

For to me to live is Christ, and to die is gain. (*Php 1:21*)

I. BACKGROUND OF THE EPISTLE?

- A. The Epistle to the Philippians was written by Paul from prison in the early 60's AD.
- B. Among its most important themes is “the adequacy of Christ” as expressed by Paul in *Php 1:21*
 - 1. There is no situation, problem, trial, need, complication, or complaint for which the Lord Jesus Christ is not absolutely and solely sufficient.
 - 2. Access to this benefit depends on our willingness to desire and to allow the Lord Jesus Christ to “BE” our life. In order to have Him as your life, there must be sacrifices.
- C. Acts chapter 16 records the history of the establishment of the assembly of believers at Philippi.
 - 1. Philippi was a most important city in Macedonia (*Acts 16:12*).
 - 2. Paul went there after seeing a vision of a man calling for help (*Acts 16:9*).
 - 3. After “abiding certain days” they went to a river on a Saturday and met Lydia (*16:14*) who “attended” (listened) to what Paul preached. She was baptized, and her household.
 - 4. Paul and Silas were later beaten and imprisoned for casting out a demon, and while praying at night the prison was opened by an earthquake (God) and the jailer was saved (*25-31*).
 - 5. Paul and Silas then challenged the illegality of the beating and imprisonment, visited Lydia once again, and departed from Philippi. (*40*)
 - 6. This all took place in about 51 AD, early in Paul’s second missionary journey.
 - 7. It is thought that Luke was the pastor of the church at Philippi for its first six years (*Halley’s*).
- D. Paul had visited Philippi several years before this epistle was written. Epaphroditus had brought a gift to Paul from the Philippians which prompted this epistle.

TIMOTHY AND PAUL

- 1. When writing Timothy, Paul called him his “own son in the faith.” Paul was a spiritual father to Timothy.
- 2. Timothy was much younger than Paul, but worked alongside him as seen in Acts chapters 17 to 20.
- 3. Paul often dispatched Timothy to a church to resolve problems or investigate issues.
- 4. Timothy was from Lystra, a city where Paul was stoned and left for dead. He saw the price of serving Christ.
- 5. Timothy’s name means, “honoring God.” So did his life.
- 6. Timothy’s father was Greek: his mother was Jewish. He was a Gentile.
- 7. Timothy was not a pastor, he was a missionary/evangelist.

II. PAUL’S SALUTATION AND GREETING (*Php 1:1-2*)

- A. Paul openly discusses his manner of life, and innermost heartfelt thoughts, as an example for anyone who would like to examine it. He does so here, and often.
- B. Paul worked alongside people - in this case it was Timothy (*Php 1:1*).
 - 1. Timothy is a young man who Paul trained in the ministry. This would have resulted in additional burden (work) for Paul, but it was also a great strength.
 - 2. If we cannot work with anyone else, the problem is not the other people, the problem is with us. We must learn to work with very imperfect people.
 - 3. Those we work with are a strength to us, can pray for us, can make the work easier, and can carry on in the work when we are absent. This is God’s plan.
- C. Philippi had a church (1)
 - 1. There were saints, bishops (multiple pastors) and deacons.
 - 2. This had happened in a time span of less than a decade.
- D. “Grace Be Unto You” (2) – This is where it all starts
 - 1. Grace is the favor God shows towards us which is undeserved, all sufficient, and which He is not obligated to give.
 - 2. Grace is what we need more than anything else, and it is something we can trust God to always provide. It can be limited by our foolishness, but it is never lost.
- E. “And Peace” (2) – It is God who can give us an undisturbed mind, even in the midst of a storm.

III. A PRACTICAL EXAMINATION OF PAUL'S HEART AND MIND (3-8)

A. Paul had a manner (conversation) which resulted in his peace of mind and calm spirit while facing trials. He reveals this in his opening remarks. Paul demonstrates . . .

1. **Gratitude** (“I thank” - 3)
 - a. We all have many things to be thankful for. They come from God. When we forget to be thankful FIRST, we become troubled.
 - b. Before you grieve over what God has not done for you, thank Him for what He has done for you. *“Count your many blessing.”*
 - c. Paul was thankful for people, not for things. People mattered most to him.
 - d. Paul knew that the Philippians were a gift from God. It was God who gave Paul the privilege of knowing them. God places people in our lives; be thankful for them.
2. **Memories** (“every remembrance of you” – 3)
 - a. Undoubtedly there were memories in Philippi that Paul would not have enjoyed, but he did not dwell on those. Paul remembered the pleasing things about the Philippians and was encouraged and made joyous.
 - b. “Every” remembrance means that Paul thought of them often, and in many ways. He thanked God for all of these.
 - c. It would do us good to remember the people who God has placed in our lives who are an encouragement and blessing.
3. **Prayer** (“praying” – 4)
 - a. Paul considered himself able to help the Philippians even though he was not with them. He knew that prayer for them made a difference.
 - b. Never say, “I can’t do anything about it.” You can if you will pray. Prayer makes a difference, and it does our spirit good to know that we are helping.
4. **Joy** – 4
 - a. Paul had joy in his heart even though he was imprisoned and far from those he loved.
 - b. There are sources of joy in our lives - things that we can be joyous about. They come from God. If we will dwell on those things, rather than dwelling on the problems, we can have joy in the midst of trials.
5. **Fellowship** – 5
 - a. Spend time with fellow believers: it will give you joy. “It is not good that the man should be alone.” (Gen 2:18). If you are alone, you will not be happy.
 - b. If we are saved, we have a basis for fellowship with others who are saved. Our fellowship is first found, “in the gospel.”
6. **Confidence** in God – 6
 - a. Much of the time, we have anguish in our hearts because we fear that bad things will happen in our future. This is a wrong way to view life. Have confidence in God.
 - b. Something that can discourage us is that others seem not to care about God. God will work in their lives too.
 - c. Paul had confidence that God would keep working in the Philippians’ lives.
7. **Love** — Heartfelt affection (“I have you in my heart” – 7) A genuine love for people will produce peace in our hearts. If you will love others it will bring you contentment.
8. **Purpose** (“defense and confirmation of the gospel” – 7)
 - a. A life without a purpose, or with the wrong purpose, is a sad empty life.
 - b. Paul’s purpose was from God, about God, and blessed by God.
9. **Acceptance** of trials (“ye all are partakers of my grace” – 7)
 - a. Paul knew that his trials were within God’s grace. He did not despair over them.
10. **Proper desires** (“I long after you” – 8)
 - a. It was Paul’s desire to be with those whom he loved.
 - b. It is a blessing to love, and to be loved. It is a blessing to know that someone longs to be with you.

IV. APPLICATION

- A. Before Paul has anything to say to instruct the Philippians, he has himself as an example to be studied and followed. Before we can help others, we should get our own life in order with God.
- B. Remember that Philippians show the sufficiency of Christ in our life. It is easy to see that Christ was completely sufficient for Paul's life.
- C. A life directed inward, with self at its center, is doomed to be an unhappy life. Move your interests farther away and bring the welfare and concerns of others to the center.
- D. In summary, Paul thanked, trusted, and sought God, remembered, loved, and longed for those to whom he ministered, and had a purpose and desire that was in harmony with God's will. He accepted what God took him through, and had hope in God's goodness and grace.

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

I. INTRODUCTION

- A. Paul’s personal perspective (what was in his heart and mind towards the Philippians) was seen in chapter 1, verses 3 to 8. (See lesson 1)
- B. He now turns his attention to the Philippians, beginning in verse 9, first by explaining what he prays for them.

II. PAUL’S PRAYER - HE UNDERSTOOD THEIR NEED (Php 1:9-11)

- A. We might sometimes wonder how we should pray for others, another church, or for those we have won to Christ. Paul’s prayer for the Philippians has a good answer.
- B. The four requests or items in Paul’s prayer:
 1. **Love** – “That your love may abound yet more and more” (9)
 - a. In knowledge and in all judgment;
 2. **Discernment** – “That ye may approve things that are excellent” (10)
 3. **Sincerity** – “That ye may be sincere and without offence till the day of Christ” (10)
 4. **Fruit** – “. . . Being filled with the fruits of righteousness” (11)
 - a. which are by Jesus Christ
 - b. unto the glory and praise of God.
- C. Greater Love – The “Great Commandment” (Matt 22:36) – “that your love may abound . . .” (9)
 1. Matt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and **great commandment.** 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.
 2. “Abounding” is like “a flower that goes from bud to full bloom.” It is abundance, overflowing, or excess. To abound is to be plentiful, flourishing, and over full.
 3. Paul did not specify love for what, but merely mentioned love. We know what we should love because the Bible tells us in Matt 22:37-39.
 - a. The Lord thy God
 - b. Thy neighbor
 4. How is your love for God?
 - a. 1 John 5:3 For this is the love of God, that we keep his commandments
 - b. John 14:23 Jesus answered . . . If a man love me, he will keep my words
 - c. Josh 22:5 . . . Take diligent heed . . . to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.
 5. How is your love for others?
 - a. 1 John 4:21 this commandment have we from him, That he who loveth God love his brother also.
 - b. 1 John 3:17 But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
 6. Love “in knowledge”
 - a. Love demands knowledge - we must know what is lovely and what is not.
 - (1) We must know what God loves, for it is what we should love.
 - (2) We must know what God hates, for we must not love what God hates.
 - (a) For example, “if any man love the world, the love of the Father is not in him.” (1 Jn 2:15) When we love the wrong things, we do not

Php 1:9 And this I pray, that **your** love may abound yet more and more in knowledge and in all judgment;
10 That **ye** may approve things that are excellent; that **ye** may be sincere and without offence till the day of Christ;
11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

- love God.
- (b) Seven of the things God hates are listed in Proverbs chapter 6.
7. Love “in all judgment”
- a. Love can cause judgment and love can forego judgment.
 - b. Love sometimes requires judgment.
- D. Approval of the excellent
1. In order to approve what is excellent, you must know what is excellent (and what is not).
 2. Again, the Bible holds the answer to this question.
 3. Approval is a process with multiple steps
 - a. First comes the test, examination, and scrutiny
 - (1) Paul told the Thessalonians, “Prove all things; hold fast that which is good.”
 - (2) The standards for the test are those found in the word of God.
 - b. Then, comes the recognition, but only if the test was successful.
 4. If it questions, changes, compromises, ignores, violates, or contradicts God’s word – IT FAILS THE TEST!
 5. The word “excellent” means “better, valuable, or worthy of promotion.”
 - a. The things of God are excellent when compared to the things of the world.
 - b. If you settle for the world’s best, instead of God’s best, you have chosen the worst.
- E. Sincere and without offence (10)
1. Sincerity is purity in motive, the absence of duplicity, genuine, being real.
 2. The word comes from an analogy whereby something was tested by opening it up in the light of the sun to see if it was clean or not.
 3. “Without offence” particularly means that we do not cause others to stumble.
 - a. When believers see others sin, it can tempt them to do likewise. Sometimes, for example, a child who is ungodly can cause a godly child to falter.
 - b. We must consider how our actions carefully, lest they cause others to stumble or fall.
 - c. Don’t let your life be something that others will “trip over.”
 4. It is not good enough to be sincere and without offence for a while. We must be so until the day of Christ. Don’t start strong and finish weak.
- F. The Fruits of Righteousness (11)
1. Fruit is that which is produced: righteousness is that which is the producer (the source).
 2. Interpret Scripture with Scripture
 - a. The fruit of the righteous is a tree of life (Prov 11:30)
 - (1) The “tree of life” is a source of eternal life (Gen 3:22) even to sinners.
 - (2) Wisdom is called a tree of life in Prov 3:18.
 - (3) A wholesome tongue is called a tree of life in Prov 15:4.
 - b. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. (Isa 3:10) See also Amos 6:12, II Cor 9:10, Heb 12:11
 - c. Righteousness produces a result – an excellent result. God assures it.
 3. The fruit of righteousness is sown in peace (James 3:18) – are you a contentions person or a peaceful one?
 4. What are you producing in your life? Salvation decisions? Stronger fellow believers? Souls coming to Christ?
 5. They are only by Jesus Christ, and they bring glory to God when they appear.

III. CONCLUSION

- A. Love — Discernment — Sincerity — Fruit. This is Paul’s prayer for the Philippians.
- B. All are important, and when one is missing it will cause problems.
- C. Consider each and ask what could be done in your life to improve those areas that are weak.
- D. And, don’t forget that Paul prayed for this — pray for God to do a work in your life.
- E. There is a progression in Paul’s prayer. Love comes first, then discernment follows. From discernment we should have sincerity, and finally fruit is produced.

But I would ye should understand, brethren, that **the things which happened** unto me have fallen out rather unto the furtherance of the gospel. *Php 1:12*

I. INTRODUCTION

- A. “Why do seemingly bad things happen to God’s people?”
1. What men consider “bad” can be used by God for great good. “. . . ye thought evil against me; but God meant it unto good . . .” (Gen 50:20)
 2. What men consider “bad” may result in great rewards in eternity. Matt 5:11-12, Luke 6:22-23
 3. Are we so selfish that we will not accept what God allows in our life? “What? shall we receive good at the hand of God, and shall we not receive evil?” (Job 2:10)
- B. A great secret to contentment, joy, peace of mind, and happiness is to realize that God has purpose in all things that enter into our life.
1. “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom 8:28)
 2. “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. (James 1:2-3)

Php 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:

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

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

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

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

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

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

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

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.

II. PAUL’S SOLE PURPOSE – TO MAGNIFY CHRIST?

- A. What had happened to Paul was part of God’s plan to magnify Christ.
1. He had been falsely accused by the Jews and imprisoned by the Romans
 2. Having been threatened with being returned to Jewish jurisdiction, he had appealed unto Caesar and sent to Rome to prison. (Acts 25:9-12)
- B. Paul’s life was centered on Christ and His will (“For me to live is Christ . . .” Php 1:21)
1. The preaching of Christ was his priority and source of joy. (18)
 2. To us, how important is the gospel and promotion of Christ?

III. PAUL’S CONCERN WAS FOR THE PHILIPPIANS, NOT HIMSELF (12-18)

- A. It is a source of joy in our lives to care for others rather than only for ourselves.
- B. Paul wanted the Philippians to know that his imprisonment was furthering the preaching of Christ (1:12) and for that reason they should rejoice with him.
- C. Everyone knew about his imprisonment. (13) and many were willing to preach boldly, because they saw Paul willing to suffer for his boldness; they looked to him for an example. (14)
- D. Some even had a wrong motive, but they were preaching Christ. (15-17)
1. They thought they could somehow add to Paul’s affliction (16), apparently with the intent of inflicting further injury.
 2. Some were not sincere, but fake or mocking (16).
- E. But, either way, Christ was preached and Paul was glad for that. (18)
- F. His desire was for the Philippians to understand that he had not lost hope or felt that God failed.

IV. PAUL’S EXPECTATION WAS FOR FUTURE GOOD (19-20)

- A. Paul still has good expectations for the future. He does not guess, he knows. (19)
1. He knew his present situation would produce a good direction (a turn). (19)
 2. The salvation of his soul was never in doubt, but the rewards on that day of salvation would be enhanced by what he had suffered for Christ.
 3. And, it seems likely that Paul expected the possibility of being delivered from prison because of the prayers of the Philippians and the working of the Spirit of Christ (19).
 4. Paul expected that Christ would be magnified in Paul’s body, whatever the outcome.
- B. And, Paul also knew for certain:
1. His imprisonment would magnify Christ. (20)
 2. He need not be ashamed of being imprisoned for Christ. (20)
- C. Paul was bold in his actions for Christ. Boldness is a result of knowing what is right.
- D. There are times when we need to simply enjoy the blessings of the day and “take no thought for the morrow” (Matt 6:33) and there are time that we must look up to eternity and anticipate God’s blessings.

Ps 146:5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.

V. APPLICATION

- A. The three keys to contentment and joy are found in this passage
1. Knowing that your life is part of God’s purpose and therefore has value. (12)
 2. Caring for others and being a blessing to them. (12)
 3. Expecting God to care for your future, and waiting on him until He does so. (19-20)
- B. An unhappy and discontented person will show the following traits:
1. Self purpose – a life about their own goals, rather than God’s goals.
 2. Self centered - a life that disregards everyone but themselves.
 3. Self trusting - a life that is dependent only on their own ability and strength.
- C. What could be the outcome of specific trials and hardships that we face in our life?
1. If they increase the preaching of Christ, they are greatly worthwhile.
 2. If we suffered for (because of) the Lord and our stand for Him, they are beneficial to us.
 3. If they encourage others, by the way we face them, they have value.
- D. When some would intentionally injure us (i.e. verse 16), it need not cause us grief or anger.
- E. Remember the all sufficiency of Christ - His supply - is present in any situation. (19)
- F. If our expectation is directed towards Christ and His magnification in our life, it will be fulfilled.
- G. Much of the distress that we suffer in our mind is caused by worry about the future, and even expecting bad things to happen in the future. Paul did not do that.
- H. Our life and death are in God’s hands. (20)

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. *Php 1:23-24*

I. A UNIQUE PERSPECTIVE ON LIFE

- A. Unlike those who are unbelievers, the born again Christian has assurance of eternal life and therefore should have little fear of death.
1. In fact, many anticipate death as an excellent day when they will go to be with the Lord.
 2. It is easy to conclude that we would be “better off dead,” although we really never will die, but rather be “relocated” from this body into eternity. (John 11:26)
- B. One of the greatest obstacles to happiness and contentment is a fear of death or what will happen after death . . .
1. And yet, most lost people seem to have put it out of their mind
 2. The distractions of the world such as sin, entertainment, earthly success, and the like have overshadowed the need to consider eternity so that many people don’t seem to care.
 3. But, when life’s day nears sunset, those who do not know Christ often plunge into despair, realizing that all that they have hoped and dreamed is now in the past.
 4. But for the child of God, the later days of life can be filled with anticipation of eternity.
- C. Some people have assurance of eternal life, but are not willing to walk with Christ (they prefer their own selfish ways and pleasures), grow bitter and despondent as they grow older, and sometimes even seek the solace that death will bring – deliverance from the misery of this life. This is sad, and a sad way to end what could have been a great life in and for Christ.
- D. Paul knew that his suffering would end (but most of all that he would be “with Christ” - v23) when he entered eternity, and he longed for that day, but was willing to “abide in the flesh” so that he could minister to those he loved, like the Philippians.

Php 1:21 ¶ For to me to live is Christ, and to die is gain.
22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.
23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:
24 Nevertheless to abide in the flesh is more needful for you.
25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;
26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
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;
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.
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;
30 Having the same conflict which ye saw in me, and now hear to be in me.

II. THE UNDECIDED SERVANT (21-26)

- A. Paul declared that there were two options available to him. (21)
1. *To live* (in the flesh), which is said was “Christ.”
 - a. To do the work of Christ while in his flesh
 - b. To preach the word of Christ
 - c. To glorify the name of Christ
 2. *To die* (again, flesh only), which he called “gain.”
- B. He lays out his considerations as he makes his choice.
1. The meaning of life – to Paul it was ONLY Christ (21)
 - a. What is the meaning of life to you and I?
 - b. For Paul, it would only get better because “to die” meant gain.
 2. The value of life - the fruit we produce by our labors (22)
 3. The desire for our future life – to depart and be with Christ (23)
 4. The need of the present time – to meet the needs of others (24)
 5. The reason for continuing here – the furtherance of the joy in faith of those around us (25)

The *faithful* Christian will be:
1. Sometimes undecided (21-26)
2. Always united (27)
3. Never unsatisfied (28-30)

6. The hope of reunion – which would be cause for rejoicing (26)
- C. It seems that Paul had made his decision to remain, because of the Philippians (and others).

III. THE UNIFIED SAINTS (27)

- A. Our conversation (the way we live our life) is a reflection of the value of the gospel.
 1. They way you and I live around others shows whether or not the gospel is important to us.
 2. Our way of life should “only” become (be worthy of; promote) the gospel of Christ!
- B. Unity amongst the saints promotes the gospel; strife and turmoil devalue the gospel.
- C. We should “stand fast” (be unmoved) in one spirit – not divided, and not willing to be divided.
 1. To stand fast is to refuse to budge; to stay put; to be united with fellow church members.
 2. “With one mind” reinforces that we should think alike (again, Philippians is all about the mind). If we disagree on any matter, we must ask what the Bible says and then conform to the instruction in God’s word.
- D. “Striving together for the faith of the gospel” gives us our unified purpose and focus. We work with one another in order to uphold and spread the gospel of Christ.
- E. We are to complement the gospel, cooperate with each other, and collaborate to proclaim Christ.
- F. When we surrender to pride, contention, disagreement, bitterness, and disunity, we do harm to that which is most important – the gospel of Christ, its proclamation, and its glory.

IV. THE UNINTERRUPTED SATISFACTION (28-30)

- A. We will have . . .
 1. *Adversaries* – those who would oppose us and try to stop us. (28)
 2. *Affliction* – times of suffering and hardship. (29)
 3. *Affinity* with Paul – experiencing the same conflict: wanting to be with Christ and enjoy an end of suffering (30).
- B. The response to the adversary is never to allow their threats or actions to terrify us. Paul, for example, was threatened with death. (28)
 1. The fact that we do not fear death reminds the lost that they do (fear), and why we don’t.
 - a. Our refusal to fear is a token of destruction (sign) to those who oppose us.
 - b. And, it is a reflection of our salvation and our assurance of life eternal.
 2. The Bible has much to say about being afraid, and a remedy for it.
 - a. Psalm 56:3 What time I am afraid, I will trust in thee.
 - b. Psalm 3:6 I will not be afraid of ten thousands of people, that have set themselves against me round about. (“... for the LORD sustained me” – verse 5)
- C. Suffering “is given” to us and will be part of our life in Christ. It is for “His sake.”(29)
 1. If we suffer because we proclaim Christ, preach Christ, serve Christ, stand with Christ, tell someone about Christ, live a life that conforms to Christ, or follow the will of Christ, then we suffered for His sake.
 2. If we suffer for wrongdoing, dishonesty, sin, disobedience, disregarding God’s word, or ignoring God’s will, then our suffering is not for His sake.
- D. When we suffer, we will experience “THE CONFLICT” that Paul experienced in this passage.

Two Absolutes:

- Conversation that ONLY becomes the gospel
- NEVER (in nothing) terrified by our adversaries

V. APPLICATION

- A. Your eternity will be as wonderful then, as it is important to you now. If you are living life for today, you will miss out on many of the most excellent things in eternity.
- B. Your eternity will be enriched by your sacrifices for Christ, suffering for Christ, struggle for Christ, and standing in Christ. Your contribution to unity amongst the saints will reflect the gospel, and what it means to you.
- C. Those who have invested all of their energy, hopes, and dreams on things in this world, will not enjoy the longing for eternity with Christ, and will lose their life and labors here when they die.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like minded . . . *Php 2:1-2*

I. WHAT IS CONSOLATION?

- A. Consolation is, “comfort that one receives following a loss or disappointment.” Paul, imprisoned, would be comforted to know that Christ was glorified as he was suffering, and that the Philippians were continuing to be strong by being like minded.
- B. The Greek word translated “consolation” in *Php 2:1* is the root of the word used to describe the Comforter in *John 16:7*. The emphasis of the word “consolation” is, “to bring comfort.” Verse 1 explains this by showing that consolation is associated with “comfort of love.”
- C. “If there be any consolation” does not mean that Paul questions the presence of consolation, but rather that the most obvious form of consolation would be if he were to hear that the Philippians were “like minded.”
- D. The Bible describes consolation in many places:
1. Jesus is the consolation of Israel (*Luke 2:25*) meaning that their suffering and trials were acceptable because they resulted in the coming of the Messiah.
 2. The letter to the church in Antioch mentioned in *Acts 15:31* was consolation to them, relieving them of the confusion caused by false teaching.
 3. Paul told Philemon that he had consolation because of Philemon’s love, and his actions towards the saints.
- E. God is the “God of all comfort” (*II Cor 1:3*) and “God of all grace” (*I Peter 5:10*). If you cannot find consolation in God, you will find it nowhere else. There is consolation!

CONSOLATION: THE CAUSE FOR UNITY
Php 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,
2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

HUMILITY: THE SECRET OF UNITY
3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
4 Look not every man on his own things, but every man also on the things of others.
5 Let this mind be in you, which was also in Christ Jesus:
6 Who, being in the form of God, thought it not robbery to be equal with God:
7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

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

II. WHERE IS CONSOLATION FOUND? SOMETIMES IN UNITY!

- A. When we suffer for a cause, we are consoled by the fact that we did not suffer in vain. When we suffer for the cause of Christ, our suffering has great consolation.
- B. Paul’s consolation was affected by the deeds of the Philippians (2). For them to be like minded, having the same love, being of one accord, of one mind, would give Paul joy (consolation).
- C. Then he tells them how to be like minded:
1. Do not allow or cause strife between fellow church members (3).
 2. Do not seek glory for yourself in your words or deeds (3).
 3. Whenever dealing with others, always think of them as being better than yourself (3). Do not consider yourself to be superior to anyone, and do not act as though you are.
 4. Do not look at what you will get, but look at what others will get (4).
 5. Disregard your own reputation absolutely, even when you think you deserve to have a good reputation (5-7).
 6. Be a servant to all, even your enemies. (7)
 7. Submit (humble) yourself completely to God’s will for your life, even when it means your own physical suffering and death (8).

- D. What you and I might (should not) do that would prevent a church from being like minded.
 - 1. Argue, and refuse to stop until we win the argument (3). This is strife and vainglory.
 - 2. Say and do things in order to make others think we are superior or special. (3, 5)
 - 3. Think of ourselves as being superior to others, or be quick to defend our superiority. (3)
 - 4. Make decisions based on how it will benefit us, make things easier for us, or cause us to get gain, even when it causes others to be inconvenienced or lose out. (4)
 - 5. Seek having others to serve us, but resist serving others. (6)
 - 6. Serve God only when it is convenient and rewarding, but refuse His will when it costs us something that we want, or when it causes us to suffer or go without. (7)
 - 7. Think everyone should get in line behind us because we know more, have more, can do more, or are more important than they are.
- E. Instead, Forbear and forgive – Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
- F. Be very careful. Others can easily see what you are doing to prevent unity, but you are likely to be blind to your faults (Prov 21:2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.)
- G. A simple test: Are you an obstacle to unity in your church?
 - 1. Do you think others should appreciate you more than they seem to do; do you feel under-appreciated?
 - 2. Do you think you are the wisest or most capable person in the room (the group), or at least among the wisest?
 - 3. Do you find yourself striving (i.e. arguing) with other Christians quite often, because they don't understand or know things as well as you do?
 - 4. Do you often make excuses to yourself for why you cannot be faithful to serve God, to attend church, to go on visitation, to be present during times of service in the church?
 - 5. Do you often ask for, or seek for things to be changed to suit your preferences or meet your needs?
- H. If you answer "Yes" once or more, you need to consider your life in connection with Php 2:3-8.
- I. Some will use the excuse that they are serving God when they strive with others. But, II Timothy 2:24-25 teaches, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves . . ." Verse 25 goes on to say that it is only "God than can provide repentance (a change of mind and action) and acknowledging of the truth.
- J. When you think you are going to change people through strife and struggle, you are wrong.

III. THE REWARD OF HUMILITY NOW, IS EXALTATION THEN

- A. ". . . **every one** that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14
- B. The humility of Jesus Christ has given Him the greatest name of all (9).
- C. Fools who refuse to bow to Him on this earth will bow to Him in eternity (10).

IV. APPLICATION

- A. It is often the case that the person or persons in the church who are so sure that they are right that they are willing to fight to the end to prove it, are the ones who do the most harm to the church.
- B. It only takes one or two outspoken, self assured individuals to rob a large group of their unity.
- C. Beware of the person who thinks of themselves as the one who is superior (better) to others.
- D. God WILL NOT bless pride. In fact, He hates a proud look. (Prov 6:16-17)
- E. God will bless humility:
 - 1. Psalm 138:6 Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
 - 2. James 4:6 God resisteth the proud, but giveth grace unto the humble.

3. James 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.
- F. The Bible gives us a command to “avoid” those which cause doctrinal divisions. It does not encourage us to argue with them. (Rom 16:17).
- G. The Bible tells us to contend for the faith, but this is contention with unbelievers (Jude 1:3).
- H. Proverbs 26:21 tells us that a contentious man will kindle strife. I Cor 11:16 denounces a contentious man.

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. (Php 2:12)

I. GIVE YOUR SALVATION A WORKOUT (12-13)

- A. The phrase, “work out,” as found in Php 2:12, means, “to perform, accomplish, achieve, to do that from which something results.”
- B. Salvation is yours for all eternity. The Bible never teaches us to work for it, or work in order to keep it. If you must work to stay saved, then you are saved by works, but the Bible teaches Eternal Security.
- C. But, what are we doing with the salvation that God has given us? Paul says to, “give it a workout.”
- D. We should be using our salvation to accomplish all that we can for and thru God.
- E. With fear and trembling – It is a fearful thing to be responsible to God, to possess something so valuable which was purchased with the blood of His Son, and to be accountable for what we do with it. It is not a casual thing, but one of a most serious nature.
 - 1. Our obligation to God is a serious matter.
 - 2. The presence of God in our life both enables us and gives us great accountability.
- F. Obedience is a requirement of working out our salvation. It is not because man is watching, but because we are indwelt by God (13).

Php 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.

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

14 ¶ Do all things without murmurings and disputings:

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;

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.

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

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

II. GIVE ANY BAD ATTITUDE A REST (14)

- A. Murmurings – muttering, grumbling, grudging, secret debating, complaining
 - 1. The people murmured against Moses, saying, What shall we drink? (Ex 15:24)
 - a. When the heart is discontent, the mouth slowly leaks that discontentment.
 - b. Murmuring usually has a target – somebody to blame (i.e. Moses).
 - c. In truth, God was the one that put them in that situation. (Ex 16:8)
 - 2. The people murmured against Moses and Aaron (Ex 16:2).
 - a. “The LORD” hears when you murmur (Ex 16:8)
 - b. The ultimate penalty for murmuring was a wasted life (Num 14:29, I Cor 10:10)
- B. Disputings – disagreement, argument, or debate.
 - 1. Disputing is the act of contending with others, usually for personal reasons.
 - 2. It is mentioned seven times in the Bible, all in the New Testament. For example:
 - a. [religious rulers] disputing with Stephen (Acts 6:9)
 - b. Paul warned against, “perverse disputings of men of corrupt minds.” (I Tim 6:5)
 - 3. The person who always has an argument, and is more than happy to express it, is not an asset to the cause of Christ.

III. GIVE YOUR GODLY REPUTATION A BOOST (15)

- A. The sons of God should be (15) . . .
 - 1. Free from all blame - faultless
 - 2. Known not to harm - gentle and unoffensive
 - 3. Not in need of rebuke - blameless
 - 4. All three of these words (blameless, harmless, and “without rebuke”) come from a Greek word with a prefix which means, “not.” Not to blame, not to harm, and not to need rebuke.
- B. THAT IS WHAT WE (God’s sons) ARE SUPPOSED TO BE!
- C. The world we inhabit is (15) . . .

1. Crooked – wicked; unfair; not worthy of trust (from this Greek word we get the English word, “scoliosis” which means, “a crooked spine.”
2. A Perverse Nation - a nation which has turned aside from God’s path
- D. What a shame it would be if God’s sons turned aside to the world from God’s path.
- E. It is our specific task to be a light in a dark world (15).
 1. We do not shine light upon ourselves, we shine light upon the darkness around us.
 2. A light is only valuable to those whom it is near.
 3. It is also important that the light shine brightly.

How Effective is a Light? <ul style="list-style-type: none">• When it is not turned on?• When it is very dim?• When it is not shining in the right place?

IV. GIVE THE WORD OF GOD A PLATFORM (16)

- A. To “hold forth” is to “present, observe, apply, and give attention to.”
- B. The ONLY worthwhile thing that we can promote is the Word of Life!
 1. If we promote ourselves, we are out of order.
 2. If we do not have and promote the Bible, we are of no value (in vain).
- C. Paul’s joy when He stood before Christ would result from the faithful Philippians taking the word of God to others, just as he had taken it to them.
- D. How effective we are at presenting and observing God’s word to the world is the proof of our value to God and His purpose for our life.

V. GIVE YOUR JOY THE RIGHT FOUNDATION (17-18)

- A. Ask yourself, honestly, what would give you joy in your life?
- B. Paul’s joy hinged on the sacrifice and service of faith of the Philippians, as theirs did upon Him.
 1. Paul’s faith was the Philippians faith.
 2. If Paul was to die for his faith, he would rejoice, and he expected the same from them.
- C. We cannot deny that when we fail to follow God, we affect the joy of other people.
- D. He encouraged them that their joy should depend on eternal things and upon God’s work.

VI. CONCLUSION

- A. Our fear should be that our salvation would not be productive (12).
- B. Our manner should be absolutely free of murmuring and disputing (14).
- C. Our goal should be to hold forth the word of life (16).
- D. Our joy should depend completely upon the sacrifice and service of faith (17-18).
- E. Like the servants in Matthew 25, we cannot deny that we have been given talents. The question will be, what did we do with our salvation, and what God gave us to serve Him.

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

I. INTRODUCTION

- A. The last 12 verses of Philippians 2 are dedicated to exemplary servants who were like minded with Paul.
 - 1. Timotheous (19)
 - 2. Epaphroditus (25)
- B. In Paul's day, and in ours, it was a source of joy to find someone who truly puts God first in their life.
- C. Paul's mind (thoughts) were towards the Philippians:
 - 1. Paul cared to know their "state" (condition) (19) so he could help them along.
 - 2. He trusted the Lord, that He might let Paul visit Philippi (24) as he longed to see them.
- D. Praise the Lord that we do not serve Him alone. There are others who have a mind like we do, and who see God's service as the most important matter in life.
- E. Here again, we see the emphasis on the "mind" in Php.

II. TIMOTHEUS – A SON TO PAUL

- A. Paul called Timothy "his own son in the faith." This does not mean a son by physical birth, but that Timothy was raised and taught by Paul as a "spiritual" father.
- B. Paul probably led Timothy to the Lord, and he definitely taught Timothy how to serve God as a minister.
- C. Timothy's name appears in the Bible over 25 times.
 - 1. He is first mentioned in Acts 16. There it tells us that his mother was a saved Jew and his father was a Greek; Timothy was called a disciple.
 - 2. In Acts 17, Timothy was working with Paul, and he is mentioned in that way in Acts 18, 19, and 20.
 - 3. When Paul wrote the Romans, he called Timothy his "workfellow." (Rom 16:21)
 - 4. Paul told the Corinthians he had sent Timothy to help them remember his ways. (I Cor 4:17). He later told them to make sure he was with them "without fear." (I Cor 16:10).
 - 5. He is mentioned here in Philippians.
 - 6. Timothy is mentioned in verse one of both epistles to the Thessalonians.
 - 7. Finally, Timothy is mentioned twice in the letter to the Hebrews (Heb 13:23, 25).
- D. There was no man that Paul depended upon more closely than Timothy - no man like him.
- E. In Philippians 2:20, Paul said he had "no man likeminded, who will naturally care for your state."
 - 1. This was because everyone was seeking things for themselves, but Timothy was uniquely selfless. He sought things for God and others, not for himself. He did not argue, he served.
 - 2. Paul said Timothy had served, "as a son with the father." (Php 2:22)
- F. Timothy was from Lystra, where Paul had been brutally stoned and left for dead. Timothy knew the price of serving Christ as he had probably seen Paul stoned by the people.
- G. Timothy's name means, "honoring God." His life meant that as well.
- H. Timothy is complemented in Philippians for:
 - 1. Naturally caring for the Philippians (20)
 - 2. Proof of his service (22)
 - 3. Unwavering availability (23)

Php 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.

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

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

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

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

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

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.

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

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.

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.

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

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

III. EPAHPRODITUS – THE MESSENGER FROM PHILIPPI

- A. He is only mentioned in the Bible in Philippians.
- B. He was sent to Paul, who was in Rome in prison, from Philippi, and Paul sent him back.
- C. His name is Greek or Roman not Hebrew, and means “lovely.”
- D. He was sick and almost died while serving God, and was very dear to Paul.
- E. He was where God needed him to be to provide a conduit of communication between Paul and the Philippians.

IV. SEVEN TRAITS OF A ‘LIKE MINDED’ MAN

- A. **He is Selfless** – He cares for the spiritual needs of others – that is the objective of his life (rather than caring for self.) (20, 26)
 - 1. Most men seek their own (21)
 - a. Their own wealth
 - b. Their own priorities
 - c. Their own interests
 - 2. A very few seek the things that belong to Christ (21)
 - a. Eternal souls of men
 - b. Things with eternal value
- B. **He is a Servant** – He is FIRST AND ALWAYS a servant. (22)
 - 1. Timothy had been a servant long enough to have “proof.”
 - 2. He was like a son - loyal, obedient, willing, available, etc.
 - 3. He was a servant “with” Paul, not a servant of Paul’s. Both served Christ.
- C. **He is Ready/Flexible** – faithful and always available is a perfect description of their life. (23)
 - 1. Whenever Paul said, “go,” he knew Timothy would be ready and willing.
- D. **He is a Hard Worker** – Laboring and fighting the good fight is their life’s work. (25)
- E. **He is Available/Portable** – He is sometimes a man who travels extensively so he can to deliver the message of Christ. (25)
- F. **He is Faithful** – Willing to suffer, when necessary, and not to quit. (27, 30)
- G. **He has an Eternal Focus** – Denying even this life itself in order to serve God. (30)

V. COULD YOU AND I BE “LIKE MINDED” TO PAUL AND OTHERS WHO SERVE GOD?

- A. First, the mind in us should be the mind of Christ (Php 2:5). Then, we can be like minded.
- B. Our self interests must be forfeited to God’s will if we wish to be of use to Christ. (21)
- C. Serving God and others must take priority over all other things in our life. (22)
- D. Our longing (care and affection) must be directed towards God’s people. (26)
- E. When asked to go, we must be ready to answer, “Yes.” (23, 28)
- F. What would you do if the man of God came to you and asked you to go to a foreign land to communicate with a struggling church? Timothy’s life was arranged so that he could just “go.”

VI. CONCLUSION

- A. Timothy’s heart was not an accident. God prepared it and Paul nurtured it. We should be on the lookout for a Timothy who can carry on in the work after we have departed.
- B. If Paul had not been an example to Timothy, Timothy would not have been what he became.
- C. It is clear that God’s work in Philippi was greatly enhanced by two men who were willing to serve God rather than self – Timothy and Epaphroditus. Perhaps some of us could be just such people. If God called, would you answer, “yes?”

Php 3:1 Finally, my brethren, rejoice in the Lord.

I. INTRODUCTION

- A. We rejoice in the Lord Jesus Christ because we are saved by His works alone, and no ours.
- B. But, we must not then decide to sit back and do nothing. A healthy perspective, as that of Paul, is to now work towards that day when we will stand before the Lord Jesus Christ to be judged for our faithfulness to Him.

II. DELIGHT: REJOICE IN THE LORD (1)

- A. When we consider the Lord Jesus Christ, there is every reason to rejoice!
 - 1. He is faithful and holy!
 - 2. He loves us, saved us, and lives in us!
- B. Were it not for the Lord, there could be no joy. Because of the Lord there always can be joy.
- C. Over and over, the Bible reminds us of the command to rejoice in the Lord.
 - 1. Ps 33:1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.
 - 2. Ps 97:12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.
- D. The Lord taught His disciples (and us) that we can have “full joy.” (See John 15:11 and 16:24)
 - 1. Obedience is necessary - i.e. to love one another as commanded (Jn 15:10-12)
 - 2. Prayer is necessary (Jn 16:24)
- E. Paul is not grieved to write this to them again and again, and it is “safe” for them to hear it repeatedly.
 - 1. It is “dangerous” to lose sight of our joy. (1)
 - 2. There is no other place to find that joy.
- F. Only in the Lord can we have confidence (3-4)

III. DANGER: BEWARE - BEWARE - BEWARE (2)

- A. Of dogs
 - 1. Dogs are mentioned 40 times in the Bible.
 - a. They eat disgusting things (Ex 22:31)
 - b. They are dangerous (Ps 22:16)
 - c. They are dirty
 - d. They are demanding (greedy) (Is 56:11)
 - 2. You cannot understand the Biblical “dog” until you have seen the street dogs of a third world country.
 - a. They are filthy and covered in mange
 - b. They are untamable and unteachable
 - c. They are wretched and hopeless
 - 3. Dogs reflect men who are hopelessly wicked and refuse to repent and turn to Christ.
 - 4. Dogs, and wicked men, enjoy the tasty morsels that others have, but are only interested in consuming them for their own pleasure. They give nothing in return.
- B. Of evil workers – Men who (repeatedly) do evil deeds are dangerous.

Php 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.
2 Beware of dogs, beware of evil workers, beware of the concision.
3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
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:
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;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
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,
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:
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
11 If by any means I might attain unto the resurrection of the dead.
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.
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,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

- C. Of the concision – This is the religion that trusts in the flesh, rather than in Christ. The word specifically refers to those who believe that they have a covenant with God because of a physical deed (i.e. circumcision). It would compare to those who believe that baptism is salvation.

IV. DIFFERENCE: WHO WE ARE IN CHRIST (3)

- A. Our position in Christ is spiritual, and based on spiritual birth. It does not depend upon our flesh.
- B. So, we have “no confidence” in the flesh.
 - 1. Not for eternal life
 - 2. Not in this life

V. DISREGARD: THE THINGS THAT DO NOT MAKE US RIGHTEOUS (4-6)

- A. Circumcision (5) - no physical act can cleanse us from sins: not baptism, not circumcision.
- B. Lineage - We do not inherit righteousness, and are not made righteous because of our nationality or family.
- C. Keeping the law (5, 6) - By the deeds of the law shall no flesh be justified in his sight (Rom 3:20)
- D. Religious zeal (6) - Being zealous is not sufficient to pay for sins.

VI. DETERMINATION: NOTHING COMPARES TO CHRIST (7-10)

- A. Religious accomplishments are merely “gain” to men, but they are loss to Christ. (7)
 - 1. Our works return debt, not reward (Rom 4:4-5)
- B. Knowing the Lord Jesus Christ cannot be replaced with anything! (8)
 - 1. Not with anything we accomplish
 - 2. Not with anything we own
- C. Our righteousness is exclusively “by” and “through” faith (9)
- D. Our ability to know Him is closely connected with our willingness to sacrifice for Him (8,10).
 - 1. We can know: (10)
 - a. The power of His resurrection
 - b. The fellowship of His sufferings
 - c. The form of His death

VII. DILIGENCE: CONTINUAL EFFORT TO OBTAIN THE GOAL (11-14)

- A. Paul’s focus was solely upon the day when he would be resurrected from death (11)
- B. Even Paul himself, as godly as he was, considered his life a continual struggle to apprehend (capture), not a leisurely stroll of someone who had already reached their goal. (12-14)
- C. The thought that we must continually strive for higher ground would offset the misconception that, since our righteousness is in and from Christ alone, we have no more responsibility.
- D. Paul lived as if he must work to be saved, while fully aware that he was saved solely by faith.

VIII. APPLICATION

- A. First, we must rejoice in the Lord - in His finished work, the salvation He has given us, the life we can live thru Him, and the eternity which awaits. (1)
- B. But, don’t get careless. Remember that we live in a dangerous world (2).
- C. Then, know that your righteousness is by faith in Jesus Christ and not by works of righteousness which cannot save anyone.
- D. Therefore, Christ is everything to us and nothing compares to Him. What we truly must desire is to sacrifice whatever is necessary in order to know Him, the power of His resurrection, and the fellowship of His sufferings (10).
- E. And now, we should live our life as people who have a goal to achieve, even though we are already righteous in Christ. We must not think that, because Christ has given us righteousness, we can disregard any responsibility to live for Him.

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

I. INTRODUCTION

- A. Walking is a distinct action - it is what we “do”. It cannot be replaced with desire or intentions (what we know to do), but it is what we actually perform. It is how we live our daily life.
- B. **James 4:17** to him that knoweth to do good, and doeth it not, to him it is sin.
- C. Our life will be judged according to what we did, not what we knew we should do.
- D. We choose, day by day, whether or not to walk to please God.

II. BE THUS MINDED - AS PAUL (15-16)

- A. Verse 15 is a reminder that each of us should live our life in the way explained by the Apostle Paul in Php 3:13-14
 - 1. Not to think that we have “arrived” or “finished” but to press towards the mark. (13-14)
 - 2. Not to lean on or trust in what we have done in the past (things that are behind), but to continually serve God.
- B. “Be thus minded,” as was Paul – as explained in verses 13-14.
- C. To be perfect (15) is to be complete in Christ. Not to be missing anything needed to please God. It refers to salvation.
- D. Verse 16 – continue to do the same things that you have been doing, if they were for God. And, let all of us mind (attend to) things that are eternal and pleasing to God.

III. HOW TO WALK (17, 20)

- A. Take note of, and follow Godly examples, like Paul. (17)
- B. And, we should be an example for others to follow as well.
- C. Have a constant awareness that we live for eternity, not for today. (20a)
- D. And, that we are expecting the return of our Lord and Saviour at any moment. (20) What will He find us doing when He returns?

IV. HOW NOT TO WALK (18-19)

- A. In any way which does injury to the cause for which Christ died (18)
 - 1. i.e. Those who teach false doctrine (false religions and false gospels).
 - 2. Those who live as if the gospel is not important (no witness, no effort, no testimony, no fruit).
 - 3. An enemy is an opponent. Some people oppose the truth of the cross of Christ.
- B. In any way that centers on self satisfaction (19)
 - 1. They serve their “belly” – appetites, gut instinct, that which they can consume.
 - 2. They glory in things that they should be ashamed of. They are proud when they should be humble.
 - 3. They focus upon and live for things that have no eternal value.
- C. This is a path that leads to destruction (19a)

Php 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.

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

17 ¶ Brethren, be followers together of me, and mark them which **walk** so as ye have us for an ensample.

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:

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

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

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.

How to Walk

- in newness of life (Rom 6:4)
- not after (according to) the flesh (Rom 8:1, 4)
- honestly (Rom 13:13, I Thess 4:12)
- by faith and not by sight (II Cor 5:7)
- in the Spirit (Gal 5:16, 25)
- in good works (Eph 2:10)
- worthy of our vocation (salvation) – Eph 4:1
- in love (Eph 5:2)
- as children of light (Eph 5:8)
- circumspectly (paying attention) (Eph 5:15)
- worth of the Lord (Col 1:10, I Thess 2:12)
- in wisdom toward them which are without (Col 4:5)
- after (according to) His commandments (II John 1:6)
- in truth (III Jn 1:4)

V. THE CONCLUSION OF OUR WALK IN THIS BODY (21)

- A. The body (flesh) is the problem, and one day it will be forever gone.
- B. We walk in a “vile” body. It is wretched; in it dwells no good thing. It is offensive, repugnant, and depraved. It cannot please God.
- C. We are responsible to “mortify the deeds of the body” by the Spirit (Rom 8:13)
- D. 2 Co 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

VI. CONCLUSION

- A. Philippians, the book which says much about the mind and our joy, also has a lot to say about what we actually DO – how we walk.
 - 1. Paul’s model of doing – “for me to live is Christ.” (1:21)
 - 2. Our conversation (walk) should always “become [promote] the gospel” (1:27)
 - 3. We should do nothing through strife or vainglory (2:3)
 - 4. We should do all things without murmurings and disputings (2:14)
 - 5. We must press toward the mark . . . like Paul (3:14-15) — follow Paul’s example (17)
- B. We ought to ask ourselves some honest, hard, important questions:
 - 1. How did I walk during the past week?
 - a. Did I promote the gospel? Did others see Christ in me?
 - b. Did I abstain from fleshly lusts? (I Pe 2:11)
 - c. Did I walk honestly, in love, and in good works?
 - d. Was my life about me, or about the Lord and eternity?
 - 2. How did my life look in God’s eyes last week?
 - a. Was He pleased? Was He glorified?
 - b. Did He see me obeying Him and striving to please Him?
- C. What we do – how we walk – has a direct effect on our ability to rejoice. Philippians is a book about deeds, not just a book about our mind.
- D. We cannot change the past, but we can decide to walk with and for God in the future. What will we do to change our walk in coming days?

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

I. REVIEW OF PHILIPPIANS

- A. Paul began in chapter one by describing his **love, care, and prayer** for the Philippians.
 - 1. He is thankful to God for them and prays for them.
 - 2. He has confidence in God and joy because of them.
 - 3. He loves them and longs to be with them.
- B. He then prayed God to grant them four things:
 - 1. That their **love** for God and one another would abound,
 - 2. That they would **approve** things that were excellent,
 - 3. That they would be **sincere** and without offence,
 - 4. That they would be filled with the **fruits** of righteousness.
- C. He explained that his **suffering had a purpose** for God (he was concerned that they understood).
 - 1. His only desire was to magnify Christ.
 - 2. His life was completely about Christ - he said, "to live is Christ."
 - 3. He was glad the gospel was being preached, even when he was injured thereby.
 - 4. He was worried that the Philippians might be discouraged by his imprisonment.
 - 5. He expected God to bless him and them in the future.
- D. Paul was **ready to be with Christ**, but willing to remain for the needs of the Philippians.
- E. He encouraged them to **live only in a way that would promote the gospel**, and not to be afraid of their enemies.
- F. In his suffering, Paul said (in chapter two) that **his comfort (consolation) was that the Philippians would be "like minded."**
 - 1. He told them to be humble towards one another.
 - 2. He used Christ as an example of humility and the reward of humility.
- G. He then exhorted them to **"give their salvation a workout"** – to use it to the fullest for God.
 - 1. They were forbidden to murmur or dispute.
 - 2. They were to live as sons of God should live.
- H. He used Timothy as **an example of someone who is "like minded"** and explained what it means – to be selfless, a servant, flexible, a hard worker, faithful, and living for eternity.
- I. In chapter three he emphasized the importance and meaning of **rejoicing in the Lord**. He then told them to beware and to have no confidence in the flesh, but that they also should not think as if there were no goal to obtain – that they should press toward the mark.
- J. He finished chapter 3 explaining **how to walk**, and how not to walk.

II. SO STAND FAST – Php 4:1

- A. Philippians is not so much a method for being able to stand fast, but more a picture of what it is to stand fast. Let us all ask ourselves if we are standing fast as Paul described it.
 - 1. The "So" in Php 3:1 seems to highlight the first three chapters as a guideline for what it means to stand fast in the Lord.
- B. There is a place to stand – to "stand fast" *in the Lord!*
 - 1. Some people do not stand fast: they slip and slide and drift away from God.
 - 2. It is not easy to stand fast, but in the Lord it is more than possible.
- C. Standing Fast:
 - 1. **Priorities – Find and Keep Proper Priorities:** The "defense, confirmation, and furtherance of the gospel" comes first. All that we think and do should have a positive impact on the gospel. Anything that we do which detracts from the gospel should be prohibited.
 - a. Where is the gospel in our list of priorities? It should be first.
 - 2. **Focus – Focus Your Life on Christ:** Paul said, "For me to live is Christ." We are to

- believe on, and suffer for Him. (1:29). Each aspect of our life should be directed towards Christ (do all to the glory of God).
- a. What is Christ in our life? He should be everything.
 3. **Harmony – Get Along with Others:** We should be “like minded” with those in our church. If we can get along with God, we can get along with others. If we can’t get along with others, we are not getting along with God. There is no exception clause.
 - a. Humility means, I am not important and my opinion is not most important.
 - b. Murmuring and disputing are sure signs of a problem, just as is strife and fighting.
 4. **Work – Exercise your Salvation:** We are saved “unto good works.” If you are not working, you are wasting your salvation.
 - a. What are you doing with your salvation? Is it a workout?
 - b. What are you doing as a saved person that you could not do as a lost one?
 5. **Realization – Don’t Depend upon the Flesh:** Rejoice in what the Lord has done, and do not think that the flesh has anything to offer in serving God. But, do not live as if you have already arrived in heaven with nothing further to do, but press toward the mark continually.
 - a. Do you depend upon you or do you depend upon the Lord for success and victory?
 - b. Don’t think you have accomplished it all, but live as if you have much yet to accomplish.
 6. **Attentiveness – Pay Attention to How You Walk (Live):** There is a way to walk and a way not to walk.
 - a. Use Paul and other godly examples and do what they do.
 - b. Live for (always look towards) eternity and not for this world. Reject self.
 7. **Rejoicing – Have Joy from the Lord:** Without joy, this life will be a long bitter ordeal. It is only because of God that we have hope, and we have MUCH hope!
- D. To stand fast is to have right priorities, a focus on Christ, harmony with others, much service for God, disregard for the flesh, attentiveness to how we live, and rejoicing because of the Lord.

III. CONCLUSION

- A. Paul told the Philippians, do what I do. He is the example of standing fast. He did not let suffering or persecution stop him from standing in the Lord.
- B. There is much in Philippians that teaches us where to get strength to stand. Rejoicing is a key ingredient in our Christian life. The joy of the Lord is our strength. (Neh 8:10)
- C. Sadly, many Christians are self deceived and would claim that they are standing fast when their life is really all about themselves and has almost nothing to do with God or serving God.
 1. Slipping in one or several of the above seven areas is slipping.
 2. Do what you need to do to get a sturdy foothold so you can stand fast.
- D. If you are truly standing fast, you must be able to say:
 1. The promotion of the gospel is very important to me. I dedicate myself to getting the gospel to the lost, and in living in a way that “becomes” (complements) the gospel.
 2. My life – daily, hourly, always – displays a constant awareness of Christ and His will.
 3. I am like minded with others in my church, and am not a source or promoter of dispute, disagreement, contention, strife, or murmuring. I am a peace maker; I am humble in the eyes of other believers and God.
 4. My salvation is a fruitful tree with much product, and I continue to serve God with awareness that I will give an account for my life and its results one day.
 5. God is my strength: my flesh is nothing and I do not trust in it.
 6. I follow Godly examples like Paul, and would desire to have others follow my example.
 7. Because of my walk with God, I have continual joy in my life.
- E. In view of our Saviour’s love, and what He has done for us, we must not give up when we find that our life is in need of improvement.

Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

I. THE ULTIMATE GUIDE TO THE CHRISTIAN MIND

- A. God cares much about what we think upon (Gen 6:5).
- B. The final chapter of Philippians includes a synopsis of earlier instructions, and some final remarks and instructions for the church at Philippi.
- C. Most of these are things that happen in the mind.
- D. There are many things that we cannot and should not think about. In fact, more than those that we can think about.

II. THINK ALIKE – BE OF THE SAME MIND, BY NAME (2-3)

- A. Two individuals are specifically named (for all eternity).
 - 1. This, in itself, is strong medicine.
 - 2. Sometimes others can see what we think they don't see.
- B. We know more than just their names:
 - 1. They were fellow laborers with Paul.
 - 2. They were saved – in the book of life.
 - 3. They were eligible to make things right and move on.
- C. The instruction is given specifically to the two who disagree, but then others are also encouraged to help them – “have the same mind” (1, 3)
- D. To be of the same mind in the Lord is to have the Lord's mind and therefore to agree.
 - 1. When there is disagreement, one or both people do not have the Lord's mind. If they did, they would agree.
 - 2. In our pride, we always say the other person is wrong.
 - 3. If we find ourselves frequently being in conflict with many other people, we might reconsider our position.
- E. For the sake of harmony in the church, humble yourself towards the other person and let the matter drop.

III. THINK ON GOD – ALWAYS REJOICE IN THE LORD (4)

- A. Paul finds no time or place or cause in the believer's life for an absence of joy.
- B. Having joy in the Lord is a choice we must continually make.
- C. Rejoicing is the natural state of a believer who trusts in Christ.

IV. ACT GENTLY AND WITH RESTRAINT – OPENLY DISPLAY MODERATION (5)

- A. Moderation is “Restraint of passions or indulgence of appetite. As to eat and drink with moderation. Gentleness and patience when interacting with others.”
- B. Moderation towards other believers is being gentle and patient when the flesh would cause you to be angry, bitter, and resentful.
- C. In our life, we should moderate how we react to others.
- D. We should be gentle and patient enough that it shows to all men - particularly believers.

V. THINK NO WORRY – PRAYER NOT CARE (6-7)

- A. Worry is not permitted in God's eyes. (6)
- B. Everything, especially things we worry about, should be a matter of prayer. (6)

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

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.

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

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

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

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

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.

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.

- C. The result will be a peace of mind that cannot be understood otherwise (7).
- D. There will also be a calmness of heart.
- E. This is all through Jesus Christ and Him alone. (7)
- F. If a person lacks peace of mind or calmness of heart, this instruction is just what they need.

VI. THINK ON GODLY THINGS – HOW TO THINK (8)

- A. Pr 23:7 For as he thinketh in his heart, so is he
- B. Seven kinds of things to think upon:
 - 1. True things – factual, not imaginary, real, genuine, opposite of false.
 - a. There are false gods and there is a true God. (John 17:3, I Thess 1:9, I Jn 5:20)
 - b. When Jesus appeared before Pilate, Jesus said, “for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” Then Pilate asked, “What is truth?”
 - (1) Truth is that which agrees with God and His word.
 - (2) Anything else is not true.
 - 2. Honest things – that which is upright, just, or fair when dealing with others. Absence of fraud or tricks.
 - 3. Just things – things that abide by God’s law; things that are righteous.
 - 4. Pure things – things free of sin, carnality, immorality, or filth.
 - 5. Lovely things – that which is pleasing to God and man.
 - 6. Things of good report – things that are of good to hear; good news not bad news.
 - 7. Things possessing virtue or praise.
 - a. Virtue - things which have or show moral goodness
 - b. Praise - things that are worthy of commendation or complement
- C. The word of God is all of these things.
- D. If we think about things that violate these seven rules, they should be discarded from our mind.

VII. WHAT TO DO (9)

- A. What we do directly affects how we think. For example, a loss of peace can be caused by what we do not do. For example, sin robs us of peace.
- B. Paul again simply says, “do what I do.” He is the example.

VIII. CONCLUSION

- A. Our mind towards others, our joy, our worries, our inner peace, and what we think about are very important to God. We have a renew mind (Rom 12:2).
- B. Again, the instruction is not “how to” what “what to” do. Our mind is ours to use for God.

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

I. THE GREAT VALUE OF CARE (10)

- A. An honest question that we must all answer in regard to missionaries, servants of God, and fellow believers is, "do we care about them?" (10)
- B. Our care for missionaries and men of God is invaluable.
 - 1. It gives them joy to know that we care for them (10)
 - 2. A genuine care in our heart will be displayed by communications, prayers, and gifts.
- C. The way we love others is the way we love God.
 - 1. 1 Jn 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
 - 2. 1 Jn 4:21 And this commandment have we from him, That he who loveth God love his brother also.
- D. We have the power to give others joy by caring for them.
- E. Our care for the men of God should be flourishing (10).

II. THE GOOD VIEW OF WANT (11-13)

- A. "Want" is a word that means, having to do without - not having sufficiency. Another word for "want" can be "poverty." Sometimes our "wants" exceed our needs.
- B. Again, these verses have much to say about the mind and how to have joy. Paul had "learned" how to be content. (11)
 - 1. Paul's situation (state) did not govern his contentment.
 - 2. Paul's joy which resulted from the flourishing care of the Philippians was not because his needs were met, but rather because they genuinely cared for him.
- C. Contentment need not be governed by our situation (state).
 - 1. When Paul was "abased" he was content (12).
 - a. To be abased is to be made humble; to be reduced in rank; to experience a reduction of status, situation, or wealth.
 - b. Abasement will sometimes come into our life. Do we "know how" to face being abased? (12)
 - 2. When Paul was "abounding" he was content (12).
 - a. To abound is to have excess or abundant provision. Having more than you want.
 - b. Some are never satisfied (content) with what they have, and always want more.
 - c. God may give us abundance at times, and when He does we should thank Him and not let the blessing distract us from walking with God humbly. We must remember that He is our sufficiency, not the things that we have.
- D. God instructs us . . .
 - 1. Sometimes we are to be full; other times we will be hungry (12)
 - 2. Sometimes we will have plenty; other times we will have needs.
 - 3. In some ways we should never be satisfied:
 - a. Always striving to be closer to God
 - b. Always seeking more fruit
 - 4. In some ways we should always be satisfied:
 - a. Always satisfied with what God is doing in our life.

Php 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.

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

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.

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

14 Notwithstanding ye have well done, that ye did **communicate** with my affliction.

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.

16 For even in Thessalonica **ye sent** once and again unto my necessity.

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

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.

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

- b. Always satisfied with what God has given us.
- E. BE CAREFUL ABOUT HOW YOU USE PHIL 4:13! – “I can do all things through Christ which strengtheneth me.”
 - 1. Do not remove this verse from the context of verses 11 and 12.
 - 2. “All things” refers to the things pertaining to having plenty and experiencing needs.
 - 3. It is because of the strength that Christ gives that we can do what we do. It is THRU CHRIST that we are able.
 - 4. This is not a verse that gives either power or permission to do anything we think we would like to do. You can't fly to the moon or raise the dead.
 - 5. The strength to endure need or to experience abundance comes only from Christ.

III. THE GRANTED VICTORY OVER AFFLICTION (14-19)

- A. God knows our needs, and God supplies our needs . . .
 - 1. so that we can supply the needs of others.
 - 2. when we supply the needs of God's men.
- B. Needs go far beyond finances, and include prayer, fellowship, assistance and other things.
- C. Don't claim verse 19 if you do not live according to verse 14 and verse 16.
- D. Affliction (14) comes in many forms and includes far more than financial hardship.
 - 1. How do you respond when God's people are afflicted?
 - a. Do you pray for them?
 - b. Do you communicate with them? (Talk to them)
 - c. Do you give to them?
 - 2. When you meet the needs of the afflicted servant of God, you have “done well.” (14)
- E. Even if nobody else is doing right by helping, we should be helpful (15).
- F. And, we should repeatedly send, again and again, to meet the needs of God's men. (16).
- G. When we send to the needs of God's men, we are rewarded with fruit IN OUR ACCOUNT (17).
- H. Our gifts to God's men are well pleasing to God and are a sacrifice which God accepts (18).
- I. And, having done those things, we can now enjoy the benefits of verse 19 – God shall supply our need.
- J. There is tremendous benefit to be had by those who meet the needs of God's servants (i.e. missionaries, etc.), and they include:
 - 1. Knowing you have done well (14).
 - 2. Fruit that is credited to our eternal account (17)
 - 3. Knowing that you have pleased God (18).
 - 4. Having God supply all of your needs (19).

IV. CONCLUSION

- A. We can deceive ourselves and say that we care, but care is only real when it makes a difference in the lives of those we care for.
- B. What we do for, and to God's servants, we do to God Himself – Matt 25:40 Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- C. God often promises to provide for those who provide for others – Psalm 41:1-2 Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.
- D. One of the most despicable things a Christian can do is to turn his back on the needs of other Christians, whether they be financial or other kinds of needs.
- E. As God has given us ears to hear and eyes to see, we should use them to take note of the needs of God's laborers – as Philippi did for Paul – and to meet those needs.

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

I. THE EPISTLE TO THE PHILIPPIANS IN REVIEW

- A. Remember that this epistle is focused on the adequacy of Christ (Php 1:21), and particularly in regard to our state of mind and the joy that we should have in our Christian life.
- B. In Paul's summary (in Chapter 4), he declares that the believer who does not find absolute joy in Christ is out of line and could do better.
- C. Knowing that Paul was suffering in prison, and facing an uncertain future as he wrote this epistle, makes it that much more powerful.

II. REVIEW OF CHAPTER ONE – Picture (example), Prayer, and Perspective

- A. Paul was an example of a believer who was suffering, had faced persecution, and knew all about trials and hardship, but who had joy, peace of mind, confidence in God, and purpose of life.
 - 1. The keys to his exemplary mind are found in Php 1:3-8.
 - a. He was grateful, praying, confident in God, and properly focused.
 - b. Paul is proof that the life of a dedicated servant of God can be completely satisfied.
 - 2. The Bible teaches that we are “to do and to teach.” (Acts 1:1)
- B. Paul's fourfold prayer in Php 1:9-11 is a declaration of the practical needs of every believer.
 - 1. Greater love for God and man
 - 2. Discernment of what God does and does not approve
 - 3. Sincerity – that we would be genuine and forsake our sin.
 - 4. That we would bear fruit for God.
- C. Php 1:12-20 show that the “things that happen” in our life should be viewed first and primarily in light of how they affect the promotion of God's plan.
 - 1. Paul accepted hardship and suffering, knowing that these things promoted the gospel.
 - 2. His purpose was to magnify Christ and encourage the Philippians, and he anticipated that God would do good things in his future.
 - 3. If you are fretting over something terrible that happened in your past, you need to give it to God, trust His wisdom and will, and let it go.
- D. In the last ten verses of chapter one, Paul explains that he would prefer to depart and be with Christ, but that he was willing to stay behind and bless the Philippians.
 - 1. To have adversity, adversaries, and affliction is the norm for a believer who is walking in God's will.
 - 2. Our response to these trials must be to “stand fast” and continue to strive for the “faith of the gospel.” (Php 1:27)

III. REVIEW OF CHAPTER TWO – Consolation, challenge (to work), and conciliation (getting along)

- A. Consolation is comfort that we receive subsequent to a time of suffering, loss, or disappointment.
 - 1. When others suffer because they brought us the gospel, we are a consolation to them when we continue in that faith and don't divide or quit.
 - 2. The key element is our unity with other church members in the faith (Php 2:2).
 - 3. The secret to unity is humility.
 - 4. The reward for humility is glory.
- B. The central verses in chapter two (12-18) instruct us to give our salvation a workout - do something!
 - 1. We are instructed not to murmur or dispute.
 - 2. We are to demonstrate what it is like to be a son of God.
 - 3. We are to be a platform for the word of God.
- C. Then, the last twelve verses of chapter two emphasize the importance of unity.
 - 1. We are to be likeminded: we are not to seek the things which are “our own.”
 - 2. Paul uses Timothy and Epaphroditus as an example of this.

3. He gives the seven traits of a like minded man:
 - a. He is selfless
 - b. He is a servant to others and to God
 - c. He is ready and flexible
 - d. He is a hard worker for the Lord
 - e. He is ready to go - portable and available
 - f. He is faithful
 - g. His focus is on eternity, and not on the here and now.

IV. REVIEW OF CHAPTER THREE – Beware, Be humble, Be busy

- A. The ultimate result of our conformity to these instructions is to have joy.
- B. Immediately, in chapter three, Paul warns them to BEWARE! (3:2)
 1. . . . of very wicked men
 2. . . . of those whose deeds are evil
 3. . . . of false religion.
- C. He assures us that any who have “confidence in the flesh” are in error. It is not what you do that saves you, it is what you believe - faith is counted for righteousness. Be humble - 4-14.
- D. Take note: there are many people who are dangerous, and are to be avoided. They will hurt you!
- E. As the chapter continues, Paul teaches that NOTHING COMPARES TO CHRIST (3:7-10).
- F. But, he teaches that we are not to relax, rest, and wait for eternity but rather that we are to work hard, as if our works would be necessary to our eternity.
- G. He closes chapter three emphasizing the great importance of our “walk” (how we live).

V. REVIEW OF CHAPTER FOUR – Right standing, right relations, right mind, right actions

- A. Chapter four is a review of the first three chapters, beginning with the command to “stand fast.”
 1. Have proper priorities - those that focus on Christ and eternity.
 2. Get along with one another at all costs (except compromise of God’s word).
 3. Work!
 4. Rejoice
- B. The ultimate guide to a healthy Christian mind is given in Php 4:2-9.
 1. Be of the same mind with fellow believers - make it happen!
 2. Focus your thought life on God and godly things.
 3. Be gentle and restrained in your dealings with others.
 4. Replace worry with prayer.
 5. Choose what you think about, according to seven rules: the true, honest, just, pure, lovely, things of good report, and things with virtue and praise.
- C. Realize and act because what you do heavily influences how you think.
- D. Then, Paul reviews the importance of caring for God’s missionaries and men, and how it is pleasing in God’s eyes and results in fruit credited to our account.

VI. SALUTATION

- A. Php 4:20 Now unto God and our Father be glory for ever and ever. Amen.
 1. Whatever anyone has done which has eternal value, God gets all the glory for that doing.
 2. God does not share His glory with any man, and never will.
- B. 21 Salute every saint in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar’s household.
 1. Paul extends his salutation to all the saints (even to us).
 2. He has seen souls saved in Rome, even some who are in the house of Caesar.
- C. 23 The grace of our Lord Jesus Christ be with you all. Amen.
 1. Were it not for God’s grace, we would have no hope. Because of it we have all hope.
- D. To the Philippians written from Rome, by Epaphroditus.
 1. Paul has sent this letter to them from Rome by the personal hand of Epaphroditus.