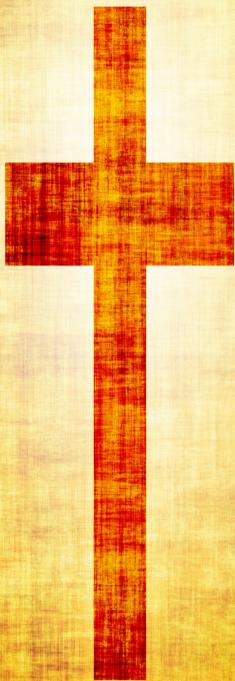


# *The Prison Epistles*

# *The Book Of Philippians*

## *Your Fellowship In the Gospel*



*I thank my God upon every remembrance  
of you,  
Always in every prayer of mine for you all  
making request with joy,  
For your fellowship in the gospel from  
the first day until now*

*-Philippians 1:3-5*

# **A Bible Study In A Magazine Format**



Over the years, I have had an interest in setting up a printed Bible Study using a magazine format.

A magazine format is more than just going with a large format on a glossy page stock.

It involves laying out the information in such a way that the content is not only . . .

***visually inviting,  
and  
visually interesting,***

***BUT IT IS ALSO . . .***

***visually communicative in its unique layout.***

That is a magazine structure, which by its graphic capabilities, is able . . .

**to highlight the varied elements of any Biblical exposition**

**AND . . .**

**to capture the most valuable points of a profitable Bible study.**

I pray that we have succeeded in accomplishing those goals in this magazine commentary.

# Biblical Principles

The primary aim of preaching and teaching in a local church setting is the communication of biblical principles, truths, and concepts which have the potential to change the way we think. Becoming more like Christ requires a progressive change of viewing and thinking about life and living. Christ-likeness is the renewing of the mind - "Let this mind be in you which was also in Christ Jesus" - Philippians 2:1-5.

There are two tendencies that seem to mark the preaching and teaching found in many churches today . . . .

- Seminarian: A Class In Systematic Theology
- Single Scenario: A Marginalization & Even Disdain For Practical Principles.

The "Seminarian" approach primarily sees a passage of Scripture as an opportunity to teach "systematic theology." Now the typical layman who is listening may not grasp what that looks like -- maybe I should say "sounds like," but most any pastor who has a degree in Bible and/or individual who has read Strong's Theology or the like knows what that means.

"Systematic Theology" involves taking the ten major doctrines of Scripture, from "Theology Proper" - The Doctrine of God to "Eschatology" - The Doctrine of Future Events, and highlighting supporting "proof texts," located throughout the sixty-six books of the Bible.

Although systematic theology is extremely valuable, grounding pastors and Bible teachers in the "fundamentals" of the Christian faith, there is the tendency to preach and teach a passage of Scripture as if it is a repository of a number of biblical doctrines, to be pointed out and preached.

If the passage being examined mentions the word "grace," or "truth," or "Father, Son, and Holy Spirit," the preacher/teacher

is off and away, speaking about that biblical doctrine, rather than the argument of the passage.

It is not that the teaching or preaching is not biblical or theologically sound, but that it is not what the passage is about. Were the writer of that book sitting in the audience, he might well agree as to the fact that the passage does support that particular doctrine, but would then expect the teacher to get to the argument which is being made. For instance, if Paul were listening to an individual preaching or teaching I Corinthians 8 where Paul indeed states, "there is none other God but one," Paul would not expect the speaker to get off on a discussion of "the oneness of God" -- or polytheism, pantheism, idolatry, monotheism, or the trinity -- and then citing other passages which also teach the "oneness of God."

The reason that Paul even states that theological truth is to develop and support the principle toward which he is moving. Paul is building an argument, not teaching systematic theology, although . . . .

- that truth can be found in this extensive passage of Scripture, along with many other theological truths
- this passage - I Corinthians 8:4 - might well be cited as support for the "oneness of God" in the notes of a systematic theology class teaching "Theology Proper" / The Doctrine of God.

You will notice that these notes on the book of Philippians have a section included for each of the book's four chapters titled, "Biblical Theology: Doctrine & Truths Taught In Philippians \_."

If you were studying systematic theology, some of the theological truths found in the book of Philippians would be cited for support of this or that particular doctrine. Or if there was a theological discussion taking place and one were maintaining a particular position, the book of Philippians might be cited to support that position, even though that verse or passage is stating this-or-that



*The following example  
may help clarify  
this Bible teaching approach.*

*A Principle Driven Life!*

There are natural laws which operate . . .  
consistently  
&  
therefore predictability.

Could you imagine if the natural laws kept changing? You're on a seesaw and all of a sudden the law of leverage changes, and changes again, and again! The teeter-totter on which you and your 5 year old son are on cannot be balanced. The center of gravity keeps changing and the seesaw is no longer operating based on the position of the fulcrum and the weights on either side.



- ✓ Scales will no longer balanced predictably or consistently.
- ✓ Wheelbarrows can no longer consistently move loads of dirt.
- ✓ Bicycles sometimes do and sometimes don't peddle effortlessly.
- ✓ The center of gravity keeps changing as we carrying long boards on our shoulder.
- ✓ The wheels and gears in our watches vary so much that they cannot keep time properly.

What if the law of gravity kept changing? That would make for a chaotic life. Sometimes falling out of a tree resulted in injury, and at other times nothing or very little happened.

No matter what you think, nothing operates by chance, even the throwing of dice may be thought of as a random event, it falls under the statistical laws of randomness. God created a physical world that operates under physical laws, which prevents chaos and gives order, consistency, repeatability, and predictability. If we are not aware of these laws, or do not understand these laws, and/or are aware of them but do not use them to our advantage, then by default the laws will work against us; the laws will make our lives more difficult and costly.

It is laws and physical principles which give science the ability to engage in some of the most amazing adventures such as space travel, satellite positioning, weather predictions - We may want to exclude that science? Nevertheless, it is because the laws are not understood well enough and/or the variables are too many and continually change that often makes weather unpredictable.).

Miracles: The superseding of the natural laws which consistently and predictably operate in this world. Be careful in concluding that something is a miracle when it is rather "amazing" or "astonishing," but not a superseding of any natural laws.

As we understand natural law, principles and truths, that we begin seeing and thinking differently because we understand these laws and principles. Proverbs 1 says that the purpose of wisdom, a part of wisdom, is both understanding and knowledge. That as you gain understanding and knowledge you start thinking differently and you start seeing things differently.

(cont'd from previous page)



## Storing Energy: A Sawmill

If you have ever visited a sawmill, you will probably notice a large heavy circular spinning flywheel. This flywheel is connected to an electric or gas powered motor. The motor is designed to get this flywheel rotating faster and faster. As it works at spinning this weighted wheel, that flywheel is storing the energy which has been injected into it by the motor. While there is some loss of energy going from the motor to the flywheel, there is a constant energy flow from the motor to the flywheel.

The reason for the addition of a flywheel is

that the motor alone could not turn the saw blade alone for any meaningful length of time. As the saw blade dug into the log, the energy going from the motor into the rotation of the blade would be quickly absorbed by both the blade's teeth which are actually cutting the log, along with any additional friction generated by the blade's surface running up against the wood.

To keep the blade spinning, you have to put a lot of energy into the turning of the blade. Since the use of a motor alone would require such a huge motor (or energy producer -- in older days a water-wheel produced the initial energy), the flywheel is typically included in order to store up the vast amount of energy which is generated by the motor over a period of time. Finally, when the flywheel has reached a significant speed, that energy is now available for application as the log is moved into the path of the blade.

As the blade cuts into the log, the energy built-up into the flywheel is being "sucked-out" of the flywheel as the blade continues to encounter the wood log. If the log cutting apparatus has been properly constructed for the size of the logs being feed into it, the blade will have enough energy to continually move the blade until the log is fully cut. A "branch chipper" is a smaller version of a saw mill. Chippers also have a "flywheel" located inside the general housing, run by a motor which is generally incapable of chipping up typical tree branches with its own available power.

When a sawmill operator turns off the motor at the end of the work day, that flywheel and blade will continue to spin for hours, because it has so much stored energy remaining.

A "cast-iron" frying pan also stores energy, except it stores heat energy rather than mechanical energy. When you place those chicken pieces into the pan, you want the stored heat energy to keep the pan HOT as it continues to cook. Thin stainless or aluminum pans are not able to store that much energy and you have to keep a high flame underneath them to keep them cooking when there is so much meat in the pan.

As an aside, this physical principle of storing energy also applies to friendships, marriage, and our spiritual lives. They all slowly come to a halt when there is no energy put into the relationship.

Understanding the concept of storing energy should cause one to **think and see differently**.



(cont'd from previous page)

May I suggest that this is the aim of Scriptural truths and principles? It is to have us see and think differently!

It is biblical truths and principles that are designed to operate, and build a mental mesh, through which our thoughts, decisions, choices, vantages, viewpoints, conclusions, and evaluations must process and pass. That as we make decisions and choices, hundreds of choices and decisions every day, we now come to godly decisions.

It is biblical truths and principles which we want our children to hear speaking to them as they make decisions and walk through life, right now alongside of us, and someday without us, no longer actually speaking to them in person.

It is biblical truths and principles which ought to push and prod us, our children, fellow believers, and the church, to make wise and discerning choices in light of those principles and truths. There are many . . .

- **directly stated** truths and principles found throughout the “grammatical” pages of Scripture (Ecclesiastes, Proverbs, Psalms, and the N.T. Epistles)  
as well as many . . .
- **illustrated** principles and truths found in the narrative pages of the Bible (most of the O.T. and the Gospels, the book of Acts, and Revelation).



## Biblical Principles & Truths Are What Lead To Results

The biblical order is . . .

- **Thinking**
- **Decisions**
- **Results**

Biblical truths, precepts, commandments, and principles, which are taught throughout the pages of Scripture, whether it be . . .

- in the form of a direct statement of a principle, precept, truth, or command
- illustrated through the life and/or words of a biblical character
- illustrated in the flow of events of the Scriptures

. . . all of which are designed to affect the decisions we make, and thereby where we then find ourselves at any one moment in life.

We behave the way we do because we think the way we do, and out of our behavior-decisions flow the eventuating results. It is our thinking, our prevailing beliefs, that cause us to make our “road choice decisions,” and it is then those decisions which have accompanying “road choice consequences.”

So when we find ourselves somewhere in life, desirable or undesirable, it is because we made a decision which put us on that road. We were bound

to arrive where we now find ourselves because we made a decision to take that road!

It should be no surprise that we are where we are! We made decisions to get on to and travel that road.

Now it is possible that we were

- deceived / misled
- naive / lacked the knowledge, or
- self-deceived / willfully ignorant.

Nevertheless, whatever the cause, it was a decision that put us on the road, and we have traveled down that road and beginning to incur, or are incurring the heaviest currents of that decision.

However, it was something else which lead to that decision, which moved us to make that decision. It is not that we decided on this-or-that road randomly, but that we made a decision to take that path because of our thinking.

We did not choose the results, but we did make a decision which would inevitably lead to that result. Now, from where did that decision come?

There were principles, precepts, truths, and even commandments which pushed us TOWARDS that decision, which THEN led to the results.

It must be said that the Lord is gracious, and therefore has many a time swung the road away from that result, and/or moves us to repent and turn around before it is too late, and/or just supernaturally intervenes and prevents the obvious consequences of being on that road!

The various narrative accounts of Scripture flesh out in real terms what godly and ungodly living looks like (or does not look like). Various biblical characters, who are believers, reflect in real life settings what it means to walk like one who names Jehovah as their God.

The lives of Bible characters, recorded in the various narrative portions of Scripture, embody some of the very characteristics of the Lord Jesus Himself [This fact causes some misdirected and even absurd Bible teaching which is discussed in a sidebar beginning on page 9].

Both the directly stated, as well as the “narrative-illustrated” truths and principles are what we ought to hide in our hearts “that we might not sin against Thee.”

Both the directly stated, as well as the “narrative-illustrated” truths and principles are part of the “reproof, correction, and instruction” that Paul states are three-fourths of the purpose of the inspired Scriptures.

Both the directly stated and the illustrated truths and principles can be found singularly, or recurrently throughout one and/or both testaments.

Both the grammatical and narrative arguments of Scripture teach the truths and principles that ought to guide the way we see and the way we think.

The various narrative accounts in both testaments flesh out in real terms what godly and ungodly living looks like. Various biblical characters, who are believers or unbelievers, reflect what it means or does not mean to walk like one who names the name of Christ. The various biblical figures embody and illustrate some of the very characteristics of the Lord Jesus Himself. If you want to be “Christ-like” look to their lives, actions, choices, hardships, trials, victories, etc.

### Biblical Principles & Truths

Indeed, the Scriptures give us the doctrines which involve the redemptive plan and program of God. However, they give us more than that! They also give us fleshed out examples and directly stated principles and truths that are designed to guide our lives as believers!

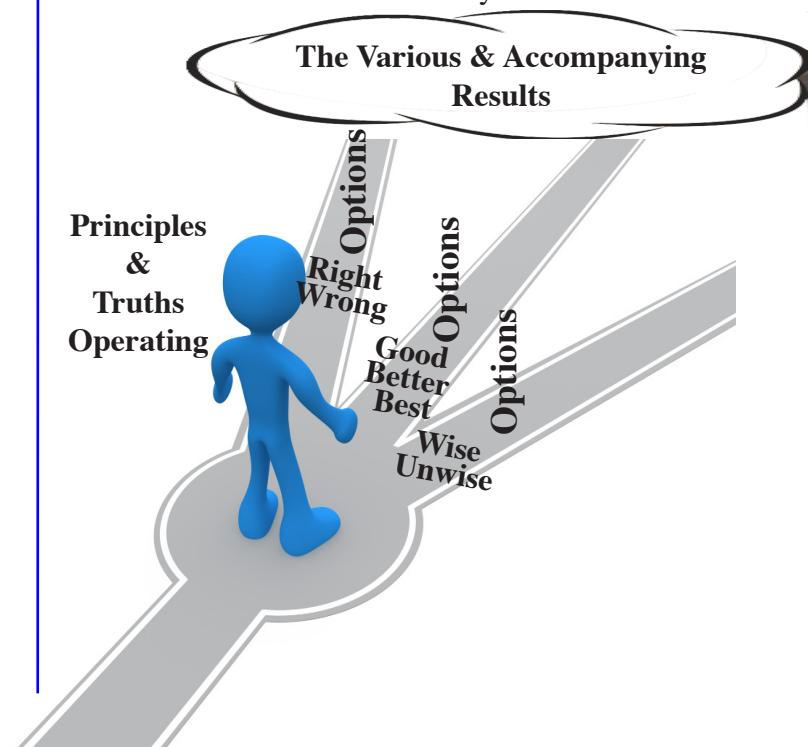
The book of Philippians offers many helpful truths and principles that help God’s people walk like Jesus would have us walk. That is what this commentary on Philippians is about -- principles and truths that ought to guide and direct the way God’s people see and think as they run their race, which is set before them, in our generation!

The examination of the book of Philippians . . .

- is not a commentary on the obvious.
- is not a “word by word” discussion of every biblical concept which is alluded to in various verses (That is necessary, but that is done in the study).
- is not “spring-boarding” -- where we take a word and preach about that biblical or theological concept, flitting from passage to passage, here and there.

This examination is designed to highlight some of the most practical principles of life and living . . .

- which ought to cause us to see and think differently about life and living in our generation.
- which ought to cause the readers and listeners to now think and see - about a “frying pan.”
- which ought to cause the Bible student to say, “I never saw or thought about life and living in God’s world that way!





## An Example Of Systematic Theology Theology Proper - Doctrine of God

### God's Divine Attributes:

1. Simplicity – God is not a composite or compound being in essence, He is spirit only (John 4:24).
2. Self-existence – God is independent from everything; His being is in no way dependent upon anything outside Himself and exists forever in Himself alone (Ex 3:14; Psa 90:2; Rom 11:36; 1 Cor 8:6; Col 1:16-17).
3. Unity – God is one in number, indivisible, and unique (Deut 6:4).
4. Infinity – God has no bounds or limits. He is not limited by time-space. He is transcendent (1 Kings 8:27; Acts 17:28).
5. Eternity – Free from succession of time. He exists endlessly from eternity past to eternity future. All past, present, and future events are equally vivid to Him (Gen 21:33; Psa 90:2).
6. Immutability – God is unchanging and unchangeable. He is never inconsistent or growing or developing (James 1:17).
7. Omnipresence – God is everywhere (Psa 139:7-12).
8. Sovereignty – God is the supreme ruler. He is in control of all events (Eph 1).
9. Omnidiscernment – God knows all actual and possible things (Matt 11:21).
10. Omnipotence – God is all powerful and able to accomplish anything consistent with His nature (Rev 19:6).

### God's Personal Attributes:

1. Justice – Moral equity, —no respect of persons (Acts 10:34; Col 3:25).
2. Love – God seeking the highest good of displaying His own will (Eph 2:4-5, 1 John 4:8; John 3:16; 14:23; 16:27; Rom 5:8; 8:37; 9:13).
3. Truth – Agreement to and consistency with all that is represented by God Himself (John 17:3, Titus 1:2, Rom 3:4, Heb 6:18).
4. Freedom – Independence from His creatures (Isa 40:13-14).
5. Holiness – Pure and separate from sin (1 John 1:5).
6. Lovingkindness – Benevolent goodness (Psa 6:4; 51:1; Isa 54:8-10; Rom 2:4; Col 3:12).
7. Compassion – Goodness to those in difficulty (2 Sam 24:14; Neh 9:19; Lam 3:22; Psa 103:13; Eph 2:4; 2 Cor 1:3).
8. Grace – Goodness applied to undeserving people (John 1:14; Rom 5:15; Eph 2:8; 1 Pet 5:10).
9. Longsuffering – Patience toward those who deserve to be punished (Rom 3:25; 9:22; 1 Tim 1:16; 2 Pet 3:9, 15).
10. Wrath – Holiness and the application of justice (Ex 20:5; 34:14; Deut 32:3-4).

-- (taken from Valley Bible Church -- [www.valleybible.net](http://www.valleybible.net))

theological truth to develop and/or support the argument which is being made by the writer.

It is the passage's argument that establishes the principles and truths, which when apprehended and understood, changes the way we think and act. That is what would cause Paul, as he sat there and listened, to say, "Yes - Yes - That is the point of the passage and if you grasp that, it is progressively life-changing."

The tendency to preach and teach the Bible as if the listeners were taking a class on systematic theology on Sunday morning, has led to the second mistaken tendency - **Christological Preaching.**

Because "systematic preaching" leaves many of its listeners somewhat disinterested -- until the closing portion of the lesson - ["Now let me apply this passage. . . ."] - a more attention-getting approach has sprung up which I call the "single scenario," or . . . .

- "Christological Preaching"
- "Christ is all the Scriptures"
- "Biblical theology."

With this approach, the argument is made that all of Scripture is about the story of redemption -- a single scenario. The approach is typically supported by a few select verses which are used to say more than can support the expanse of the homiletical approach . . . .

• Luke 24:27, 44 - "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . He said to them, 'This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets, and the Psalms.'"

&

• John 5:39 - "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me."

It is not that the Bible does not have "a scarlet thread which runs from Genesis to Revelation," but that not every book, story, or passage is about the plan of redemption. As I have said so many times . . . .

## All of the Bible assumes Christ and His redemptive work on Calvary, but not all of the Bible is about Christ and His redemptive work on Calvary.

Much of the Bible, and I might suggest most of the Bible, addresses godliness, and righteous living . . . .

“All scripture is given by inspiration of God, and is profitable for doctrine, for **reproof**, for **correction**, for **instruction** in righteousness:

That the man of God may be perfect, throughly furnished unto all good works.”  
-- II Timothy 3:16-17

- doctrine (systematic theology)
- reproof
- correction
- instruction

. . . . that would be three out of four!

And as most Bible students know, the typical pattern of the majority of the New Testament books is first theology which is then followed by practical application of that theology.

This approach has led to “finding Christ in all the Scriptures,” even where He is not! Men such as Joseph, Samson, and Jephthah are made into “types of Christ,” supposedly illustrating the redemption program. Such attempts even move into the ABSURD because once you take their position, you have to support it with examples. The biblically endorsed “types” are very limited -- Melchizedek, Moses, David, Jonah’s three days, the serpent lifted up - look and live, manna, and the water from the rock.

While today’s avid “Biblical Theology” proponents marginalize and disdain biblical principles and truths, calling them “moralisms” the fact is that the Bible is replete with principles, “biblical and spiritual

laws” (“resist the devil and he will flee from you.” / “trust in the Lord . . . and He will direct your paths”), and truths, which while they all assume Christ, are not specifically about Christ’s redemptive work . . . .

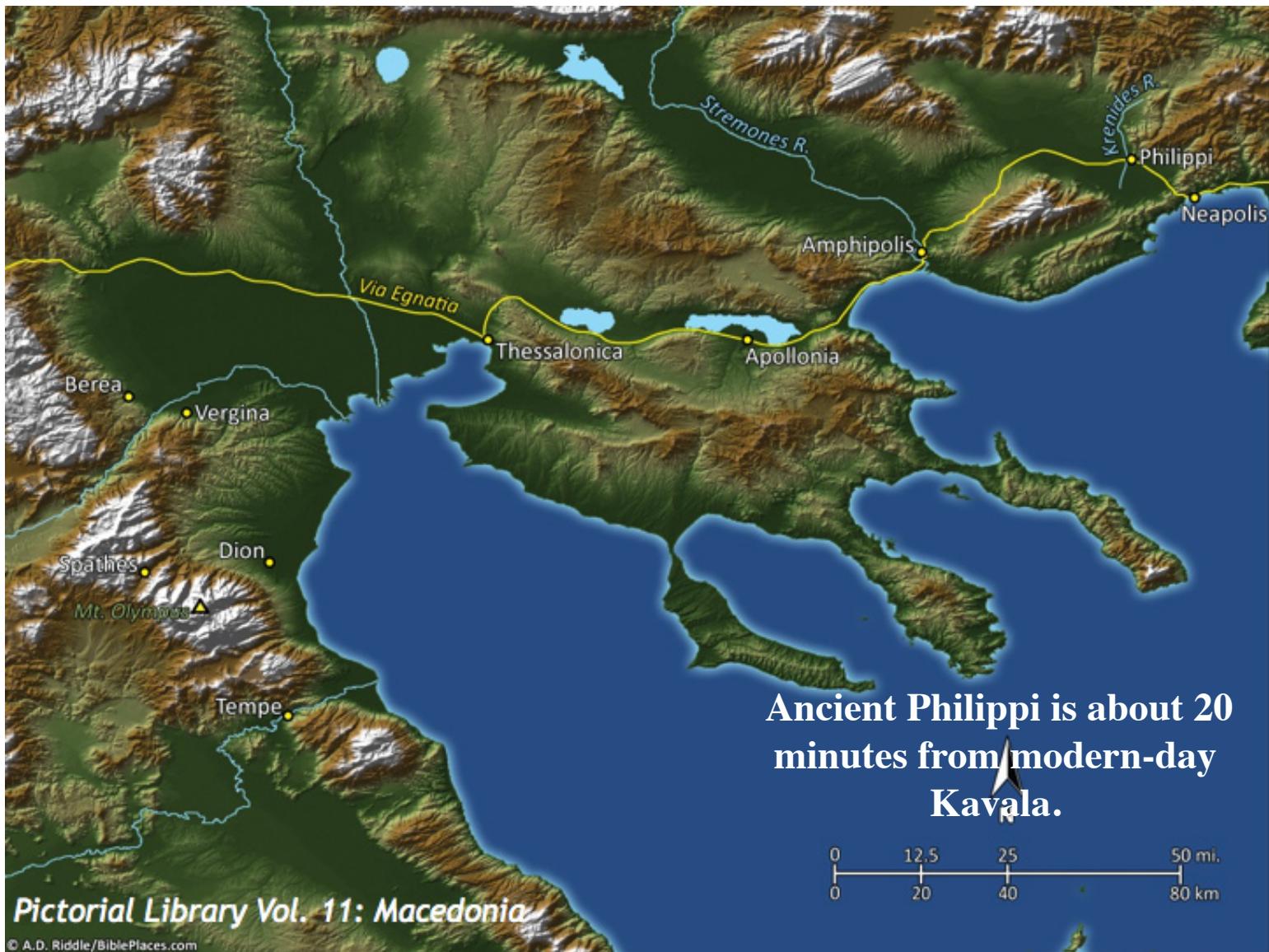
I would be interested in hearing those who take such an approach to the Bible preach and teach . . . .

- The story of Lot in Sodom & his terrible testimony to his own family
- The book of Proverbs
- Many events in the life of Abraham & Sarah, including such events as his going down to Egypt and lying about his wife
- Joseph’s refusal of Mrs. Potiphar’s advances
- Joseph’s plan before he revealed himself to his brothers
- Ecclesiastes
- The Psalms - written by David presenting how he regained his footing in life.
- The book of Nehemiah
- The book of Daniel
- David & Bathsheba
- David & Absalom
- The kings of the divided kingdom
- Judge Gideon
- Gehazi & Naaman
- Jealous Saul and his escapades against David

Who would not say that this brief list of biblical accounts does not provide some of the most valuable portions of Scripture which speak to how God’s people sought to live as believers, and/or as they failed to accomplish that goal -- providing so-called “moralisms.”

While the preaching of men like Spurgeon is highly regarded, his preaching is replete with so-called “moralisms” because he understood that the Bible is more than, though it is, a book containing the “scarlet cord.”

We do not need to “throw out the baby with the bathwater” when it comes to the value and usefulness of Scripture, and thereby miss the many principles, biblical and spiritual laws, and truths which can and do change the way we see and think about life and living!



## Paul's Second Missionary Journey



✓ **Introductions Matter:** Introductions matter because they set up the rest of the book for the reader. In Philippians Paul introduces himself as a “servant,” unlike in the book of Ephesians where he introduces himself as an apostle. That is because the aim of each book is different. In Ephesians, Paul is going to repeatedly connect himself to the revelation of the “mystery” hidden from the ages, the church. However, in Philippians, the theme is their fellowship with him as seen in their fellow-service. The word “servant” interlocks with their support of Paul’s ministry.

The introduction of the book of Philippians not only tells us who it is who is writing, but also sets up the theme of the “letter” -- “For your **fellowship** in the Gospel” “**partakers** of my grace.”

The mention of the “bishops and deacons” also reveals that the church is at this time a well established church ministry -- Such is never used in any other opening of a biblical letter.



## The Primary Aim Of Philippians

### *Their Fellowship - Their Partnership In The Gospel*



“In this opening thanksgiving, the main theme of the entire letter is introduced and summarized. Paul joyfully thanked God for the Philippians (vv. 3-4). However, in all his fond memories of them, one particular feature is highlighted in verse 5. Later Paul developed this as the central theme of the epistle: the Philippians’ partnership in the gospel.

Verse 6, when properly interpreted in relation to verse 5, provides a summary statement of the entire epistle [That the “good work” is their fellowship in the Gospel ministry].

Having spoken of their partnership in the gospel . . . [koinwnia . . . eis tau evangellion]  
[fellowship . . . in the Gospel ]  
. . . in the past and present (v. 5), Paul then expressed his confidence that God would continue His work in them so that they might become even more effective partners. His confident hope was that God would perfect them in their work for the gospel and that it would bear fruit from then till the day of Christ. In brief, verse 6 speaks of the perfecting of the Philippians’ “partnership” . . . and of them as “partners” in the gospel.

Verses 3-6, then, are a cameo of the entire epistle. They introduce the main theme, the Philippians’ partnership in the gospel. This theme is developed in the direction of God’s perfecting of both them and their works for the gospel. All the rest of the letter is concerned primarily with their development as “koinwnoi” so that they may be blessed with a temporally fruitful, eternally rewardable partnership in the gospel.”

-- Robert Swift, *Bibliotheca Sacra* — July-September 1984

\*\*\*\*\*  
Additional Support As To That Theme

1:6 “to the day of Jesus Christ” . . . flows all the way to 1:10 “till the day of Christ”

cp. 1:7 -- “both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace”

συγκοινωνός

synkoinōnós,

syn + koinonos

with + partakers

a co-participant, companion, partaker

Also cp 2:1 “fellowship (same word) of the Spirit”

\*\*\*\*\*

“you all are partakers of grace with me” This is a compound term with “syn” and “koinonia.” It showed Paul’s feelings of unity with these believers. This book has an unusual number of compounds with “syn,” which meant “joint participation with”:

1. Phil. 1:7; 4:14	syn + fellowship (koinonia)	2. Phil. 1:27	syn + cooperation	3. Phil. 2:2	syn + soul or mind
4. Phil. 2:17-18	syn + rejoice	5. Phil. 2:25; 4:3	syn + worker	6. Phil. 2:25	syn + soldier
7. Phil. 3:10	syn + form	8. Phil. 3:17	syn + initiator	9. Phil. 4:3	syn + laborer (or proper name)

The different forms of the word for “fellowship with” (koinōnia) appear often also (cf. Phil. 1:5,7; 2:1; 3:10; 4:14,16). Paul felt one with the church in soul and ministry.”

-- [http://www.freebiblecommentary.org/new\\_testament\\_studies/VOL08/VOL08D\\_01.html](http://www.freebiblecommentary.org/new_testament_studies/VOL08/VOL08D_01.html)



## "A Lighter & More Joyful Tone"

"There are some 1633 words in Philippians, which makes it considerably longer than the usual letters we find on ancient papyri from Egypt, but by Pauline standards this document is relatively short. Of those 1633 words, there are in fact only 438 different words (thus we note considerable repetition) and of those 438, some 42 are found nowhere else in the NT and a further 34 are unique within the Pauline corpus. Some of these unique words reflect the unique content of Philippians, which involves references to the Praetorian Guard or to Caesar's household or to "citizenship" (1:27-3:20), which is to say some of these unique vocabulary signals the very specific Roman provenance from which and to which Paul writes. . . . Things Roman are on Paul's mind in Philippians.

Then there is the highly emotive and personal family language this discourse — references to Paul's absence from those he love (2:12), calling them his loved ones (4:1: three of the eight Pauline uses of the vocative "beloved" are found in this letter), addressing his readers as "brothers" more frequently by percentage in this letter than in other letters (some 7 times) pressing concerns about their safety (3:1) or his desire to cheer them up (2:19), and language about their or his personal affairs (1:12, 27; 2:19, 20, 23). . . . as well as the language of sharing punctuated by syn compounds . . . . There can be no doubt that Paul is strongly emphasizing the special relationship, a family relationship, he has with his converts in Philippi. . . . This letter has a lighter and more joyful tone, even though the author and the audience are suffering and the author may be in mortal peril."

-- Paul's Letter to the Philippians, Ben Witherington

"The letter to the Philippians has been called not only the tenderest letter that Paul ever wrote, but also the most delightful. It brims over with expressions of praise, confidence and rejoicing, despite the fact that this is one of Paul's prison epistles, written in Rome during his first imprisonment."

- Ray Stedman



Chrysostom, in an Early Church Homily, also identifies the theme of Philippians as one of "Fellowship In the Gospel."

"You (Philippians) did not, because you were entrusted with one city, he says, care for that only, but you leave nothing undone to be sharers of my labors, being everywhere at hand and working with me, and taking part in my preaching. It is not once, or the second, or third time, but always, from the time ye believed until now, you have assumed the readiness of Apostles. Behold how those indeed that were in Rome turned away from him; for hear him saying, This you know, that all that are in Asia turned away from me. 2 Timothy 1:15 And again, Demas forsook me: and at my first defence no one took my part. 2 Timothy 4:10-16. But these (Philippians), although absent, shared in his tribulations, both sending men to him, and ministering to him according to their ability, and leaving out nothing at all. And this ye do not now only, says he, but always, in every way assisting me. So then it is a fellowship in furtherance of the Gospel. For when one preaches, and you wait on the preacher, you share his crowns. is past, but also for the future; for from the past I guess that too. . . .

If you aid him both in word and deed. If you encourage him both by supplying his needs, and by doing him every possible service. For then the smoother of that rugged path will be yourself. So then if you admire those in the deserts that have adopted the angelic life, those in the churches that practice the same virtues with them; if you admire, and are grieved that you are far behind them; ye may, in another way, share with them, by waiting on them, and aiding them. For indeed this too is of God's lovingkindness, to bring those that are less zealous, and are not able to undertake the hard and rugged and strict life, to bring, I say, even those, by another way, into the same rank with the others. And this Paul means by fellowship. They give a share to us, he means, in carnal things, and we give a share to them in spiritual things . . . .

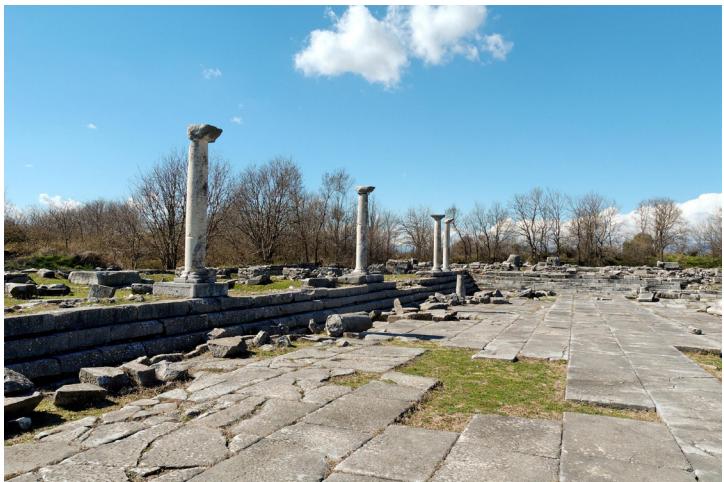
Do you see that they have become sharers? From the first day, he says, even until now. And I rejoice not only for what is past, but also for the future; for from the past I guess that too."

-- Early Church Father, Chrysostom, Homily 1

**"There are no matters of doctrine or ministry practice to correct. Thankfulness, submission, and self-sacrifice permeate the letter."**  
-- Steven Runge, *Philippians*



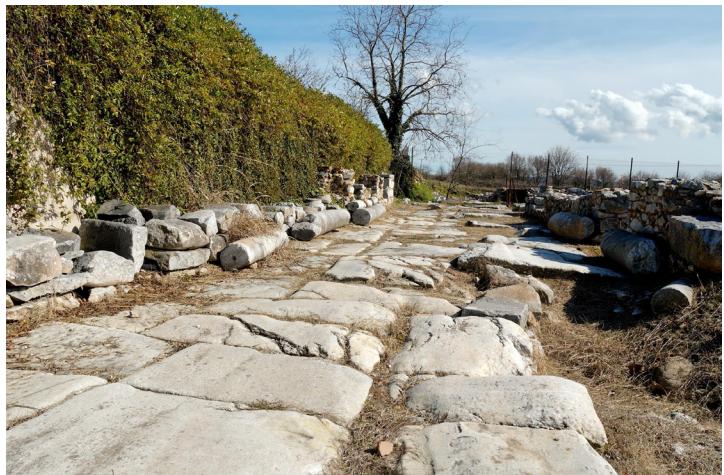
**Commercial Agora**



**The Forum / Agora:** “The agora or market was the main public area at Philippi. Shopkeepers did business here and the open spaces were used for public gatherings. The city’s magistrates also had a place in the agora to hear legal cases. The owners of the slave-girl who was angry when Paul cured her of spirit possession because she no longer could tell fortunes for a fee. They charged Paul and Silas with being threats to the Roman social order. Although Paul and Silas did not receive a trial, the magistrates had power to have prisoners beaten in order to discipline or interrogate them. They used this power against Paul and Silas before placing them in prison.” -- Journeys of Paul



**Commercial Shop Of Agora  
On Southern Wall**



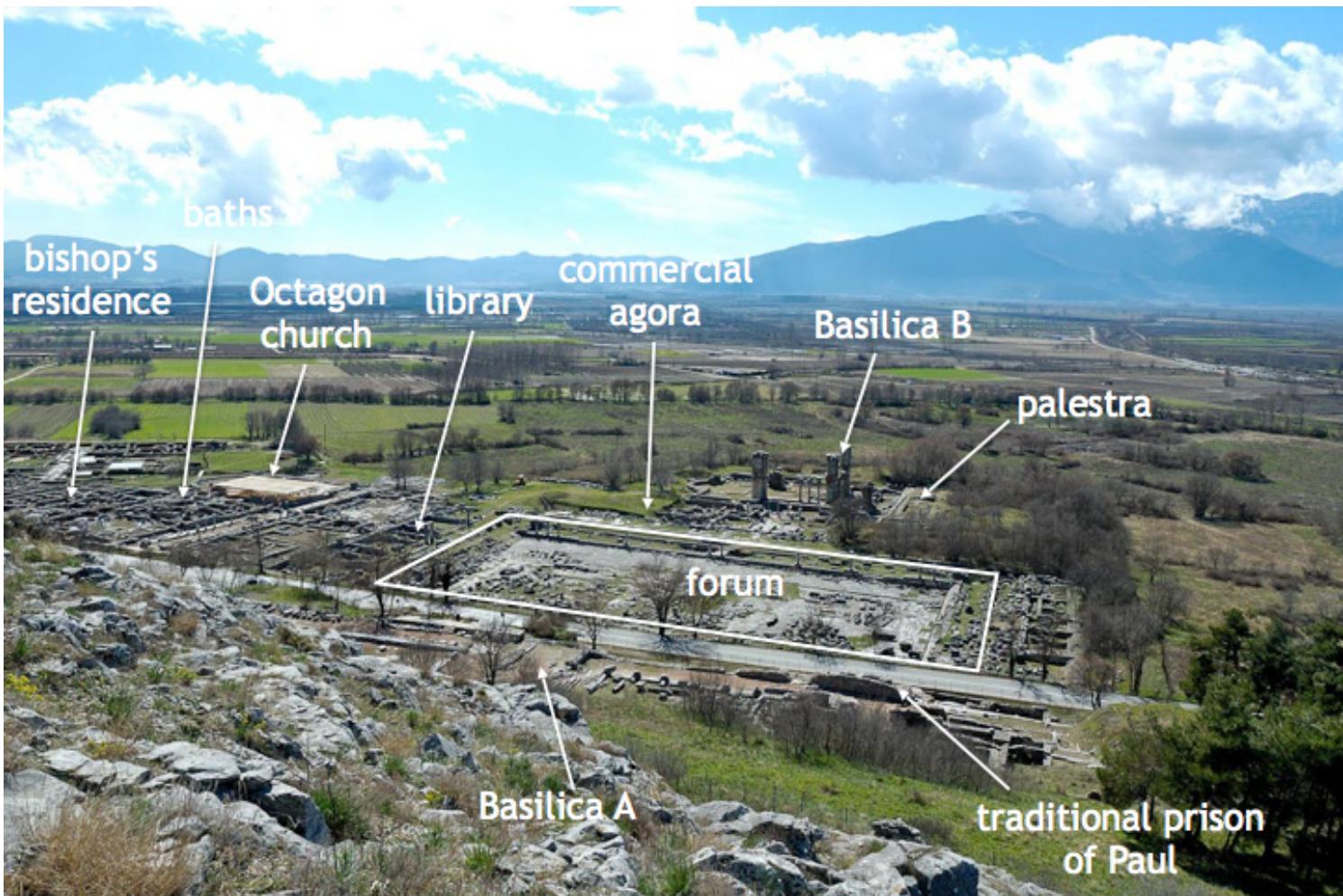
**Via Egnatia - Alongside of Forum:** “The military Roman road Via Egnatia passed through the city and helped commerce to flourish.” -- Kaval, Wikipedia

“The Egnatian Way was the main land route across northern Greece. Paul would follow this road from Neapolis to Philippi and Thessalonica.” -- Journeys of Paul

“The city benefitted greatly from the construction of the via Egnatia, the major road which connected the area to the Adriatic in the south and the Dardanelles in the north.” -- Mark Cartwright



**Ruins in Philippi**



## Overlooking The Heart Of Philippi - The Forum

“Philippi was a Roman colony in the first century. Climbing up a mountainside and spilling across a fertile plain, it was a stopping place for travelers along the Roman highway that connected the east to Italy. It lay just ten miles inland from the coast of the Aegean Sea.”

-- Knowing Him Ministries

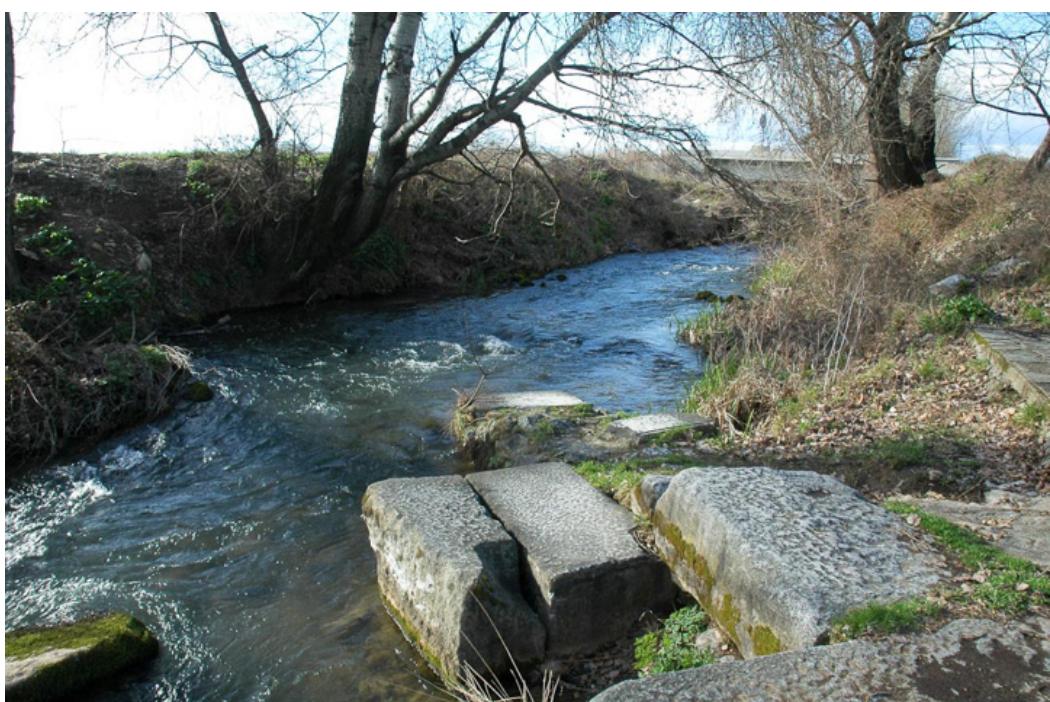
### Krenides River - Possible Place Of Lydia near the city of Philippi

“And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”

- Acts 16:13-15





**Traditional Prison In Philippi:** "A prison-like chamber at Philippi is pictured here. In antiquity, jails were not designed for long term punishment. They were dark chambers where prisoners were held until they could be tried or punished in other ways. Prisoners were commonly chained during the day. At night their feet were often placed in stocks for additional security (Acts 16:24)." -- Journeys of Paul



### Traditional Prison In Philippi Paul & Silas

#### *Another Imprisoned Preacher*

##### **Quote**

"John Bunyan was a Baptist pastor – and an independent – which meant he wasn't aligned with the liturgy or theology of the Church of England. His preaching however was so fruitful, that the Church of England didn't quite know how to shut him up.

Eventually, politicians succeeded in royal legislation

forbidding any unlicensed man from holding private meetings where more than 5 people were in attendance. The King effectively attempted to stamp out evangelical worship services.

Well, John Bunyan was arrested and, in fact, over the course of much of his adult life, he would spend years in jail. On one occasion a magistrate was sympathetic and wanted to release John to his wife and children and Bunyan's famous statement was delivered in that courtroom, "If you release me today, I will preach tomorrow."

Even in jail, he began preaching in the prison courtyard. He not only attracted a large audience of inmates, but hundreds of people in Bedford, England, and the surrounding area would show up on the Lord's Day and stand outside the prison compound in order to hear him expound the Scriptures. Finally, the officials silenced him by placing him deep inside the jail in isolation.

Yet there in solitude and silence, John Bunyan would end up speaking louder and further than anyone would ever imagine. In the inner recesses of that prison, John wrote an allegory about how the gospel of Christ and His cross-work convicted a young father by the name, Christian. Christian believes the gospel and as a result becomes an outcast in his town.

John Bunyan then records the journey of Christian through one spiritual battle and one trial of adversity after another as Christian travels to the Celestial City – or Heaven.

His book would sell like wildfire.

Ask John Bunyan and he'd tell you his plans and his passion were to pastor – and to preach – not write a book . . . from prison. Yet, his writing far exceeded the reach of any of his sermons and that book, entitled, Pilgrim's Progress, would go on to reach the hearts of tens of millions of people.

In fact, for centuries, Pilgrim's Progress was the most widely read and widely translated book, second only to the Bible.

I'm sure if you could have asked John Bunyan at different stages in his own life how things were going, he'd probably tell you things weren't going well at all.

In fact, there wouldn't seem to be much forward progress.

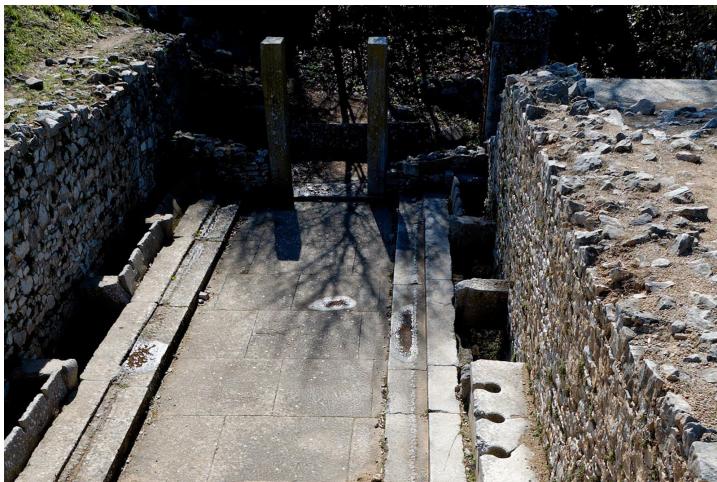
During one of his incarcerations, his first wife died, leaving him with 4 children – one of whom had been born blind.

He would eventually marry again, and his wife would write in a letter to a friend that they had "neither a bowl nor a spoon between them."

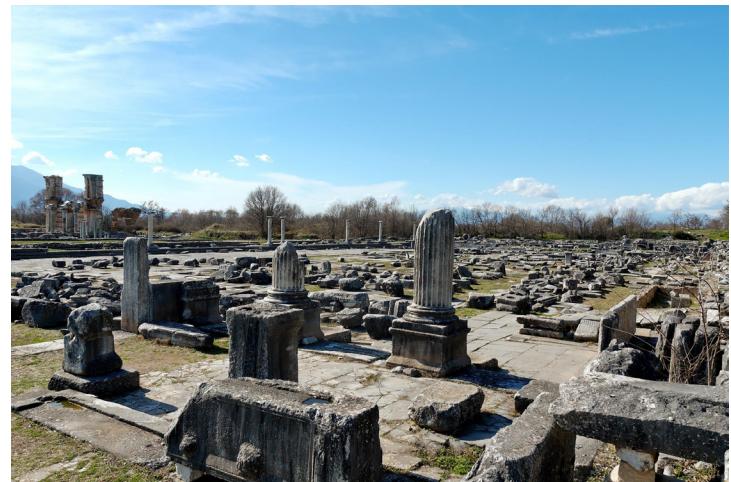
Only near the end of his life did John Bunyan realize that his greatest contribution for the gospel came out of isolation and difficulty and reversals of plans and dreams. His book was published in two parts – the second section would be published only 4 years before his death."

The same lesson of the Christian life is still true today. It's going to take a longer perspective to arrive at some positive understanding of God's reversals in our lives – those times when we seem to be going backward, instead of forward and we can't exactly figure out why."

-- Stephen Davey



**Public Latrine:**  
The public latrines next to the Palaestra at the ancient town of Philippi



**The Forum:** “The forum or agora was the main public area at Philippi. Shopkeepers did business here and the open spaces were used for public gatherings. The city’s magistrates also had speaker’s platform or bema in the agora. Court cases were brought before the magistrates as they sat on the platform.” -- Journey of Paul



**The Acropolis From The East:** The acropolis was a fortified stronghold that overlooked the city and surrounding valley.

## What Are Some Principles for Interpreting the Epistles?

Here are six:

1. Remember that the New Testament authors wrote the Epistles to specific first-century churches and individuals on specific occasions. So the letters directly apply to the intended recipients—to their specific questions, to their specific situations. Many of those issues also directly apply to us today, but we can't assume that. Otherwise, what do you do with commands such as "Greet one another with a holy kiss" (1 Cor. 16:20b) and "Do your best [Timothy] to come to me [Paul] soon" (2 Tim. 4:9)? We must first read the text on its own terms before applying it to our situation today. We must begin by asking not "What does this text mean for me?" but instead "What did the author mean when he wrote this text?"

2. Don't expect the letters to read like a systematic theology. This follows from the previous principle. Do you think it's fair to Peter to construct Peter's full-blown systematic theology based solely on two short letters that he wrote? Maybe this thought experiment will help: What do you think would happen if a theologian tried to write a book explaining what your systematic theology is based solely on your e-mails? That'd be tricky, wouldn't it? There are probably a lot of important doctrines—or at least aspects of doctrines—that you haven't e-mailed people about explicitly and in detail. Would it be fair to say that your e-mails comprehensively and logically represent everything you believe?

That's what we're up against when we read the New Testament letters. They are occasional documents: the authors wrote them on specific occasions to specific people for specific purposes. So it's not fair to expect the letters to read like a comprehensive, well-organized systematic theology. The letters are filled with theology, of course, but it's always theology for specific, practical purposes. The next four principles are ones that we examine in more depth in chapters 5–8. This is the sort of advice that applies to any part of the Bible, but it's especially critical for the New Testament letters:

3. Trace the argument. More than any other genre, the letters unpack arguments with logical rigor. We explore how to trace the argument in chapter 5.

4. Understand the historical-cultural context. For example, the driving purpose for some parts of the New Testament letters is to directly counter a specific false teaching. That kind of information is critical to factor in as you exegete the text. Or how did the prevailing honor-shame culture affect how the New Testament authors wrote? We must skillfully and responsibly read between the lines. More on this in chapter 6.

5. Understand the literary context. The New Testament letters often have a literary theme with logical supporting arguments, so understanding a letter's overall structure and purpose and theme is important for understanding a portion of the letter. When your friends e-mail you a letter, do you ever divide the letter up into little chunks and then read the various parts one day at a time? Or do you typically read the entire letter in one sitting? That's how we should read New Testament letters: in one sitting. A letter is a literary whole—not a reference work such as a thesaurus or encyclopedia. More on this in chapter 7.

6. Understand the meaning of significant words. The New Testament letters teach doctrine more explicitly and densely than any other genre in the Bible, so it's crucial that you know what significant words mean. We walk through how to do word studies in chapter 8.

-- by Andy Nasalli - "How to Understand and Apply the New Testament"  
Twelve Steps from Exegesis to Theology



### The Roman Market Place At Philippi

Apparently, there were various “stores” or businesses which were more permanent, and which were separated by stone walls in order to secure their goods from day to day.



# The Theater at Philippi





## Was Philippi Dr. Luke's Hometown?

“Some scholars have suggested that Dr. Luke’s hometown was Philippi. This is a possibility. When one examines the pronouns in the book of Acts this observation is borne out. Up until chapter 16, Luke is writing about the work of Peter and Paul. When Paul, Silas and Timothy get to Alexandria Troas the pronouns change from “they/them” (Acts 16:7,8) to “us/we” (Acts 16:9,10). Dr. Luke escorts the group to Philippi (Acts 16:11,12). He is with them when they go to the place of prayer (Acts 16:13,16,17). When Paul and Silas leave Philippi, Dr. Luke stayed behind (Acts 17:1). Paul picks him up on his way to Jerusalem at the end of his third missionary journey (Acts 20:5,6). Luke appears to have stayed in Philippi for at least six years. More than likely it was because it was his home.

After Paul cast the demon out of the slave girl, he and Silas were tried before the magistrates and accused of being Jewish, but Luke was not (Acts 16:19,20). Dr. Luke was a respected member of the community so they did not bring him before the magistrate. But also, Luke was a Gentile (cf. Col. 4:11,14), so the accusation of being Jewish would not have applied.

This possibility will never know for certain unless an archaeologist uncovers an inscription in Philippi with Dr. Luke’s name on it, although this is not outside the realm of possibility. A number of years ago an inscription was found in Corinth with the name of Erastus on it (Rom. 16:23; Acts 19:22; 2 Tim. 4:20). ”

-- by Gordon Franz -- <http://www.lifeandland.org/2009/02/gods-glory-and-the-gold-of-philippi-2/>



## Theme Of Philippians: Their Partnership

“Most commentators who maintain that “joy in Christ” is the main theme also view the epistle as an “informal letter.” This is so because few, if any, really seek to structure the epistle systematically around the concept of joy. It is more accurate to maintain that joy is the prevailing mood of the epistle, not its central theme.

**In this opening thanksgiving, the main theme of the entire letter is introduced and summarized.** Paul joyfully thanked God for the Philippians (vv. 3-4).<sup>23</sup> **However**, in all his fond memories of them, **one particular feature is highlighted in verse 5**. Later Paul developed this as the central theme of the epistle: **the Philippians’ partnership in the gospel.**”

Verse 6, when properly interpreted in relation to verse 5, provides a summary statement of the entire epistle.

Having spoken of **their partnership** in the gospel in the past and present (v. 5), Paul then expressed his confidence **that God would continue His work in them so that they might become even more effective partners**. His confident hope was that God would perfect them in their work for the gospel and that it would bear fruit from then till the day of Christ. In brief, verse 6 speaks of the perfecting of the Philippians (“partnership”) and of them as, (“partners”) in the gospel.

The (“good work”) in verse 6 must be interpreted by the koinia - **fellowship** of the previous verse. This exegetical point is frequently noted by commentators, though few of them consistently restrict it enough to this sense. This writer holds that verse 6 refers restrictively to the perfecting of the Philippians as workers for the gospel, and to the perfecting of their works in the cause of the gospel. Many exegetes, failing to note this, have thus failed to see that verses 3-6 contain a thematic summary of the entire epistle. When the first half of verse 6 is taken as suggested, then the rest of the verse (“perfect it until the day of Christ Jesus”) should be seen as a **reference to the outcome at the judgment seat of Christ**, an interpretation fully in harmony with the eschatological reference in verses 10-11.

Verses 3-6, then, are a cameo of the entire epistle. They introduce the main theme, the Philippians’ **partnership in the gospel**. This theme is developed in the direction of God’s perfecting of both them and their works for the gospel. All the rest of the letter is concerned primarily with their development as “koivwvoi” so that they may be blessed with a temporally fruitful, eternally rewardable **partnership** in the gospel.”

-- from *Bibliotheca Sacra* — July-September 1984

“The ancient theatre of Philippi is an important and remarkable monument. It is located at the feet of the acropolis and it is supported on the eastern wall of the city of Philippi. Eventhough it has sustained many changes throughout the centuries and some interventions so that it can host the Philippi Festival, it still preserves many of its original elements.”  
-- <http://www.kavalagreece.gr/>

## Following The Argument: Key Words

There are “key words” which are part of any written document. They are key words because they indicate “relationship.”

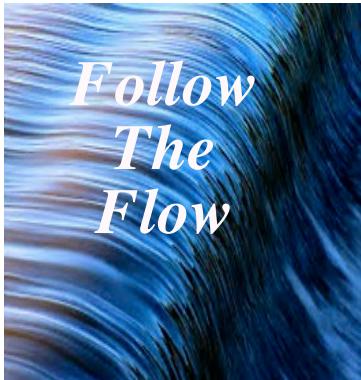
A simple example of this is the word “therefore.” When you see the word “therefore,”

you recognize that what follows is a reasoned statement in light of what has been said. As it has been so often said, “When you see “therefore,” ask ‘What is it there for.’”

In the world of language, we have a host of “connectives” and/or words that indicate and point to a relationship of thought. That is why these words (and many more) have been included in our language. They indicate flow or relationship.

therefore	wherefore	however
nevertheless	but	since
in which	also	and
until	both	both and
which	according to	through
in order that	by	wherein
from	after	now
so	with	or
because	yet	etc. etc. etc.

All these words have been included in our language so we can connect and flow what is being communicated, so we can follow the thinking of the speaker or writer.



## Following The Flow Of The Text

There is a FLOW of thought that marks the “grammatical” books of the Bible. The content of these grammatical books and their different sections are all moving somewhere! There is an argument being made, and there is a progression to the argument. The book of Philippians is not meant to be “chopped up” into theological topical sections, but to fit together as a whole. That is not to say that the epistles do not change topics and even offer some short, terse admonitions, separate from the argument. Nevertheless, there is a flow of argument in the epistles and in the book of Philippians.

- Look for the flow, rather than grabbing a particular theological topic found in the verse or passage.
- Pay attention to connective, prepositions, and transitional words which reveal the flow of the argument.
- Keep reminding yourself that there is a point which will be made, or is being made, in this verse or passage.
- With Paul, understand that he is very proficient in the use of the Greek language. His sentence structure can become very intricate.
- Look for “key words” which reveal the flow of the general argument which is being made (Ephesians: “walk”).

## The Role Of Prepositions

### Prepositions Defined:

“A preposition sits before a noun or a pronoun to show that word’s relationship to another nearby word.”

“Preposition: shows a relationship between its object and another word in a sentence”

“A preposition introduces a prepositional phrase. . . . “He was sitting on the chair.

aboard	beneath	for	round
about	beside	from	save
above	between	in	since
across	beyond	inside	than
after	but	into	through
against	by	like	to / toward
along	concerning	near	under
amid	considering	of	unlike
among	despite	on / onto	until
around	down	opposite	up
as	during	outside	upon
at	except	over	with
behind	excluding	past	within
below	following	regarding	without

There are 150 different prepositions in the English language.

This list includes number of the most common.

In Greek, prepositions are also combined with verbs to form compound words -- i.e. βάινω means “to throw” and when κατά (“down”) is added as a prefix it means to throw down - Revelation 12:10

In Greek, a preposition can also be attached to a verb to make a noun - “ministers” I Cor 4:1-- ὑπηρέτης / hypērētēs  
under + to row = underower



## The Flow or Argument - Conjunctions & Prepositions

As Steven Runge states, “By looking at how Paul phrased things in Greek, we can see the progression of his thoughts. The phrasing of every sentence in the New Testament presupposes decisions about communication -- the same kinds of decisions we make every day. . . . Choice implies meaning. If I choose to say something this way as opposed to that way, I must have a reason for doing so.”

Paul has made choices in the use of words, phrases, conjunctions, prepositions, various forms of adjectives and adverbs. Those choices are made with an aim at best framing the intended thought which is being communicated, or communication objectives. There are different ways to communicate an idea or concept, and Paul, like us, chooses the words and constructions to accomplish his intended communication goal.”

-- Steven Runge, Philippians

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“We’re taught basic conjunction, or words that cojoin -- “and,” “yet,” “or,” “but” -- from an early age . . . . conjunctions also relay causal relationship, explain reasons, facilitate inference, and perhaps most significantly, linked together independent clauses. Conjunctions thus act as signposts in the text, assisting in the development of the line of argument and directing the flow of thought in a pass of Scripture. Reading Scripture without giving attention to conjunctions is like driving on an unfamiliar street without reading the road signs.

Conjunctions such as “because,” “since,” “so that,” and “in order that” tend to direct relationship between statements in Scripture, often with nuanced distinction. . . .

When, for instance, Paul begins Ephesians 4 with “Therefore I, the prisoner of the Lord, urge you to walk worthy of the calling you have received,” you should recognize this and the following verses as applications contingent on the passage preceding it.

In any discourse a cohesive line of argument is also dependent upon the conjunctions and prepositions that tie the pieces together . . . conjunctions indicate a change in direction.”

-- Inductive Bible Study, Al Fuhr



## The Role Of Conjunctions

“Greek is a very precise language because it has so many connectives. They connect thoughts (clauses, sentences, and paragraphs). . . . As a matter of fact, these conjunctions and connectors show the direction of the author’s thought. They often are crucial in determining what exactly he is trying to communicate. -- Bob Utley

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“What you are going to find, too, is that Greek uses conjunctions significantly differently than we do.

The standard Greek sentence starts with a conjunction. They rarely start sentences without conjunctions.

And so, what you have in Greek are all these words and you are sitting here in English and you go, “I don’t know what to do with this word because we do not start sentences with conjunctions.” -- Robert Mounce

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“. . . . conjunctions are those small linking words that help show the author’s flow of thought. This is the main thing I am trying to get at here: when you start seeing connections, instead of just reading through from one phrase to the next to the next, I want you to stop and say,

“Wait a minute. Okay, I have gone onto another phrase.

What is its connection?

How is it connected?

How is it defining it?

What is it defining?

How does it relate to the preceding phrases or to the following phrases?”

So, conjunctions help a lot on the author’s flow of thought.”

-- Robert Mounce

*Philippians Jailer:*  
**“What must I do to be saved?”**  
**“Believe on the Lord Jesus Christ, and thou shalt be saved”**  
**- Acts 16:30 - 31 -**

**Quote**

**“If you are going through times of pressure and trial, I urge you to read this little letter. It will encourage you greatly.”**

“Although he is allowed to stay in his own rented house, awaiting trial before the Emperor Nero, he is chained day and night to a Roman soldier. Paul knew his life could easily be forfeit when he appeared before Nero. And yet this epistle glows with radiance and joy, confidence and strength. It is a great encouragement to any downcast or discouraged heart to read this letter to the Philippians. If you are going through times of pressure and trial, I urge you to read this little letter. It will encourage you greatly, especially if you remember the circumstances out of which it comes.

- Ray Stedman

**Quote**

### ***The Praetorian Guard***

“Their name from Latin, the official language of the Roman Empire was The Praetorian Guard. They are stationed throughout the empire to squash any potential rebellion. They are the only military force allowed inside the capital city and those stationed there have one objective – to personally protect the Emperor and the imperial family.

They were the elite troops – highly trained – paid a double salary of nearly \$100,000 dollars a year, in today’s economy.

Caesar Augustus had first installed these troops. He hand-picked each soldier until he had chosen 10,000 men to form this imperial guard.

They served for no more than 16 years and when they retired, they were honored with Roman citizenship and all its privileges as well as a pension totaling in today’s economy, nearly 1 million dollars.

They eventually became known as “kingmakers” because only the nominee that had their approval – and their protection – could ever hope to sit on the throne.<sup>vii</sup>

They had earned the respect of their countrymen; they were loyal, hard-working, well trained, skilled soldiers.

In the strategy of advancing the gospel, God knew that Praetorian soldiers would make outstanding ambassadors.

Acts chapter 28 informs us that when Paul arrived in Rome he was handed over to the commanding officer of the Praetorian Guard.

We know from other passages that Paul was allowed his own private quarters where members of this Guard rotated shifts in guarding him.

But get this – 24 hours a day, seven days a week, Paul was hand cuffed, with a short 18-inch chain to a Praetorian guard. Every six hours the shift changed – giving Paul 4 soldiers every day, 7 days a week.

Paul got it . . . he interprets his house arrest as a setting where the soldiers could not escape. This wasn’t an obstacle, this was an incredible opportunity” - Stephen Davey

## ✓ Philippi

Philippi got its name from Philip, King of Macedon.

Philippi was made a Roman colony.

Two famous battles were fought in the immediate area of Philippi,

Julius Caesar and  
Pompey the Great,

Augustus and Antony and  
Cassius and Brutus.

Paul & Silas were in Philippi together.

Dr. Luke (author of Luke & Acts) also went with Paul (Acts 16:10 - “we”)

Lydia: She was a businesswoman, a seller of purple. Lydia met Paul during a time of prayer besides a river. Apparently she was the first Christian in Philippi - Acts 16:14. She invited Paul & Silas to her home.

The church at Philippi was the first church in Europe.

Paul & Silas were jailed in Philippi.

Upon leaving Philippi, Paul & Silas went on to Thessalonica, Berea, Athens, and Corinth.

Timothy is with Paul during the writing of the book of Philippians.



### A Letter Written After Many Hard & Difficult Years!

“Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

- II Corinthians 11:23 - 28

### A Call From Greece

“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.”

-- Acts 16:9 - 12

# Philippians 1

## Block Diagram

Philippians 1:1

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

Philippians 1:2

- ↳ Grace be unto you, and
- ↳ peace,
  - ↳ from God our Father, and
  - ↳ from the Lord Jesus Christ.

Philippians 1:3

- ↳ I thank my God
  - ↳ upon every remembrance of you,

Philippians 1:4

- ↳ Always in every prayer of mine
- ↳ for you all
- ↳ making request with joy,

Philippians 1:5

- ↳ For your fellowship in the gospel
  - ↳ from
  - ↳ the first day
  - ↳ until now;

Philippians 1:6

- ↳ 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:

Philippians 1:7

- ↳ 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.

Philippians 1:8

- ↳ For God is my record,
  - ↳ how greatly I long after you all
    - ↳ in the bowels of Jesus Christ.

Philippians 1:9

- ↳ And this I pray,
  - ↳ that your love may abound yet more and more
    - ↳ in knowledge and
    - ↳ in all judgment;

## The Flow Of The Argument

- ↳ and
  - ↳ (of) Jesus Christ
  - ↳ in Christ
  - ↳ in Philippi
  - ↳ with the Bishops
- ↳ and deacons

- ↳ and peace
  - ↳ from God
- ↳ and
  - ↳ (from) the Lord

- ↳ upon every

- ↳ in every
- ↳ for all
- ↳ with joy

- ↳ for the fellowship
- ↳ in the Gospel
- ↳ from the first
- ↳ until now

- ↳ that
  - ↳ in you
  - ↳ until the day

- ↳ Even as
  - ↳ of/about ... all of you
- ↳ because / since
  - ↳ in ... my heart

- ↳ both . . . (and)
  - ↳ in ... my chains/bonds
- ↳ and
  - ↳ in ... the defense
- ↳ and confirmation

- ↳ For / Indeed
  - ↳ in my bowels

- ↳ And ... this I pray
- ↳ that ... your love ... more
- ↳ and more
  - ↳ in knowledge
- ↳ and
  - ↳ (in) all judgement



## Biblical Principle (1:3-4)

**Whether you live for Jesus  
affects more than just you!**

**The growth and godliness  
of others is a rightful cause of  
rejoicing.**

**The spiritual condition of those we  
know personally affects us emotionally**

Have you heard it said that we should not find our joy in circumstances? I understand what is being said, yet I also understand that the faithfulness, godliness, growth, effectiveness in ministry of others is a cause of rejoicing. And on the contrary, when the news reaches us that fellow believers, who we know in a personal way, are not following Christ, we are emotionally affected.

(compare Philippians 2:17-19)



## Biblical Principle (1:9)

**Biblical love demands  
both knowledge &  
discernment!**

**Love based on emotion may not be  
love at all, but sentimentalism.**

**There is a knowing and discerning  
component to biblical love.**

“Biblical Love” is not just a feeling, but requires knowing and discernment. There needs to be more and more knowledge and the application of discernment as to . . . .

what to do  
how to help  
whether we should help  
when we should help  
why we should help



## ”I Love Jesus Christ”

And as I say it I want to make clear what I mean:

I admire Jesus Christ more than any other human or angelic being.  
I enjoy his ways and his words more than I enjoy the ways and words of anyone else.  
I want His approval more than I want the approval of anyone else.  
I want to be with Him more than I want to be with anyone else.  
I feel more grateful to Him for what he has done for me than I do anyone else.  
I trust His words more fully than I trust what anyone else says.  
I am more glad in His exaltation than in the exaltation of anyone else, including me.

- James Morgan -”I love Jesus Christ”

Paul wants to take the Ephesians out of the earthly & into the heavenly places in order to remind and show them the treasure of riches that are ours in Christ and through Christ.



## “The Advance of the Gospel”

“In other words, this is hard work! When Paul says, ‘the gospel is advancing’ he’s saying it while he wipes the sweat off his brow.

I can just see Hudson Taylor in that second floor loft on the Coast of China, sitting at a desk translating scripture with temperatures above 100 degrees . . . sitting there writing with one hand while holding a towel in his other hand to wipe the sweat that continually runs down his cheeks and drips from his chin.” -- Stephen Davey

*Love exercises discernment!*

**“And this I pray, that your love may abound yet more and more in knowledge and in all judgment”**  
- Philippians 1:9 -

Philippians 1:10

- ↳ That ye may approve things that are excellent;
- ↳ that ye may be
  - ↳ sincere and
  - ↳ without offence
    - ↳ till the day of Christ;

Philippians 1:11

- ↳ Being filled with the fruits of righteousness,
  - ↳ which are by Jesus Christ,
  - ↳ unto the glory and praise of God.

Philippians 1:12

- ↳ But I would ye should understand, brethren,
  - ↳ that the things which happened unto me
    - ↳ have fallen out rather unto the furtherance of the gospel;

Philippians 1:13

- ↳ So that my bonds in Christ are manifest
  - ↳ in all the palace, and
  - ↳ in all other places;

Philippians 1:14

- ↳ And many of the brethren in the Lord,
  - ↳ waxing confident by my bonds,
  - ↳ are much more bold to speak the word without fear.

Philippians 1:15

- ↳ Some indeed preach Christ even
  - ↳ of envy and
  - ↳ strife; and
  - ↳ some also of good will:

Philippians 1:16

- ↳ But the other
  - ↳ of love,
  - ↳ knowing that I am set for the defence of the gospel.

Philippians 1:17

- ↳ The one preach Christ
  - ↳ of contention,
  - ↳ not sincerely,
  - ↳ supposing to add affliction to my bonds:

Philippians 1:18

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

- ↳ for ... to approve
- ↳ that ... you may be sincere
- ↳ and ... without offense
- ↳ till ... the day

- ↳ unto ... the glory
- ↳ and ... praise

- ↳ But/Moreover
- ↳ that ... the things
  - ↳ unto ... me
  - ↳ unto ... the furtherance

- ↳ So that
  - ↳ in ... Christ
  - ↳ in ... all
- ↳ and
  - ↳ (in ... all other)

- ↳ and
  - ↳ in ... the Lord

- ↳ indeed / indeed even
- ↳ and
- ↳ and /and also
  - ↳ of/from ... good will

- ↳ But/indeed
  - ↳ out of ... love
- ↳ that
  - ↳ for ... the defense

- ↳ However ... the one
  - ↳ of/out of ... contention

- ↳ then / then only that
- ↳ notwithstanding / whether
- ↳ or

- ↳ and
- ↳ and

# Key Words



**“saints” - 1:1** -- Paul calls them “saints” which is a form of the word “holy,” “separated.” After we are saved we are no longer “sinners,” but are now “saints” (who still sin).

**“bishops” - 1:1** -- There are three words for what we term “pastor” -- “Elders,” “Bishop,” and “Pastor.” We believe that the terms all refer to the same office and were used in N.T. days interchangeably, with each word speaking of a different aspect of the “pastor” or shepherd of the church. We hold the historic position as baptist that there are only two church offices, “pastor” and “deacon.”

**“deacon” - 1:1** -- The word “deacon” is first used as a word for a specific office in Acts 6. The word can be found in the Gospels and is typically translated by the word service or serving. That is the root meaning of the word.

We hold the historic position as baptist that there are only two church offices, “pastor” and “deacon.”

**“joy” - 1:4** -- χαίρω chaírō, khah'-ee-ro

The word “joy” is used in 1:4, 25; 2:2, 17, 18, 4:1 and the cognate word (rejoice) is used in 1:18; 2:17, 18, 28; 3:1; 4:4, 10. It is sometimes translated “gladness” -- cp. 2:29.

Many times it is stated that joy is different than happiness. That happiness is temporary and passes, dependent on circumstances, but joy is something that is deeper, long lasting, and is not dependent on circumstances.

While there may be some truth to that in regard to the English words of happiness and joy, I am not confident that you will find that distinction in the Scriptures.

The word “joy” is connected with circumstances -- Matthew 8:13, Luke 15:5 - rejoiced because the shepherd found the lamb that was lost / I Corinthians 16:17 - Paul rejoiced over the coming of three friends (Stephanas, Fortunatus, and Achaicus) / Colossians 2:5 Paul rejoiced in their “order, and the steadfastness of your faith.”. Sounds like if the situation was different than it was, there would have been no rejoicing.

There is another word which is also used to speak of “rejoicing” [ἀγαλλιάω (agalliaō) - ex. John 8:56. Interestingly, both words are used in this passage “rejoiced” and “glad” (kairo).

cp. 2:18 -- both kairo and “sun-kairo” are used. The prefix “sun” added - “to sympathize in gladness.”

**“excellent” - 1:10** -- The word means -- of greater value, that which is better.

**“sincere” - 1:10** -- The word is a compound Greek word of “judged” + “sunlight” Some unethical sellers of pottery would press wax into a small crack to mask the flaw. However, the smart buyer would hold it up to the light to inspect it, they would catch the flaws.

This word is different than the one used in 1:19. There the word is from the root word “pure” Paul says that their motives are “not pure.”

**“without offense” - 1:10** -- The word is a compound Greek word of “not” + “stumble” -- not causing someone to stumble. cp. Romans 14:21

**“waxing confident” - 1:14** -- These two words in English are one word in Greek, meaning “persuaded.” They spoke as men who were persuaded themselves!

**“contention” - 1:16** -- This word is often translated “strife.” - cp. Philippians 2:3; II Corinthians 12:20 “strifes”

This same word was “found before NT times only where it denotes a self-seeking pursuit of political office by unfair means” (BDAG).

“Paul exhorts the church to be one in the mind of Christ not putting self forward or being selfish (Phl 2:3). James 3:14 speaks against having selfishness or self-promoting in your heart.” - (Wayne Steury)



## Biblical Principle (1:18)

**The Kingdom and its advancement are what can give us a proper view of our trials!**

**“Is the Gospel advanced? - Sets the stage for our response”.**

**“Thy Kingdom Come” is not just what we pray, but what controls our heart’s response to difficult days.**

There are many situations in life which are “disappointing” - not going as we had appointed in our minds. However, maybe it really is going “as appointed,” but just not what we would have appointed.

There is a place for emotional rest if we value the furtherance of the Gospel, and we can either see that happening in our difficult situations or begin to make that happen by our efforts in that situation.

Philippians 1:19

↳ For I know

↳ that this shall turn

↳ to my salvation

↳ through your prayer, and

↳ the supply of the Spirit of Jesus Christ,

↳ For / indeed

↳ that

↳ to

↳ and

Philippians 1:20

↳ 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.

↳ according to

↳ and

↳ that

↳ in

↳ but

↳ in ... all

↳ also

↳ in ... my body

↳ whether

↳ or

Philippians 1:21

↳ For to me

↳ to live is Christ, and

↳ to die is gain.

↳ (For me) indeed

↳ and

Philippians 1:22

↳ But if I live in the flesh,

↳ this is the fruit of my labour:

↳ yet what I shall choose I wot not.

↳ But ... if I live

↳ in ... the flesh

↳ yet/and

Philippians 1:23

↳ For I am in a strait betwixt two,

↳ having a desire to depart,

↳ and to be with Christ;

↳ which is far better:

↳ For / indeed

↳ betwixt/between

↳ (for myself)

↳ and

↳ with ... Christ

↳ which / indeed ... is far better

Philippians 1:24

↳ Nevertheless to abide in the flesh

↳ is more needful for you.

↳ Nevertheless / But

↳ in ... the flesh

↳ for ... you

Philippians 1:25

↳ And having this confidence,

↳ I know that I

↳ shall abide and

↳ continue with you all

↳ for your

↳ furtherance and

↳ joy of faith;

↳ and

↳ that

↳ and

↳ for

↳ and

Philippians 1:26

↳ That your rejoicing may be

↳ more abundant

↳ in Jesus Christ

↳ for me

↳ by my coming to you again.

↳ that /so that

↳ in ... Christ

↳ for ... me

↳ to ... you again



# Biblical Theology: Doctrines & Truths Taught In Philippians 1

- Believers are called saints. - 1:1
- Bishops & deacons are officers and leaders in the church. - 1:2
- There is God the Father and God the Son. - 1:2
- God is our Father. 1:2
- Jesus is Lord. - 1:2
- Prayer is a Christian discipline. - 1:3-4
- God is the one who began a good work in the heart & life of a believer. - 1:6
- God has promised to finish that work in the heart and life. - 1:6
- We can and should be growing in love. - 1:9
- Believers can be insincere and cause others to stumble - 1:10
- There are fruits that accompany salvation - 1:11
- These fruits are meant to glorify and praise God - 1:11
- Preaching is God's method of reaching others. - 1:15
- Prayers are part of God's method of helping others. - 1:19
- Life does not end in this world. - 1:21, 23
- The Gospel is one of "faith." - 1:27
- The Gospel means believing on Jesus. - 1:29

## Thank You

I dreamed I went to heaven  
And you were there with me  
We walked upon the streets of gold  
Beside the crystal sea  
We heard these angels singing  
Then someone called your name  
You turned and saw this young man  
And he was smiling as he came  
And he said friend you may not know me now  
And then he said, but wait  
You used to teach my Sunday School  
When I was only eight  
And every week you would say a prayer  
Before the class would start  
And one day when you said that prayer  
I asked Jesus in my heart

## CHORUS

Thank you for giving to the Lord  
I am a life that was changed  
Thank you for giving to the Lord  
I am so glad you gave

-- Ray Boltz

## Biblical Theology: The 10 Major Doctrines

- Theology Proper - God the Father
- Christology - Christ
- Pneumatology - The Holy Spirit
- Bibliology - The Bible
- Soteriology - Salvation
- Angelology - Angels & Demons
- Harmartiology - Sin
- Ecclesiology - The Church
- Anthropology - Man
- Eschatology - End Time Events



## Biblical Principle (1:20)

**Ashamed & Boldness are opposites!**

**Our boldness will diminish in proportion to our "ashamedness" of God's truth.**

**Being intimidated will undercut our boldness.**

When Paul says that his desire is that in nothing he shall be ashamed, it is about "boldness," as is seen in the next phrase. It means that we ought to have a confidence in God's truth - unashamed of all it teaches - and that produces a godly boldness when it comes to speaking the truths of the Gospel.



## Biblical Principle (1:21-24)

**Life Means Purpose:  
If you are still alive, then you still have a purpose in God's plan.**

**The Lord leaves us here for the benefit of others.**

Why didn't the Lord set up a program that took us to heaven after we were saved? Well, one answer is so that we can glorify Him, as believers, in the changed direction and the way we now live our lives.

However, there is another reason, says Paul -- for the benefit of others! The Lord wants us to arrive in heaven indicating that there are others who will arrive because we have shared the Gospel with them, and/or others who were strengthened in their Christian lives because of our ministry.

Philippians 1:27

- ↳ 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;

Philippians 1:28

- ↳ 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.

Philippians 1:29

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

Philippians 1:30

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

## Quote

### The Lord's Humility

- “He was humble in that he took the form of a man, and not a more glorious creature like an angel.
- He was humble in that He was born into an obscure, oppressed place.
- He was humble in that He was born into poverty among a despised people.
- He was humble in that He was born as a child instead of appearing as a man.
- He was humble in submitting to the obedience appropriate to a child in a household.
- He was humble in learning and practicing a trade – and a humble trade of a builder.
- He was humble in the long wait until He launched out into public ministry.
- He was humble in the companions and disciples He chose.
- He was humble in the audience He appealed to and the way He taught.
- He was humble in the temptations He allowed and endured.
- He was humble in the weakness, hunger, thirst, and tiredness He endured.
- He was humble in His total obedience to His Heavenly Father.
- He was humble in His submission to the Holy Spirit.
- He was humble in choosing and submitting to the death of the cross.
- He was humble in the agony of His death.
- He was humble in the shame, mocking, and public humiliation of His death.
- He was humble in enduring the spiritual agony of His sacrifice on the cross.”

- David Guzik

### Philippians 2:5-8

Theologically:

The Kenosis / Emptying of Christ

“Who though it not robbery - a thing to be held onto  
- to be equal with God”

The phrase “to be grasped” means to be held onto at all costs. He did not count the fact that he was equal with the Father -- one with God the Father and God the Spirit, one of the three persons of the triune God -- a thing to be held onto at all costs. Think of that! The greatest relationship that could possibly be true of any person was his. But rather than clutching it to himself,

...emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient to death, even death on a cross. (Philippians 2:7-8 RSV)

That was the self-condescension of Jesus Christ. It was the emptying out of all that he held of value in his life. And this, says Paul, is the mind of Jesus Christ. In your quarrels, one with another, have this attitude toward each other. Do not hang onto your rights at all costs. How apropos this is in these days, when we hear so often about clinging to “my rights,” and that we should insist upon “our rights.” How different is Christ’s example!” - Ray Stedman

“Some develop the kenotic theory of the incarnation to the point where they insist that Jesus divested Himself of many of the attributes of deity – such as omniscience, omnipotence, omnipresence, and even suffered the elimination of His own divine self-consciousness. Yet Jesus did not (and could not) become “less God” in the incarnation. No deity was subtracted (though he did renounce some of the rights of deity); rather humanity was added to His nature.” -- David Guzik



### Biblical Principle (1:15)

**Strife & Self-glory travel together.**

**Respecting the role and abilities of others is the antidote to strife.**

**Thinking you are better than others, given enough time, breeds strife.**

Paul says that strife and self-glory is the opposite of lowliness of mind and the mutual respect of others. If you see strife, or conflict, or divisions in the local church, mark it down someone or someones are struggling with humility and/or an appreciation of the gifts and abilities of others in the body of Christ.

**“Stand Fast  
In One Spirit  
With One Mind  
Striving Together  
For The Faith Of The Gospel”**

- Philippians 1:27 -

# Philippians 2

## Block Diagram

Philippians 2:1

↳ If there be therefore

- ↳ any consolation in Christ, if
- ↳ any comfort of love, if
- ↳ any fellowship of the Spirit, if
- ↳ any bowels and mercies,

Philippians 2:2

↳ Fulfil ye my joy,

↳ that ye

↳ be likeminded,

- ↳ having the same love,
- ↳ being
- ↳ of one accord,
- ↳ of one mind.

## The Flow Of The Argument

↳ If therefore

↳ If any

↳ if any

↳ if any

↳ that

Philippians 2:3

↳ Let nothing be done through

↳ strife or

↳ vainglory;

↳ but in lowliness of mind let each esteem other better than themselves.

↳ through

↳ or

↳ but

↳ but / but also

Philippians 2:4

↳ Look not every man on his own things,

↳ but every man also on the things of others.

Philippians 2:5

↳ Let this mind be in you,

↳ which was also in Christ Jesus:

↳ in ... you

↳ also ... in Christ Jesus

↳ in ... the form

Philippians 2:6

↳ Who,

↳ being in the form of God,

↳ thought it not robbery to be equal with God:

Philippians 2:7

↳ But made himself of no reputation, and

↳ took upon him the form of a servant, and

↳ was made in the likeness of men:

↳ But

↳ in ... the likeness

Philippians 2:8

↳ And being found in fashion as a man,

↳ he humbled himself, and

↳ became obedient unto death,

↳ even the death of the cross.

↳ and

↳ unto ... death

↳ even ... the death

Philippians 2:9

↳ Wherefore God also hath

↳ highly exalted him, and

↳ given him a name

↳ which is above every name:

↳ Wherefore also

↳ and

↳ above ... every name

Philippians 2:10

↳ That

↳ at the name of Jesus every knee should bow,

↳ of things in heaven, and

↳ things in earth, and

↳ things under the earth;

↳ That

↳ at ... the name

↳ and

↳ and



## Biblical Theology: Doctrines & Truths Taught In Philippians 2

- Strife, pride, boasting, self-glory are all antithetical to the Christian life. - 2:3
- God's desire is for unity - 2:2 - 3
- Christ is meant to be an example to the believer. 2:5
- Jesus was in the "form" of God. - 2:6
- Jesus was in the "form" of a servant. - 2:7
- Jesus was in the "likeness" of men. - 2:8
- Jesus died on the cross. - 2:8
- Jesus is highly exalted. - 2:9
- The name of Jesus is above any other name. - 2:10
- Jesus Christ is Lord. - 2:11
- There is a future day when Jesus will be recognized for all that He is indeed. - 2:11
- Salvation is both us working & God working. 2:12-13
- Believers are the sons of God. - 2:15
- This fallen world is crooked and perverse. - 2:15
- "The day of Christ" is a future day which will include rejoicing. - 2:16
- We can and should trust Christ in our lives. - 2:19, 24
- God supernaturally and supernaturally operates the realm of our body's health. - 2:25 -27

### Biblical Principle (2:2)



**Likemindedness is a good criterion for selecting a representative.**

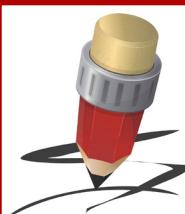
**Be careful who you chose to be your ambassador.**

**Not everybody understands the ministry like you understand the ministry.**

Be careful when you chose various men and women to work with you and/or to represent you because there are probably not a lot of people who see the ministry as you do.

As Paul states "all seek their own," which is another way of saying that all men are naturally selfish and worse yet, even as Christians do not love the things of the Lord - 2:21.

### Biblical Principle (2:14)



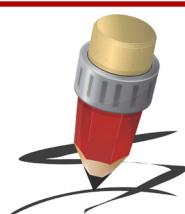
**Murmuring and disputing will extinguish your "candle."**

**Discontent is made visible through murmurings and disputes.**

"That" - is the connecting word between verse 14 and 15! There is a connection between HOW we do ALL things and WHAT we will look like in the eyes of the world.

We will not be blameless, harmless, or shine as lights when we reflect what the world even understands is inconsistent with being identified as a Christian.

### Biblical Principle (2:30)



**We can help others indirectly.**

**Helping "others" can be helping others.**

**Indirectly supporting others will be rewarded as if it was direct.**

Paul commends the believers in Philippi for allowing Epaphroditus to stay and minister to his needs. He was - "**your messenger**" who supplied Paul in their inability to help personally.



### Biblical Principle (2:3)

**There is such a thing in ministry as empty labor.**

**There is coming a day when it will be made visible whether we have worked with any real effect.**

Can you imagine ending your life and standing before the Lord, only to realize, for the first time, that after years of believing that you accomplished something meaningful for the Lord, in fact, you have not? That while you accomplished a lot for your kingdom, very little was accomplished for His Kingdom.

Philippians 2:11

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

↳ And  
↳ that  
↳ to ... the glory

Philippians 2:12

↳ 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.

↳ Wherefore  
↳ in ... my presence  
↳ but  
↳ in ... my absence  
↳ with ... fear  
↳ and

Philippians 2:13

↳ For it is God  
↳ which worketh in you both  
↳ to will  
↳ and to do of his good pleasure.

↳ For  
↳ in you  
↳ and  
↳ of ... His

Philippians 2:14

↳ Do all things without  
↳ murmurings and  
↳ disputings:

↳ without ..  
↳ and

Philippians 2:15

↳ 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;

↳ That  
↳ and  
↳ and  
↳ among ... whom  
↳ in ... the world

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.

↳ that (unto a boast of me)  
↳ in ... the day of Christ  
↳ in ... vain

↳ neither

Philippians 2:17

↳ Yea, and if I be  
↳ offered upon the  
↳ sacrifice and  
↳ service of your faith,  
↳ I joy,  
↳ and rejoice with you all.

↳ But if even  
↳ upon ... the sacrifice  
↳ and  
↳ and

Philippians 2:18

↳ For the same cause also do  
↳ ye joy,  
↳ and rejoice with me.

↳ For ... also  
↳ and

Philippians 2:19

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

↳ But / moreover  
↳ in ... the Lord  
↳ that

Philippians 2:20

↳ For I have no man  
↳ likeminded,  
↳ who will naturally care for your state.

↳ For  
↳ for ... your state

# Key Words



**“consolation” -- 2:1 --** “para” = along side & “kaleo” = to call.

It can be translated “consolation” - Luke 2:25. This is the word for the Holy Spirit, the comforter - John 15:26

**“likeminded” -- 2:2 --**

ἴνα τὸ αὐτὸ φονήτε . . . ἔχοντες  
that the again minded having

The idea is then repeated, “of one mind” using the same word for “mind.”

**“bowels of mercy” -- 2:2 --** “The bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion; hence our heart (tender mercies, affections, etc.)” - BLB

**“vainglory” -- 2:3 --** This is a compound word -- κενός= vain & δόξα= glory. The glory is vain, or empty, or unfounded. The root word is only used one other time in Galatians 5:26

**“lowliness of mind” -- 2:3 --** Same root word found in 2:8, speaking of the mind of Christ. He “humbled” Himself.  
ταπεινοφροσύνη = tapeinophrosynē, from which we get the word “tapestry.”

**“form of God” -- 2:6 --** from which we get the word “meta -morphosis” - “the form by which a person or thing strikes the vision.” - BLB  
μορφή morphē (mor-fay’)

“This translates the ancient Greek word morphe. It “always signifies a form which truly and fully expresses the being which underlies it... the words mean ‘the being on an equality with God.’” (Expositors)

“Morphe is the essential form which never alters; schema is the outward form which changes from time to time and from circumstance to circumstance.” (Barclay)

**“robbery” -- 2:6 --** It means “ a thing to be seized” or “held on to.” -- Interestingly, it comes from the root word “to catch up” as used in I Thessalonians 4:17

“akin to harpazo, “to seize, carry off by force,” is found in Phl 2:6, “(counted it not) a prize,” RV (marg., “a thing to be grasped”), AV, “(thought it not) robbery;” it may have two meanings,

(a) in the Active sense, “the act of seizing, robbery,” a meaning in accordance with a rule connected with its formation;

(b) in the Passive sense, “a thing held as a prize.” - Vine’s Expository Dictionary

“a prize which must not slip from His grasp, a treasure to be clutched and retained at all hazards.” - Lightfoot

**“humbled” -- 2:8 --** ταπεινόω tapeinōō, tap-i-no’-ō -- “to depress; figuratively, to humiliate (in condition or heart):—abase, bring low, humble (self)” -- We get the word “tapestry.” from it. Today we hang a tapestry, but in Bible days it was a rug.

**“blameless” -- 2:15 --** “translated ‘unblameable’ in 1Th 3:13; ‘blameless,’ in Luke 1:6; Phl 2:15; 3:6; ‘faultless’ in Hbr 8:7.” - Vine’s Expository Dictionary

**“harmless” -- 2:15 --** cp. Matthew 10:16; Romans 16:19 “simple.”

“Harmless can have the thought of “pure” or “unallied.” But the translation as harmless is also justified (it is the same word used in Matthew 10:16).” - David Guzik

**“without rebuke” -- 2:15 --** without blemish - “blameless” in II Peter 3:14.

**“as lights” -- 2:15 --** “Not lights merely, but luminaries, heavenly bodies. But this can hardly be satisfactorily given in an English version.” (Alford)

**“the more carefully” -- 2:28 --** This is the only time the word is used in the Bible. It is one world and it means zealous, diligent, earnest.

Philippians 2:21

- ↳ For all
  - ↳ seek their own,
  - ↳ not the things which are Jesus Christ's.

↳ For

Philippians 2:22

- ↳ But ye know
  - ↳ the proof of him,
    - ↳ that, as a son with the father, he hath served with me in the gospel.

↳ But

↳ that

↳ with ... me  
↳ in ... the Gospel

Philippians 2:23

- ↳ Him therefore I hope to send
  - ↳ presently,
  - ↳ so soon as I shall see how it will go with me.

↳ therefore

↳ with ... me

Philippians 2:24

- ↳ But I trust in the Lord
  - ↳ that I also myself shall come shortly.

↳ But

↳ in ... the Lord

Philippians 2:25

- ↳ 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.

↳ Yet / Moreover

↳ and

↳ and

↳ but / moreover

↳ and

↳ to

Philippians 2:26

- ↳ For he longed after you all,
  - ↳ and was full of heaviness,
    - ↳ because that ye had heard that he had been sick.

↳ For

↳ and

↳ because that

Philippians 2:27

- ↳ 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.

↳ For indeed

↳ but

↳ and ... not

↳ but also.... on me

Philippians 2:28

- ↳ I sent him therefore the more carefully,
  - ↳ that, when ye see him again,
    - ↳ ye may rejoice,
    - ↳ and that I may be the less sorrowful.

↳ therefore

↳ that

↳ and

Philippians 2:29

- ↳ Receive him therefore
  - ↳ in the Lord
  - ↳ with all gladness;
  - ↳ and hold such in reputation:

↳ therefore

↳ in ... the Lord

↳ and

Philippians 2:30

- ↳ Because
  - ↳ for the work of Christ
    - ↳ he was nigh unto death,
      - ↳ not regarding his life,
      - ↳ to supply your lack of service toward me.

↳ Because

↳ for ... the sake of

↳ unto ... death

↳ that (to ... supply)

↳ toward ... me

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.

- Philippians 2:5-8 -



## Biblical Principle (2:21-22)

**Time is a reality revealer.**

**Admissible Proof:  
Consistent Christian Living  
Over Time.**

**Consistent Service is a legitimate  
standard of evaluation.**

Paul commends both Timothy and Epaphroditus as being a unselfish servants and by so doing establishes a legitimate standard of evaluating those who labor in the ministry.

Far too often, in too brief a period of time, God's people are ready to commend and/or support those who have claimed to have a call to ministry and/or have just gone into the ministry. That quick approval and support has a tendency to lead to great disappointment, which has the potential of leaving behind a lot of wreckage.

Laboring . . .

- consistently
- over a period of time,
- under a man in ministry
- under a quality leader-servant (such as Paul)
- under one who knows ministry and its varied demands
- during all kinds of situations of life
- while others are bailing out

. . . provides a much more firm foundation for commending or recommending one to ministry!

**“work out you own salvation with fear and trembling”**

- Philippians 2:12 -

**“Fear & Trembling”:**  
Because you are holding a precious possession in your hands.

**Quote**

### Not A Passive Holiness!

“What Paul did mean is to call the Philippians to put forth real effort into their Christian lives.

This is not to work their salvation in the sense of accomplishing it, but to work out their salvation – to see it evident in every area of their lives, to activate this salvation God freely gave them.

“These words, as they stand in the New Testament, contain no exhortation to all men, but are directed to the people of God. They are not intended as an exhortation to the unconverted; they are, as we find them in the epistle, beyond all question addressed to those who are already saved through a living faith in the Lord Jesus Christ. . . . Some professors appear to have imbibed the notion that the grace of God is a kind of opium with which men may drug themselves into slumber, and their passion for strong doses of sleepy doctrine grows with that which it feeds on. ‘God works in us,’ say they, ‘therefore there is nothing for us to do.’ Bad reasoning, false conclusion. God works, says the text; therefore we must work out because God works in.” (Spurgeon) - David Guzik

### Wearing Different Hats!

- brother
- companion in labour
- fellowsoldier
- messenger
- ministered to my wants

- Philippians 2:25 -



## Biblical Principle (2:25)

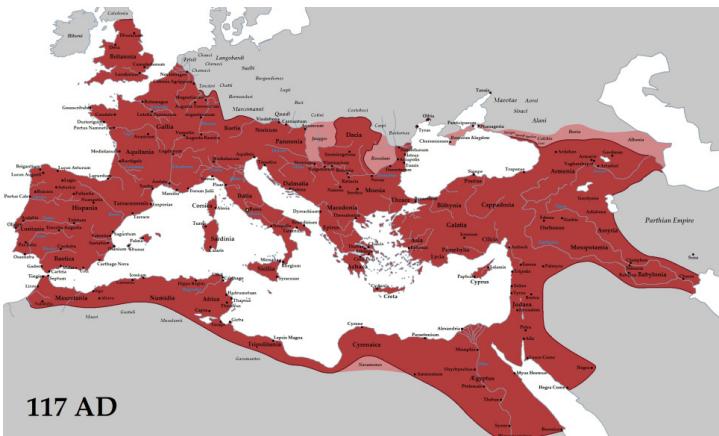
### Serve God In Your “Health.”

### Serve God Now: Health & Service Is Connected.

Also, Paul speaks of the near death of Epaphroditus due to a sickness which almost killed him. That statement by Paul is very telling since Paul did have the ability to heal the sickness of others and send articles of clothing for the healing of those in more distant places, but interestingly not here, at this time in his ministry even with a beloved fellow soldier!

Serve the Lord today, because our health will impact our ability to serve - Ecclesiastes 12!

Paul’s words may be indicative that such gifts were fading fast or had already passed in the later days of the early church.



**The Roman Empire At Its Greatest Extent  
A World Power For Approx. 1000 Years**

**“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.”**

-- Daniel 2:34 --

### Why Our Witnessing Matters

Connectedness is largely taken for granted in today’s world. In many ways, interconnectivity is the air we breathe. Six degrees of separation is a familiar concept to many and it holds a magnifying glass to the relational connections we have. Originally developed in 1929 by a Hungarian playwright named Frigyes Karinthy, the theory of six degrees of separation suggests that any two people on earth are connected by as few as six other networking relationships. The idea was popularized in America by John Guare, a playwright in New York who in 1990 developed a theater performance by the same name.

It may have been a small world when that play was released, but the reality is that the world has shrunken dramatically since then! Sysomos, a firm monitoring social media, reported in 2010 that the average relational distance on Twitter is 4.67 degrees of separation. Our increasing interconnectedness is taken for granted in many spheres of our lives, but let’s take a moment to consider how the principle of six degrees of separation might impact our evangelism.

Here’s an example from history of what that might look like:

In 1855, a Sunday school teacher by the name of Edward Kimball led a teenage D.L. Moody to Christ. About 20 years later, after one of his evangelistic meetings in the 1870s, D.L. Moody had a conversation with a man by the name of J. Wilbur Chapman through which Chapman received the assurance of his salvation.

About ten years later, in the 1880s, Billy Sunday converted to Christ during an evangelistic event hosted by the Pacific Garden Mission in Chicago. For a time, Billy Sunday worked for J. Wilbur Chapman, helping him organize Chapman’s evangelistic meetings, but Sunday then went on to host his own evangelistic meetings, one of which took place in Charlotte, North Carolina, in 1924. As a result of the meetings in Charlotte, a group of men who attended these meetings started a men’s prayer and fellowship group called Billy Sunday Layman’s Evangelistic Club.

Ten years later, in 1934, this fellowship group invited Mordecai Ham to host his evangelistic meetings in Charlotte. It was while listening to Mordecai Ham in 1934, that both Billy Graham and his friend, Grady Wilson, went forward to accept Christ into their lives. Since then, the lives of both Billy Graham and Grady Wilson have had an incredible impact on the world. -- Six Degrees of Separation: Why Our Witness Matters  
Our lives reach farther than we can imagine. | KERILEE VAN SCHOOTEN



Map of the Kingdom of Macedonia and its expansions at the death of Philip II in 336 BC.

Based on R. Ginouvès et al., *La Macédoine*, Paris, 1992

### Humility

#### Quote

“We were with friends at an open-air street fair when we spotted a mechanical bull that tries to buck people off. They guy operating the bull said, “Watching it isn’t nearly as fun as riding.” So I told the bull operator that I wanted to ride. He took one look at my middle-aged body and asked, “Are you sure?” That guaranteed that I would not back down.

He explained to me that the bull has 12 levels of difficulty. “It might not be easy,” he said, “but the key is you have to stay centered on the bull. You have to follow the bull. You have to shift your center of gravity as the bull moves.”

So I got on the bull and it started slow, and then it started moving faster and jostling around, and I was holding on real tight. Then I remembered his advice, so I loosened up, and it kept moving faster and jolting and bucking and jumping. I was hanging on sideways. My arms were flailing around all over the place. I just hung on and finally the bull slowed down and it stopped, and I was still on the bull. It wasn’t pretty but I made it. I imagined how surprised the operator of the bull would be that I had triumphed. So I looked over at him and he looked over at me. Shaking his head, he smiled and said, “Nice job. That was level one.” -- John Ortberg

# Philippians 3

## Block Diagram

Philippians 3:1

- ↳ 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.

Philippians 3:2

- ↳ Beware of dogs,
  - ↳ beware of evil workers,
    - ↳ beware of the concision.

Philippians 3:3

- ↳ For we are the circumcision,
  - ↳ which worship God in the spirit,
    - ↳ and rejoice in Christ Jesus,
      - ↳ and have no confidence in the flesh.

Philippians 3:4

- ↳ 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:

Philippians 3:5

- ↳ 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;

Philippians 3:6

- ↳ Concerning zeal, persecuting the church;
  - ↳ touching the righteousness
    - ↳ which is in the law,
      - ↳ blameless.

Philippians 3:7

- ↳ But what things were gain to me,
  - ↳ those I counted loss for Christ.

Philippians 3:8

- ↳ 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,

Philippians 3:9

- ↳ 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:

Philippians 3:10

- ↳ That I may know
  - ↳ him, and
  - ↳ the power of his resurrection, and
  - ↳ the fellowship of his sufferings,
    - ↳ being made conformable unto his death;

## The Flow Of The Argument

- ↳ in ... the Lord
- ↳ indeed
- ↳ but

- ↳ For
- ↳ and
- ↳ and
  - ↳ in ... Christ
  - ↳ in ... the flesh

- ↳ Though
- ↳ also ... have
- ↳ If ... any other
  - ↳ in ... the flesh

- ↳ of ... the stock
- ↳ of ... the Hebrews
- ↳ as ... touching
  - ↳ concerning
  - ↳ touching
  - ↳ in ... the law

- ↳ But
  - ↳ for ... Christ

- ↳ doubtless / But therefore
- ↳ and
  - ↳ for ... the
  - ↳ for ... whom
- ↳ and
- ↳ that

- ↳ And
  - ↳ in ... him
  - ↳ of ... the law
- ↳ but
  - ↳ of God
  - ↳ by faith

- ↳ and
- ↳ and



## Biblical Principle (3:2)

**Warning is part of the war.**

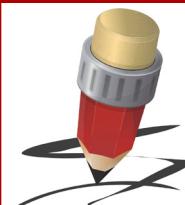
**Part of the responsibility  
of believers and leaders is to **WARN** our  
fellow believers.**

**Part of the responsibility of believers is  
to warn fellow believers about . . .  
liberalizing fellow believers.**

Not only is false doctrine a cause of an unchanged life, but the actions of other "believers" can and do become a cause of unholy living.

*The Christian Life Includes Both  
Building  
&  
Battling.*

-- Luke 14:28-33



## Biblical Principle (3:4)

**Credibility is one part of  
our effectiveness.**

**"Who is speaking" affects  
the effectiveness of the persuasion.**

**Some have no persuasive ability  
because they have no platform on which  
to stand.**

Paul stands out as a remarkable figure because of his background, which all adds to his impact.

The history, commitment, experiences, and/or background of an individual who is challenging others is part of the lumber which God uses, and which composes his or her speaking platform.

*The platform upon which a  
leader stands impacts his-  
her effectiveness in the lives of  
God's people.*

## Biblical Principle (3:2)

## "And Can It Be That I Should Gain"

And can it be that I should gain  
An interest in the Savior's blood?  
Died He for me, who caused His pain—  
For me, who Him to death pursued?  
Amazing love! How can it be,  
That Thou, my God, shouldst die for me?  
Amazing love! How can it be,  
That Thou, my God, shouldst die for me?

He left His Father's throne above  
So free, so infinite His grace—  
Emptied Himself of all but love,  
And bled for Adam's helpless race:  
'Tis mercy all, immense and free,  
For O my God, it found out me!  
'Tis mercy all, immense and free,  
For O my God, it found out me!

Long my imprisoned spirit lay,  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray—  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free,  
I rose, went forth, and followed Thee.  
My chains fell off, my heart was free,  
I rose, went forth, and followed Thee.

No condemnation now I dread;  
Jesus, and all in Him, is mine;  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach th' eternal throne,  
And claim the crown, through Christ my own.  
Bold I approach th' eternal throne,  
And claim the crown, through Christ my own.



## Biblical Principle (3:7-8)

**"Estimated value" is seen  
by what was left behind.**

**One's evaluation of Jesus  
can be seen by what has been abandoned.**

**We misevalue the worth of our  
salvation if there is anything we are not  
willing to leave behind.**

What we have left behind for Jesus is not worthy to be compared to the glory which shall be revealed - Romans 8:18.

Eye has not seen, ear has not heard, neither has any man imagined what God has prepared for those who love Him -- I Corinthians 2:9

Philippians 3:11

↳ If by any means I might attain  
    ↳ unto the resurrection of the dead.

↳ If  
    ↳ unto  
    ↳ of / out of

Philippians 3:12

↳ 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.

↳ as though  
↳ either  
↳ but / however whether also  
    ↳ by ... Christ

Philippians 3:13

↳ 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,

↳ but  
↳ indeed ... (which are behind)  
↳ and

Philippians 3:14

↳ I press toward the mark for the prize of the high calling  
    of God in Christ Jesus.

↳ toward ... the mark  
↳ for ... the prize  
↳ in ... Christ Jesus

Philippians 3:15

↳ 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.

↳ therefore  
↳ and  
↳ even ... this

Philippians 3:16

↳ Nevertheless, whereto we have already attained,  
    ↳ let us walk by the same rule,  
    ↳ let us mind the same thing.

↳ Nevertheless  
    ↳ whereto

Philippians 3:17

↳ Brethren,  
    ↳ be followers together of me,  
    ↳ and mark them which walk so  
        ↳ as ye have us for an example.

↳ and

Philippians 3:18

↳ (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:

↳ For/Indeed ... many  
↳ and ... even

Philippians 3:19

↳ Whose end is destruction,  
    ↳ whose god is their belly, and  
    ↳ whose glory is in their shame,  
    ↳ who mind earthly things.)

↳ and

Philippians 3:20

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

↳ in ... heaven  
    ↳ from ... whence  
↳ also

Philippians 3:21

↳ Who shall change our vile body,  
    ↳ that it may be fashioned like unto his glori-  
        ous body,  
        ↳ according to the working where-  
            by he is able even to subdue all  
            things unto himself.

↳ according to ... the  
↳ even

# Key Words



**“concision” - 3:2 --** The word is “mutilators” or “incision.” “The verb κατατεμνω — katatemnō is used in the lxx only of mutilations (Leviticus 21:5; 1 Kings 18:28).

**“excellency of the knowledge” - 3:8 --** “the surpassing greatness of knowing”

(αλλα μεν ουν γε και  
(alla men oun ge kai)

(yea, indeed, therefore, at least, even)

There are five particles before Paul says, “the surpassing greatness of knowing my Lord”

**“being made conformable: - 3:10 --** “Becoming conformed to his death” -- Present passive participle.

“to take on the same form”

**“perfect” - 3:12, 15 --** “τελειοω teleiōō, tel-i-o’-o; to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- “mature.” “of full age.” It does not mean what the English word “perfect” means, which is “without imperfections” --

**“vile body” - 3:21 --** It is not that the human body is vile. There were those who taught that the human was in and of itself vile.

The word “vile” comes from the word “humility” or “humble” -- ταπεινωσις tapeínōsis - see 2:8 note. The idea is “this body of low estate.”

**“fashioned like unto” - 3:21 --** These three words are one word in the Greek -- “having the same form as another, similar, conformed to” and comes from the same root word as “conformable” in 3:10.

That  
I may apprehend  
why  
I

have been apprehended!

- Philippians 3:12 -



When Earth's last picture is painted, and  
the tubes are twisted and dried,  
When the oldest colors have faded, and the  
youngest critic has died,  
We shall rest, and, faith, we shall need it --  
lie down for an aeon or two,  
Till the Master of All Good Workmen shall  
set us to work anew!

-- Rudyard Kipling



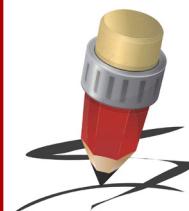
## Biblical Principle (3:13)

Following the story of  
“He” should be “Why me?”

Failure to grasp the cost  
takes away the awe.

If we properly understand the cost which was paid for our souls, our natural response should be, “Why me?” It will be a defective grasp of the salvation program and the work of our Lord on Calvary, that will leave us unmoved.

“I stand amazed in the presence of Jesus . . . . and wonder how He could love me, a sinner . . . .”



## Biblical Principle (3:13-14)

Be a finisher!

He finished - You finish.

Finishing matters.

I have heard people say. . . .

“I am not interested in rewards.”

“Any rewards will be cast at the feet of Jesus”

The fact is, Jesus is committed to rewarding His people, and therefore we should be moved by that day when He declares His intense appreciation of love of faithfulness.



## Biblical Principle (3:13-14)

**Give people room to grow!**

**Part of our sanctification involves the working of the Holy Spirit.**

While at times we may feel the need to personally address life-style issues in the lives of fellow-believers, there is a work of the Holy Spirit which is at work aside from the preaching of the Scriptures or the fellowship of believers.



## Biblical Principle (3:15)

**Do not think you have to fight and/or even win every battle.**

**Some disagreements will be resolved by the working of the Holy Spirit.**

There are times when differences will be resolved by honest, loving, and sincere discussions. However, so differences will be resolved by the Spirit of God working in the minds and hearts of God's people and/or by the spirit of God working through the events providentially brought into one's personal life.



## Biblical Principle (3:13)

**Moving ahead also requires facing that direction.**

**Forgetting the past is what allows us to press forward.**

There is a right and proper "looking back" as we understand the change that has taken place, as we recall our movement from the kingdom of darkness to the Kingdom of His Dear Son.

However, there is a "looking back" which can hinder our movement forward because that backward look absorbs our energy, emotions, and confidence.



# Biblical Theology: Doctrines & Truths Taught In Philippians 3

- God's people ought to rejoice in the Lord .. 3:1
- Worshipping God is in the spirit.- 3:3
- There is no salvation through any confidence in the flesh, by one's works, or by one's zeal. - 3:3-8
- Self-righteousness is of the Law. - 3:9
- Salvation is through faith. - 3:9
- Jesus died. - 3:10
- Jesus was raised from the dead. - 3:10
- There is a coming resurrection. - 3:11
- Saved because Christ "apprehended." - 3:12
- There is a prize for running and finishing. - 3:13-14
- God still speaks to our hearts today. - 3:15
- There is a pattern to Christian living. - 3:16-17
- Jesus is coming again. - 3:20
- Jesus is the Saviour. - 3:20
- The believer's body will be changed as was that of Jesus. - 3:21
- Jesus will subdue all things unto Himself. - 3:21



## Biblical Principle (3:20-21)

**The future was designed to impact our present life-style in this world.**

**Our present walk ought to reflect our future destination.**

That principle is found throughout the pages of Scripture. The future isn't just about the future, but is about the present. Our destination is by design to be reflected by, as well as controlling our present walk in this world!

## Quote

### My Rights

“I can never forget the incident that Dr.H.A. Ironside used to relate. When he was a boy of only eight or ten years of age his mother took him to a business meeting of Christians. Two men were having a quarrel -- he didn't remember what it was about -- but one of them stood up and pounded on the desk, and said, “I don't care what the rest of you do, all I want is my rights.” Sitting in the front row was a dear old Scottish man, somewhat hard of hearing, who cupped his hand behind his ear, leaned forward, and said, “Aye, brother, what's that you say? What do you want?” The fellow said, “Well, I just said that all I want is my rights, that's all.” And the old Scot replied, “Your rights, brother, is that what you want, your rights? If you had your rights, you'd be in hell. The Lord Jesus didn't come to get his rights, he came to get his wrongs. And he got them.” The fellow who had been bickering stood transfixed for a moment. Then he sat down and said, “You're right. Settle it any way you like.” And in a few moments the argument was settled. Have this mind in you which was also in Christ Jesus, who gave up his rights, and humbled himself, became obedient unto death, even the death of the cross.”

-- Ray Stedman quote Harry Ironsides

### Biblical Principle (3:19) Lostness is visible!

**“Lostness” has a behavioral effect.**

**Just as “salvation” will affect the way we live, so does lostness.**

Paul clearly identifies what lostness looks like. It is somewhat surprising that Paul has to elucidate the marks of being “an enemy of Christ.” Should not such people be obvious?

Paul knows that he must clearly identify such because believers can and do lack discernment.

### An Example Of Love & Sacrifice! Robertson McQuilkin's Resignation Speech



“I haven't in my life experienced easy decision-making on major decisions, but one of the simplest and clearest decisions I've had to make is this one, because circumstances dictated it.

Muriel now, in the last couple of months, seems to be almost happy with me, and almost never happy when not with me. In fact, she seems to feel trapped, becomes very fearful, sometimes almost terror, and when she can't get to me there can be anger ... she's in distress,” he said in the speech.

But when I'm with her, she's happy and contented, and so I must be with her at all times. ... It's not only that I promised in sickness and in health, 'till death do us part — I'm a man of my word. But as I have said, it's the only fair thing. She sacrificed for me for 40 years, to make my life possible. ... So, if I cared for her for 40 years, I'd still be in debt. However, there's much more.... It's not that I have to. It's that I get to. I love her very dearly, and you can tell it's not easy to talk about. She's a delight. And it's a great honor to care for such a wonderful person.

She was a year ahead of me and I thought she was very beautiful. But she sat in front of me in chapel, immediately in front of me and they had assigned seats. So she would run those artistic fingers through that long beautiful chestnut hair right in front of me.

We began to date. Muriel was very full of life, vivacious, fun, but the thing that attracted me most was that she was a great lover of God, a passionate lover of God and she loved me.”

McQuilkin taught for two years at Columbia Bible College, then became headmaster of Ben Lippen School in Asheville, North Carolina, after he graduated from seminary.

Five years later, he, his wife, Muriel, and their four children moved to Japan where for 12 years he planted five churches and won people to faith in Jesus Christ. He also served as interim president of Japan Christian College.

In 1968 he returned to Columbia Bible College and Seminary as president.

After serving as president of the college for 22 years, in 1990, McQuilkin famously decided to resign eight years shy of his retirement so he could care for his wife.

His heartwarming resignation speech continues to inspire many around the world on what it means to commit in marriage.

McQuilkin cared for his wife for the next 12 years after he resigned and he continued writing journal articles and books and preaching worldwide. Among the most popular of 19 books he wrote is A Promise Kept where he details his care for Muriel, who died in 2003.”

# Philippians 4

## Block Diagram

Philippians 4:1

- ↳ Therefore, my
  - ↳ brethren
  - ↳ dearly beloved and
  - ↳ longed for,
  - ↳ my joy and crown,
  - ↳ so stand fast in the Lord,
  - ↳ my dearly beloved.

Philippians 4:2

- ↳ I beseech Euodias, and
- ↳ beseech Syntyche,
  - ↳ that they be of the same mind in the Lord.

Philippians 4:3

- ↳ And I entreat 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.

Philippians 4:4

- ↳ Rejoice in the Lord alway:
- ↳ and again I say, Rejoice.

Philippians 4:5

- ↳ Let your moderation be known unto all men.
  - ↳ The Lord is at hand.

Philippians 4:6

- ↳ Be careful for nothing;
- ↳ but in every thing by
  - ↳ prayer and
  - ↳ supplication
    - ↳ with thanksgiving
- ↳ let your requests be made known unto God.

Philippians 4:7

- ↳ And the peace of God,
  - ↳ which passeth all understanding,
- ↳ shall keep your
  - ↳ hearts and
  - ↳ minds
- ↳ through Christ Jesus.

Philippians 4:8

- ↳ 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.

## The Flow Of The Argument

- ↳ Therefore

## Quote

### No Reserves, No Retreats, No Regrets

In 1904 William Borden graduated from a Chicago high school. As heir to the Borden Dairy estate, he was already a millionaire. For his high school graduation present, his parents gave him a trip around the world.

Now his mother had already had a profound influence in his life. In fact, she had become a Christian when William was a young boy of eight and she had been taking him to a church downtown Chicago we know today as Moody Memorial Church. By the time he had graduated, William also had given his life to Christ.

Now, as a 16 year old, traveling through Asia, the Middle East, and Europe, he felt a growing burden for the lost. Finally, Borden wrote home to say, "I have decided to give my life for the mission field." At the same time, he wrote two words in the back of his Bible: "No reserves."

Many thought it was youthful zeal and that it would pass over time. It didn't. He began his college studies at Yale University with the desire to openly live for Jesus Christ. He became a leader on campus and in the Christian community for his dedication to Christ. One entry in his personal journal that defined his commitment simply said: "Say no to self and yes to the Lord every time."

During his time at Yale, Borden started a small prayer group that would eventually transform campus life. His Bible study group began a movement that spread across the campus and by the end of his first year, 150 freshmen were meeting for weekly Bible study and prayer. By the time Borden was a senior, 1,000 of Yale's 1,300 students were meeting in weekly Bible studies and prayer groups.

Borden had also strategized with his fellow Christians to make sure every student on campus heard the gospel.

His ambition however never let up on eventually going overseas to unchartered areas with the gospel. And when he eventually narrowed his sights on the Kansu people in China, he never wavered.

His place in society and great wealth and inheritance was the subject of most questions he would receive. But he pressed on. In fact, after graduating from Yale, Borden wrote two more words in the back of his Bible: "No retreats."

No reserves . . . no retreats.

In keeping with that commitment, Borden turned down every lucrative position offered to him – including taking over the vast Borden enterprise; instead, he enrolled in seminary. After completing his studies, he immediately went to Egypt to learn Arabic in order to

(cont'd on page 51)



### Biblical Principle (4:1)

**"Standing Fast" affects the "joy" of others.**

**Our "standing fast" will matter to other believers and leaders who have invested in our lives.**

Although there are those who say that circumstances should not affect our joy, Paul says that his joy is affected by whether or not his fellow workers are standing fast. I can still rejoice in the Lord, even when I cannot rejoice over the spiritual condition of some of God's people.



### Biblical Principle (4:2)

**Leading is not always pleasant!**

**Leaders need to be able to handle the people problems which come with leadership.**

There are times when you as a leader need to be specific in the naming of individuals who are causing disruption. Being general doesn't always work. Paul specifically names two people who are apparently causing difficulty.



### Biblical Principle (4:6)

**If no thanksgiving then do not pray!**

**All of our prayers not only should be, but can be marked with thanksgiving.**

The phrase "with thanksgiving" indicates that there are to be no prayers or supplication if we cannot be thankful for what the Lord has already done or He is about to do.

Philippians 4:9

↪ 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.

Philippians 4:10

↪ 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.

Philippians 4:11

↪ Not that I speak in respect of want:

↪ for I have learned, in whatsoever state I am,  
↪ therewith to be content.

Philippians 4:12

↪ 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.

Philippians 4:13

I can do all things through Christ

↪ which strengtheneth me.

Philippians 4:14

↪ Notwithstanding

↪ ye have well done,  
↪ that ye did communicate with my affliction.

Philippians 4:15

↪ 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.

Philippians 4:16

↪ For even in Thessalonica ye sent

↪ once  
↪ and again

↪ unto my necessity.

Philippians 4:17

↪ Not because I desire a gift:

↪ but I desire fruit that may abound to your account.

(from page 49)

prepare for a lifetime ministry among the Muslims of China.

No reserves . . . no retreats.

But he would never make it to China. To the shock of the western world that had chronicled his decision to leave his inheritance and his wealth and connections behind, he became ill. While he was in Egypt learning the Arabic language, he contracted spinal meningitis and within a month, William Borden passed away – at the age of 25.

Newspapers headlined the news of Yale's most famous graduate. Pundits and reporters speculated on the value of his sacrifice – the tragic waste of such a promising life.

As if anticipating the coming upheaval, prior to his death, William Borden opened his Bible and there where he had earlier written those statements of commitment, he wrote two more words – they were discovered after his death; underneath the words “No reserves” and “No retreats,” he had scribbled down the words, “No regrets.”

By the way, William Borden didn't write the words, “No mistakes . . . no failures . . . no problems . . . but, “no regrets.” Sure, there were things he – and every genuine believer would like to do over – but dedicating your life to Jesus Christ – will never be regretted.

-- Stephen Davey

**Quote**

**“Live So As To Be Missed”**  
How do you do that?

- ✓ By becoming a brother or sister to those in this family around you.
- ✓ By becoming a fellow laborer in our common mission and a fellow soldier with common courage to represent Christ and His gospel.
- ✓ By becoming a messenger boy whose great delight is in serving someone; talking about someone else; living for someone else.
- ✓ By risking all that you are – for all that Christ is – for all that Christ's church can become.

-- From the journal of Robert Murray Mc Cheyne who died at age 30



## **Biblical Principle** (4:9)

**We speak more than we often acknowledge!**

**Part of being Christlike comes from hearing and watching others.**

Too often believers just don't get it - the reality that we clearly communicate non-verbally. Where we go and don't go, what we do and don't do, when we arrive, where and how we spend our money, how we talk to others all communicate non-verbally to others who observe, and sometimes those who critically observe!

Paul not only points to his teaching but also to what they have seen in his personal conduct.



## **Biblical Principle** (4:10)

**“Giving” involves more than desire and resources, but opportunity.**

**Sometimes giving is just a matter of opportunity, not desire.**

Paul points to another factor that we may not think about very often - opportunity. At times God's people want to give, to help, to support but lack the opportunity to accomplish that for a varied number of circumstances which prevent it.



## **Biblical Principle** (4:12)

**Be careful when you are abounding! It has its own unrealized dangers!**

**“Abounding” involves a different kind of trial.**

What is so difficult about “abounding?” One would think that “abounding” is far easier than to being “in want.” Paul says that he knows how to abound, because “abounding” has its own number of dangers and temptations!

Philippians 4:18

- ↳ 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.

Philippians 4:19

- ↳ But my God shall supply
  - ↳ all your need
    - ↳ according to his riches in glory by Christ Jesus.

Philippians 4:20

- ↳ Now unto
  - ↳ God and
  - ↳ our Father
- ↳ be glory for ever and ever. Amen.

Philippians 4:21

- ↳ Salute every saint in Christ Jesus.
- ↳ The brethren which are with me greet you.

Philippians 4:22

- ↳ All the saints salute you,
  - ↳ chiefly they that are of Caesar's household.

Philippians 4:23

- ↳ The grace of our Lord Jesus Christ be with you all.
- ↳ Amen.



# Biblical Theology: Doctrines & Truths Taught In Philippians 4

- There is a Book of Life. - 4:3
- Our lives and life-styles matter. - 4:5
- Prayer is a godly discipline. - 4:6
- God is the author of peace. - 4:7
- “Focused Thinking” is a godly discipline. - 4:8
- Paul’s apostleship carries authority. - 4:9
- Contentment is a Christian discipline. - 4:11
- Contentment is learned. - 4:11-12
- Contentment is through Christ. - 4:13
- God meets needs. - 4:19
- There are riches in Christ, in glory. - 4:19
- God is a believer’s Father. - 4:20
- There is a “forever and ever.” - 4:20
- God will be glorified forever. - 4:20
- Saints are in Christ Jesus. - 4:21
- Grace came from the Lord Jesus Christ. - 4:23

## Quote

### Contentment

“An article in the Atlantic magazine a few years ago revealed how much has changed over the past 100 years of invention and technology advancements. It also noted how the human heart hasn’t really changed. In fact, things once considered luxuries have now become necessities. The magazine article illustrated the point by observing:

- In the year 1900, 90% of our country’s households did not have electricity, a stove or a telephone.
- In 1915, 90% percent of the families in our country did not own an automobile.
- In 1930, 90% did not own a refrigerator or a washing machine;
- In 1945, 90% didn’t have air conditioning inside their homes;
- In 1960, 90% didn’t own a dishwasher or color TV;
- In 1975, 90% didn’t own a microwave;
- In 1990, 90% of the people in our country didn’t own a cell phone or have access to the internet.

How in the world did people survive without cars or refrigerators or the internet? The article went on to write, “Today, at least 90% of our country has electricity, a stove, a washing machine, an automobile, color TV’s, air conditioning, dishwashers, internet and cell phones. And now we know . . . it isn’t enough.”

-- Stephen Davey

# Key Words



**“crown” -- 4:1 --** There were prophets in the early N.T. church (Acts 21:10; I Cor.. 14:37). Most believe that that gifted position has passed away today after the canon of Scripture was completed. Even in biblical days, a prophet was not so much a fore teller, but a forth-teller. Prophets are defined in I Cor. 14:3.

**“yoke fellow” -- 4:3 --** “fitly joined together” is one word - “joined close together” / “close jointed together” like bricks.

“Compacted” - “knit together”

**“fellow labourers” -- 4:3 --** The word “energy” is at the root meaning of the word. It speaks of a working that at the end is effective; it actually accomplishes its purpose.

**“be careful” -- 4:6 --** This is an old English word best translated “manner of life” or “conduct.”

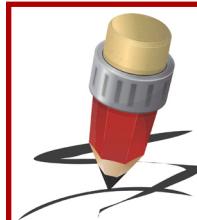
**“passeth understanding” -- 4:7 --** “opportunity, power, occasion for acting”

**“lovely” -- 4:8 --** “opportunity, power, occasion for acting”

**“careful” -- 4:10 --** “opportunity, power, occasion for acting”

**“instructed” -- 4:12 --** “opportunity, power, occasion for acting”

**“communicate” -- 4:14, 15 --** “opportunity, power, occasion for acting”



## Biblical Principle (4:12, 17)

**“Thankfulness” and  
“Needs” are not connected.**

**Not needing the help of  
others should not in any way  
lessen our thankfulness.**

**Even when you are content, one can  
and should appreciate the help of others.**

Paul indicated repeatedly that he was not feeling a sense of want and was not looking for a gift from them, but he still expressed his thanks for their kindnesses.

## ◀ Philippians 4:1 ▶

### Philippians 4 Interlinear

6520 [e]	60 [e]	1473 [e]	27 [e]	2632 [e]	1901 [e]	6479 [e]	2582 [e]	4735 [e]	1403 [e]	3779 [e]	4739 [e]	1722 [e]	2982 [e]
H̄̄stis	as̄̄phal̄̄	mō̄	aḡ̄petō̄	kal̄̄	ep̄̄ipolh̄̄t̄̄oi	ch̄̄ans	kal̄̄	st̄̄ph̄̄an̄̄os	mō̄	hoū̄s̄̄a	st̄̄k̄̄etā̄	en̄̄	Kyrī̄
1 Ω̄̄στε , ἀ̄̄δελφο̄̄ι μου , ἀ̄̄γαπητο̄̄ι καὶ	ἀ̄̄δελφο̄̄ι	μου	ἀ̄̄γαπητο̄̄ι	καὶ	ἐ̄̄πιπο̄̄θητο̄̄ι ,	χ̄̄ar̄̄a	καὶ	σ̄̄t̄̄p̄̄fan̄̄os	μου	ō̄uit̄̄os	st̄̄j̄̄k̄̄etā̄	ē̄̄v	Kyrī̄
Therefore	brothers	of me	beloved	and	longed for	joy	and	rown	of me	in this way	stand firm	in	[the] Lord
Conj	N-VNP	PPro-G1S	Ad-VNP	Conj	Ad-VNP	N-VFS	Conj	N-VIS	PPro-G1S	Adv	V-PMA-2P	Prop	N-DMS

27 [e]

aḡ̄petō̄

ἀ̄̄γαπητο̄̄ι .

beloved

Ad-VNP

## ◀ Philippians 4:2 ▶

### Philippians 4 Interlinear

2136 [e]	3870 [e]	2532 [e]	4941 [e]	3870 [e]	3588 [e]	846 [e]	5426 [e]	1722 [e]	2962 [e]
Euodian	parakalō	kaī̄	Syntychēn	parakalō	to	autō̄	phronein	en̄̄	Kyrī̄
2 Εὐοδίαν παρακαλῶ , καὶ Συντύχην παρακαλῶ , τὸ αὐτὸ φρονεῖν ἐν̄̄	παρακαλῶ	καὶ	Συντύχην	παρακαλῶ	τὸ	αὐτὸ	φρονεῖν	ἐν̄̄	Kyrī̄
Euodia	I exhort	and	Syntyche	I exhort	the	same	to be of mind	in	[the] Lord
N-AFS	V-PIA-1S	Conj	N-AFS	V-PIA-1S	Art-ANS	PPro-AN3S	V-PNA	Prep	N-DMS

## ◀ Philippians 4:3 ▶

### Philippians 4 Interlinear

3483 [e]	2065 [e]	2532 [e]	4771 [e]	1103 [e]	4818 [e]	4815 [e]	848 [e]	3748 [e]	1722 [e]	3508 [e]	2056 [e]	4566 [e]
maī̄	er̄̄t̄̄is	kal̄̄	sē̄	gn̄̄s̄̄le	eyzyḡ̄	syllamban̄̄u	aut̄̄is	hal̄̄nes	en̄̄	tā̄	eū̄ngel̄̄i	syn̄̄th̄̄es̄̄en
3 vaī̄ , ἐ̄̄ρωτῶ καὶ σ̄̄ , γν̄̄ij̄̄s̄̄ τ̄̄m̄̄z̄̄ȳ̄s̄̄* , σ̄̄t̄̄l̄̄am̄̄bī̄an̄̄u* ᾱ̄l̄̄tā̄is̄̄ , ᾱ̄l̄̄tā̄vē̄s̄̄ ἐ̄̄v̄̄	ἐ̄̄ρωτῶ	καὶ	σ̄̄	γν̄̄ij̄̄s̄̄	τ̄̄m̄̄z̄̄ȳ̄s̄̄*	σ̄̄t̄̄l̄̄am̄̄bī̄an̄̄u*	ᾱ̄l̄̄tā̄is̄̄	ᾱ̄l̄̄tā̄vē̄s̄̄	ἐ̄̄v̄̄	τ̄̄	ε̄̄l̄̄ā̄ḡ̄ḡ̄ē̄l̄̄ī̄p̄̄	σ̄̄ū̄v̄̄ī̄θ̄̄l̄̄s̄̄ā̄n̄̄
Yes	I ask	also	you	TRUE	yoke-fellow	help	these [women]	who	in	the	gospel	labored together
Prd	V-PWV1S	Conj	PPro-A2S	Adj-VMS	Adj-VMS	V-PMM-2S	PPro-DF3P	RelPro-NPF	Prop	Art-DNS	N-DNS	V-NA-3P

1403 [e]	3826 [e]	2532 [e]	2056 [e]	2532 [e]	3056 [e]	3002 [e]	4904 [e]	1473 [e]	3739 [e]	3656 [e]	3606 [e]	1722 [e]	976 [e]
maī̄	mō̄sa	kal̄̄	Klementos	kal̄̄	mō̄	loip̄̄n̄̄	synarḡ̄an̄̄	mō̄	h̄̄an̄̄	tā̄	an̄̄emata	en̄̄	bibl̄̄i
maī̄ ;	μετά	καὶ	Κλήμεντο̄̄ς	καὶ	τῶν̄̄	λοιπῶν̄̄	συνεργῶν̄̄	μοῡ̄ ,	δῶν̄̄	τὰ̄̄	δόν̄̄ματα	ἐ̄̄n̄̄	βιβλ̄̄ō̄
with me	with	also	Clement	and	the	rest	of [the] fellow workers	of me	whose	-	names [are]	in	[the] book
PPro-D1S	Prop	Conj	N-GNS	Conj	Art-GNP	Ad-GNP	Adj-GNP	PPro-G1S	RelPro-GNP	Art-NNP	N-NNP	Prop	N-DPS

2222 [e]

zōes

ζωῆς .

of life

N-GPS

## ◀ Philippians 4:4 ▶

### Philippians 4 Interlinear

5463 [e]	1722 [e]	2962 [e]	3842 [e]	3825 [e]	2046 [e]	5463 [e]
Chairete	en̄̄	Kyrī̄	pantote	palin̄̄	er̄̄ō	chairete
4 Χαίρετε ἐ̄̄v̄̄ Κυρίω̄̄ πάντοτε ; πάλιν ἐ̄̄p̄̄ω , χαίρετε !	ἐ̄̄v̄̄	Κυρίω̄̄	πάντοτε	;	πάλιν	χαίρετε !
Rejoice	in	[the] Lord	always	again	I will say	rejoice
V-PMA-2P	Prep	N-DMS	Adv	Adv	V-FIA-1S	V-PMA-2P



# Modern-day Greece Philippi – Kavala / Krinides



## “The Battle of Philippi”

✓ “Cicero’s property, along with other wealthy Romans, was confiscated and the money used by Mark Antony and Octavian to raise an army to fight Brutus and Cassius, friends of Cicero!

Several ancient historians record an account of the battle of Philippi. The lengthiest discourse is by Appian, a Greek official in Alexandria, Egypt. He died in the first half of the 2nd century AD . . . . Dio Cassius (AD 150-235) wrote a lengthy history of Rome that included the pivotal battle of Philippi . . . . Plutarch (AD 45-120) wrote a number of books comparing the lives of Greek personalities with a Roman counterpart, including Brutus and Mark Antony . . . . Even Caesar Augustus boasts about, but I dare say exaggerates, his participation in the battle.

Octavian and Mark Anthony set out from Rome with their armies. While they were crossing the Adriatic Sea, they sent out an advance search party to look for Brutus and Cassius along the Via Egnatia. The search party got as far as the pass overlooking Kavala, until Brutus and Cassius snuck around them and Octavian and Mark Antony’s forces retreated west.

The armies of Brutus and Cassius set up their camps about 2 miles to the west of Philippi; Brutus, near the hills, and Cassius, to the left of the Via Egnatia. Both armies were about a mile apart. When

they arrived, Mark Antony and Octavian put their armies about a mile further to the west.

The Liberators had the advantage and the superior positions. They were on elevated ground; Antony and Octavian’s forces were on the plain. Brutus and Cassius had fuel from the mountains, while Antony and Octavian had fuel from the marsh. Brutus and Cassius had water from the springs and river in the area; Anthony and Octavian had to dig wells in the marsh. The Liberators had their supplies from Thasos; on the other hand, Antony and Octavian had a much longer supply line with supplies coming from Amphipolis. The armies of the Liberators consisted of 19 legions, but some were incomplete. Antony and Octavian had a slight advantage with 19 complete legions. Brutus and Cassius had 20,000 cavalry, while Antony and Octavian had only 13,000 cavalry. During most of the campaign, Octavian was sick.

The motivations to fight were different on each side. The Liberators were fighting for liberty, their Republic and freedom from tyrants. The forces with Mark Anthony and Octavian were fighting to revenge the death of Julius Caesar, to claim the property of their enemies, and for their pay of 20,000 sestesces. But ultimately it was to rule the world!”

-- Gordon Franz -- <http://www.lifeandland.org/2011/10/the-battle-of-philippi-the-battle-that-changed-the-course-of-western-civilization/>

## Ray Stedman

### On Philippians 4

"How practical some of these things can be is demonstrated in the context. First there is the problem of getting along with others. There

were two ladies in the church at Philippi, Euodia and Syntyche. We know they were ladies because in the Greek the form of their names is feminine. (Of course, you all remember the story of the man who couldn't quite pronounce these names but read them this way, "I entreat Odius and I entreat Soontouchy to agree in the Lord.") Unfortunately we still have in our churches odious people and soon-touchy people -- those whose feelings get hurt very easily and those who delight in hurting others' feelings. But the apostle says, "I beseech you, be of the same mind in the Lord," (Philippians 4:2 KJV).

And then there is the matter of worry.

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

What a recipe for peace in the midst of anxiety! How many have tried it and found that it works? Have no anxiety about anything, but in everything -- there is a counteraction proposed. Do not just sit there and fret or turn your mind off. Do not suppress your anxieties. Pray to the Lord about them, with thanksgiving, and leave them with him. And the peace of God, which you will never be able to understand -- where it comes from or how it gets there -- will possess your hearts and minds in Christ Jesus. Christ is our strength.

Finally there is the matter of poverty. Paul says,

Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. (Philippians 4:11-12 RSV)

And he passes it on to the Philippians.

And my God will supply every need of yours according to his riches in glory in Christ Jesus. (Philippians 4:19 RSV")

This letter embodies the secret of a man who ran the full course, who fought the good fight, who kept the faith. This is his explanation of how he did it. We who live in this 20th century -- with its perils and problems, its frustrations, its anxieties, its pressures -- need to discover and understand this because we have the same One indwelling us who indwelt the Apostle Paul. Christ is our life; Christ is our example; Christ is our confidence; and Christ is our strength."

**"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."**

- Acts 16:14 -



**River In Philippi Where Lydia Might Have First Talked To Paul**

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**"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days."**

- Acts 16:12 -



**Modern-day Overview of Philippi**

## His Humility

"It was at the Knoxville airport and we were all waiting to board the plane.

I had the Bible on my lap and was very intent upon what I was doing. I'd had a marvelous morning with the Lord. I say that because I want to tell you it is a scary thing to have the Spirit of God really working in you. You could end up doing some things you never would have done otherwise. Life in the Spirit can be dangerous for a thousand reasons not the least of which is your ego...

I tried to keep from staring but he was such a strange sight. Humped over in a wheelchair, he was skin and bones, dressed in clothes that obviously fit when he was at least twenty pounds heavier. His knees protruded from his trousers, and his shoulders looked like the coat hanger was still in his shirt. His hands looked like tangled masses of veins and bones. The strangest part of him was his hair and nails. Stringy grey hair hung well over his shoulders and down part of his back. His fingernails were long. Clean, but strangely out of place on an old man.

I looked down at my Bible as fast as I could, discomfort burning my face. As I tried to imagine what his story might have been, I found myself wondering if I'd just had a Howard Hughes sighting. Then, I remembered reading somewhere that he was dead. So this man in the airport...an impersonator maybe? Was a camera on us somewhere?....

There I sat trying to concentrate on the Word to keep from being concerned about a thin slice of humanity served on a wheelchair only a few seats from me. All the while my heart was growing more and more overwhelmed with a feeling for him. Let's admit it. Curiosity is a heap more comfortable than true concern, and suddenly I was awash with aching emotion for this bizarre-looking old man.

I had walked with God long enough to see the handwriting on the wall. I've learned that when I begin to feel what God feels, something so contrary to my natural feelings, something dramatic is bound to happen. And it may be embarrassing. I immediately began to resist because I could feel God working on my spirit and I started arguing with God in my mind. "Oh no, God please no." I looked up at the ceiling as if I could stare straight through it into heaven and said, "Don't make me witness to this man. Not right here and now. Please. I'll do anything. Put me on the same plane, but don't make me get up here and witness to this man in front of this gawking audience. Please, Lord!"

There I sat in the blue vinyl chair begging His Highness, "Please don't make me witness to this man. Not now. I'll do it on the plane." Then I heard it..."I don't want you to witness to him. I want you to brush his hair."

The words were so clear, my heart leapt into my throat, and my thoughts spun like a top. Do I witness to the man or brush his hair? No brainer. I looked straight back up at the ceiling and said, "God, as I live and breathe, I want you to know I am ready to witness to this man. I'm on this Lord.

I'm your girl! You've never seen a woman witness to a man faster in your life. What difference does it make if his hair is a mess if he is not redeemed? I am on him. I am going to witness to this man."

Again as clearly as I've ever heard an audible word, God seemed to write this statement across the wall of my mind. "That is not what I said, Beth. I don't want you to witness to him. I want you to go brush his hair."

I looked up at God and quipped, "I don't have a hairbrush. It's in my suitcase on the plane. How am I suppose to brush his hair without a hairbrush?"

God was so insistent that I almost involuntarily began to walk toward him as these thoughts came to me from God's word: "I will thoroughly finish you unto all good works." (2 Tim 3:7) I stumbled over to the wheelchair thinking I could use one myself. Even as I retell this story my pulse quickens and I feel those same butterflies.

I knelt down in front of the man, and asked as demurely as possible, "Sir, may I have the pleasure of brushing your hair?"

He looked back at me and said, "What did you say?"

"May I have the pleasure of brushing your hair?" To which he responded in volume ten, "Little lady, if you expect me to hear you, you're going to have to talk louder than that.

At this point, I took a deep breath and blurted out, "SIR, MAY I HAVE THE PLEASURE OF BRUSHING YOUR HAIR?" At which point every eye in the place darted right at me. I was the only thing in the room looking more peculiar than old Mr. Longlocks. Face crimson and forehead breaking out in a sweat.

I watched him look up at me with absolute shock on his face, and say, "If you really want to." Are you kidding? Of course I didn't want to. But God didn't seem interested in my personal preference right about then. He pressed on my heart until I could utter the words, "Yes, sir, I would be pleased. But I have one little problem. I don't have a hairbrush."

"I have one in my bag," he responded.

I went around to the back of that wheelchair, and I got on my hands and knees and unzipped the stranger's old carry-on hardly believing what I was doing. I stood up and started brushing the old man's hair.

It was perfectly clean, but it was tangled and matted. I don't do many things well, but I must admit I've had notable experience untangling knotted hair mothering two little girls. Like I'd done with either Amanda or Melissa in such a condition, I began brushing at the very bottom of the strands, remembering to take my time not to pull. A miraculous thing happened to me as I started brushing that old man's hair.... Everybody else in the room dis-

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peared. There was no one alive for those moments except that old man and me. I brushed and brushed and I brushed until every tangle was out of that hair. I know this sounds so strange but I've never felt that kind of love for another soul in my entire life. I believe with all my heart, I—for that few minutes—felt a portion of the very love of God. That He had overtaken my heart for a little while like someone renting a room and making Himself at home for a short while. The emotions were so strong and so pure that I knew they had to be God's.

His hair was finally as soft and smooth as an infant's. I slipped the brush back in the bag, went around the chair to face him. I got back down on my knees, put my hands on his knees, and said, "Sir, do you know my Jesus?"

He said, "Yes, I do." Well, that figures.

He explained, "I've known Him since I married my bride. She wouldn't marry me until I got to know the Savior." He said "You see, the problem is, I haven't seen my bride in months. I've had open-heart surgery, and she's been too ill to come see me. I was sitting here thinking to myself what a mess I must be for my bride."

Only God knows how often He allows us to be part of a divine moment when we're completely unaware of the significance. This, on the other hand, was one of those rare encounters when I knew God had intervened in details only He could have known. It was a God moment, and I'll never forget it.

Our time came to board, and we were not on the same plane. I was deeply ashamed of how I'd acted earlier and would have been so proud to have accompanied him on that aircraft.

I still had a few minutes, and as I gathered my things to board, the airline hostess returned from the corridor, tears streaming down her cheeks. She said, "That old man's sitting on the plane, sobbing. Why did you do that? What made you do that?"

I said, "Do you know Jesus? He can be the bossiest thing!" And we got to share.

I learned something about God that day. He knows if you're exhausted because you're hungry, you're serving in the wrong place or it is time to move on but you feel too responsible to budge. He knows if you're hurting or feeling rejected. He knows if you're sick or drowning under a wave of temptation. Or He knows if you just need your hair brushed. He sees you as an individual. Tell Him your need!

I got on my own flight, sobs choking my throat, wondering how many opportunities just like that one had I missed along the way...all because I didn't want people to think I was strange. God didn't send me to that old man. He sent that old man to me.

John 1:14 "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

-- "Lesson with a Hairbrush" -- by Beth Moore



Quote

"Have you read the Gospels?"

Jesus borrowed:

- \* a place to be born
- \* a place to sleep
- \* a boat to cross the Sea of Galilee
- \* an animal to ride into Jerusalem upon
- \* a house to sleep in
- \* a room in which to eat with His disciples
- \* a tomb in which He was buried

He borrowed everything!!

He was the only person to walk the face of the earth with the right to have anything He wanted.

Yet He never took advantage of His divine right nor did He ever claim special privileges.

He surrendered the right to live like God and He surrendered the right to act like God.

He wrapped a towel around His waist and demonstrated that He indeed had come to be a Servant . . . and to serve.

-- Stephen Davey

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.

-- Philippians 4:21-22

Last eve I paused before a blacksmith's door  
And heard the anvil ring the vesper chime.  
And looking in, I saw old hammers on the floor,  
Worn by the beating years of time.

“How many anvils have you had,” said I,  
“To wear and batter all these hammers so?”  
“Just one,” said he, then with twinkle in his eyes,  
“The anvil wears the hammers out you know.”

And so I thought, the anvil of God's word,  
For ages skeptic blows have beat upon.  
Yet though the noise of falling blows was heard  
The anvil is unharmed—the hammers gone!

Source unknown

“Forever, O LORD, thy word is settled in heaven.”  
-- Psalm 119:89 --

“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”  
-- Matthew 5:18 --

And the PEACE  
of God which  
TRANSCEDES  
all understanding,  
WILL  
GUARD YOUR HEARTS  
AND  
YOUR MINDS  
in  
Christ Jesus.

Philippians 4:7

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