

The Teachings of Philippians

Other non-fiction books by the author:

Biblical Oddities

Even So, Come, Lord Jesus

The Kings of Israel and Judah

Collected Sunday School Lessons (2008 – 2009)

Collected Sunday School Lessons (2010 – 2011)

Collected Sunday School Lessons (2012 – 2013)

Collected Sunday School Lessons (2014 – 2018)

The Lost Doctrines

Dinosaurs in History

Summary of Old Testament Events

Chapter Summary of the Bible

Creation: A Study of Origins

Theology: An Assortment of Articles

Heresy: A Study of False Teachers

Eschatology: A Study of the Second Coming

C S Lewis

Bill Gothard

Translation Issues: The KJV Controversy

The Catholic Church: A Study of Heresy

The Teachings of Philippians

by Jonathan Cooper

First Edition on 8/2/2025

Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper

4/29/2024

Table of Contents

Introduction.....	4
Philippians 1.....	7
Philippians 2.....	24
Philippians 3.....	42
Philippians 4.....	57

Philippians 1

Philippians 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:"

- This letter was written by Paul and Timothy.
- Paul identified himself and Timothy as the servants of Jesus Christ. He didn't emphasize his apostleship.
- Jesus is the Christ (the Messiah).
- This letter was written to the Christians who lived at Philippi.
- At the time of Paul, Philippi existed and there were Christians there.
- Paul addressed this letter to Christians, bishops (elders), and deacons. It wasn't addressed to the pastor of the church. It's interesting that the position of "pastor" can't be found in the Bible. The pattern we find in the New Testament is that churches were overseen by elders and deacons. No pastor is ever mentioned.
- The church at Philippi consisted of Christians, bishops, and elders. It did *not* consist of a building.
- The church at Philippi had bishops (elders).
- The church at Philippi had deacons.

Philippians 1:2: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

- Paul prayed that God would bestow grace upon the Philippian church.

- Paul prayed that God would bestow peace upon the Philippian church.
- God is our Father.
- God gives grace.
- God gives peace.
- Jesus is Lord.
- Paul prayed that grace and peace would be given by God the Father and by the Lord Jesus Christ.
- It's good to pray that God would give people grace.
- It's good to pray that God would give people peace.
- It's good to have grace.
- It's good to have peace.

Philippians 1:3: "I thank my God upon every remembrance of you,"

- Paul thanked God for the existence of the Philippian church.
- Paul gave God all the credit for the existence of the Philippian church. He believed that the church was the work of God, so he gave God thanks for it.
- Churches exist because of God, not because of men.
- It's good to thank God for the existence of godly churches.
- When Paul thought about the Philippian church, he thanked God for them.

Philippians 1:4: "Always in every prayer of mine for you all making request with joy,"

- Paul prayed for the Philippian church.
- Paul rejoiced over the Philippian church.
- Paul's prayers for the Philippian church were joyful.
- It's good to pray for churches.
- It's good to pray for a church, even if the church is far away and you don't attend that church.

Philippians 1:5: "For your fellowship in the gospel from the first day until now;"

- Paul rejoiced over the Philippian church because they accepted and believed the gospel.
- Paul had fellowship with the Philippian church because they accepted and believed the gospel.
- The gospel is a source of fellowship.

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:"

- God has begun a good work in us.
- God has started a good work in us, but He hasn't finished it yet.
- God is the one who has begun a good work in us.
- The good work that's been started in us was God's doing, not ours. Paul gives God all of the credit for it.
- We should glorify God for our salvation and for our

sanctification, not ourselves.

- God will continue the good work that He started in us until the day the Lord Jesus returns (the rapture).
- The day of the rapture is the day that God's work in us will be completed, and we will be fully mature.
- God will surely finish the good work that He began in us.
- We can be sure that the good work that's been started in us will be finished, because God is the one who started it and God is the one who will finish it. It's entirely His doing, not our own, and it doesn't depend on us in any way.
- Paul was confident that the Philippian believers were genuine, and that God would continue to perfect them.

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."

- Paul wrote this letter while he was in prison.
- Paul prayed for the Philippian church even though he was in prison.
- Paul cared about the Philippian church and loved them even though he was in prison.
- Paul had the Philippian church in his heart.
- Paul wanted the Philippian church to know that he was confident in their salvation, and confident that God would continue to work in them.
- Paul said that the saints of the Philippian church were

partakers in his grace.

- The Philippian church joined with Paul to defend the gospel.
- The Philippian church joined with Paul to confirm the gospel.
- It's good to defend the gospel.
- Churches should defend the gospel.

Philippians 1:8: "For God is my record, how greatly I long after you all in the bowels of Jesus Christ."

- Paul longed after the Philippian church with the love of Jesus.
- God knew that Paul longed after the Philippian church.
- God knew Paul's desires (and He knows ours as well).
- Paul had a deep love for the churches. He cared about them, he wrote to them, he tried to help them, and he wanted to visit them in person.

Philippians 1:9: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment;"

- Paul prayed that the love of the Philippian church would continue to increase and abound.
- Churches should be characterized by love.
- The love of the church should abound.
- The love of the church should grow over time.
- Paul prayed that the love of the church would be rooted in knowledge, not in ignorance or compromise or sin.

- Churches should have knowledge.
- Paul prayed that the love of the church would be rooted in sound judgment.
- Churches should exercise judgment, even when showing love.
- Churches aren't called to be non-judgmental. Instead they're called to exercise judgment.

Philippians 1:10: "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

- Churches should approve things that are excellent.
- Churches should exercise knowledge and judgment by taking care to only approve things that are excellent.
- Churches should be sincere.
- Churches should be blameless (without offense).
- Paul didn't tell the church that as long as they didn't compromise anything related to the doctrines of salvation, they were fine and could compromise in other areas. Instead the standard was to be blameless and without offense in the sight of God. This means churches were required to observe *everything* and leave nothing out.
- Paul wanted the church to be faithful until the Lord Jesus appeared.
- Paul viewed Christianity as a race that we run until the Lord Jesus appears. At that point the race is over and the work is done.

- The return of Jesus (the rapture) is the end point. It's the finish line.
- In order for the church to be sincere, it must have a love that's grounded in knowledge and judgment, and it must only approve things that are excellent. That's the sort of sincerity God is looking for.
- If something isn't excellent in the sight of God then the church shouldn't approve it.

Philippians 1:11: "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

- Paul wanted the Philippian church to be filled with the fruits of righteousness.
- There are fruits of righteousness. Those who are righteous will bear fruit.
- The fruits of righteousness come from Jesus. They don't come from ourselves.
- The fruits of righteousness are for the glory of God, not for our own glory.
- The fruits of righteousness are for the praise of God, not for our own praise.
- We bear fruit for the sake of God, not for ourselves.

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;"

- Paul wanted the Philippian church to understand that his

imprisonment had actually furthered the gospel. It hadn't hindered it.

- Paul referred to the Philippian church as his brethren.
- Paul didn't call the Philippian saints his "brothers and sisters". Instead he used the term "brethren". That wasn't seen as sexist or inappropriate.
- God used Paul's imprisonment to advance the gospel.
- Being imprisoned doesn't always hinder the spread of the gospel.

Philippians 1:13: "So that my bonds in Christ are manifest in all the palace, and in all other places;"

- The reason Paul was in prison was for the sake of the gospel.
- Paul's imprisonment was manifested in the palace. The people of the palace knew that Paul was in prison because of the gospel.
- Paul's imprisonment was manifested far beyond the palace. Many people in many places knew that Paul was in prison because of the gospel.
- Being imprisoned may advertise the gospel more widely than it had been advertised before.

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."

- Paul refers to other Christians as his brethren in the Lord.
- Paul never refers to anyone as "pastor so-and-so" or

"reverend so-and-so" or "father so-and-so". There's no Biblical support for those titles. Instead Paul calls people his brothers.

- Because Paul was in prison, other people preached the gospel with greater boldness.
- Because Paul was in prison, other people preached the gospel without fear.
- It's good to preach the gospel with boldness.
- It's good to preach the gospel without fear.

Philippians 1:15: "Some indeed preach Christ even of envy and strife; and some also of good will:"

- Some people preached Christ out of envy.
- Some people preached Christ out of strife.
- Some people preached Christ out of good will.
- Some people preached Christ with bad motives, and other people preached Christ with good motives.
- Not everyone who preaches Christ has good motives.

Philippians 1:16: "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:"

- Some people didn't preach Christ from a position of sincerity.
- Some people preached Christ in order to afflict Paul as he was in prison.
- There are some people who proclaim the truths of the gospel in order to hurt Christians and oppress them.

Philippians 1:17: "But the other of love, knowing that I am set for the defence of the gospel."

- Some people preached Christ out of a position of love.
- Paul viewed himself as a defender of the gospel. He believed he had a responsibility to defend it.
- Some people understood that Paul was a defender of the gospel, and so they preached the gospel themselves.

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."

- Paul rejoiced when Christ was preached out of a position of love and sincerity.
- Paul rejoiced when Christ was preached from a position of envy and strife, because in that case Christ was still being preached.
- Paul had no objections when Christ was preached out of bad motives. Instead he rejoiced that Christ was being preached. The bad motives didn't bother him.
- Paul rejoiced when Christ was preached, even if it was being done in pretense.
- Paul rejoiced when Christ was preached in truth.
- It's good to preach Christ.
- It's good to rejoice when Christ is preached.

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,"

- Paul expected the Philippian church to pray for him.
- Paul expected the prayers of the Philippian church to make a difference and help him.
- Paul had confidence in the Spirit of Jesus.

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."

- Paul believed that the prayers of the Philippian church would help him remain faithful.
- Paul believed that the supply of the Spirit of Jesus would help him remain faithful.
- Paul earnestly expected that he would remain faithful.
- Paul had hope that he would remain faithful.
- Paul's desire was to remain faithful.
- Paul's desire was that he wouldn't be ashamed in anything.
- Paul's desire was that he would remain bold.
- Paul wanted Christ to be magnified by his life.
- Paul wanted Christ to be magnified by his death.
- Paul wanted to use his body to magnify Christ.

Philippians 1:21: "For to me to live is Christ, and to die is gain."

- To live is Christ.
- To die is gain.
- For Christians, the point of living is to glorify Christ.
- For Christians, dying is gain. Death isn't a loss but is instead a source of gain.

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."

- Paul knew that he might live, or he might die.
- It was difficult for Paul to decide if he wanted to continue to live, or if he wanted to die.
- Paul knew that if he continued to live then he would labor and bear fruit, and he knew that was a good thing.
- Paul's heart was set on the things above (Heavenly things).
- Paul didn't fear death. He didn't see it as a negative thing, or as a loss.
- Paul knew that even if he died he would continue to live. The question was whether he would continue to live in this world (in his fleshly and mortal body), or if he would die and depart this world.
- Those who have died don't have a body of flesh.

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:"

- Paul wanted to depart from this world and be with Christ, because that was far better than life in this world.

- The reason that dying is gain for a Christian is because departing and being with Christ is better than anything this world has to offer.
- Those who have died aren't experiencing "soul sleep". They're not unconscious until the resurrection. Instead they're with Christ.
- It's far better to be with Christ in Heaven than to be here.
- Paul had a desire to depart from this world and be with Christ.
- The reason Paul wanted to depart from this world was so he could be with Christ.
- It was difficult for Paul to decide if he wanted to remain in this world, or if he wanted to depart it. This is because he knew that departing and being with Jesus was far better.

Philippians 1:24: "Nevertheless to abide in the flesh is more needful for you."

- Paul knew that remaining alive was more useful to the Philippian church than departing and being with Christ.
- Paul didn't believe that going to Heaven would make him more useful to the Philippian church. Instead he believed that in order to help them he had to remain alive in this world. This indicates that the living can help the saints, but the dead cannot.
- Paul referred to living as abiding in the flesh. Those who are alive are still in the flesh, and those who are dead have departed from this fleshly body and gone to be with Christ (where they don't have a body of flesh).
- Even though Paul wanted to depart and be with Christ, he

knew that the churches needed him. He prioritized their needs ahead of his desires.

- Paul never taught that the saints in Heaven are praying for the church, or interceding with Jesus on their behalf, or are doing anything for the good of the church. Instead he taught that only those who are living in this world could help the church, and that our prayers should only be to God and not to the departed saints.
- It seems that the dead can't do anything to help the living.

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;"

- Paul believed that since the churches needed him, he wouldn't be killed at that time. He believed that he would continue to live in this world so that he could serve the churches and help them grow in the faith.
- Paul believed the reason he would continue to live was so he could further grow the faith of the churches.
- Paul spoke of the faith as a source of joy. He wanted to help the church grow in that joy.

Philippians 1:26: "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

- Paul wanted to visit the Philippian church in person again.
- Paul had apparently visited the Philippian church before he wrote this letter from prison, and he wanted to see them again.

- Paul believed that his coming to the Philippian church would be a source of abundant rejoicing for them.
- Paul had hope that God would free him from prison so that he could visit the churches.
- Paul didn't believe that his current imprisonment would end in death.

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;"

- Paul wanted the conversation of the Philippian church to be appropriate for those who believed in the gospel.
- Paul wanted the church to be unified in one spirit. This was true if he came to see them, or if he did not.
- Paul wanted the church to be unified in one mind.
- Paul wanted the church to strive together for the faith of the gospel.
- Paul didn't want the church to achieve unity through compromise or pragmatism. Instead he wanted them to unify in the truth of the gospel, and to be unified because they were of one mind about it.
- Paul wanted the Philippian church to have a reputation for being unified in one spirit, and for having one mind about the gospel.
- The church needs to strive together.
- The church needs to strive.

- The thing that the church needs to be striving for is the gospel, not something else. Paul never suggested that the church should be striving after some sort of social or environmental cause.
- Paul didn't say that the church should be striving for both the gospel and for other things as well. Instead the focus of the church was to be on the gospel.
- The gospel of Christ teaches unity: one spirit, one mind, one faith, and one 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."

- Paul didn't want the church to be terrified by their adversaries.
- The Philippian church had adversaries.
- The adversaries of the church shouldn't make us afraid.
- The reason the church shouldn't be terrified of its adversaries isn't because those adversaries aren't going to imprison or kill the saints. Instead it's because to live is Christ and to die is gain.
- Even though God hasn't promised to rescue us from our adversaries, He has told us to not be afraid of them.
- The church shouldn't be afraid.
- The adversaries of the church are doomed to go into perdition. They're going to be cast into Hell.
- The church is going to receive salvation. It will be saved, but its adversaries won't.

- When the church isn't afraid of its adversaries, that's a sign to those adversaries that they're going to go into perdition.
- The world needs to see that the church isn't afraid. That lack of fear is a sign to them from God.
- God is the one who gives the church the ability to not be afraid of its adversaries.

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;"

- The reason the Philippian church believed on Christ was because God gave them the grace to do so. Their belief came from God.
- Christians don't choose God. Instead God chooses us, and gives us the grace to believe in Him and have faith in Him.
- The reason the Philippian church was suffering persecution was because that was God's will for them.
- It was God's will for the Philippians to believe the gospel and be saved. It was also God's will for them to suffer and be persecuted.
- The Philippian church was suffering for the sake of Christ.
- The Philippian church believed on Christ and suffered for Him as well.
- Believing on Christ brought suffering into the life of the Philippian church.
- God gives people grace so that they might believe on Him and be saved.

- God doesn't give His grace to everyone.
- Some Christians must suffer for the sake of Christ. This is from the hand of God.
- God never promised that Christians wouldn't have to suffer. Instead He said that some people would have to suffer.
- Paul told the Philippian church that suffering was a part of Christianity. He didn't hide that from them, and he also didn't tell them there was something they could do to get out of it. Instead he taught them that suffering was from the hand of God and it was something they needed to endure.

Philippians 1:30: "Having the same conflict which ye saw in me, and now hear to be in me."

- The Philippian church faced the same conflict that Paul faced. Paul was persecuted, and they were as well.
- The Philippian church had seen the suffering of Paul, and had heard about it. Now they were experiencing it for themselves.

Philippians 2

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,"

- There's consolation in Christ.
- There's comfort in Christ.

- There's love in Christ.
- There's fellowship in the Spirit.
- There's mercy in Christ.
- Giving consolation to people is a good thing.
- Comforting people is a good thing.
- Fellowship is a good thing.
- Mercy is a good thing.
- The church should give consolation to those who need it.
- The church should comfort those who need it.
- People within the church should have fellowship with one another.
- The Spirit is the source of fellowship.
- The church should be characterized by mercy.

Philippians 2:2: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

- Paul earnestly desired that the church be unified.
- Paul took joy in the unity of churches.
- People in the church shouldn't be at odds with one another. Instead they should be unified.
- Paul didn't desire a unity that was based on pragmatism or the lowest common denominator. Instead he sought a unity that was based on everyone having the same mind.
- It's very important for churches to be unified. That unity needs to come from everyone having the same mind, not from everyone agreeing to disagree.

- People within the church need to have the same love.
- People within the church need to be of one accord.

Philippians 2:3: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

- There shouldn't be strife in churches.
- Christians shouldn't do things through strife.
- Christians shouldn't do things to glorify themselves.
- Christians should be humble.
- Christians should esteem other people as being better than themselves.
- Christians shouldn't seek to glorify themselves.
- Christians shouldn't be putting themselves above others, or thinking that they're better than other people.

Philippians 2:4: "Look not every man on his own things, but every man also on the things of others."

- Christians should care about one another.
- Christians should be aware of the problems of other people who are in the church, and should do what they can to help them.
- Christians must not ignore the problems that are going on in the lives of other Christians. Instead they should bear one another's burdens.
- God has given Christians the responsibility of caring for one another.

- Christians must not ignore what's going on in the church. We must not focus on our own problems and disregard everything else.

Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus:"

- Christians should seek to have the same mind as Jesus.
- Jesus is the Christ (the Messiah).

Philippians 2:6: "Who, being in the form of God, thought it not robbery to be equal with God:"

- Jesus is divine.
- Jesus is equal to God.
- It wasn't wrong for Jesus to say that He was equal to God.
- Jesus told people that He was equal to 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:"

- Even though Jesus was God, He made Himself of no reputation.
- Even though Jesus was God, He took upon Himself the form of a servant.
- Even though Jesus was God, He came into this world and took upon Himself the likeness of men.
- Even though Jesus was God, He humbled Himself.
- Christians should follow the example of Jesus. Just as He

humbled Himself and took on the form of a servant, so we must as well.

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."

- Jesus humbled Himself.
- Even though Jesus was God, He became a man. (However, He didn't stop being God.)
- Jesus was obedient to God the Father.
- Jesus was obedient to death.
- Jesus died on the cross.
- Jesus truly died on the cross. He didn't just appear to die.
- The death of Jesus on the cross was an act of obedience.
- Jesus humbled Himself to such a great degree that He went to the cross and died. Christians should likewise humble themselves and obey the Lord.

Philippians 2:9: "Wherefore God also hath highly exalted him, and given him a name which is above every name:"

- God has highly exalted Jesus.
- The reason God highly exalted Jesus was because He humbled Himself and was obedient to death.
- God has given Jesus a name that's above every name.
- Jesus humbled Himself, and God exalted Him for that.
- If we want God to exalt us then we must humble ourselves and be obedient to Him.

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;"

- At the name of Jesus, every knee will bow
- At the name of Jesus, everything in Heaven will bow.
- At the name of Jesus, everything in the earth will bow.
- At the name of Jesus, everything under the earth will bow.
- There are things in Heaven.
- There are things in earth.
- There are things under the earth.
- There's nothing (and no one) that won't eventually bow down to Jesus.
- One day even those who aren't Christians will bow down to Jesus. (However, this won't save the wicked who die unrepentant.)

Philippians 2:11: "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

- One day every tongue will confess that Jesus Christ is Lord.
- Jesus is Lord.
- One day every single person will confess that Jesus is Lord. This includes all atheists and pagans, and all those who hate God.
- Although the wicked rage against the Lord in this world,

the day is coming when they'll be forced to bow down to Him and confess that He is Lord.

- When everyone bows down to Jesus and confesses that He is Lord, God the Father will be glorified.

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."

- Paul calls the Philippian church "beloved". He refers to them with great affection. This isn't seen as inappropriate.
- Christians should be affectionate to one another.
- The Philippian church was obedient when Paul was with them.
- The Philippian church was obedient when Paul wasn't with them.
- The church needs to obey the Lord.
- We must work out our own salvation with fear. This means we need to fear the Lord and seek to obey Him, and humble ourselves and walk in His ways.
- We must work out our own salvation with trembling. This means we must tremble before God and obey His commands. What we must *not* do is dismiss Him and live as we please.
- Paul says that we must work out our own salvation. However, he also says that God is the one who works in us. That means we need to strive to be obedient, but at the same time God is working in us to make us obedient.

- Paul doesn't say that we can simply do nothing while God works within us. Instead he tells us to fear the Lord, to actively seek to obey God, and to do what's right.
- Although we aren't saved by our works, God does call those who are saved to tremble before Him and do good works. We aren't called to sit around and do nothing.

Philippians 2:13: "For it is God which worketh in you both to will and to do of his good pleasure."

- God works in us. He's actively working in the lives of Christians.
- God works His will in us. He's carrying out His will in our life, and He's also doing as He pleases in our life.
- We can seek God with confidence because we know that God is working in us.
- God hasn't abandoned us to try to live the Christian life as best we can, on our own. Instead He's actively working within us.
- Our lives are in the hands of God. He's actively involved in our life.

Philippians 2:14: "Do all things without murmurings and disputings:"

- Christians must not complain.
- Complaining is bad.
- Christians must avoid having disputes with one another. The way to do this is to be of one mind. It is *not* achieved by compromise and pragmatism.

- Christians should be characterized by love, not by strife or disputes or arguments.
- It's bad for a church to have disputes.
- A church that has disputes isn't blameless in the sight of God.

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;"

- The church must be blameless.
- Paul doesn't say that the church should get the major things right and not worry about the rest. Instead the standard is to be blameless.
- Paul didn't think it was unreasonable to say that the church needed to be blameless. He didn't think this was a ridiculous standard which was obviously impossible for a church to meet. He also never said that since it was impossible to be blameless, churches should just do the best they could and that would be fine.
- The church must not do harm.
- Christians are the sons of God.
- The people who are the sons of God are Christians, not pagans.
- Paul refers to Christians as the sons of God, not the sons and daughters of God. This isn't seen as sexist or rude.
- Christians must strive to be blameless. This means being obedient and faithful in *all* things, not just a few things (or the most important things).

- Christians must live lives that are godly, and must be people who don't need to be rebuked. Christians must not lead lives of sin and depravity.
- The standard that God has set is one of being blameless and without rebuke. He requires faithfulness and obedience in all things. There are no areas where faithfulness and obedience are optional, or aren't important.
- Christians live in the midst of a crooked and perverse nation.
- Christians must seek to be blameless while living in the midst of a perverse nation.
- Christians must not seek to be like the perverse nation around them. Instead we must be wholly different.
- Christians must shine as lights in the world. That means Christians must be different from the world, and must be a contrast to the world. We must live the sort of life where the world can see that difference.
- The world is a dark and perverse place.
- Christians need to shine their light into the world; That light must not be hidden, because we are the light of 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."

- Christians have the word of life. (This is a reference to the gospel.)
- The gospel is the word of life.

- Christians need to shine the light of the gospel into the world, because the gospel is the word of life.
- The world needs the light of the gospel, because it is in darkness.
- If a church has remained faithful then Paul will rejoice over that church at the rapture, when the Lord returns.
- Churches must remain faithful until the Lord returns. (This is a reference to the rapture.)
- The rapture is depicted as the finish line for the race that the church is running.
- At the rapture, there will be rejoicing over churches that remained faithful.
- Paul didn't want to labor in vain. He didn't want to build up a faithless and worthless church.
- Paul believed it was extremely important for churches to remain faithful until the Lord returned, and to be found faithful in that day.
- Paul frequently referred to the return of Christ at the rapture. He didn't avoid the subject of the end-times.

Philippians 2:17: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

- Paul wasn't opposed to the idea of becoming a martyr.
- Paul said that if he had to be martyr for the sake of the church then he would find joy in that.
- Paul put the welfare of the church above his own life. He was willing to die for the sake of the church.
- Paul rejoiced with the Philippian church.

- Paul looked at martyrdom as a sacrifice where he was being offered.
- Paul didn't think the prospect of being a martyr was unfair, or that it was cruel of God to put him through that. Instead Paul was willing to die for the sake of the church.
- Paul saw martyrdom as a way to strengthen the faith of the church.
- Paul saw martyrdom as an act of service to the church.

Philippians 2:18: "For the same cause also do ye joy, and rejoice with me."

- The Philippian church had joy in the midst of persecution.
- Paul had joy in the midst of persecution.
- Paul rejoiced with the church, and the church rejoiced with Paul.
- Both Paul and the Philippian church saw persecution (and even martyrdom) as a source of joy.

Philippians 2:19: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state."

- When Paul wrote this letter, Timothy wasn't in prison.
- Paul was shortly going to send Timothy to the Philippian church.
- The reason Paul was sending Timothy to the Philippian church was to find out how they were doing.
- Paul wanted to know how the church was doing.

- In order to find out how the church was doing, Paul wanted to send someone to visit them in person.
- Paul believed that visiting churches in person was very important.
- Even though Paul was in prison, and even though he was being persecuted, he wanted to know the state of the Philippian church.
- If the church was doing well then Paul would take comfort in that, even though he was in prison and being persecuted.
- Paul cared about the state of churches.

Philippians 2:20: "For I have no man likeminded, who will naturally care for your state."

- Timothy had the same mind as Paul, in that he naturally cared for the churches the same way Paul did.
- Paul said that Timothy was the only person he knew who cared for the Philippian church as much as he did.
- Timothy naturally cared about the state of the Philippian church.
- The reason Paul chose Timothy for this trip was because of how much Timothy cared about the state of the Philippian church.
- When Paul wanted to know how the Philippian church was doing, he sent someone to them who cared deeply about them.
- It's good to care for the wellbeing of churches.

Philippians 2:21: "For all seek their own, not the things which are Jesus Christ's."

- People seek after their own things. They're interested in themselves.
- People don't seek after the things that pertain to Christ.
- Christians should seek after the things of Christ, instead of just the things that pertain to their own life.
- Timothy was different because he sought after the things of Christ. That's why Paul sent him on trips to the churches.
- There are things that pertain to Christ.

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."

- The Philippian church already knew about Timothy. They were familiar with him.
- Paul compared his relationship with Timothy to the relationship a son has with his father. He saw Timothy as his son in the faith, and he as Timothy's father in the faith.
- Timothy served Paul in the faith the way a son serves his father.
- Timothy served with Paul in the gospel.
- The proof of Timothy's sincerity and love were his actions. It was the way he worked with Paul in the gospel.
- Paul labored in the gospel.
- Timothy labored 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."

- After Paul found out what was going to happen to him, he was planning on sending Timothy to the Philippians.
- When Paul wrote this letter he didn't know what was going to happen to him.
- Even though Paul didn't know what was going to happen to him, this letter wasn't written from a point of despair or hopelessness or fear.

Philippians 2:24: "But I trust in the Lord that I also myself shall come shortly."

- Paul hoped that he would be set free.
- Paul hoped that he would soon be able to visit the Philippian church in person.
- Paul wanted to visit the Philippian church in person.
- Paul believed that his freedom was up to the Lord. God had the power to set him free.
- Paul trusted 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."

- When Paul wrote this letter he had already sent Epaphroditus to the Philippian church.

- Paul referred to Epaphroditus as his brother in the faith.
- Paul referred to Epaphroditus as his fellow laborer in the faith.
- Paul referred to Epaphroditus as his fellow soldier in the faith.
- Paul said that Epaphroditus was the messenger of the Philippian church.
- Epaphroditus ministered to the needs of Paul.
- Even though Paul was in prison, there were people who helped him and ministered to his needs.

Philippians 2:26: "For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick."

- Epaphroditus had been sick.
- The Philippian church had heard that Epaphroditus had been sick.
- It seems that Paul hadn't been able to heal Epaphroditus.
- Epaphroditus was full of heaviness because he knew the Philippian church had heard about his illness. What upset him wasn't that he had been sick, but that the church had heard about his illness.
- Epaphroditus longed to visit the Philippian church.

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."

- Epaphroditus nearly died from his illness.

- God had mercy on Epaphroditus and healed him.
- Paul doesn't say that he healed Epaphroditus. It seems that Paul had nothing to do with his recovery.
- Paul was grateful that God healed Epaphroditus.
- God's healing of Epaphroditus was an act of mercy toward him.
- God's healing of Epaphroditus was an act of mercy toward Paul.
- If Epaphroditus had died then Paul would have had sorrow upon sorrow, but God was merciful and healed Epaphroditus.
- Sometimes when God heals a person, that's an act of mercy toward someone else who would be filled with sorrow and greatly troubled if that person died.
- Paul didn't believe that God owed healing to Epaphroditus, or that it was natural to expect God to heal him. Instead he saw it as an act of mercy.

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."

- Epaphroditus had already been sent to the Philippian church.
- When Epaphroditus reached the Philippian church, the church was going to rejoice.
- When Epaphroditus reached the Philippian church and they saw him again, Paul would be less sorrowful.
- When Paul was in prison he was sorrowful.

- There were times when Paul was sorrowful.

Philippians 2:29: "Receive him therefore in the Lord with all gladness; and hold such in reputation:"

- Paul told the Philippian church to receive Epaphroditus in the Lord with all gladness.
- Paul told the Philippian church to hold Epaphroditus in esteem.

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."

- The reason Epaphroditus nearly died was because of his labor for Christ.
- The reason Epaphroditus nearly died was because he was trying to meet the needs of Paul.
- The reason Epaphroditus was trying to meet the needs of Paul was because the Philippian church hadn't met them. Since the church had done nothing to help Paul, Epaphroditus stepped in and nearly died as a result of it.
- The illness of Epaphroditus, and his close brush with death, was actually the fault of the Philippian church. Epaphroditus was doing the work they had neglected to do.
- Epaphroditus worked without regard for his own life in order to meet the needs of Paul.
- The Philippian church hadn't been meeting Paul's needs.
- Although Paul didn't condemn the Philippian church for

failing to meet his needs, he did tell them that their inaction almost got Epaphroditus killed.

Philippians 3

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."

- Paul once again refers to the members of the Philippian church as his brothers in Christ.
- Christians should rejoice in the Lord.
- Christians should be characterized by rejoicing.
- Paul didn't consider it grievous to write this letter to the church.
- Paul wrote this letter to the church in order to protect them and keep them safe.
- The things Paul said in his letter seem to be the same things he told them in person the last time he visited them.

Philippians 3:2: "Beware of dogs, beware of evil workers, beware of the concision."

- Christians should beware of those who are spiritually unclean.
- Christians should beware of evil workers.
- Christians should beware of those who teach that people must be circumcised in order to be saved.

- Those who are spiritually unclean are dangerous to Christians.
- The church should be treating those who are spiritually unclean as a source of great danger, not as fellow workers in Christ.
- Paul told the church exactly what to be wary of. He didn't give vague warnings.
- The leadership of churches need to warn people in very clear terms about dangers that can harm them.
- Those who teach obedience to the Mosaic Law are dangerous.

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."

- Those who worship God in the spirit are the true circumcision.
- Being circumcised in the flesh doesn't please God. Instead He seeks those who worship Him in the spirit.
- It's not an advantage to obey the Mosaic Law. That's not what God is looking for.
- It's not an advantage for Christians to be circumcised.
- God seeks those who worship Him in the spirit.
- Christians should rejoice in Jesus.
- Jesus is the Christ (the Messiah).
- Christians must have no confidence in the flesh. Instead our confidence (and rejoicing) is in Jesus.

- The flesh doesn't save us.
- Our help and strength doesn't come from 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:"

- Paul had many reasons to have confidence in the flesh.
- Even though Paul had reasons to be confident in the flesh, he refused to do so. Instead he put all of his confidence in Christ.
- Paul had more reasons to be confident in the flesh than other people, and yet he didn't do that.
- It's bad to trust in the flesh.

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;"

- Paul was circumcised.
- Paul was circumcised on the eighth day.
- Paul was an Israelite.
- Paul was from the tribe of Benjamin.
- Paul was a Pharisee.
- Paul was an Israelite, and yet he didn't trust in that to save him.
- Paul once followed the rules of the Pharisees, and yet he didn't trust in that to save him.

Philippians 3:6: "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."

- Paul was once zealous for keeping the Mosaic Law.
- Paul was so zealous for the Mosaic Law that he persecuted the church.
- Paul once persecuted the church.
- Paul kept the Mosaic Law. From the standpoint of the Mosaic Law he was blameless, and yet that didn't save him.
- Even though Paul kept the Mosaic Law, he didn't trust in that to save him.

Philippians 3:7: "But what things were gain to me, those I counted loss for Christ."

- Being a Pharisee was seen as beneficial in the society of ancient Israel, but he counted that as a loss for Christ.
- Keeping the Mosaic Law was a loss for Christ. That's not what God seeks.
- Persecuting the church was a loss for Christ.
- The things that Paul was once zealous for ended up being a loss for Christ.
- Seeking righteousness from the Mosaic Law was a loss for Christ. That's not the path to righteousness.

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,"

- Paul's conversion to Christianity cost him everything. He lost everything that he once had.
- Paul counted everything that he once had as dung. He cast all of it away as worthless for the sake of Christ.
- Paul was willing to give up everything for the sake of Christ.
- Paul didn't regret becoming a Christian, even though it cost him everything that he once had.
- Jesus is Lord.
- It's better to have Christ than to have the riches and honor of this world.
- The knowledge of Christ is an excellent thing. It's better to have that than any of the material things of this world.
- Paul's conversion to Christianity brought great suffering into his life. It didn't make his life circumstances better, or increase his wealth.

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:"

- The righteousness that comes from keeping the Law is worthless in the sight of God. It can't save us.
- The only righteousness that can save us is that which is obtained through Christ.
- Saving righteousness comes through the faith of Christ. In other words, it comes from Christ's own faith.
- We should seek the righteousness that comes from Christ, not the righteousness that comes from keeping

the Law.

- Saving righteousness comes from God, not from our own works.
- Saving righteousness comes by faith, not by obedience to the Law.
- It's better to lose everything and be found in Him, than to gain this world and be cast into Hell.
- Christ is worth the loss of all things.

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;"

- Paul wanted to know Christ.
- Knowing Christ is worth losing everything else.
- It's better to know Christ than to have all the riches of this world. Knowing Christ is greater riches.
- Even though Paul lost everything and was in prison when he wrote this letter, he didn't regret anything. He felt that he made a good trade, because knowing Christ is better.
- Paul wanted to partake in the power of Christ's resurrection.
- In order to partake of the resurrection we must go through Christ by faith. Christ is the only way.
- The cost of serving Christ may be very high, and may cost us everything (as it did Paul). However, Christ is the only way to salvation and everlasting life.
- Paul wanted to partake in the sufferings of Christ. He wanted to have fellowship with Him through suffering.

- Paul viewed his sufferings as a way to gain fellowship with Christ.
- Paul saw value in suffering as a means of drawing closer to Christ.
- Christ suffered greatly.
- Christ died. He didn't just appear to die, but He actually died.
- Christ rose again. The resurrection truly happened.
- Christians have been conformed to the death of Christ. Our old self has been crucified with Him, and we've been made new.
- The only way to be saved is by being made conformable to the death of Christ. Our old self must die so that we can be made new.

Philippians 3:11: "If by any means I might attain unto the resurrection of the dead."

- Paul was willing to lose everything in order to gain the resurrection.
- Eternal life is a good thing.
- Eternal life is so valuable that it's worth losing everything else in order to obtain.
- There are some people who will participate in the resurrection, but there are others who won't. Jesus won't raise everyone from the dead on the day of the rapture. Only the righteous will be resurrected on that day.
- There's going to be a physical resurrection of the saints.
- The resurrection was very important to Paul. It was why

he was willing to suffer so much.

- The only way to obtain the resurrection is by faith through Christ. It can't be obtained through the righteousness that comes from obeying the Mosaic Law.
- Christ is the only way to obtain the resurrection. There are no other paths.

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."

- Paul didn't want to act like he had already obtained the resurrection. Instead he wanted to keep running the race and keep striving to be faithful.
- Paul didn't agree with the modern attitude of "Since I'm saved and going to Heaven, I can do whatever I want". Instead he pressed on in pursuit of obedience to God.
- Paul didn't claim to be already perfect. Instead he continually sought to become more faithful to God.
- We must not use our salvation, and the promise of everlasting life, as an excuse for sin. Instead we must seek to grow in faithfulness.
- Christians are called to seek perfection. Instead of accepting our sins, we must fight against them and seek to grow in obedience to God.
- God's standard is perfection. He requires us to be spotless and blameless.
- Paul wanted to apprehend the resurrection.
- Christ is the one who apprehended Paul. Christ is the

reason that Paul was saved.

- Even though Paul understood that Jesus is the one who saved him, and that Jesus would one day resurrect him, Paul didn't want to take that for granted. Instead he wanted to continually strive to be a better servant of Jesus.

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,"

- Paul didn't believe that since he was saved, he didn't have to worry about being faithful and could live however he wanted. He refused to use his salvation as an excuse to sin, or to be lazy, or to stop seeking after God.
- Even though Paul understood that we're not saved by keeping the Law, he still wanted to obey the Lord and grow in faithfulness. He saw enormous value in faithfulness, even though being faithful to Jesus cost him everything.
- Paul didn't believe that the race was over as soon as people became a Christian. Instead he taught that the race lasts our entire lives.
- Paul didn't want to give any attention to his old life, and who he used to be. Instead he wanted to focus on the race that was still ahead of him.

Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

- Paul didn't believe the race was over. Instead he pressed

on.

- Jesus has given a calling to Christians. He's called us to pursue righteousness, to walk in His ways, and to shine the light of the gospel in this world.
- Paul passionately pursued the calling that God gave him. He pressed on in spite of great suffering.
- The calling that God has given Christians is a high calling. It's one that we must not neglect.
- Paul believed there was a prize waiting for those who were faithful to the high calling of God, and he wanted to win it.

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."

- Paul referred to Christians as those who are perfect. This isn't because we perfectly keep all of the commands of God, but because of the righteousness that comes through Christ by faith.
- Christians must have the same mindset as Paul. We must press on and be faithful to the high calling of God.
- Only Christians can be faithful to the calling of God.
- Paul believed that God would reveal to Christians their need to be faithful to the high calling that He had given them.

Philippians 3:16: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

- Regardless of whatever we've already attained, we need to press on. We can't stop running the race.
- All Christians need to be faithful to the high calling of God. We must all live by that same rule, and seek after the same thing.
- There's no point in the Christian life when we can slack off and pursue something other than the high calling that God has given us.

Philippians 3:17: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

- Paul wanted the Philippian church to follow after his example.
- Paul wanted the Philippian church to take note of those who followed his example, and to look to them as examples as well.
- Christians should follow the example of those who are faithful to Christ.
- It's good for Christians to have examples of faithfulness.
- Paul didn't say that the church should only follow his example. Instead he wanted them to follow the example of those who lived faithfully.
- Those who are faithful should serve as examples to others.
- It's not wrong to look to other people as examples of faithfulness.

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:"

- There are many people who are the enemies of the cross of Christ. They object to the cross and hate it.
- There are many people within the church who are actually enemies of the gospel.
- Paul warned the church about false converts in their midst who were the enemies of the gospel.
- Paul wanted the church to be on guard against those in their midst who hated the gospel.
- Paul warned the Philippian church many times about the dangers of false converts.
- It's very important for the church leadership to warn about false converts, and to protect the congregation from them.
- False converts are very dangerous.
- Those who hate the gospel are very dangerous to the church.
- Even though Paul had warned the church about false converts many times in the past, he warned them again in this letter.
- Paul warned against false converts with weeping. He gave them this warning with tears.
- It's a terrible thing to be an enemy of the cross of Christ.
- Those who are an enemy of the cross of Christ are dangerous.

Philippians 3:19: "Whose end is destruction, whose God is

their belly, and whose glory is in their shame, who mind earthly things.)"

- All those who are enemies of the gospel will be destroyed. Their end is destruction.
- Those who are enemies of the cross of Christ will face destruction. Their path leads only to Hell.
- Those who are enemies of the gospel have made their belly (their desires) their God.
- It's important to understand that those who are opposed to the gospel are slaves to their own desires. Instead of serving God, they're serving their own belly.
- Those who are enemies of the gospel take glory in something that's actually a source of shame. The thing they're glorying in is shameful.
- Those who are enemies of the gospel are carnally minded. They seek after earthly things, not the things of God.
- It's a terrible thing to take glory in something that God views as shameful.
- The world will take glory in terrible things. However, we must reject their values and instead see things from God's perspective.
- It's a terrible thing to be earthly minded. We must press on toward our high calling, and not seek after carnal things.
- We must not allow our carnal desires to be our God. Instead we must count all things as loss for Christ.
- The one who we serve, and submit to, and obey is our God. Since false converts submitted to their carnal

desires, those desires were their god.

- Paul had nothing positive to say about those who hated the gospel. Instead he warned that they were dangerous and were going to be destroyed, and that their motives were carnal and wicked.
- None of the apostles ever painted a good picture of a false teacher. Instead the apostles warned about them and said they were both evil and dangerous, and were headed to everlasting destruction.

Philippians 3:20: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"

- The conversation (manner of living) of Christians is in Heaven.
- Christians should desire Heavenly things, not earthly things.
- Christians should live as citizens of Heaven, not citizens of this world.
- Christians should follow after righteousness, instead of pursuing sinful desires.
- The focus of Christians should be on Heaven, not on earth.
- Jesus is in Heaven.
- Jesus isn't dead. Instead He's in Heaven
- One day Jesus is going to return to this world. (This is a reference to the rapture.)
- Jesus is our Savior.
- Jesus is our Lord.

- Our Savior (Jesus) is going to come to us from Heaven.
- Paul expected the church to be actively looking for the return of Jesus.
- Paul repeatedly referred to the rapture and the return of Jesus in his letters. He never discouraged anyone from talking about it, he didn't say the subject was a distraction, and he never discouraged people from studying end-times prophecy. Instead he taught that it was a very important topic and was a source of great hope for the church.

Philippians 3:21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

- Paul called our current physical body a vile body.
- Our current physical body is vile in comparison to the one that Jesus will give us at the rapture.
- When Jesus returns (at the rapture) He will change our physical body into something different.
- When Jesus returns, He will change our physical body into one that's like His glorious body.
- The Bible doesn't say that Jesus will give us a different body. Instead it teaches that Jesus will change the body that we currently have.
- The body that Christians will be given at the resurrection will be like the one that Jesus had when He was resurrected.
- It's not the destiny of Christians to live as disembodied

spirits in Heaven for all of eternity. Instead Jesus will raise us from the dead and transform our physical body into something much better.

- There's going to be a physical resurrection of the saints.
- God has promised a new body to the saints (by transforming the one that we have now).
- Jesus is going to subdue all things unto Himself.
- Jesus is the one who is going to give us our resurrection body. It will be done by His power.
- Jesus has the power to subdue all things unto Himself.
- The resurrection is part of Christ's work to subdue all things unto Himself.
- The rebellion of the wicked won't last forever. One day Christ will subdue all things unto Himself, and all rebellion against Him will be over forever.
- The resurrection body of Jesus is glorious.
- The body that Jesus will give us when He raises us up from the dead will be glorious.

Philippians 4

Philippians 4:1: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

- Paul calls the members of the Philippian church dearly beloved.
- Paul didn't think it was inappropriate to show great affection to the saints.

- Paul told the Philippian church that he longed for them.
- Paul told the Philippian church that they were his joy.
- Paul told the Philippian church that they were his crown.
- It's not wrong to show great affection to the saints.
- It's not wrong to long for the saints.
- It's not wrong to take joy in the saints.
- A godly church is a crown.
- It's not wrong to tell the saints that you take great joy in them, and you long for them.
- Paul said that since the Lord is coming for us, and since there's a resurrection ahead, we should stand fast in the Lord.
- Christians must stand fast in the Lord.
- Paul didn't teach that since we're going to Heaven we can live as we please. Instead he said that since the Lord is coming we must stand fast.
- Paul called the Philippian church "dearly beloved" twice in the same verse.
- The fact that the Lord is coming should drive us to obedience and faithfulness.

Philippians 4:2: "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."

- Euodias was a member of the Philippian church.
- Syntyche was a member of the Philippian church.
- Apparently Euodias and Syntyche weren't in agreement with one another.

- Paul told Euodias and Syntyche to be of the same mind in the Lord.
- When Euodias and Syntyche had disagreements, Paul didn't tell them to compromise or find the lowest common denominator. He didn't say that they should major on the majors and minor on the minors. Instead he told them to be of the same mind in the Lord.
- It's not good for Christians to have disagreements.
- Disagreements among Christians need to be resolved.
- The way disagreements in the churches should be resolved is by being of the same mind in the Lord. They should *not* be resolved through compromise, or pragmatism, or by disregarding doctrine, or by ignoring the Scriptures.
- Christians should be of the same mind in the Lord. This means accepting all of the doctrines and commandments of the Scriptures, and having the same mind about them.
- Paul sought church unity that was based in everyone having the same mind, and everyone looking at the things of God the same way.

Philippians 4:3: "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."

- There were women who labored with Paul in the gospel.
- Paul wanted the Philippian church to help the women who were helping Paul spread the gospel.
- Clement was laboring with Paul in the gospel.

- Paul wanted the Philippian church to help Clement.
- It's good for churches to help those who are laboring in the gospel.
- Besides Clement and the women, there were others who were also helping Paul. The apostle wanted the Philippian church to help them as well.
- Paul called those who were helping him in the gospel his "fellowlabourers".
- The book of life is a real thing.
- There are names in the book of life.
- The names of Paul's fellow laborers are in the book of life.
- There's an implication that all those whose names are in the book of life are saved.
- Even though Paul was in prison, he tried to get help for the people who were helping him. He was concerned about the needs of others.

Philippians 4:4: "Rejoice in the Lord alway: and again I say, Rejoice."

- Christians should rejoice in the Lord.
- Christians should always rejoice in the Lord.
- Christians should be characterized by rejoicing.
- Even though Paul was in prison, and was being persecuted for his faith in Jesus, and was sorrowful, he rejoiced in spite of his sorrow and he told others to rejoice with him.

Philippians 4:5: "Let your moderation be known unto all men. The Lord is at hand."

- Christians should practice moderation (restraint).
- Christians should live in such a way that other people can see how they're living.
- The self-control of Christians should be made known unto all men.
- Paul expected the virtuous life of Christians to be visible to everyone, including those who are outside the church.
- The Lord is at hand. Although He isn't visibly present with us, He's near us and isn't far from us.

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."

- Christians should pray to God.
- Christians should make supplications to God.
- Christians should make their requests known to God.
- When Christians pray, they're making requests, not demands. God may grant them or He may not.
- When Christians pray, their prayers should include thanksgiving.
- When Christians cry out to God and make supplications to Him, their supplications should include thanksgiving.
- Paul said that we should make our requests known to God. He did not say that God would give us everything we ask for.

- Instead of being full of worries and cares, we should make our requests known to God.
- The antidote to being full of worry and care is to bring our requests to God.

Philippians 4:7: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

- When Christians are full of worries and cares, they should pray. Although God may not grant our requests, He will give us peace.
- God is the one who gives us peace.
- The peace of God passes all understanding.
- The peace of God will protect our hearts.
- The peace of God will protect our minds.
- Christians need peace.
- Our hearts are kept through Christ.
- Our minds are kept through Christ.
- Christ is the source of our protection.

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."

- Paul once again refers to the members of the Philippian church as "brethren".

- Christians should think on whatever things are true.
- Christians should think on whatever things are honest.
- Christians should think on whatever things are just.
- Christians should think on whatever things are pure.
- Christians should think on whatever things are lovely.
- Christians should think on whatever things are of good report.
- Christians should think on virtuous things.
- Christians should think on praiseworthy things.
- Christians should think.
- Paul wanted the Philippian church to think on good, virtuous, and pure things.
- Christians should be careful about the sort of things they think about.
- Paul doesn't mock the Philippian church for thinking about things that are pure and lovely. Instead he encourages it.

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."

- Paul wanted the church to practice the things they had learned from him.
- Paul wanted the church to practice the things they had received from him.
- Paul wanted the church to practice the things they had heard from him.

- Paul wanted the church to follow his example.
- Paul was very clear that the teachings he had given to the church were binding, and the church needed to follow them. Obedience to his words and teachings wasn't optional, and his words and teachings couldn't be disregarded.
- Paul said that if the church obeyed his teachings then God would be with them. This implies that if they rejected his teachings then God would not be with them.
- It's a very serious matter to disregard the teachings of Paul and go another way.
- If we want God to be with us then we need to obey Him.

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."

- The Philippian church was taking care of Paul's needs.
- Previously the Philippian church had not taken care of Paul's needs, but now that had changed.
- Previously the Philippian church had been concerned about Paul, but they had lacked the opportunity to help him.
- Paul rejoiced that the Philippian church was helping to meet his needs.
- There may be times when people want to help but lack the opportunity to do so.
- When a church takes care of the needs of a suffering saint, that's a cause for rejoicing.

Philippians 4:11: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."

- Paul had learned to be content in whatever state he found himself.
- Even though Paul was in prison, he was content.
- Paul rejoiced that the Philippian church was helping him, but that wasn't because he wanted their money. He had learned to be content with whatever he had.
- It's good to be content with whatever state we're in.
- Contentment is something we need to learn.

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."

- Paul was content when his life circumstances brought him very low.
- Paul was content when his life abounded with great blessings.
- Christians should be content regardless of their circumstances. We should be content in good situations and in bad situations, in rich situations and poor situations.
- Our life circumstances shouldn't impact our ability to be content. We must be content regardless of how well off we are.

- It's not a sin to have a life that abounds in blessings and prosperity. God doesn't require Christians to take a vow of poverty and suffering.
- Christians must be content wherever they are.
- Christians must be content in all things.
- Paul said he was instructed to be both full and hungry.
- Paul said he was instructed to both abound and suffer need.
- Paul knew how to be content when he was hungry.
- Paul knew how to abound when he was suffering.
- Paul didn't need the riches of this world in order to be content.

Philippians 4:13: "I can do all things through Christ which strengtheneth me."

- We can do all things through Christ who strengthens us.
- Christ is the one who strengthens us.
- We can do all things through Christ (not through our own abilities).
- We need Christ in order to do all things.
- Christ enables us to do all things. There are no things that we can't do with Christ.
- In order to do all things, we need the strength that comes only from Christ.
- When Paul said that he can do all things through Christ, he was talking about being content while suffering in prison.

- Christ can give us the strength to be content in terrible situations, where we're suffering greatly.

Philippians 4:14: "Notwithstanding ye have well done, that ye did communicate with my affliction."

- Even though Paul was content while suffering in prison, the Philippian church did the right thing when they helped ease his afflictions.
- It's not wrong to ease the afflictions of suffering saints.
- Churches who ease the affliction of suffering saints are doing a good thing.
- Paul was being afflicted.
- The Philippian church helped Paul when he was being afflicted.

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."

- When Paul left Macedonia, the only church that wrote to Paul about meeting his needs was the Philippian church.
- At some point in the past, before Paul wrote this letter from prison, he departed from Macedonia.
- When Paul left Macedonia, the Philippian church wrote to him about giving to him in order to meet his needs.
- The Philippian church sought out Paul in order to help meet his financial needs.
- Paul didn't reach out to the Philippian church in order to

have his needs met. Instead they wrote to him.

- When Paul talks about giving and receiving, he never mentions tithing. There's never a hint that Christians are supposed to pay the tithe of the Mosaic Law.
- It seems that the Philippian church gave money to Paul, and met his financial needs in some way.
- The Philippian church knew that they were the only church that reached out to Paul to help him.
- Although Paul worked with many churches, the only church that reached out to help him was the Philippian church.

Philippians 4:16: "For even in Thessalonica ye sent once and again unto my necessity."

- At some point before Paul wrote this letter from prison, he was in Thessalonica.
- While Paul was in Thessalonica, the Philippian church gave him a gift to help meet his needs.
- God used the Philippian church to help meet the financial needs of Paul.
- Paul didn't always supply all of his financial needs himself. There were times when the Philippian church helped him by giving to him.

Philippians 4:17: "Not because I desire a gift: but I desire fruit that may abound to your account."

- Paul was grateful for their gift, but it wasn't because he wanted their money. Instead Paul desired that the church

bear fruit.

- When the church gave to Paul, the church was actually bearing fruit.
- Paul desired that the church bear fruit.
- Churches should bear fruit.
- Churches that give to the needs of suffering saints are bearing fruit.
- Paul wanted the churches to abound in bearing fruit.

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."

- Even though Paul was suffering in prison and had nothing, he said he had everything.
- Even though Paul was suffering in prison, he said that he abounded.
- Paul said that he was full because he received the gift that the Philippian church had given to him.
- It seems that Epaphroditus was the person who delivered the gift from the Philippian church to Paul.
- The Philippian church sent a gift to Paul.
- The gift that the Philippian church gave to Paul was pleasing to God.
- It pleases God when churches take care of suffering saints.
- The gift that the Philippian church gave to Paul was an acceptable sacrifice.

- The gifts that churches give are a sacrifice.
- The gift that the Philippian church gave to Paul was a sweet smell. (This is probably metaphorical, not literal.)

Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

- Paul told the Philippian church, who sought him out and met his needs when he was in prison, that God would meet their needs.
- God is the one who meets our needs.
- God has wealth.
- God has glory.
- God will use Jesus to meet our needs.
- God will meet our needs by His riches and His glory.
- God will meet all of our needs. (It doesn't say He will meet all of our desires or wishes.)

Philippians 4:20: "Now unto God and our Father be glory for ever and ever. Amen."

- Unto God be glory forever and ever.
- Unto our heavenly Father be glory forever and ever.
- God has everlasting glory.
- While Paul was in prison, he glorified God.
- Paul referred to God as our Father.

Philippians 4:21: "Salute every saint in Christ Jesus. The

brethren which are with me greet you."

- Paul told the Philippian church to greet every Christian.
- The Christians are the saints. The saints aren't a special group of people, but are all Christians.
- It's good to greet other Christians.
- Paul wanted the church to greet all of the saints.
- The Christians who were with Paul sent their greetings to the Philippian church.
- There were other Christians who were with Paul.
- Paul wasn't alone. He had other Christians with him.
- Paul saw value in sending greetings to other Christians.

Philippians 4:22: "All the saints salute you, chiefly they that are of Caesar's household."

- Paul wrote this letter while he was in prison in Rome.
- There were Christians who were part of Caesar's household.
- The Christians who were in Caesar's household had contact with Paul.
- The Christians who were in Caesar's household sent their greetings to the Philippian church.
- All of the Christians who were with Paul sent their greetings.
- Sending greetings to someone isn't a meaningless gesture.
- Paul didn't think it was wrong for a Christian to work in Caesar's household.

Philippians 4:23: "The grace of our Lord Jesus Christ be with you all. Amen."

- Paul prayed that the grace of Jesus would be with the Philippian church.
- It's good to pray that God would give grace to churches.
- Churches need the grace of God.
- Jesus is Lord.
- Jesus is the Messiah (the Christ).
- Paul ends his letter with "amen" (let it be).