

Joel Hertzel

## STUDIES IN PHILIPPIANS

### THE CITY:

An important city in northeast Greece, named in 356 BC for Philip of Macedon, the father of Alexander the Great.

Originally called Krenides ("Springs"), or Crenides ("Little Fountains").

Emperor Octavian made it a Roman colony (rights and privileges of those born and living in Rome).

It was located on a fertile plain, commercial center, gold and silver mines.

Through Philippi passed the Egnatian Way, a major military highway connecting Europe with Asia.

The city was located on the banks of a deep and rapid stream - the Gangites River (Modern, Angitis).

The site of Philippi has been partially excavated by the French School at Athens (1914-1938). Forums were found with a large rostrum in the center; two large temples along with numerous public and private buildings of the 2nd century AD. There was also a Roman theater into the side of the Acropolis. A mile west of the city are the ruins of a Roman Arch near the Gangites River.

### THE CHURCH AND ITS BEGINNING:

The church occupied a special place in Paul's heart. Its origin and background should be considered, then we can appreciate the scope of this magnificent document.

Paul came to Philippi on his 2nd journey about AD 53.

The congregation evidently grew and became an active Christian community that took part in evangelism (Philippians 1:3-8); shared its material blessings (4:16) and sent one of its own people to assist Paul while in prison (2:25-30)

Paul visited the city on at least 3 occasions (Acts 16:12; 20:1-6; 2 Corinthians 2:13).

This church was a delight to Paul - 4:1.

The beginning of the church at Philippi is recorded in Acts. It represents a cross section of that city:

Asiatic; Greek; Roman  
Rich, poor, middle-class  
Religious, demon-possessed, pagan

#### THE THRUST OF THE BOOK:

1. A letter of **commendation** on behalf of Epaphroditus (2:25-30)
2. A letter of **appreciation** and expression of **thanksgiving** for the Philippians support (about 10 years) - 4:10ff
3. A letter to give the brethren a word of **encouragement** in view of pagan persecution to which they were subjected (1:7,12, 28-30)
4. A letter of loving appeal for the **unity** of the brethren (false teachers; personal problems) - 4:2,3
5. A letter conveying Paul's **deep affection** for the Philippian church (1:3-8)

Philippians is the most intimate, affectionate and joyful of all Paul's writings.

"I" used 52X

"Joy" used 5X

"Rejoicing" used 9X

"Gospel" used 9X

"Jesus Christ, Christ Jesus, Lord Jesus Christ, Jesus, Christ, Savior" used 51X in 104 Verses

#### THE THEOLOGICAL THEMES:

1. God - distinctiveness, sovereignty, activity in history
2. God's providence, and the problem of evil
3. Jesus Christ - titles used to describe Him
4. Composition of a hymn unique to Philippians
5. Salvation - what it is and how it is achieved
6. Christian life - what characterizes it, and by what power it is lived
7. Joy - "Joy" and "Rejoice" are found more times in this letter than in any other of Paul's

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### INTRODUCTION

AUTHOR: The apostle Paul

WRITTEN TO: The Christians located in Philippi

TIME AND PLACE OF WRITING: Paul had completed his three missionary campaigns, and had already been taken to Rome to appear before Caesar. The book of Acts closes with Paul imprisoned in Rome. During this confinement were written the four "prison" epistles - one of which is Philippians. Philippians was written in A.D. 61,62 from Rome.

OCCASION AND PURPOSE: Paul had first come to Philippi on the 2nd journey (Acts 16). The Philippian church had been very loyal in their support of Paul, and Paul's imprisonment had prompted their compassion (4:10-14). There was no particular heresy in the Philippian church calling for disciplinary action. The letter was not written so much to refute error as to encourage the Philippians to walk worthily of their heavenly citizenship. Of the letters written by Paul, Philippians is the most personal one not written to an individual. There is less criticism of this church than any other to which Paul wrote.

Epaphroditus had brought gifts to Paul from the church at Philippi and had become ill in Rome. Upon his recovery he was about to return home - hence, this letter.

HISTORY OF THE PHILIPPIAN CHURCH - To appreciate this book it is helpful to have some knowledge of its background and the circumstances that surround its writing. It is one of four "prison" epistles of the apostle Paul. The other three are Ephesians; Colossians and Philemon. All four of these letters were written around A.D. 60-62.

### QUESTIONS ON THE BACKGROUND OF PAUL'S ROMAN IMPRISONMENT

1. Where was Paul when he was first arrested, and what was he doing? (Acts 17:7-33)  
*Jerusalem - entered the temple*
2. Why was he really arrested? (Acts 21:27)  
*Crowd stirred up by Jews from Asia*
3. Why did the chief captain find it necessary to transport Paul from Jerusalem to Caesarea by night? (Acts 23:12-23) *Paul was to be killed by men bound by an oath to do so.*
4. Who was the Roman Governor in Caesarea at this time? (Acts 23:26)  
*Felix*
5. How long was Paul kept a prisoner at Caesarea? (Acts 24:27)  
*2 years*
6. At the time the decision was made to send Paul to Rome, who was the Roman governor, and who was the Jewish king? (Acts 26:30-32)  
*Agrippa Festus*
7. On what island was Paul shipwrecked while on the way to Rome? (Acts 28:1)  
*Malta*

14. When Paul and Silas left Philippi, how many members of the church were there in the city? (Acts 16:40) *must have been many*

15. How did Paul feel about the congregation at Philippi? (Philippians 4:1)

*Beloved, Longed for, my joy and crown*

#### QUESTIONS ON PHILIPPIANS 1

1. Paul and Timothy are described as "servants." What does this word mean, and what is the application to our lives today? Consider Romans 6:17,20.
2. This letter is addressed to the "saints." How significant is this term to us today?
3. What is the organization of the local congregation given in verse 1? Is this applicable today?
4. As Paul thought of the church in Philippi, did their spiritual life cause him sorrow or joy? What is the same question were asked of our congregation today?
5. What had been the effect of Paul being a prisoner as concerns the gospel?
6. How do we magnify Christ in our bodies?
7. What is involved in the concept, "For to me to live is Christ?"
8. In what sense is it gain for a disciple of Jesus to die?
9. Why did Paul think it would be better to be with Christ than to live? Is the same true today?
10. What does verse 27 mean? What is involved in our manner of life becoming the gospel of Christ?
11. Can the Christian expect to be persecuted for his faith? Would we look upon it as a curse, or a blessing? Consider 1 Timothy 4:10; 2 Timothy 3:12.

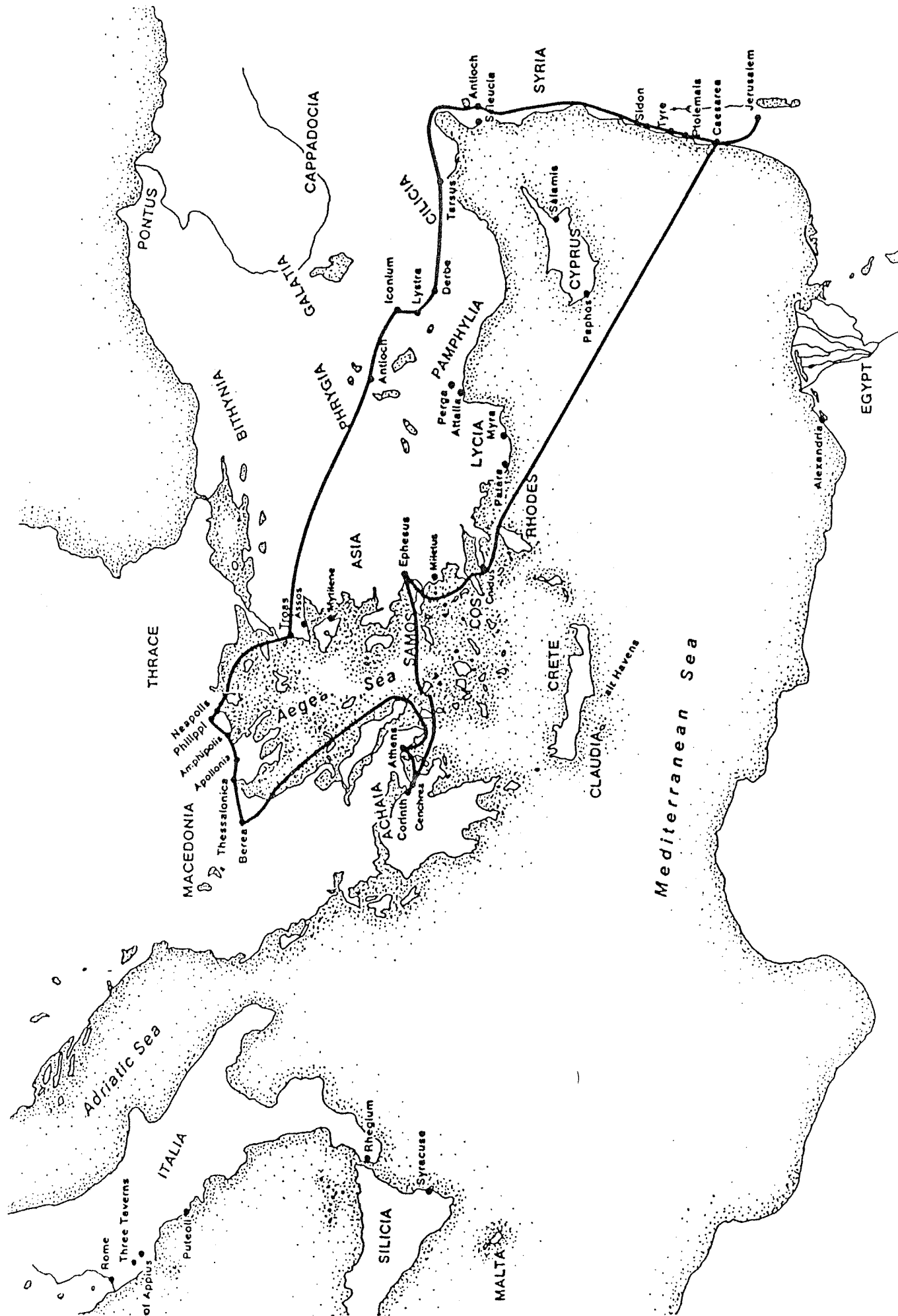
## STUDIES IN PHILIPPIANS

### PHILIPPIAN 3

The church at Philippi seemed to be free of the many problems that plagued other churches. However, the fact still remained that there were those about them who would lose no opportunity to subvert their righteousness.

One of the most beautiful imageries in the New Testament is found in this chapter as Paul paints the picture of Christian living as seen through an athletic contest.

1. How does Paul describe his readers?
2. Who were the "dogs" of verse 2? What does the word "concision" as translated in the KJV mean?
3. What are the things that Paul could have counted for gain?
4. What value did he place on all this compared to the knowledge of Christ his Lord?
5. How do we come to possess true righteousness?
6. What does Paul mean when he speaks of "attaining to the resurrection of the dead?"
7. What is the prize of the high calling of God in Christ Jesus?
8. In verse 12, Paul confesses that he is not perfect. Yet, in verse 15, he speaks of himself and others as perfect. What is the difference?
9. Paul counseled the Romans to mark those that caused "division and occasion of stumbling contrary to sound doctrine." (Romans 16:17). Here he admonishes them to mark what kind of people?
10. When Paul urges them to be "followers" of himself, what is he really saying?
11. What will our bodies some day become?



Philippian church -

1. Planted by Paul on 2<sup>nd</sup> journey
2. Supported Paul - Pl 4:15; 2Co 11:9
3. Visited by Paul on 3<sup>rd</sup> Journey 5 years

Later on way to Corinth

4. And also on his return trip  
Ac 20:1-6

"Philippi" - named after King Philip  
who had won it from the  
Thracians.  
Noted for its gold and farming

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6. At the time the decision was made to send Paul to Rome, who was the Roman governor, and who was the Jewish king? (Acts 26:30-32)
7. On what island was Paul shipwrecked while on the way to Rome? (Acts 28:1)

"Joy" - 19x in one form or another

"sin" - not mentioned  
only suggestion of sorrow - 2:18

8. What did Paul do during the time he was prisoner in Rome? (Philippians 1:12,13; 4:22; Acts 28:30,31)

SPECIAL NOTE: Paul carried on an active life for Christ while in prison. His concern for various congregations and individuals did not diminish. Because of the burden he carried in his heart for the churches, we have by inspiration the book of Philippians. Cf. 2 Corinthians 11:28.

As we study the letter written to the church at Philippi, let us remember the present situation of Paul, and the events which transpired when Paul started his work there.

### THE CONGREGATION IN PHILIPPI

1. Who were Paul's companions when he reached Philippi? (Acts 15:40; 16:1-4,10)
2. After having passed through Phrygia and Galatia, why did Paul and those with him not go to Asia? (Acts 16:6)
3. Where was it that Paul saw a vision in the night, and a man of Macedonia saying, "Come over and help us?" (Acts 16:8,9)
4. Paul and his companions landed at what city on this continent? (Acts 16:11)
5. Why do you suppose Lydia and her household were worshipping on a river bank on the Sabbath rather than in a Synagogue?
6. When Lydia's heart was opened as she attended to the things which were spoken, what did she do in obedience?
7. What did Paul do that caused both him and Silas to be cast into prison? (Acts 16:16-23)
8. What was their situation as they sang at midnight? (Acts 16:22-25)
9. What did God do in response to those songs of praise? (Acts 16:26)
10. What was the immediate response of the jailer? (Acts 16:27)
11. What question did the jailer ask of Paul? (Acts 16:30)
12. What was Paul's answer?
13. When does the Bible say that this man became a believer? (Acts 16:34)



14. When Paul and Silas left Philippi, how many members of the church were there in the city? (Acts 16:40)
15. How did Paul feel about the congregation at Philippi? (Philippians 4:1)

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STUDIES IN PHILIPPIANS  
PHILIPPIANS 2

Paul writes of love, unity and humility. The entire letter is of joy, and there is less in the way of rebuke than any other letter of Paul. Do you think the congregation had any problems?

1. The word "if" does not infer any doubt concerning the existence of those qualities Paul lists, but is a tender form of appeal. Since they had received so much from Christ, what does Paul urge they do as a result?
2. To what length did the love and humility of Jesus lead Him for the benefit of us all?
3. How does god react to the acts of Christ which led Him to the cross?
4. What does man do that affects his salvation?
5. What place does murmuring and disputing have in the life of a Christian? Why?
6. What effect would the actions of the Philippians have on Paul in the day of Christ?
7. Though Paul was in prison, he was concerned about their condition. Who did he propose to send to find out about them?
8. That Paul could perform miracles is plainly revealed time and again in the New Testament. Why did he not heal Epaphroditus when he was so desperately ill?

STUDIES IN PHILIPPIANS  
PHILIPPIAN 3

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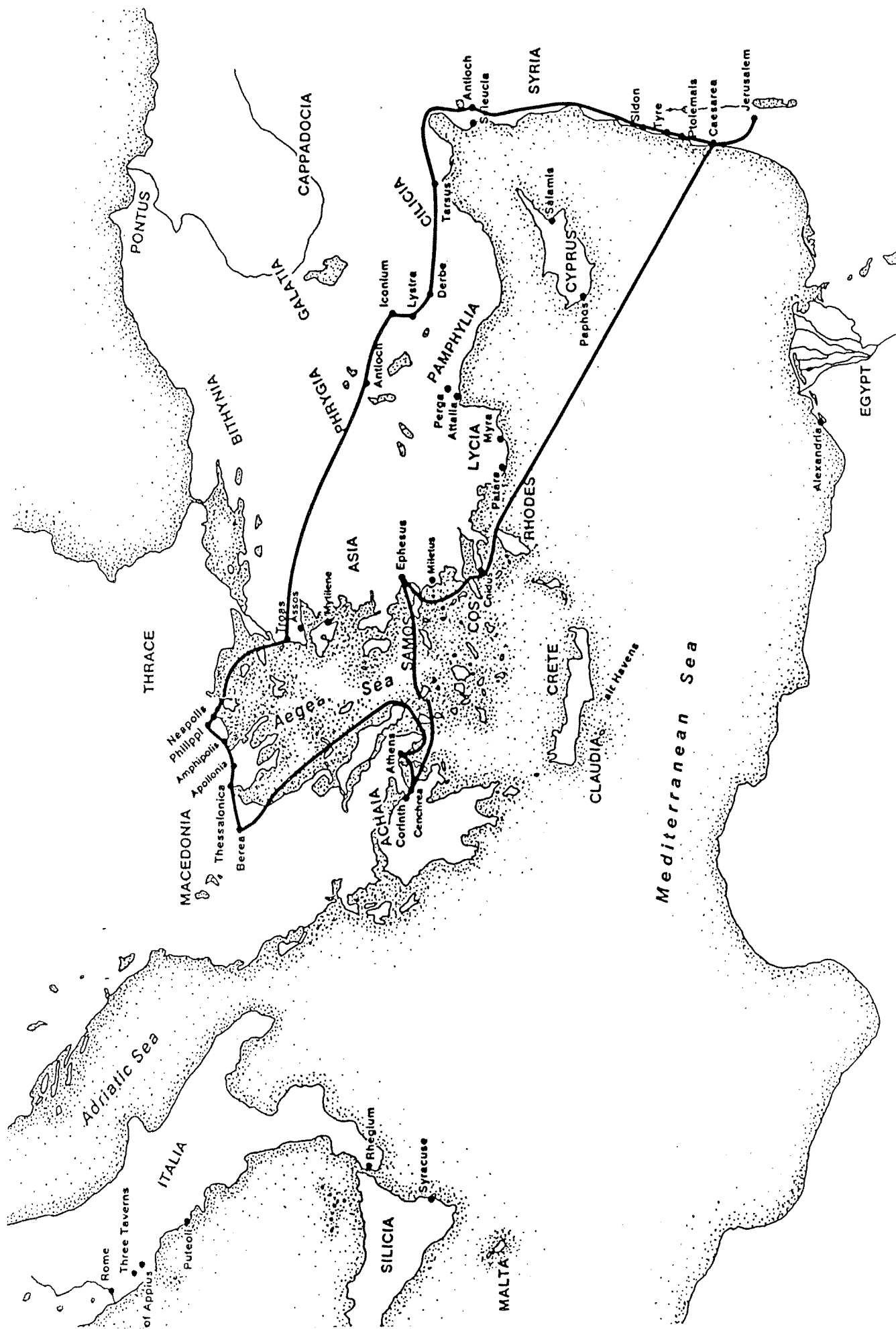
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PHILIPPIANS 4

Philippians 4 is the concluding section of what Paul wrote to the Christians in Philippi. What he wrote is impressive, but just think what he could have written about but left out!

1. What is the theme of this letter? Under the circumstances how could Paul feel this way?
2. What does he urge those in Philippi to do? Why?
3. What idea do you get from what is written here about Euodias and Syntyche?
4. Where are the Christians to "rejoice?"
5. What is the meaning of the declaration, "The Lord is at hand?"
6. What was Paul talking about when he said, "Let your moderation be known unto all men?"
7. "Be careful for nothing" means what?
8. What is the "peace of God?"
9. Men have a tendency to let their thoughts dwell on many things. Some thoughts damage us physically and spiritually. What does Paul say we ought to think about?
10. Why did Paul rejoice in the gift they had sent him?
11. What great lesson on happiness is contained in verse 11?
12. The conclusion of this letter is characteristic of Paul's writings. What does the "grace" of the Lord include?
13. What have you gained from this brief study of Philippians 4?
14. How do you feel about the Philippians letter now after your study?



# OUTLINE

**Key theme:** The joy of the Lord

**Key verse:** Philippians 3:1

- I. THE SINGLE MIND—chapter 1**
  - A. The fellowship of the Gospel—1:1-11
  - B. The furtherance of the Gospel—1:12-26
  - C. The faith of the Gospel—1:27-30
- II. THE SUBMISSIVE MIND—chapter 2**
  - A. The example of Christ—2:1-11
  - B. The example of Paul—2:12-18
  - C. The example of Timothy—2:19-24
  - D. The example of Epaphroditus—2:25-30
- III. THE SPIRITUAL MIND—chapter 3**
  - A. Paul's past—3:1-11  
(the accountant—"I count")
  - B. Paul's present—3:12-16  
(the athlete—"I press")
  - C. Paul's future—3:17-21  
(the alien—"I look")
- IV. THE SECURE MIND—chapter 4**
  - A. God's peace—4:1-9
  - B. God's power—4:10-13
  - C. God's provision—4:14-23

"THE CHURCH OF MY HEART"  
(From Rome about A.D. 63)

Chapter I - The True Center of Life  
(Jesus Christ, verse 21) - 19X

Phil 1:1

Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

"not around ourselves; Christ enters into every decision I make; Everything is done to His glory, and not mine"

Phil 1:2

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

Paul is saying, "it makes no difference what happens to me, just as long as Christ is glorified, and the gospel is shared with others."

Phil 1:3

I thank my God every time I remember you.

Phil 1:4

In all my prayers for all of you, I always pray with joy → every recollection brings Paul joy!

"Am I the kind of Christian that brings joy to others?"

Phil 1:5

because of your partnership in the gospel from the first day until now,

Phil 1:6

being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

Phil 1:7

(9X)  
It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. } The proof of his Love viewed as an opportunity

Phil 1:8

God can testify how I long for all of you with the affection of Christ Jesus.

Phil 1:9

And this is my prayer: that your love may abound more and more in knowledge and depth of insight,

Paul prays for:

1. Love - abounding + discerning
2. Character - verse 10
3. Service - verse 11

Phil 1:10

so that you may be able to discern what is best and may be pure and blameless until the day of Christ,  
"To which"

Spiritual discernment

1. "Will it make others stumble?"
2. "Will I be ashamed if Jesus should return?"

Phil 1:11

filled with the fruit of righteousness that comes through Jesus Christ--to the glory and praise of God.

The "Tools" of God -  
Moses' Rod  
David's Sling  
Paul's chains

Phil 1:12

Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. - "Pioneering"

(Acts 21<sup>17</sup> - 28<sup>31</sup>)

#### THREE TOOLS USED BY PAUL:

1. His chains (12-14)
2. His critics (15-19)
3. His crisis (20-26)

Phil 1:13

As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ.

THE SECRET OF LIFE - when you have the single mind, you look on life + your circumstances as God-given opportunities for the furtherance of the gospel. You rejoice at what God is going to instead of complaining about what God did not do.

✓ Phil 1:14 2 Ti 2<sup>9</sup>

Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly. "every day conversation"

Phil 1:15

To Proclaim His Will, Doctrine - facts, commandments, promises

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. Ac 17<sup>3,30</sup> 15, 36 2 Cor 11<sup>4</sup>

COMPETITORS, NOT COMPANIONS!  
↳ "to canvass for office"

not advocating false doctrine  
It is their motives that Paul censures - disposition, not doctrine

Phil 1:16

The latter do so in love, knowing that I am put here for the defense of the gospel.

#### THE CRITICS (15-19)

Phil 1:17

The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains.

not advocating false doctrine  
IT IS THEIR MOTIVES THAT ARE CENSURED

Phil 1:18

But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. Yes, and I will continue to rejoice,

→ All that mattered!  
Paul would have never rejoiced in the preaching of false doctrine  
Ga 1:6-8

Phil 1:19

for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.

Phil 1:20

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.

"telescope"

#### THE CRISIS (20-26)

Because of his chains,  
Christ was known  
Because of his critics,  
Christ was preached  
Because of his crisis,  
Christ was magnified

Phil 1:21

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

→ money? family? sports?  
entertainment? self? other?  
friends? fun?  
school? sex?  
home? work?



Phil 1:22

If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know!

Phil 1:23

I am torn between the two: I desire to depart and be with Christ, which is better by far; → "to take down the tent + move on"  
2 Co 5:1-8

Phil 1:24

but it is more necessary for you that I remain in the body.

Phil 1:25

Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith,

Phil 1:26

so that through my being with you again your joy in Christ Jesus will overflow on account of me.

Phil 1:27

→ "to behave"  
Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in one spirit, contending as one man for the faith of the gospel "athletics"  
Ep 4<sup>1</sup> Co 1<sup>10</sup> 2Co 3<sup>2</sup> Jude 3; 1Ti 4<sup>1</sup>

THREE ESSENTIALS FOR VICTORY:

1. Consistency - verse 27 a
2. Cooperation - verse 27 b
3. Confidence - verses 28-30

Phil 1:28

without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved--and that by God.  
"A horse shying away from battle"

OUR RESPONSIBILITY:

1. Saints - shine
2. Soldiers - stand
3. Servants - strive
4. Subjects - suffer

Phil 1:29

For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him,

Phil 1:30

"agony"  
since you are going through the same struggle you saw I had, and now hear that I still have.

several encouragements to confidence:

1. The battles prove we are saved (v. 29) - 2Ti 3<sup>12</sup>
2. Conflict is a privilege - "for His sake" - "granted" - a gift
3. Others are experiencing the same conflict - 30 (Satan wants us to think we are alone)
4. One way we have to grow in Christ

Philippians 1 - Christ First  
Philippians 2 - Others First

The Single Mind is the secret of joy in spite of circumstances  
The Submissive Mind is the secret of joy in spite of people

The True ATTITUDE OF LIFE - No longer what I  
verse 4 want, or desire - or what others have failed to do

Phil 2:1

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion,

Phil 2:2

then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.

Phil 2:3

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.

Phil 2:4

Each of you should look not only to your own interests, but also to the interests of others.

Phil 2:5 → submissive; service; sacrifice; self denial = the attitude of Christ

Your attitude should be the same as that of Christ Jesus:

"Phronete" - habitual way of thinking; disposition

Phil 2:6 → Present Part - huparchon - to be in existence; involving an existence previous to Who, being in very nature God, did not consider (equality) with God something to be grasped. (did not think of Himself)

\* previous to the incarnation, and continuance at and after His birth

Phil 2:7 "ekenosen" - aorist. Pure, unselfish love. Soudou - the only place said of Christ  
but made himself nothing, taking the very nature of a servant, being made in human likeness. "homolomati" (likeness of man) flesh and blood - Ro 9:3

Phil 2:8

And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

Phil 2:9 → huperuposen = "to life up over" (Ep 1:20, 2, 22)

Therefore God exalted him to the highest place and gave him the name that is above every name,

Phil 2:10

in connection with all the name represents that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

Phil 2:11

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

exomologesetai - aor. mid

to confess freely

to speak the same concept of Christ as God has affirmed of Him

Ac 2:36 I Co 8:6 I Pr 3:15  
Ro 14:8 Co 3:24 Rv 17:14

The Description of a  
Submissive Mind -  
(Christ, 1-11)

The Dynamics of a  
submissive mind -  
(Paul, 12-18)

vs 1-4  
→ The Highest Possible  
Spiritual motives

2:5-11

ADMONITION (5) - 1 PT 2:21; RM 8:29;  
2 CR 3:18

ATTRIBUTES (6) - CO 1:15; HB 1:3;  
2 CR 4:4

ATTITUDE (7) - ISA 53; JN 1:14; RM 8:3;  
GA 4:4

ATONEMENT (8) - MT 26:39; HB 5:8;  
RM 5:7,8; HB 2:14

ATTAINMENT (9-11) - HE IS LORD!  
EP 1:20,21; RV 5:13

the circumstances mentioned, and continuing after it

place said of Christ

vs 5-11  
→ The Highest Possible  
Example

V7 - Principle  
Example - Christ  
Illustration - Cross

→ echarisato - aor. mid.  
"give graciously"

AS LORD, CHRIST IS THE:

SOURCE OF LIFE - GA 2:20

SUSTENANCE OF LIFE - JN 10:10

SOLACE OF LIFE - HB 13:5

SINCERITY OF LIFE - PI 1:21

SAMENESS OF LIFE - PI 2:5

SECURITY OF LIFE - 1 JN 3:2; 5:13

Phil 2:12 <sup>hoste - "so then"</sup>  
(draws a conclusion) → <sup>agape to -</sup>  
<sup>bound together by</sup>  
<sup>mutual love</sup>

Therefore, my dear friends, as you have always obeyed--not  
only in my presence, but now much more in my <sup>→ Mallon - greater quantity</sup>  
absence--continue to work out your salvation with fear and "work to full completion"  
trembling. → <sup>phobos + tremou -</sup>  
<sup>the anxiety of one who</sup>  
<sup>distrusts his ability completely</sup> → <sup>↳ not "for"</sup>  
<sup>↳ Katergagethe - make every</sup>  
<sup>effort to obtain</sup>

Phil 2:13 <sup>energion</sup>  
for it is God who works in you to will and to act according to  
his good purpose. <sup>↳ to produce</sup>  
<sup>↳ to effect</sup>  
<sup>↳ energion - active response</sup>  
<sup>of believers</sup>  
<sup>↳ purpose / resolution</sup>

Phil 2:14 <sup>gorgusmon</sup>  
Do everything without complaining or arguing, - <sup>dialogismon</sup>  
<sup>1 Cor 10:10 - grumbling of</sup>  
<sup>one who claim they have</sup>  
<sup>been wronged</sup>  
<sup>↳ rationalizing</sup>  
<sup>thoughts & calculations</sup>  
<sup>(always used in the evil</sup>  
<sup>sense)</sup>

Phil 2:15 <sup>free from fault</sup>  
so that you may become blameless and pure, children of God  
without fault in a crooked and depraved generation, in which  
you shine like stars in the universe <sup>↳ ones who</sup>  
<sup>↳ luminaries</sup>  
<sup>↳ moral perversity</sup>  
<sup>↳ have reached a state</sup>  
<sup>of moral depravity</sup>  
<sup>↳ unmixed</sup>  
<sup>↳ genuine children</sup>

Phil 2:16 <sup>1 Th 2:13</sup>  
as you hold out the word of life--in order that I may boast on  
the day of Christ that I did not run or labor for nothing. <sup>↳ the word possessed of life</sup>  
<sup>↳ that which leads</sup>  
<sup>↳ in quality</sup>  
<sup>work to the point of exhaustion</sup>

Phil 2:17 <sup>libation</sup>  
But even if I am being poured out like a drink offering on the  
sacrifice and service coming from your faith, I am glad and  
rejoice with all of you. <sup>↳ to serve the state</sup>  
<sup>↳ at one's own expense</sup>  
<sup>"joy on top of joy"</sup>

Phil 2:18  
So you too should be glad and rejoice with me.

Phil 2:19  
I hope in the Lord Jesus to send Timothy to you soon, that I  
also may be cheered when I receive news about you.

Phil 2:20  
I have no one else like him, who takes a genuine interest in your  
welfare.

Phil 2:21  
For everyone looks out for his own interests, not those of Jesus  
Christ.

2:12-16

SECURITY OF OUR SALVATION (12,13)  
SPLENDOR OF OUR SALVATION (14,15)  
SERVICE OF OUR SALVATION (16)  
SIGNS OF OUR SALVATION:

EFFECTIVE PROGRESS  
FEAR/TREMBLING  
SERENITY/CERTAINTY  
PURITY OF LIFE  
MISSIONARY ENDEAVORS

Responsibility To:

Appreciate - "word of God"  
Appropriate - "receive"  
Apply - "that believes"

SACRIFICE & SERVICE = ANCIENT VIRTUES!

"ordinary saints"

Timothy Had A:

1. Servant's Mind (19-21)  
The Welfare of others
2. Servant's Training (22)
3. Servant's Reward (23, 24)

Phil 2:22

But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel.

Phil 2:23

I hope, therefore, to send him as soon as I see how things go with me.

Phil 2:24

And I am confident in the Lord that I myself will come soon.

Phil 2:25

But I think it is necessary to send back to you Epaphroditus, my → "charming" brother, fellow worker and fellow soldier, who is also your messenger, whom you sent to take care of my needs.

He was a:

Balanced Christian (25)

Burdened Christian (26, 27, 30)

Blessed Christian (28-30)

Phil 2:26

For he longs for all of you and is distressed because you heard he was ill.

Phil 2:27

Indeed he was ill, and almost died. But God had mercy on him, and not on him only but also on me, to spare me sorrow upon sorrow.

Phil 2:28

Therefore I am all the more eager to send him, so that when you see him again you may be glad and I may have less anxiety.

Phil 2:29

Welcome him in the Lord with great joy, and honor men like him,

Phil 2:30

because he almost died for the work of Christ, risking his life to make up for the help you could not give me.

The True Goal of Life - "To be like Christ"

V. 10

1. "What is my goal in life?"
2. "What am I doing to reach that goal?"

Phil 3:1

Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

Phil 3:2

scavengers - troublemakers

LAW SALVATION

Watch out for those dogs, those men who do evil, those mutilators of the flesh. - circumcision essential to salvation } cf. Co 2" Ro 2<sup>25-29</sup>

Phil 3:3

For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh--

Phil 3:4

though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more:

Phil 3:5

circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee;

Phil 3:6

as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Phil 3:7

"evaluate; assess"

But whatever was to my profit I now consider loss for the sake of Christ.

IT IS EASY TO GET WRAPPED  
UP IN THINGS!

Phil 3:8

What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ

Phil 3:9

and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith.

### OUTLINE OF CHAPTER THREE

PAUL'S PAST (1-11) - The Accountant ("I count")  
New Values

PAUL'S PRESENT (12-16) - The Athlete ("I press")  
New Vigor

PAUL'S FUTURE (17-21) - The Alien ("I look")  
New Vision

Phil 3:10      *Personal*      *Powerful*  
I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death,      *Painful*      *Practical*

Phil 3:11  
and so, somehow, to attain to the resurrection from the dead.

*one mark of maturity - honest evaluation*

Phil 3:12  
Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.

*SANCTIFIED DISSATISFACTION - NOT RESTING on laurels - does not compare to other Christians Ps 42:1,2 RV 3<sup>1</sup> - Sardis RV 3<sup>17</sup> - Laodicea*

### ESSENTIALS FOR WINNING THE CHRISTIAN RACE

Phil 3:13  
Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, *→ not many things; we break the power of the past by living for the future no longer influenced*

1. Dissatisfaction (12, 13a)
2. Devotion (13b)
3. Direction (13c)
4. Determination (14)

Phil 3:14  
I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

Phil 3:15  
All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you.

*DISCIPLINE - OBEY THE RULES 1 CO 9:24-27*

Phil 3:16  
Only let us live up to what we have already attained.

★ Phil 3:17  
Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.

*(OBEY HEAVEN'S LAWS 1 CO 11<sup>1</sup>)*

Phil 3:18  
For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ.

*Probably the Judaizers*

Phil 3:19      *"LOSTNESS" - A WASTED LIFE → dietary laws?*  
Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things.

*"THE WORLDLY MIND" 1 JO 2:15-17*

*→ CIRCUMCISION?*

But our citizenship is in heaven. And we eagerly await a Savior } "THE SPIRITUAL MIND"  
from there, the Lord Jesus Christ, The new vision! (#5) } looking at earth through  
heaven's eyes

who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

"humility"  
"vile" 1 Co 15:42-53

1. Our names are on heaven's records - 4:3; Rv 20;15
2. We speak heaven's language - 1 John 4:5,6; 1 Corinthians 2:14-16; Colossians 4:6; Ephesians 4:29
3. We obey heaven's laws - 1 Corinthians 11:1
4. We are loyal to heaven's cause - Rv 5:8-10
5. We are looking for heaven's Lord - Hb 11:13-16, 24-26; 12:2; 1 John 2:28-3:3

To  
Not worry (1-9)  
Secret of contentment (10-23)

## "THE SECURE MIND"

### "THE TRUE STRENGTH OF LIFE" verse 11

## "THE SECRET OF VICTORY OVER WORRY"

Worry is "wrong thinking" - mind  
"wrong feeling" - heart  
About: 1. circumstances  
2. People  
3. Things

But you must meet the conditions  
that God lays down:

1. Right Praying (6, 7) heart
2. Right Thinking (8) mind
3. Right Living (9) action

Phil 4:1

Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!  
Grounded in the Truth

Phil 4:2

I plead with Euodia and I plead with Syntyche to agree with each other in the Lord.

Phil 4:3

Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.  
get along with others

Phil 4:4

Rejoice in the Lord always. I will say it again: Rejoice!  
Rejoice

Phil 4:5

### Reasonable

Let your gentleness be evident to all. The Lord is near.

one of the most "untranslatable" of all Greek words.  
"Yieldingness, sweet personableness, gracious gentleness; moderation." (That quality or temper that will not make an unyielding stand for one's own way, or rights.)

Phil 4:6 To be pulled in different directions (hopes ↔ fears)

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

→ general requests - adoration, devotion, worship  
"Right Praying"

↳ sharing of needs + problems  
spiritual intensity

not anxious

Phil 4:7

trust/be thankful

"The Secure Mind"

And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

→ "A garrison guarding a city; or a sentry at his post protecting his comrades."  
(A strong term conveying the concept of great protective power.)

Peace

Phil 4:8

Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things.  
\* (see additional page for definitions)

### "WHAT WE OUGHT TO THINK ABOUT"

1. True - 92% of worry is imaginary or will never happen
2. Honest/Just - "worthy of respect and right"
3. Pure - moral  
Lovely - beautiful; attractive  
Good report - worth talking about
4. Excellent/Praiseworthy

Phil 4:9

Whatever you have learned or received or heard from me, or seen in me--put it into practice. And the God of peace will be with you.  
obey Col 3:15

Phil 4:10

I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it.

Three Wonderful Resources  
For Contentment:

1. God's Providence (10)
2. God's Power (11-13)
3. God's Promises (14-20)



THE QUALITIES THAT SHOULD CHARACTERIZE THE CHRISTIAN'S THINKING:

TRUE - top of the list; self deception to be avoided; that which is real, actual, altogether true

HONORABLE - deserving of honor, veneration, respect, even reverence.  
That which has the dignity of holiness upon it. In a world filled with the trite and the trivial; the cheap and the shallow; the dirty and the down-dragging, the Christian is called upon to think upon the honorable and the worthy.

JUST - "as many things as are right"

PURE - free from alloy or foreign substance, and that which is free from moral defilement.

LOVELY - winsome; that which calls forth love; possessed of true beauty; Some's minds are set on criticism and rebuke - calls forth resentment in others; heart set on vengeance and punishment calls forth bitterness and fear in others.

GOOD REPORT - gracious; "whatever has a good name" - that which is well-spoken of"; "the things which are fit for God to hear" - thus the base, the false, the low and little are eliminated. The Christian thinks and speaks of those things that are of good report.

THINK ON THESE THINGS - All significant change begins in the mind.

Phil 4:11

I am not saying this because I am in need, for I have learned to be content whatever the circumstances. <sup>→ by experience</sup>  
Don't murmur or complain  
↳ Contented; self-sufficient

Phil 4:12

I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.

Phil 4:13

I can do everything through him who gives me strength.  
victorious

Phil 4:14

Yet it was good of you to share in my troubles.

Phil 4:15

Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only;  
share

Phil 4:16

for even when I was in Thessalonica, you sent me aid again and again when I was in need.

Phil 4:17

Not that I am looking for a gift, but I am looking for what may be credited to your account.

Phil 4:18

I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God.

Phil 4:19

And my God will meet all your needs according to his glorious riches in Christ Jesus.  
TRULY RICH

Phil 4:20

To our God and Father be glory for ever and ever. Amen.

"THE GREAT INSURANCE COMPANY"

will meet - promise  
all your needs - amount  
riches - capital  
Christ Jesus - signature

Phil 4:21

Greet all the saints in Christ Jesus. The brothers who are with me send greetings.

Phil 4:22

All the saints send you greetings, especially those who belong to Caesar's household.

Phil 4:23

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

# The Christian Life According to Philippians

Wendell Winkler

The church of our Lord had its beginning upon European soil with the establishment of the Philippian church. This congregation was established upon Paul's second missionary tour upon answer to the Macedonian call. While in Troas there appeared unto Paul in a vision a man from Macedonia saying, "Come over into Macedonia, and help us." Whereupon Paul and his company sailed the Aegean Sea, came to Samothracia, Neapolis, and thence to Philippi. First, the gospel was preached to Lydia and her household; and, then, to the jailer and his household. And, upon the obedience of these, the church of our Lord had its beginning. (Acts 16: 8-34.) Sometime later, during his first Roman imprisonment, Paul wrote four epistles—Ephesians, Philippians, Colossians and Philemon. A study of the Philippian epistle most graphically and interestingly portrays unto us the Christian life. Let us study it chapter by chapter.

## Chapter I

### The Saviour-Centered Life

There must be a center around which one's life gravitates. Paul teaches us in Philippians 1 that the center is Christ. Christ is mentioned on an average of more than every other verse in this chapter: (1) servant of Christ, verse 1; (2) grace and peace from Christ, 2; (3) day of Christ, 6 and 10; (4) longed after them in the bowels of Christ, 8; (5) fruits of righteousness are by Christ 11; (6) bonds in Christ, 13; (7) brethren in Christ, 14; (8) Christ is preached, 15-18; (9) Spirit of Christ, 19; (10) Christ to be magnified in our bodies, 20; (11) to live is Christ, 21; (12) desired to be with Christ, 22-24; (13) rejoice in Christ, 26; (14) conversation to be after the gospel of Christ, 27; (15) believe on Christ, 29;

and, (16) suffer for Christ, 29. Indeed, Christ is the emphasis of Chapter 1. Not around ourselves, not around the social calendar, etc., but around Christ our lives are to gravitate. With Paul we must come to say, "For me to live is Christ." (Verse 21.) What does that mean? (1) His will must be considered in every decision I make; (2) his church must come first in every preference I make. (Matt. 6: 33); (3) all I do is done for his glory, not my own; and (4) in my thoughts by faith I look back with gratitude to when he came to earth as my Saviour, and in hope look forward to when he will appear the second time unto salvation—and, in the meantime, walk with him day by day.

## Chapter II

### The Self-Emptying Life

(1) The principle of the self-emptying life is stated in verses 3 and 4:

"Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (2) The self-emptying life is exemplified by Christ in verses 5 through 11: "... and took

upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (3) The self-emptying life is illustrated by Timothy and Epaphroditus in verses 19 through 24 and 25 through 30: Of Timothy it is said, "For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Concerning Epaphroditus Paul says, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." We must divest ourselves of self. Like Paul, we must crucify self and let Christ live within. (Gal. 2: 20.)

Such obtaining, it will no longer be what do I want and what will I decide to do; rather, it will be what does Christ desire, and what is his will in the matter? Only then can we sing with meaning, "None of Self and All of Thee." Too, whenever we start living ? self-emptying life, we will no longer concentrate upon what others have failed to do for us; instead, we will busy ourselves in thinking of, and in doing for, others.

## Chapter III

### The Sound Life

In verses 2 through 11, Paul warns against the doctrinal errors of Judaism. Then, in verses 12 through 21, we have his warnings against the doctrinal errors of anti-nomianism. This system of thought said that salvation was already attained; therefore, a person need not strive for salvation, nor be concerned with moral and ethical standards. Today we must be armed and ready to expose and refute the errors of Catholicism, denominationalism, modernism, hobbyism, liberalism and experimentalism. Yes, it is upon these issues that the battle lines are drawn today; and, here is where the Christian stands with the sword of the Spirit unsheathed to fearlessly attack error. (Phil. 1: 7; 17; Jude 3; Eph. 5: 11; 6: 17; Tit. 1: 9-11.)

## Chapter IV

### The Serene Life

In chapter 4, Paul outlines for us why the Christian life is a serene life.

(1) The Christian life is a steadfast life. "So stand fast in the Lord, my dearly beloved." (Verse 1.)

(2) The Christian life is a happy life. "Rejoice in the Lord always: and again I say, rejoice." (Verse 4.) When Paul wrote this he was in prison; yet, he said "rejoice." Why? How could he say such? Simply because he had come to learn that happiness is not dependent upon external circumstances, but upon inner qualities of the heart.

(3) The Christian life is a worry-free life. "Be careful for nothing." (Verses 6, 7.) Through prayer, as the text suggests, the Christian casts his every care upon the Lord; and, correspondingly, God sends his peace as a military garrison to guard his heart against the intrusion of all anxious alarms and fears.

(4) The Christian life is a contented life. "For I have learned, in whatsoever state I am, therewith to be content." (Verse 11.) The Christian is not to be content with what he is (Phil.

3: 13, 14), but with what he has (Heb. 13: 4, 5).

(5) The Christian life is a victorious life. "I can do all things through Christ which strengtheneth me." (Verse 13.) (With Christ, and through the strength he supplies, there is no burden we cannot bear, there is no mission we cannot fulfill, there is no challenge we cannot meet, there is no responsibility we cannot shoulder, and there is no problem we cannot solve.)

(6) The Christian life is a sacrificial life. "Ye sent once and again unto my necessity. . . . Having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Verses 15-18.) Mothers and missionaries are some of the happiest people on the earth. Why? Because happiness is to be found in giving (Acts 20: 35); and, they give so much.

(7) The Christian life is a sufficient life. "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Verse 19.) This has been called the Christian's banknote. (With "my God" being the president, "shall supply" being the promise to pay, "all your need" being the amount, "according to his riches in glory" being the capital of the bank, and by "Jesus Christ" being the cashier.)

Philippians 1:6

"being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;"

Philippians 1:10

"that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,"

Philippians 1:12

"But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel,"

Philippians 2:14

"Do all things without complaining and disputing,"

Philippians 2:21

"For all seek their own, not the things which are of Christ Jesus."

Philippians 3:1

"Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe."

Philippians 3:7

"But what things were gain to me, these I have counted loss for Christ."

Philippians 3:8

"Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ"

Philippians 3:13

"Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,"

Philippians 3:19

"whose end is destruction, whose god is their belly, and whose glory is in their shame; who set their mind on earthly things."

Philippians 3:21

"who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself."

Philippians 4:8

"Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy; meditate on these things."

Philippians 4:9

"The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you."

Philippians 4:12

"I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need."

Philippians 4:13

"I can do all things through Christ who strengthens me."

Philippians 4:18

"Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God."

## Philippians 1

- (v. 1-7) The apostle offers up thanksgivings and prayers, for the good work of grace in the Philippians.
- (v. 8-11) He expresses affection, and prays for them.
- (v. 12-20) Fortifies them against being cast down at his sufferings.
- (v. 21-26) He stood prepared for glorifying Christ by life, or death.
- (v. 27-30) Exhortations to zeal, and constancy in professing the gospel.

### VERSES 1-7

The highest honour of the most eminent ministers is, to be servants of Christ. And those who are not really saints on earth, never will be saints in heaven. Out of Christ, the best saints are sinners, and unable to stand before God. There is no peace without grace. Inward peace springs from a sense of Divine favour. And there is no grace and peace but from God our Father, the fountain and origin of all blessings. At Philippi the apostle was evil entreated, and saw little fruit of his labour; yet he remembers Philippi with joy. We must thank our God for the graces and comforts, gifts and usefulness of others, as we receive the benefit, and God receives the glory. The work of grace will never be perfected till the day of Jesus Christ, the day of his appearance. But we may always be confident God will perform his good work, in every soul wherein he has really begun it by regeneration; though we must not trust in outward appearances, nor in any thing but a new creation to holiness. People are dear to their ministers, when they receive benefit by their ministry. Fellow-sufferers in the cause of God should be dear one to another.

### VERSES 8-11

Shall not we pity and love those souls whom Christ loves and pities? Those who abound in any grace, need to abound more. Try things which differ; that we may approve the things which are excellent. The truths and laws of Christ are excellent; and they recommend themselves as such to any attentive mind. Sincerity is that in which we should have our conversation in the world, and it is the glory of all our graces. Christians should not be apt to take offence, and should be very careful not to offend God or the brethren. The things which most honour God will most benefit us. Let us not leave it doubtful whether any good fruit is found in us or not. A small measure of Christian love, knowledge, and fruitfulness should not satisfy any.

### VERSES 12-20

The apostle was a prisoner at Rome; and to take off the offence of the cross, he shows the wisdom and goodness of God in his sufferings. These things made him known, where he would never have otherwise been known; and led some to inquire after the gospel. He suffered from false friends, as well as from enemies. How wretched the temper of those who preached Christ out of envy and contention, and to add affliction to the bonds that oppressed this best of men! The apostle was easy in the midst of all. Since our troubles may tend to the good of many, we ought to rejoice. Whatever turns to our salvation, is by the Spirit of Christ; and prayer is the appointed means of seeking for it. Our earnest expectation and hope should not be to be honoured of men, or to escape the cross, but to be upheld amidst temptation, contempt, and affliction. Let us leave it to Christ, which way he will make us serviceable to his glory, whether



by labour or suffering, by diligence or patience, by living to his honour in working for him, or dying to his honour in suffering for him.

#### VERSES 21-26

Death is a great loss to a carnal, worldly man, for he loses all his earthly comforts and all his hopes; but to a true believer it is gain, for it is the end of all his weakness and misery. It delivers him from all the evils of life, and brings him to possess the chief good. The apostle's difficulty was not between living in this world and living in heaven; between these two there is no comparison; but between serving Christ in this world and enjoying him in another. Not between two evil things, but between two good things; living to Christ and being with him. See the power of faith and of Divine grace; it can make us willing to die. In this world we are compassed with sin; but when with Christ, we shall escape sin and temptation, sorrow and death, for ever. But those who have most reason to desire to depart, should be willing to remain in the world as long as God has any work for them to do. And the more unexpected mercies are before they come, the more of God will be seen in them.

#### VERSES 27-30

Those who profess the gospel of Christ, should live as becomes those who believe gospel truths, submit to gospel laws, and depend upon gospel promises. The original word "conversation" denotes the conduct of citizens who seek the credit, safety, peace, and prosperity of their city. There is that in the faith of the gospel, which is worth striving for; there is much opposition, and there is need of striving. A man may sleep and go to hell; but he who would go to heaven, must look about him and be diligent. There may be oneness of heart and affection among Christians, where there is diversity of judgment about many things. Faith is God's gift on the behalf of Christ; the ability and disposition to believe are from God. And if we suffer reproach and loss for Christ, we are to reckon them a gift, and prize them accordingly. Yet salvation must not be ascribed to bodily afflictions, as though afflictions and worldly persecutions deserved it; but from God only is salvation: faith and patience are his gifts.

## Philippians 2

- (v. 1-4) Exhortations to a kind, humble spirit and behaviour.
- (v. 5-11) The example of Christ.
- (v. 12-18) Diligence in the affairs of salvation, and to be examples to the world.
- (v. 19-30) The apostle's purpose of visiting Philippi.

### VERSES 1-4

Here are further exhortations to Christian duties; to like-mindedness and lowly-mindedness, according to the example of the Lord Jesus. Kindness is the law of Christ's kingdom, the lesson of his school, the livery of his family. Several motives to brotherly love are mentioned. If you expect or experience the benefit of God's compassions to yourselves, be compassionate one to another. It is the joy of ministers to see people like-minded. Christ came to humble us, let there not be among us a spirit of pride. We must be severe upon our own faults, and quick in observing our own defects, but ready to make favourable allowances for others. We must kindly care for others, but not be busy-bodies in other men's matters. Neither inward nor outward peace can be enjoyed, without lowliness of mind.

### VERSES 5-11

The example of our Lord Jesus Christ is set before us. We must resemble him in his life, if we would have the benefit of his death. Notice the two natures of Christ; his Divine nature, and human nature. Who being in the form of God, partaking the Divine nature, as the eternal and only-begotten Son of God, John 1:1, had not thought it a robbery to be equal with God, and to receive Divine worship from men. His human nature; herein he became like us in all things except sin. Thus low, of his own will, he stooped from the glory he had with the Father before the world was. Christ's two states, of humiliation and exaltation, are noticed. Christ not only took upon him the likeness and fashion, or form of a man, but of one in a low state; not appearing in splendour. His whole life was a life of poverty and suffering. But the lowest step was his dying the death of the cross, the death of a malefactor and a slave; exposed to public hatred and scorn. The exaltation was of Christ's human nature, in union with the Divine. At the name of Jesus, not the mere sound of the word, but the authority of Jesus, all should pay solemn homage. It is to the glory of God the Father, to confess that Jesus Christ is Lord; for it is his will, that all men should honour the Son as they honour the Father, John 5:23. Here we see such motives to self-denying love as nothing else can supply. Do we thus love and obey the Son of God?

### VERSES 12-18

We must be diligent in the use of all the means which lead to our salvation, persevering therein to the end. With great care, lest, with all our advantages, we should come short. Work out your salvation, for it is God who worketh in you. This encourages us to do our utmost, because our labour shall not be in vain: we must still depend on the grace of God. The working of God's grace in us, is to quicken and engage our endeavours. God's good-will to us, is the cause of his good work in us. Do your duty without murmurings. Do it, and do not find fault with it. Mind your work, and do not quarrel with it. By peaceableness; give no just occasion of offence. The children of God should differ from the sons of men. The more perverse others are,

the more careful we should be to keep ourselves blameless and harmless. The doctrine and example of consistent believers will enlighten others, and direct their way to Christ and holiness, even as the light-house warns mariners to avoid rocks, and directs their course into the harbour. Let us try thus to shine. The gospel is the word of life, it makes known to us eternal life through Jesus Christ. Running, denotes earnestness and vigour, continual pressing forward; labouring, denotes constancy, and close application. It is the will of God that believers should be much in rejoicing; and those who are so happy as to have good ministers, have great reason to rejoice with them.

#### VERSES 19-30

It is best with us, when our duty becomes natural to us. Naturally, that is, sincerely, and not in pretence only; with a willing heart and upright views. We are apt to prefer our own credit, ease, and safety, before truth, holiness, and duty; but Timothy did not so. Paul desired liberty, not that he might take pleasure, but that he might do good. Epaphroditus was willing to go to the Philippians, that he might be comforted with those who had sorrowed for him when he was sick. It seems, his illness was caused by the work of God. The apostle urges them to love him the more on that account. It is doubly pleasant to have our mercies restored by God, after great danger of their removal; and this should make them more valued. What is given in answer to prayer, should be received with great thankfulness and joy.

## Philippians 3

- (v. 1-11) The apostle cautions the Philippians against judaizing false teachers, and renounces his own former privileges.
- (v. 12-21) Expresses earnest desire to be found in Christ; also his pressing on toward perfection; and recommends his own example to other believers.

### VERSES 1-11

Sincere Christians rejoice in Christ Jesus. The prophet calls the false prophets dumb dogs, Isaiah 56:10; to which the apostle seems to refer. Dogs, for their malice against faithful professors of the gospel of Christ, barking at them and biting them. They urged human works in opposition to the faith of Christ; but Paul calls them evil-workers. He calls them the concision; as they rent the church of Christ, and cut it to pieces. The work of religion is to no purpose, unless the heart is in it, and we must worship God in the strength and grace of the Divine Spirit. They rejoice in Christ Jesus, not in mere outward enjoyments and performances. Nor can we too earnestly guard against those who oppose or abuse the doctrine of free salvation. If the apostle would have gloried and trusted in the flesh, he had as much cause as any man. But the things which he counted gain while a Pharisee, and had reckoned up, those he counted loss for Christ. The apostle did not persuade them to do any thing but what he himself did; or to venture on any thing but that on which he himself ventured his never-dying soul. He deemed all these things to be but loss, compared with the knowledge of Christ, by faith in his person and salvation. He speaks of all worldly enjoyments and outward privileges which sought a place with Christ in his heart, or could pretend to any merit and desert, and counted them but loss; but it might be said, It is easy to say so; but what would he do when he came to the trial? He had suffered the loss of all for the privileges of a Christian. Nay, he not only counted them loss, but the vilest refuse, offals thrown to dogs; not only less valuable than Christ, but in the highest degree contemptible, when set up as against him. True knowledge of Christ alters and changes men, their judgments and manners, and makes them as if made again anew. The believer prefers Christ, knowing that it is better for us to be without all worldly riches, than without Christ and his word. Let us see what the apostle resolved to cleave to, and that was Christ and heaven. We are undone, without righteousness wherein to appear before God, for we are guilty. There is a righteousness provided for us in Jesus Christ, and it is a complete and perfect righteousness. None can have benefit by it, who trust in themselves. Faith is the appointed means of applying the saving benefit. It is by faith in Christ's blood. We are made conformable to Christ's death, when we die to sin, as he died for sin; and the world is crucified to us, and we to the world, by the cross of Christ. The apostle was willing to do or to suffer any thing, to attain the glorious resurrection of saints. This hope and prospect carried him through all difficulties in his work. He did not hope to attain it through his own merit and righteousness, but through the merit and righteousness of Jesus Christ.

### VERSES 12-21

This simple dependence and earnestness of soul, were not mentioned as if the apostle had gained the prize, or were already made perfect in the Saviour's likeness. He forgot the things which were behind, so as not to be content with past labours or present measures of grace. He reached forth, stretched himself forward towards his point; expressions showing great concern to become more and more like unto Christ. He who runs a race, must never stop short of the end,

but press forward as fast as he can; so those who have heaven in their view, must still press forward to it, in holy desires and hopes, and constant endeavours. Eternal life is the gift of God, but it is in Christ Jesus; through his hand it must come to us, as it is procured for us by him. There is no getting to heaven as our home, but by Christ as our Way. True believers, in seeking this assurance, as well as to glorify him, will seek more nearly to resemble his sufferings and death, by dying to sin, and by crucifying the flesh with its affections and lusts. In these things there is a great difference among real Christians, but all know something of them. Believers make Christ all in all, and set their hearts upon another world. If they differ from one another, and are not of the same judgment in lesser matters, yet they must not judge one another; while they all meet now in Christ, and hope to meet shortly in heaven. Let them join in all the great things in which they are agreed, and wait for further light as to lesser things wherein they differ. The enemies of the cross of Christ mind nothing but their sensual appetites. Sin is the sinner's shame, especially when gloried in. The way of those who mind earthly things, may seem pleasant, but death and hell are at the end of it. If we choose their way, we shall share their end. The life of a Christian is in heaven, where his Head and his home are, and where he hopes to be shortly; he sets his affections upon things above; and where his heart is, there will his conversation be. There is glory kept for the bodies of the saints, in which they will appear at the resurrection. Then the body will be made glorious; not only raised again to life, but raised to great advantage. Observe the power by which this change will be wrought. May we be always prepared for the coming of our Judge; looking to have our vile bodies changed by his Almighty power, and applying to him daily to new-create our souls unto holiness; to deliver us from our enemies, and to employ our bodies and souls as instruments of righteousness in his service.

hankering after something we have not got, and fickle disrelish of present things, make men discontented even under favourable circumstances. Let us pray for patient submission and hope when we are abased; for humility and a heavenly mind when exalted. It is a special grace to have an equal temper of mind always. And in a low state not to lose our comfort in God, nor distrust his providence, nor take any wrong course for our own supply. In a prosperous condition not to be proud, or secure, or worldly. This is a harder lesson than the other; for the temptations of fulness and prosperity are more than those of affliction and want. The apostle had no design to urge them to give more, but to encourage such kindness as will meet a glorious reward hereafter. Through Christ we have grace to do what is good, and through him we must expect the reward; and as we have all things by him, let us do all things for him, and to his glory.

#### VERSES 20-23

The apostle ends with praises to God. We should look upon God, under all our weakness and fears, not as an enemy, but as a Father, disposed to pity us and help us. We must give glory to God as a Father. God's grace and favour, which reconciled souls enjoy, with the whole of the graces in us, which flow from it, are all purchased for us by Christ's merit, and applied by his pleading for us; and therefore are justly called the grace of our Lord Jesus Christ.

## Philippians 4

- (v. 1) The apostle exhorts the Philippians to stand fast in the Lord.
- (v. 2-9) Gives directions to some, and to all in general.
- (v. 10-19) Expresses contentment in every condition of life.
- (v. 20-23) He concludes with prayer to God the Father, and his usual blessing.

### VERSE 1

The believing hope and prospect of eternal life, should make us steady and constant in our Christian course. There is difference of gifts and graces, yet, being renewed by the same Spirit, we are brethren. To stand fast in the Lord, is to stand fast in his strength, and by his grace.

### VERSES 2-9

Let believers be of one mind, and ready to help each other. As the apostle had found the benefit of their assistance, he knew how comfortable it would be to his fellow-labourers to have the help of others. Let us seek to give assurance that our names are written in the book of life. Joy in God is of great consequence in the Christian life; and Christians need to be again and again called to it. It more than outweighs all causes for sorrow. Let their enemies perceive how moderate they were as to outward things, and how composedly they suffered loss and hardships. The day of judgment will soon arrive, with full redemption to believers, and destruction to ungodly men. There is a care of diligence which is our duty, and agrees with a wise forecast and due concern; but there is a care of fear and distrust, which is sin and folly, and only perplexes and distracts the mind. As a remedy against perplexing care, constant prayer is recommended. Not only stated times for prayer, but in every thing by prayer. We must join thanksgivings with prayers and supplications; not only seek supplies of good, but own the mercies we have received. God needs not to be told our wants or desires; he knows them better than we do; but he will have us show that we value the mercy, and feel our dependence on him. The peace of God, the comfortable sense of being reconciled to God, and having a part in his favour, and the hope of the heavenly blessedness, are a greater good than can be fully expressed. This peace will keep our hearts and minds through Christ Jesus; it will keep us from sinning under troubles, and from sinking under them; keep us calm and with inward satisfaction. Believers are to get and to keep a good name; a name for good things with God and good men. We should walk in all the ways of virtue, and abide therein; then, whether our praise is of men or not, it will be of God. The apostle is for an example. His doctrine and life agreed together. The way to have the God of peace with us, is to keep close to our duty. All our privileges and salvation arise in the free mercy of God; yet the enjoyment of them depends on our sincere and holy conduct. These are works of God, pertaining to God, and to him only are they to be ascribed, and to no other, neither men, words, nor deeds.

### VERSES 10-19

It is a good work to succour and help a good minister in trouble. The nature of true Christian sympathy, is not only to feel concern for our friends in their troubles, but to do what we can to help them. The apostle was often in bonds, imprisonments, and necessities; but in all, he learned to be content, to bring his mind to his condition, and make the best of it. Pride, unbelief, vain