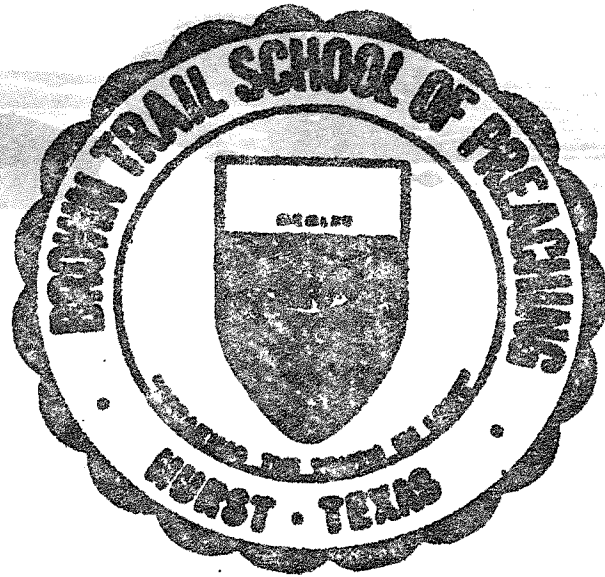


PHILIPPIANS



ROY DEEVER

PHILIPPIANS

THREE IMPORTANT WORDS: with reference to the purpose of Philippians--

1. Joy--because of his personal status;
2. Appreciation--because of their thoughtfulness and their gift;
3. Exhortation--to rejoice, to continue in good works, to live according to the gospel, to follow Christ, to maintain unity.

With regard to Philippians, brother Guy N. Woods suggests that Paul here places tremendous emphasis upon the Christ. The following title and outline would be appropriate.

PHILIPPIANS--CHRIST AND THE CHRISTIAN

The Christian's		Christ, our--
I. PHILOSOPHY	Chapter 1	I. LIFE
II. PATTERN	Chapter 2	II. EXAMPLE
III. PRIZE	Chapter 3	III. HOPE
IV. POWER	Chapter 4	IV. STRENGTH

With regard to Philippians, brother Guy N. Woods suggests that Paul here places tremendous emphasis upon the Christ.

- I. Christ--our life, chap. 1;
- II. Christ--our example, chap. 2;
- III. Christ--our hope, chap. 3;
- IV. Christ--our source of strength and sufficiency.

PHILIPPIANS

INTRODUCTORY

- I. Author?
- II. Writer?
- III. Written from?
- IV. Written to?
- V. Written when? 63 a.d.
- VI. Written why?
- VII. What about the church in Philippi?

Assign reports on

1. Philippi,
2. Lydia,
3. The jailor.

THREE IMPORTANT WORDS: with reference to the purpose of Philippians:

1. Joy--because of his personal status;
2. Appreciation--for their thoughtfulness and gift;
3. Exhortation--to rejoice, to continue in good works, to live according to the gospel, to follow Christ, to maintain unity.

CHAPTER ONE (OUTLINE)

In this chapter Paul--

- I. Refers to himself and to Timothy in identifying the source of the letter;
- II. States their relationship to the Lord;
- III. Specifies those addressed;
- IV. Expresses the salutatory prayer;
- V. Refers to his thankfulness for the Philippian brethren;
- VI. Refers to his supplication for the Philippian brethren;
- VII. States that it is right for him to have and to express this confidence in the Philippian brethren;
- VIII. Prays for the Philippian brethren;
- IX. Stresses the things which had happened to him had resulted in the furtherance of the gospel;
- X. States that preaching was being done from different motives, and with different designs, but that he rejoiced that "Christ" was being preached;
- XI. Expresses confidence that all the related factors would contribute to his salvation;
- XII. Discusses his difficult position;
- XIII. Expresses confidence that he would "abide";
- XIV. Exhorts the brethren to be worthy of the gospel;
- XV. Discusses a wonderful "sign" from God.

PHILIPPIANS

CHAPTER ONE

Source, 1:1.

1. The name "Paul" actually suggests the universality of the gospel.
2. Timothy is also listed as involved in the source.
3. These were "servants" of the Christ.
4. "Christ" refers to the office (position) of the Lord: Prophet, Priest, and King;
5. "Jesus" refers to the Lord's name, and means "savior";
6. Every christian must be a "servant of Jesus Christ".

Those addressed, 1:1.

1. "All the saints in Christ Jesus, at Philippi."
2. "With the bishops and deacons."
3. A christian is a "saint".
4. The early church had "bishops".
5. The early church had "deacons".

The Salutatory prayer, 1:2.

1. This was Paul's common salutatory prayer.
2. "Grace" is God's wonderful favor, out of which comes divine blessings.
3. "Peace" is a divine blessing--a consequence of "grace".
4. All should conduct themselves in such a way as to assure having God's grace and consequent peace--peace with God, self, fellowman; the peace which passes understanding.

Paul's Thanks, 1:3.

1. He was thankful for these brethren;
 2. He expressed his thanks to God;
 3. His thanks was based partly upon his remembrance of them.
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PHILIPPIANS

Paul's Prayers, 1:4-6.

1. He always prayed for these brethren.
2. He prayed for them with "joy".
3. His prayers with joy were based upon
 - (1) Their fellowship in the furtherance of the gospel, from the first, and
 - (2) Confidence that they would continue their good work--God would continue to work through them.

Right to be thus minded, 1:7.

1. Paul states that it was right for him to have and to express this confidence in these brethren.
2. He says it was right because
 - (1) He regarded them as genuine "sharers" with him in his work, and
 - (2) His love for them was great.

"And this I pray" 1:9-11.

1. That their love might abound more and more in knowledge and discernment;
2. That they might experience the wonderful consequences thereof:
 - (1) Being able to approve the things that are excellent;
 - (2) Being sincere;
 - (3) Being void of offense unto the day of Christ;
 - (4) Being filled with the fruits of righteousness, which are
 - A. Through Jesus Christ, and
 - B. Unto the glory and praise of God.

"Unto the progress of the gospel" 1:12-14.

1. Paul states and explains that the things which had happened to him resulted in the furtherance of the gospel.
2. These things had not been a hindrance.

PHILIPPIANS

3. His bonds had become known throughout the praetorian guard, and to all the rest;
4. The brethren had been encouraged to speak the word with proper boldness.

"Some indeed preach Christ..." 1:15-18.

1. Paul mentioned that Christ was being preached from different motives:
 - (1) Some, of envy and strife;
 - (2) Some, of good will.
2. The one group preached Christ to help Paul and his work; the other, sought to hurt Paul and his work.
3. Paul rejoiced that in each case the Christ was being preached.

My salvation, 1:19,20.

1. Paul mentions that all these factors would have a bearing upon his own salvation.
2. He mentions that his own salvation involved the need for
 - (1) Their prayers, and
 - (2) A bountiful supply of the Holy Spirit.
3. His own salvation, involving the circumstances, their prayers, and the Holy Spirit, would be
 - (1) According to his earnest expectation and hope;
 - (2) Without disappointment.
4. He mentions his desire to magnify the Christ always--whether by life or by death.

Paul's Dilemma, 1:21-24.

1. To live is Christ; to die is gain.
 2. Paul personally preferred to depart and to be with Christ--"very far better.
 3. Yet, for the church it would be better for him to abide.
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PHILIPPIANS

"I shall abide...", 1:25,26.

1. Paul had mentioned that for the church it would be better for him to abide;
2. He expressed confidence that he would abide, and that he would be with them again.

Worthy of the gospel, 1:27,28.

1. Paul exhorts the brethren to let their lives be worthy of the gospel;
2. He wanted to know always of their state;
3. Being worthy of the gospel would include
 - (1) Standing fast;
 - (2) Being united;
 - (3) Striving (in unity) for the faith of the gospel;
 - (4) Being without fear.

A Sign From God, 1:28-30.

1. Paul has said these brethren should be without fear.
 2. He states that their fearlessness would be a sign from God--
 - (1) A token of perdition--to the adversaries;
 - (2) A token of salvation--to the fearless brethren.
 3. It is God who had granted the privilege of believing on the Christ, and of suffering in his behalf.
-

CHAPTER TWO (Outline)

In these verses Paul--

- I. Exhorts the brethren to make full his joy (1-4);
- II. Instructs them to have the same mind which was in Christ (5-8);
- III. Speaks of the wonderful exaltation of the Christ (9-11);
- IV. Tells them in continuing obedience to work out their own salvation (12,13);
- V. Instructs them to do all things without murmurings and questionings, that they might be the proper influence in the world (14-16);
- VI. Speaks of mutual joy (17,18);
- VII. Speaks of his hope to send Timothy, and of his trust that he himself would be able to come to them shortly (19-24);
- VIII. Stresses that he is in wonderful joy sending Epaphroditus back to them (25-28);
- IX. Requests them to receive Epaphroditus with joy (29,30).

PHILIPPIANS

CHAPTER TWO

"Make full my joy." 2:1-4.

1. The basis of it--in consideration of the
 - (1) Exhortation in Christ,
 - (2) The consolation of love,
 - (3) The fellowship of the Spirit,
 - (4) The tender mercies and compassions;
2. The how of it--by
 - (1) Being of the same mind;
 - (2) Having the same love;
 - (3) Being of one accord;
 - (4) Being of one mind;
 - (5) Doing nothing through faction or vainglory;
 - (6) Being humble;
 - (7) Preferring others;
 - (8) Being considerate (not selfish)

Have this mind in you, 2:5-11.

1. Paul had referred to the importance of humility, consideration, and obedience.
2. This reminded him of the mind (or spirit) of the Christ.
3. He exhorts the Philippian brethren to have this same mind.
4. Christ emptied himself of his pre-incarnate form;
5. He took upon himself the form of a servant--was made in the likeness of men;
6. He was humble;
7. He was obedient;
8. Wherefore, God highly exalted him--
 - (1) Gave him a name above every name;
 - (2) That in His name every knee should bow;
 - (3) That every tongue should confess that Jesus Christ is Lord--all this to the glory of the Father.

Work out your own salvation, 2:12,13.

1. The Philippian brethren had always been obedient;
2. Paul exhorts them (much more in his absence) to continue to be obedient;
3. They are instructed to work out their own salvation with fear and trembling;
4. Paul states that God would be with them and help them--God works through his people to accomplish His pleasure.

Children of God without blemish, 2:14-16.

1. The obligations stated--
 - (1) Do all things without murmurings;
 - (2) Do all things without questionings;
2. The why of it--
 - (1) That you may become blameless;
 - (2) That you may become harmless;
 - (3) That you may become children of God without blemish;
 - (4) That you may exercise proper christian influence--"in the midst of a crooked and perverse generation"--
 - A. Among whom ye are seen as lights in the world,
 - B. By your holding forth the word of life.
3. The consequence of it--"that I may have whereof to glory in the day of Christ, for not having labored in vain."

"..and if I am offered" 2:17,18.

1. Paul had mentioned that if they were faithful that in the day of Christ he would not have labored in vain.
 2. He now says that "Furthermore, even If I am called upon to die because of my labors for your faith I will rejoice."
 3. And not only so, but he would call upon them to rejoice also.
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PHILIPPIANS

Timothy, 2:19-24.

1. Paul expressed hope that he could send Timothy to the Philippian brethren shortly.
2. Timothy would be sent as a means of enabling Paul to know of their state, and of being comforted by that knowledge.
3. Paul highly complimented Timothy:
 - (1) "I have no man who is likeminded";
 - (2) He will "truly (or genuinely) care for your state";
 - (3) Other men were sinfully selfish--seeking their own; not seeking the things of Christ.
 - (4) Timothy had proved himself.
 - (5) As a child serves his father, Timothy had served with Paul in the furtherance of the Gospel.
4. Him Therefore Paul hoped to send as soon as he was able to see how it would go with himself.
5. Paul expressed hope and confidence that he himself would get to see the Philippian brethren shortly.

Epaphroditus, 2:25-30.

1. Paul "counted it necessary" to send Epaphroditus to the Philippian brethren.
2. Epaphroditus was
 - (1) Paul's "brother",
 - (2) Paul's "fellow-worker",
 - (3) Paul's "fellow-soldier",
 - (4) Their "messenger" (apostle),
 - (5) Their minister to Paul's needs.
3. He had longed for the Philippian brethren.
4. He was "sore troubled" because the Philippian brethren had heard of his sickness (and would be concerned about him).
 - (1) His sickness was severe, but
 - (2) God had mercy on him and on Paul, sparing his life.
5. Paul therefore was anxious to send him--that they might rejoice in seeing him.

PHILIPPIANS

6. Paul instructs

- (1) Receive him in the Lord with all joy;
- (2) Hold him in honor.

7. He was a faithful servant:

- (1) For the work of Christ he came nigh unto death;
 - (2) He had hazarded his own life to take the Philippian brethren's gift to Paul.
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Philippians--Chapter Three

In This chapter, Paul--

- I. Instructs the brethren to rejoice--
 1. "Finally" is used in the sense of "furthermore."
 2. These, Paul's brethren, are exhorted to rejoice in the Lord.
This, because of the blessings in Him, to which reference is made shortly.
- II. Explains that issuing another warning with reference to false teachers was not "irksome" to him, and was for their safety--
 1. This repeated warning is not because of "sluggishness of mind."
 2. He was concerned about their safety.
- III. Issues a warning with reference to the errorists--
 1. These are instructed to beware of
 - (1) The dogs;
 - (2) The evil workers;
 - (3) The concision--the "cut-uppers," the mutilators.
 2. These were the Judaizers.
- IV. Explains who constitute the true "circumcision."
 1. Those of whom Paul had warned (the Judaizers) claimed to the circumcision.
Hence, Paul shows who constitute the true circumcision.
 2. Those are the "true circumcision" who--
 - (1) Worship by the Spirit of God--render to God a spiritual worship;
 - (2) Glory in Christ Jesus;
 - (3) Have no confidence in the flesh.
 3. Cf. Col. 2:11,12; Rom. 2:28,29; Rom. 9:6ff; Gal. 3:15ff.
- V. Emphazises that--if there were any value in such--he could "have confidence in the flesh"--
 1. Paul had stated that the "true circumcision" did not place confidence in the flesh (Jewish requirements).
 2. He now emphasizes that he had as much grounds (and more) as any other upon which to boast, so far as concerned Jewish matters:
 - (1) He was circumcised the eighth day;
 - (2) He was of the stock of Israel;

PHILIPPIANS

V. 2. Continued.

- (3) He was of the tribe of Benjamin;
- (4) He was a Hebrew of Hebrews (sprung from Hebrews);
- (5) With reference to the law, he was a Pharisee. Cf. Acts 23:6;
- (6) With reference to zeal, he was a persecutor of the church;
- (7) With reference to the law-type of righteousness, he was blameless.

VI. Stresses that these things, once near and dear to him, were nothing--

VII. Re-emphasizes that these things, once near and dear to him, were nothing--

(1) Paul came to understand that these things which he once held dear were nothing.

(2) Things he counted "loss for Christ"--

- A. He gave them up entirely;
- B. He was "separated unto the gospel," Rom. 1:1;
- C. Christ was not to be had through Judaism.

VIII. Refers to the blessings in Christ, for which he counted things once near and dear as being but "refuse"--

- 1. Paul gave up the former things that he might have the "priceless privilege of knowing" Jesus Christ.
- 2. It was for Christ that Paul suffered the loss of "all things" under consideration.
- 3. It was for the privilege of knowing Christ that he counted "all things" as but "refuse."
- 4. Paul gave up the former things--
 - (1) That he "might gain Christ";
 - (2) That he might be found in Christ;
 - (3) That he might not have a righteousness of his own--kind produced by the law;
 - (4) That he might have the righteousness which is through faith in Christ--the righteousness which is from God, by faith;
 - (5) That he might know Christ;
 - (6) That he might know the power of the resurrection of Christ;
 - (7) That he might know the fellowship of Christ's sufferings;
 - (8) That he might become conformed unto Christ's death--die as he died;
 - (9) That he might attain unto the resurrection from the dead.

PHILIPPIANS

- IX. Explains that he "pressed on toward the goal"--
1. Paul states that he does not feel that he has already reached the full maturity, completeness, and blessings which are in Christ.
 2. He emphasizes, "...but I press on...that I might attain unto the blessings for which I was laid hold on by Christ Jesus."
 3. He re-emphasizes this thought:
 - (1) "I count not myself yet to have laid hold...";
 - (2) But--
 - A. "Forgetting the things which are behind, and
 - B. "Stretching forward to the things which are before,
 - C. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."
 - (3) This "calling"--
 - A. Is high;
 - B. Is of God;
 - C. Has a prize (goal);
 - D. Is in Christ Jesus;
 - E. Involves pressing on.
- X. Admonishes all "mature believers" to be "thus minded."
1. All "mature believers" must be determined to press on toward the goal.
 2. All must keep their eyes upon the "prize."
- XI. Promises that with reference to any immaturity God would help them, through His revelation;
- XII. Admonishes that whatever be the degree of maturity, let each continue to walk by the same rule by which he attained unto that maturity--
- XIII. Calls upon the brethren to imitate him, explaining that "many walk" contrary to God's will--
1. Paul instructs them to consider (observe) those who follow the example he gave;
 2. He stresses that many walk contrary to God's will--
 - (1) He had often told of these;
 - (2) He now tells of them again, even weeping;
 - (3) They were enemies of the cross of Christ.

PHILIPPIANS

XVI. Discusses "enemies of the Cross"--

1. Paul had mentioned those who walked contrary to God's will.
2. These he had called "enemies of the cross of Christ."
3. He now describes them further--
 - (1) "Whose end is perdition";
 - (2) "Whose god is the belly";
 - (3) "Whose glory is in their shame";
 - (4) "Who mind earthly things."

XV. Explains that the christian's citizenship is in heaven--

1. Paul had mentioned that the "enemies of the cross" minded earthly things.
2. In contrast, he says (regarding christians) "our citizenship is in heaven"--Christians mind heavenly things.
3. Christians wait for a "savior" from heaven.

XVI. Discusses "our Savior" and the fact that he shall "fashion anew the body of our humiliation"--

1. Christians wait for a savior from heaven;
2. This savior is "the Lord Jesus Christ";
3. This savior shall "fashion anew the body of our humiliation."
This transformation will be.
 - (1) In order that the "Body of our humiliation" may be like the body of His glory;
 - (2) By the power through which "he is able even to subject all things unto himself."

CHAPTER THREE

"Beware of the Errorists" 3:1,2.

1. "Finally" is used in the sense of "furthermore" (To loipon).
 2. These, Paul's brethren, are exhorted to rejoice in the Lord. This is because of the blessings in him, to which reference is made shortly.
 3. Paul states that issuing another warning (as in 1:27-30) regarding false teachers was not irksome, nor because of sluggishness of mind. Rather, he was writing that they might be safe.
 4. They are instructed to beware of
 - (1) The dogs,
 - (2) The evil workers, (THE JUDAIZERS)
 - (3) The concision--the "cut-uppers",
the mutilators.
-

"...for we are the circumcision," 3:3.

1. Those of whom Paul had warned (the Judaizers) claimed to be the circumcision. Hence, Paul emphasizes who constitute the true circumcision.
 2. Those are the "true circumcision" who--
 - (1) Worship by the Spirit of God--render to God a spiritual worship;
 - (2) Glory in Christ Jesus;
 - (3) Have no confidence in the flesh.
 3. Cf. Col. 2:11,12; Rom. 2:28,29; Rom. 9:6ff; Gal. 3:15ff.
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"...though I myself might have confidence even in the flesh...", 3:3-6.

1. Paul had stated that the "true circumcision" did not place confidence in the flesh (Jewish requirements).
2. He now emphasizes that he had as much grounds (and more) as any other upon which to boast, so far as concerned Jewish matters:
 - (1) He was circumcised the eighth day;
 - (2) He was of the stock of Israel;
 - (3) He was of the tribe of Benjamin;
 - (4) He was a Hebrew of Hebrews (sprung from Hebrews);

- (5) With reference to the law, he was a Pharisee. Cf. Acts 23:6;
 - (6) With reference to zeal, he was a persecutor of the church;
 - (7) With reference to the law-type of righteousness, he was blameless.
3. Paul came to understand that these things, once near and dear, were nothing.
-

"...loss for Christ," 3:7-11.

1. The peculiarly Jewish matters discussed in verses 5,6 were at one time near and dear (gain) to Paul.
 2. These things Paul counted "loss for Christ."
 - (1) He gave them up entirely;
 - (2) He was "separated unto the gospel.." Rom. 1:1;
 - (3) Christ was not to be had through Judaism.
 3. Paul re-emphasizes that he counted "all things to be loss" that he might have the "priceless privilege of knowing" Jesus Christ.
 - (1) It was for Christ that Paul suffered the loss of "all things" under consideration;
 - (2) It was for the privilege of knowing Christ that he counted "all things" as but refuse.
 4. Paul gave up the former things--
 - (1) That he "might gain Christ";
 - (2) That he might be found in Christ;
 - (3) That he might not have a righteousness of his own--the kind produced by the law;
 - (4) That he might have the righteousness which is through faith in Christ--the righteousness which is from God by faith;
 - (5) That he might know Christ;
 - (6) That he might know the power of the resurrection of Christ;
 - (7) That he might know the fellowship of Christ's sufferings;
 - (8) That he might become conformed unto Christ's death--die as he died;
 - (9) That he might attain unto the resurrection from the dead.
-

"...I press on.." 3:12-16.

1. Paul states that he does not feel that he has already reached the full maturity, completeness, and blessings which are in Christ.
 2. He emphasizes, "...but I press on that I might attain unto the blessings for which I was laid hold on by Christ Jesus."
 3. He re-emphasizes this thought:
 - (1) "I count not myself yet to have laid hold...";
 - (2) But--
 - A. "Forgetting the things which are behind, and
 - B. "Stretching forward to the things which are before,
 - C. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."
 - (3) Summary on the "calling"--
 - A. It is high;
 - B. It is of God;
 - C. It has a prize (goal);
 - D. It is in Christ Jesus;
 - E. It involves pressing on.
 4. He admonishes all who are "mature believers" to be "thus minded"-- to be determined to press on toward the goal.
 5. He promises that with reference to any immaturity God would help them, through his revelation;
 6. He admonishes: Whatever be the degree of maturity, let each continue to walk by the same rule by which he attained unto that maturity.
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"...Be ye imitators...of me," 3:17,18.

1. Paul admonishes the brethren to be imitators of him.
 2. He instructs them to consider (observe) those who follow the example he gave.
 3. He emphasizes that many walk contrary to God's will:
 - (1) He had often told of these;
 - (2) He now tells of them again, even weeping;
 - (3) They were enemies of the cross of Christ.
-

"...enemies of the cross..." 3:18,19.

1. Paul had mentioned those who walked contrary to God's will.
 2. He called these "enemies of the cross of Christ."
 3. He now describes them further:
 - (1) "Whose end is perdition";
 - (2) "Whose god is the belly";
 - (3) "Whose glory is in their shame";
 - (4) "Who mind earthly things."
-

"...heaven..." 3:19,20.

1. Paul had mentioned that the "enemies of the cross" minded "earthly things."
 2. In contrast, he says (regarding Christians) "Our citizenship is in heaven"--Christians mind heavenly things.
 3. Christians wait for a "savior" from heaven.
-

"...a savior..." 3:20,21.

1. Christians wait for a savior from heaven.
 2. This savior is "the Lord Jesus Christ."
 3. This savior shall "fashion anew the body of our humiliation." This transformation will be--
 - (1) In order that the body of our humiliation may be like the body of His glory;
 - (2) By the power through which "He is able even to subject all things unto Himself."
-

CHAPTER FOUR (OUTLINE)

In these verses Paul--

- I. Exhorts the brethren to "stand fast" (v.1);
 - II. Gives exhortations and instructions with regard to Euodia and Syntyche (2,3);
 - III. Extends a series of general admonitions (4-7);
 - IV. Tells the brethren to "think" on certain things (8), and to do certain things (9).
 - V. Expresses his gratitude for his thoughtfulness of him and their gift to him (10-13);
 - VI. Explains that it was good for them to thus have part in the Lord's work (14-17);
 - VII. Proclaims his great joy for the blessings received (in God's providence) from them (18);
 - VIII. Promises that God will continue to abundantly bless them (19);
 - IX. Issues a wonderful statement of praise to God (20);
 - X. Extends the concluding remarks (21-23).
-

"...stand fast..." 4:1.

1. Paul calls these--
 - (1) His brethren--beloved and longed for;
 - (2) His joy;
 - (3) His crown;
 - (4) His "beloved."
 2. He exhorts them to "so stand fast in the Lord."
 3. This exhortation is given on the basis (wherefore) of--
 - (1) The heavenly citizenship, v. 20; and
 - (2) The awaited Savior, v. 21.
-

Euodia and Syntyche, 4:2,3.

1. Paul exhorts Euodia and Syntyche to be of the same mind in the Lord.
 - (1) They obviously needed this exhortation.
 - (2) There was dissension between them.
 - (3) The matter was evidently trivial in nature, not doctrinal.
 - (4) They needed to be reconciled.
 2. He admonishes also the "true yokefellow" to help these women.
 - (1) It is impossible to determine who the "true yokefellow" was.
 - (2) Some regard "sudzuge" as a proper name.
 - (3) Possibly, reference is to the church at Philippi.
 3. He gives the grounds upon which this admonition is based:
 - (1) "For they labored with me in the gospel."
 - (2) They labored also with Clement.
 - (3) They labored also with the rest of my fellow-workers, whose names are in the book of life.
-

General Admonitions, 4:4-7.

1. Paul tells the Philippian brethren to rejoice.
 - (1) They are commanded to "rejoice";
 - (2) They are told to "rejoice in the Lord";
 - (3) They are told to "rejoice always";
 - (4) Paul repeats: "Again I will say, rejoice."
2. Paul tells them to be "gentle."
 - (1) They were to be kind and considerate.
 - (2) Their kindness, gentleness, consideration was to be made known to all men.
3. He reminds them of the Lord's "ever-presence."
 - (1) This is not the Lord's "final coming."
 - (2) It is his always-presence.
4. He commands them to be free from worry.
 - (1) A much neglected command.
 - (2) Cf. the Lord's teaching, Mt. 6.
5. He tells them to pray.
 - (1) They are told to pray "in everything."
 - (2) This is the "anti-dote" to worry.

- (3) "Prayer" (proseucha)--broad term--emphasizing proper attitude toward God; "supplications" (deasis), emphasizing needs; petitions.
 - (4) In everything, by prayer and supplication, their requests were to be made known to God;
 - (5) These prayers (in everything) were to be made "with thanksgiving".
6. He promises them the "peace of God."
- (1) This is the peace which comes from God; of which God is the author; blessed peace.
 - (2) This peace is conditional.
 - (3) This peace passes all understanding (mind).
 - (4) This peace is a wonderful and all-sufficient guard:
 - A. A better guard than human mind;
 - B. It shall guard "your hearts."
 - C. It shall guard "your thoughts in Christ Jesus."
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"Think" and "Do"--4:8,9.

- 1. Paul instructs these brethren to "think" on certain things.
 - (1) "Think" means "take account of, consider carefully. The present tense denotes "keep on".
 - (2) Reference is to things of excellence (virtue, goodness) and honor (praise).
 - (3) Paul identifies objects of christian thought: Whatsoever things are
 - A. True--
 - B. Honorable (worthy, sacred)--
 - C. Just (right)--
 - D. Pure (without stain of sin)--
 - E. Lovely (deserving of Love)--
 - F. Of good report (well spoken of)--
- NOTE: All these terms apply to all those things on which the christian is to think.
- 2. Paul instructs these brethren to "do" certain things.
 - (1) The present tense denotes "keep on" doing.
 - (2) Christianity is a "doing" religion.

- (3) Reference is to the things which they had been taught, both by precept and example: things which they
- A. Learned,
 - B. Received,
 - C. Heard,
 - D. Saw.
3. Paul promises these brethren that God would be with them.
- (1) On the condition that they "think" and "do" these things;
 - (2) God is called the God of peace--God who gives the "peace" discussed in verse 7.
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"I Rejoice..." 4:10.

- 1. Paul states that he rejoiced "greatly in the Lord..."
 - 2. He rejoiced because of their thoughtfulness of him:
 - (1) It had been some time since there had been any evidence of their thoughtfulness; but
 - (2) Now, they had "revived" their thoughts for him.
 - 3. He explains that
 - (1) Actually they had taken thought of him all along, but that
 - (2) They lacked opportunity to manifest that thoughtfulness.
 - 4. Observations:
 - (1) Paul appreciated the thoughtfulness of others for him;
 - (2) It is easy to forget and to neglect those who are laboring for the Lord, even in far-away places;
 - (3) It is good that Philippi had made "plans" and that the plans were put into effect when the opportunity came.
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"Not that I speak in respect of want..." 4:11-13.

- 1. Paul hastens to say that in expressing appreciation for their gift he did not mean to be complaining about "want" (privation--Weymouth).
- 2. He would not complain about "want" because of having learned to be "content"--regardless of the circumstances.
- 3. He states that he knew how to live both in difficult circumstances, and in abundance.

4. He re-emphasizes that he had "learned the secret" of being "filled" and of being "hungry"; of being in abundance and of being in poverty.
 5. He states that he could "do all things" through Christ, the source of his strength.
 6. Observations:
 - (1) We should learn to be content. Cf. I Tim. 6:8.
 - (2) Christians must not be murmurers (complainers).
 - (3) Let us recognize the Lord as the source of our strength.
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"...Ye did well..., " 4:14.

1. It was good for the Philippian brethren to help Paul.
 2. By helping him they became "sharers" in his affliction.
 3. Observations:
 - (1) It is good to help those who labor for the Lord;
 - (2) By helping others we become "sharers" in their work and circumstances.
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"...But ye only," 4:15,16.

1. Paul reminds the Philippian brethren of previous fellowship they had had with him.
 2. He states that when he first preached the gospel, after having left Macedonia, they were the only church which assisted him financially.
 3. He mentions further, that even before leaving Macedonia (while still in Thessalonica) they had "sent once and again" to his needs.
 4. Observe: From the very first the church at Philippi had been
 - (1) Benovelent,
 - (2) Interested in the furtherance of the gospel,
 - (3) Interested in Paul's work and his needs.
-

"Not that I seek for the gift..." 4:17.

1. Paul mentions again that their helping him was good. It was good especially for them.
2. He could have "made it" without their assistance, but

- (1) He was grateful for it, and
 - (2) He was concerned about the fruit that increased to their account.
3. Observe:
- (1) It is good for a church to be obligated;
 - (2) Our good works are credited to our account.
-

"I am filled," 4:13.

1. Paul emphasizes his satisfaction for their gift.
 2. He said
 - (1) I have all things,
 - (2) I abound,
 - (3) I am filled.
 3. He explains that this was true because he had received their gift from Epaphroditus.
 4. He describes the gift:
 - (1) The things that came from you;
 - (2) An odor of a sweet smell;
 - (3) A sacrifice to God--acceptable, well-pleasing.
 5. Observe: Whatever service we render, like that of Philippi to Paul, is a "sacrifice" to God." Let us be rich in such sacrifices.
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"God shall supply every need..." 4:19.

1. Paul promises that God would supply their every need.
 - (1) As they had been concerned about Paul's needs, God would always be concerned about theirs, and
 - (2) As they had supplied Paul's needs, just so God would supply their needs.
 - (3) They would lose nothing by helping Paul.
 2. God would supply their needs according to his riches in glory in Christ Jesus.
 3. Observe: We lose nothing by using it in the Lord's service. Cf. Acts 20:35; 2 Cor. 9:10ff.
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"Unto...God...be the glory," 4:20.

1. Paul had mentioned
 - (1) God's great wealth of Glory, and
 - (2) That God would supply their needs.
 2. Hence, he issues a statement of praise to God: "Unto God the Father be the glory for ever and ever. Amen."
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Summary: Paul expresses his joy for the Philippian Gift, 4:10-20.

- I. Paul states his joy for their thoughtfulness;
 - II. He explains that he does not speak in respect of want;
 - III. He states that it was "well" for them to help him;
 - IV. He reminds them of previous "fellowship" with him;
 - V. He mentions again that their assisting him was good for them;
 - VI. He mentions again his satisfaction for their gift;
 - VII. He promises that God would supply their every need.
 - VIII. Paul expresses praise to God.
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Concluding Remarks, 4:21-23.

1. Paul sends his greetings to "every saint in Christ Jesus."
 2. He mentions that the brethren with him also sent their greetings.
 3. He mentions that all the saints (in Rome) sent their greetings.
 4. He mentions especially that the saints in Caesar's household sent their greetings.
 5. He then expresses a prayer for the Philippian brethren: "The grace of our Lord Jesus Christ be with your spirit."
 6. Observations:
 - (1) Christians everywhere should be interested in and concerned about all other christians everywhere.
 - (2) There were christians in the very household of one who hated christianity. The gospel is most loved, and most hated.
 - (3) Likely many of these saints of Caesar's household became such through the personal efforts of Paul. This is a tribute to his unceasing efforts. Cf. Acts 28:30,31.
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SUMMARY ON THE BOOK OF PHILIPPIANS

PURPOSE:

In this wonderful book Paul expresses his personal joy because things were as well with him as they were, with particular reference to his imprisonment and approaching trial. He also instructed the Philippian brethren to rejoice. Paul exhorted these brethren with reference to many matters pertaining to their lives as christians. He expressed his appreciation for these brethren and for their thoughtfulness of him. Therefore, the words joy, appreciation, exhortation summarize the book and hence, show its purpose. It was written to express and to encourage joy, to show appreciation, and to give exhortation.

CHAPTER ONE:

Paul refers to the source of the letter, specifies those addressed, and expresses his salutatory prayer. He expressed his thanks for the Philippian brethren, mentioned his prayers in their behalf, stated that it was right for him to have and to express confidence in them, and then expressed a prayer for them. He explained that the things which had happened had resulted in the progress of the gospel. He stated that Christ was being preached from different motives--some good, some bad. He stated that all these things would have a bearing upon his own salvation. He discussed his personal dilemma, and expressed confidence that he would abide. He exhorted the brethren to let their lives be worthy of the gospel to be without fear, knowing that their fearlessness would be a sign from God.

CHAPTER TWO:

Paul asked the brethren to make full his joy, and exhorted them to have the mind of Christ. He instructed them to work out their own salvation, and to be children of God without blemish. He stated that even if he should be called upon to die because of his labors for their faith that he would rejoice. He discussed Timothy and Epaphroditus.

CHAPTER THREE:

Paul warned the brethren to beware of the errorists, and emphasized who it is that constitutes the true circumcision. He explained that he himself "might have confidence in the flesh" but that he counted all such things as "loss for Christ." He emphasized that he pressed on, and asked the brethren to be imitators of him. He warned again with reference to "enemies of the cross." He referred to heaven, the christian's relationship to it, and discussed the awaited Savior.

CHAPTER FOUR:

Paul exhorted the brethren to "stand fast." He exhorted Euodia and Syntyche. He gave wonderful general admonitions, and exhorted with reference to "think" and "do." He expressed his joy for their thoughtfulness, emphasized that he would not complain because of want, stated that they "did well" in helping him, and explained that in the beginning of the gospel, when he had departed from Macedonia, they were the only church which had fellowship with him in the matter of giving and receiving. He mentioned that he did not seek for the gift, that he was "filled," and promised them that God would supply their every need. He expressed praise unto God. Finally, Paul sent greetings from himself and others, and expressed a prayer for the Philippian brethren.

These notes completed January 28, 1961.

NOTE PAUL'S CONFIDENCE IN PHILIPPIANS

His Confidence--

1. In the Philippian brethren (1:6);
2. That all things would work together for his salvation (1:19);
3. That he would abide with the church (1:25);
4. That he would get to be with them shortly (2:24);
5. Not in the flesh, but in the gospel of Christ (3:1-11);
6. Of sufficient strength (4:13);
7. That God would continue to supply their needs (4:19).

