

The Epistle of Philippians

Introduction

- A. The author of the epistle is the apostle Paul (1:1), who is joined in his salutation by Timothy.
- B. Personal references by the author (1:12-14; 2:19-24; 3:4-7; 4:15-16) are certainly consistent with what we know of Paul from other New Testament sources.
- C. Paul's authorship of this letter is also supported by the testimony of early "church fathers" such as Polycarp and Irenaeus.
- D. The City of Philippi:



1. The city of Philippi is located in north eastern Greece (Macedonia).
2. The city was an ancient when the Apostle Paul arrived there around A.D. 49 (Acts 16:11-40).
3. The Thracians established the city in 4 B.C.

4. However, Philip II of Macedon, the father of Alexander the Great, took over the city and named it after himself.
5. Later in 30 B.C. when Octavian defeated Antony and Cleopatra at Actium, he assumed the name Augustus and rebuilt the city of Philippi.
6. The city was named after Philip of Macedonia, the father of Alexander the Great.
7. It was a major city of Macedonia on the road from Rome to Asia known as the Egnatian Way.
8. Philippi was the site of, and famous for a battle in 42 B.C. where Antony and Octavius defeated Brutus and Cassius.
9. In 30 B.C., Octavian made the town a Roman colony where he placed retired soldiers there to ensure loyalty to Rome and established it as a military outpost. He also gave the new colony the highest privilege obtainable by a Roman provincial municipality—the *ius italicum*.
10. Those who lived in Philippi enjoyed the full privileges of Roman citizenship (to which Paul may have alluded in chapter 3 verse 20).
 - They could buy, own, and transfer property.
 - They also had the right to file civil lawsuits.
 - They were also exempt from the poll and land tax.
11. In A.D. 49, when the Apostle Paul went to Philippi it had become a thriving urban center.
12. There were large numbers of both Romans and Greeks living there. The predominant language

was Greek, even though Latin was the official language.

E. The Church in Philippi:

1. During his second missionary journey (A.D. 49-52), the Apostle Paul and his traveling companions (Timothy and Silas) were making their way across Asia Minor (Turkey) when Paul received a vision at Troas.
2. In his vision the Apostle saw a man of Macedonia standing and asking that he come over to help them.
3. The Apostle and His travel companions went to Macedonia because of a night vision described for us in Acts 16:9.
4. As a result Philippi was the first city to be evangelized in Europe.
5. When Paul arrived in the city of Philippi he stayed there several days (Acts 16:12).
6. The religious life of those in Philippi was marked by very syncretistic practices including the worship of the emperor (Julius, Augustus, and Claudius), the Egyptian gods Isis and Serapis, as well as many other deities.
7. When the Sabbath came Paul went outside the city to the river looking for a place of prayer (Jewish "meeting place).
8. As they walked along they saw a place, which in their opinion looked like a meeting place and found some persons gathered together.
9. The Apostle Paul spoke to the women who had gathered there, including a woman named Lydia, who was a dealer in purple cloth and a proselyte to Judaism (Acts 16:14).

10. As Paul spoke, the Lord opened Lidia's heart to respond to the Gospel.
11. Evidently her entire household responded as well, since they were all baptized at the same time according to Acts 16:14-15.
12. Because of the reference in Acts 16:15 to "the members of her household" and the fact that Paul and his companions stayed in her home while they were there seems to indicate that Lydia was a woman of means.
13. Regardless this event is the beginning of the Philippian church.
14. The second event that we see in the city of Philippi the rather lengthy section Luke devotes to Paul's encounter with the slave girl in Philippi and the events that ensued (Acts 16:16-18).
 - Paul encountered a slave girl with a demonic spirit by which she could foretell the future, which earned her master a great deal of money.
 - Paul rebuked the spirit and it left her.
 - As a result, she lost the ability to foretell the future which infuriated her owner.
 - So they took Paul and Silas by force and brought them before the magistrates (Philippi was like a "little" Rome), charging that the missionaries were forcing them, as Roman citizens, to follow customs which were unlawful.
 - The result was that Paul and Silas were stripped and severely flogged and thrown into prison (Acts 16:20-24).

- The jailer was charged to “keep them safely” and being so warned put them in stocks in a inter cell.
- Around midnight there was an earthquake and all the prison doors flew open, but none of the prisoners fled.
- Paul and Silas calmed the jailer and used then incident to share the gospel with him.
- He took them to his home where they preached the Gospel and his entire family was saved and followed in believers baptism (Acts 16:25-34).
- In the morning the magistrates sent word to release Paul and Silas, at which time Paul made know his Roman citizenship to the sergeant and demanded that they come and escort them out themselves. The sergeant quickly went and told the magistrates.
- They feared greatly, knowing the penalty for having or allowing a Roman citizen publically disgraced, bound, whipped, and imprisoned.
- The magistrates complied and came to the prison and personally escorted the missionaries out of the prison.
- Then they went to Lydia home and later departed for Apollonia and Thessalonica (Acts 17:1).
- It is uncertain as to how long the Apostle Paul stayed and ministered in Philippi; but it is clear that he had developed a deep love for them (Philippians 1:7).

- From the conversion of Lydia and references in the chapter 4:2, 3 it is evident that several women played an important role in the growth of the church.
- Also, the lack of a synagogue seems to indicate that there were not many Jews in the city, so the church was probably primarily composed of Gentiles.
- When it became necessary for Paul to leave, Luke seems to have stayed at Philippi based upon careful observations of personal pronouns like "we and they"(Acts 16:12; 17:1).
- The church at Philippi became a significant source of support for the Apostle (4:15-16; II Corinthians 11:9).
- According to Acts 20: 3, 6, the Apostle Paul visited the church at Philippi again on his third missionary journey.

F. The Time and Place of Writing:

1. Philippians is one of the Apostle Paul's four "Prison Epistles" (Colossians, Ephesians, Philemon, and Philippians).
2. The general consensus is that these epistles were written during Paul's imprisonment at Rome.
 - Paul's imprisonment in Rome is verified by the book of Acts, where we find references to his being guarded by soldiers (Acts 28:16), being permitted to receive visitors (Acts 28:30), and having opportunities to share the gospel (Acts 28:31).
 - Paul most likely wrote Philippians around A.D. 61-63 from Rome.

G. The Purpose of the Epistle:

1. There is no need to assume up front that there must have been only one purpose in the writing of Philippians. In fact, as we read the letter, several objectives seem to be in the mind of the apostle.
2. First, it is clear that Paul wanted the church to know how things were going for him in his imprisonment (1:12-26) and what his plans were should he be released (Phil 2:23-24).
3. Second, there appears to have been some discord and division in the church and so the apostle writes to encourage humility with a view toward unity (2:1-18; 4:2-3).
4. Third, Paul writes to head off the negative teaching and consequences of certain false teachers (3:2-3).
5. Fourth, Paul wrote to commend Timothy to the church as well as to give the church a report about the health and plans of Epaphroditus (2:19-30).
6. Fifth, Paul wrote to thank the church for the gifts that Epaphroditus had brought him (4:10-20).

H. The Theme of the Epistle:

1. Throughout this short and personal epistle, one thing (joy) resounds again and again.
2. Five times the word "joy" is found (1:4, 25; 2:2, 29; 4:1).
3. The verb "to rejoice" occurs eleven times (twice in 1:18; 2:17,18; 4:4; once in 2:28; 3:1; 4:10).

I. The **key verse** is Philippians 4:4

“Rejoice in the Lord always: and again I say, Rejoice.”

Outline of the Book:

Introduction (1:1-11)

I. Salutation (1-2)

II. Thanksgiving and prayer (3-11)

III. The Situation in Rome (1:12-26)

A. Paul’s imprisonment and opposition (1:12-18)

1. His imprisonment has actually created opportunities to spread the gospel (1:12-14)
2. Even opposition has provided opportunity for Christ to be preached (1:15-18)

B. Paul’s expectation of deliverance (1:19-26)

1. By their prayers and the provision of the Holy Spirit, he knows all will turn out well for him (1:19-20)
2. Whether he lives or dies, it will be a blessing (1:21-23)
3. Knowing their need of him at the present, he is confident of coming to them once again (1:24-26)

IV. Exhortation to Behavior Worthy of the Gospel (1:27-2:18)

A. Stand fast in one Spirit (1:27-30)

1. Strive together for the faith of the gospel (1:27)
2. Do not be terrified by your adversaries (1:28-30)

B. Be of One Mind by following the Example of Christ (2:1-11)

1. Make Paul's joy complete by being like-minded, having the same love (2:1-2)
2. In humility, look out for the interests of others (2:3-4)
3. Follow the example of Christ's humility (2:5-11)

C. Shine as Lights in the World (2:12-18)

1. By working out their own salvation, for it is God who is at work in them (2:12-13)
2. As children of God, be blameless and harmless (2:14-16)
3. Consider Paul's imprisonment as a reason to rejoice (2:17-18)

V. Plans involving Timothy & Epaphroditus (2:19-30)

A. To send Timothy soon (2:19-24)

1. Paul plans to send him shortly (2:19)
2. Commendation of Timothy (2:20-22)
3. Timothy to come soon, hopefully followed by Paul himself (2:23-24)

B. To send Epaphroditus at once (2:25-30)

1. Why Paul felt it necessary to send Epaphroditus (2:25-28)
2. Receive him in the Lord with all gladness (2:29-30)

IV. Warnings against Judaism and Antinomianism (3:1-21)

A. Against Judaism (3:1-11)

1. Rejoice in the Lord, beware of those who place confidence in the flesh (3:1-3)
2. If anyone had reason to boast in the flesh, it would have been Paul (3:4-6)
3. But he gave it all up, that he might know Christ and the power of His resurrection (3:7-11)

B. Against Antinomianism (3:12-21)

The word antinomianism comes from two Greek words, anti, meaning "against"; and nomos, meaning "law." Antinomianism means "against the law." Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. Antinomianism takes a biblical teaching to an unbiblical conclusion.

1. Paul's attitude of pressing on to perfection (3:12-14)
2. An exhortation for them to have the same mind (3:15-17)
3. A warning against those who serve their own desires (3:18-19)
4. A reminder of our true citizenship, and the hope it entails (3:20-21)

V. Exhortations to Unity, Joy, & Peace (4:1-9)

A. An appeal to Euodia and Syntyche (4:1-3)

1. Prefaced with an exhortation to stand fast in the Lord (4:1)
2. A plea for them to be of one mind, assisted by others (4:2-3)

B. Exhortation concerning Joy and Peace (4:4-9)

1. Rejoice in the Lord always, and be gentle to all (4:4-5)
2. Through prayer, let the peace of God guard your hearts from anxiety (4:6-7)
3. Meditate upon things worthy of virtue and praise, and follow Paul's example (4:8-9)

VI. Thanksgiving for their Generosity (4:10-19)

A. Their Gift a Source of Joy to Paul (10-14)

1. Paul rejoiced when they were able to care for him again (4:10)
2. Not that he really had need, for he had learned contentment (4:11-13)
3. But they have done well to share in his distress (4:14)

B. Their Gift a Source of Blessing for Themselves (15-19)

1. A brief history of their giving to Paul (4:15-16)
2. Their giving abounds to their own account, viewed as an acceptable sacrifice to God, who will supply all their need (4:17-19)

Conclusions (4:20-23)

- A. Praise to God (4:20)
- B. Greetings from those with Paul, even those of Caesar's household (4:21-22)
- C. Final benediction (4:23)

Chapter 1

I. Salutation (Verses 1-2)

- A. First the apostle Paul and Timothy, who are described by their character, servants of Jesus Christ salute:
1. The Apostle Paul is the writer of the epistle.
 2. The reasons he adds Timothy to the greeting is because Timothy was with him when he first preached at Philippi.
 3. Thus Timothy was well known, and respected, by those in the church at Philippi.
 4. As we will see in the epistle the Apostle was about to send him to them again.
 5. And even though it was not stated he reminds them that there was absolute agreement between them in affection and doctrine.
- D. The greeting is to all the members of the church in Philippi.
1. The church members are greeted by their general character, saints in Christ Jesus.
 2. Then the officers of the church – the bishops and deacons are also greeted.
 - The "bishops" were the pastors, or elders, or overseers of the church.
 - According to Acts 20:17, 28, a bishop, elder, or pastor is one and the same office.
 - The nature of their office is to feed, watch out for, take the oversight of the flock,

minister sound doctrine to them, and preserve them from error and heresies.

- The "deacons" were such as served the Lord's Table, the minister's table, and the table of the poor.
- They took care of the secular affairs of the church, and did those things that were necessary for its temporal good.
- The Apostle mentions these officers separately, not only to show his respect to them, and to remind the members of this church, that they ought to esteem them highly for their works' sake.

B. Verse 2 is the salutation that the Apostle uses in all of his epistles.

II. Thanksgiving and Prayer (3-11)

Verse 3, 4, "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy."

A. I thank my God.

1. The Apostle begins this epistle with thanksgiving for two things:
 - First, that he may show his love to the Philippians
 - Secondly, that, by commending them as to the past, he may exhort them, also, to perseverance in the future.
 - Another evidence of his love is seen in the anxiety which he exercised in supplication for them.

2. It is to be observed, that, whenever he makes mention of these joyful things, he immediately breaks forth into thanksgiving — a practice with which we ought also to be familiar.
3. We must, also, take notice, what things they are for which he gives thanks to God:
 - First, the fellowship he has with the Philippians in the gospel of Christ; which must be attributed to the grace of God.
 - When he says, upon every remembrance of you, he means, "As often as I think about you."

B. Verse 4.

"Always in every prayer of mine for you all making request with joy."

1. Always:
 - The Apostle Paul used the term "always" a lot.
 - He uses it here to emphasize that he never forgets them.
2. In every prayer of mine.
 - Again, this is a proof of the particular and special affection that he had for them,
 - Especially considering that there were so many things, and many other churches that demanded his attention and prayers, yet he never forgot to pray for them.
 - "For you all" – He did just pray for the church in general, but for the individual member.
3. Making request with joy.

- Because of their consistent holy walk the Apostle Paul took great pleasure in praying for them, seeing what God has already done among them as seen in this verse and the verses that follow.

C. The grounds of the Apostles joy – Verses 5, 6.

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

1. **“Being confident”** is very strong language meaning to be absolutely persuaded or convinced.
2. “That he which hath begun a good work in you.”
 - The "good work" referred to is the work of God.

John 6:29, “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

- Salvation is always initiated by God - never by the will or efforts of man.
 - Since it is the work of God, the Apostle has absolutely confident that it is permanent.
 - If the perseverance of the Christian depended wholly on the believer, there could not be any assurance that he would ever reach heaven.
3. “Will perform it until the day of Jesus Christ.”
 - **Will perform it** - or, “finish it” is the Greek word **“epiteleo”** which means that He (God) would take it forward to completion, or that it would be carried through to the end.

D. The Apostles love and appreciation for the Philippians.

Verse 7, 8, “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.”

1. The reason I believe that the Lord will finish the work that He started in you is because you have clearly shown the traits of a Christian.
 - And for that reason “I have you in my heart” or you live in my warmest love and most affectionate remembrance.
 - And I know that you have me in your hearts as well. Why?
 - Because in both in my bonds and in my defense of the Gospel you sacrificially give and then sent Epaphroditus to minister to me to my necessities (Philippians 2:25; 4:14).
 - And I want you to know that your actions are a sweet savor, and a sacrifice well pleasing and acceptable to God (Philippians 4:18).
2. Therefore, “ye are partakers of my grace.”
 - The Apostle says that because they had assisted him during his trials; and had nobly stood by him when others forsook him that they would share in the Divine blessings of God.
3. Verse 8, “For God is my record, how greatly I long after you all in the bowels of Jesus Christ.”

- The word "bowels," in the Scriptures, denotes the upper region of the body where the heart and lungs are located.
- That region was regarded as the seat of affection, sympathy, and compassion, because that is where our heart is.
- So, this was the tenderest and strongest expression he could find to indicate his deep love and attachment for the people in the church at Philippi.

E. Paul's pray for the Philippians – Verses 9-11,

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”

1. We pray for those whom we love, and whose welfare we seek.
2. When we desire their happiness we can do nothing better than go to God on their behalf.
3. Note the blessing that the Apostle seek for them.
4. It is worthy of observation that he did not ask riches, or worldly prosperity for them, instead his prayer was for spiritual blessings.
5. First, that their love might abound,
 - Their love to God; their love for one another; as well as a love for other Christians in different places.
 - He also prayed that they might never lose the love of testify to the lost of the world.

- We cannot pray for anything better for our family and Christian friends, than that they might abound in love.
6. Secondly, the Apostle desires them to have intelligent affection. An intelligent love based on a correct view of Divine things.
 7. And lastly that “in all judgments” they might have the power of discernment – that they might do those things that are well pleasing to the Lord yet exercise Christian love that those without might not be offended but convicted of their wrongdoing.

III. The Situation in Rome (1:12-26)

Verses 12, 13, “But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places;

- A. At the time of this writing the Apostle Paul was a prisoner at Rome, and was receiving opposition from
 1. It also appears that he had already been called before the emperor to make give his defense, and to vindicate the doctrines of the Gospel.
 2. By God’s grace he had been enabled to do in such a manner that the honor of the Gospel had been greatly promoted by it.
- B. Since the Philippians loved him and had aided him greatly, he felt like he should give them this information concerning his case, and how God had turned his bonds into gain for the cause of which he was in bonds.

Verses 13 -17, “And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to

speaking the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel.

C. Having presented his case before Cesar and those assembled in Cesar's hall as well as being able to receive visitors, since he was living in a house and chained to a soldier, he had been able to further the Gospel and in so doing others were likewise encouraged to preach the Gospel more openly.

1. There were some in Rome that preached Christ because of even of envy and strife.

- What was the ground of this "envy and strife" the apostle does not mention.
- However, it may have been that in Rome there were those who were jealous of the influence Paul was having for the Gospel and decided that this would be a good opportunity to weaken his influence, and strengthen their own cause.

2. While there were others that preached the Gospel for pure motives, and because of the love of God.

3. Verses 16, 17 reiterate what was said previously but add reason to why some preached with pure motives.

- First, they knew that the Apostle Paul as willing to die for the defense of the gospel.
- Secondly, they believed that he was sent as an ambassador of God.
- Thirdly they regard him as unjustly imprisoned, and while he was unable to go

out and preach they were willing to aid him in the cause to which his life was devoted.

D. Verse 18

“What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.”

1. What then?

- Or what effect does this have on me?
- Does the fact that some preach from a spirit of envy and contention give me pain?

2. Notwithstanding every way.

- It doesn't matter which way it is done.
- This does not mean that Paul was indifferent about how the gospel was preached, or the spirit with which it was done;
- The meaning is, that he rejoiced that it was done, regardless of their motives.
- But because they had preached the true Gospel “Christ is preached” and for that the Apostle rejoiced.

E. Paul's expectation of deliverance.

Verses 19-26, “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.”

1. Verses 19-20 - By their prayers and the provision of the Holy Spirit, he knows all will turn out well for him.

“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.”

2. His earnest **expectation** and his **hope** was that he should not be ashamed of nothing, but that with all boldness, as always, Christ would be magnified in his body, whether by life or death.
3. Verses 21-23 - Whether he lives or dies, it will be a blessing.

“For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.”

- **“For to me to live is Christ”** – Or Christ is my life.
- Christ lived in him; and he lived by faith trusting Christ to maintain and support him.
- The “end” and “purpose” of his life was the glory of Christ, the good of his church, and his people, and the spread of his Gospel.
- Therefore, to live is Christ — whatever life, time, and strength belongs to Christ

because He is the sole object for which the apostle lived (Galatians 2:20).

- **“To die is gain”** - not the act of dying, but as the Greek expresses it ("to have died"). He is talking about the state **after** death.
- The reason being that Christ would be glorified by his death, which was his primary object (Verse 20).
- And, death was not shameful or loss as his enemies supposed.
- Instead, it would be a positive - a "gain" to Paul as it is to all Christians.
- It is an absolute reality that death is a great gain to believers:
- First, the believer is delivered from all the troubles, trials, and distresses of this life, like disease, losses, and disappointments.
- There will be no more oppression or persecution from wicked men;
- We will be delivered from indwelling sin, unbelief, doubts, fears, and the temptations of Satan.
- And at the moment of death the believer enters into the presence of God,
- To spend eternity to immediately be in the presence of the Lord beholding his glory and the fullness of joy and communion with our Lord, and all the glorified saints.
- There we will have perfect holiness and knowledge; because we as adopted sons

inherit the kingdom prepared from the foundation of the world.

- F. Knowing their need of him at the present, he is confident of coming to them once again (1:24-26).

“Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.”

1. “Nevertheless to abide in the flesh is more needful for you.”
 - Not for ever, which is impossible, but to continue in the flesh for a little longer.
 - “For you” — Greek, "on your account"; "for your sake."
 - In order to be of service to you, I am willing to forego my entrance a little sooner into blessedness; heaven will not fail to be mine at last.
2. This is something that I hear people say very often – (particularly husbands, wives, mothers, and pastors).

IV. Exhortations to Behave Worthy of the Gospel (1:27-30)

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me.”

- A. First, (Verse 27) The Apostle tells them to stand fast for the faith of the Gospel.

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

1. “Only” – Whether I am with you or not, do not evade your Christian duties regardless of the circumstances.
2. But rather, “let your conversation be” or “Let your walk as citizens of heaven,
3. “In one spirit and with one mind” or in unity, in subjection to the Holy Spirit, that your walk might glorify the Lord.

- B. Secondly, trust in the Lord and do not be scared of your adversaries.

Verse 28, “And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.”

1. The second thing which he recommends to the Philippians is fortitude of mind (Verse 28).
2. Do not be frightened by your adversaries:
 - Not by Satan, the roaring lion, for Christ is greater than him.
 - Nor should you be afraid of those of the world – For Christ has overcome the world.
 - Do not be intimidated by the false teachers, or their cunning devices; or by those who persecute you, for they can only kill, the

body; and to be absent from the body is to be present with the Lord.

- Therefore do not let them deter you from having a close walk with the Lord or standing for the Gospel and the truths found in it.

3. Verse 29:

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.”

- **“For unto you it is given”** – Or "it has been granted to you as a favor" or a "gift of grace."
- Faith is the gift of God (Ephesians 2:8),
- It is not wrought in the soul by the will of man, but by the Holy Ghost (John 1:12, 13).
- The gift – "To believe **on** Him," is to believe in, and trust through, Him to obtain eternal salvation.
- Where "To believe Him," would merely mean to believe He speaks the truth.
- **“But also to suffer for his sake.”**
- It seems odd but persecution is an indication of our salvation.
- Because it is “given” as a gift to suffer for Christ.
- All the sufferings of the saints are appointed by God; Therefore, those to whom it is given to believe in Christ, to them it is also given to suffer for him;

- All saints suffer in some form or another - some suffer more while others suffer less - **yet** all are partakers of sufferings for Christ, and so are conformed to him their head, and hereby enter the kingdom.
- All of this is said to encourage believers to live their lives in obedience to the Gospel of Christ, and contention for the faith, without being intimidated by their enemies.

4. Verse 30:

“Having the same conflict which ye saw in me, and now hear to be in me.”

- It seems that the Philippians were now being persecution for the Gospel of Christ; but this was not new.
- “Which ye saw in me, and now hear to be in me.”
- This phrase reminds the Philippians that they were witnesses of the shameful treatment he and Silas received the first time they preached the Gospel in Philippi.
- They were dragged to the market place, or court, beaten and scourged, then put into the inner prison with their feet in stocks (Acts 16:19, 22-24; I Thessalonians 2:2).
- Now he was suffering as a prisoner at Rome.
- All this he reminds them of that he might encourage them to bear their sufferings patiently for Christ’s sake.

Chapter 2

In chapter 2 the Apostle continues his exhortation to the Philippians to have behavior worthy of the gospel.

A. In chapter 2 verses 1-11 he exhorts them to be of one mind by following the example of Christ.

B. Verses 1, 2:

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”

1. The "therefore" implies that he is here expanding on the exhortation (Philippians 1:27), "In one Spirit, with one mind."
2. It is also noteworthy that the Apostle does not speak with paternal authority, but rather exhorts the Philippians to seek harmony among themselves in order to avoid internal contentions not cause problems in the church.
3. He urges them to do three things:
 - **“If any comfort of love.”**
 - Our happiness is almost all centered in love.
 - It is when we love a parent, a wife, a child, a sister, a neighbor, that we have the highest earthly enjoyment.
 - It is in the love of God, of Christ, of Christians, of the souls of men, that the redeemed find their highest happiness.
 - Hatred is full of misery; love is an emotion full of joy.
 - **“If any fellowship of the Spirit.”**

- This phrase implies that to some degree Christians participate in the influences of the Holy Spirit.
- That they shared, in some degree, the feelings, views, and joys of the Holy Spirit Himself; and that this is a great privilege.
- By this fact, the Apostle Paul exhorts them to unity, love, and zeal that they might partake of the consolations of the Spirit.
- **“If any bowels and mercies”**
- If there is any affectionate bond by which you are united to me, and by which you consider my sorrows;
- If you have any desire to make me rejoice;
- Then live a life that is pleasing to God and I will have the joy I seek.

C. Verses 3, 4:

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.”

1. The Apostle had spoken of those who were “self seeking” in 1:15, 16.
2. Instead of being self seeking we are to live and serve with “lowliness of mind.”
 - This grace (lowliness of mind) is directly related to God and He alone.
 - It is our sense of dependence on the Creator.

- The Christian that is "lowly of mind" is independent of men in his spiritual life.
- This person is free from self centered feeling, and at the same time sensible of his continual dependence on God.
- This grace indirectly affects that person's behavior toward his fellow man.
- This believer is conscious of his complete dependence on God for all his abilities, just as others must depend on God for theirs.
- Therefore, this person is not prideful of their self or of their abilities.
- As a result they do not self exalting in their conduct toward others (Ephesians 4:2; Colossians 3:12).

D. Verses 5-11 – Follow the example of Christ humility

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, 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. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

1. The Apostle does not use himself, but Christ as the example that we are to pattern our life after.
2. Our Lord Jesus Christ did not seek his own but "humbled Himself" (Verse 8).

- First, He humbled himself: by becoming man,
 - Then He humbled himself through outward actions in his life toward others,
 - For example He as subject to his parents, and humbled himself by working as a carpenter,
 - He humbled himself when He conversed with those that treated him in a vile manner.
 - In fact, his humbling himself is seen in all his behavior both to God and man,
 - Especially in his compliance with his Father's will.
 - The truth is - his behavior towards his enemies, and his forbearance of his disciples, revealed his meek and humble spirit.
3. The Lord was obedient from the cradle to the cross, to God for his people.
 4. And lastly, He humbled himself to death itself, "even the death of the cross."
 - It was a punishment usually inflicted on runaway slaves and enemies of the state.
 - It was the most humiliating, barbaric, and horrible death a man could suffer.
 5. Therefore the Apostle uses the Lord's death as the great instance of humility, and as a pattern for the saints to follow.
 6. Verses 9 – 11,

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

- The apostle gives this observation to encourage those who follow the Lord’s example.
- Why? Because as Christ, who humbled himself was later highly exalted by God, so shall all those that imitation him be exalted in God’s due time as the Scripture tells us, “He that humbleth himself shall be exalted.”
- The first step of Christ’s exaltation was his resurrection from the dead,
- His body was raised in incorruption, a glorious body, and is embolic of our resurrection from the dead.
- Secondly He was glorified as Mediator, because all God’s elect were justified in him.
- the next step of his high exaltation was his ascending on high up to the third heaven, where he sat down at the right hand of God,
- which is another division of his exaltation; because it reveals that He had finished his work, and that it was approved and accepted of the Father.
- Thus the divine Son of God; who was with God and was God, from all eternity; during the time He was here on earth, and now the glory that He had before the world began is and more is bestowed upon him.

- Christ's exaltation gives him dominion and authority over all creatures and things.
- It also exalts him as our Mediator and bestows upon him the right and power to judge the world at the last day as the King of kings and Lord of lords.

E. Therefore, we are to shine as lights in the world (2:12 - 18).

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

1. By working out their own salvation, for it is God who is at work in them (Verses 12 – 13).
 - **"Wherefore"** — Or "therefore," refers back to verse 8 and to the example that Christ set for us in his obedience to the Father in humility and meekness.
 - Accordingly, it becomes those who profess to be his followers, to live their lives as Christians, in all lowliness of mind.
 - Why? Because we have in Christ a great example of the results of "obedience.
 - Thus we must be careful to make sure that we are also "obedient."

2. Note again that the Apostle calls them “beloved” showing his deep affection for them because they have obeyed God.
3. He also commends them as well for following the teaching that he gave them while he was with them.
4. Then he admonishes them to continue in steadfastness and obedience while he was present even though circumstances dictate that he be absent from them.
5. Then he tells them to “Work out your own salvation with fear and trembling:”
 - This does not mean that a person could obtain or procure for themselves eternal salvation by their own works and doings.
 - Why? Because such a teaching is contrary to the Scriptures, and would nullify salvation by the grace of God.
 - To teach such a thing would be repugnant to God, his wisdom, grace, and righteousness.
 - For how could God demonstrate his wisdom, love, and grace by formulating a plan of salvation, where his Son secures it, then require people to work it out for themselves?
 - Thus the phrase means to “Carry (salvation) out to its full perfection.
 - Because "Salvation" is "worked in" believers by the Holy Spirit of God, who enables them through faith to be justified **once for all** (Philippians 2:13; Ephesians 1:11).
 - Thus we work our salvation to perfection by living in obedience with fear and trembling seeking in everything to be pleasing to God.

- It is God that both wills and does his good pleasure in us.
 - He has the will, and the power to work in us, thus first granting us His grace, encourage us to make full proof of, and carry out to the end, the "salvation" which He has first "worked," and is still "working in" us, enabling us to "work it out."
 - So verse 13 could be stated "For His good pleasure"; in order to carry out His sovereign gracious purpose towards you (Ephesians 1:5, 9).
6. As Children of God, be blameless and harmless (2:14 -15).

“Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.”

- Verses 14 through 16 form one compound sentence.
- “Do all things without murmurings and disputing refers to Christians not being involved in profitless "disputings" with their fellow man.
- Because we are to be “blameless and harmless” in our daily walk in this world.
- So that we might shine as “Gospel” beacon lights into a dark and perverse world.
- And standing fast for the Lord and His Gospel we might rejoice in the day of the Lord’s coming.

- Note that the Apostle says that their steadfastness is a matter of rejoicing for him that he has been able to do the work of the Lord and see the fruits of his labors.

7. Consider Paul's imprisonment as a reason to rejoice (2:17 – 18).

“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.”

- When the Apostle Paul says Yea, and if I be offered, or "poured out," as the wine or oil was poured out in the drink offerings.
- He is comparing the laying down of his life for the sake of Christ, and the Gospel as a sacrifice acceptable to God.
- The phrase, “Upon the sacrifice and service of your faith” reminds the Philippians that should the Apostle suffer and be put to death for the cause of Christ, it would be as a libation; it would be because he preached the Gospel, by which they were brought to believe on Christ.
- Furthermore it would be a confirmation of their faith, and as a drink offering acceptable unto God; which would be matter of joy to him.

II Corinthians 5:8-11, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”

- The Apostle, by faith, believed that his Lord's will was perfect – whether death – or release that he might once again minister to the saints.
- He also used the circumstance to encourage and motivate these believers to faithfully serve that they might receive reward in eternity for those things done in this life.

V. Plans involving Timothy and Epaphroditus – 2:19-30:

Verses 19 – 30, “But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 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. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.”

A. To send Timothy soon – verses 19-24.

1. The Apostle had plans to send Timothy, who was a well qualified preacher and was well known in the church at Philippi.

2. Paul knew that Timothy loved the brethren in Philippi and that he was a faithful minister of the Gospel and would preach the Gospel and set things in their proper order when he arrived.
 3. Because of his love for the brethren, Paul was greatly encouraged that Timothy who was likeminded would send word of their spiritual state that he might rejoice in the faithfulness.
 4. Even though he believed that he might be put to death, he help hope that he likewise might be able to visit them himself shortly after Timothy's arrival.
- B. The Apostle also planned to send Epaphroditus to Philippi at once – Verses 25 – 30.
1. Verses 25 – 28 give us the reason that the Apostle felt it necessary to send him immediately.
 - The Philippians sent Epaphroditus, one of their ministers, to Rome with a gift for the Apostle Paul.
 - However, he had been detained at Rome for some time, partly because of business, and partly due to sickness.
 - But now, he being recovered for his illness, the apostle felt that it was only right that he, send him back to them.
 - Like Timothy the Apostle had high commendations for Epaphroditus.
 - He called him, “my brother,” “my companion in labor,” and a “fellow soldier.”
 2. The Apostle also encouraged the church to receive him with gladness because of his great value both to Paul and the church.

VI. Warnings against Judaism and Antinomianism (3:1-21)

This chapter is primarily an exhortation to holy living, and faithfulness and service in our Christian life. It is full of tenderness and affection.

In fact, it is one of the most beautiful appeals that can anywhere be found to encourage Christians to devote themselves to the service of the Redeemer.

The appeal is drawn in a great measure from the apostle's statement of his own feelings, and is one which the Philippians could not but feel, for they knew him well.

A. First, there is a warning against Judaism:

1. The Apostle admonishes the believer to rejoice in the Lord, and beware of those who place confidence in the flesh (Verses 1-3).

“Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

- “Finally” seems to indicate that this is his final admonition to the church.
- First, he reminds them that to warn them again of false teachers was not troublesome or fearful to him.
- Then he says, “But for you [it is] safe” or “necessary.”
- His warning is a means of preserving them from the error of the wicked; for though the saints are safe in Christ, and can never be totally deceived.

- Yet he encourages the frequent teaching of the truth of the Gospel as the means of keeping them from the deception of evil men.
- For when the Gospel truth is repeated it makes them "more cautious and helps them to guard against falling into damnable heresies.
- Then the Apostle Paul strongly warns them not to heed the Jewish teachers (dogs and evil workers) who insisted that Christian comply with the Mosaic laws.
- It seems that these teachers were boasting that their being Jews, placed them in special favor with God.

2. However, if anyone has reason to **boast** in the **flesh**, it would have been the Apostle Paul (Verses 4-6).

“Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.”

- Paul was circumcised as required for those in the lineage of Abraham.
- He was a true Israelite not an Ishmaelite.
- He was a Hebrew of Hebrews as both his parents were Hebrew.
- He could also brag as he was from the tribe of Benjamin a true son of Jacob.

- The tribe of Benjamin could also brag that the first King of Israel came from within their tribe.
3. But he gave it all up, that he might know Christ and the power of His resurrection (Verses 7-11).

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”

- “For the excellency” — Greek, "On account of the surpassing excellency (the supereminence above them all) of the knowledge of Christ Jesus."
- “My Lord” — believing and loving appropriation of Him (Ps 63:1 John 20:28).
- “For whom” — "on account of whom."
- “I have suffered the loss” — not merely I "counted" them "loss," but have actually lost them.
- “All things” — The Greek has the article, referring to the preceding "all things"; "I have suffered the loss of them all."
- I “count them but dung” — Greek, "refuse" (excrements, dross) cast to the dogs," as the derivation expresses. A "loss" is of something

having value; but "refuse" is thrown away as not worthy of being any more touched or looked at.

- "Win" — Signifies "gain Christ" when compared to Philippians 3:7.
- "A man cannot make other things his "gain" or primary confidence, and at the same time "gain Christ."
- He who loses all things, and even himself, on account of Christ, gains Christ.
- Therefore, Christ is His, and He is Christ's.

Song of Solomon 2:16 & 6:3, "**My beloved is mine, and I am his:** he feedeth among the lilies."

Lu 9:23,24, "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

4. Beloved, let us stand fast again any and all that would hinder us "gaining Christ."

B. Against Antinomianism (Verses 12-21).

The word antinomianism comes from two Greek words, "anti," meaning "against;" and "nomos," meaning "law."

Therefore Antinomianism means "against the law."

"Theologically, antinomianism is the belief that there are no moral laws "God expects Christians to obey.

Antinomianism thakes a biblical teaching to an unbiblical conclusion.

1. Paul's attitude of pressing on to perfection (Verses 12-14).

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I

count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

- “Not as though I had already attained” or “received” everything.
 - In Christ, he had received much grace, the gift of righteousness, forgiveness of his sins, and the adoption of a child.
 - He had attained to a lively hope of the incorruptible inheritance, and had received a right unto it.
 - But as of yet he had not received the thing itself, nor had he come to the end of his race.
 - Therefore, he had not received the crown of righteousness laid up for him; nor had he attained a place where he had perfect knowledge, perfect holiness, or perfect happiness.
 - Therefore, he was still pressing toward the mark of the high calling of his Lord.
2. An exhortation for them to have the same mind (Verses 15-17).

“Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.”

- What mind, or mindset, did the Apostle want them to have? The same as his “I count all

things but loss for the excellency of the knowledge of Christ Jesus my Lord.”

- Are we, as Christians today, willing to give up anything or everything for Christ?
3. A warning against those who serve their own desires (Verses 18-19).

“(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)”

- For many walk "otherwise."
 - They do not walk as the apostle and his followers; rather they live as carnal men (1 Corinthians 3:3), according to the course of the world, after their ungodly lusts (Ephesians 2:2,3) or according to the rites and ceremonies of the Mosaic teaching and do not walk uprightly, and according to the truth of the Gospel.
 - Thus the road of both sacrilegious and error is a broad one, and many walk therein.
 - Thus the Apostle admonishes them to be careful which path and example they follow.
 - The Scripture speaks of “the few names in Sardis that have not defiled their garments” with error or immorality – These are the examples that should be followed.
4. The last two verses of the chapter remind us of our true citizenship, and the hope it entails (Verses 20-21).

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall

change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

- “For our conversation is in heaven.”
- This phrase may be rendered, "our citizenship is in heaven.
- Here, on planet earth, we have no continuing city – However, as citizens of the city above (heaven) which is permanent because it’s builder and maker is God (Hebrews 11:10).
- However, at the moment we are not yet in our city, but are pilgrims, strangers, and sojourners on earth.
- Yet our hope, while in this place, is a better country, and a heavenly city that God has prepared for us.
- Thus we look forward to the day that we will be in our Father’s house, where Christ has prepared a place for us that we might be with Him forever!

VI. Exhortations to Unity, Joy, & Peace (4:1-9):

A. An appeal to Euodia and Syntyche (4:1-3)

“Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.”

1. His appeal is prefaced with an exhortation to stand fast in the Lord (4:1)

- "Therefore"; or since we have such a glorious hope (3:20, 21).
- "Dearly beloved" — My brethren in the Lord. — The repeating of this phrase at the close of the verse, implying that his great love to them should be a motive to their obedience.
- "Longed for" or "yearned after" in your absence (Philippians 1:8).
- "My joy and crown" — in the day of the Lord.

Philippians 2:16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

I Thessalonians 2:19, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

- Not only are these saints beloved by the Apostle but he considers them as part of the fruits and rewards of his labors for the Lord.
- "So" — because of this - I admonish you.
- To stand fast — (Philippians 1:27).

2. Next, there is a plea for them to be of one mind, assisted by others (4:2-3)

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

- The Apostle asked Euodias and Syntyche, two women in the church, to reconcile a difference.
- Most likely this was a difference concerning doctrinal truth, being drawn aside by false teachers, or a matter concerning their steadfastness in the faith.
- The reason being that it unlikely that the Apostle Paul would get involved in a private matter in such a public way; and since this exhortation follows so closely after his admonition concerning false teachers.
- Thus they are admonished to reconcile that they be “of the same mind” and embrace the truths that the church did.

B. Exhortation concerning Joy and Peace (4:4-9)

1. Rejoice in the Lord always, and be gentle to all (Verses 4-5).

“Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand.”

- This is a repetition of the exhortation in chapter 3 and verse 1 with the addition of "always."
 - This means even in times of affliction, distress, and persecution; since the Lord is always the same and His grace is always sufficient; thus we have pardon, peace, and joy.
 - This rejoicing is a great comfort to believers and greatly honors the Lord.
2. Through prayer, let the peace of God guard your hearts from anxiety (4:6-7).

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

- “Be careful for nothing” means that we are not to be anxious or worry about the things of the present life.
- The Greek word that is used here does not mean that we are to exercise no care about worldly matters — no care to preserve our property, or to provide for our families, (1 Timothy 5:8).
- But it expresses that there is to be such confidence in God that it frees the mind from anxiety.
- Because of this dependence on the Lord our mind is calm when we face the circumstances of life.
- “But in every thing” reference to the supply of your wants, and the needs of your family.
- This applies to afflictions, trials: and everything that is related to your spiritual condition.
- There is **nothing** pertaining to body, mind, estate, friends, conflicts, losses, trials, hopes, or fears that we may not take before the Lord.
- “By prayer and supplication”
- Supplication is a stronger term than “prayer.” It is the mode of prayer that arises from a sense of need or want.

- “With thanksgiving.” Thanksgiving is always connected with prayer.
- We can always find something to be thankful for, no matter how burdensome our needs.

3. Meditate upon things worthy of virtue and praise, and follow Paul's example (4:8-9)

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”

- “Finally, brethren,” or in respect the duties of Christianity the apostle exhorts us in regard to everything that is:
- “True” or agreeable to the Word of Truth, and that which is opposition to falsehood, lying, and hypocrisy
- “Whatsoever things are honest” was used in the old English to speak of those things that were "seemly," namely, in action; literally, grave, dignified.
- “Whatsoever things are just” – Those things between man and man, or with respect both to God and men.
- In other words, giving to God what belongs to him, and to man what is due him.
- Be just in all matters in order to avoid offending others.
- “Whatsoever things are pure” or "chaste in

word and deeds, rather than using filthy or foolish talk. It refers to obscene words and actions.

- The Vulgate Latin and Arabic versions render it, "whatsoever things are holy"; which are agreeable to the holy nature, law, and will of God, and which tend to promote holiness of heart and life.
- "Whatsoever are lovely" or amiable. A amiable person is one that is kind, temperate, and tries to be agreeable to others.
- A Christian should not be sour, crabbed, and irritable in his temper for nothing tends to injure the cause of religion as a ill temper person.
- A sour and crabbed temper in a professor of Christ will undo all the good that he attempts to do.

VII. Thanksgiving for their Generosity (4:10-19)

A. Their Gift a Source of Joy to Paul (10-14):

"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction."

1. Paul rejoiced when they were able to care for him (Verse 10).

- Paul is speaking of his gratitude for the love and care that he had been received from the Philippians.
 - However, he properly considered "the Lord" as its source.
 - The effect was that he had cheerfulness of heart and praise for God's goodness.
2. Not that he really had need, for he had learned contentment (4:11-13)
- "Not that I speak in respect of want."
 - Though Paul was, doubtless, often in circumstances where he had needs, he did not make these remarks on that account.
 - In his journeys, in his imprisonments, he most assuredly had times of need.
 - But he had learned to bear all this with confidence and joy in the Lord.
3. But they have done well to share in his distress (4:14)
- Even though he had learned the grace of contentment, and knew that Christ could enable him to do all things, it was a great blessing to him when the church showed sympathy for his sufferings and helped him in a time of need.
 - He says, "Ye did communicate" or you took part with my affliction, you sympathized with me, and assisted me.
 - Therefore, the relief that they provided not only supplied his needs, but assured him that he was not forgotten.

B. Their Gift was also a Source of Blessing for Themselves (15- 19)

“Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus.”

1. In verses 15 and 16 the Apostle gives a brief history of their giving toward his needs.
2. He tells them that their involvement was a sweet smelling sacrifice that was acceptable and well pleasing to God.
3. Next the Apostle reminds them that their giving would thrive for their own benefit because God would supply all their needs (Verses 17-19).

Conclusions (4:20-23)

A. Praise to God (4:20)

“Now unto God and our Father be glory for ever and ever. Amen.”

1. It was common for Paul to address such an ascription of praise to God, at the close of his epistles.
2. And seeing all the grace and goodness God bestows on us why would we not praise Him.

B. Greetings from those with Paul, even those of

Caesar's household (4:21-22)

“Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar’s household.”

1. “They that are of Caesar’s household is most likely speaking of Nero’s slaves and servants who had been converted through Paul’s teaching while he was a prisoner.
2. Since Philippi was a Roman "colony," there was most likely a tie between citizens of Rome and those of the colony of Philippi.
3. Especially between those in both cities who were Christians, and perhaps in the same circumstances since Paul had been imprisoned at Philippi, as he now is at Rome.

C. Final benediction (4:23)

“The grace of our Lord Jesus Christ be with you all. Amen.”

1. This is the signature way with which the apostle ends all of his epistles.
2. “Amen,” - Wishing that so it might be, and as firmly believing that so it will be.