper crop (note sing., *karpos*) of uprightness. But even this depends upon the righteousness by faith – that which comes through **Jesus Christ**. The goal of all Christian activity is to bring recognition and homage (*epainos*) to the divine perfections (*doxa*) of a redeeming **God**.¹
- F. *The Living Bible* has verse 11 saying, “May you always be doing those good, kind things that show you are a child of God, for this will bring much praise and glory to the Lord.”

12 Now I would have you know, brethren, that the things (which happened) unto me have fallen out rather unto the progress of the gospel; 13 so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest;

- A. At first glance and from a human perspective, Paul's chains (**bonds**) were a genuine setback to the **gospel**. He wants to set their minds at rest and give them the heavenly perspective.
- B. Paul was removed from church-planting duties by the Lord with a goal of preaching to Caesar, top man in the Roman Empire. Paul wanted to do this, too. Acts 19:21; 23:11.
- C. "*Prokope*, **progress**, is from a verb used originally of a pioneer cutting his way through brushwood (Souter, *Pocket Lexicon*, p. 216)."
- D. Now he was in Rome and chained to a Roman soldier. But this was not an ordinary soldier, but a member of Caesar's elite guard. These men were the king-makers. The gospel was penetrating to the heart of Roman political life.
- E. **Praetorian guard**. "*Praetorion* here refers . . . to the imperial guard (RSV and most commentators; cf. Lightfoot's famous note op. cit., pp. 99-104). Even professional guards could not resist speaking of this remarkable prisoner and the reason for his imprisonment. Soon the entire city (**all the rest**, ASV) knew that Paul was in chains for the cause of Christ."¹
- F. Gordon Fee suggests the Roman **guards** worked four hour shifts around the clock. This would expose a good many men to the words of Paul in a two-year period.
- G. Paul's **bonds** had actually removed barriers rather than making them.

14 and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

- A. More good news. Many **brethren** in Rome gained new **confidence** because their Christian model was jailed for being **bold** about the **word of God**. They said, "If he can do it, we can do it." They lost their **fear** of the unknown. Paul's heroism was contagious.

- B. *Courage*, τολμᾶν, is always a great need among presenters. Paul's example had set the standard for *courage*.

15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one (do it) of love, knowing that I am set for the defense of the gospel; 17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

- A. We cannot be certain who preached Christ with the wrong motives. *The Living Bible* say, "Some, of course, are preaching the Good News because they are jealous of the way God has used me. They want reputations as fearless preachers!" This was a case of little-known men trying to harm the man with a worldwide reputation. This was not the last case of this envious conduct.
- B. It's hard to believe that Paul had such opponents. Their goal was to cause Paul more pain and **affliction**.
- C. But there were men who preached from the right motives. They knew that Paul was **set for the defense of the gospel** much as a sentry posted for duty. They stepped in to take up the slack left by Paul's detention in prison - probably at his own rented house.

18 What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.

- A. Paul **rejoiced** that **Christ was proclaimed** whether the motives were lofty or not. Those who meant to annoy Paul provided further grounds for his **rejoicing**, both in the present and in the future.
- B. Notice that while the troublemaker's message was valid, the motives for **proclaiming** it were not. This is different than preaching a false message of **Christ**.

19 For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but (that) with all boldness, as always, (so) now also Christ shall be magnified in my body, whether by life, or by death.

- A. Paul expected the events would actually turn out for his **salvation**, probably not in the eternal, but the short-term sense.

- B. There were two forces driving this conclusion: one was their prayers and the other was the Holy **Spirit**.
- C. It is necessary to remember that he expected to be tried before Caesar for charges brought against him by the Sanhedrin back in Jerusalem. As it turned out, his accusers did not come to Rome and Paul was released when the statute of limitation ran out on the charges after two years. This is implied in Acts 28:30.
- D. “*Apokaradokia*, **earnest expectation**, is a striking word, perhaps coined by Paul. Literally it means to look intently into the distance with outstretched head.”¹
- E. He was intense and **hopeful** that he would always be **bold** so that **Christ would be magnified in his body**, whether he **lived** or **died**. At that time, the outcome was anybody’s guess.

21 For to me to live is Christ, and to die is gain.

- A. Christ was the total sum of his **life**. In his next sentence, he recounts the advantages of staying on the planet.
- B. On the other hand, **death** would offer some distinct advantages. Notice that he did not contemplate soul-sleeping or nonexistence as the alternative.

22 But if to live in the flesh,— (if) this shall bring fruit from my work, then what I shall choose I know not. 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: 24 yet to abide in the flesh is more needful for your sake.

- A. Paul was neutral about living or dying. Producing more **fruit** from his life did offer an incentive to further living on earth.
- B. **Depart:** *analyo* -- pictures a vessel weighing anchor or a soldier breaking camp. Current jargon would say, “I’m out of here.”
- C. **Departing** and **being with Christ** was a superior choice for his own interests, but perhaps he needed to live a while longer for **their sake**.

- D. His decision making apparatus was unable to decide. He was in a **strait betwixt**, “hemmed in and under pressure from both sides.”

25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; 26 that your glorying may abound in Christ Jesus in me through my presence with you again.

- A. But he knows that he will **abide** — remain a little longer. In fact, he will revisit them.
- B. This will result in their spiritual **progress** and added **joy in their faith**.
- C. This, in turn, will bring on added **glorying in Christ** because Paul is once again **present with them**.

27 Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel;

- A. The main concern here is their **life** style. It must match the message of **Christ**.
- B. **Manner of life.** This is a proud colony of Rome and Paul chooses *politeuomai*, “to live as a citizen,” “to fulfill corporate duties” to describe his goals for them.
- C. “The thought of gladiatorial combat runs throughout these verses: They are to take a firm stand (*steko*), join in combat (*synathleo*) and not be frightened (*ptyreomai*, v. 28).”¹
- D. Paul wants them to excel in **living** if he gets to visit them or when he is **absent**.
- E. “**One spirit** designates a unified offensive; **one soul** (seat of affections) indicates that unity must extend to inward disposition.”¹
- F. They were to **strive**. “The figure refers both to athletic games and to contending in battle. The Christian life requires effort, and discipline, and exertion.” - Wilbur Fields

28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God;

- A. The verb, to be terrified, **affrighted**, pictures frightened horses about to stampede.¹
- B. These **adversaries** were out to create fear, not present counter-arguments. They would be able to read the fearlessness of the saints. They were destined for destruction.
- C. On the other hand, the believer's ability to stand up to the pressure was a **token** of their salvation.

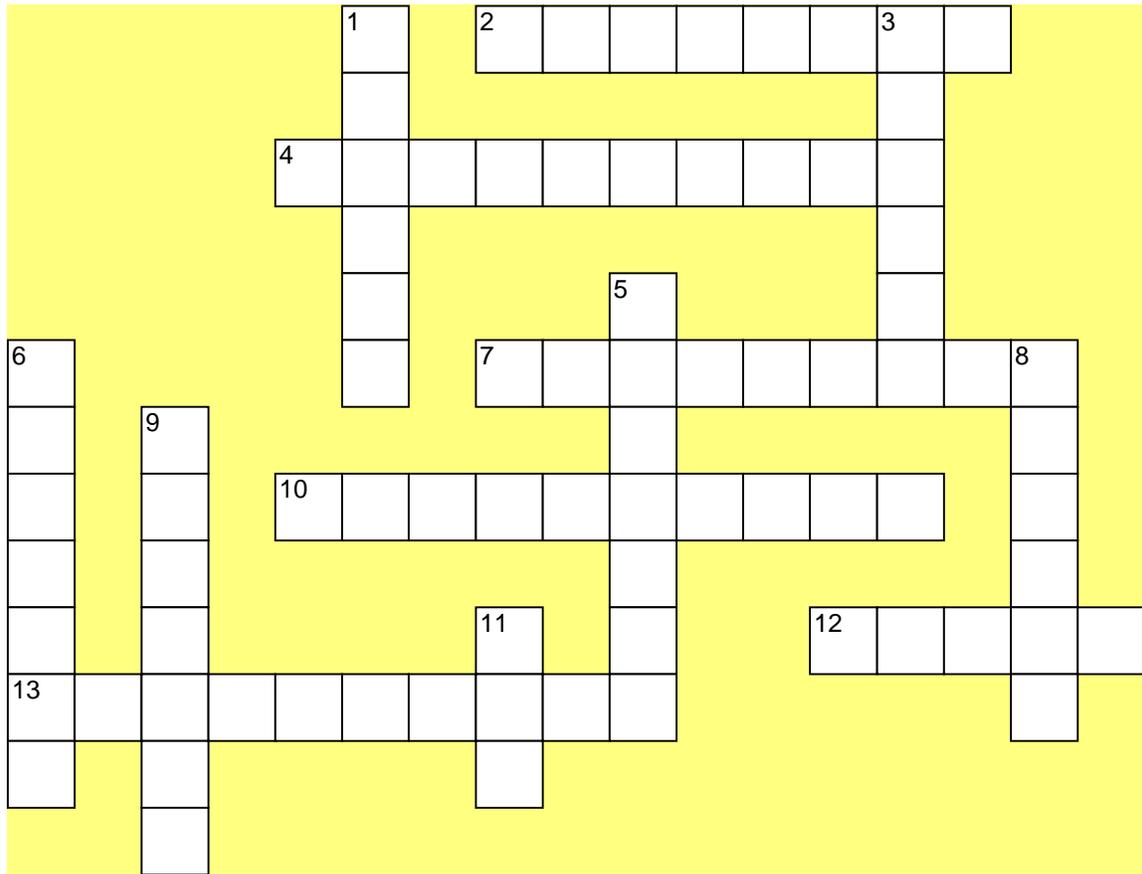
29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: 30 having the same conflict which ye saw in me, and now hear to be in me.

- A. God had made special arrangements for their conversion. Acts 16:9.
- B. There is more than initial **belief** and salvation. **Suffering** is part of the package of salvation. 2 Tim 3:12: "Yea, and all that would live godly in Christ Jesus shall suffer persecution."
- C. "The privilege of **suffering** for Christ is the privilege of doing the kind of work for him that is important enough to merit the world's counterattack."
- D. Paul had experienced the **suffering** phase of the faith while among them at Philippi and they **heard** that he was experiencing it in Rome.

1. from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press

Philippians Chapter 1

By Charles Dailey 2006



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ACROSS

- 2 Pioneer cutting his way through brush.
- 4 Special guard.
- 7 Bishops
- 10 Some preached to bring it to Paul.
- 12 First lady.
- 13 Paul's heroism.

DOWN

- 1 The book was first one.
- 3 The letter was designed for a _____ church.
- 5 Servants
- 6 Completion of a Greek sacrifice.
- 8 Hemmed in.
- 9 Legal term
- 11 16 times in the book.

Introduction:

1. In Ephesians, Paul's pattern of presentation is that there are great eternal truths (chapters 1-3) so we should live in this manner (chapters 4-6). In Philippians the pattern is "I want you to live in this manner and this is supported by great eternal truths." Philippians two is a case of this.
2. From 1:27, we can see that Paul is concerned about the ongoing unity of the Philippian Church. Whenever a group is under some kind of attack, unity becomes a concern, because some people are tempted to deviate from the course and include the troublesome people.
3. While Paul wanted a united church, that unity had to be on the correct basis. He now lays out that basis and the example of Jesus as a model.

Motivations For Unity. Vs. 1

- Being IN Christ
- The consolation of love
- The fellowship of the Spirit
- Tender mercies and compassions.

2:1 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,

- A. There are *four reasons* listed to strive for unity. **Exhortation** here is translated by many as *encouragement* and that fits the thought pattern better. Being **in Christ** is encouraging beyond all measure. ". . . the rabbis call the Messiah the Consoler, the Comforter." - Thayer
- B. Christ's love and the saints' love are **consoling**. **Love** gives meaning and purpose to life.
- C. We work (**fellowship**) with the **Spirit**, also giving meaning to life. Ephesians 3:16; 5:18,19.

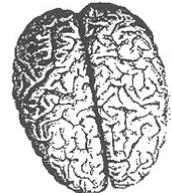
- D. **Affection and compassion** for others are actually developed **in Christ**. Colossians 3:12. Life-hardened people develop compassion after being **in Christ** for a while.

Attitudes of Unity. Vss. 2-4

- Unity and harmony
- Freedom from factiousness and vainglory
- Lowliness
- Concern for others

2 make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;

- A. The Philippians were already a source of **joy** to Paul. 1:4. He is now wanting to add depth to that **joy**.
- B. **Having the same love** points to an *emotional*, rather than a purely *doctrinal*, unity. (**Same mind.**) With **love** for our brethren missing, intelligent people can usually find something to divide over. In this case, they were to maintain the **love** that existed and that he had mentioned in verse one.
- C. Wilbur Fields says, “Since all of us are quite confident that we have the truth and everyone else is at least a bit misguided, we are not likely to arrive at unity by controversy.”
- D. Because Christians have a body of beliefs, we are prone to disagreements over them. Romans 12:16; 15:5-6. We must resist this very human tendency. Most churches have had individuals or families who leave because of some insignificant difference. In their failure to build a bond of **love** with the other saints, they become church hoppers and eventually stay home.



3 (doing) nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others.

- A. His point is that **faction** is to be avoided. It was already mentioned in 1:17. **Faction** is self-centered while **counting others better** is group-centered.
- B. The Greeks actually considered **lowliness of mind** a shortcoming, but Jesus said that it was a virtue. Matthew 11:29.
- C. **Counting another person better** than ourselves does not mean that we accept whatever they say. Christ is the illustration and he held his own views.
- D. While there are times that issues are so great that lines must be drawn, yet these times should be few and far between. We believe the centrality of immersion into Christ is one of those times.
- E. Even drawing this line needs to be made with care and making sure that we are not doing this to advance our own interests.

Christ's Example of Unity With the Father. Vss. 5-11

- He did not grasp onto his Divine form
- He became an obedient servant
- He won honors by obedience

5 Have this mind in you, which was also in Christ Jesus:

- A. Now a model or paradigm is brought forward that every reader can grasp. It is the personal example of **Jesus**.
- B. We are to catch his **mind** set. This stretches our **minds!**
- C. Gordon Fee says that when all else fails, read the manual and Paul is reciting the manual to them.

6 who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

- A. The elementary doctrinal truth is that before he became flesh, Jesus was in the **form** (morphe) **of God**. Retaining that **form** was in his best interest, but his *guiding principle was our best interest*.
- B. “*Morfee* means the essential attributes as shown in the form. In his preincarnate state Christ possessed the attributes of God and so appeared to those in heaven who saw him. Here is a clear statement by Paul of the deity of Christ.”
(from Robertson's Word Pictures in the New Testament, Electronic Database. Copyright (c) 1997 by BibleSoft & Robertson's Word Pictures in the New Testament. Copyright (c) 1985 by Broadman Press)
- C. The *New International Version*: “Who, being in very nature God . . .”
- D. Jesus had **equality** with **God** the Father. There is no question about whom Jesus was and is. John 5:18.
- E. The first Adam tried to become **equal with God** (by partaking of the fruit of the tree) while the second Adam became **equal** with man.
- F. Some, attempting to soften the force of this statement, point out that Jesus did not **grasp** or reach out for **equality with God**. However, **grasp** cannot be used in the sense of reaching for something that one does not possess. The earlier part of the sentence shows that he already possessed it. It is used in the sense of *held on to*, or *retained*.
- G. The example is that Jesus surrendered his **form** to accept another **form** because it was in the best interest of others. This illustrates verse four above.

7 but emptied himself, taking the form of a servant, being made in the likeness of men;

- A. If he became real **man**, he was real God, because the same word, **form**, is used. To deny his divinity is also to deny his humanity. Isaiah 9:6; Jeremiah 23:6; Micah 5:2; Matthew 1:23; John 1:1-2, 18.



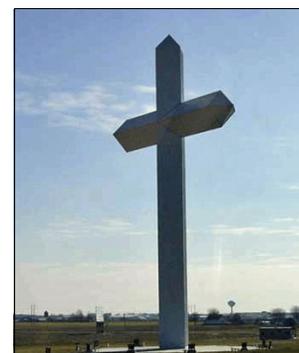
- B. He **emptied himself**. Before his birth to Mary, Jesus was the creator of the earth. John 1:1; Hebrews 1:3. He was at the Father's right hand. He had all power. His power was without limits. Following his birth, his

power was limited to that enabled by the Holy Spirit. John 3:34. In his prayer of John 17, he asked for his previous glory to be restored to him. John 17:5.

- C. **Emptying himself** and giving up his glory is the exact opposite of the vainglory warned about in verse three.

8 and being found in fashion as a man, he humbled himself, becoming obedient (even) unto death, yea, the death of the cross.

- A. The **humbling** of Jesus did not stop with becoming human. It went all of the way to an illegal **death on the cross** at the hands of those whom he came to save.
- B. Closely aligned with **humility** is **obedience**. His **obedience** took him to death. That was the Father's special plan for his life.
- C. All of this was voluntary.



9 Wherefore also God highly exalted him, and gave unto him the name which is above every name;

- A. The humility and obedience have rapid rewards. **God exalted Jesus highly.**
- B. Along with being **exalted**, his **name** (authority) was restored. Not only was he the Son of God, but now the Son of Man as well, an added title.
- C. The **name**, if literal, was **Lord** as seen in verse 11.
- D. Jesus himself said, "All authority has been given to me in heaven and on earth." Matthew 28:18.
- E. This places Jesus above the highly regarded Caesar of the Roman Empire.
- F. "The fact that the LXX consistently translated the divine name as *kyrios* is substantial evidence that the habit of substituting *adonai* (Hebrew "lord") for Yahweh, which continues to this day in the Jewish community, goes back before the third century B.C.E. But this also makes for the

happy situation that the earliest believers could use God’s title, *Lord*, which also became God’s ‘name’ in the LXX, as their primary designation for Jesus. In so doing they expressed his equality with God but also avoided calling him Yahweh, which is reserved for God the Father.” - *Gordon Fee*

- G. “One can scarcely miss the christological implications. In the Jewish synagogue the appellation *Lord* had long before been substituted for Gods ‘name’ (YHWH). The early believers had now transferred that ‘name’ (*Lord*) to the risen Jesus. Thus, Paul says, in raising Jesus from the dead, God has *exalted him to the highest place* and bestowed on him God’s own *name* — in the Hebrew sense of ‘the Name,’ referring to his investiture with God’s power and authority. At the same time, Paul’s monotheism is kept intact by the final phrase, *to the glory of God the Father*. Thus this final sentence begins with God’s exalting Christ by bestowing on him *the name* and concludes on the same theological note, that all of this is to God the Father’s own *glory*.” — *Gordon Fee*.

10 that in the name of Jesus every knee should bow, of (things) in heaven and (things) on earth and (things) under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

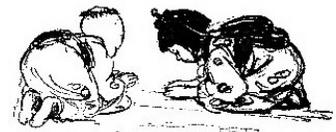
- A. The verse is an *allusion* to Isaiah 45:23. It is not a quotation.
- B. The implication is extremely powerful:

22 Turn to Me and be saved, all the ends of the earth;
For I am God, and there is no other.

23 I have sworn by Myself,
The word has gone forth from My mouth in

righteousness

And will not turn back,
That to Me every knee will bow, every tongue will swear allegiance. NASU



Paul has removed the clear reference to Jehovah (*to Me*) and substituted the **name of Jesus**.

- C. Is there coming a time when every man will confess that **Jesus is Lord**? Probably at the end of time. The choice is voluntary now, compulsory later.

- D. In verses 5 - 9, Paul has scanned the activities of **Jesus** from pre-incarnation to the final time on earth and total **Lordship**. Such a packed paragraph!
- E. We can sing All Hail the Power of Jesus' Name, a hymn written by Edward Perronet and arranged by John Rippon. Music by James Ellor.

There is Unity In Achievements of Christ: Vss. 12 - 18

- Work your salvation to completion
- Don't murmur or question (contentment)
- Develop purity
- Hold forth the word of life (evangelism)
- Rejoice

12 So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

- A. Paul's affection for these saints is unmistakable. He calls them **beloved**.
- B. Like faithful employees, they were to be working on salvation matters whether he was **present or absent**. Their work contract is with the Lord.
- C. The **obedience** that he requests is based on the **obedience** of Jesus to his Father's will in verse eight. This, too, is **obedience** to the Father.
- D. Responsible **obedience** in "being of the same mind" (v. 2) is requested. Some commentators try to remove the personal involvement by making the **obedience** simply corporate — involving the entire church. But the church is simply a collection of individuals. Each of us must take responsibility for our development through **obedience**.
- E. Those who define *grace* entirely as: "you can't do a thing, it's all been done for you" must pause at this statement. **Salvation** has:
1. an *initial* phase (Acts 2:47, Romans 8:24)
 2. this *ongoing* phase (1 Corinthians 9:24 - 25) and
 3. a *final* phase (2 Timothy 2:10; Hebrews 1:14).

13 for it is God who worketh in you both to will and to work, for his good pleasure.

A. **God** gives us the **will** to obey him. Is this through other people or through events in our lives?

B. **God** is the energizer (**worketh**). Duracell has an Energizer line of batteries.



C. He will energize us and we need to respond. “God is actively developing your lives.”

14 Do all things without murmurings and questionings: 15 that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world,

A. **Murmuring** is the word used of the Grecian Jews in Acts 6:1. *Thayer* says the word carries the idea of a “secret displeasure not openly avowed.” **Murmuring** questions God’s power over events and His care for us.

B. Not only are saints to obey God, but without ongoing **questionings** about the pros and the cons of it all. The more we filibuster, the less we get done for the Lord.

C. **Blameless** carries the idea of free from censure. **Harmless** is in the sense of unmixed, unadulterated. Getting along in the church is a step toward **blamelessness**.

D. Their lives are to show their lineage to **God** the Father. They are to be **without blemish** in the sense that a sacrifice was to be **unblemished**.

E. Paul describes the **generation as crooked and perverse**. **Crooked** is simply the opposite of *straight* and **perverse** is *twisted*. The language appears to be drawn from Deuteronomy 32:5.



- F. Christians are more than flickering candles. Paul is much stronger than that when he uses a word for stars (**lights**). The language is very similar to Daniel 12: 1- 4.

16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.

- A. The objective of their unity, faithfulness and obedience is that the message of the risen Jesus is **held forth** for all to see.
- B. This will be the reason Paul can **glory in the day of Christ**, which we take to be the **day** of his coming and judgment **day**.
- C. When we are dealing with tangibles, it is easy to see if we win or lose, but with intangibles, it is difficult to tell when we win. He wanted the Philippians as evidence that he did not waste his life.
- D. There are two words of achievement. **Run** is drawn from the games and **labor** may be drawn from Paul's own vocation of making tents. He wanted to complete the race and make a useable tent.



17 Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: 18 and in the same manner do ye also joy, and rejoice with me.

- A. Paul did not know how his court trial would turn out. He might become a drink-**offering** poured out upon the altar of their **sacrifice and service** for the **faith**. It would bring him **joy**. Numbers 15:4-6.
- B. Bluntly speaking, he might be executed.
- C. They should also **rejoice** with him if that is the outcome.
- D. An alternate view is that he is being **offered** at the time of writing by being imprisoned and they should **rejoice** in that just as he **rejoices**.
- E. Two song writers captured the right idea when they wrote *All God's People Rejoice*. Words by Elton Smith and Larry Holder.

Two Men Who Have Mind of Christ: Vss. 19 - 30

- Timothy
- Epaphroditus

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

- A. **But I hope in the Lord Jesus** is like saying “If the Lord is willing.” Rather than the expression **I hope** standing by itself, the grounds and source of his **hope** are specified.
- B. In Philippians, Paul speaks of many important things **in the Lord**:
- † Here he hoped in the Lord.
 - † He trusted in the Lord. 2:24
 - † Epaphroditus was to be received in the Lord. 2:29
 - † Saints are to rejoice in the Lord. 3:1
 - † Paul gloried in the Lord. 3:3
 - † Paul urged the Philippians to stand fast in the Lord. 4:1
 - † Two ladies were to live in harmony in the Lord. 4:2
- C. **Timothy** was present with Paul and he would get some **comfort** when **Timothy** returned from seeing them. Just knowing how they were would help his heart.
- D. Note the relationship between the men was such that Paul could **send Timothy**. It would be difficult to find such a relationship today.

20 For I have no man likeminded, who will care truly for your state.

- A. Only Timothy **cared** a great deal about the Philippians. He may have been the only one present to have visited Philippi. Timothy had been there, others had not.
- B. Timothy modeled putting others first, following the example of Jesus.

21 For they all seek their own, not the things of Jesus Christ.

- A. Those workers that would come by his house put their own interests first. Making a trip to a distant city to find out about a few people was not on their priority list.

22 But ye know the proof of him, that, as a child (serveth) a father, (so) he served with me in furtherance of the gospel.

- A. There was a **father**-son relationship between these men. Timothy had joined Paul, Luke and Silas in Acts 16:1 and was at Philippi when Paul was jailed.
- B. Timothy had learned the art of playing second fiddle. There are those who have to play solo violin or they quit the orchestra. They have an ego problem.

23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: 24 but I trust in the Lord that I myself also shall come shortly.

- A. When the trial was over or the outcome was certain, Paul would **send** word of the outcome with Timothy, but he expected to be released. He may have been aware that no accusers had come from Judea. The Roman government did not have any charges against Paul.
- B. As in verse 19, Paul's trust was in the **Lord** for the outcome of his plans.

25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need;

- A. **Epaphroditus** hailed from Philippi. He will be delivering the letter we are reading.
- B. Part of his original purpose was to bring an offering. Philippians 4:18.
- C. The three terms used to describe **Epaphroditus** are interesting:

“Paul calls him a **brother** (emphasizing the bond of Christian family love), **fellow-worker** (a term borrowed from the workshop and stressing the spirit of comradeship), and **fellow-soldier** (*systratiotes* pictures Christians fighting side

by side against the onslaughts of heathenism. Phillips translates, *comrade-in-arms*.)”

(from *The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 by Moody Press)

- D. A Roman **soldier** was chained to Paul and listening. He could relate to this characterization of **Epaphroditus** as a **fellow-soldier**.
- E. Here is a good contextual definition of *apostle* — **messenger**. The word usually had some modifiers when it designated one of the 12.

26 since he longed after you all, and was sore troubled, because ye had heard that he was sick:

- A. Our word *homesick* fits **Epaphroditus**. That is the word chosen by the translators of *The Living Bible*.
- B. Additionally, he learned that word of his bodily **sickness** had reached home.

27 for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.

- A. **Epaphroditus** had been very ill; approaching **death**.
- B. His recovery is attributed to the **mercy of God**.
- C. The **mercy** benefitted both **Epaphroditus** and Paul. Otherwise, Paul’s **sorrow** would have been increased.
- D. Note that on earlier occasions, Paul had healed the sick. Acts 14:8-11; 20:10; 28:8. But that age of direct healing was now past.
- E. Paul did not heal **Epaphroditus**. Many brethren understand that James 5:14 – where the elders are to pray and anoint the sick - is for the entire church age. Paul did not mention it here.
- F. We cannot locate any cases of miraculous, man-administered healing after A.D. 60. Compare the sickness of Trophimus in 2 Timothy 4:20.
- G. Today’s “faith healers” are without foundation in Scripture. They are frauds that lead people astray for money or power.

H. We learn further that God does not offer special protection for those who travel other places for His cause. Missionaries get the same sicknesses that those in their homeland contract.

28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

- A. Paul knew that sending **Epaphroditus** would bring happiness to the brethren at Philippi and consequently reduce his own **sorrow**.
- B. **Epaphroditus** also modeled self-sacrifice for the good of others.
- C. We have numerous high-tech methods of communication today, but then, a courier was the best choice and that is the role **Epaphroditus** was playing.

**29 Receive him therefore in the Lord with all joy; and hold such in honor:
30 because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.**

- A. **Epaphroditus** was not to be criticized for returning to Philippi, but was to be held in **honor** for the risk that he took on their behalf.
- B. He **hazarded** his **life**. The word is interesting:

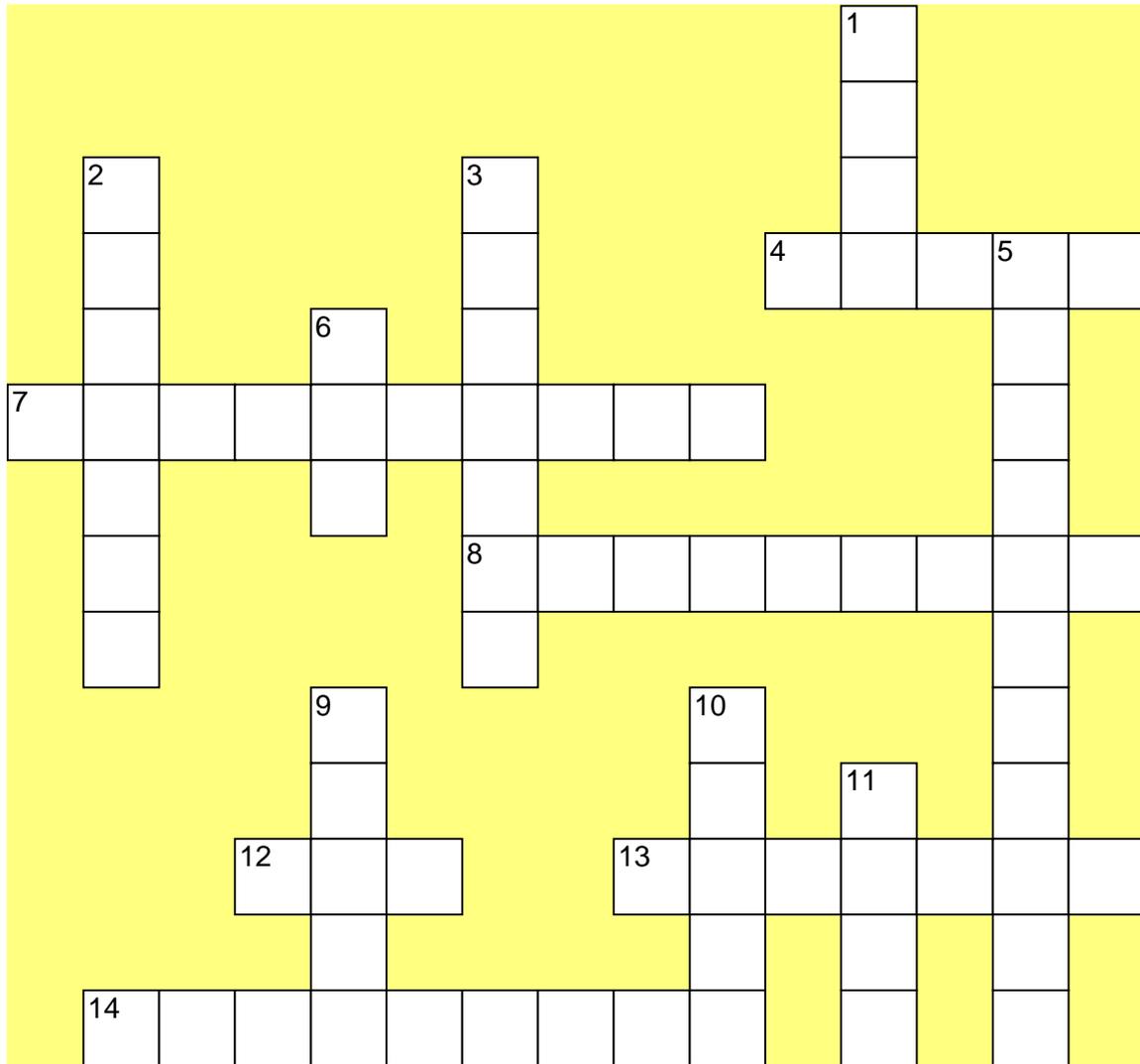
“From parabolos, ‘venturesome, reckless.’ In Alexandria there grew up an association of men known as the Parabolani. Among the hazardous duties of this ‘suicide squad’ was the nursing of the sick during epidemics.”

(from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)

- C. We cannot tell just what the **hazard** was, but he survived it.
- D. The rest of the church could not help Paul even though they wanted to and **Epaphroditus** filled the void.

Philippians Chapter 2

By Charles Dailey 2006



www.CrosswordWeaver.com

ACROSS

- 4 The very nature of God.
- 7 Not voluntary.
- 8 Worketh.
- 12 The second Adam became ____.
- 13 He was like minded with Paul.
- 14 A synonym for name.

DOWN

- 1 It gives meaning and purpose to life.
- 2 Not straight.
- 3 Perverse.
- 5 Our lives should be this kind of sacrifice.
- 6 Word drawn from the games.
- 9 Jesus' obedience took him there.
- 10 Being of the same mind.
- 11 Morphe

3:1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.

- A. **Finally.** Paul sees the end of his comments looming. But the threat of Judaizers elicits some very specific warnings from him.
- B. He opens a section of warning on a very positive note: **rejoice**. Something about warnings usually brings out a sense of possible defeat in us. But we are to be upbeat even about the downbeat subjects.
- C. That **rejoicing** is because we are **in** the Lord. This is the seventh occurrence of the verb **rejoice** in the letter. With Paul, it is not something to experience, but something to be doing. Psalm 32:11; 33:1.
- D. The song *Rejoice in the Lord Always* fits here. It can be sung as a round.
- E. Wilbur Fields says that Christian joy is more often hindered by minor inconveniences than by major tragedies. Learn not to react to a five-cent annoyance by a five-dollar surge of adrenalin and anger.
- F. **To write the same things** has opened the door of speculation. Several translators had added *again* to the phrase. *To write the same things again is no trouble to me, and it is a safeguard for you.* NASU
- G. As a result, some see here a reference to an earlier letter that we do not have. The evidence is very thin.
- H. *Repetition* is the mark of a good teacher. It was common in the life of Jesus. It is a *trap* for preachers to always have to discover new things and refrain from saying what they said before. A better approach is to find new *ways* to say the old truths.

2 Beware of the dogs, beware of the evil workers, beware of the concision:

- A. There isn't any evidence that Judaism was currently a problem in Philippi. When Paul and his team visited on a Sabbath, there were too few worshipers to form a synagogue. Acts 16:13. Even part of that small pre-synagogue group was converted to Jesus. Perhaps all of them were won over.
- B. It was more likely that itinerant Jews might come into town and try to make adherents. They zeroed in on the churches rather than make

- converts from the pagans. For some sense of how they operated, read Galatians 2:1- 14. Jesus spoke of them in Matthew 23:15.
- C. It is a known mark of a good speaker to bring a truth in three ways. Note the speeches of great speakers for this rule. Here Paul warns of their character (**dogs**), their conduct (**evil workers**) and their creed (**concision**). (This word is explained in part G.)
- D. **Beware.** Paul is not gentle or conciliatory with these dedicated Judaizers. Is he setting an example that we should follow?
- E. **Dogs.** Shamelessly and audaciously unclean and impure. Used of Gentiles by Jews, but here applied in reverse by Paul.
- F. **Evil workers.** What looked like a religion of *good works* to some viewers was really a religion of evil deeds, measured from God's point of view.
- G. **Concision.** The ASV here uses an archaic word for "cutting apart or cutting off." (*American Heritage Dictionary.*) The Greek text uses a word found only in the Greek version of the Old Testament in Leviticus 21:5 and 1 Kings 18:28. In both places the reference is to a heathen flesh-cutting ceremony. Paul says, "Beware of these meat cutters."
- H. These zealous operatives were convinced that circumcision saves.



3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

- A. Paul and his Gentiles (and therefore uncircumcised) brethren at Philippi are of a **circumcision**, but this one **worships by the Spirit of God** and **glories in Jesus Christ** rather than **circumcision**.
- B. Paul is speaking of **circumcision** in another sense, like that of Romans 2:28 - 29 or even Deuteronomy 30:6.
- C. There are different ways to **worship God** and the one used by the Judaizers is not proper. Believers worship in spirit and truth. John 4:23 - 24.

- D. As a result, believers in the Lord are not controlled by certain outward conditions like being **circumcised** and therefore **glorying** in the **flesh**, but live in constant touch with the Lord. Romans 12:1-2.
- E. Gordon Fee says, “Again, ‘flesh’ refers to the rite of circumcision but now carries all of the theological overtones of trying to have grounds for boasting before God in human achievement, the ultimate self-centered expression of life.”
- F. Our **glory**, boasting, is not in us, but in **Jesus Christ**. Some have likened baptism to **circumcision**, but there is very little comparison. **Circumcision** was needed to make a person a member of the covenant nation of Israel. It was a mark in the **flesh**. Baptism points to the death and resurrection of Christ and is for salvation.
- G. A song that sets this to music is: *In the Cross of Christ I Glory*.

4 though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

- A. Paul was actually better qualified to brag about his fleshly status than the Judaizers that were plaguing his work in every city.
- B. Now he unleashes a list of seven credentials to prove his statement. His self-audit begins:



5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

- A. He had been **circumcised**. *Circumcision* was the original requirement of the covenant way back in Abraham’s time. Gen. 17:12; Lev. 12:3.
- B. He was not an Ismaelite, because they **circumcise** at 13 years nor was he a proselyte to Judaism. He was no johnny-come-lately to *citizenship* in the nation of **Israel**. Proselyted Gentiles could not match that!
- C. He had the right genes. He was of the **stock of Israel**. It was possible to have *citizenship* in Israel by other means than though birth. For instance, one could become a proselyte and that is precisely what the Judaizers were trying to get all Gentile Christians to do. But Paul has this



privilege in this list of things he is considering garbage and worthless.

- D. He was from the **tribe of Benjamin**, among the elite tribes because their mother Rachel was a wife and not a hand-maid of Jacob. Further, **Benjamin** was one of the two tribes to return from the Babylonian captivity as a group. Further, his namesake, King Saul, came from this tribe. When Gentiles were proselyted, they did not have any set tribal ancestry. For Paul, it was more garbage.
- E. The brag list continues. He was a **Hebrew of Hebrews**. He uses the word here to distinguish the pure culture of Jerusalem natives from the acquired western ways of Jews in enclaves spread across the Roman Empire such as in Alexandria, Egypt. Note the use of the terms by Luke in Acts 6:1. Gentiles turned into Jews could never match Paul's credential of being a **Hebrew of Hebrews**.
- F. From this we can conclude that he knew **Hebrew** (actually Aramaic) well and it was spoken when he was a child at home. He used it to great advantage in Acts 21:40 and 22:2.
- G. Christ has addressed him on the road to Damascus in the **Hebrew** language. Acts 26:14.
- H. Now to items of personal choice. **As touching the law, a Pharisee**. He was from the right-wing, conservative party that followed Scripture much closer than the Sadducees. Galatians 1:14; Acts 23:6 - 9; 26:5.

6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

- A. **Zeal** is easily understood when we hear its Greek definition: to boil over. Notice its use in Psalm 119:139. Zeal may be seriously misdirected. The Jews abused zeal. Romans 10:2.
- B. Paul's *boiling over* came in his opposition to the **church**. Not one to simply shrug off this intrusive new teaching, he **persecuted** it to the full extent allowed under Judaism. See Luke's reports in Acts 8:3 and 9:1 - 2 plus his own remarks in 1 Corinthians 15:9 and 1 Timothy 1:13. 
- C. It was possible to lead a life free from outside criticism and therefore considered **righteous**. This is said of Zachariah and Elizabeth, parents

of John the Baptist in Luke 1: 6. Paul said he himself was **blameless**. His conscience didn't convict him of violating the **Law**. He had law-keeping down to a science.

D. Barnes says,

He led a moral and strictly upright life, and no one had occasion to "blame" or to accuse him as a violator of the law of God. There is every reason to believe that Paul, before his conversion, was a young man of correct deportment, of upright life, of entire integrity; and that he was free from the indulgences of vice and passion, into which young people often fall. In all that he ever says of himself as being "the chief of sinners," and as being "unworthy to be called an apostle," he never gives the least intimation that his early life was stained by vice, or corrupted by licentious passions. On the contrary, we are left to the fair presumption that, if any man could be saved by his own works, he was that man. This fact should be allowed to make its proper impression on those who are seeking salvation in the same way; and they should be willing to inquire whether they may not be deceived in the matter, as he was, and whether they are not in as much real danger in depending on their own righteousness, as was this most upright and zealous young man.

(from Barnes' Notes, Electronic Database. Copyright (c) 1997 by BibleSoft)

E. Note that this is a limited, observable keeping of **the law**, the *Torah*, and is far from the **righteousness** imparted to every believer by Christ. Paul had excelled here and found the **fleshly righteousness** to be worth little. Now comes the punch line:

7 Howbeit what things were gain to me, these have I counted loss for Christ.

- A. Paul now introduces the balance sheet. Everyone familiar with book-keeping can comprehend this metaphor.
- B. Once his credentials list and résumé of recommendations, now he calls the list **loss for Christ**. At the same time, it still places him in a position to counter the Judaizers that plague his preaching. Such lists were important to them and that was the problem Paul was addressing.
- C. But all of this personal status that came through birth and upbringing and achievements made by his own choices do not carry weight in **Christ**.

D. He is not renouncing this status; it has served the cause of **Christ** in good stead in Paul's encounters with his countrymen. He is saying that they have no value in giving him standing before God.

E. Paul's seven claims to fame are like the parable of the pearl merchant who sold his entire stock of pearls to purchase the "pearl of great price" because it was worth more than all of his other pearls combined. Matthew 13:45 - 46. These claims "**have I counted loss for Christ.**"



F. Gordon Fee points out that Paul did not dwell longingly on his past as we have heard some do in their public testimony. It was refuse, junk and needed little more than a passing remark.

8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

A. Paul expands from his list of seven items to **all things**. Anything he has or has achieved is now on his list.

B. **Refuse.** There may be a play on words between **Beware of the dogs** in verse two and the word **refuse** here. It probably means *refuse that is thrown to the dogs*. The KJV is very doubtful.

C. The *New American Standard* translates: *More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ . . . NAS*

D. "For Christ" is expanded to *the surpassing value of knowing Christ*.

E. Paul did not just know *about Jesus*, he knew him as **Christ** and **Lord**. His level of commitment was not spurred on simply by raw facts, but a personal, experience-centered knowledge of the risen **Jesus**.

F. He has given up his standing with former friends, teachers and perhaps family members so he could **gain Christ**, that is, a personal knowledge of him. He wasn't concerned what others may have thought about his decision to follow Christ.

9 and be found in him, not having a righteousness of mine own, (even) that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

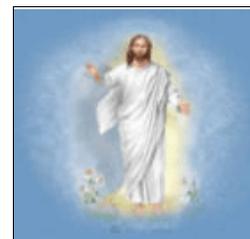
- A. The balance sheet has been revised. The old positive balances are eliminated and the new entries push the new balance into record territory.
- B. Because he is **in Christ**, he enjoys the **righteousness** that is imputed through **faith in Christ** instead of his earned **righteousness of the law** that was inadequate at best. Some have called one *behavioral righteousness* and the other *positional righteousness* because of our position in **Christ**.
- C. This is so different than **law-based righteousness** of the Judaizers.
- D. The song *You Are the Holy One* by Rhesa Siregar and Paul Gentry expresses the views of this verse.

10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

- A. He was *not* intending to know *about* Christ, but to **know him**. The difference is vast. He was dealing with a person, not an identity from history.
- B. **The power of his resurrection** is the power central to our experience with the Lord. From his **resurrection** springs all of his authority and power in this world and the one to come. Paul's change to following Jesus was based directly in the truth of his **resurrection**. That message was the core message preached throughout Acts and it should be our core message as well. Without the **resurrection** there is no hope.
- C. Jesus **suffered** greatly before getting to the victory of the resurrection. Matthew 16:21; 17:12; Luke 22:15. Paul was **suffering**, too. Acts 9:16; Romans 8:17; 2 Timothy 3:12. This was a **fellowship** or *working together* in the **suffering** experience.
- D. The **suffering** enabled him to experience some of the feeling leading up to the Lord's **death**. 2 Corinthians 4:10 - 12.

11 if by any means I may attain unto the resurrection from the dead.

- A. While the statement reads as though Paul was hoping to be **resurrected from the dead**, we must match it with his other statements such as Acts 24:15 where he speaks of the **resurrection** of both the righteous and the wicked. Also Acts 26:6 - 8.
- B. Here he hopes to **attain** the **resurrection**, so if *must* be the **resurrection** of the righteous.
- C. The statement matches his other experiences with the Lord. In verse 10 he spoke of fellowship with his sufferings, his conformity with death experiences (though he had not died yet) and here he seeks to conform to the **resurrection** experience made possible through the grand **resurrection** of the Lord.

**12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.**

- A. Paul was still moving toward his goals. He had not reached them yet.
- B. **Perfection**, in the personal sense, was still ahead.
- C. **But I press on**. He continues to *run* towards his goal. Notice his use of this metaphor from the foot-races.
- D. The Christian life has been compared to a bicycle. We must keep pedaling or we fall off. So here with Paul.
- E. When did **Jesus Christ lay hold** of him? Probably he was remembering the events on the Damascus Road. Acts 9:3 - 6; 15

13 Brethren, I could (count) not myself yet to have laid hold: but one thing (I do), forgetting the things which are behind, and stretching forward to the things which are before.

- A. **I could** is a typo. The word should be **count**.
- B. We asked William E. Paul, editor of *Bible Collectors' World* about the typo and he responded:

Charles,

I checked Phil. 3:13 in seven copies of the 1901 ASV Bible and three more ASV New Testaments (all Nelson), all printed between the 1940s and 1970s. Until fairly recently, Nelson was the sole publisher. They ALL say “count.” My guess is that the companies who produce computer editions or CDs of the ASV scanned the copy from a Nelson edition and then, as sometimes happens, the word “count” was read as “could.” The Holman hardcopy edition was probably then downloaded from an erroneous computerized copy.

I have found a typo in an ASV New Testament printed in the 1950s, however. It has “last” for “hast” in Phil. 4:9.

Bill Paul

- C. The Apostle is clearly saying that he has not completed his course. He has not attained any kind of perfection. He has laid aside his list of personal qualifications and is moving ahead. Looking back could cause him to lose the race.
- D. The Jewish view of what to do to enter heaven is related to our once-saved-always-saved doctrine. Paul found it necessary to keep moving toward his goals and could not rest on his considerable attainments.

14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

- A. **I press.** *Straining forward* (RSV) graphically portrays a runner who draws upon all his remaining strength and stretches out toward the goal (thus, our homestretch). (from *The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 by Moody Press) 
- B. His real **goal** was not just to come to Philippi, but to be **called by God** because he was IN **Christ**. How we all long for this **high calling**.
- C. In the normal races, the **goal** was simply a wreath. This race is in a different league.

**15 Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you:
16 only, whereunto we have attained, by that same (rule) let us walk.**

- A. Gordon Fee says it graphically: “Although Paul’s focus is altogether on the heavenly prize, his running shoes make regular contact with terra firma.”
- B. **Perfect** here is in the sense of *maturity*. The *Wycliffe Bible Commentary* says, “In the mystery religions it designated the fully instructed as opposed to the novices.” (from *The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 by Moody Press)
- C. **Be thus minded**: “to have a mindset like mine” seems to be the sense of it.
- D. We do not know how God would enable them to come to Paul’s mindset.
1. It might be through “natural” Christian growth as they read in whatever Scripture they might have.
 2. It could be they had a prophet among them and God would provide needed information through that prophet.
 3. It might be by the teaching of Timothy and Epaphroditus that their views would mature.
- E. At any rate, they are to live by the light as they presently understand it. Anything less would be hypocritical or a retrenchment.
- F. Notice that the action metaphor has changed from *running a race* to **walking** through life.
- G. *The Living Bible* gives an interpretation of the sentence: “I hope all of you who are mature Christians will see eye-to-eye with me on these things, and if you disagree on some point, I believe that God will make it plain to you — if you fully obey the truth you have.

17 Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.

- A. Paul knew that his example could be copied. He asked others to **imitate** him.
- B. There might be new saints in the congregation that had never met Paul, so there were others that could be copied, too. **Mark** their examples

- C. **Walk** is talking about life style.
- D. The English word **ensample** is not quite the same as *example*. “*Typos (ensample)* was originally the mark left by a blow, and then a ‘pattern’ or ‘mold.’” (from *The Wycliffe Bible Commentary*, Electronic Database. Copyright (c) 1962 by Moody Press)
- E. Paul is concerned about some alleged believers that have an entirely different lifestyle. He brings up their case in the next verse:

18 For many walk, of whom I told you often, and now tell you even weeping, (that they are) the enemies of the cross of Christ:

- A. These may not be Judaizers, but another group who claim to follow **Christ**, but don't. At any rate, there were **many** of them.
- B. It brought tears for Paul to even remember them. They are actually **enemies of the cross of Christ**.
- C. We do not know much about them; we can only guess a little based on his following comments:

19 whose end is perdition, whose god is the belly, and (whose) glory is in their shame, who mind earthly things.

- A. They are not simply misguided saints; they are headed for **perdition**, the opposite of salvation. Notice that Paul starts with their pending trip to a lost eternity rather than ending with it after giving the reasons.
- B. They worship their senses. Probably **belly** here stands for more than just food, but a wide range of moral degradation.
- C. They **glory** in the shameful. The things they brag about should not even be discussed, let alone be a point of boasting.
- D. They are dull to anything spiritual and focus their lives on the things of **earth**. We might call them *totally secular*.

20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:

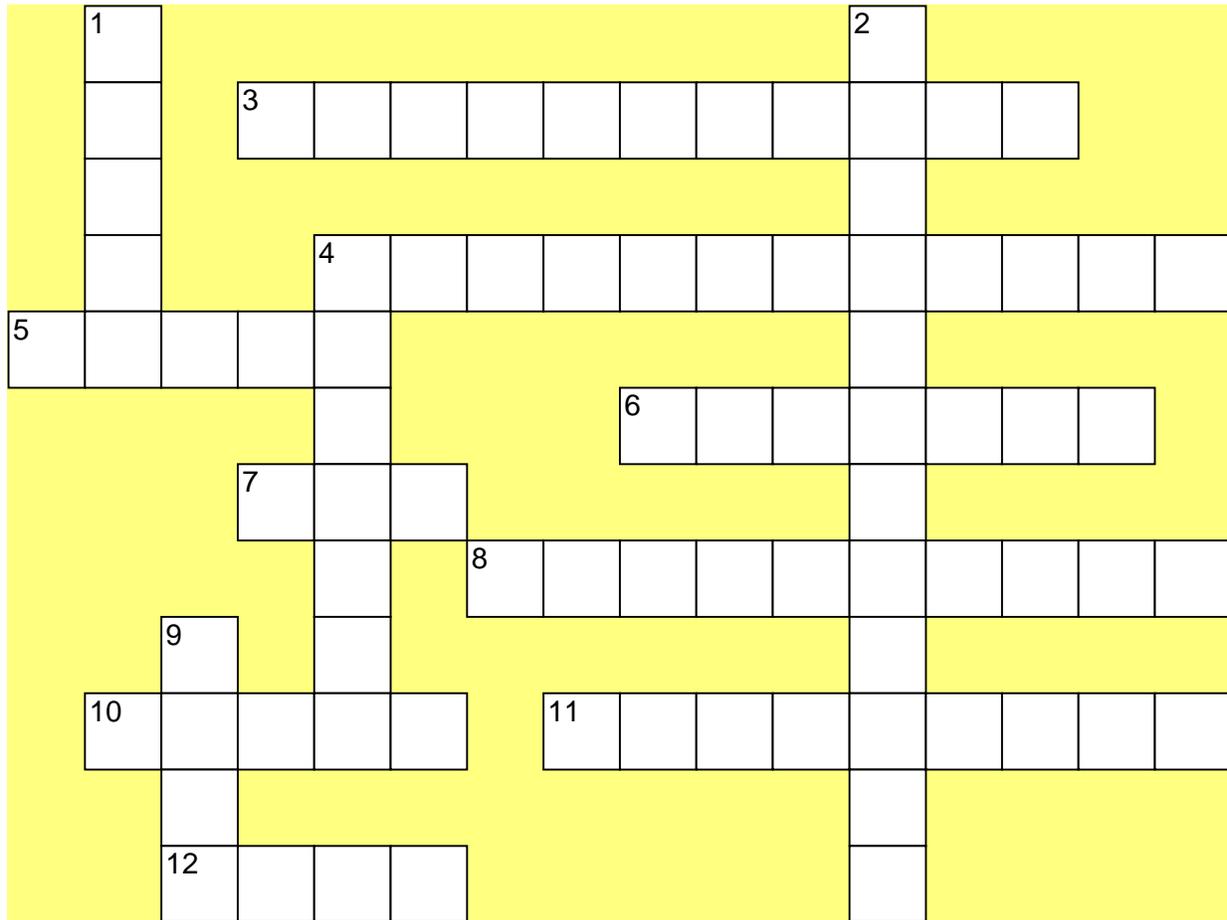
- A. **Citizenship** was a strong word to Christians in Philippi. Because of their close political and financial ties with Rome, being a responsible **citizen** was very important.
- B. In verse five above, Paul has made his own **citizenship** in Israel an important point among his earthly credentials.
- C. Christians have a dual **citizenship**, just as some Americans are allowed to have dual citizenship. For instance, a person can be a citizen of the United States and Israel at the same time.
- D. But the saint has a loftier **citizenship** that shapes his decisions. He does not primarily *mind earthly things* as the people in verse 19. The saint is a **citizen of a heavenly** colony on earth.
- E. Some have used this statement to opt out of voting and other forms of public participation. Included here are some Churches of Christ and the Jehovah Witness Movement.
- F. Gordon Fee says,
- “The primary title for the Roman Emperor was ‘lord and savior;’ Paul now puts those two words side by side: our Savior and Lord, Jesus Christ who will not only transform our present humiliation in glory but do this in keeping with the power that enables him to bring everything under his control (including the Roman lord and savior, Nero Caesar!).”
- G. Our **Lord** is coming for us. The time schedule is yet to be announced.

21 who shall fashion anew the body of our humiliation, (that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

- A. The **who** is the Lord, of course. He will **fashion anew our body**. We do not know what this will be like. 1 Corinthians 15:42 - 54 develops this point. This runs counter to the views of the Stoics that believed all material matter was sinful.
- B. This new **body** will be like that of the resurrected and **glorified** Jesus. He was different after the grave.

Philippians Chapter 3

By Charles Dailey 2006



www.CrosswordWeaver.com

ACROSS

- 3 The way Saul proved his zeal.
- 4 The core message.
- 5 The number of times a speaker presents a truth.
- 6 Likely Paul's language as a child.
- 7 Source of true righteousness.
- 8 The mark of a good teacher.
- 10 Number of Paul's credentials.
- 11 Cut ups.
- 12 Paul counted his credentials as _____.

DOWN

- 1 Jewish name for the law.
- 2 Required since Abraham.
- 4 Like "be happy."
- 9 To boil over.

Introduction:

1. This chapter is best introduced by looking at the sentence before it:
Phil 3: 20 - **For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, (that it may be) conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.** ASV
2. Based on the truth that we have a heavenly citizenship, Paul launches into some very practical and applicable requests.
3. Adam Clark believes that verse 1 should have been put with chapter three.

4:1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

- A. How the **Lord** has changed Saul of Tarsus into Paul the Apostle! Consider Acts 9:1-2:

Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, 2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem. NASU

The **Lord** still changes the lives of believers. Remember, it took a few years to remake Saul into Paul. Romans 12:1-2. We must not expect instant transformation either in ourselves or others.

There is a sign that reads, “Be patient, the Lord isn’t finished with me yet.”

- B. Paul calls them **brethren**, showing that believers have a special kinship because of the **Lord**. This built-in kinship is the motivation for building right relationships with other brethren. He picks up on this in the next sentence.
- C. He **longed** to be with them and to know how they were faring because he loved them deeply. The word **beloved** occurs twice in the same sentence. In fact, there are six terms of endearment in this opening sentence.

- D. Paul found **joy** in just thinking of them. Contrast this with our addiction to paid entertainment today where many look for **joy**.
- E. This first church in Europe was his **crown**, his *stephanos*, in the **Lord**. This is the **crown** given upon winning the games or to a guest at a banquet.

Wilbur Fields says:

It refers to a woven crown such as was awarded to victors at races, and was made of such materials as olive branches, laurel, parsley, pine, myrtle, etc. This type of crown was also sometimes placed upon the heads of banqueters at feasts.



- F. He felt closer to them than any other congregation that he had launched amid trouble and heartache. With some churches that he established, Paul even had to defend his role as an apostle of Christ. 1 Corinthians 9:2.



- G. **Stand Firm**, στήκετε - *steékete*. “...used for a soldier standing fast in the shock of battle.” - Barclay.

- H. We must note that this **standing** is **in the Lord**. This promise is not just for everyone, but those who are properly **in the Lord** by being baptized into Christ.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord.

- A. **Euodia** means *Success* and **Syntyche** was named after the goddess of fortune. “**I exhort** Success and Lucky . . .” They had pagan backgrounds.
- B. Imagine this letter being read aloud to the church! The ladies were embarrassed. This might serve to help them realize that their dispute was not just a private scuffle.
- C. Paul has been pressing for unity earlier. (Like in 2:2.) He may have had these two ladies in mind then. He asks them **to be of the same mind in the Lord**.

- D. Leaders have more friction! These ladies evidently played leading roles. Paul was neutral in the dispute. He must have heard about their differences from Trophimus.

Friction often comes with others who have a role similar to our own. We disagree over the way to accomplish good. In the same way, jealousy develops with others with the same skills that we have.

- E. Barclay observes: “The brotherhood of man is impossible without the Lordship of Christ.”

3 Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

- A. The identity of the **true yokefellow** is very uncertain and speculation is rampant. It was someone the Philippians could readily identify.
- B. Reconciliation between those disputing may involve others in the church. At times, another person may have to step in to **help** the discordant settle their differences enough to keep the church together. Some churches have turned to outside mediation firms with success.
- C. These **women** had been in the church from a very early time because they had worked beside Paul. Perhaps they were some of Lydia’s ladies.
- D. *1 Clement* is at www.ccel.org/fathers2/ANF-01/anf01-05.htm on the Internet. The author is thought to be the same **Clement** that Paul references here, but not all writers agree. Some commentators point out that Clement was a common name.
- E. Paul did not believe that the salvation of the disagreeing ladies was hanging in the balance. They were all written **in the book of life**. This is a reference to an Old Testament truth. Psalm 69:28.
- F. It is probable that the names of the citizens of Philippi were recorded in a book and Paul is alluding to a better **book**.

4 Rejoice in the Lord always: again I will say, Rejoice.

- A. **Rejoice** is in the present tense, so it is not a one-time event. Do it all of the time. This is strengthened by **always**. It is further strengthened by being repeated – **again**.
- B. Happiness is a choice, not something that “happens” to unusual people. He is requiring that believers choose **rejoicing** over taking sides in a dispute. Compare Psalm 64:10.

5 Let your forbearance be known unto all men. The Lord is at hand.

- A. **Forbearing** spirit, ἐπιεικὲς, *epieikes* - equitable, fair, mild, gentle - Thayer.
- B. Wilbur Fields says **forbearance**:

This word means reasonableness. It implies a quality of gentleness and mildness; a nature not unduly rigorous, not overly strict, not judging people severely. Some related forms of this word are translated gentle.

- C. We *each* need to have the reputation of **forbearance**. See Barclay
- D. **At hand** :ἐγγύς *eggus* - near, used of place and position - Thayer. This is Thayer's *first* definition of the word. Psalm 145:18. We have the **Lord's** constant company. He understands our feelings of exasperation. Paul is not saying that Jesus will return any day now.

6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

- A. **In nothing be anxious**. “Thinking things through” is wisdom but “reprocessing the matter” is *worry* or as one person has put it: “To care is a virtue, but to foster cares is sin.”
- B. **Everything**: Items small; items large. We must get past the idea that our problem is too small to submit to **God**. He made some incredibly tiny items in this world and he cares about our incredibly tiny problems. The list can include money problems, physical problems, temptation problems, social interaction problems and more.
- C. **God's** alternative to **anxiety** is **prayer**. This is a great step of faith for inveterate worriers. **God** has ways of solving our problems that are beyond imagination.

- D. There is an old hymn that captures the prayer ideal here. *What a Friend We Have in Jesus* by Joseph M. Scriven with music by Charlie C. Converse.
- E. Asking in prayer is combined with learning to **give thanks**. When we give **thanks** for what **God** has already done, we are helped to experience reality and keep balanced in our outlook.
- F. Such implied power! **God knows**, but we still must ask. Our dependency on Him is revealed this way. This fits well with our overall purpose of bringing glory to **God**.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

- A. Inner **peace** is the fruit of believing prayer.
- B. “The **peace of God** is that tranquility of spirit that God enjoys and only God can give.” (from The Wycliffe Bible Commentary, Electronic Database. Copyright (c) 1962 by Moody Press)

The **peace of God** is **peace** that transcends the power of the human mind to **understand** it.

- C. **Guard**, φρουρήσει- from *phroureo*- “to protect by a military guard, . . . to prevent hostile invasion, or to keep the inhabitants of a . . . city from flight” - Thayer



- D. We cannot comment on the extent of the **peace** that **God** provides as the writer has already stated that it is beyond **understanding**. What is there left to say?
- E. With a striking metaphor Paul here portrays the **peace of God** as a sentinel standing watch over the citadel of man’s inner life — mind, will, and affections.
- F. “Shall **guard** your emotions and **thoughts**.” Here is God’s route to perfect mental health. The **heart**, in the language of Scripture, is the seat of the intellect, will, conscience and emotions.
- G. All of this happens **in Christ Jesus**.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

- A. Not **finally** we come to the end of the book, but this is the final truth built on previous conclusions. There are six or eight tests for screening our food for **thought**. (Verse 7)
- B. **True:** The opposite of fiction, fantasy. This writer generally avoids reading fiction for this reason. We live in a world where **truth** is often relative rather than fixed and morality is up for grabs. We are faulted with “Who are you to say what is right and wrong?”

Given O. Blakely says,

“Things that are true” are objects characterized by reality – that is, they are substantive or genuine. Intellectually, they are “facts.” Spiritually, they are matters that are trustworthy, and upon which character and hope can be built. Truth is the opposite of delusion, or imagination.

- C. **Honorable:** “That which has the dignity of holiness upon it.” - Barclay
There may be things that we can do, but they are not **honorable** in the sight of others. Our thoughts must be along the lines of the **honorable**.
- D. **Just:** We must consider the fairness of our decisions and prior to that, the fairness of our **thoughts** and plans.
- E. **Pure:** “So cleansed that it is fit to be brought into the presence of God”
- Barclay Our reading, entertainment and conversation needs to pass through this filter of: is it **pure?**
- F. **Lovely:** “Winsome is the best translation...” - Barclay
- G. **Good report:** “The things which are fit for God to hear” - Barclay Another translator says “That which has a good ring.” This eliminates grumbling and fault-finding from our conversational material.
- H. **Virtue:** High quality; includes modesty and purity according to Thayer. Modesty and purity are forgotten virtues in our sex-drench society. Several web sites that focus on sexual purity have sprung into being. To get resource material, enter *sexual purity* in your favorite search engine.

- I. **Praise:** “Anything worthy of praise, or that ought to be praised.”
(from *Barnes' Notes*, Electronic Database. Copyright (c) 1997 by BibleSoft)
 It is our predisposition to analyze what is wrong, but the Lord says to focus on what is right.
- J. **Think on these things:** Rather than being anxious, screen our mental meals with this test kit. The approved content itself will go far to reducing anxiety. God’s blessing will further reduce anxiety.

9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

Paul has set a four-part model for action:

- A. **Learning** is first. They had learned from Paul’s teaching about Christ and the gospel of salvation. However it is possible to learn without **receiving**.
- B. **Received** relates to accepting a body of information. 1 Cor. 15:1,3; Gal. 1:9; 1 Thess 2:13. Scripture speaks of those who learn and learn and learn and . . .
- C. Perhaps beyond **learning**, they were taught at a deeper level as they heard Paul teach. There was more than just the facts. The personality of the teacher can carry an impact on us for a lifetime.
- D. Beyond words and learning, they **saw** the example of the man who had first brought the story of Jesus to them.
- E. **These things do:** This is in the present tense. These steps are not to begin at some future time, but now.
- F. **The God of peace be with you** - as in verse 5. Paul is always conscious of the presence of **God**. He makes this personal rather than saying *the peace of God*. Further, he is closing this letter amidst a strong charge to be **peaceful** in the congregation. Our **God** is a **God of peace**.

10 But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

- A. The financial support that others might consider routine, Paul **rejoiced** about **greatly in the Lord**. Consider the comments of 2 Corinthians 8:

1 - 5. He **rejoiced** that they **thought** of him, sending help again. It is like a perennial blossoming again.

- B. There was a period when he did not hear from them because he uses the word **revived**.
- C. Evidently there were no Christian travelers coming from them to Rome.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.

- A. With Paul, there was always an alignment to what was available. He was not describing for the Philippians some terrible need that he had. Some colleges and other organizations exist through crisis funding. Something new and unexpected has just happened and your dollars are needed immediately. Paul adjusted to his circumstances and was **content** with the adjustment.
- B. **Content:** Paul was αὐτάρκης, *autárkees*, self-sufficient. He was not constantly shopping and wanting more things. His sufficiency came from Christ and not the inner sufficiency of the Greek Stoics.

Paul next lists four opposite conditions where he has nevertheless been contented:

12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.

- A. Considering Lydia's business and the ladies living with her, she probably had a nice home in Philippi. It was a sharp contrast to some of the places Paul had been since visiting there. In fact, Paul was not living lavishly when he dictated this letter.
- B. **I have learned the secret.** Paul chose a technical word from the mystery religions. He had been initiated into the **secret** of how to do with and how to do without. He didn't apologize for having things in abundance when that time came.
- C. Paul was the truly flexible man. He was not fed by the prison system, but had to provide his own sustenance. He may have been **hungry** and in **want** at times. He did not always have regular meals.

13 I can do all things in him that strengtheneth me.

- A. Paul's success in handling a variety of conditions did not come from his own special insights or hardiness, but from the Lord.
- B. The power to adjust came from Christ. He had infused **strength** into Paul and the word is in the present tense, so it was still happening.
- C. A song expressing these verses is *All Things Are Possible* by Darlene Zschech.

**14 Howbeit ye did well that ye had fellowship with my affliction.**

- A. They had sent a money gift in times past and that was **fellowship, working together**. The word is a compound of *syn* and *koinoneo* (koy-no-neh'-o) making *synkoinoneo*.
- B. **Did well.** Did a noble thing.
- C. He considered his confinement an **affliction**, even if it was the means for infecting the top ranks of the Roman Military with the Gospel. God was being glorified in this affliction.

15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; 16 for even in Thessalonica ye sent once and again unto my need.

- A. Paul seldom addresses a church by name like this. It is probably a clue to his great affection for the group.
- B. **In the beginning of the gospel:** When he first brought his team and the gospel to Europe. The departure may have been that of Acts 17:14. If so, they sent an offering for him at his very next stop. Operating a team is effective, but can be costly. (Charles Reign Scoville, in the early 1900s, operated with a team of about 15 workers. His revival meeting had more converts than anyone who preached the whole truth since Pentecost.)
- C. They were the only **church** that was concerned about Paul's finances past their city limits. It seems that they had sent money gifts more than **once**.

- D. After Philippi, the team stopped at: Amphipolis, Appolonia, Thessalonica, Berea Athens and Corinth.
- E. They were financially loyal. Read 2 Corinthians 11:7-9

17 Not that I seek for the gift; but I seek for the fruit that increaseth to your account.

- A. Since Paul could handle a wide variety of conditions, he was not waiting and waiting for their **gifts**. He did not view them as a money source.
- B. But he knew that God would bless them in a special way for their thoughtfulness and concern. This is one of the intangibles of **giving** to the Lord.
- C. His language suggests that God will add interest to their **account**.
- D. This was a generous church in a place of poverty. See 2 Corinthians 8:1 - 4. J. W. McGarvey wrote:

The district of Macedonia had suffered in the three civil wars, and had been reduced to such poverty that Tiberius Cæsar, hearkening to their petitions, had lightened their taxes. But in addition to this general poverty, the churches had been made poor by persecution (2 Thess. 1:4). This poverty put their Christian character to the proof, and Paul wishes the Corinthians to know, that they may be benefited by the example, how nobly the Macedonians endured the proof. Despite their afflictions they were so filled with the grace of God that their joy abounded and worked positively in combination with their abysmal poverty, which worked negatively to manifest the extreme riches of their liberality. – From *Thessalonians, Corinthians, Galatians and Romans* by McGarvey and Pendleton.

18 But I have all things, and abound: I am filled, having received from Epaphroditus the things (that came) from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

- A. The gift was ample. His needs were met for the foreseeable future.
- B. Their gift had been delivered by their **Epaphroditus**.
- C. The language of an **odor** or aroma was used frequently in the Old Testament. Genesis 8:21; Lev. 1:9,13,17.

- D. Christian are to conduct life to **please God**. This financial gift was on that list.

19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

- A. “My Master will repay you.” **God** would bless the entire church for their generosity. One writer calls it a “tit-for-tat” arrangement. If they would help Paul, God would supply their needs.
- B. That **God** will **supply** our **needs** requires a great step of faith.
- C. **God’s** resources are limitless.

20 Now unto our God and Father (be) the glory for ever and ever. Amen.

- A. Since God is not only God, but our **Father**, he will recognize and supply needs. **Fathers** are concerned about the needs of their children.
- B. May the **glory** be to Him through and endless succession of indefinite periods.

21 Salute every saint in Christ Jesus. The brethren that are with me salute you.

- A. Perhaps an elder would read the letter to the church. If members were absent, they were to be told about Paul’s greetings, too.
- B. We know little about the others who were with Paul.
- C. It has been suggested that Paul himself penned these last few word, a practice to prove authenticity.

22 All the saints salute you, especially they that are of Caesar's household.

- A. This would be the **saints** at the church in Rome sending greetings to their unknown brethren in Philippi. These believers were aware that Paul was creating a letter to Roman citizens and brethren at Philippi.
- B. Barclay says “Caesar’s Household” is equal to saying “The Imperial Civil Service.” This includes the administrators, the secretaries and other civil servants. These were Romans greeting Romans. The gospel had

penetrated to the trusted employees of Nero. The message had already begun to conquer the Roman Empire.

C. Wilbur Fields observes:

The “especially” in 4:22 seems to point out that the Christians in Caesar’s household particularly wanted the Philippians to know of their existence in such difficult surroundings, and wanted the prayers and fellowship of the Christians elsewhere.

23 The grace of the Lord Jesus Christ be with your spirit.

A. Note that he addresses the church as one, your spirit. Even in his concluding sentence, Paul is calling for unity in the Philippian church.

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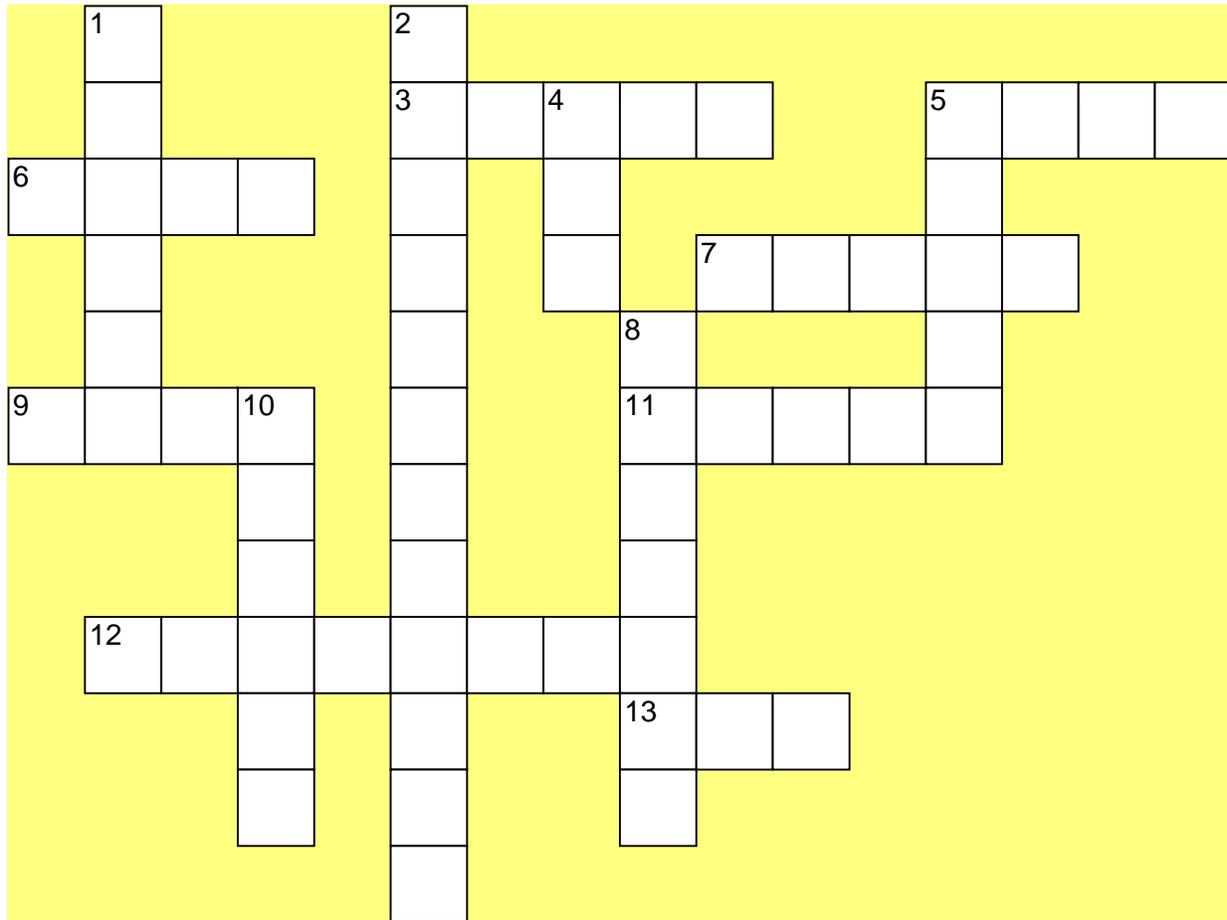
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Philippians Chapter 4

By Charles Dailey 2006



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ACROSS

- 3 Religious background of Euodia and Syntyche.
- 5 Define winsome.
- 6 He penned the last few words.
- 7 The fruit of believing prayer.
- 9 Opposite of false.
- 11 Paul is calling for it in his last sentence.
- 12 What type of man was Paul?
- 13 Terms of endearment in the opening sentence.

DOWN

- 1 God's alternative to anxiety.
- 2 He delivered the gift to Paul.
- 4 Has limitless resources.
- 5 Meaning of Syntyche.
- 8 Meaning of Euodia.
- 10 The likely letter readers.