Philippians

Intro: Paul in writing to the Philippian brethren surly reaches the heights of his writing. In this wonderful book we have three purposes.

1. A thank you note: They had sent Paul a gift, Epaphroditus had made a 700 mile trip to bring it to Paul.
2. A love letter.
   a. Phi. 1:7-8 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8For God is my record, how greatly I long after you all in the bowels of Jesus Christ.”
      i. “I have you in my heart.”
      ii. “I long after you all in the bowels of Jesus Christ.” Bowels means the heart, liver lungs, etc., used metaphorically to mean depth of feeling.
   b. Paul is writing to what many have called, “his sweetheart church.”
3. The fullest expression of Paul’s knowledge of Jesus.
   a. Phi. 3:10 “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”
   b. This is what Philippians is all about.

I. BACKGROUND INFORMATION.

A. Date:
   1. 60-62 AD.
   2. During Paul’s two year imprisonment.
      b. It appears Paul was released from this imprisonment.

B. Written in Rome.
   1. Phi. 1:13 “So that my bonds in Christ are manifest in all the palace, and in all other places;”
      a. The Palace is the Praetorian guard.
      b. 9,000 - 10,000 soldiers who would be quartered in Rome.
      c. This would be the emperors guard.
   2. Phi. 4:22 “All the saints salute you, chiefly they that are of Caesar's household.”
      a. The Caesar is Nero (54 - 68 AD.)
      b. Caesar’s household would be those of Nero’s family or his slaves.

C. Philippi
   1. A Roman colony; Acts 16:12 “And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.”
      a. Roman citizenship would have been highly prized.
      b. Phi. 3:20 “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:”
         (1) Conversation is from the Greek πολίτευμα (politeuma) which signifies the condition or life of a citizen; citizenship.
         (2) Song: This World is Not My Home.
            “This world is not my home, I’m just a passing thru. My treasures are laid up somewhere beyond the blue; The angels beckon me from heaven’s open door, and I can’t feel at home in this world anymore. O Lord, you know I have no friend like you, If heaven’s not my home then Lord what will I do; the angels beckon me from heaven’s open door, and I can’t feel at home in this world anymore.”
c. Phi. 1:27 “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;”

(1) Conversation is from the Greek πολιτευόμαι (politeuomai) signifies to be a member of a city or state.
(2) Thus, let your citizen life be as it becometh the gospel.

2. The establishment of the church.
   a. In 50 A.D. Paul and Silas in Paul’s 2nd missionary journey travel to Philippi.
      (1) Paul converts Lydia, a seller of purple and her household.
      (2) Paul then cast out a spirit of divination out of a young girl. Then her masters had Paul and Silas cast into prison because their way of making money was gone.
      (3) After being beaten and put in the stocks we get a preview of Philippians; Acts 16:25 “And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.”
      (4) The conversion of the jailor, he rejoices after believing and being baptized.

D. The letter to Philippi.
   1. The immediate occasion.
      a. The Philippian, who dearly love Paul, send him a gift carried by Epaphroditus; Phi. 2:25-30 “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. 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.”
      b. Paul makes reference to this gift and is grateful for it; Phi. 4:10-19 “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. 11Not 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. 13I can do all things through Christ which strengthening me. 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 speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 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. 19But my God shall supply all your need according to his riches in glory by Christ Jesus.”

2. Other reason’s can be seen when you see some problems in an otherwise great church.
   a. They have a discouragement problem.
      (1) This was true because of persecution; Phi. 1:30 “Having the same conflict which ye saw in me, and now hear to be in me.”
      (2) Paul was a prisoner.
(3) Epaphroditus was sick nigh unto death.
(4) Christianity was a perilous thing in Philippi.
(5) Paul’s answer to this was rejoice.

b. They had a disunity problem.

(1) They had two groups.
   (a) Euodias and her group.
   (b) Syntyche and her group.

(2) Paul’s answer.
   (a) He is concerned with “you all.”
       i) Phi. 1:1 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:”
       ii) Phi. 1:7 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”
       iii) Phi. 1:8 “For God is my record, how greatly I long after you all in the bowels of Jesus Christ.”
       iv) Phi. 1:25 “And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;”
       v) Phi. 1:26 “That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.”
   (b) Have the mind of Christ.
       i) Be lowly minded.
       ii) Only the lowly minded can be like minded.

c. Judiaizers.
   (1) This had not really made inroads at Philippi at this time.
   (2) It was those who tried to bind Moses law and circumcision on Gentile converts.
   (3) Phi. 3:2 “Beware of dogs, beware of evil workers, beware of the concision.”
       (a) Dogs are those who would rend the body of Christ with this divisive and fatal error.
       (b) These were binding Moses law to this system of justification by grace through obedient faith.

3. Chapter Outline:
   a. Chapter 1: The Christian’s Purpose (to live as Christ).
   c. Chapter 3: The Christian’s Prize (the high calling in Christ).
   d. Chapter 4: The Christian’s Provision (God will supply all my needs, and I can do all things through Christ).

II. CHAPTER ONE: THE CHRISTIAN’S PURPOSE.

A. Prescript; Phi. 1:1-2 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ‘Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.’”

1. Servants.
   a. Greek δοῦλοι (douloi; plural form of δοῦλος; doulos) means slaves.
   b. It is one who loses his own identity for his master.
c. 1 Cor. 6:19-20  “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 19For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

2. All the saints.
a. “all” — already making a plea for unity.
b. Saints.
   (1) Means set apart.
   (2) Individuals who are set apart from sin and set apart for service to God.
   (3) Saints are not dead people who have been canonized (almost deitized) but people who are alive physically and spiritually.
      (a) It is one who is a Christian.
      (b) They may be clumsy novices in the faith, but they are saints.
   (4) 1 Cor. 6:9-11  “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”
      (a) One is made a saint (sanctified) the same time he is washed.
         i) Heb. 10:22 “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”
         ii) Titus 3:5 “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”
      (b) Sanctified at the same time he is justified.
         i) A court term which means acquitted or found guiltless.
         ii) Means just as if I had never sinned.
      (c) When one obeys the gospel he is washed, justified and becomes a saint.
   (5) Set apartness in the Old Testament.
      (a) The priest wore a miter or turban which had a gold plate on it with the inscription “Holiness to Jehovah” or “Holiness to the Lord” meaning the priest was set apart, he belonged to God.
      (b) 1 Pet. 2:5, 9 “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ...”But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

3. A Scripturally organized church.
a. Bishops.
   (1) Installed
      (a) Acts 14:23 “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”
Tit. 1:5 “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:"

(2) Terms used for them and their work.
   (a) πρεσβύτερος (presbuteros)
      i) Translated elders or presbyters.
      ii) It refers to their age and maturity.
   (b) ἐπίσκοπος (episkopos)
      i) Translated overseer or bishop.
      ii) It refers to the work they do.
      iii) They made decisions in expedient matters in what the Lord has commanded the church to do.
   (c) ποιμήν (poimen)
      i) Translated shepherd or pastor.
      ii) This deals with the way in which they do their work.

b. Deacons.
   (1) These are special servants.
   (2) They are to be doing the work the elders give them.

c. Elders and deacons must meet the qualifications given in 1 Timothy 3 and Titus 1.

   a. Grace.
      (1) From the Greek word χάρις (charis) meaning beautiful, winsome, lovely.
      (2) New Testament application is God’s eager love reaching out in Christ to give what cannot be deserved and what cannot be merited, unmerited favor.
   
   b. Peace.
      (1) From the Greek εἰρήνη (eirene); corresponding to the Hebrew shalom.
      (2) Means not just the absence of alarm but the presence of God; cf. Phi. 4:7-9 “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 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.”
      (3) Context:
         (a) Paul is in prison, they are being persecuted now, but they could have the peace that passeth understanding now.
         (b) Peace in the midst of conflict.
      (4) Peace comes from being in a right relationship with God.
         (a) Rom. 5:1 “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”
         (b) We, thus have God with us.
            i) Rom. 8:31-34 “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen
again, who is even at the right hand of God, who also maketh intercession for us.”

ii) He cares for us; 1 Pet. 5:7 “Casting all your care upon him; for he careth for you.”

iii) He protects us; 1 Pet. 3:13-14 “And who is he that will harm you, if ye be followers of that which is good? 14But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”

c. Thus, grace and peace come from the Father and Son.

B. Verses 3-11: Paul’s Prayer.

1. Fellowship
   a. Phi. 1:5 “For your fellowship in the gospel from the first day until now;”
   b. 

Fellowship is from the Greek word κοινωνία (koinonia) meaning joint participation or sharing together.

   c. There are many area’s of fellowship.
      (1) We, too often, limit the idea of fellowship to the eating a common meal together.
         (a) This is certainly a part of Christian fellowship.
            i) 1 Cor. 5:11 “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”
            ii) Jude 12 “These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;”

         (b) Fellowship is not limited to this.

      (2) In Philippians.
         (a) Their financial help.
            i) This is the context:
               a) Phi. 1:5 “For your fellowship in the gospel from the first day until now;”
               b) Phi. 4:15-18 “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. 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.”
            ii) They had supported Paul from the beginning.
               a) Lydia; Acts 16:15 “And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”
               b) Continued when he was in Thessalonica; Phi. 4:16 “For even in Thessalonica ye sent once and again unto my necessity.”
c) Continued while he was in Corinth
   1) Acts 18:5 “And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.”
   2) 2 Cor. 11:7-10 “Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.”

iii) It is right to support those who give their lives to the cause of Christ; 1 Cor. 9.

(b) Of God’s grace; Phi. 1:7 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”

(c) Of the Spirit; Phi. 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,”

(d) Of His sufferings; Phi. 3:10 “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”

(3) While fun and food are a part of fellowship in the Scriptures, the fellowship that is of lasting and more importance is of a spiritual nature and not physical.

2. Confidence until the day of Christ; Phi. 1:6 “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:”

a. Confident
   (1) Is the Greek πεποθώς (pepoithos) meaning to persuade, to trust, have or be confident.
   (2) Wayne Jackson wrote, “The word ‘confident’ is pepoithos, a perfect tense form which suggests that due to past experiences, Paul abides in a state of confidence regarding the fruition of the Lord’s work.”

b. He which began a good work in you.
   (1) God began the work.
   (2) God was at work when the gospel was preached.
      (a) Acts 16:14-40
         i) Lydia
         ii) The jailor
      (b) The Lord opened Lydia’s heart; Acts 16:14 “And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”
c. The day of Christ.
(1) The phrase has reference to a time when Christ shall come in judgment.
(2) This usually refers to Christ second coming, as it does here; but it does not always refer to that day.
   (a) 1 Cor. 5:5 “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”
   (b) 2 The. 2:2 “That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”
   (c) 2 Pet. 3:10 “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

d. God will perform it until the day of Christ.
(1) Perform.
   (a) ASV translates it as “perfect” and the NKJV uses completes.
   (b) God will bring this work to completion or to its end.
   (c) Possibly within the context that God through their sacrificial labors will bring the gospel to all of Europe. Then the effect of that great work will abide till the end of time.
(2) Paul is not saying you cannot fall from grace, but he is saying you do not have to fall.
   (a) God will do His part to the end.
   (b) We must do our part; continued obedience in Jesus; Phi. 2:12-13 “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.”
(3) The power is not in ourselves, but in God who started and will complete the good work as long as we work.
   (a) Phil 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.”
   (b) Eph. 1:19 “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,”
   (c) Eph. 3:20 “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,”
(4) We do not have to rely just on our own strength in our day to day struggle, God is our source of power.

3. Abounding Love; Phi. 1:7-11 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 9 For God is my record, how greatly I long after you all in the bowels of Jesus Christ. 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."

a. It is proper for Paul, and us, to think (and keep on thinking) about their brethren in this way.

b. They were partakers of Paul’s grace.

   (1) Partakers is literally fellowship with (συγκοινωνίας).
   (2) Christians are recipients of God’s grace.
      (a) 2 Tim. 2:1 “Thou therefore, my son, be strong in the grace that is in Christ Jesus.”
      (b) When one obeys the gospel he benefits from God’s grace.
         i) He enjoys the remission of sins.
         ii) He has the hope of an eternal life in heaven.
   (3) The context indicates that God is allowing the Philippians to suffer with Paul.
      (a) Phi. 1:29 “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”
      (b) Grace is simply God’s favor to man and can refer to any aspect of His favor.
      (c) While not thinking of suffering as being a favor, it is.
         i) Rom. 5:3-5 “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”
         ii) Jam. 1:2-4 “My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”
         iii) 1 Pet. 1:6-7 “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

c. Three area’s they were in fellowship.

   (1) In his bonds.
      (a) When Paul first preached the gospel in Philippi.
         i) Paul was beaten and cast in prison.
         ii) This persecution would have been brought upon them; Phi. 1:29-30 “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.”
      (b) He was now in prison in Rome.
      (c) The brethren supported him financially and otherwise becoming partners with him.
(2) In the defense of the gospel.

(a) *Defence* is from the Greek ἀπολογία (apologia).
   i) It means to make a verbal defense or speech in defense.
   ii) It shows a rational argumentation being made of the truths of the gospel.

(b) Isa. 1:18 “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

(c) 1 The. 5:21 “Prove all things; hold fast that which is good.”

(d) Paul was in a battle for the mind and used logical reasoning to establish his case for Christ and Christianity.

(e) As the Philippians supported him they were partakers with him in his work.

(3) In the confirmation of the gospel.

(a) *Confirmation*.
   i) A legal term for guaranteeing or furnishing security.
   ii) Often used for the settlement of business transactions in the Papyri.

(b) There was the confirmation of the gospel by miracles.
   i) Mark 16:20 “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”
   ii) Heb. 2:3-4 “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

(c) I believe that here it applies to Paul’s continued teaching and establishing the brethren in the faith.
   i) Acts 14:21-22 “And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch. 22Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”
   ii) Acts 15:36, 41 “And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do....41And he went through Syria and Cilicia, confirming the churches.”
   iii) He wanted them established so; Eph. 4:14 “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;”

(d) We need to confirm brethren.

d. Paul’s love for them.

(1) Paul calls upon God to bear witness of his deep feelings toward them.
   (a) God knows our hearts; Psa. 139.
(b) Thus, Paul is saying that his feelings are true and honest, not hypocritical.

(2) “I long after you in all the bowels of Jesus Christ.”

(a) Long after is present tense indicating continuous action.

(b) Bowels
i) It literally is the intestines (including the heart, lungs, liver, etc.).
ii) It stands for the inner depth of one’s feelings or affections.

(3) It comes as a result of Christ.

(a) Christ loved them.

i) John 15:9 “As the Father hath loved me, so have I loved you: continue ye in my love.”

ii) Eph. 3:18-19 “May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

iii) Rev. 1:5 “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

(b) Paul was filled with the love Christ had.

(c) Paul thus loved them.

e. Love is to abound.

(1) Pray is different from verse 4.

(a) In verse 4 it is δέησις (deesis) meaning entreaty or supplication.

(b) Here it is προσεύχομαι (proseuchomai) which is a general term for prayer.

(2) Abound is the Greek word περισσεύω (perisseuo).

(a) It means to go over and above, to overflow.

(b) Notice Paul’s love for them.

i) “I have you in my heart.”
ii) “I long after you all in the bowels of Jesus Christ.”

f. Importance of love.

(1) Love is the Greek ἡγάπη (agape).

(2) 1 Cor. 13:

(a) Its importance; 1 Cor. 13:1-3 “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”

(b) Its characteristics; 1 Cor. 13:4-8a “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6Rejoiceth not in iniquity, but rejoiceth in the truth; 7Beareth all things, believeth all things, hopeth all things, endureth all things. 8Charity never faileth:”
(c) Its enduring nature; 1 Cor. 13:8b-13 “but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9For we know in part, and we prophesy in part. 10But when that which is perfect is come, then that which is in part shall be done away. 11When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

(3) A mark of discipleship; John 13:34-35 “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35By this shall all men know that ye are my disciples, if ye have love one to another.”

(4) A commandment; 1 John 3:23 “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

(5) One who loves is born of God and knows God; 1 John 4:7-8 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8He that loveth not knoweth not God; for God is love.”

(6) Dwells in God; 1 John 4:16 “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

(7) Cast out fear; 1 John 4:18-21 “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19We love him, because he first loved us. 20If 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? 21And this commandment have we from him, That he who loveth God love his brother also.”

g. Abounding love.

(1) In knowledge.
(a) The Greek is ἐπίγνωσις (epignosis).
   i) γνῶσις (gnosis) is an experienced knowledge or a knowledge applied in life as opposed to simply a theoretical knowledge.
   ii) ἐπὶ (epi) means upon.
   iii) Thus an upon knowledge. It is an every growing, developing, applying itself in learning what love is like in our lives.

(b) It is not just the head or intellect.
   i) Phi. 3:10 “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”
   ii) A knowledge of experience of relationship.

(c) Love is not an emotional sentimentalism that many clamor for today.

(2) In judgment (discernment; ASV, NKJV).
(a) This is a moral perception in ethical matters.
(b) The Christian develops his power of discernment
(c) His conscience becomes tender and sensitive.
(d) Heb. 5:14 “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

(3) This is a love that knows God’s will and has the wisdom to choose to live in accordance with that will.

4. Approve things excellent or of greater value; Phi. 1:10 “That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;”
   a. Approve is from the Greek δοκιμάζω (dokimazo).
      (1) It means to put to the test, to prove as to see whether or not a thing is genuine.
      (2) 1 The. 5:21-22 “Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil.”
   b. There are some things which are more important in life.
      (1) We are to make sure that we do those things which are truly important in life; things dealing with the eternal destiny of the soul.
      (2) Mat. 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”
   c. The things of and from God are those things which are excellent and which we must approve and thus add to our lives.

5. Sincere.
   a. The Greek is εἰλικρίνης (eilikrines).
      (1) Signifies unalloyed, pure. It was used of unmixed substances.
      (2) Here it is used of moral and ethical purity.
      (3) Some think the etymological meaning as “tested by sunlight.”
   b. Paul’s desire is that they have been judged by the light of God’s Word (tested by sunlight) and found to be pure and spotless.

6. Without offense.
   a. From the Greek ἀπρόσκοπος (aproskopos).
      (1) Means an obstacle against which one may dash his foot.
      (2) Thus, something which would cause others to stumble.
   b. We do not do anything which would lead others into error or sin.

7. Filled with the fruits of righteousness.
   a. Fruit is the result or that which comes from their lives.
   b. Righteousness.
      (1) It is that which God has ordained: “integrity, virtue, purity of life, rightness, correctness of thinking feeling and acting.”
      (2) It is revealed in the Gospel.
         (a) Rom. 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”
         (b) Psa. 119:172 “My tongue shall speak of thy word: for all thy commandments are righteousness.”
      (3) When we obey or do those commands we are righteous; 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”
   c. It comes by Christ in that He gave us the gospel.
   d. By our obedience to Christ’s Word we bear the fruits of righteousness.
e. Bearing this fruit redounds to the glory and praise of God.
   (1) This is the purpose of man upon earth.
   (2) Isa. 43:7 “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”
   (3) Ecc. 12:13 “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”
   (4) Bearing this fruit is the only way to bring glory and praise to God.

C. Verses 12-26: Paul’s Poise.
1. Poise in Persecution; Phi. 1:12-14 “But 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.”
   a. Paul’s attitude in his circumstances
      (1) “It is not the size of the bump but the attitude of the bumpee that determines if you are made bitter or better.”
      (2) He took a positive attitude.
         (a) Mat. 5:10-12 “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. 11Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”
         (b) Rom. 5:3-5 “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4And patience, experience; and experience, hope: 5And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”
      (c) Paul is in chains and says this is not bad but good.
      (d) The adversity has been turned to advantage: the bonds have removed barriers; the difficulties have become doors.

      (1) Furtherance is the Greek προκόπη (prokope)
         (a) Originally was used of a pioneer cutting his way through the brushwood.
         (b) In another context it could describe the ongoing march of an army over rugged terrain, or obstacles; a continued forward thrust.
      (2) Paul’s bonds cleared the way for the spread the gospel.
         (a) God through providential means (the unjust arrest, imprisonment, trials before the Sanhedrin, Felix, Festus, and Agrippa, his appeal to Caesar, etc.) had provided Paul the opportunity to preach to others that he might not ever have had.
         (b) The Praetorian guard.
            i) 9,000 to 10,000 soldiers making up the emperors personal bodyguard.
            ii) They know he is not a malefactor.
iii) He is there because of Christ; his bonds are in Christ.
   a) Many if not all had been taught, maybe not baptized, but that may be coming.
   b) Paul’s influence had reached Caesar’s household; Phi. 4:22 “All the saints salute you, chiefly they that are of Caesar’s household.”
   c) cf. Esther 4:14 “For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?”

iv) The rest: could refer to others in Praetorian guard, or Caesar’s household, or the entirety of Rome.

(c) Paul’s brethren.
   i) They are brethren.
   a) There is a bond of brotherhood and fellowship from being in Christ.
   b) We do not have brethren outside of Christ.
       1) Those in denominations are not our brethren.
       2) They do not have God as their Father; they are not His children.
   ii) Most have become bold, confident to speak the Word, they were not being intimidated.
       a) However, some were slackers as is often seen today.
       b) What it is going to take is each person feeling a high sense of privilege, and a tender conscience of responsibility that it is my task personally to share the good news in my own world.
       c) Acts 8:4 “Therefore they that were scattered abroad went every where preaching the word.”
   iii) Paul’s boldness as an example.
       a) He was not a mealy-mouthed, do not offend anyone preacher we often see today.
       b) Notice his sermon before Felix.
           1) Acts 24:25 “And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.”
           2) Felix adulterous, wicked, unjust lacking self control and “on the testimony of Tacitus, the Roman Annalist (Annals, 9; 12.54), he ruled with a mixture of cruelty, lust, and
servility, and relying on the influence of his brother Pallas at court, he thought himself at liberty to commit every sort of crime with impunity.” (Robert Jamieson, A.R. Fausset, and David Brown, Commentary Critical and Explanatory on the Whole Bible.)

3) Paul’s preaching scared Felix, he trembled.
   c) This type of preaching does not make people feel good about themselves.
   iv) The brethren would not allow others to strike terror into their hearts, but boldly proclaimed God’s message.

2. Poise in the face of some who preach Christ with inferior motives; Phi. 1:15-18
   “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.”

   a. The message.
      (1) Christ.
         (a) He is the saving message.
            i) Acts 8:5, 12 “Then Philip went down to the city of Samaria, and preached Christ unto them.... 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”
            ii) Acts 8:35 “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”
            iii) 1 Cor. 1:23-24 “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”
         (b) Christ is being preached in its purity and simplicity.
         (c) This message will save no matter what the motive.
      (2) The one’s Paul is speaking of here are not Judaizers.
         (a) He discusses them in Phi. 3:2 “Beware of dogs, beware of evil workers, beware of the concision.”
         (b) He would not describe them like this; cf. Gal. 1:6 “1 marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:”
         (c) Judaizers preached the Law of Moses plus Christ.

   b. The motive.
      (1) Preaching Christ of envy and strife.
         (a) They had an improper motive in preaching Christ.
         (b) Vine’s definitions:
            i) “Envy, is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word.”
ii) Strife “is the expression of enmity.”
(c) They were trying to add affliction to Paul’s bonds.
(d) These were self-seeking opportunist who were using Paul’s plight to advance their own position.
   i) Contention is “found before NT times only in Aristotle,...where it denotes a self-seeking pursuit of political office by unfair means.”
   ii) These were in pursuit of the notoriety of Paul.
(e) Paul’s reaction.
   i) Paul could have become all flustered and bothered saying, “What shall I do” but he did not.
   ii) They will not succeed in adding affliction to Paul.
   iii) Paul will rejoice in that Christ is preached.

(2) Preaching Christ of love.
(a) This is the proper motive.
(b) Love is the Greek ἀγάπη and is not an emotional love but a love that determines to do what is best for someone else.
(c) Motivation is important.
   i) 1 Cor. 13:1-3 “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”
   ii) Eph. 4:15 “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:”
(d) They had a love for the truth of God’s Word.
   i) Psa. 119:97 “O how love I thy law! it is my meditation all the day.”
   ii) Psa. 119:113 “I hate vain thoughts: but thy law do I love.”
   iii) Psa. 119:163 “I hate and abhor lying: but thy law do I love.”
(e) They had a love for the souls of man.
   i) Mat. 22:39 “And the second is like unto it, Thou shalt love thy neighbour as thyself.”
   ii) Which leads one to preach the gospel trying to save them from their sins.
(f) They had a love for Paul.

(3) Paul as an inspired writer could know their motive, we cannot; so do not play God.

c. The defense of the gospel.
(1) Knowing
(a) It is from the Greek ὁδος which is a theoretical knowledge or mental perception.
(b) This shows love is not a mushy sentimentalism but based upon knowledge, an intelligent love.
(2) Set For
(a) Terry Hightower wrote that it is “appointed as in a divine commission; (Cf. 1 The. 3:3; Luke 2:34); pictures a sentry posted for duty.”
(b) Paul realized that it was due to the providence of God that he had been appointed for this work.
(c) We all have been appointed to be set for the defence of the gospel.

(3) Defence is the same as in verse 7 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”
(a) Might apply to the propagation of the Truth.
(b) It does refer to defending the Truth against error.
(c) Those who were preaching out of envy and strife would not preach error because Paul would be ready to fight for Truth.

(4) Some teach the gospel does not need defending, that it will take care of itself.
(a) Paul did not believe such.
(b) It is every Christian’s duty to not only preach to the lost, but defend it against all false doctrine.
(c) Alexander Campbell said of Christ, “Hence the Prince of Peace never sheathed the sword of the Spirit while he lived. He drew it on the banks of the Jordan and threw the scabbard away.”

3. Poise in the face of his death; Phi. 1:19-26 “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 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 by life, or by death. 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 not. 23For I am in a strait betwixt two, 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. 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.”

a. Life and death.
(1) What is life to you?
(a) pleasure
(b) wealth
(c) fulfill my ego
(d) gratify my desires, etc.
(2) Then what is it to die?
(a) William Randolf Hurst, Oscar Lavant, and an ancient king, said not to use the word death around them: they did not want to be reminded of it.
(b) To have the right attitude toward death, you must have the right attitude toward life.
(c) Paul had the right attitude toward both.
b. Phil. 1:19 “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,”

(1) Paul uses the language of the LXX of Job 13:16 “He also shall be my salvation: for an hypocrite shall not come before him.”

(a) Job was suffering terribly.

i) Job’s friends (Eliphaz, Bildad, Zophar and Elihu) said all suffering is a direct result of personal sin.

ii) Job might have believed this at first.

iii) This is not true; cf. John 9:1-3 “And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”

(b) Job says he knows he will be vindicated; Job 13:18 “Behold now, I have ordered my cause; I know that I shall be justified.”

(c) The quote ends at the word salvation.

(2) Salvation.

(a) This is the Greek word σωτηρία (soteria) which means deliverance.

(b) Paul probably does not mean deliverance from his imprisonment, although he expects it.

(c) He probably means in terms of total well-being in time and eternity.

i) Whether I live or die this will be to my best good.

ii) I will be vindicated.

(3) Paul expects to be vindicated through:

(a) Their prayers.

i) Eph. 6:18 “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;”

ii) Jam. 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

(b) Supply of the Spirit of Jesus Christ.

i) The Spirit of Jesus Christ is the Holy Spirit.

ii) Rom. 8:9 “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

c. Phil. 1:20 “According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.”

(1) Earnest Expectation.

(a) From the Greek ἀποκαραδοκία (apokaradokia) and means to turn the head and look intently, thus to focus all the faculties on the subject.

(b) He expects that God will not be put to shame but glorified in his body.
(2) **Hope.**

(a) Not just of ultimate glory, which Paul does have.

i) Phi. 3:20-21 “For 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.”

ii) Rom. 8:17-18 “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

(b) Here hope is whether Paul lives or dies (whatever Nero chooses to do to Paul) Christ will be magnified in his body.

d. **A strait betwixt two.**

(1) Phi. 1:21-24 “For 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 not. 23For I am in a strait betwixt two, 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.”

(2) **Strait**

(a) It is from the Greek συνέχω (sunecho) meaning to hold or press together and indicates “being restricted on both sides, under a pressure which prevents a definite choice.”

(b) Thus it is a narrow, difficult place; like a narrow mountain pass, or a strait that forces a ship into a narrow channel.

(c) If the choice was Paul’s, the dilemma between life and death would be a difficult one.

d. **Life.**

(a) What is Paul’s life?

(b) Magnify Christ in his body.

i) He was a slave of Christ; Phi. 1:1 “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:”

a) One who loses his own identity for his master.

b) 1 Cor. 6:19-20 “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

ii) Christ lives in Paul; Phi. 1:21 “For to me to live is Christ, and to die is gain.”

iii) Paul dies to self so Christ can live in Him; Gal. 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

iv) Rom. 6:14, 18 “For sin shall not have dominion over you: for ye are not under the law, but under grace.... 18Being then made free from sin, ye became the servants of righteousness.”

(c) Paul did not desire his life.
Paul realized his life was needful for the Philippians.

What is your life?

Paul’s view of death.

It is desired.

i) Phi. 1:23 “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:”
   a) From the Greek ἐπιθυμία (epithumia).
   b) It means a longing for, craving, and is often translated lust.

ii) It is not to be feared.
   a) Psa. 23:4 “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”
   b) Yet, this seems to be what we fear most.

iii) We are victorious through it; 1 Cor. 15:55-57 “O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

iv) Luke 23:39-43 “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”
   a) Christ forgave the thief’s sins.
   b) Christ promised that the thief would be with Him in paradise.

iv) Acts 7:59 “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”
   a) While Stephen was being stoned, he saw Jesus standing on the right hand of God;
      Acts 7:55 “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,”
   b) Stephen, in spirit, was to be with Jesus.

iv) 2 Cor. 5:1-11 “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selmsame thing is God, who also hath given unto us the earnest of the Spirit.
"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”

a) Discussion is of our home after we have departed this body.
b) We desire to leave this life so we might have a better life.
c) 2 Cor. 5:6, 8 “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

1) While we are in this life we are absent from the Lord.
2) When we die we will be with Christ.

v) Rev. 7:15 “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”

a) These are the one’s coming out of the great tribulation who have been beheaded for the cause of Christ; Rev. 6:9-10 “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

b) The one sitting on the throne is Christ who is dwelling among them.

vi) As a result death is far better than life; Phi. 1:23 “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:”

(c) It is a departure.

i) The Greek word is ἀναλύω (analuo).

a) Here the verb (aorist active infinitive) is used.
b) Paul uses the noun in 2 Tim. 4:6 “For I am now ready to be offered, and the time of my departure is at hand.”
c) It is made up of two parts.

1) Root word luo meaning to loose.
2) Prefix is ana meaning up.
3) Thus to loose up or a loosing up.
d) While this word was often used for death, it was also used for the loosing of the mooring ropes of big ships.

1) You do not build a great ship to keep it in the harbor, but to go out.

2) The mooring ropes drop away and the great vessel disembarks and goes out to greater and better shore.

3) Death is a loosing.

4) Song by Alfred Tennyson *Crossing The Bar*.

Sunset and evening star, and one clear call for me! And may there be no moaning of the bar when I put out to sea. But such a tide as moving seems asleep, too full for sound and foam, when that which drew from out the boundless deep turns again home, turns home.

Twilight and evening bell, and after that the dark! And may there be no sadness of farewell when I, when I embark; For, tho’ from out our bourne of time and place the flood may bear me far, I hope to see my Pilot face to face when I have crossed the bar.

e) When ἀναλύω (*analuo*) is used metaphorically.

1) A solving of problems.

2) Death to Paul is a falling away of the mooring ropes, a severing of the shackles, a falling of the fetters, a solving of problems.

ii) Death means to depart and be with Christ which is far better.

(5) Other teachings about death.

(a) Sleep.

i) This is a common expression in the Scriptures for death.

ii) It describes the state of the body in death.

a) Dan. 12:2 “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

1) The part of man that is placed “in the dust of the earth” is that which sleeps.

2) It is man’s body that is placed in the earth and returns to dust.

3) Thus it is the body that sleeps in death.
b) The spirit does not sleep, it departs to be with Christ.

c) Gen. 3:19 “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

d) Eccl. 12:7 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

iii) Sleep is from the Greek κοιμάω (koimao).
   a) This is from κείμαι (keimai) which means to lie down.
   b) This metaphor is appropriate because of the similarity between a sleeping body and a dead body; restfulness and peace normally characteristic of both.
   c) As a sleeper does not cease to exist while his body sleeps, so the dead person continues to exist (despite his absence from the realm in which those who remain can communicate with him) and as sleep is temporary, so the death of the body will be.

(b) A reunion.
   i) Abraham:
      a) Gen. 15:15 “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.”
      b) Gen. 25:8 “Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.”
      c) Abraham died. He was gathered to his people: go to his fathers.
      d) This could not refer to his body.
         1) Abraham was buried near Mamre in Palestine.
         2) His people had been buried hundreds of miles away in distant lands.

   ii) Judges 2:10 “And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.”

   iii) Mat. 8:11 “And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

e. Paul what do you expect to happen?
   (1) It has not been resolved yet, but I am ready for either way.
   (2) I believe I will be released; Phi. 1:25-26 “And 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.”
   (a) His release will result in:
(b) Their furtherance of faith.
   i) They would grow in the faith (the knowledge of God); 2 Pet. 3:18 “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”
   ii) No doubt by his example; Phi. 3:17 “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.”
   iii) But more by his continued teaching.

(c) Their joy of faith; Phi. 3:1; 4:4 “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.... 4:4 Rejoice in the Lord alway: and again I say, Rejoice.”

(d) Their rejoicing over his return to them.

(3) Either way Paul had the right attitude; Phi. 1:20 “According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.”

(a) Paul had a right attitude toward death.

(b) You cannot have a right attitude toward death without a right attitude toward life.

(c) Before we can say death is gain we must say to live is Christ.

(d) You cannot have a right attitude toward life without a right attitude toward death.

D. Verses 27-30: Paul’s Plea

1. A plea for unity, purity, and courage: or to help us remember consistency, cooperation, and courage.

2. Phi. 1:27 “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;”

a. Conversation.
   (1) It is from the Greek πολιτεύωμαι (politeuomai).
      (a) The word means to be a member of a city or state, to be a citizen.
      (b) In the form used here it is conduct characteristic of a city or state.
      (c) Has more to do with walk than talk.
   (2) Though Romans they were citizens of heaven.
      (a) Phi. 3:20 “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:”
      (b) Philippi.
         i) A Roman colony, Macedonian city in northern Greece.
         ii) Roman citizenship would have been highly prized.
         iii) You are citizens of a higher kingdom.
      (c) Conduct characteristic of heavenly citizenship.
         i) Live consistent with the gospel.
b. Whether Paul comes or is absent.
(1) At this time Paul was separated from them by 700 miles.
(2) Paul was expecting to be released from prison by Nero.
(3) cf. Phi. 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.”
(4) Whether he was there or some place else he desired to hear of their unity and conviction.
(5) They should live faithful whether or not anyone was around to see them; Eph. 6:5-8 “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”
c. Unity.
(1) Stand fast in one spirit.
(a) 1 Cor. 15:58 “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”
(b) Gal. 5:1 “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”
(c) Phi. 4:1 “Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.”
(d) 2 The. 2:15 “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”
(2) Striving together.
(a) The Greek is συνάθλεω (sunathleo).
   i) sun means with.
   ii) athleo means to contend; is kin to our word athletics.
(b) We, as athletes together, with great teamwork or oneness: an athletic team.
(c) There is much opposition and thus we must be active in our fight against Satan and his forces.
   i) Eph. 6:10-13 “Finally, my brethren, be strong in the Lord, and in the power of his might. 10Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 11For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 12Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”
   ii) 1 Pet. 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”
(d) Striving for the faith.
   i) Here with the definite article (the) which shows it is the gospel or the New Testament.
   ii) We are to be actively contending against those things contrary to the Scriptures.
      a) Jude 3 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”
      b) Those who oppose the one contending is sadly mistaken.
      c) The one who offers encouragement to the false teacher errs; 2 John 9-11 “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11For he that biddeth him God speed is partaker of his evil deeds.”

(3) Unity based on God’s Word.
   (a) A plea for unity.
      i) This theme continues through Philippians.
      ii) John 17:20-21 “Neither pray I for these alone, but for them also which shall believe on me through their word; 21That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”
      iii) 1 Cor. 1:10 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but ye be perfectly joined together in the same mind and in the same judgment.”
   (b) We can never be united upon man’s ideas and thoughts; this will only bring division.
   (c) Unity can only be accomplished when we unite upon God’s Word.
      i) Psa. 119:63 “I am a companion of all them that fear thee, and of them that keep thy precepts.”
      ii) Thus, have the same (one) mind.
         a) 1 Cor. 4:6 “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”
         b) Phi. 2:5 “Let this mind be in you, which was also in Christ Jesus:”
3. Courage in the face of persecution.

a. Phi. 1:29 “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”

   (1) Persecutions will come to the Christian.
   (a) 1 The. 3:3 “That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.”
   (b) 2 Tim. 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”
   (c) 1 Pet. 4:12 “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:”
   (d) The reason; 1 Pet. 4:4 “Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:”

   (2) Paul describes as a blessing.
   (a) God has given this to us.
   (b) Mat. 5:10-12 “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”
   (c) Jam. 1:2-4 “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”
   (d) 1 Pet. 3:14 “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”
   (e) 1 Pet. 4:14 “If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.”
   (f) Acts 5:41 “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

b. Do not be terrified.

   (1) By adversaries.
   (a) The Greek is ἀντικείμενοι (antikeimai) which means to lie opposite to, to be set over against.
   (b) In a legal sense it signifies to withstand.

   (2) Courage.
   (a) 2 Tim. 1:7 “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”
   (b) Heb. 13:5-6 “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”
   (c) cf. Dan. 3:15-18 “Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of
But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

(3) To the persecutor.
(a) Evident token.
   i) In the Greek ἔνδειξις (endeixis) meaning a pointing out or showing forth.
   ii) Those who persecute you are proving, showing forth their perdition.
(b) Perdition.
   i) Is the Greek ἀπολεία (apoleia) indicating the loss of well-being, not the loss of being.
   ii) 2 Thes. 1:6-9 “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; ’And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ’In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ’Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;”

(4) To the persecuted.
(a) A token of their salvation.
(b) This from God.
   i) Heb. 12:5-11 “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ’For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. ’If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ’But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ’Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? ’For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. ’Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”
   a) As a good parent who loves his children chastens them.
   b) God chastening indicates:
      1) We are His children; thus, do not doubt our sonship.
      2) His love for us.
   ii) Rev. 3:19 “As many as I love, I rebuke and chasten: be zealous therefore, and repent.”
   iii) So we will strive against sin.
      a) Psa. 119:67 “Before I was afflicted I went astray: but now have I kept thy word.”
      b) 1 Pet. 4:1 “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the
same mind: for he that hath suffered in the flesh hath ceased from sin;”

(c) Persecution for salvation.

i) Mat. 5:10-12 “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. 

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

ii) Rom. 8:17-18 “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

iii) 1 Pet. 4:13 “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

iv) 1 Pet. 5:10 “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stabish, strengthen, settle you.”

v) Rev. 2:10 “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

c. When we find ourselves in a conflict; Phi. 1:30 “Having the same conflict which ye saw in me, and now hear to be in me.”

(1) Conflict is the Greek ἀγών (agon) which is the struggle of the gladiator or athlete.

(2) Remember; Phi. 1:29 “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”

(3) And rejoice; Acts 5:41 “And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.”

d. Acts 14:22 “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”

(1) We are in a period of preparation and probation.

(2) We enter that better kingdom through much tribulation.

III. CHAPTER TWO: THE CHRISTIAN’S PATTERN

A. Verses 1-4: A plea for unity.
B. Verses 5-11: The mind of Christ.
   1. Verses 5-8 His Example
   2. Verses 9-11 His Exaltation
C. Verses 12-18: Work out.
E. Verses 25-30: Epaphroditus

IV. CHAPTER THREE: THE CHRISTIAN’S PRIZE

A. Verses 1-8: Renunciation
   1. Verses 1-3 Warning against Judaizers
2. Verses 4-8 Judaic background
B. Verses 9-11: Identification
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V. CHAPTER FOUR: THE CHRISTIAN’S PROVISION.
A. Verses 1-3: Personal Entreaty
B. Verses 4-9: Principles of mastery
C. Verses 10-20: Demonstration of mastery
   1. Verses 10-13 Paul’s contentment
   2. Verses 14-18 Paul’s gratitude for their gift
   3. Verses 19-20 Sufficiency God Supplies
D. Verses 21-23: Closing

Conclusion: