The Book of
PHILIPPIANS

Course Taught By:
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PHILIPPIANS
Weekly Homework

Each week the student will be required to take a **quiz** over the previous week's class notes. (These quizzes will be averaged to formulate a grade)

* There are no mid-term or final exams in this course.

Each week the student must **translate & block diagram** the assigned passage from Philippians. (The student's grade will be determined by the accuracy and neatness of the work. You may write your translation on lined paper using pen or pencil).

Each week the student is expected to be in class and participate in the class discussion.

Date	Passage to be translated & diagramed
9/20/93	Attend Revival Meetings at FBC
9/27/93	Philippians 1:1-11
10/4/93	Philippians 1:12-18
10/11/93	Philippians 1:19-26
10/18/93	Philippians 1:27-2:4
10/25/93	Philippians 2:5-11
11/1/93	Philippians 2:12-18
11/8/93	Philippians 2:19-30
11/15/93	Philippians 3:1-7
11/22/93	Philippians 3:8-16
11/29/93	Philippians 3:17-21
12/13/93	Philippians 4:1-9
12/20/93	Philippians 4:10-23

An Introduction to Philippians

The city of Philippi was named after King Philip, the Grecian Father of Alexander the Great. This city first visited by Paul on his second missionary journey, was a fortified city of Macedonia near the Thracian border. This geographic position gave the city its importance. Luke describes Philippi as "a city of Macedonia, the first of the district, a Roman colony" (Acts 16:12). This phrase probably meant that Philippi was the first city which met the traveler as he entered the region of Macedonia; however there is the possibility that the phrase referred to Philippi's strategic position as a border town in Roman defenses. As a Roman colony, it became in ideal a miniature reproduction of the city of Rome, where the spirit and practices of Rome prevailed. The population of the city was mixed, consisting of three main elements: Roman colonists, old Macedonianites, and Orientals. Being situated on the famous Egnatian way, Philippi was daily visited by strangers from many lands. In Philippi, however, the Jewish population was evidently low, because there were not enough Jews to have a regular synagogue, but they maintained their religious practices at a "place of prayer" situated outside the city by the riverside (Acts 16:13).

The Church in Philippi was established through the labors of Paul and his co-workers during Paul's second missionary journey. The first convert in Philippi was a proselyte to Judaism, Lydia, a business woman from Thyatira (Acts 16:12-14), followed by the conversion of her whole household. The opening of her home provided a base of operation for the work and a place of assembly for the young church (Acts 16:15). While imprisoned for teaching a religion which was "illegal for Romans to receive" (Acts 16:21), God provided an occasion for Paul & Silas to then lead the Philippian Jailor and his entire household to Christ.

It is evident that Paul had been a prisoner in Rome for quite some time when he wrote to the Philippians (cp.1:7, 13-20; 4:22). The Epistle was probably written near the close of this first Roman imprisonment (A.D. 61-63). Paul's warm words of affection for the Philippians indicates a well maintained intimate relationship of friendship and love between this church and her founder (4:15; II Cor.11:7-10; Acts 20:6). Six times Paul addresses the readers as "brethren " (1:12, 31,13,17; 4:1,8) and three times as "beloved" (2:12; 4:1 twice).

The occasion which prompted Paul to write to the Philippians was not in the same vein as the special urgent crisis such as caused him to write to the Corinthians or Galatians. This letter is an epistle of love which is inspired by friendship motives. It is the most personal letter Paul wrote to a church. This epistle is also a "thank you" letter for the gracious giving by this church to Paul (4:15-16; II Cor.8:1-15).

The purpose of the epistle to the Philippians was to provide: information [Example: Paul's imprisonment (1:12-20; 2:23) and Timothy's coming (2:19-24)]; affection (1:3-11, 4:1,10-19); warning [against the extremes of the Judaizers (3:2-16) and against antinomianism (3:17-4:1)]; and finally and primarily - exhortation.

Paul's exhortation to the Philippians centers around the theme of "right thinking." The words "mind," "think," "count (reckon)," "minded," and "know" occur frequently in this short epistle. The word φρονεω for example occurs eleven times in four short chapters (1:7, 2:2; 2:5; 3:15,16,19; 4:2,10). This appeal to a Christ-like mental attitude is reflected in exhortations to unity ("like minded" 1:27; 2:2,20; 3:15; 4:2); to humility ("lowliness of mind" - 2:3,5; 3:8), and to joyfulness (involving freedom from worry (4:6), the peace of God (4:70, contentment in any circumstances (4:11-120, virtuous, wholesome thinking (4:80, and full confidence in Christ (3:1,3; 4:4).

The word "Joy" is a key thought in Philippians. The verb χαιρω occurs nine times and the noun χαρα five times. Paul's reason for writing is to give an exhortation to joyful living through right thinking. The secret to attaining joy in a world filled with trouble is right Biblical thinking.

"Rejoice in the Lord always:
and again I say, Rejoice."
(3:1,3; 4:4)

I. Paul's Introductory Greetings (v.1-2)

v.1

"Paul" - The human writer (God is the Author); While in prison in Rome.
"Timothy" - The stenographer and helper of Paul.
"servants" - (δουλοι) This word expresses their attitude as one of humility. A δουλος was a lowly slave; The word was used of the slaves who would row on the bottom level of the ancient galley ships;
This word also expresses their total commitment toward Christ and His ministry (They were "bondslaves"; servants for life!).

"saints" - ἁγιοις, meaning set apart ones; Holy ones; sanctified ones.
"in Christ" - (ἐν χριστῷ) This phrase shows the believers spiritual position in Christ. Our "sainthood" or "set-apart-ness is via our oneness with Christ.

"with the bishops and deacons" -
Note: the fact that God addresses the "saints" first implicitly shows that the bishops and deacons are by no means superior to the saints (laymen)
The offices of the N.T. church are two - "Bishops and Deacons"
"bishops" - ἐπισκοποις
The word literally means to "look over" or "over see" hence, "overseer"
It referred to a ministry of tending and superintending over God's flock.
This word describes the function of the Pastor or Elder. In the Bible God uses three words to describe the various responsibilities of the same office. An Elder (πρεσβυτερος - presiding leader), Pastor (ποιμην - shepherd), and Bishop (ἐπισκοπος - overseer) are the same person. Each word describes a unique function of the same position. Note: I Peter 5:1,2; Acts 20:17,28; and Titus 1:5,7 to see that the three interchangeable words describe the same office.
The fact that ἐπισκοποις is plural disproves the notion that one "Bishop" presided over a particular geographical section of churches like the "Episcopal" Denomination believes.
"deacons" - διακονοις - Official servants in a church who would relieve the Pastor(s) by performing the mundane service (Acts 6:1-f).

v.2
"Grace be unto you and peace"

In Paul's wish for the Philippians, he, as always, puts the word "grace" before the word "peace" since the peace of God is a result of the grace of God. No one will ever experience God's peace until they first experience God's grace.

"...from God our Father and from the Lord Jesus Christ"

The conjunction και in between the Father and Jesus Christ shows that both the Father and Son are both the source of grace and peace, and thus reveals the intrinsic unity and oneness of the Father and Son.

II. Paul's Deep Relationship with the Philippians (v.3-11)

The Theme of this paragraph: ***Paul's close relationship with the Philippians was due to their partnership (sharing) in his ministry***.

v.5 - "fellowship" (sharing, partnership) - κοινωνια ὑμων εἰς το εὐαγγελιον

Paul is not speaking of sharing of the Gospel (salvation) but sharing in (into) it. From the very moment Paul led these people to Christ he experienced an eager willingness on their part to serve in the Gospel ministry.

"first day" - ex. Lydia - whose whole household became Christians. She then opened her home for Paul & his fellow missionaries (Silas, Timothy, & Luke).

"until now" - They then sent gifts to meet Paul's material needs. (see Phil.2:29,30; 4:15,16)

The phrase "partakers of my grace" (v.7) also further develops this theme.

The development of this theme:

Because of the Philippians intimate and loving relationship with Paul, the following joyful response flowed from Paul's heart:

1. Paul's thanks for the Philippians (v.3-5)
2. Paul's confidence toward the Philippians (v.6)
3. Paul's affection for the Philippians (v.7-8)
4. Paul's prayer for the Philippians (v.9-11)

A. Paul's thanks for the Philippians (v.3-5)

1. PAUL THANKED GOD FOR THE PHILIPPIANS (whenever he

remembered them) (v.3)

"upon every remembrance"
We see some insight into Paul's prayer life. Every time you remember someone pray for them. This shows that Paul had a continual, moment by moment walk & talk with God.

Paul's prayers of thanksgiving were prompted by pleasant memories.

2. PAUL REJOICED BECAUSE OF THE PHILIPPIANS (whenever he prayed for them) (v.4-5)

"making requests with joy"
Paul's memories for the Philippians were positive. Paul rejoiced in the partnership (fellowship, sharing, comradery, companionship) he had with these believers. They were his friends; on his team; They lovingly supported him.
"For (ἐπι-because of) **your fellowship in the Gospel"** (v.5) (Note: to give to (share with) a man of God is to give to the gospel ministry; They shared with Paul (Phil. 4:15-16) and in so doing shared in the gospel ministry.
Therefore his prayers for them were happy experiences.

Can you say "I am the kind of Christian that brings joy to my Pastor's mind when he thinks of me?"

*Paul's motivation to pray was related to the quality of the human relationships he had with them.
*The more significant the relationship the more exciting the prayer experience is.
*Meaningful, exciting prayer must grow out of deep human relationships with other believers.

B. Paul's confidence toward the Philippians (v.6)

In the same way as they shared continually "from first day until now" (v.5), now Paul in verse 6 Paul is convinced that they will continue to until Christ returns.

***All true believers will not just "believe" the Gospel, they will share in the Gospel. They will partake of the Gospel ministry.

Paul sensed a reality in their lives.
He could pray with an attitude of joy because he had a confidence that

God was working in their lives.

The phrase: **"good work"** includes both:
1) Salvation - God's work for them (in their hearts)
God would keep them saved.
2) Service - God's work through them (from their hearts)
God would keep them faithfully serving.

God finishes everything He starts.
It is God who works in and through believers (cp.2:13) God is at work completing or maturing the good work He begins in believers.
"Until the day of Jesus Christ" - i.e. until the day when Jesus Christ returns; until the rapture (cp.v.10)

C. Paul's affection for the Philippians (v.7-8)

Though Paul was physically far away from them, he sensed a oneness that went beyond any explanation.

"I have you in my heart" -
"heart" = καρδια (The mental aspect of the heart; the volition; the will)
Paul is saying: "You are on my mind continually"

He is saying: "In my bonds you are a comfort to my heart...in my defense you are a comfort to my heart..." Paul was convinced that God would continue to perform His "good work" in their lives because they were really being used by God by sharing in the grace Paul was receiving. Their love and concern was part of the grace needed to keep Paul going despite bonds etc.

"ye all are partakers of my grace" - A certain grace to keep going despite bonds, imprisonment, persecution etc. was supplied to Paul via the love & concern of the Philippian believers.

Whether in chains [bound to a roman guard or prison cell], or in defending the Gospel [preaching the gospel in the midst of opposition], Paul sensed the Philippians standing right beside him sharing his burdens.

v.8 Although Paul had a oneness with them, being a great distance away, it was no substitute for a face to face relationship. Paul was human. He was lonely & his heart yearned to see them. This is a natural response in

a love relationship.

"bowels" - σπλαγχνον - the inner parts; (the heart, liver, & stomach) the seat of feeling; compassion. (This word describing deep emotional feelings is the word we commonly call "heart" today.

"the inner emotional heart of Jesus Christ"

What does the genitive "of Jesus Christ" mean?

1) The compassion that Christ gives.
2) The same compassion that Christ has.

D. Paul's prayer for the Philippians (v.9-11)

PAUL PRAYED THAT THEY WOULD GROW IN THEIR LOVE FOR EACH OTHER (v.8-11)

1. GROWTH IS NEEDED IN LEARNING HOW TO LOVE (v.8-9a)

"love" - ἀγαπη (unconditional, volitional, sacrificial, desire to give for the well being of others)

"abound" - περισσεω - to overflow the banks.

"knowledge" - ἐπιγινωσκω - a full and deep knowledge of God's love.

2. GROWTH IS NEEDED IN LEARNING WHAT TO LOVE (v.9b)

"Judgement" - αἰσθησει - insight, perception, discernment. A deep insight, good judgment in making proper decisions.

a. THE PURPOSE OF GROWING IN A DISCERNING LOVE (v.10a)

εἰς το plus the infinitive describes purpose

"approve...excellent"
To discern the mind of God and love like Christ (cp.v8)
Biblical love is not blind! It is discerning.

The heart (loving) and mind (thinking) work together so that we have discerning love & a loving discernment. Wiersbe p.26.

b. THE RESULT OF GROWING IN A DISCERNING LOVE

(v.10b)

ινα describing the result

"sincere" - εἰκικρινεις "tested by sunlight" It describes one who is not afraid to stand in the light, because you have nothing to hide! Your love is genuine. No false motives. Cp.2:3 "let nothing be done through strife or vain glory..."

"the day of Christ" = ἡμερας χριστου Ιησου - a reference to the rapture (cp.v.6).

1) Empowered through δια Jesus Christ (the source of righteousness) (v.11a)

2) Motivated for εἰς God's glory & praise (the purpose for righteousness) (v.11b)

III. The Gospel Moves Forward and Nothing Can Stop It! (v.12-18)

The Theme of this paragraph: ***Nothing can stop God's Gospel from advancing, progressing, or moving forward.***
v.12 - **"furtherance" =** προκοπην (προ - before + κοπτω - to cut) lit."to cut before", or "to cut down in advance" Used of an army of pioneer wood cutters which goes on ahead an army, cutting a road through the impenetrable forest, thus making possible the army to advance into regions where otherwise it could not have gone.

The gospel was on the march in hearts & hands & on the lips of believers. All because of a man who capitalized upon his bad circumstances. Paul made the most of his imprisonment. He took advantage of the life, breath and health God had given him. "the prison became his pulpit"

The development of this theme:
Epaphroditus no doubt had told Paul that the Church at Philippi was worried about his imprisonment and that they were afraid that it might have hindered his

missionary work. Paul now writes and assures them that just the opposite (μαλλον - v.12) was the case!
Paul assured the Philippians that:

1. The Gospel spreads despite <u>chains</u> (v.12-13)
2. The Gospel spreads despite <u>contention</u> (v.14-18)

A. The Gospel spreads despite <u>chains</u> (v.12-14)

1. PAUL'S CHAINS GAVE HIM <u>CONTACT</u> WITH THE LOST (v.12-13)

More than anything else, Paul's desire was to preach the Gospel in Rome. The key city of the day. He could reach millions. Yet he was in chains. He wanted to go as a preacher but instead went as a prisoner. However he gives no sob story.

v.12 - εἰς προκοπην του εὐαγγελιου ἐληλυθεν - Paul's seemingly bad circumstances rather than hurting his evangelistic ministry had "arrived toward the progress, advance, furtherance or cutting forward of the Gospel."

Paul here displays a selfless attitude; He does not pity himself, rather is positive because he sees God's working through his life even in difficult circumstances. His main concern was the gospel and its advance.

Paul didn't let circumstances cripple him. He didn't let <u>opposition</u> destroy his mission. Even though whenever he ate, wrote, talked or slept a rugged Roman soldier remained hand-cuffed to him. As Paul made tents, he no doubt would have used this opportunity to speak of the Mansions Christ was preparing. As he met students, he may have talked about the master teacher. As he was chained to a soldier of Nero he no doubt spoke of himself as a solder for the king of kings. He sought an opportunity to witness at every opportunity.

v.13 - **"my bonds in Christ are manifest"**

Paul's chains for Christ were clearly seen by many. Such unjustifiable bondage no doubt sparked more interest in the Gospel which Paul preached.

"bonds" = chains. Paul said elsewhere "I suffer trouble, as an evil doer, even unto bonds; but <u>the word of God is not bound</u>"

"palace" (πραιτωριω) - Roman Praetorium guard which had about 9 - 10 thousand imperial guards.

Paul lived for 2 years, 24 hours a day with a guard chained to his wrist. What a captive audience! The shifts would change every 6 hours. So Paul witnessed to 4 men each day. Imagine yourself as one of those soldiers chained to a man who prayed "without ceasing." As different soldiers would take their turn guarding Paul they would 1) be forced to hear the conversations he had with his visitors, 2) they

would be witnessed to, 3) They would hear the apostle pray, and 4) listen as he dictated the Epistles he wrote. So many Romans were being saved that Paul concludes this letter to the Philippians by saying: "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22).

Sometimes God has to put "chains" on his people to get them to accomplish a "pioneer advance" (a "furtherance" of the gospel) that could never have happened any other way.

2. PAUL'S CHAINS GAVE <u>COURAGE</u> TO THE SAVED (v.14)

"waxing confident" (πεποιθοτας - having gained confidence) This word speaks of someone who becomes <u>persuaded</u> about something. Satan's opposition of the truth is a confirming factor in persuading God's people of the bonified trustworthiness of that truth.

"more bold" (περισσοτερως τολμαν) - to exceedingly or abundantly increase one's ability to dare to do something challenging.

Paul's fearlessness in witnessing rubbed off on others. When they saw how mightily Paul was being used by God though in chains they gained courage.

* Our attitude will rub off on others.

Paul's testimony which shined like a bright torch no doubt thawed out the timid saints, who were frozen with fear, so that they would gain courage to preach!

Examples:
David`s victory over Goliath gave Israel courage.
Jonathan's courage over the Philistines sparked Israel's courage (I Sam.14:6-23).

B. The Gospel spreads despite <u>contention</u> (v.15-18)

"μεν.....δε" - "on the one hand....on the other hand"

v.15 - **"envy"** (φθονον) = "the feeling of <u>displeasure</u> produced by seeing or hearing about the advantage or prosperity of others." (Vines expos. Dict.)

Envy is the sinful desire to see the downfall of others so as to lift up yourself. "envy" Cp. Mt.27:18; Envy is called a "work of the flesh" (Gal 5:21); Envy is a characteristic of the old life before salvation. Tit.3:3 = We were "...spending our life in malice and envy, hateful, hating one another."

"Strife" (ἐριν) - a contention or opposition caused because of enmity. A competitive motivating force. *"Let nothing be done through strife..."*(2:3)
(envy & strife go together just like love & unity go together)

This "envy and strife" is a reference to either immature petty believers or perhaps unsaved professors of Christianity who wanted the preeminence! Note: He call them "brethren" (v.14), and they were not preaching a false gospel. (that would have brought no joy to Paul)

v.16 - **"contention"** - one who selfishly works for self advancement; One who canvasses for office to get people to support him.

We are to never proclaim Christ out of impure (selfish) motives. Don't do it for what you can get out of it.
These opponents would not ask: "have you trusted Christ?" rather "whose side are you on - ours or Paul's?" Such religious politics happens today. Ex. the professional jealousy even in Fundamentalism today.

"add affliction to my bonds" (θλιψιν ἐγειρειν) - to raise up pressure; ie."to make my chains dig into me"

They thought they could make jealousy arise in Paul's heart and thus increase his suffering.
Application: When another person gets the spotlight, does that irritate your pride? When they receive recognition, gain promotion etc. are you upset?
Illustration: Saul's jealousy over David.
Preachers need to realize that we are in this battle together! There is no room for envying! Praise God for the talent, & ability etc. of other servants of God!

v.17 - **"Love"** (not envy and strife) is the source from which our message is to flow.

Some recognized God's distinctive calling on Paul's life and were not jealous of it. (Paul was "set" (appointed by God) for the "defence" (ἀπολογιαν) of the Gospel)

v.18 - **"what then"** = idea of "what do I feel about this?"..."well I will tell you"
Paul says I will not concern myself with those who are trying to cause pain in my life by trying to outdo me. "I am presently rejoicing (χαιρω), and I will continue to rejoice (χαρησομαι)" because the Gospel will be effective to save souls whether the message is preached out of false, pretentious motives (προφασει) or true, sincere (ἀληθεια) motives. So long as Christ was preached, Paul did not care who received the credit. His motive was a love for Christ and His Cause, not the applause of men.
Our lesson: Say "Hallelujah!" every time the Gospel goes forth & people get saved (even though you did not lead them to Christ.)

IV. Paul Had One Purpose; ONE FOCAL POINT (1:19-26)

The Theme of this paragraph: ***Christ was the focal point of Paul's life. For Paul, life was summarized by one person - CHRIST!***

The world is confusing because it offers so many different solutions. So many avenues for contentment & satisfaction. Paul's focus, however, was sharp and his picture was clear.
*Take this **test**: For me to live is _____.*
Paul's philosophy of Christian living is brief and to the point.
ἐμοι γαρ το ζην χριστος *"For me to live is Christ..."* (v.21)

Christ meant everything to Paul. His goals were Christ's goals; His work was Christ's work;His righteousness was Christ's righteousness; His life was Christ's life; His ministry was Christ's ministry

The development of this theme:

There were three evidences in Paul's life showing that Christ was the "focal point" of his life:

1. Paul's attention focused on MAGNIFYING Christ (v.19-21)
2. Paul's attention focused on MEETING Christ (v.21b, 22b, 23)
3. Paul's attention focused on MINISTERING for Christ (v.22a, 24-26)

A. Paul's attention focused on MAGNIFYING Christ (v.19-21)

Note context: Paul now turns to the possible outcome of his trial. The prospect seems bright; he expects to be set free. But he considers also the other possibility. With both possibilities in mind Paul trusts God's faithfulness, and is willing to accept whatever God gives.

"for" (γαρ - v.19) explains how Paul could continue to rejoice (v.18).

He says I know that ***"this"*** will turn out (result) in my salvation (deliverance from bondage) either by death or freedom.

What does he mean by "this?"

a) His chains (v.13,16)
b) His critics (v.16)
c) His trial by Caesar
d) A combination of the above

- Paul depended on the prayers of others
- Paul depended on the supply (provision) of the Holy Spirit.

- Paul had a single vision (one track mind) = "earnest expectation" (ἀποκαραδοκιαν from: ἀπο - away; καρα - head; δοκια - to watch) - the word refers to his watching with his head turned away from other objects. He had a concentrated intense hope which ignored other interests.

- Paul had assurance of sure victory - "in nothing (death or life) I shall be put to shame (future, passive, indicative). He knew that God would not let him down. He knew that the Spirit would come through with the needed strength to stand trial.

"Christ shall be magnified in by body"

"Magnified" (μεγαλυνθησεται) = To make big, large. Paul is saying: "My body will be

the theater in which Christ's glory is displayed" (Ellicott)

Our problem is that we are not humble enough to let Christ display himself through us, rather we tend to want to display ourselves through Him.

"**be** magnified" Note: Paul does not say "I shall magnify Christ" The verb is passive.
If Christ is magnified it is because of God answering prayer (v.19) and because of the Spirits provision of power (v.19). We cannot magnify Christ in the flesh (by ourselves).

HOW WOULD PAUL MAGNIFY CHRIST?

- **with "all BOLDNESS"** (παρρησια; πας - all; ρησις - to speak) = Lit. speaking all, fearless speech, outspokenness.

Paul was ready to stand trial and not disgrace to gospel through cowardice, fear, lack of free utterance etc.

- with **consistency** = "as always so now also" This was a lifetime pattern with Paul.

- with **full surrender** = "in my body"

What a privilege to have Christ dwelling within us! What a guest to have at all seasons. What an honor to be able to show off Christ by our lives. (rather than showing off ourselves)

"whether it be by life, or by death"
It didn't matter what Paul was asked to give - just so long as Christ could be glorified!

- with **total dedication** = "for to me, to live is Christ"

Life consists in what we are living for. ie.what we are alive to.

For Paul Living was Christ (that's it!)

Before the Damascus road. (Acts 9), Paul's life consisted in nothing more than living against Christ. Now it was just the opposite!

Christ was Paul's beginning of life, his continuing of life, his end of life, his inspiration of life, his task of life, his strength for life, and his reward of life - Barclay.

If Christ were to be taken out of life, for Paul there would be nothing left.

B. Paul's attention focused on MEETING Christ (face to face)

(v.21b, 22b, 23)

1. PAUL VIEWED DEATH AS A PROMOTION (v.21b)

"to die is gain (κερδος)**"** = profit, advantageous; a promotion! Death for Paul simply meant to have the same thing - Christ! **only more of Him.**

- more intimate fellowship with Christ.
Death for Paul was the passage way into Christ's presence. He would move from serving the king to seeing the king. And from living for the king to living with the king.
- no more hindrances to his fellowship with Christ.
- no more sin, hardships, trials, chains etc.

2. PAUL VIEWED DEPARTING AS A PREFERENCE (v.22b-23)

- Paul's predicament (v.22b-23a)
"I am in a strait betwixt two" (συνεχω) = I am being pressed on both sides. Pressure from both angles. "in a pickle" He was caught between 2 desires.

- Paul's preference (v.23b)
"desire" (ἐπιθυμια) = a longing; strong urge.
"depart" (ἀναλυσαι - ἀνα + λυω) = This word was used by armies that took down their tents & prepared to go to another location. The word was also used by sailors who pulled up their ship's anchors & set sail for another port.

If you are not ready to die maybe its because you are too stuck (anchored) to the port of this world. Your anchor is deeply sunk into other priorities.

Paul in a sense feels like an eagle trapped in a cage. Ready to soar away from such an unnatural environment.

"together with Christ" (συν χριστῷ εἶναι)- There is no intermediate stop between earth and one's final destiny.
"...to be absent from the body (is to be) present with the Lord" (II Cor.5:8).
Jesus said to the repentant thief dying on the cross: "Today shalt thou be with me in paradise"(Lk.23:43)
As Stephen faced death, he said, "Lord Jesus, receive my spirit" (Act.7:59)

"which is far better" - (πολλω γαρ μαλλον κρεισσον)

Death for one who is ready is a preference. If this is true, the ending of life should not be a burden but a blessing. I should be a translation, not a termination; an advantage not adversity; ecstasy not agony. It is a "graduation to Glory!" (Taylor p.54)

We do not sorrow as others who have no hope (I Th.4:13).

***** Being with Christ is the best thing imaginable (He is our bridegroom Eph.5)

C. Paul's attention focused on <u>MINISTERING</u> for Christ (v.22a, 24-26)

1. A MINISTRY THAT <u>BEARS FRUIT</u> (v.22a)

(τουτο μοι καρπος ἐργου)
For Paul, life automatically equalled fruitful labor.

2. A MINISTRY THAT <u>MEETS NEEDS</u> (v.24-25)

Although he had a longing to depart, Paul wanted to live for the benefit of others.

"That which anchors us to life for a longer season should be an awareness that we may help others" (Taylor)

a. <u>Encouraging others to **progress** in their faith.</u>
(to <u>grow</u>)

(εἰς την ὑμων προκοπην και χαραν της πιστεως) For Paul, "sticking around" on earth in the body was for the purpose of aiding in the progress or advancement (προκοπην) of the faith of fellow believers.

b. <u>Encouraging other to **rejoice** in their faith.</u>
(to <u>glow</u>)

v.25 "joy" (χαραν) v.26 "rejoicing" (καυχημα)

Paul thought more of the Philippians then his own desires.

They would have joy in seeing Paul again.
They would have joy in having their prayers answered.

Paul was willing to have heaven postponed so that he could help other Christians grow & glow.

"If God wants Paul to go on living in the realm of the flesh it is because the activities of Christian service (Eph.2:10; Phil.1:6) assigned to Paul by god are not yet completed (Rev.3:2;

II Tim.4:7)....Since no one knows the full extent of his assigned task he cannot know when it is finished,. On the other hand no Christian should wish to stay on this earth one minute beyond the completion of his last assigned work for Christ" (The Renaissance N.T. p.413)

Paul's life was Christ, and therefore, his life was wrapped up in anything connected to Christ, such as His people and His work.

V. The Christian's earthly CONDUCT should *match* his Heavenly CITIZENSHIP (1:27-30)

The Theme of this paragraph: ***Every believer should conduct his life (as a citizen of Heaven) IN HARMONY with the blessings, privileges and responsibilities that come with the Gospel of Christ.*** In other words: "Your conduct should reflect what the Gospel and its riches did for you. Your life should match the Gospel."

Verse 27 begins with the main clause of this paragraph and is the main idea that Paul expands on and explains.

Μονον ἀξιως του εὐαγγελιου του χριστου πολιτευεσθε.

"Conversation" in 1611 referred to a "persons manner of life"
3 greek words convey this idea:

1) anastrophe	[ἀναστροφη]-lifestyle, behavior.
2) peripateo	[περιπατεω]- walk, conduct.
3) politeuma	[πολιτευμα]- citizenship (from which we get our Eng. word *"politics"*).

Paul in this verse uses the more rarely used word **"πολιτευμα"** (Present, Middle, Imperative) which means "to be a citizen" or to "conduct yourselves as a citizen"

The **Present** tense -	Teaches that the conduct is to be continual or habitual.
The **Middle** voice -	Teaches that each believer must make a personal decision and take personal responsibility to live right.
The **Imperative** mood -	Teaches that the conduct is not an option but an obligation.

"Paul was writing from the very center of the Roman empire, from Rome itself; it was the fact that he was a roman citizen that had brought him there. Philippi was a Roman colony; and Roman colonies were little bits of Rome planted throughout the world, where the citizens never forgot that they were Romans, spoke the Roman (latin) language, wore the Romans dress, called their magistrates by Roman names, however far they might be from Rome.



So what Paul is saying is, "you and I know full well the privileges and the responsibilities of

being a Roman citizen. You know full well how even in Philippi, so many miles from Rome, you must still live and act as a Roman does. Well then, remember that you have an even higher duty than that. Wherever you are you must live as befits (suits, matches) a citizen of the Kingdom of God" (Barclay, p.30).

"as it becometh" = axios [ἀξιως] which means bringing up the beam of the scales; bringing into equilibrium. To make equal, or equivalent. To be **worthy**.

"Worthy": "Walk worthy of the vocation (our heavenly calling) Eph.4:1
"Walk worthy of the Lord" (Col.1:10)
"Walk worthy of the kingdom of God (II Th.1:5).

We are to walk (conduct our lives) in such a way that we truly represent our Country **which is Heaven!** and our Emperor **which is Christ!** (Be a worthy citizen! not a worldly citizen!)

Because our citizenship is in paradise, our behavior upon this planet should be that which "becometh the gospel of Christ" In other words "our lives should match the good news we profess"

The development of this theme:

How can a Christian live like a citizen of Heaven?
Answer: By **STANDING FIRM** in two areas of our life.

"standing firm" [στηκετε]- Holding your ground; remaining steadfast; persevering; The word was used of the determination of a soldier who does not budge one inch from his post.

LIVE LIKE A CITIZEN OF HEAVEN!

Two things that will not be in heaven = 1) disunity, 2) fear
As citizen of Heaven God will exhort us toward unity (v.27), and fearlessness (v.28-30)

1. Live like a citizen of Heaven and stand firm in being UNITED FOR THE FAITH (v.27)
2. Live like a citizen of Heaven and stand firm in being UNAFRAID OF THE FOE (v.28-30)

A. Live like a citizen of Heaven and stand firm in being UNITED FOR THE FAITH (v.27)

1. THE LOCAL CHURCH MUST HAVE HARMONY

"One spirit, and one mind (soul)" [ἑνι πνευματι, μια ψυχη] = The immaterial part of man that relates to God (spirit) and man (soul).

Note context: "one spirit & mind (soul)" points to a single mindedness like Paul had. (cp.1:21 - "For to me to live is Christ"
Note context: of 2 women who were not getting along with each other (Phil.4:2)

Unity - see Acts 4:32; Rom.12:12; I Cor.1:10, 10:17; II Cor. 13:11,

Gal. 3:28; Eph.4:3,13. *Read Psalm 133*

2. THE LOCAL CHURCH MUST HAVE <u>TEAMWORK</u>

"striving together" = Greek - συναθλεω = συν + ἀθλεω "athleo" [from which we get our word "athletics." The word with the prepositional prefix means to strive side by side, to struggle together; to contend together.

Paul pictures the Church as a team, reminding them that it is teamwork that wins victories.

"for the faith of the gospel" - τη πιστει του εὐαγγελιου
The *faith* which has its source & substance in the *Gospel* (the substitutionary death and bodily resurrection of Christ. cp. I Cor.15:1-3)

The believers common bond is the "faith."
The believers common cause is the "gospel" ministry.

B. Live like a citizen of Heaven and stand firm in being <u>UNAFRAID OF THE FOE</u> (v.28-30)

Paul who is facing opposition (1:12,13), now encourages the Philippians to face it properly.

"terrified" [πτυρω] = to startle or suddenly frighten.
"adversaries" [των ἀντικειμενων] pres. mid. part. - lit. *"the ones lining themselves up against (you)"*

We can take courage in 3 facts:

1. SUFFERING IS A <u>PROOF</u> OF YOUR SALVATION (v.28)

"evident token" [ἐνδειξις] = a sign, or indication, a proof.

The fact that some oppose you for your faith is a proof that:

1) They are lost and headed for Hell.
"perdition" [ἀπωλειας] = destruction; Both Judas (Jn.17:12) & the Antichrist (II Th.2:3) are called the "son of perdition"

The words αὐτοις and ὑμων are placed first in their clauses making an emphatic contrast.

2) You are saved and headed for Heaven.
Suffering for righteousness sake is an indication that you are saved. Jesus said *"Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you."* Mt.5:12

Suffering brings assurance of salvation: Read I Pet. 4:12-14; Rom.8:16-18.

2. SUFFERING IS A PRIVILEGE FOR YOUR SAVIOR (v.29)

"It is given" [ἐχαρισθη] = a gift of grace
The idea is - it is an honor, a privilege to suffer in behalf of Christ. **Read Acts 5:41** Peter's attitude of joy.

Note: suffering is not a privilege in itself. The privilege is that it is for his sake (on behalf of Christ)

"for his sake" [το ὑπερ αὐτου] - When someone opposes you, they are really opposing Christ.

Acts 9:4 - *"Why persecutest thou me?"*
Mt. 25:42-46- *"inasmuch as ye did it not to one of the least of these, ye did it not to me"*

3. SUFFERING IS PARTICIPATED IN BY OTHER SAINTS (v.30)

Satan wants us to think we are alone in the battle; that our difficulties are unique. THIS IS NOT TRUE!

"conflict" [ἀγων] = From which we get our English word "agony"

They saw & heard that Paul did not buckle under the pressure. He stood fast; Just as he is commanding them to (v.27)

"You saw in me" = Acts 16:19 - they saw when Paul was beaten & thrown into prison.

"Now hearing" = They heard about Paul's imprisonment & trial in Rome.

CONCLUSION:

Your conduct should reflect what the Gospel and its riches did for you. Your life should match your citizenship.

The gospel is worthy of your:
1) being unified - after all we will be united in Heaven
2) being unafraid - there will be no fear in Heaven

"You are writing a gospel,
A chapter each day,

by the deeds that you do
and the words that you say.
Men read what you write,
whether faithful or true;
Just what is the Gospel
according to you?"
(source unknown)

VI. THINK RIGHT about your brothers & sisters in Christ (2:1-4)

The Theme of this paragraph: Paul says that his joy would be full, if believers, who had experienced God's blessings, would **THINK RIGHT about one another**.

Several words with the idea of think or mind occur in this context:

v.2	φρονητε
v.2	φρονουντες
v.3	ταπεινοφροσυνη
v.3	ἡγουμενοι
cp. v.5	φρονειτε; v.6- ἡγησατο

Note: Previous context: Living like a citizen of heaven (I:27-30) involved a stand for unity (v.27) in the midst of <u>external</u> adversaries. Now in 2:1-4, God exhorts us to maintain an <u>inner</u> harmony in the fellowship.

The four Greek conjunctions εἴ (if) introduce what grammarians call: "First Class Conditional Phrases" These phrases assume that the condition is true and factual. Because Paul is talking to Christians, when he says "if" he expects a positive answer. It could be read: *"<u>Since</u> there is . .."*

"Consolation" (παρακλησις) = lit. to "call alongside" - encouragement and comfort

"Comfort" (παραμυθιον) = lit. to "speak softly along side", to cheer up; to speak tenderly (Illus. of a mother reading to her children)

"Fellowship" (κοινωνια) = sharing, communion (a oneness)
"Fellowship of the Spirit" = the Holy Spirit unites us together in one body (I Cor. 12:13)

"Bowels" (σπλαγχνον) = inner emotional heart.
The seat of feelings; tender affection

"Mercies" (οἰκτιρμοι) = the <u>outworking</u> of tender feelings; compassionate pity towards the ills & problems of others.

Verse one seems to hint at the Trinity as the source for these blessings (Compare: II Cor. 13:14 for similar arrangement of blessings from all three persons of the Godhead).

Christ's encouragement,
The Father's love,
The Spirit's fellowship . . .
along with compassion and mercy -
ought to <u>motivate</u> you to <u>THINK BIBLICALLY</u> about other believers your the Local Church!

The development of the theme:
Christians in the Church Family must THINK RIGHT regarding each other!
How should be regard each other?

1. We must be "LIKE MINDED" (v.2) (<u>Unity</u> in thinking)
2. We must be "LOWLY MINDED" (v.3-4) (<u>Humility</u> in thinking)

A. WE MUST BE "LIKE MINDED" (v. 2) (Unity)

When Epaphroditus brought a generous gift from Philippi, and good news of the church's concern for Paul, this no doubt brought joy to Paul. However, he also brought bad news of a possible division in the church family (cp. 4:1-2).

"Fulfill ye my joy" (πληρωσατε μου την χαραν) = fill up my joy. Cause the joy I already have to exceed the limits!

"Like minded" (αὐτο φρονητϵ) - to think the same thing; to be compelled by the same aims and objectives.

Romans 12:16 - *"Be of the <u>same mind</u> one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."*

Positionally we all are <u>one</u> in Christ.

"So we, being many, are one body in Christ, and everyone members one of another" (Rom. 12:5).

So practically we should live like it!

How can believers have such unity?

1. BY HAVING <u>ONE LOVE</u> (FOR GOD).

"Same love" (αὐτην ἀγαπην) = Each believer is to share the same agape love for God.

The LORD is to be the believer's # 1 love (cp. Mark 12:30). Such love for God is to be shared by everyone in the Church. The major reason why the Church assembles is to provoke each other unto this love for God (Heb.10:24-25). No other "loves" should get in the way of this one!

I Jn. 2:15 - ". . . if any man love the world, the love of the Father is not in him.:

2. BY HAVING <u>ONE BOND</u> (GLUED TOGETHER).

"One accord" (συμψυχοι) = lit. to be "one souled;" "to be together in soul;" (i.e. to be harmonious; to have our hearts beat as one; to be united in spirit)

"Unity": See - Acts 4:32; Rom. 12:12; I Cor. l:10, 10:17; II Cor. 13:11; Gal. 3:28; Eph. 4:3, 13.

Unity is <u>not</u> uniformity:

--Unity comes by God's changing a man internally, in the *soul*.

--Uniformity comes by men forcing others to externally conform to a legalistic standard.

3. BY HAVING <u>ONE PURPOSE</u> (ONE GOAL).

"One mind" (ἕν φρονουντες)- one purpose; rallying around a common goal. When everyone becomes preoccupied with a <u>single</u> goal -- you have unity!

B. WE MUST BE "LOWLY MINDED" (v. 3-4) (HUMILITY)

A. Say "No" to <u>SELFISH</u> THINKING (v. 3a)

Nothing a believer does for another believer is to be done out of (or "down from" κατα) the internal MOTIVATION of self-centered strife or vain glory.

1. Do nothing for self-GAIN ("strife")

"strife" (ἐριθειαν) = "selfish ambition"

This word's related noun form originally meant "a day laborer." It referred to the attitude of those who worked for wages and particularly it denoted a self-seeking pursuit of political office by unfair means. It refers to the ambition which has no conception of service and whose only aims are profit and power.

2. Do nothing for self-GLORY ("vain glory")

"Vain glory" (κενοδοξιαν) = empty praise

Gal. 5:25-26 - *"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."*

B. Say "Yes" to SELFLESS THINKING (v. 3b-4)

The Greeks were "high-minded" people. To tell a Greek to have "lowliness of mind" was to insult them. However, salvation changed this way of thinking.

1. By looking UP at others (v. 3b)

"Esteem" (ἡγεομαι) = to mentally consider. "The word implies a conscious, sure judgment resting on a careful weighing of the facts" (Vincent).

We look down on others when we have/do something that they do not have or do.

"Better" (ὑπερεχω) = considering others as "having some things over" you; Excelling, surpassing, or superior to you. *It takes humility to admit this.*

--We are encouraged to recognize the strong points of our fellow brother that might excel some of our own capabilities. Others can do some things better than you. Give them proper honor and encouragement in this using of their God-given gifts.

2. By looking OUT for others (v. 4)

Note: Just as "looking up at others" ("esteeming others better") is the opposite of "vain glory" (v. 3), now in verse 4, "looking out for others" is the opposite of "strife" (v. 3).

"Look" (σκοπεω) = From which we get our English word: "scope" The word means to become preoccupied or completely focused on the needs & interests of others; To fix our attention on the matters of each other (Compare: Phil. 2:19-22; Rom.15:1-3; Gal.6:1; I Cor.10:24; II Cor.4:18).

VII. The highest Example of HUMILITY (2:5-11)

The Theme of this paragraph: Having exhorted believers to be humble in their relationships toward each other (v.3-4), God now gives the premier example of humility and commands us to **have the same HUMBLE ATTITUDE that Christ had!**

v.5 - "τουτο φρονειτε ἐν ὑμιν ὅ και ἐν χριστῷ ʼΙησου"

God is saying: "Continually think like Christ thought; Unceasingly have the same humble attitude that Christ had"

The development of this theme:

How low did Christ go when He humbled Himself?

1. ALTHOUGH HE WAS GOD, **HE SURRENDERED HIMSELF** and became a humble Servant (v. 6 - 7)

2. BECAUSE HE BECAME MAN, **HE SUBMITTED HIMSELF** and died in humiliation on a Cross (v. 8-11)

A. ALTHOUGH HE WAS GOD, <u>HE SURRENDERED HIMSELF</u> and became a humble Servant (v. 6 - 7)

1. CHRIST SURRENDERED IN <u>FULL AWARENESS</u> OF HIS ATTRIBUTES (deity) (v. 6 - 7a)

The word **"being"** (ὑπαρχω) means "existing" and indicates Christ's <u>prior</u> existence before He took on human flesh. "Being" is a present tense participle and points to his <u>continual</u> existence.

"Form" (μορφη) = To be of the same <u>nature</u> and <u>substance</u> and the noun - "God". Christ was of the same essence as the Father.
The way one interprets the word μορφη in this verse must match the meaning of verse 7. "<u>Form</u> of God....<u>Form</u> of a servant"
"Thought it not robbery" - Christ did not consider equality with God something to be stolen (ἁρπαγμον). One does not need to steal that which he already has in the fullest measure. Christ was deity to the fullest measure and would not be robbing anything from God by His admitting that he was God very God.

Christ was not taking something that was not His <u>already.</u>

2. CHRIST SURRENDERED THE <u>INDEPENDENT DISPLAY</u> OF HIS ATTRIBUTES (deity) (v. 7b-c)

"Made himself of no reputation" (ἑαυτον ἐκενωσεν) = Lit. "emptied himself," or the idea of - surrendered the independent **use** of his divine attributes.

NOTE: Christ did **not** give up even one of His divine attributes. If he would have, he would no longer be God. He gave up the independent use (or display) of them. The verb κενοω is the word from which theologians derive the doctrine of the "Kenosis" This doctrine of the incarnation of Christ states: *"Christ voluntarily surrendered the independent exercise of certain of His divine attributes while He was on earth"*

a. By becoming a Servant (v. 7b)

Lit. **"bondslave"** (δουλος) - a totally devoted servant who totally surrendered his own personal will, to do the will of his master. **see John 5:17-19,30**

Christ became a servant and a man and yet did not have His divine attributes taken away. He remained God though He became a man. "He was like a king who temporarily puts on the garments of a peasant while at the same time remaining king . . ." (Walvoord, p. 54).
Christ came to minister (Mt. 20:28). He did the task of a menial slave by washing the disciples' feet (Jn. 13).

A person with a humble attitude like Christ will serve.

b. By becoming a Man (v. 7c)

"Was made" (γενομενος) = He became. He became something He was not.

"Likeness of men" (ἐν ὁμοιωματι ἀνθρωπων) = but not identical with men. He did not have a sin nature.
Heb. 4:15 - *". . . Was in all points tempted like as we are, yet without sin."* (Cp.Heb 2:14)

Death was only possible for the Son of God if He became a man.

B. BECAUSE HE BECAME MAN, HE SUBMITTED HIMSELF and died in humiliation on a Cross (v. 8-11)

"Fashion" (σχημα) - outward appearance. The word was used of a king who exchanges his kingly robe for sackcloth.

1. HIS SUBMISSIVENESS LED TO SACRIFICE (v. 8a)

V. 8 - **"Obedient unto death"** (ὑπηκοος μεχρι θανατου) - Christ had become obedient to the point of death.

Sacrifice: "Ministry that costs nothing accomplishes nothing."
"If there is to be any blessing, there must be some bleeding."

2. HIS SUBMISSIVENESS LED TO HUMILIATION (V.8b)

"Yea, even the death of a cross" (θανατου δε σταυρου) = Death was humiliating enough; the cross (with its suffering and stigma) was even more humiliating.

Dying on a cross was the climax (height) of shame. Christ was accursed! Gal. 3:13

Crucifixion was the lowest form of death. It was reserved by the Romans for common criminals and slaves.

> Note: If Christ was not God (as cultists say), then this passage would make no sense. And His humiliating would have no impact.

What humiliation!

Christ went from -		*Heaven*	*to*	*earth*				
			glory	*to*	*shame*			
				Master	*to*	*servant*		
					Maker	*to*	*man*	
	riches	*to*	*rags*					
				life	*to*	*death*		

II Cor. 8:9 - "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor . . ."

Christ certainly did not merely look out for His own personal interest, but also for the interests of others (Note the connection in context with verse 4)

3. HIS SUBMISSIVENESS LED TO EXALTATION (V. 9-11).

A paradox of the Christian life: the more we give, the more we receive; the more we sacrifice, the more God blesses.
--this is why a person who is humbly submitted can have joy.
--this is why the Father exalted His Son so high! -- Because the Son gave so much!

James 4:10 - "Humble yourselves in the sight of the Lord, and He shall lift you up."
"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."
Prov. 15:33 - "Before honor is humility."

Christ in his submissiveness did not exalt Himself. He patiently allowed his Father to lift him up.

"Highly exalted" (ὑπερυψωσεν) = lifted Him up above and beyond everything else.

a. Christ's Reward (v. 9): *"A name above all names"*

"A name above every name" = possibly the name Jesus (v. 10), or Lord (v. 11) - which is the O.T. Yahweh (Jehovah)! Cp. Eph. 1:21; Rev. 19:11-16.

b. Christ's Recognition (v. 10-11)

"Every knee . . . every tongue" - see Is. 44:22-24

1) Worship - *"every knee should bow"*

"In heaven" - angelic beings
"In earth" - living men
"Those under the earth" - those who have died

ALL will bow - To bow before Him now means salvation; to bow before Him at the judgment means condemnation.

2) Praise - *"Every tongue confess"*

κυριος ᾽Ιησους χριστος = "(The) LORD (is) Jesus Christ"
When Christ judges the world, all (saved and lost) alike will recognize His lordship and deity.

"Glory of God the Father" (εἰς δοξαν θεου πατρος) - By specifying the "Father," Paul clarifies who He means by "God" since he is implying that Jesus is God also by acknowledging Him as "LORD"

As Jesus faced the cross, the glory of the Father was uppermost in His mind. "Father, the hour is come; glorify

Thy Son, that Thy Son may glorify Thee." (Jn. 17:1)

Do you have the mind of Christ?
Are you following His example of humble-mindedness?
To honestly answer, ask yourself:
1) Am I willing to surrender myself?
2) Am I willing to submit myself? No Matter what the cost?

VIII. Putting Salvation to Work (2:12-18)

God gave you salvation that you might use it and fulfill God's plan for your saved life. God is the Master Architect (he planned your life of salvation) and He is also the chief builder (He accomplishes your life of salvation).

God's purpose for you is not complex and impossible. It only takes humility to do it.

v.12 - **"wherefore"** ὡστε - Consequently; so then; Paul is building a practical application to the previous context: Christ's humility in his - 1) surrender, and 2) submission to His Father's will (v. 5 - 11) should prompt us to follow suit.

The Theme of this paragraph: God exhorts you to **PUT TO USE THE SALVATION GOD GAVE YOU!**

v.12 - μετα φοβου και τρομου την ἑαυτων σωτηριαν κατεργαζεσθε

How does a believer rightly put to use the salvation God gave him?
By following two requirements and achieving two results
(If we follow 2 COMMANDS God will produce 2 RESULTS)

REQUIREMENT: You need PERSONAL INITIATIVE (v.12)

RESULT: You will have DIVINE ENERGY (v.13)

REQUIREMENT: You need a WILLING MIND (v.14)

RESULT: You will have a SHINING TESTI

MONY
(v.15-
18)

A. ***REQUIREMENT:*** **You need <u>PERSONAL INITIATIVE</u> (v.12)**

"not as in my presence only" - The believer's initiative (motive) for ministry must not be to please men, but God!

"work out your own salvation" (ἑαυτων σωτηριαν κατεργαζεσθε)
The word κατεργαζεσθε is a present tense imperative, meaning to: "continually work out"; or "to keep on working out to the end or finish"

Paul is not teaching salvation by works (Salvation is not only a point and time but it is a life). Paul is writing to people who are already saved; they are "saints" (1:1). From the start of our salvation until the culmination (Rom. 13:11) of our salvation, the believer's whole life is a life of salvation.

He does <u>not</u> say "work <u>for</u> it", but "work it out." The point is - You already have it, so <u>use it</u>! God did not save you to sit on a shelf; But to grow and serve.

"**Your <u>own</u>** salvation" = you must work out your <u>own</u> Christian life (and do God's will); No one else can do it for you. No two flowers are exactly the same; no two snowflakes are the same--and God has a special will just for you to fulfill.

"With fear and trembling" (emphatic)
"fear" - φοβος (A holy <u>reverence</u> and <u>respect</u> for God)
"trembling"- τρομος (The resultant shuddering caused by the "fear")

Heb. 12:28-29 - *"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."*

This attitude of "fear and trembling" necessitates that you:
1) Be serious - It is not your own life you're spending if you belong to God. "You are not your own . . ." I Cor. 6:19
2) Be careful - Not reckless (Don't be flippant or haphazard with the priceless, sacred spiritual life God gave you).

Although Paul was not present, the "Fear and trembling" is the awareness that God is watching. The idea is that of the serious workmanship of an employee when the boss looking over his shoulder.

B. *RESULT:* You will have <u>DIVINE ENERGY</u> (v.13)

"For it is God which worketh (ἐνεργων) **in you"**
Philippians I:6 - *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."*
Compare God's working in (energizing) believers with Satan's working in (energizing) unbelievers in Ephesians 2:2.

1. GOD PROVIDES THE <u>DETERMINATION</u> ("will")

"Will" - θελω (DESIRE)
It is God who gives believers the desire to do His will.
When you yield, God's will becomes your will and God's work becomes your work.

Verses 12 & 13 are perhaps the clearest N.T. statement showing believers exactly how God reveals His will to them.

2. GOD PROVIDES THE <u>STRENGTH</u> ("work" - do)

"Do" - ἐνεργεω (energetic WORK)

No believer can live the Christian life by his own strength. We fail because we (in pride) lean on talent and ability. What was Christ's example? (v. 7) He surrendered his all to his Father in humility.

"Our help is in the name of the Lord who made heaven and earth" (Ps. 124:8). **SEE Col. 1:29 Heb. 13:20, 21.

"His good pleasure" - ὑπερ της εὐδοκιας (satisfaction) - The definite article (της) is used as a relative pronoun indicating the One who was previously mentioned, which is God.

C. *REQUIREMENT:* You need a <u>WILLING MIND</u> (v.14)

"Do all things" παντα ποιειτε - Continue doing all things (in the will of God).

1. NO <u>GRUMBLING</u> ABOUT GOD'S WILL

"Murmurings" (γογγυσμων) - to mutter in a low voice; to express dissatisfaction (to grumble)
Paul does not say to muffle the murmurings, but to <u>abolish</u> them.

2. NO <u>QUESTIONING</u> GOD'S WILL

"Disputings" (διαλογισμων) - inward questionings; reasonings; a skeptical criticism.

D. *RESULT:* You will have a <u>SHINING TESTIMONY</u> (v.15-18)

v.15

"That" (ἱνα) - "In order that; with the purpose or result that"

"Blameless" (ἀμεμπτοι) - <u>externally</u> unblamable before God and men (by not murmuring, v. 14).

"Harmless" (ἀκεραιοι)- <u>internally</u> (without impure worldly questionings or disputing God, v. 14); lit. unalloyed, unmixed (not mixed with world's philosophies, goals, ambitions, mannerisms)

"Without rebuke" (ἀμωμος) - faultless; without spot or blemish; Spotless.
Live such a holy life that the world can't point its finger at your thoughtless inconsistencies.

"Crooked" (σκολιας) - curved, not on the straight and narrow

"Perverse" (διεστραμμενης; Perfect Passive Participle) - twisted, distorted.

"Among whom" - God does not command us to retreat from the world and go into a spiritual isolation ward.

"Lights" (φωστηρ) - luminaries, reflectors. Like the moon and stars, we reflect Christ! (Compare: Dan. 12:3; Mt. 5:16; I Pet. 2:9)

"Shine as lights" - when this verse is compared with v. 14, we note: that "light is <u>silent</u> but effective." (Example: the wife with unbelieving husband - I Pet. 3:1-2).

V.16

"Holding forth" (ἐπεχοντες) = two ideas:

1) lit. "to hold <u>upon</u>; to hold firmly
2) to hold <u>out</u>; to extend and give out the Word to others.

"Word of life" (λογον ζωης) - What does this Genitive construction mean: It is the "Word" that gives "life." (Just as in James 1:25, the Word of God is called the "law of liberty" since God's Word gives freedom.)

V.17

"Offered upon" (σπενδομαι) = poured out.

In the O.T. sacrificial system, a drink offering of wine was poured over the burnt offering as a crowning act of its completion (Num. 28:7-8). Paul was now (after sacrificing and serving for the faith of the Philippians) ready to die (joyfully). The pouring out of one's life for Christ's service brings joy!

"Offered" - Paul shows them the truth of verse 14 in living form. "Do all things without murmuring and disputing--even if it means death!

Conclusion:

The goal of the Christian goes far beyond his pardon from sin.

Don't be satisfied with a stagnated life; PUT YOUR LIFE OF SALVATION TO WORK!

IX. Give Honor to the HONORABLE (2:19-30)

INTRO: After discussing the selfless example of Christ, and Paul's selflessness as seen in his willingness to be "offered up" - poured out (in death), the Philippians might have said, "Well, that attitude is possible with Christ because

He is God, and that attitude is even possible with Paul because he is a specially chosen apostle, but that isn't so easy for us."

To such a potential response, Paul describes two "ordinary saints" -- Timothy and Epaphroditus.

At 82, Dr. F. B. Meyer, an eminent Bible expositor, said, "I have but one ambition in life -- that is to be an errand boy for Jesus Christ." Timothy and Epaphroditus were both messengers. It is an honor to be an "errand boy" for Christ!

In Phil. 2:19-30, we have two ordinary believers who are described as being heroes, as being truly honorable.

The Theme of this paragraph : "GIVE HONOR TO WHOM HONOR IS DUE" (Cp. Rom 13:7)

verse 19 "Hold such ones in honor" - τους τοιουτους ἐντιμους ἐχετε τιμος - To regard as honorable; prized; precious; valuable.

Who is worthy of such honor?

Men like Timothy and Epaphroditus who both served with:
1) selfless motives & 2) sterling character

Development of this Theme:

1. Timothy faithfully served with SELFLESS MOTIVES (v.19-24)
2. Timothy faithfully served with STERLING CHARACTER (v.22-24)
3. Epaphroditus faithfully served with STERLING CHARACTER (v.25)
4. Epaphroditus faithfully served with SELFLESS MOTIVES (v.26-30)

A. TIMOTHY FAITHFULLY SERVED WITH SELFLESS MOTIVES (His Virtue) (v. 19-24)

1. TIMOTHY TOOK GENUINE INTEREST IN OTHERS (v. 19-20)

"In the Lord" = if it is the Lord's will

"For I have no man" = There were hundreds of Christians in Rome (Paul greets 26 by name - Ro. 16), yet not one of them was available to make the trip.

"Like minded" (ἰσοψυχον) = same souled; equal souled. Paul and Timothy had similar interests.

"Naturally" (γνησιως) - genuinely, sincerely, truly. Lit. = by birth relation (legitimate)

Illus. of a mother who naturally has a genuine interest in her child.

"Naturally" - "Since Timothy had been involved with Paul in founding the church at Philippi, or bringing these spiritual children into the world, it is natural that he should have a fatherly concern for them." (Vos, p. 56).

"Care" (μεριμναω) - to give one's mind, thoughts, & focus over to someone.

2. TIMOTHY SOUGHT CHRIST'S INTERESTS EVEN WHEN ALL OTHERS DID NOT (v. 21)

"All seek their own" - People's sin nature motivates them toward a zeal of self-seeking

"Their own" - Dr. H.A. Ironside told about a group of believers who were only concerned about their little clique and their own "fellowship." They had no concern for the lost or other believers. In front of their meeting place they had a sign hanging which said: "Jesus Only." But the wind blew away some of the letters, and the sign read - "Us Only" Perfect description of selfish Christians.

B. TIMOTHY FAITHFULLY SERVED WITH STERLING CHARACTER (His Value) (v.22-24)

"proof" (δοκιμη) = approved character which is found out after testing.

"As a son with the father" - Paul called Timothy his own "dearly beloved son" in the faith (II Tim. 1:2).

"Served" (δουλεω) - to serve as a bond slave. Devotion and hard labor is rendered to the master.

Timothy is following Christ's example in being a "doulos" slave (2:7).

Timothy's character (no doubt) grew because he spent time with a man of God. His spiritual roots had a chance to sink deep. He served! Gained on-the-job experience working with Paul. Not just a Sunday morning Christian.

C. EPAPHRODITUS FAITHFULLY SERVED WITH STERLING

CHARACTER (His Value) (v. 25)

1. EPAPHRODITUS WAS VALUABLE AS A BROTHER

"Brother" (ἀδελφος) = fellow believer; title of endearment (shows intimate relationship). A brother sympathizes, helps, stands beside those in his family -- as Epaphroditus did for Paul.

2. EPAPHRODITUS WAS VALUABLE AS A FELLOW WORKER

"Companion in labor" (συνεργον)- fellow worker; "worker together with"

Whenever we link our lives with others in God's service, even in common tasks, we are designated as "fellow workers."
Our common boss is Jesus Christ . . .and He pays well!

3. EPAPHRODITUS WAS VALUABLE AS A FELLOW SOLDIER

"Fellowsoldier" (συστρατιωτην)

We belong to an elite army. We`re soldiers of the King!

1) Being a soldier requires discipline
II Tim. 2:3-4 -

2) Being a soldier involves conflict
Paul was on the front lines and Epaphroditus stood right with him.

A spiritual foe (Eph. 6:12) demands that we use spiritual weapons (not carnal or fleshly weapons) - II Cor. 10:3-4 Eph. 6:11-17

NOTE: Epaphroditus was a balanced Christian. Ex. He just wasn't a worker; he was a worker and a soldier, etc. Ex. of Nehemiah who build with a sword in one hand, and a trowel in the other (Neh. 4:17).

4. EPAPHRODITUS WAS VALUABLE AS A MESSENGER

"messenger" (ἀποστολον) = a sent one; an unofficial apostle.

A messenger sent out with a special commission. One who is sent out with a task to fulfill. One entrusted with a mission. Implies faithfulness to the job.

5. EPAPHRODITUS WAS VALUABLE AS A MINISTER

"Minister" (λειτουργον) = One who performs religious or sacred service.

Epaphroditus served in this capacity to the point of death.

D. EPAPHRODITUS FAITHFULLY SERVED WITH <u>SELFLESS MOTIVES</u> (His Virtue) (v. 26 - 30)

1. EPAPHRODITUS <u>CARED</u> ABOUT THE <u>CONCERNS</u> OF OTHERS (v. 26)

"Heaviness" (ἀδημονεω) = distress, grieved, troubled

"Sick" (ἀσθενεω) = lit. without strength.

NOTE: Most people crave others to know, be concerned etc. about their personal illness. It sort of pacifies one's ego to know that others are concerned about you. But Epaphroditus was not burdened about himself; he was burdened over the people in Philippi because <u>they were worried about him!</u>

2. EPAPHRODITUS <u>RISKED HIS LIFE</u> FOR OTHERS (v. 27-30)

"Nigh unto" (παραπλησιον) (v. 27 & 30) = to the point of; To be right along side of; Right next to; like saying "next door to"

"God had mercy" - implies the hopelessness of the situation from man's point of view.

"Sorrow upon sorrow" = Paul's sorrow added to the sorrow of the Philippian church.

"Reputation" = honor, prized, precious.

"Not regarding his life" (παραβολευσαμενος) = risked, exposed, gambled.

This word was used in the papyri of one who in the interest of friendship had exposed himself to dangers as an advocate in legal strife by taking his client's causes even up to emperors. The word was also used of a fighter in the arena who exposed himself to the dangers of the arena (Rienecker, p. 555).

Epaphroditus' life is a stern rebuke to easy-going Christianity which makes no stern demands, and calls for no limits of self-denial and sacrifice.

"A religion that costs nothing is good for nothing."

David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (I Sam. 24:24).

"To supply your lack" - is not a rebuke, but a statement that Epaphroditus had to additionally serve Paul in a manner that the Philippians could not since they were 700 miles away.

CONCLUSION: Give honor to whom honor is due!

An honorable Christian is one who faithfully serves with:

1) selfless motives 2) sterling character

No matter how insignificant you may think your contribution to the cause of Christ is - you are vitally valuable. No one is insignificant! As a matter of fact those who may not be much in the world's eyes, but who are faithful like Timothy and Epaphroditus are the real heros!

X. REJOICE IN THE LORD, NOT ANYWHERE ELSE! (PART I - **3:1-7**)

The Theme of this paragraph: "REJOICE IN THE LORD, not anywhere else!"

Verse 1 - χαιρετε ἐν κυρι

"**Rejoice"** - This present tense imperative calls for a continual, ceaseless rejoicing.

"In the Lord" - Rejoice in the Lord - Christ Jesus (v.3,7,8,9 etc.) for two reasons:

1) because you belong to the Lord
2) because of what the Lord has done for you

Development of this Theme:

How can I maintain a **joyful attitude** that is centered **in Christ**?

BY HEEDING TWO SAFEGUARDS IN VERSES 2 - 7 (2 negative admonitions)

A. DON'T LISTEN TO FALSE TEACHERS (V. 2)

1. LOOK OUT FOR THOSE WHO SEEK TO GET FROM YOU

(Beware of hungry prowlers)

2. LOOK OUT FOR THOSE WHO SEEK TO STUMBLE YOU

(Beware of evil workers)

3. LOOK OUT FOR THOS

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(Beware of flesh cutters)

B. DON'T LEAN ON THE FLESH (V. 3-7)

1. OUR *WORSHIP* IS SPIRITUAL (v.3a)

2. OUR *PRAISE* GOES TO CHRIST (v.3b)

3. OUR *CONFIDENCE* IS NOT IN THE FLESH (v.3b-7)

a. *Our confidence is not in* external rites or ordinances (v.5a)

b. *Our confidence is not in* racial (family) heritage

	c.	(v.5b) *Our confidence is not in* Pharisaical religious dedication
	d.	(v.5c) *Our confidence is not in* religious zeal
	e.	(v.6a) *Our confidence is not in* legalistic self-righteousness
		(v.6b)

V. 1 **"the same things"** - Refers to the concept of "rejoicing in the Lord" which occurs throughout the Epistle (1:4,18,25; 2:17,18,28; 4:4,10)

"not grievous, but ... safe" - For Paul to again remind the Philippians to keep their full confidence and resultant rejoicing in the Lord Jesus Christ was nothing troublesome or out of reluctance (ὀκνηρος), but for them it gives a sure footing; a firmness; a stability. (ἀσφαλης Lit. Untripable; not overthrown; not stumbled)

A. DON'T <u>LISTEN</u> TO FALSE <u>TEACHERS</u> (V. 2)

Paul is describing <u>Judaizers</u> who tried to mix law and grace. Judaizers - were people who insisted that you could only enter the Kingdom through the gates of Judaism.
Paul now uses 3 descriptive titles (characterizations), but refers to the same group of people, not three distinct groups.

1. LOOK OUT FOR THOSE WHO SEEK TO <u>GET</u> FROM YOU
(Beware of hungry prowlers)

"Dogs" (κυνας) - were very despised, miserable creatures because they prowled around eastern cities, without a home and without an owner, feeding on the refuge and filth of the streets, quarreling among themselves and attacking those who passed by.

Paul uses the term here to describe those who prowl around the Christian congregations, seeking to win converts.

The Judaizers, like dogs, snapped at Paul's heels and followed him from place to place, "barking" their false doctrines.

2. LOOK OUT FOR THOSE WHO SEEK TO STUMBLE YOU
(Beware of evil workers)

"evil workers" (κακους ἐργατας) The reason their work was evil was because they are performed by the flesh and not the Spirit.

They are so deceptive because they "work" yet their motives and end result of their work was evil. - Compare: II Cor. 11:12-15

The result of such workers would be the "stumbling" of God's people, not their edification.

3. LOOK OUT FOR THOSE WHO SEEK TO IMPRESS YOU
(Beware of flesh cutters)

"concision" (κατατομην) - Here, for emphasis, Paul uses a sarcastic pun on the word "circumcision" (περιτομην)
The change on the prepositional prefix on this word is an intentional contemptuous remark having the idea of fleshly mutilization; Paul in effect calls them "butchers" who make a big deal about demanding fleshly circumcision for salvation. They were "cutting themselves up for no good purpose."

B. DON'T LEAN ON THE FLESH (V. 3-7)
(Trust the true source of power)

Three key participles set the stage for Paul's point:
λατρευοντες...καυχωμενοι...πεποιθοτες

1. OUR ***WORSHIP*** IS SPIRITUAL (v.3a)

Paul by saying "we are the circumcision (περιτομη)" is saying we are the true Christians whose circumcision (mark of distinction) is inward . . . "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Ro. 2:29).

οἱ...λατρευοντες - "We [not them] are *the ones [truly] worshipping*"

"Worship" (λατρευω) = service. it refers to a worshipping by ministering.

"In Spirit" (πνευματι) = by the power of the Spirit; not by the flesh. (See Jn. 4:19-24)

2. OUR ***PRAISE*** GOES TO CHRIST (v.3b)

"rejoice" - καυχωμενοι = to boast; to glory.

"In Christ" - Our rejoicing is not in ourselves (good works) but is only in Christ!
If it wasn't for Christ we would have no: salvation, forgiveness, peace with God, home in Heaven, resurrection, no purpose in life, etc.

3. OUR ***CONFIDENCE*** IS NOT IN THE FLESH (v.3b-7)

"have no confidence" - We have no persuasion or trust (πειθω) in the flesh. The perfect tense of this participle points to the fact that Paul not only turned from trusting the flesh in the past, but that he still in the present puts no confidence in it.

"Flesh" (σαρκι) - man's natural abilities and qualities (his own works, etc., that do not please God for salvation).

The flesh profits nothing (Jn. 6:63), and it has nothing good in it (Ro. 7:18).
Good works for salvation are like filthy rags (Is. 64:6). There is only one "good work" that takes a sinner to heaven: the finished work of Christ (Jn. 19:30; Heb. 10:11-14).

"Flesh" - when we think of the flesh, we often think of the lower forms of sensual gratification (ex. lust of flesh, lust of eyes). But this verse is describing the works of the flesh in its **highest, noblest** form (in man's opinion; yet without the power of God).

**** Paul shows that he knows what he is talking about, he is speaking from experience. Paul's shift in confidence should be ours as well!***

a. ***Our confidence is not in*** **external rites or ordinances (v.5a)**

Paul entered into a National covenant relationship at circumcision; However, the new covenant required no such physical circumcision.

b. ***Our confidence is not in*** **racial (family) heritage (v. 5b)**

"Israel" - he was not a proselyte, nor a descendent of Ishmael (`Abraham's other son) or Esau (Isaac's other son)

"Benjamin" - Benjamin and Joseph were Jacob's favorite sons. Born to Rachel, Jacob's favorite wife. Israel's first king came from Benjamin.

Mt. 3:9 - "And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

c. ***Our confidence is not in*** **Pharisaical religious dedication (v. 5c)**

"Pharisee" - If anyone was viewed as being spiritual, it was a Pharisee.
He held to "orthodox" doctrine (Acts 23:6-9), and carried out the letter of the Law to the minutest detail (Lk. 18:10-14).

Uncleanness repulsed the Pharisees. They wrote, "He who lightly esteems washing his hands will perish from the earth."

Jesus warned, *"Except your righteousness shall exceed the righteousness of the . . . Pharisees, ye shall in no case enter into the kingdom of Heaven"* (Mt. 5:20)

d. ***Our confidence is not in*** **religious zeal (v. 6a)**

"Zeal, persecuting" (κατα ζηλος διωκων) - The Apostle formerly "hunted down" Christians with great enthusiasm and motivation. Paul (formerly Saul) not only stood <u>for</u> his beliefs, but he was so zealous for them, he also stood <u>against</u> what he viewed as the heretical, soul-damning lies of the Christians.

Rom. 10:1-2 - *"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a* ***<u>zeal</u>*** *of God, but <u>not according to knowledge</u>.*

e. ***Our confidence is not in*** **legalistic self-righteousness (v. 6b)**

"Blameless" (ἀμεμπτος) - as men viewed Saul, he was blameless (that is, no one could point their finger at him and have accusation that He was not a "good Jew.") In man's eyes he perfectly kept the law right down to the letter. (NOTE: it was external conformity - he like all lost men did not understand the true purpose of the Law) (He did not see his sinful heart)

How could a sincere man like Saul of Tarsus be so wrong? He was using the wrong yardstick. (He measured himself with other men; but one day he saw himself compared with Jesus Christ)).

"Gain to me" (μοι κερδη) - Paul was before salvation selfishly proud of his Jewish heritage, his religious achievements, and his reputation as a scholar (Acts 26:24). These were his treasures that brought glory only to him - not to God.

"Counted" (ἡγημαι) - Paul made a mental decision and calculated that his own fleshly means of righteousness actually made him spiritually bankrupt.

"I counted" = perfect tense in Greek, meaning: I did count them loss in the past and I still do today.

He then "chalked up" his gains as loss so that he could have Christ. In order for someone to get saved, they must first give up their soteriological confidence in their religion, achievements, etc.

"Loss" (ζημιαν) - the things Paul took pride in (before salvation) were actually a hindrance to his coming to Christ for salvation. It was not bad things that kept Paul away from Jesus--it was good things! He had to lose his "religion" to find salvation.

Don't rejoice in yourselves, for we have nothing in the flesh in which to rejoice. Don't rejoice in friends, for they may prove untrue. Don't rejoice in circumstances, they may change. Don't rejoice in your religious achievements they are filthy rags without a living relationship with Christ!

Rejoice in the Lord!

XI. REJOICE IN THE LORD, NOT ANYWHERE ELSE!
PART II - 3:7-16

The Theme of this paragraph: "REJOICE IN THE LORD, not anywhere else!" (v.1)

Verses 7-16 are a continuation of the flow of thought begun in verse 1.

Having given 2 safeguards in verses 2-6, now Paul gives 4 REASONS why his rejoicing was in the Lord Jesus Christ and not in anything else, such as his past successes, past religious works in Judaism, & past strives toward "self-righteousness."

The Development of this Theme:

REJOICE IN THE LORD, NOT ANYWHERE ELSE.

WHY? 4 Reasons in v. 7-14

1. BECAUSE THERE IS NO GREATER ***TREASURE*** THAN **GAINING CHRIST** (V. 7-8)
2. BECAUSE THERE IS NO GREATER ***SECURITY*** THAN **BEING UNITED TO CHRIST** (V. 9)
3. BECAUSE THERE IS NO GREATER ***EXPERIENCE*** THAN **KNOWING CHRIST** (V. 10-11)
4. BECAUSE THERE IS NO GREATER ***PURPOSE IN LIFE*** THAN **PURSUING AFTER CHRIST** (v. 12-14)

A. THERE IS NO GREATER TREASURE THAN GAINING CHRIST (V. 7-8)

V. 7 - **"Gain....Loss"** - Paul is saying that those things which I formerly viewed as spiritual assets were really spiritual losses. That which I thought I had in my "plus" column was later considered a "minus." That which I esteemed as "profit" became "liability" to me.

When Paul met Jesus Christ as his personal Savior, his values were reexamined and changed. Since then only Christ was what Paul considered (counted, reckoned) as a gain, a plus, a true profit.

1. NOTHING COMPARES WITH HIM (V. 8a)

"Yea doubtless" - (ἀλλα μενουν γε και - lit. but indeed rather also) = Is like saying: "Yes the previous is true, but more than that..."

"Excellency" (ὑπερεχω) = lit. to have over & beyond. Personally knowing Christ was not only great, it was a "surpassing greatness"

Hymn "Jesus is All the World to Me" -

"Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without Him I would fall,
When I am sad, to Him I go,
No other one can cheer me so;
When I am sad He makes me glad--
He's my friend."

"Knowledge" (γνωσις) - A personal knowledge through personal experience. To not merely *"know about"* but to really *"know"*

2. NOTHING IS TOO GREAT TO LOSE (GIVE UP) FOR HIM (V. 8b)

"He is no fool who gives that which he cannot keep to gain that which he cannot lose" - Jim Elliot

Paul lost his religion and reputation, but he gained much more than he lost!

"Suffered" (ἐζημιωθην from ζημια cp. v.7 - "I was made to lose")- aorist tense points to a specific time in the past (Paul's conversion) when he allowed everything he lived for to be confiscated by God (passive voice).

"All things" - every meritorious work. Even those not included in Paul's list (v. 5-6). For Paul, salvation made him conscious of a new order of things. Things really worth living for. --*"Old things had passed away and all things became new"*

I "count them but dung" - Paul added up all of the things he previously trusted in for righteousness and calculated them to equal "dung" (σκυβαλα)

σκυβαλα may refer to both: 1) Filthy lumps of

manure; excrement; refuse; a half eaten corpse; or food gone bad.

2) Scraps: garbage; that which is left over and thrown away after a meal. (Hawthorne, p.139)

"that I may win Christ" - Paul speaking in retrospect, uses the Aorist Subjunctive showing that He became convicted of the need to once and for all time "gain" (κερδησω) Christ even if it meant the loss of everything else He formerly trusted in.

B. THERE IS NO GREATER <u>SECURITY</u> THAN BEING UNITED TO CHRIST (V. 9)

1. Paul wanted to be "FOUND IN HIM" (V. 9a)

"And be found in Him" - lit. "and (that) I might have been found in Him" - Paul wanted his standing or position to be in Christ.

2. Paul wanted "THE RIGHTEOUSNESS WHICH IS OF *(from)* GOD" (V. 9b)

Righteousness was the great goal of Paul's life when he was a Pharisee, but it was a <u>self</u>-righteousness (works righteousness that could not save). He was spiritually bankrupt, until Christ's righteousness was credited to his own account.

II Cor. 5:21 - *"For he hath made him to be sin for us, who knew no sin; that we might be made* ***the righteousness of God <u>in him</u>****."*

C. THERE IS NO GREATER <u>EXPERIENCE</u> THAN KNOWING CHRIST (V. 10-11)

"that" (του + the infinitive) gives the idea of purpose or result

Three experiences the believer looks forward to:

1. <u>PERSONAL</u> KNOWLEDGE OF CHRIST

"That I may know Him" = means much more than knowing <u>about</u> Christ.

"To know" (γινωσκω) to personally come to know through <u>experience</u> (an active knowledge) As opposed to οἰδα to conceptually know; to know in theory, to know in the brain.

I Cor. 13:12 - in Heaven believers shall **know** Him even as they are also **known**.

2. POWERFUL KNOWLEDGE OF CHRIST'S RESURRECTION

It was divine power which raised Christ from the dead:

Rom. 1:4 - *"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:"*
II Cor. 13:4 - *"For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."*

Paul had experienced God's power when he arose after being stoned (Acts 14:19, 20), when he lifted up dead Eutychus (Acts 20:9-12), and in his personal body (thorn in the flesh) (II Cor. 12:7-10). Yet ***he longed for an even greater demonstration of that power in the future; In his future resurrection. Paul came to know that the only true hope of such a resurrection was in Christ.***

3. PAINFUL KNOWLEDGE OF CHRIST'S SUFFERING

Question: Does this **"fellowship"** or **"sharing in"** (κοινωνια) of **"His sufferings"** refer to:

1) Paul's sharing in the benefits of what Christ accomplished for him on the Cross?

or 2) Paul's sharing in personal suffering just like Christ suffered on the Cross?

In favor of view # 1: "This phrase in its context of being found in Christ, clothed with his righteousness, is highly reminiscent of Romans 6:4-11. Thus, just as knowing Christ in the power of his resurrection is an inward experience that can be expressed in terms of being resurrected with Christ (cf.Rom.6:4), so knowing Christ in the fellowship of his sufferings is equally an inward experience that can be described in terms of having died with Christ (cf. Rom.6:8 and see Gal.2:19-20)...Therefore, for Paul to say that he wishes to know Christ and the fellowship of his sufferings is not to say that he seeks to know Christ and to experience physical sufferings of martyrdom, but to know Christ who suffered and died for him (cf. I Pet.3:18; 4:1) (Hawthorne, p.144).

In favor of view # 2: Verse 11 apparently implies physical death. Paul knew that it was a privilege to suffer for Christ (Phil. 1:29). Paul had been a persecutor at one time; now he had learned what it meant to be the one persecuted. But it was worth it.
Rom. 8:17 - "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."
Acts 9:16 - "For I will shew him how great things he must suffer for my name's sake."
"Being made conformable unto his death" - Being made to take on the same form of His death; ie. Pressed into the same mold or essence of His death. Christ's death for sin becomes our death to sin (Rom.6).

"conformable" - A hapax legomenon - a word occurring only here in the NT.

"If by any means" - ie. by martyrdom, death by natural means, (or by rapture).

"I might attain unto the resurrection of the dead" - Paul did not know how his life would end, but he really didn't care. All that was on his mind was that future, glorious, bodily, perfect resurrection.

v.12a Paul makes clear He had "not received this (resurrection) yet."
He was not yet "perfect" (τελειοω); He was not yet physically complete; He had not yet reached the goal of sinless perfection, a condition which will only be experienced when believers are glorified. In the mean time, however Paul would press forward; with his eyes on that future, anticipated reality.

D. THERE IS NO GREATER <u>PURPOSE IN LIFE</u> THAN PURSUING AFTER CHRIST (V. 12-14)

Paul had <u>one purpose in the race of life</u>: to pursue that which Christ had for Him.

1. PURSUING TO GRAB HOLD OF HIS WILL (V. 12)

NOTE: Paul is <u>not</u> telling us how to be saved. If he was, it would be a picture of salvation by works and self-effort, and this would contradict the context (v. 1-11).

"Follow after" (διωκω) to run after, pursue, to pursue something zealously; to press onward toward a goal, to follow after, to strive after.

Compare: Paul's preoccupation was with Christ (Phil. 1:21 - "For me to live is Christ").
And Compare: I Cor. 7 where Paul advises against marriage so that you could (Under certain circumstances) serve God without distraction.

"Apprehend...Apprehended" - Paul is saying: "I want to seize (καταλαβω grasp) that purpose in life for which Christ seized (κατελημφθην) me" "I want to lay hold of that which Christ has laid hold of me for" Christ grasped Paul for a purpose. Paul wanted to apprehend that purpose.

2. PURSUING TO GRAB HOLD OF HIS PRIZE (V. 13-14)

Paul's purpose (motivation, goal) in life was <u>singular</u>. "This <u>one</u> thing I do" If you have more primary goals in life than one, you have too many. Having too many priority goals in life produces a lack of direction.

"This <u>one</u> thing I do" -- Beware of the danger of allowing things to pull your

life away from having the single goal of pursuing Christ!

Concentration is the secret of power. EX: "If a river is allowed to overflow its banks, the area around it becomes a useless swamp. But if that river is dammed up and controlled, it becomes a source of power." (Wiersbe, p. 97)

Such a pursuit:

a. Involves running without looking back.

"Forgetting" (ἐπιλανθανομαι): - does not mean to fail to remember (no person can forget the past--unless he acquires brain damage or senility). The word means to deliberately overlook or neglect. You must determine that you will no longer be influenced or affected by the past.
"Forgetting" means that we should not allow the past (status and achievements, and even failures) to influence our present attitude or conduct.
For Paul to remember his past in Judaism might encourage him to put confidence in the flesh. Remembering his successes in his Christian career might lead to self-satisfaction. Remembering any failures (which he does not mention) would discourage him.

Such a pursuit:

b. Involves running with your eyes fixed on the goal.

"Reaching forth" (ἐπεκτεινομαι) - "The metaphor is from the foot race and the word pictures the body of the racer bent forward, his hand outstretched toward the goal, and his eye fastened upon it." (Vincent).

If you are saved, you are in the race.

Heb. 12:1-2a - "Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doeth so easily beset us, and let us **run** with patience the race that is set before us. **Looking unto Jesus** the author and finisher of our faith."

"Those things which are before" = everything tied in with the Resurrection!

"I press" (διωκω) - Greeks used the word to describe a hunter eagerly pursuing his prey (Cp. Paul's running in the race in I Cor. 9:24-27)

A good runner only thinks of the goal and doesn't stop. Paul was challenged for the prize--He pursued it fanatically.

"The mark" (σκοπος) - refers to the mark of a goal on which a runner would fix his eye as he has just turned the curve or gone around the post and is now in the home stretch where he can see the goal.

CONCLU: It will take a <u>spiritual mind</u> for you to think the way Paul did.

"Perfect" (τελειοι) - cp. with "perfect" in v. 12. One the one hand Paul says he is not yet perfect and one the other hand he says he and believers are.
In v. 12, he is speaking of absolute perfection in Heaven, while in v. 15 he is speaking of progressive perfection while living on earth.

Paul is saying: Whatever spiritual maturity you have attained so far, be faithful to it! In other words, be guided by what you have learned so far; stay on the same path.

NOTE: The following context is of watching out for false teachers who will try to get you off of the path. (v. 18-19)

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Ps. 42:1-2)

Rejoice in the Lord, not anywhere else. Why?

1. Because there is no greater <u>treasure</u> than gaining Christ
2 Because there is no greater <u>security</u> than being united to Christ
3. Because there is no greater <u>experience</u> than knowing Christ
4. Because there is no greater <u>purpose in life</u> than pursuing after Christ

XI. FUTURISTIC LIVING 3:15-21

The Theme of this paragraph: Live your life in the FUTURE TENSE
V.20 ***"for our conversation (citizenship) is in Heaven"***
ἡμων γαρ το πολιτευμα ἐν οὐρανοις ὑπαρχει

Believers are to live out NOW the resurrection life! *"If ye then be risen with Christ seek those things which are above . . . Set your affection (lit. "mind") on things above . . ."* (Col. 3:1-3). We should walk in "newness of life" (Rom. 6:4). We are to reckon ourselves as *"dead to sin but alive to God"* (v. 11).

The Development of this Theme:

How can we live in the FUTURE TENSE?
1. By **following** those who are **<u>CHRIST-LIKE</u>** (V.17)
2. By **avoiding** those who are **<u>EARTHLY-MINDED</u>** (V.18-19)
3. By **knowing** where your **<u>TRUE RESIDENCE IS</u>** (V.20a)
4. By **waiting** eagerly for your **<u>SAVIOR'S RETURN</u>** (V.20b-21)

A. FOLLOW THOSE WHO ARE CHRIST-LIKE (v. 17)

"Followers together" (συμμιμητης) = Lit. Fellow imitators; mimickers.

Paul is not setting himself up on a high pedestal as the final example, but is encouraging them to follow the principles he lived by and laid down in this chapter.
Nor is Paul saying to be a man-follower, but as he says in I Cor. 11:1 - "Be ye followers of me, even as I also am of Christ."
I John 2:6 - "He that saith he abideth in him ought himself so to walk, even as he walked."

"Mark them" (σκοπεω) = look at, fix your eyes upon.

"Walk" (περριπατεω) = lit. to walk about; to conduct one's life.

"Us" = would certainly include Timothy and Epaphroditus (2:19-30).

"Ensample" (τυπος) = pattern, type (that which is formed by the striking [impression] of a die).

Heb. 13:7 - *"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation."*

B. AVOID THOSE WHO ARE EARTHLY MINDED (v. 18-19).

"Enemies" = Judaizers; those who added the Law of Moses to the finished work of Christ on the cross.

Don't follow after those who "mind earthly things" (οἱ τα ἐπιγεια φρονουντες - the ones who are mentally obsessed with things upon the material earth)!

1. THEY HAVE THE WRONG DESTINY

"Whose end is destruction" - (τελος ἀπωλεια [utter ruin])

Before you follow anyone, ask yourself, "Where is he headed? Where will following this person lead me?" If you follow someone you will end up where they do. *Prov. 13:20 - "A companion of fools will be destroyed."*

2. THEY HAVE THE WRONG DEITY

They worship themselves!
"Whose god is their belly" - the Judaizers with their obedience to their own dietary laws actually made a "god" out of their belly.

3. THEY HAVE THE WRONG <u>DELIGHT</u>

"Whose glory is in their shame" - the Judaizers with their emphasis on circumcision would glory in that of which they ought to be ashamed (cp. Gal. 6:13).

Avoid wrong people. Rom. 16:17-18 - *"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."*

C. <u>KNOW</u> WHERE YOUR <u>TRUE RESIDENCE</u> IS (v. 20a)

ἡμων γαρ το πολιτευμα ἐν οὐρανοις ὑπαρχει = for our citizenship is existing in the Heavens!

This type of thinking is what true <u>spiritual</u> Christianity is all about.

To be spiritually minded means to look at earth from Heaven's point of view.
This changes your perspective about what is really important here.
It will change the way you live here.
However, you will <u>not</u> be as D. L. Moody said: "So heavenly minded, you are no earthly good." Rather you will make decisions on the basis of eternal values, not passing fads of the world. We are aliens and pilgrims here! *"This world is not my home, I'm just a passing through."*

D. <u>WAIT</u> EAGERLY FOR YOUR <u>SAVIOR'S RETURN</u> (v. 20b-21)

... ἐξ οὐ και σωτηρα ἀπεκδεχομεθα κυριον ᾽Ιησουν χριστον = "out of where also we are anxiously expecting (the) Savior - (namely) (the) Lord Jesus Christ."

2 things to look forward to at the Rapture:

1. OUR SAVIOR WILL <u>COME</u> FOR US (IN PERSON)

   "Look" (ἀπεκδεχομαι) = to eagerly await, or expect anxiously.

   The fact that Jesus Christ is returning is a powerful motive for dedicated living and devoted service <u>today</u>. (Read I John 2:28-3:3).
   If we anticipate His return in our lifetime, we will faithfully keep doing the job our master has given us, so that when He returns He will not find us in disobedience (Lk. 12:40-48).

2. OUR SAVIOR WILL <u>CHANGE</u> US (IN POWER)

   "Who shall change" (ὁς μεταςχηματισει) = Christ will refashion or totally transform our bodies.

   "vile body" (σωμα της ταπεινωσεως) This is not saying that the physical body is evil, but that it is

lowly; humble; insignificant compared to the glorified one to come.

"Fashioned" (συμμορφον) = to make something that conforms and fits the pattern of something else (Compare with verse 10).

When Christ appears He will do something great for us. He will totally transform (re-fashion) our lowly body to be conformed together (molded) like his glorious body.

"Working" (ἐνεργεια) = powerful energy (from which we get our Eng. word "energy").

The power which will transform our mortal into immortality and our corruption into incorruption is the same power which God uses to subdue or subject all things under Himself.

When Christ returns and transforms us in the "twinkling of an eye" (I Cor. 15:42-53), at that moment, all the things of this world will be worthless to us -- just as they ought to be (relatively) today! (Wiersbe, p. 110).

CONCLUSION: Live in the future tense!

1. By following those who are Christ-like.
2. By avoiding those who are earthly-minded.
3. By knowing where your true residence is.
4. By waiting eagerly for your Savior's return.

Society today with its supposedly advanced, future-orientated thinking says, "Get with it! You are behind the times." We can be assured that, if we follow God's admonition in v. 15-21, that our thinking is the <u>really advanced</u> thinking - for we have our mind on heaven!

XII. PEACE, SWEET PEACE 4:1-7

Introduction: **"Therefore"** - This word connects this verse with the previous section. In light of our living in the future tense (or keeping our affections on things above - Col.3:1), God exhorts us to "stand firm in the Lord" (that is don't lose any ground upon which you stand and live).

Theme of this Paragraph: YOU CAN HAVE GOD'S <u>PEACE</u> IN YOUR LIFE!

"ἡ **<u>εἰρηνη</u>** του θεου"

The Development of this Theme:

How can you have God's PEACE in your life?
Answer: By following God's Plan for peace:

1. Follow God's Plan for **PEACE WITH <u>OTHERS</u>** (v.2-3)
2. Follow God's Plan for **PEACE WITHIN <u>YOURSELF</u>** (v.4-7)

A. FOLLOW GOD'S PLAN FOR <u>PEACE WITH OTHERS</u> (V. 2 - 3)

The most important thing in the world is <u>relationships</u>.

**We must constantly mend (repair) our relationships!

1. RESOLVE (Settle) PERSONAL DIFFERENCES <u>(Restoration)</u> (v. 2)

Euodias and Syntyche had been used by God in a tremendous way in the church. They both at one time labored together (v. 3). Both women were extremely capable, had a high degree of ability and gifts. Now, personal conflict had disrupted their relationship. Possibly it was jealousy and pride that caused a division. "Strife and vain glory" (cp. 2:3) probably entered their lives. God desires that we have unity! Jesus said: *"Keep . . . those whom thou hast given me, that they may be one, as we are"* (Jn. 17:11b).

"Euodias" means prosperous journey; **"Syntyche"** means pleasant acquaintance (Blair, p. 102). Now, with division in their relationship--Euodias had become "odious" and Syntyche was "soon touchy"

There is no hint in this epistle that the dispute was doctrinal in character. The disunity no doubt was a bickering over some differences of opinion or method as to <u>how to</u> best present the gospel or deal with problems (for example).

The disagreement was evidently existing for a long time, and was <u>publicly</u> known or else Paul would not have addressed it publicly through a letter to the whole church.

A rule to live by:

personal sin = *personal confession*
private sin = *private confession*
public sin = *public confession*

By repeating the verb **"beseech"** (παρακαλεω) before each name, Paul is treating both ladies on equal footing. He does <u>not</u> take sides, or blame one over another.

Differences must be <u>worked out</u> not held on to.

"Be of the same mind" - Being like minded (have the same attitudes and goals) is what a church needs for unity.

"In the Lord" - in spiritual matters we must all agree. In personal preferences we can give in to each other.

2. RECONCILE (Solve) DIFFERENCES BETWEEN OTHERS

(<u>Reconciliation</u>) (v. 3)

"True yokefellow" = συζυγε - Synzygus (all other persons in this context are listed by name, so this man most likely is also).

"Help" = (συλλαμβανου) - to take and bring together

"Those women" = Euodia and Syntyche

A third party is often needed when reconciliation is not arrived at.

Gal. 6:1-2 - "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

Have a ministry of reconciliation! Just as we are responsible to reconcile men to God (II Cor. 5:18-20), we are to reconcile believers to each other!
"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Every member is vital to a healthy Body (I Cor. 12).

B. FOLLOW GOD'S PLAN FOR <u>PEACE WITHIN YOURSELF</u> (V. 4 - 7)

1. <u>REJOICE</u> IN THE LORD (V. 4)

The most important relationship is between you and the Lord.

"Rejoice" (χαιρω) - This word, adding to the theme of Philippians means to have a contented joy irrespectively of the circumstances.

"In the Lord" - We tend to look to gain inner joy and peace from job, possessions, other people, etc. If our inner contentment depends on anything else other than the Lord, it will be inconsistent.

"Always" = consistently and continually.

It's <u>not</u> always easy to rejoice! But it <u>is</u> always easy to rejoice <u>in the Lord</u>!

When one loses the joy of his salvation (Ps. 51), he--though he is rich--lives like a spiritual pauper.

Isaiah 26:3-4 - *"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength"*
(Note: "Perfect peace" = lit. "peace, peace")

Habakkuk said that even when barrenness strikes the land, and famine brings disaster: *"Yet I will rejoice in the Lord, I will joy in the God of my salvation"* (3:18)

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." (Ps. 16:11).

2. RELY ON THE LORD (V. 5-7)

a. Your responsibility (v. 5-6)

1) Rely on the Lord patiently (v. 5)

"Moderation" (ἐπεικης) - gracious gentleness -referred to one who had a considerate, thoughtful attitude in legal relationships, which was prepared to soften up and not harshly demand its own rights to be upheld at all costs. It is the opposite of harshness and brutality. It was the character trait of a wise man who remains meek in the face of insults, the judge who is merciful in judgment, and the King who is kind in his rule. (DNTT, p. 256). It's the type of attitude that will patiently, humble put up with others who will treat you like garbage, while trusting God in spite of all of it.

You don't have to "pay the person back." The Lord is at hand - He will repay! (cp.Heb. 10:37; Ja. 5:8-9).

2) Rely on the Lord prayerfully (v. 6)

"In everything" = prayer is not just for emergencies. It is for small problems before they grow into big ones.

a) **"Prayer"** προσευχη = a worshipful asking
b) **"Supplication"** δεησει = an earnest asking
c) **"Thanksgiving"** εὐχαριστιας = an appreciation for what God has done and will do (this involves faith).
d) **"Requests"** αἰτηματα = specific praying.

Why do we worry (fear and become discouraged)?
Answer: Because we don't know how we will handle the problem at hand. You are taking upon yourself something God never intended! You are trying to deal with the problem by your own strength! You must give it to God!

The Hymn writer said: *"All your anxieties, all your care, bring to the mercy seat, leave it there. Never a burden He cannot bear, Never a friend like Jesus."*
"What time I am afraid, I will trust in thee" (Ps. 56:3).
"Nothing is too great for God's power; nothing is too small for His fatherly care" (Vincent, p. 134).
He who worries does not pray, and he who prays does not worry" (Blair, p. 108).

b. **God's <u>Reward</u>** (v. 7) - He will guard your heart and mind with incredible peace

"The peace of God" (ἡ εἰρηνη του θεου)

This genitive construction is not speaking of peace <u>with</u> God (justification) (Rom. 8:1) but the peace <u>of</u> God which comes after salvation.

<u>Inner rest</u> can only comes to you when you are absolutely sure that you are trusting in one who is <u>trustworthy</u>.

"Which passeth understanding" = (ἡ ὑπερεχουσα παντα νουν) - God's superior peace is beyond human comprehension. His peace rises above, surpassing everything which would clog, congest, confuse, or cloud our ability to think right.

"Keep" (φρουρεω) - to guard; God's peace <u>protects</u> us with <u>inner</u> protection.
His peace stands like military guards at the door of the believer's heart and mind to keep out invaders who would seek to make your life miserable.

"Your hearts" (καρδιας) = Paul uses this word to emphasize the emotions which are triggered by the thoughts.

"and minds" (νοηματα) = The thought process itself.

"through Christ Jesus" (ἐν χριστω ᾽Ιησου) = <u>In</u> Christ Jesus.

Someone has said: "KNOW Jesus KNOW peace; NO Jesus NO peace"

Conclusion: A "peace that passeth understanding" - we sing about it, talk about it, preach about it, but never seem to experience it.

Why? We neglect the Lord.
We do not empty out our dump truck of anxieties on the Lord!

Jn. 16:33 - *"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."*

XIII. <u>THINK</u> RIGHT - <u>DO</u> RIGHT 4:8, 9

We must <u>do right</u>! But before we can do right we must <u>think right</u>.

Theme of this Paragraph: **YOU CAN ENJOY <u>CLOSE FELLOWSHIP</u> WITH THE GOD OF PEACE!**

"και ὁ θεος της εἰρηνης ἐσται μεθ᾽ ὑμων" -v.9

Development of this Theme:
How can I enjoy close fellowship with the God of Peace?
Answer: By obeying two Commands in verses 8 & 9.

1. You must <u>THINK</u> RIGHT (v.8)
2. You must <u>DO</u> RIGHT (v.9)

A. YOU MUST <u>THINK RIGHT</u> (V. 8)

"Thou wilt keep him in perfect peace whose <u>mind</u> is stayed on Thee; because he trusteth in Thee" (Is. 26:3).

"<u>Think</u> on these things" (ταυτα λογιζεσθε) = continue to consider; reckon.

Reckon (λογιζομαι) = an accounting term, where you deliberately <u>count</u> your blessings; and <u>add up</u> and <u>reflect</u> upon who God is and what He has done for you.

You must decide to <u>intentionally</u> think the way God commands you or you won't!

Before you think it - ask yourself:

1. IS IT <u>TRUE</u>? *(could I really <u>trust</u> it?)*

"true" ἀληθης - To think about those things that are true is to meditate on that which is <u>real</u> or <u>genuine</u>.

--Don't worry about what might happen (potential problems) (v. 6), but dwell on that which you can be sure of -- ex., the <u>Word of God</u>.
--Don't dwell on that which is <u>false</u>! (Don't listen to lies. Satan spreads them - Jn. 8:44)
--Beware of how much you dwell on the false doctrines of cults, etc.
--Don't judge people based on suspicions.

2. IS IT <u>HONORABLE</u>? *(is it worthy of my <u>respect</u>?)*

"Honest" (σεμνος) = honorable, worthy of respect, noble, dignified, respectable.

Paul uses this term in giving the qualifications for deacons. They must be "grave"; so must their wives (I Tim. 3:8, 11).

3. IS IT <u>JUST</u>? *(would God want me to <u>practice</u> it?)*

"Just" (δικαιος) = right, righteous.
If it sounds "shady," don't have anything to do with it.
Whatever displeases God is not worthy to take up any space in our heads.
II Cor. 10:5 - "Casting down imaginations and every high things that exalteth itself against the

knowledge of God, and bringing into captivity every thought to the obedience of Christ"

4. IT IS PURE? *(will it keep me clean?)*

"Pure" (ἁγνος) = holy, undefiled (ceremonially)

Opposite of purity is defilement. Before you entertain a thought ask yourself "Will it leave a blot or blemish on me?" "Would this thought be sinful if it was an act?" Remember: "If it is doubtful, it is dirty."

5. IS IT LOVELY? *(is it worthy of my affection?)*

"Lovely" (προσφιλης) = worthy of affection, love, fondness.

We need to devote our affection to what really matters in life!
Love the Lord, His Word, his people, his program.
"Set your affection (mind) on things above, not on things on the earth." (Col. 3:2)

6. IS IT REPORTABLE? *(can I repeat it to others?)*

"Good report" (εὐφημα) = that which is well spoken of (cp. II Cor. 6:8).

If your thoughts should not be told to anyone else, you should not entertain them. You need to think about those things that you would not be ashamed to share with the most highly-respected Christian you know. If it has a bad reputation, don't think about it.

7. IS IT MORALLY EXCELLENT?

"Virtue" (ἀρετη) = Morally excellent

The Psalmist said, "I hate vain thoughts" (Ps. 119:113).

8. IS IT PRAISEWORTHY?

"Praise" (ἐπαινος)

NOTE: All of the things we are to think about are all positive. God does not tell us what not to think about, but what to think about.

We need to meditate on God and his Word.

a. Meditate on God (what He has done for you, etc.)

All of the virtues mentioned are characteristics of God. Jesus is called the truth (Jn. 14:6). God is honorable, just, pure (Acts 3:14), lovely, well spoken of . . .
David said: "I remember thee upon my bed, and meditate on thee in the night watches" (Ps. 63:6).

b. Meditate on God's Word (what he has said to you)

"Thou shalt meditate therein day and night" (Josh. 1:8)
The blessed man - "In His Law doth he meditate day and night" (Ps. 1:2).

"I will meditate in thy precepts" (Ps. 119:15).
"I will meditate in thy statutes" (Ps. 119:48)
David said, I can't sleep at night, "that I might meditate in thy Word" (Ps. 119:148)
Paul admonished Timothy in regards to the Word of God and Godly characteristics - "Meditate upon these things, give thyself wholly to them" (I Tim. 4:15).

2. YOU MUST <u>DO RIGHT</u> (V. 9)

"Those things" - refers back to the virtues mentioned in v. 8.

Your thinking affects your emotions and will. You are what you think and what you think will come out in <u>actions</u>. *Mark 7:21 - "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,"*
You cannot separate outward action from inward attitude.
Impure thinking produces impure living.
Double-minded thinking produces unstable living.
Worried thinking produces nervous behavior.
Righteous thinking produces righteous living.
Pure thinking produces pure living.
*You are what you think - not what you think you are!

1. DO WHAT YOU ARE <u>TOLD</u> (precept)

"Learned" (μανθανω) - God is saying obey what you have been <u>taught</u>.

"Received" (παραλαμβανω) Obey what has been <u>passed on</u> to you (ex. relay race)

"Heard" (ἀκουω) - God holds us accountable for what we <u>hear</u>!

B. DO WHAT YOU ARE <u>SHOWN</u> (example)

"εἰδετε ἐν ἐμοι"- Paul could say to the Philippians: You saw the above mentioned virtues in me! Now obey what you saw!

"Do" (πρασσετε) = practice; he calls for continual action.
Make those virtues a habit of life!
But be ye doers of the Word, and not hearers only" (Ja. 1:22)

"The God of peace will (future) be with you" - God never leaves the believer (Heb. 13:5; Jn. 10:27-30), and we don't need to pray for Him to be present in a church service or on other occasions, but the <u>sense of His presence</u> or His fullest blessing is conditioned on our obedience to His commands (Vos. p. 84).
"The peace of God" is one test of whether or not we are in the will of God.

CONCLUSION: We all want close fellowship with God - you should anyway!
But it will only happen if you <u>think right</u> and <u>do right</u>!
"Sow a <u>thought</u>, reap an action
Sow an action, reap a habit
Sow a habit, reap a character
Sow a character, reap a <u>destiny</u>.

XIV. THE SECRET OF <u>CONTENTMENT</u> 4:11-13; 17

INTRO: Why so many unhappy people? Suicides? Why so many dissatisfied Christians? We have failed to learn to be content. The Scripture says: "Godliness with contentment is great gain."

NOTE: Previous context of <u>right thinking</u> (v. 8). Contentment is right thinking.

Theme of this unit of thought: WE NEED TO <u>LEARN</u> THE <u>SECRET OF CONTENTMENT</u>!

Development of this Theme:

How can I have <u>contentment?</u>

Contentment is:

1. BEING <u>SATISFIED</u> WITH YOUR <u>CIRCUMSTANCES</u> (V. 11-12)

Contentment is:

2. BEING <u>STRENGTHENED</u> BY <u>CHRIST</u> (V. 13)

Contentment is:	
3.	BEING <u>SELFLESS</u> FOR OTHER <u>CHRISTIANS</u> (V. 17)

Contentment is:

A. BEING <u>SATISFIED</u> WITH YOUR <u>CIRCUMSTANCES</u> (V. 11-12)

1. LEARN TO <u>ACCEPT</u> VARYING CIRCUMSTANCES (V. 11)

"Not that I am saying this because of lack" Paul did not <u>complain</u> about his situation in life.

"I have learned" (ἐγω γαρ ἐμαθον) - Paul is saying, "I was <u>not born</u> with it." There was a time (no doubt) when Paul was not content under all conditions and circumstances.

"Content" (αὐταρκης) = <u>sufficient</u> - <u>satisfied</u> with what you yourself have

Accept the state (situation) you are in. Be satisfied! Don't make your circumstances your <u>enemy</u> if bad (where you fight it) or your god if good (where you won't let anything alter it).

-- Don't rebel or run

-- Don't make any changes unless you are 100% sure it is God Who is leading you on (to a new job, new state, etc.)

God placed you in the situation you are in for a purpose!

Basically, to <u>test</u> the genuineness of your faith.
Times of need are a test (to see if you will totally depend on Christ).
Times of financial prosperity are a test (to see how you will handle what God has given)

2. LEARN TO <u>ADAPT</u> TO CHANGING CIRCUMSTANCES (V. 12)

We should in one sense be a "chameleon Christian" - adapt to your environment.

"I know" (οἰδα - Perfect tense) - The result of acquired knowledge.
Paul knew what it meant to go from one extreme to the other.

a. Position may change

"Abased" (ταπεινοω) = made low (humbled). See II Cor. 6:4-5

"Abound" (περρισσευω) = overflow. It's harder to be content when you have a lot.

Heb. 13:5 - "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

b. Provision may change

"In <u>all things</u>" - emphatic position.
We all can tend to be content doing without in <u>some</u> areas, but can we honestly say, "*All*"?

Paul was **"instructed"** (μυεω - lit. initiated; he got in on the <u>secret</u>) as to how to be filled, then go hungry.

c. Prosperity may change.

Paul went form abundance, then to **"lack"** (ὑστερεομαι from which we get our English word "hysterectomy")

Real contentment is **<u>not</u>** <u>ignorance</u> of what is out there in the world to be had. It is when you <u>know</u> what you could have, but are content not to have it.

Prosperity has done more damage to believers than has adversity.
"I am rich, and increased with goods, and have need of nothing" (Rev. 3:17)
"For a little that a righteous man hath is better than the riches of many wicked" (Ps. 37:16).
If God's will was determined by how "good" circumstances were going.
--Our Lord Jesus would have never lived the life He did, nor died the way He did.
--Paul would never have gone back to Jerusalem, even though trouble awaited him there.

Contentment is:

B. BEING <u>STRENGTHENED</u> BY <u>CHRIST</u> (V. 13)

Contentment is not in <u>things</u>! (When money is your goal in life: each dollar gained seems to lead to a merry chase after another). Contentment is in a relationship.

It's not your possessions or your position that pleases God; it's your disposition (attitude)!

NOTE: Paul's positive attitude.

1. YOU WON'T BE LIMITED IN <u>PERFORMANCE</u> (V. 13A)
(Your efficiency)

"I can do all things" - (παντα ἰσχυω) =
"I am strong enough to do all things....I have the ability to do all things"

Present tense - indicates continual ability (strength)

2. YOU WON'T BE LIMITED IN POWER (V. 13B)
(Your energy)

"Through Christ which strengtheneth me" - (Critical text: "ἐν ᾧ ἐνδυναμουντι με - "in the one who is empowering me". . ."by the one who is infusing me with power" . . . "by the one who is putting strength into me."

Christ charges us up with power
ἐνδυναμουντι - Present, Active, Participle.
Eph. 6:10 - "Finally, my brethren, be strong in the Lord, and in the power of his might."
I Tim. 1:12 - "And I thank Christ Jesus, our Lord, who hath enabled me, in that he counted me faithful, putting me into the ministry"
II Tim. 2:1 - "Thou, therefore, my son, be strong in the grace that is in Christ Jesus"

Contentment is:

C. BEING SELFLESS FOR OTHER CHRISTIANS (V. 17)

1. DON'T SEEK GIFTS FOR YOURSELF (V. 17A)

Paul did not compliment (butter up) the Philippians because he was seeking after the gift.

Many deceitfully compliment just to get from someone.
There is nothing wrong with receiving gifts; but there is something wrong about seeking them.
We should seek to give, not seek to get.

2. DO SEEK FRUIT FOR OTHERS (V. 17B)

ἀλλα ἐπιζητω τον καρπον τον πλεοναζοντα εἰς λογον ὑμων.

Paul knew that when the Philippians gave to him that God's blessings (καρπον - fruit) would be put into their spiritual bank account (λογον)!

--They were building up their account in heaven! Mt. 6:20 - *"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;"*
**Compare: II Cor. 9:6-8.

This is the secret to be free from worry, covetousness, jealousy, lust, misplaced affection for the "world" is contentment. The secret to having the peace of God and calmness in your soul is contentment.

XV. THE BLESSINGS OF GIVING 4:10-23

The theme of this paragraph: LEARN THE BLESSINGS OF GIVING!

The Development of this Theme:

What are the Blessings of Giving?

1. It causes rejoicing
2. It reveals thoughtfulness
3. It relieves pressure
4. It shows generosity
5. It gains (spiritual) interest (dividends)
6. It pleases God.

A. IT CAUSES REJOICING (V. 10A)

"Rejoiced" (ἐχαρην) - lit. "I was caused to rejoice" (passive verb)

The generosity of the Philippians made Paul be glad (rejoice) in the Lord! Why "in the Lord" when the Philippians gave the money? Because it was the Lord who worked in their hearts to give! If it was not for God's grace in our lives, we would never give to others (out of a motive of true love, that is).

Not only did their giving cause Paul to rejoice, but it caused him to rejoice "**greatly**" (μεγαλως)! You can't imagine the joy of seeing God meet needs through his people. When people give, it shows that God is working! Your giving causes people to thank God. Compare: II Cor. 9:11-12.

It is important to remember that it is God who supplies the believer's needs, but He works through human instruments.

Oftentimes, when our necessities are not provided, it is because someone has failed to respond to the leading of the Lord.

God never intends for any ministry to be hindered because of a lack of funds. Disobedient Christians are to be blamed.

B. IT REVEALS THOUGHTFULNESS (V. 10B)

"Your care" (φρονειν) = your thoughts

"Careful" (ἐφρονειτε) = thoughtful

Paul is saying: Your thoughts for me have flourished (ἀναθαλλω - blossomed, sprouted) again! You caused your thought for me to sprout and bloom afresh, like a tree putting out fresh shoots after the winter (Vincent, p. 142).

We all need someone who genuinely cares. But this "care" is not just in words, "but in deed and in truth." (I Jn. 3:18)

Real love proves itself by action, by sacrifice, by generosity!

Maybe the reason why they lacked opportunity was: The Philippians had no way to get the money to Paul until Epaphroditus risked his life to bring it (2:25-30) -

OR maybe the division and dissension in the church had prevented it?? (cp. between Euodias and Syntyche [4:2]).

C. IT RELIEVES PRESSURE (V. 14)

It's tough to go through life alone in this wicked world. We need each other. (This is why God established the local church). By their gift, the Philippians became partners with Paul. And now although Paul stated that he could have even made it without their gift (v. 12-13), he wants them to know that he does not treat it lightly. He really appreciated it. This was a wonderful, noble thing that they did! Paul sensed their sympathy and companionship by their generosity.

"Communicate" (συγκοινωνεω) = to share with someone (to share so that you both have in common)

Acts 2:44-45 - "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."
Acts 4:32 - "And the multitude of those that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."

Cp. Phil. 1:4-5 - Sharing with God's man is sharing or having a partnership in the Gospel.

"Affliction" (θλιψις) = tribulation, pressure.

When you have real financial needs, it is an added pressure. A burden on your mind. When someone shares (even if it is just a little), it eases the pressure immensely.

"Bear one another's burdens" (Gal. 6:2).

D. IT SHOWS GENEROSITY (V. 15-16)

1) The Philippians gave right from the start of their salvation ("In the beginning of the Gospel").

Ex. Lydia opened her home right away for church services (Acts 16).
One proof of your salvation is that "old things are passed away and all things become new" (II Cor. 5:17).
God changes your heart from selfishness to a willingness to give to the Lord and others.

2) The Philippians gave when no one else did.

Approximately 10 years had lapsed and no one church gave to Paul except Philippi! (This is why he had to resort to tent-making - this consumed valuable time which could have been invested in spreading the Gospel!)

Giving and spirituality are inseparably linked together.

God measures our gift, not on the basis of how much we give, but on how much we keep for ourselves.

v. 16 - Even when Paul was in Thessalonica before he even left Macedonia, they gave gifts to him.

The Philippians could have said: "Well, Paul is in Thessalonica now - let them take care of him." But instead they kept on giving. They not only gave once but twice!

NOTE: Thessalonica was a wealthy church (no doubt) yet didn't catch the vision of financially supporting this missionary.

E. IT GAINS (SPIRITUAL) INTEREST (DIVIDENDS) (V. 17, 19)

1. PAUL'S DESIRE (V. 17)

Are we not, as Christians, sometimes just as thankful for the spiritual growth of a brother who did some act of kindness for another person, as we are for the person who received the help? Of course we are! That's what Paul is saying here.

Paul knew that when the Philippians gave to him that God's blessings (fruit) would be put into their spiritual bank account!

The Philippians were building up their account in heaven! Mt. 6:20

The greater the sacrifice, the greater the blessing. Without sacrifice, there can be no real blessing. (Prov. 13:7 - "There is he that maketh himself rich, yet hath nothing; there is he that maketh himself poor, yet hath great riches.")

"A faithful steward would I be
and gather money all for Thee
To use it for the Christ I love
and thus grow rich in heaven above." (A.C.Dickson)

2. GOD'S PROMISE (V. 19)

V. 19 - Don't ever quote this verse unless you meet the condition.

This promise is for those who give. Because they made Paul full (v. 18), God promises to make them full.

David knew the secret of this principle in v. 19. He could say: *"I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."*

ὁ δε θεος μου πληρωσει πασαν χρειαν ὑμων - Lit: **"But my God will fill every one of your needs . . ."**

If you fill someone else's needs, your own needs will be filled!

"According to his riches in glory by Christ Jesus" - God's wealth is in Christ. In Christ dwells all richness (Col.1:27; 2:3), and those in union with Him are linked to the source and supply of limitless divine wealth (Eph.1:3).

F. IT PLEASES GOD (V. 18)

If there were no other reason why we should give -- we should give because it pleases God!

(That is, if you give sacrificially and if you give with pure motives - This is the way the Philippians gave [v. 18] --- They gave so much that Paul was **"full"** - πεπληρωμαι!)

They went the extra mile. They were not just interested that his needs were met. They wanted him to live like a king!

"an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God"
O.T. sacrifices were offered to God on the altar. Frequently, the expression "sweet smelling savor" is mentioned (Gen. 8:21 - Noah; Lev. 1:9, 13, 17).

When you give, God notices!
That offering (just like O.T. incense and sacrifices) has a fragrance that ascends up to Heaven and enters the nostrils of God (figuratively speaking).

Give to God!

William Carey, missionary to India, had a need for funds. So his friend, Andrew Fuller, asked a friend for a contribution. The man said, "Since it is for you, Andrew, here is five pounds." Fuller responded, "Then if you are giving that for me, I must refuse." The giver saw the point. He then said, "Here. Take this ten pounds, since it is for the Lord." (Taylor, p. 142).
Whatever you do for the least of Christ's brethren, you have done it to the Lord Himself (Mt. 25:40).

YOU MUST LEARN THE BLESSINGS OF GIVING!

Your material goods belong to God; therefore, seek His will for how you should invest them!

A Translation of Paul's Conclusion Verses 20-23

"Now to our God and Father (be) glory unto the ages of the ages: Amen (truly).
Give greetings to every saint in Christ Jesus.
The brothers who are with me are greeting you,
But especially the ones out of Caesar's Household."