

EPISTLE OF PAUL TO THE PHILIPPIANS

Slide 1 – Title Slide

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I. WRITER: Paul the apostle

II. AUDIENCE: Church at Philippi (Philippians 1:1). Map

III. DATE: 63 A.D.

IV. NOTES:

MAP. The city Philippi was a major city in the province of Macedonia. It was an important city because it was on the Roman road that passed from Rome to Asia. Philippi was settled by Romans and from Acts 16, it appears that there was not a significant Jewish population there and no synagogue. The Jews who did live there apparently met on the riverside west of the city.

Paul was on his second missionary journey with Silas. They stopped in Lystra and picked up Timothy. They continued west but were forbidden of the Holy Spirit to preach in the province of Asia Minor and ended up in the city of Troas. There Paul had the vision of a man of Macedonia saying, “Come over into Macedonia, and help us.” In the next verse (Acts 16:10) the narrative changes from “they” to “we”, implying that Luke joined them at Troas and traveled with them to Philippi. So, there were at least 4 men who entered Philippi, Paul, Silas, Timothy, and Luke (maybe more).

By the end of Acts 16, the church at Philippi had in its membership a “God-fearer” in Lydia (which is a Gentile who converted to Judaism), a Roman jailor and his family, and most likely other Gentiles. Approximately 12 years later, when Paul writes the epistle to the Philippians, he mentions Epaphroditus, Euodias, and Syntyche, all Greek names, and Clement, a Roman name.

It is believed by many that Luke was the pastor or at least one of the leaders of this church for the first six years. The reason is that Luke appeared to have joined them at Troas and traveled with them to Philippi because the narrative changed from “they” to “we” in Acts 16:10. When Paul and the group left Philippi, the narrative returned to “they”, as though Luke remained in Philippi. Then, 5 to 7 years later, when Paul traveled through Philippi on his way towards Jerusalem, the narrative again switches back from “they” to “we”, implying that Luke left Philippi and traveled with Paul’s group again.

The book of Philippians was during Paul’s first Roman imprisonment. The theme of the book of Philippians is joy. The word is found 5 times and the verb form “to rejoice” is found 11 times. This epistle focuses on teaching the Christian how-to live-in victory over the hardships of life.

Slide 4 (Slide 3 is the hidden map)

Outline of Philippians

I. Paul's Account of His Present Circumstances (1:1-30)

II. Paul's Appeal to Have the Mind of Christ (2:1-30)

III. Paul's Appeal to Have the Knowledge of Christ (3:1-21)

IV. Paul's Appeal to Have the Peace of Christ (4:1-23)

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I. Paul's Account of His Present Circumstances (Chapter 1)

Paul is in prison in Rome for the first time. Although it is not a dungeon like he will be in later, Paul is still in bonds. In chapter 1 Paul will make 4 references to his bonds, and yet in this book he will mention the words joy, rejoicing or gladness 19 times.

Paul could not be contained. Out of prison, he evangelized cities, nations, and continents. In prison, he wrote scripture that furthered the cause of Christ for eternity. Wherever he was, Paul was rejoicing and serving Christ.

A. Paul's Prayer of Thanksgiving (1:1-11)

1:1-2 - ¹Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ²Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Timothy is mentioned in verse 1 as being co-author. Timothy was one of the men who helped Paul start the church at Philippi. Paul mentions 3 types of believers in this local church at Philippi.

The saints are the saved, the church members. The bishops were the overseers or pastors. The deacons were servants who took on the burden of basic tasks off the pastors, so they were free to focus on "prayer and to the ministry of the word". They had no ruling authority.

1:3-5 - ³I thank my God upon every remembrance of you, ⁴Always in every prayer of mine for you all making request with joy, ⁵For your fellowship in the gospel from the first day until now;

Paul was thankful for the way this church had responded to the gospel. And thinking about this church brought great joy to Paul. He mentions their "fellowship in the gospel from the first day until now". They were supporters of Paul's ministry, which made them partakers of his work.

1:6 - ⁶Being 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 predestined or pre-determined in eternity past that every saved person would grow spiritually and be conformed to the image of Christ. God will perform the good work of conforming us to His image.

Romans 8:29 - "For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son, that he might be the firstborn among many brethren.*"

1:7-8 - ⁷Even 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. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Paul cared deeply for this church because he had invested so much in them. Jesus said "where your treasure is, there will your heart be also". They seemed to demonstrate a fearlessness and faithfulness in the gospel ministry.

Paul uses the term "bowels" seven times in his epistles. It was used figuratively indicating the seat of emotions. Today, we use the word heart as that place of emotions. Paul is using it to describe the gentler emotions of compassion and tender affection.

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

Paul is praying for their spiritual growth and discernment. For what purpose?

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

Paul's prayer also included that they would accept those things that agree with the Word of God. Also that they would be honest and straightforward in their speech and that they would not be a stumbling block to others in the path of faith.

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

He prayed that they would be filled with the fruits of righteousness (or fruit of the Spirit) which can only come through or by Jesus Christ. It is impossible to "work up" the fruit of the Spirit in the flesh.

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B. Paul's Afflictions Promote the Gospel (1:12-18)

1:12-14 - ¹²But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; ¹³So that my bonds in Christ are manifest in all the palace, and in all other *places*; ¹⁴And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Paul continued to minister, even in prison. He rejoiced, that although his circumstances were difficult, the gospel was spreading. The cruel punishments of Nero had not started yet. Other saints gained boldness from Paul's example of faithfulness despite the persecution of being in prison.

1:15-18 - ¹⁵Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷But the other of love, knowing that I am set for the defence of the gospel. ¹⁸What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

There were others who preached Christ for two wrong reasons as well. Some did it out of envy. They were jealous of Paul and wanted to gain some reputation for themselves while Paul was stuck in prison. Others preached Christ out of strife, hoping to cause Caesar to blame Paul for the disturbance and afflict Paul all the more. Yet, even others preached Christ with the right motive. Although they realized it may cause more affliction for Paul, they knew that he was willing and able to endure it.

C. Paul's Afflictions Exalt the Lord (1:19-26)

1:19 - ¹⁹For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

In reference to the afflictions Paul was experiencing due to the preaching of the gospel in the previous verse, Paul said, "my salvation". It is not referring to the salvation of his soul but to "physical rescue or safety" meaning that through their prayers for him, he would be kept safe.

1:20 - ²⁰According 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.

It is his desire that he will not have done anything that he would be ashamed of at the judgment seat of Christ. His desire is that Christ will be magnified whether he lives or dies.

1:21-24 - ²¹For to me to live *is* Christ, and to die *is* gain. ²²But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot (or I know) not. ²³For I am in a strait betwixt two (I'm stressed about the two decisions), having a desire to depart, and to be with Christ; which is far better: ²⁴Nevertheless to abide in the flesh *is* more needful for you.

Paul is now in his 60s. With all the beatings and even stoning he endured, he must have had a scarred and arthritis-filled old body. Every day was filled with physical pain and persecution. He longed to go home to heaven. But he also realized that his work here on earth was not finished yet; he had more scripture to write and more churches to strengthen.

1:25-26 - ²⁵And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; ²⁶That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Paul seemed to know that he would be released from his first Roman imprisonment soon and that he expected to see them again soon.

D. Paul's Exhortation to the Afflicted (1:27-30)

1:27 - ²⁷Only let your conversation be as it becometh (or is suitable for) 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 exhorts them to live a life that gives glory to Christ, so that whether he was released from prison and came to see them, or only heard about them; that they would be faithful and unified. A church that was striving together for the faith of the gospel is the goal of every NT local church.

1:28-30 - ²⁸And in nothing terrified by your adversaries: which is to them an evident token (or proof) of perdition, but to you of salvation, and that of God. ²⁹For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; ³⁰Having the same conflict which ye saw in me, and now hear *to be* in me.

He exhorts them to not be afraid of their persecutors. The tribulation that they were enduring is evidence of their being God's children. Paul knew that it was God's will for the Philippians to suffer for Christ. **God has a purpose in allowing persecution.**

1. Persecution to bring us closer to God. It often makes us more bold to get the gospel where He wants it.
2. Persecution allows us to trust in the goodness of God and that He will use it to bring glory to Christ, use it to bring others to Christ, and that we will be rewarded at the judgment seat of Christ.
3. Persecution is used by the Holy Spirit to convict the lost and draw them to Christ as they see saints so willing to suffer and die for Christ. For example, it was the stoning of Stephen that Paul witnessed and the persecution that Paul perpetrated on Christians after that that pricked his heart. Jesus told him on the road to Damascus, "I am Jesus whom thou persecutes: it is hard for thee to kick against the pricks." Paul knew the conviction he felt when he witnessed the persecution of saints such as Stephen.

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II. Paul's Appeal to Have the Mind of Christ (Chapter 2)

A. Paul's Exhortation to Humility (2:1-4)

2:1-2 - ¹If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ²Fulfil ye my joy, that ye be likeminded, having the same love, *being of one accord, of one mind.*

We have the comfort of the Holy Spirit in Christ, and so Paul exhorts them to be unified, based on those things we have in Christ. To be unified is to be "likeminded, having the same love, being of one accord, of one mind." The power of the Holy Spirit is unleashed on a church that is unified.

2:3-4 - ³Let nothing be done through strife (contention) or vainglory (desire for praise); but in lowliness of mind let each esteem other better than themselves. ⁴Look not every man on his own things, but every man also on the things of others.

D.L. Moody said, "Strife is knocking somebody else down; vainglory is setting oneself up." A believer's focus is not to be on self, but when we are secure in our relationship with God can we die to self and "let each esteem other better than themselves." A believer whose walk with God is distant, will have a difficult time dying to self and putting others first.

B. Christ's Example of Humility (2:5-16)

2:5-6 - ⁵Let this mind be in you, which was also in Christ Jesus: ⁶Who, being in the form of God, thought it not robbery to be equal with God:

Paul exhorts them to have the mind of Christ. Verse 6 makes it clear that Christ was equal with God, and He knew that He was. In other words, He was secure in who He was. Paul wants us to be secure in our relationship to God, just as Christ was. Our relationship to the Father is based on what Christ did for us on the cross, not on anything we have done.

2:6-7 - ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

The phrase "made himself of no reputation" means He emptied Himself. It is a doctrine called "Kenosis". According to the theory of kenosis, when the Son of God was incarnated as Jesus Christ, He "emptied himself" of *some* of His divine attributes to live for a period on earth within the limitations of human existence while at the same time retaining other divine attributes such as holiness, love, and righteousness.

For example, while God is omniscient, Jesus' knowledge was limited (and He "increased in wisdom" as a 12-year-old). While God is omnipresent, Jesus was limited with respect to space and distance. So Jesus set aside some of His attributes of God in order to be born a man.

2:8 - ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Christ submitting Himself to the role that God had given Him, that He would die for mankind.

2:9-11 - ⁹Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Christ's obedience in humbling Himself earned Him the glory that every knee should bow to Him. One day all mockers of God, all atheists, all of mankind, the demons, and even satan will bow before Jesus Christ and confess that He is Lord. And that will be to the glory of God the Father. God wants His Son to receive glory and praise.

2:12-13 - ¹²Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out (or perform) your own salvation with fear and trembling. ¹³For it is God which worketh in you both to will and to do of his good pleasure.

The words "work out" is not teaching that you need to earn your salvation. It describes the effect of "your own salvation" should cause. It is not to work "for" salvation but rather works that result "because" of salvation. The evidence of our salvation is the goods works it produces. We are to live out the effect of our salvation by allowing God to work in us to do His good pleasure.

2:14-16 - ¹⁴Do all things without murmurings (grumbling in a low voice) and disputings (arguing): ¹⁵That 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; ¹⁶Holding 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.

God hates murmurings. Every time the children of Israel murmured against Moses, God rebuked them sharply. Paul reminded them that by obeying the Word of God, they would shine as lights in the midst of an immoral and depraved society.

C. Paul's Example of Humility (2:17-18)

2:17-18 - ¹⁷Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. ¹⁸For the same cause also do ye joy, and rejoice with me.

Paul describes his willingness to be spent for the "service of your faith". His constant goal was to fulfill the ministry given to him by God: that of reaching the Gentiles with the gospel, planting churches, and discipling men to take over those churches.

D. Timothy's Example of Humility (2:19-24)

2:19-23 - ¹⁹But 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. ²⁰For I have no man likeminded, who will naturally care for your state. ²¹For all seek their own, not the things which are Jesus Christ's. ²²But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. ²³Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Verse 21 seems to apply to all of us as a general statement. We are all naturally selfish. Some are by the power of Christ able to live on a different plane, and Timothy had done that. When we're walking with God, we can have the enabling to overcome our natural selfishness and serve God and others the way God would have us to do. Read v. 24

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

Paul believes that he will be released from prison soon and to be able to visit them in person.

E. Epaphroditus' Example of Humility (2:25-30)

2:25-26 - ²⁵Yet 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.

Epaphroditus was devoted to serving Christ. He ministered to Paul in the Roman prison. Preaching the gospel is essential, but God also looks on those that support and help the preacher as also doing the "work of Christ". Prayer warriors, those that give monetarily and support the man of God are all vital to the work of Christ.

2:26-30 - ²⁶For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. ²⁷For 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. ²⁸I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. ²⁹Receive him therefore in the Lord with all gladness; and hold such in reputation: ³⁰Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Epaphroditus had gotten sick and nearly died. Here is another example of a saint who as far as we can tell is right with God and in the will of God, serving God whom God allows to get sick.

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III. Paul's Appeal to Have the Knowledge of Christ (Chapter 3)

A. Warning Against Confidence in the Flesh (3:1-6)

3:1 - ¹Finally, 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*.

Repetition in spiritual matters is important. We need to be reminded of the same truths over and over again because our flesh needs to be conquered over and over again.

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

Paul warned to beware of the false teachers, the Judaizers whose focus on circumcision earned them the nicknames, "the concision", and even worse, "dogs".

3:3 - ³For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

The Judaizers were Jews so called “believers” who taught that the Gentiles must be circumcised and keep the law of Moses in order to be saved, which is a false gospel, a salvation based on works.

Paul reminded them that those who are saved have been circumcised in the heart and are the true circumcision, not those who were only circumcised in the flesh. The Judaizers wanted the Gentiles to become Jews in the flesh, but Paul wrote in Romans 2:29 – “But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit”

3:4-6 - ⁴Though 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: ⁵Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

Paul described how he jealously kept the law of Moses, but that all those things were spiritually worthless.

B. Exhortation to Know Christ (3:7-16)

3:7-11 - ⁷But what things were gain to me, those I counted loss for Christ. ⁸Yea 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 (refuse), that I may win Christ, ⁹And 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:

Paul described letting go of his self-righteousness and his accomplishments and replaced them with the righteousness of God through faith in Jesus Christ.

3:10 - ¹⁰That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Knowing Jesus Christ was more important to him than holding onto his self-righteousness and accomplishments. Knowing Christ, His character, His goodness enabled him (and us) to be willing to suffer for His glory, to bring others to Christ.

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

Paul used a unique word for “resurrection”. It is used only in this verse. Some believe he was referring to the resurrection of those who had died as martyrs for their faith, implied by the last statement of the previous verse and that he was hoping to be martyred.

3:12-14 - ¹²Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend (attain, or possess) that for which also I am apprehended (possessed by) of Christ Jesus. ¹³Brethren, I count not myself to have apprehended (attained): but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus.

Paul never thought he had arrived spiritually. He knew that in this life it would be a constant, never-ending battle. Our focus always needs to be on Christ, “forgetting those things which are behind”. We need to forget our past sins, our failures, and sometimes even our successes.

3:15-16 - ¹⁵Let 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. ¹⁶Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

There are many sad examples of saints who had been faithfully serving Christ for decades, only to fall away and become castaways towards the end of their lives. Verse 16 encourages us to maintain the spiritual ground we have gained and not let up or relax based on the victories we have attained. Whether it be the amount of time spent in devotions, standards, witnessing, or monetary giving: we should never step backwards.

C. Warning Against Living for the Flesh (3:17-21)

3:17 - ¹⁷Brethren, be followers together of me, and mark (or regard) them which walk so as ye have us for an ensample.

Several times Paul will encourage his readers to follow him and those saints who follow Christ, as he wrote in 1 Corinthians 11:1, “Be ye followers of me, even as I also am of Christ.” Following human examples is scriptural, we need role models, but we must always remember that men can let us down and often do, so our trust must always be in Christ, not men.

3:18-19 - 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: ¹⁹Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

But the NT is also full of admonitions for us to test those preachers that claim to be of God.

1 John 4:1 - Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

False teachers and preachers are by definition “the enemies of the cross of Christ”. Their motivation is selfish greed, “whose God is their belly” and “who mind earthly things”.

3:20-22 - ²⁰For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who 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.

The Greek word translated ‘conversation’ means citizenship. We need to have our focus on eternity and to not get caught up with the things of the world. He wrote:

Colossians 3:1-3 - ¹If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth. ³For ye are dead, and your life is hid with Christ in God.

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IV. Paul's Appeal to Have the Peace of Christ (Chapter 4)

A. Peace With the Brethren (4:1-3)

4:1 - ¹Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast (persevere) in the Lord, *my* dearly beloved.

Keep in mind that the Bible did not come with chapter and verse divisions. The word "therefore" is because of what he wrote at the end of the last chapter. By keeping our mind focused on eternity, we can persevere (stand fast) in our present circumstances or persecutions.

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

These two women were prominent enough in this church and were in enough of a danger of causing division that Paul warns them to "be of the same mind in the Lord". Whether it is in choosing the right color to paint the church walls or in deciding whether to support a particular missionary, as a church we need to seek the mind of Christ on the matter and be unified in it.

4:3 - ³And 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.

He exhorted the church to help other women who laboured with him in the gospel. In what capacity we don't know, but they were servants who either helped Paul by meeting his needs or maybe by teaching other women. Clement is a man's name and maybe a church leader there who also assisted in Paul's ministry.

B. Peace With the Lord (4:4-9)

4:4 - ⁴Rejoice in the Lord alway: *and* again I say, Rejoice.

A key to a close walk with God is to "rejoice in the Lord alway". A part of our daily devotions ought to be spent in meditating on those things which cause us to rejoice in His grace to us. As we see how much God loves us, our love for Him grows.

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

Our "moderation" is simply not going to extremes. For the sake of our testimony to the lost around us, we ought to never lose our temper, never get carried away with any fleshly desires, such as gluttony, coveting, or fear and anxiety over circumstances.

4:6-7 - ⁶Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The word “careful” means to be full of care or “to be anxious about”. We should be anxious or fearful of nothing. As hard as it is sometimes not to fear or be anxious, the Bible is full of commands (366 times) not to fear or be anxious over anything.

Instead, through prayer, we are to have a trust that He will manage everything for us. He will work everything out according to His will for our good, not always the way we want. Notice the verse says nothing about God removing us from the circumstances that is causing our anxiety, but only that His peace will then keep our hearts and minds.

4:8 - ⁸Finally, 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.

We are to meditate on ("think on these things") such as Scripture and scriptural books that are true, honest, just, pure, lovely, of good report, virtue, and praise. Filling our minds and thinking with scriptural truths instead of the garbage of this world.

4:9 - ⁹Those 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 practiced what he preached and challenged the Philippians to do likewise. The word do is in the imperative meaning it is a command.

C. Peace in All Circumstances (4:10-19)

4:10 - ¹⁰But 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 Philippians had wanted to give Paul this financial support, but didn't have the opportunity until recently and Paul was acknowledging their giving.

4:11-12 - ¹¹Not that I speak in respect of want (lack): for I have learned, in whatsoever state I am, *therewith* to be content. ¹²I 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 had grown in Christ enough to know that his needs would be met and had "learned, in whatsoever state I am, therewith to be content". He had learned to not trust in the money when he had plenty, and not to worry when he had none. He knew Christ would never let him down.

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

He trusted that whatever God called him to do, he could do through the ability and strength that Christ supplied. Anything God has called us to do, He will enable us to do it. 1 Thessalonians 5:24 - Faithful is he that called you, who also will do it. Read vv. 14-19

4:14-19 - ¹⁴Notwithstanding ye have well done, that ye did communicate with my affliction. ¹⁵Now 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. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸But 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.

This church at Philippi was unique in that it gave money to support Paul's ministry. Notice he didn't desire the money, but he did desire the blessing it gave to them for giving - "fruit that may abound to your account".

When we give to support a man of God (or family), we partake in the fruit that they gain also. God can meet the need of the missionary and his family without our money, but He gives us that money so we can get a blessing out of giving it to the work of Christ.

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

Our flesh will always fight when we give to God's work, but we cannot out-give God! If it is His will to increase our giving, He will supply the extra money necessary and will meet our needs.

D. Conclusion (4:20-23)

4:20-23 - ²⁰Now unto God and our Father *be* glory for ever and ever. Amen. ²¹Salute every saint in Christ Jesus. The brethren which are with me greet you. ²²All the saints salute you, chiefly they that are of Caesar's household. ²³The grace of our Lord Jesus Christ *be* with you all. Amen.

Notice there were some converts amongst Caesar's household. While imprisoned in Rome (under house arrest), Paul had reached some government officials with the gospel. This apostle considered every location he found himself in a mission field.

Our mission field is everyone outside our church family. Let us never lose sight of that and never stop trying to win them to Christ.

Slide 10

And so ends the book of Philippians....

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