



# The Lighthouse

## NEW TESTAMENT NOTES

# Philippians

Mark W. Fenison, ThM.

### Introduction to the Letter from Paul to the Congregation at Philippi

**Theme:** Rejoicing in the Lord is the clear theme of this letter. There are many things that rob us of joy. Paul deals with four big robbers of joy (1) Adverse circumstances – ch. 1; (2) Adverse People – ch. 2; (3) things – ch. 3; (4) Adverse responses to adverse things - Worry and discontentment – ch. 4

**Date:** About A.D. 62, late in the Apostle first Paul's Roman imprisonment (Philip. 1:7, 13, 14, & 17)

**Writer:** Paul and Timothy conspired together to write this letter (v. 1). The actual penman seems to be Epaphroditus (2:25-30; 4:18, 23).



**Audience:** The congregational body of baptized believers dwelling at Philippi in northeastern Macedonia in what is today modern Greece (see map). Paul and Silas organized this congregation in Acts 16. The first members of this body were Lydia and her household and the jailer and his household. He is addressing an institutional body that has officers (“elders and deacons”).

#### **Outline:**

**Greetings – 1:1-4**

#### **A. Rejoice in the Gospel – 1:5-30**

1. The fellowship of the Gospel – vv. 5-6
2. The defense of the Gospel – vv. 7-11
3. The furtherance of the Gospel – v. 12a
4. The providence of the Gospel – vv. 12b-30

#### **B. Rejoice in serving others – ch. 2**

1. The Servant Appeal – vv. 1-4
2. The Servant Mind – vv. 5-8

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3. The Servant Reward – vv. 9-11
4. The Servant Practice – vv. 12-18
5. The Servant Example – vv. 19-23
6. Your Servant Example – vv. 24-30

### **C. Rejoice in spiritual things – ch. 3**

1. His Things not our things – vv. 1-8
  - a. Beware of dogs
  - b. Beware of self-righteousness
  - c. Be found in His righteousness
2. His Goals not our goals – vv. 9-16
  - a. Pursue knowing him better
  - b. Pursue being more like him
3. The Right and Wrong examples – vv. 17-21

### **D. Rejoice in God – ch. 4:1-**

1. His mind – vv. 1-3
2. His presence – vv. 4-5
3. His peace – vv. 6-9
4. His provisions – vv. 10-19

**Salutations** – vv. 20-23

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## *The Letter to the Congregation at Philippi*

### **Chapter 1**

**P**aul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:<sup>1</sup>

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

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,<sup>2</sup>

5 For your fellowship in the gospel<sup>3</sup> from the first day until now;

6 Being confident<sup>4</sup> of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

7 Even as it is meet [fitting] for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds [imprisonment], and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels [inner passions] 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;

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<sup>1</sup> “**At Philippi with the bishops and deacons**” – Here are the only two abiding offices within a New Testament congregation. The offices of Apostle and prophets were “foundation” offices (Eph. 2:20). The qualifications for the office of apostle was restricted to first century persons who were eye witnesses of the resurrected body of Christ (Acts 1:21-22; 1 Cor. 15:5-8). The prophetic office was fulfilled in the completion of the Biblical canon. When providing qualifications for ordained leadership in the congregations, Paul only mentions two – Bishops (1 Tim.3:1-7) and deacons (1 Tim. 3:8-13).

<sup>2</sup> “**With joy**” - This congregation was a joy to Paul because of their faithfulness. John said there was “*no greater joy*” than to know a congregation “*walks in the truth*” – 3 Jn. 4

<sup>3</sup> “**Fellowship in the Gospel**” – New Testament congregations do not fellowship with denominations or churches who embrace and preach “*another gospel*” (Gal. 1:8-9). We can have no spiritual fellowship with professing believers who embrace another gospel. The gospel of justification by faith plus works is another gospel. The gospel is about what Christ did for us, rather than what we do for Christ or what Christ does through us. The salvation of the gospel is a work begun and finished by the God (v. 6).

<sup>4</sup> “**Being confident**” - The immediate context is gospel faith. Jesus said this was the “*work of God*” (Jn. 6:29) and had to be “*given*” by the Father (Jn. 6:64-65) because no man had the ability (“can come”) to Christ in faith except the Father draw him (Jn. 6:44). Paul said that Jesus was both the “*author*” and the “*finisher*” (Heb. 12:2), and here he declares that God is the sustainer of faith in the gospel (Philip. 1:6). Thus it is “*given*” (Philip. 1:29) unto them to believe in Christ. The Greek term translated “*being confident*” is found in the perfect tense which indicates a completed action in the past that continues to stand completed right to the present. Paul entertained absolutely no doubts about God’s ability and commitment to preserve saving faith in the child of God right to the end.

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

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;<sup>5</sup>

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

14 And many of the brethren in the Lord, waxing [becoming] confident by my bonds [imprisonment], 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 [imprisonment]:

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.<sup>6</sup>

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.<sup>7</sup>

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 [know] not.

23 For I am in a strait betwixt two,<sup>8</sup> having a desire to depart, and to be with Christ; which is far better:

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<sup>5</sup> **“The furtherance of the Gospel”** – Paul viewed adverse circumstances that happened to him in the positive light of God’s providence who was working all things for his good and for the furtherance of the gospel. In verses 13-18 he regarded all who preach the gospel, regardless of their motive as a positive. In verses 19-23 he saw himself a winner when serving the Lord whether through his life or in his death. He saw his life an opportunity to be a blessing to them (vv. 24-26). New Testament congregations can rejoice when any truth is proclaimed by those outside of New Testament congregations (Protestants, Catholics, cults, etc.) regardless of their motive, regardless if they are our foes.

<sup>6</sup> **“Do and will rejoice”** – Our joy is based upon truth not upon our ever changing circumstances or feelings. Even in the worst of circumstances we can “count it all joy” because we know the truth or know that the truth is being carried out.

<sup>7</sup> **“By life or by death”** – Spiritual maturity is reached when everything is viewed and weighed by how it glorifies Christ. That is precisely the mindset found in Christ when he lived on earth. He measured everything according to how it honored His Father in heaven. Here is the standard for total commitment.

<sup>8</sup> **“In a strait betwixt two”** – The greater our suffering, the greater our hope is for heaven. Yet, at the same time, the greater our maturity in spiritual things, the greater our usefulness to fellow believers here and now. Paul was caught between two strong desires, but his spiritual maturity would always lead him to self-denial, and choose that which was best for others instead of himself.

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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;<sup>9</sup>

26 That your rejoicing may be more abundant<sup>10</sup> in Jesus Christ for me by my coming to you again.

27 Only let your conversation [manner of living] be as it becometh [what is appropriate and honoring] 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;<sup>11</sup>

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, [destruction]<sup>12</sup> 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;<sup>13</sup>

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

### Chapter 2

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<sup>9</sup> “**Joy of faith**” – The Greet text has the definite article “*the faith*.” He wanted to stay for “*the furtherance*” of the faith once delivered – that body of essential doctrine and practice that was both his joy and theirs.

<sup>10</sup> “**May be more abundant**” – Congregations that maintain the purity of the faith will have a more abundant entrance than those who do not. It is not about entering heaven, but how one enters into heaven (2 Pet. 1:11). Christ obtains entrance into heaven, but for congregations that maintain the purity of “*the faith*” there is a more abundant entrance that such faithfulness has made them ready to obtain (1 Cor. 11:2; Rev. 2-3; 19:6-7). Not all the “*saved*” shall live in the New Jerusalem, but the vast majority of the “*saved*” will dwell outside the New Jerusalem upon the new earth (Rev. 21:24).

<sup>11</sup> “**The faith of the gospel**” - There is the “*truth of the gospel*” which is the doctrine of justification by faith without works. However, there is also “the faith” of the gospel or the doctrine and practice that accompanied the preaching of the gospel in the apostolic era or the “apostle’s doctrine” or “the faith once delivered.”

<sup>12</sup> “**An evident token of perdition**” – **Persecution** against God’s people is an evident token of being God’s enemies and therefore objects of God’s wrath. When people persecute Christians it defines who they are and what is their end. At the same time, persecution for being God’s people is an evident token about who you are and what will be your end.

<sup>13</sup> “**Given in the behalf of Christ.....to believe on him...to suffer for his sake**” – Justifying faith is not inherent to the fallen human nature. It must be given. It is the creative work of God (Jn. 6:29; Eph. 2:10) whereby the word of the gospel becomes the creative word of the Holy Spirit within man producing a new believing heart (2 Cor. 4:6; Rom. 11:17 Gr. *rhema* – word of command)

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If there be therefore any consolation in Christ, if any comfort of love,<sup>14</sup> if any fellowship of the Spirit [Rom. 8:9], if any bowels [inward affection] and mercies [compassion],

2 Fulfil ye my joy,<sup>15</sup> that ye be likeminded, having the same love, being of one accord, of one mind.

3 Let nothing be done through strife [friction or contention] or vainglory [egotism]; but in lowliness of mind let each esteem [to consider] other better than themselves.

4 Look [direct attention] 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 [essential nature] of God,<sup>16</sup> thought it not robbery to be equal with God:<sup>17</sup>

7 But made himself of no reputation, and took upon him the form [essential nature] of a servant, and was made in the likeness of men [Rom. 8:3]:

8 And being found in fashion [outward appearance] as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name<sup>18</sup> which is above every name:

10 That at the name of Jesus every knee should bow,<sup>19</sup> of things in heaven, and things in earth, and things under the earth;

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<sup>14</sup> “**Any consolation in Christ, if any comfort of love**” – Paul’s argument is very simple. If you have any hint of true salvation fruit existing within you this is what you should be striving for. One way to deal with jealousy and competition, which divide and promote bad feelings, is to be a cheer leader for others and their accomplishments. Find your own joy and value in helping other succeed.

<sup>15</sup> “**Fulfil ye my joy**” – There is no joy in dealing with competing, divisive and arguing Christians. The Christian race is not about racing against others but against self-seeking. The congregational members are on the same team and should be co-helpers and cheer leaders for one another. Paul’s joy would be fulfilled when they viewed one another as team members rather than competitors.

<sup>16</sup> “**Being in the form of God**” - Paul uses three different Greek terms (*morphe*, *schema*, *homoyomah*) in verses 6-8 that should be understood clearly. The Greek term *morphe* is found and translated “form” twice in verses 6-7. This term refers to what something or someone is by essential substance or nature. Jesus was in the “form” of God and thus by nature he was essentially God. In addition to the Divine nature, he “took upon himself” the additional “form” (*morphe* - v. 7) of human nature so that his outward appearance *schema* (“fashion” - v. 8) did not reveal His divine nature but gave the external “likeness” (*homoyomah*) of a servant. This act was purposely committed by Christ in order to redeem His people in obedience to His covenant obligation to the Father.

<sup>17</sup> “**Not robbery to be equal with God**” – Christ was not robbing something that belonged to someone else. Deity belonged to him, as he set apart only its outward manifest “glory” but could never set apart or remove what was permanently part of what He is by nature.

<sup>18</sup> “**Given him a name which is above every name**” – Paul is not saying that Jesus will get a new name. A person’s name stands for their character, authority and power. His name was worthless in the eyes of those who cried out to crucify him. However, the Father’s estimation of the servant hood of Christ is manifested now in heaven by exalting him to his right hand, and will be manifested at His coming as the King of kings and Lord of lords, or having a name, reputation, authority and power above all.

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

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out<sup>20</sup> 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.<sup>21</sup>

14 Do all things without murmurings [**complaining**] and disputing [**arguing**]:

15 That ye may be blameless [**irreproachable**] and harmless [**innocent**], the sons of God, without rebuke [**without censure**], in the midst of a crooked and perverse nation, among whom ye shine as lights in the world [Matt. 5:14];

16 Holding forth the word of life;<sup>22</sup> 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.

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.<sup>23</sup>

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<sup>19</sup> “**At the name of Jesus every name should bow**” – John describes this universal acknowledgement in Revelation 5:11-13. This occurs by his conquest over the kings and kingdoms of this world at His coming.

<sup>20</sup> “**Work out**” – You can’t work “*out*” what God is not first “*working in you*” (Philip. 2:13). Therefore, this is another proof that obligation does not mean capability. We persevere in saving faith because God is the author and finisher of that faith (Philip. 1:6; Heb. 12:2). However, we do not persevere equally in “good works” as there is a wide difference in manifest righteousness as there is between Abraham and Lot.

<sup>21</sup> “**That worketh to will and to do**” - In Romans 7:14-25 Paul proves that the redeemed man has no will power (Rom. 7:18) to subdue indwelling sin. Even though we have responsibility to “work out” the progressive sanctification aspect of salvation (v. 12) we do not have the ability. Indeed, Jesus said, “without me ye can do nothing” (Jn. 15:5) in regard to progressive fruit production in our lives. Only by yielding to the power of the indwelling Spirit are we capable of progressing in sanctification (Rom. 8:10-13). Since we live “*in the Spirit*” we ought to “walk in the Spirit” (Gal. 5:25). Paul reminds the Philippians that even their progressive sanctification is dependent upon the internal working of God the Holy Spirit as they are incapable of either willing or doing what pleases God in their own power. Hence, even the redeemed will of man is without power to overcome indwelling sin, how much more the unregenerate will of man. Also, the rate and extent of growth is determined by the measure of grace and faith given each child of God (Rom. 12:3,6) in keeping with God's eternal purpose for that life (Eph. 2:10b).

<sup>22</sup> “**Holding forth the word of life**” – God has not only chosen a people before the foundation of the world (Eph. 1:4; 2 Thes. 2:13) but has chosen the means to save those people – the gospel. The gospel not only declares eternal life is obtained by faith in Christ (Jn. 3:16, 36) but it is the “power” or the creative word by God to actually bestow a believing heart (2 Cor. 4:6) through quickening.

<sup>23</sup> “**For all seek their own**” – The mind of Christ is a mind of self-denial (vv. 1-5) exemplified by Christ (vv. 4-11) for them to follow in their practice (vv. 12-15). Timothy and then Epaphroditus are set forth by Paul as such examples or role models of this kind of mindset (vv. 19-27).



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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,<sup>24</sup> 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 [near] 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 [diligently], that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him<sup>25</sup> therefore in the Lord with all gladness; and hold such in reputation [high respect]:

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

### Chapter 3

**F**inally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous [irksome], but for you it is safe [precautionary confirmation].

2 Beware of dogs [metaphor for a snarling, vicious, impure person], beware of evil [inherently wicked] workers, beware of the concision [unbelieving Jews].<sup>26</sup>

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<sup>24</sup> “**Epaphroditus**” - demonstrated the “*mind*” of Christ by his self-sacrificing service unto Paul in behalf of the Philippian congregation. He was the “messenger” of the church at Philippi. The congregations voluntarily sent such messengers with Paul (2 Cor. 8:19, 23). These were ministers of the gospel, chosen and sent by their own congregation. This was strictly voluntary and independent actions of each congregation. No centralized missionary authority sent them. Neither were they free lance ministries, but church elected and sent.

<sup>25</sup> “**Receive him**” – Each congregation could publicly receive ministers into their public worship or refuse to (3 Jn. 9-10). Some they were to refuse (Rom. 16:17-18; 2 Jn. 11-13). Epaphroditus was chosen by the congregation at Philippians to represent them in a cooperative (2 Cor. 8:19, 23) missionary work with the ordained missionaries from the congregation at Antioch (Paul). Paul commends his self-sacrificial labor for Christ. Paul calls on his congregation to “receive” him or to give him the public acceptance and recognition deserving his faithfulness.

<sup>26</sup> **Beware of dogs...beware...beware** – Paul is talking about the religious enemies of the gospel both in doctrine and in practice. Paul instructed congregations to “*mark*” (Rom. 16:17-18) and “*avoid*” such and not to “*receive*” them into their public services, thus forbidding them to publicly take the pulpit. Paul would “*mark*” them by character (“*dogs*”) and by name (“*Demetrius*” – Acts 19:24; “*Hymenaeus and Alexander*” – 1 Tim. 1:18; “*Philetus*” – 2 Tim. 2:17; “*Alexander*” – 2 Tim. 4:14. The enemies of the faith must be publicly identified by our leaders or they remain a threat. You cannot defend yourself against an enemy you won’t identify or define. He is not talking about minor differences of doctrine, but those whose ministry oppose the very essentials of the faith once delivered (essentials of salvation or service).

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3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.<sup>27</sup>

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 congregation; touching the righteousness which is in the law, blameless.<sup>28</sup>

7 But what things were gain to me, those I counted loss for Christ.<sup>29</sup>

8 Yea doubtless, and I count all things but loss for the excellency [superiority] of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung,<sup>30</sup> 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:<sup>31</sup>

10 That I may know him<sup>32</sup>, 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.<sup>33</sup>

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<sup>27</sup> “**No confidence in the flesh**” – Paul learned this by trial and error (Rom. 7:14-25; Gal. 5:16-17).

<sup>28</sup> “**Blameless**” – He is referring to how his brethren according to the flesh measured and defined the Law. Jesus said the Pharisees were externally clean and white in regard to the law or blameless in the sight of men. However, in the sight of God no fallen man is blameless in God’s sight (Rom. 3:23).

<sup>29</sup> “**Counted loss for Christ**” – There is no salvation possible for a person who regards his own works as essential for justification before God. They must not only be regarded as a “*loss*” rather than a gain, but as “*dung*” or absolutely worthless. Even a child of God, when they have done all they were commanded, their obedience is to be regarded as “unprofitable” in regard to acceptance into heaven. It is the obedience of Christ alone that achieves acceptance or justification before God.

<sup>31</sup> “**Of the law...of God by faith**” – It is not our personal obedience in and through our own body to the law that obtains the righteousness essential for justification before God, but the personal obedience by Christ to the Law in our place which is made our righteousness “*by faith*” in the promise of the gospel that obtains heaven for us.

<sup>32</sup> “**That I may know Him**” - Paul does not only wish to know Christ “by faith” in regard to imputed righteousness, but desires to experientially know him through the “power of his resurrection” or living a life empowered by the Spirit of God, which would bring him into the “*fellowship*” (Gr. *koinonia* – participate with) his sufferings, so that he made “conformable” to his death. The secret of the Christian life is “*death*” to the self-life. In other words, Paul wants more than mere imputed righteousness and a ticket to enter heaven. He wants to be like Christ in his life.

<sup>33</sup> “**Unto the resurrection of the dead**” - The argument advanced by Paul is that beyond initial salvation (v. 9), he wants to experience **the power of his resurrection** right now in his own life. Such power demands a prior death to sin (judicially), as well as being **made conformable to his death** (experientially by daily self-crucifixion) so that he could experience resurrection power out from among the dead. The death of Christ for our sins preceded His resurrection out from among the dead. The believer must experientially mortify the deeds of the flesh through the Spirit in order to experience resurrection out from among the dead. Christ died to sin that we might live to righteousness. It is this resurrection power to live the righteous life that Paul has in view. This is a progressive and incomplete work rather than any present accomplishment to live above sin (vv. 11-13).

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12 Not as though I had already attained, either were already perfect: [sinless]<sup>34</sup> 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.

15 Let us therefore, as many as be perfect [mature], 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<sup>35</sup>, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me [1 Cor. 11:1], and mark [pay attention to] 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 [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, [1Cor.15:51-52], that it may be fashioned [conformed] like unto his glorious body [1Jn. 3:2], according to the working whereby he is able even to subdue all things unto himself.

### Chapter 4

**T**herefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind<sup>36</sup> in the Lord.

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<sup>34</sup> “**Already perfect**” – Although the very same Greek term and same translation “perfect” (Gr. *telios*) is found here as in verse 15 there is two completely different meanings demanded by the immediate context. Here it is something he has “not...already attained” whereas in verse 15 it is something he has already attained. What he strives for but has not obtained is sinless perfection. What he has already attained is spiritual maturity. One can be spiritually mature (Heb. 5:14 “full age” (Gr. *telios*) and yet not sinless. The Apostle John denied he was without sin (1 Jn. 1:8-10) and that anyone who claimed they were without sin was deceived. Paul humorously asserted that anyone who believed they were sinless and did not need to continue to strive for that goal that “*God shall reveal even this unto you*” (perhaps through those that know you best – your spouse?).

<sup>35</sup> “**Already attained**” – Spiritual growth is a matter of process. You are where you are at this point in life, but to imagine you have attained and are sinless, are not only pure deception but digression in spiritual maturity. To be satisfied with your present status is to be stunted in growth. Healthy Christians are never satisfied with their present state of growth, but live in its reality and press on to maturity.

<sup>36</sup> “**Same mind in the Lord**” – Unity is not about having radically different beliefs but accepting each other in love. Unity is having the “same mind” in regard to your beliefs and practices (1 Cor. 1:10). Love rejoiceth in truth not in diversity of opinions.

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3 And I intreat thee also, true yokefellow [partner], 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.<sup>37</sup>

4 Rejoice in the Lord alway: and again I say, Rejoice.<sup>38</sup>

5 Let your moderation be known unto all men. The Lord is at hand.<sup>39</sup>

6 Be careful [worry] for nothing; but in every thing by prayer and supplication [necessities] with thanksgiving let your requests<sup>40</sup> be made known unto God.<sup>41</sup>

7 And the peace of God, which passeth all understanding, shall keep<sup>42</sup> your hearts and minds through Christ Jesus.

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<sup>37</sup> **“Book of Life”** – There are three different books of life found in the Scriptures. All three are distinct and easy to distinguish from each other. There is first the book of the living or those physically alive on earth and blotting out their names “under heaven” is to physically die. This book is identified by the phrase “under heaven” (Deut. 9:14; 25:19; 29:20; 2 Kngs. 14:27; etc.). The second book of the living or those written in the Lamb’s book of life in heaven (Philip. 4:3; Rev. 13:8; 17:8; Lk. 10:20) which can never be blotted out. The third book of the living has to do with potential for living in the New Jerusalem in the new heaven and earth (Heb. 12:22-23; Rev. 3:4-5; 22:19) and in which not all the “*saved*” will dwell in the new heavens and earth (Rev. 21:24; 22:3). Those who do not continue in “*the faith*” but have been “corrupted” by false doctrine and practice (2 Cor. 11:2-4) will have their names blotted out.

<sup>38</sup> **“Rejoice”** - This is found in the imperative mode – a command. Paul is not talking about feeling good as that cannot be commanded. He is talking about mentally contemplating the reasons for being thankful and then giving God the praise. Happiness cannot be put on and off at will. However, joy is founded upon something deeper than mere feelings, but upon facts when contemplated produces thanksgiving in the worst of circumstances. James says, “*count it*” all joy – James 1:2

<sup>39</sup> **“The Lord is at hand”** - In context “The Lord is at hand” refers to the nearness of Christ through prayer (v. 6) to deal with worry. No need to be full of care/anxiety over anything because Christ is as close as prayer.]

<sup>40</sup> **“Your requests”** - Paul uses three terms to describe prayer. (1) *proseuchomai* (translated “*prayer*”) which conveys the consciousness of God’s presence. (2) *deesis* (translated “*supplication*”) refers to needs, or necessities; (3) *aitema* (translated “*requests*”) and refers to general petitions or requests.

<sup>41</sup> **“Be Careful for nothing”** - Don’t be full of care or anxiety. This is found in the imperative mode and is thus a command. This command can be obeyed because Christ is close “at hand” (v. 5) to deal with deal with the causes of anxiety. Paul provides a recipe for dealing with anxiety/worry. If it is big enough to worry about it is big enough to have **prayer** over. The idea of **prayer** is to be conscious of Christ’s presence and nearness (“*the Lord is at hand*” – v. 5). Worry is seeing your problems bigger than your God. Peace is seeing your God bigger than your problems. Be conscious that the Lord “*is at hand.*” Pray about what you need (δεησις – necessary supplications) and be specific (αιτημα –specific requests) and with thanksgiving because of God’s presence and promise (vv. 5, 7).]

<sup>42</sup> **“Shall keep”** – The Greek term translated “*keep*” was used of the Roman guard who stood at the gate of a city whose job was to make sure nothing got through the gate that should not get in and nothing came out of the gate that should not go out. Worry is due to allowing things into the **heart** and **mind** that ought not to be there. The more you think about the cause of worry the more you get emotionally upset and the more you get emotionally upset the more you think about it. This is the vicious cycle of worry. God’s promise when you obey his instructions is that the Holy Spirit will regulate what comes into the **mind** and **heart** when you can’t. The experience of this promise is found only **through** (Gr. en = “in”) **Christ Jesus** (Col. 2:6).]

## The Lighthouse New Testament Notes

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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.<sup>43</sup>

9 Those things, which ye have both learned, and received, and heard, and seen in me, do:<sup>44</sup> and the God of peace shall be with you.

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 [1Tim. 6:6].<sup>45</sup>

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.<sup>46</sup>

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<sup>47</sup> 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 [odor] of a sweet<sup>48</sup> smell, a sacrifice acceptable,<sup>49</sup> well pleasing to God.

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<sup>43</sup> “**Think on these things**” Worry involves the mind and heart set upon the wrong objects. Set your mind upon God and His promises as your focus instead upon the negatives that are at the root of your worry.

<sup>44</sup> “**Do**” - Not only must our minds be focused upon the positive things of God’s Word and promises but we must obey God’s Word if we want to experience the peace of God. Disobedience brings guilt not peace. Turn worry into an opportunity to draw close to God and obedience to His will because Satan’s strategy behind worry is to make you doubt God and disobey God.

<sup>45</sup> “**I have learned**” – Contentment is something learned. Circumstances are always changing and before long we learn that things can always be worse. Through adversities we learn that God can supply our needs, although he does not necessarily supply our wants.

<sup>46</sup> “**I can do all things**” - Christ reminds us that “*without me ye can do nothing*” (Jn. 15:5). This is the very first lesson that must be learned or the Christian life will not glorify God. Paul is defining the sphere of victory when he says, “*I can do all things THROUGH Christ...*” since the only other alternative is complete and utter failure. Whatever you do that is not “*through*” Christ is “*after the flesh*.”

<sup>47</sup> “**Communicated**” – He is referring to financial and sustenance provisions (vv. 14-15). Paul was self-employed as a tent maker. However, his ministry took precedence over his secular work, and thus often caused him financial problems. When his labor conflicted with his ministry, he was committed to his ministry and trusted the Lord to take care of his financial stability. Churches should financially support the ministry.

<sup>48</sup> “**Sweet**” – Sacrifices fell into two classifications under Levitical Law. There were the non-sweet sacrifices which had to do with sin (trespass and sin offerings). There were the “*sweet*” odor sacrifices which had to do with service to God (burnt, meal and peace offerings).

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19 But my God shall all your need<sup>50</sup> according to his riches in glory by Christ Jesus.

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

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

22 All the saints<sup>51</sup> salute you, chiefly they that are of Caesar's household.<sup>52</sup>

23 The grace of our Lord Jesus Christ be with you all. Amen. « To the Philippians written from Rome, by Epaphroditus. »

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<sup>49</sup> “**Sacrifice acceptable**” – Not all sacrifices are acceptable to God. The book of Leviticus is dedicated to defining what makes a sacrifice “*acceptable*” unto God. David discovered that public service in God’s behalf must be in keeping with God’s “*due order*” (2 Chron. 15:15). Acceptable worship, whether personal or public is not willy nilly according to feelings and personal opinions. It is service rooted in and keeping with God’s Word.

<sup>50</sup> “**All your need**” - **Not** all your wants, but all your need. Adversities are God’s tools for shaping our character, strengthening our faith and revealing what areas need more work.

<sup>51</sup> “**All the saints salute you**” – These were not departed believers in heaven. Every child of God is a “saint” or one who is set apart by God for his service. The idea of human beings on earth making believers in heaven “saints” is foreign to the Scriptures.

<sup>52</sup> “**Caesar’s household**” – There were several congregations within Rome (Rom. 16:5, 14, 15). Many estimate the population of Rome at this time to be over one million. Christianity had infiltrated even the “*household*” of Caesar.