

Philippians Notes

<p>1.1 “servants” No authority issue in Philippi, so Paul doesn’t emphasize his unique apostleship, but rather his servanthood. As a servant of Christ Jesus, he is serving the purpose of Jesus, at Jesus’ initiative, even in the writing of this letter.</p>	<h2 style="text-align: center;">Philippians</h2> <p>Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: ² Grace to you and peace from God our Father and the Lord Jesus Christ. ³ I thank my God every time I remember you, ⁴ constantly praying with joy in every one of my prayers for all of you, ⁵ because of your sharing in the gospel from the first day until now. ⁶ I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. ⁷ It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel. ⁸ For God is my witness, how I long for all of you with the compassion of Christ Jesus.</p>
<p>1.1 Compare “servant” to “employee.” Employee is looking for advancement potential, wages and status. Employee only gives certain hours, not whole life and maintains the right to quit. Employee’s benefits are compensation, contribution, ownership of future. Servant has none of this and is totally dependent. Which describes our own relationship with God? Evidence of employee mentality:</p>	
<ul style="list-style-type: none"> • “Why does IVCF say ... ?” • people doing bare minimum • how people handle discouragement, conflict, suffering, setbacks • resentment for being treated as servants 	
<p>1.2 “peace” See 4.7, 4.9</p>	
<p>1.3-8 Paul’s reflex is to pray for the Philippians, and with joy. Paul really loves them:</p> <ul style="list-style-type: none"> • thanks God all the time • prays with joy • holds them in his heart (and vice versa) • longs for them • with compassion of Christ Jesus 	
<p>1.5-7 Paul points to their mutual affection as a sign of hope that God is at work. Partnership leads to joy and affection leads to prayer leads to confidence of growth leads to greater partnership.</p>	
<p>1.5 Paul was with them at the beginning and he knows God will take them until the end. “Cradle to grave” involvement with them.</p>	
<p>Who are my “first day until now” partners? Whom do I hold in my heart?</p>	
<p>1.6 The good work is corporate -- a promise that the community will flourish and be fruitful.</p>	
<p>1.7 “share” Not just in general, but they’ve labored side-by-side (1.27, 4.3) with Paul. This builds affection.</p>	
<p>1.7 They’ve shared in both suffering and evangelism -- two things that (here and throughout) Paul sees as related.</p>	

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1.9-11 Paul uses an important discipleship tool: he tells people what his prayer for them is.
1.9 They already have some love, but he wants it to be full. The “love overflow” is like is like a fire hydrant spraying water everywhere -- it can be a mess. Adding knowledge and insight is like attaching a hose to focus and direct the water, making it useful. Love without knowledge and insight = fluff. Knowledge and insight without love = abuse.
1.9-11 Paul is process-oriented here, not task-oriented. He sees love is essential to the process. We tend to think that education, not love, is what people need in order to be an effective witness.
1.9-11 Paul loves and affirms them deeply, but he also has a high vision for their growth; these two are not exclusive, rather they go together.
1.10 “to determine what is best” = to see reality through the lens of the Kingdom.
Criteria to know what is best:
<ul style="list-style-type: none"> • helping to spread the gospel (1.12) • encourage the body of Christ (1.14, 1.24-26) • develop my own soul (1.19, deliverance) • bring about unity in the body (1.27-28) • Christ will be exalted (1.20)
1.16 “have been put”, that is, by God.
1.16 “for the defense”, that is, 1) because I have been defending, and 2) <i>in order to</i> defend.
Questions from Mike Knerr: <ul style="list-style-type: none"> • How do Paul and Timothy describe themselves? • Compare Paul’s prayers to your own. • Whom do you long for as Paul did?
Questions from Hallie Cowan: <ul style="list-style-type: none"> • How does Paul encourage the Philippians? • How does Paul’s servant relationship to Jesus affect his priorities, values, desires? • What does Paul want for the church?
1.17 For them, to live = to exalt self (contrast 1.21).

⁹ And this is my prayer, that your love may overflow more and more with knowledge and full insight ¹⁰ to help you to determine what is best, so that in the day of Christ you may be pure and blameless, ¹¹ having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God. ¹² I want you to know, beloved that what has happened to me has actually helped to spread the gospel, ¹³ so that it has become known throughout the whole imperial guard and to everyone else that my imprisonment is for Christ; ¹⁴ and most of the brothers and sisters, having been made confident in the Lord by my imprisonment, dare to speak the word with greater boldness and without fear. ¹⁵ Some proclaim Christ from envy and rivalry, but others from goodwill. ¹⁶ These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; ¹⁷ the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. ¹⁸ What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice. Yes, and I will continue to rejoice, ¹⁹ for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance.

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1.18 Paul doesn't care too much about motives, and is generous to his enemies. He cares more about Christ's reputation than his own.	
1.19 "through your prayers" Their partnership is key for his deliverance.	
1.19 "deliverance" 1) from prison, 2) from despair (hence rejoicing), 3) salvation. Any deliverance that comes (by life or by death) will come from God.	
1.20 Shame is contrasted to speaking boldly; shame could only come from not speaking boldly. Since he doesn't care what anyone other than Jesus thinks of him, he will not be put to shame by others.	
1.20-26 Paul gives an example of "determining what is best": servanthood, ministry, fruitful labor, joy, exaltation.	
1.21 Paul is not depressed; he doesn't say "living is hard, dying is better." Quite the opposite.	
1.22 Paul has nothing to fear; even the worst is great.	
1.22 Life = fruitful labor. Why does life mean so much more (less!) than "fruitful labor"?	
1.24-26 Actions are not self-interpreting. He must articulate his motives. Paul speaks as if he has a choice. He does: which outcome to seek, long for, expect. He chooses life, though death would be "far better." Paul chooses the road of servanthood. He must really let people in on this thought process or they wouldn't understand it. Paul shows that he is not operating on survival instinct.	
How do I include students in my own difficult gospel choices? House, for example.	
Philippians and Paul have a working relationship, but it seems on the rocks. Paul is reinforcing his status as upholding his end of the partnership.	
1.27 So, you see, my side of the partnership is being upheld. Only, don't <i>you</i> let down <i>your</i> side of the partnership. Let your life resemble mine: stand firm, embrace suffering and servanthood.	
1.27 "striving side by side" Phalanx image. Be unified; stop arguing over who preaches the gospel right. Paul models this.	
1.27 Faith is key. Don't let them get you confused; spiritual growth does not happen apart from faith.	
1.28 It is easy to be intimidated by things outside that seem more real, more powerful, more happening than the faith of the gospel.	
1.28-29 "God's doing" It is God's gift that belief leads to salvation, that suffering leads to Christ being exalted.	
1.29 "suffering" Suffering that is meaningful because it is in Jesus' name and in response to his call on our lives.	
1.30 "saw" = in Philippi; "hear" = in Rome.	
God is winning the battle: rejoice! Paul loves the Philippians -- he is encouraging	
	<p>²⁰ It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. ²¹ For to me, living is Christ and dying is gain. ²² If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. ²³ I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; ²⁴ but to remain in the flesh is more necessary for you. ²⁵ Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, ²⁶ so that I may share abundantly in your boasting in Christ Jesus when I come to you again. ²⁷ Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, ²⁸ and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. ²⁹ For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- ³⁰ since you are having the same struggle that you saw I had and now hear that I still have.</p>

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them, calling them forward to something great.	<p>^{2:1} If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, ² make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. ³ Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. ⁴ Let each of you look not to your own interests, but to the interests of others. ⁵ Let the same mind be in you that was in Christ Jesus, ⁶ who, though he was in the form of God, did not regard equality with God as something to be exploited, ⁷ but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, ⁸ he humbled himself and became obedient to the point of death-- even death on a cross. ⁹ Therefore God also highly exalted him and gave him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, ¹¹ and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.</p>
Do my students know that I am longing to hear that they are living lives worthy of the manner of the gospel?	
Brian's questions: <ul style="list-style-type: none"> • What exactly is Paul's idea of the gospel? • What motivates Paul and how does he motivate the Philippians? • • 	
2.1 Rhetorical "if." Paul expects all these things to be in place, so his request is a command: carry on with the partnership.	
2.1 "then" Since they have been granted the privilege (1.29) of suffering, they might as well go all the way and embrace that suffering with the mind of Christ.	
2.2 Philippians' joy is related to Paul's joy (1.25, 2.18). Paul already has joy, but he urges them to continue so as to complete his joy. He can make this appeal because he has invested greatly in them.	
2.2 "same" Same love and knowledge, same perspective on reality, same side with one another.	
2.3 We might tend to think that unity comes when we regard others as "equal to" ourselves, not "better than" ourselves.	
2.4 Paul's call: look not [only] to your self, but [also] to others. What's the context in which he makes this call?	
<ul style="list-style-type: none"> • praying for their, not his own, dire situation • affirming them • embracing life for the sake of their continued growth 	
2.6 Think of a superpower you'd like to have.	
2.7 Jesus' superpower: the ability to empty himself and let God fill you.	
2.7 Jesus left behind his independence. Human form = servanthood. True human nature = dependence, servanthood. 1st sin: desire to be independent, to be like God.	
2.5-8 This is what is "best" (1.11): living the way Jesus does.	
2.8 For Jesus, to die was to gain (1.21).	
2.8 We put limits on the cost we will pay for obedience. Jesus' obedience goes past the point of being "reasonable."	
2.9-11 "name" Jesus was God before he became human and died, but his name wasn't on everyone's lips as LORD. Jesus didn't simply get exalted back into place; he was given the name YHWH.	
Because of God's commitment to his own glory, he honors those who serve his name.	

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2.12 “work out your salvation” = the exaltation of the servant. Follow this path, as Jesus did (2.6-11), as Paul did (1.19-26).	
2.12 “fear” Only thing to fear is lack of faith.	
2.14-16 Embrace servanthood without complaining. Paul doesn’t complain about the envy and rivalry gang. Complaining while serving doesn’t testify to the goodness of God. If we don’t complain, we’ll be like shining stars in a [dark] world (this is an amazing vision of what the Philippians could become). Servanthood without complaining is fundamental to “holding fast to the word of life.”	
About what do we tend to reserve the right to complain? This is how the world serves, with grumbling and arguing -- as if the joy of servanthood were earning the right to complain. The current generation feels so entitled -- ungracious, bitter, cynical, complaining.	
2.16 Is it possible that Paul has labored in vain? What about his confidence (1.16)? His confidence made him write the letter with exhortations, rather than just relaxing and knowing it would all work out for the best. The stakes are so high here; Paul’s attitude “on the day of Christ” is dependent upon the faithfulness of the Philippians.	
2.17 Paul isn’t complaining, even if the “worst” happens. “Even if my death only serves to encourage you in faith, I’m not complaining -- and neither should you be.”	
Paul’s motivations: <ul style="list-style-type: none"> • complete joy • boasting on the day • honor, exaltation • love for Jesus, his model 	
To the Philippians: <ul style="list-style-type: none"> • make my joy complete • so I can boast <p>What makes it OK for Paul to motivate in this way? “The best thing you can do for me is to live the way I’m living, the best possible way (the only real option) -- everyone benefits.”</p>	
What do they get by living like Jesus/Paul?	
	<p>¹² Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; ¹³ for it is God who is at work in you, enabling you both to will and to work for his good pleasure. ¹⁴ Do all things without murmuring and arguing, ¹⁵ so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world. ¹⁶ It is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain. ¹⁷ But even if I am being poured out as a libation over the sacrifice and the offering of your faith, I am glad and rejoice with all of you-- ¹⁸ and in the same way you also must be glad and rejoice with me. ¹⁹ I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. ²⁰ I have no one like him who will be genuinely concerned for your welfare. ²¹ All of them are seeking their own interests, not those of Jesus Christ.</p>

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<ul style="list-style-type: none"> • salvation, exaltation • shining lights • joy, rejoicing • living and dying as well as Paul 	
<p>Models of servanthood -- all working out their salvation:</p> <ul style="list-style-type: none"> • Jesus (2.6-11) • Paul (1.19-26) • Timothy (2.19-24) • Epaphroditus (2.25-30) <p>Paul calls for it in the Philippians:</p> <ul style="list-style-type: none"> • 2.2-5 • 1.27-28 • 2.12-16 	
<p>What would happen if this servanthood became a trademark of our fellowships? What steps can I take to embrace a lifestyle of servanthood? Who do our fellowships honor? How is servanthood honored in our fellowships?</p>	
<p>2.19-26 Timothy and Epaph. make Paul's joy complete -- they live the way he wants the Philippians to live.</p>	
<p>2.21 When we are seeking our own welfare we have no energy to care for others. With confidence that God is taking care of us, we can take care of others and seek their welfare.</p>	
<p>2.26 Thinking of others while he himself has been ill. Not, "I hope they realize that I almost died," but "I hope they didn't worry too much about me."</p>	
<p>Paul, Timothy, Epaph, Philippians -- all should be looking out for one another's interests. This would be an example of the mind of Christ. We might ask, "How then will my interests be looked after?" Within a Christ-like community everyone's interests are served.</p>	
<p>2.29 "honor such people" Perhaps they wouldn't tend to honor Epaph. as much as they should.</p>	
<p>3.1 What other things might we rejoice in or take pride in? Paul calls for such a high standard of discipleship that it could be tempting to take joy or pride in or own spiritual accomplishments, like the Pharisees. So a command to "rejoice in the Lord" is absolutely crucial here.</p>	<p>²² But Timothy's worth you know, how like a son with a father he has served with me in the work of the gospel. ²³ I hope therefore to send him as soon as I see how things go with me; ²⁴ and I trust in the Lord that I will also come soon. ²⁵ Still, I think it necessary to send to you Epaphroditus--my brother and co-worker and fellow soldier, your messenger and minister to my need; ²⁶ for he has been longing for all of you, and has been distressed because you heard that he was ill. ²⁷ He was indeed so ill that he nearly died. But God had mercy on him, and not only on him but on me also, so that I would not have one sorrow after another. ²⁸ I am the more eager to send him, therefore, in order that you may rejoice at seeing him again, and that I may be less anxious. ²⁹ Welcome him then in the Lord with all joy, and honor such people, ³⁰ because he came close to death for the work of Christ, risking his life to make up for those services that you could not give me. ³¹</p>
<p>3.1 "safeguard" Joy in the Lord protects you from pride, resentment, despair.</p>	<p>Finally, my brothers and sisters, rejoice in the Lord. To write the same things to you is not troublesome to me, and for you it is a safeguard. ²</p>
<p>3.2 "those who mutilate the flesh" = Judaisers. Paul also uses "dogs," a derisive term usually used by Jews to refer to Gentiles, but here used in speaking with Gentiles about Judaisers.</p>	<p>Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! ³ For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh-- ⁴ even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.</p>
<p>3.3 Judaisers might claim to be the circumcision.</p>	

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<p>3.3 “boast in Christ Jesus” -- not in the things we are or have done.</p>	
<p>3.4 In case people, like the Judaisers, try to say that Paul is preaching against flesh distinctives because he doesn't have any ground for distinction, he can say, “I have more!” But <i>all that gain</i> he considers worthless.</p>	
<p>3.6 “blameless” Paul never thought he was sinless -- that would be blasphemy -- merely that he stood blameless before God, forgiven because of the precise ways he followed the law, including the sacrificial system.</p>	
<p>3.7-8 Economic terms: gain, loss, value.</p>	
<p>3.8 “For his sake” In order to please him? No. In order to obtain him, that is, in order to receive blessings found in Christ.</p>	
<p>3.9 “found in him” Paul longs to be totally wrapped up in Jesus.</p>	
<p>3.9 “righteousness of my own” = sanctification by works; “righteousness from God” = sanctification by faith.</p>	
<p>3.10 Paul sees the process as an ongoing one -- sanctification is not done.</p>	
<p>3.11-13 It is important to Paul's argument to state that he hasn't crossed the finish line yet; he wants his Philippians also not to slide back.</p>	
<p>3.12 “Christ has made me his own” Encouragement not to drop out of the race -- Christ is working with you.</p>	
<p>3.13 “forgetting what lies behind” is essentially repentance. This is the opposite of a retirement attitude in which one remembers the past and takes it easy in the present. Sanctification is by faith in the God who has brought us this far, not in our accomplishments. The past we “forget” is not just sin, but even faithful choices that could cause us to count the past as gain (righteousness as works). Not forgetting God's grace and gifts, but forgetting our own fleshly pride.</p>	
<p>With anything we do, even our own steps of faith, we will be tempted to turn around and count our gain as being in those things. The gain is in Christ, in knowing Christ, in the power of his resurrection, in becoming like him in his death.</p>	
<p>3.13 “straining forward” is essentially faith, identification with Christ in suffering, servanthood, and death -- this is the finish line.</p>	
<p>3.14 If the “goal” is death in Jesus, the “prize” is resurrection from the dead. The prize is given when we cross the finish line.</p>	
<p>3.15 “same mind” You too do “one thing” (3.13) only.</p>	

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ. ⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead. ¹² Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. ¹³ Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the heavenly call of God in Christ Jesus. ¹⁵ Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you. ¹⁶ Only let us hold fast to what we have attained.

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3.16 Do not compromise; do not backslide.	
3.17 “observe those...” such as Timothy, Epaphroditus.	
3.18 Our enemies: those who want us to be professionals, who encourage us in one way or another to protect ourselves from the pain of ministry.	
3.18 They have firsthand knowledge of non-Christians, but they only know secondhand of people who begin as Christians and end as enemies of the cross; it might be shocking for them to hear this stuff (and it makes Paul very sad).	
3.18 Paul’s tears here aren’t because there are non-Christians in the world, but because some former partners have turned away, rejecting suffering and servanthood in favor of comfort and ease; this is what brings Paul to tears.	
repudiation (3.18) compromise (3.16) complacency (3.13) joylessness (3.1, 4.4)	
3.19-20 “minds set on earthly things” What is the implied contrast? Our minds should be set on heavenly, eternal things: people, and serving them.	
3.21 Paul's vision for himself (1.20-21) or the Philippians (1.9-11) is that they eventually look like Jesus.	
Scott's questions: What is the problem? How does Paul address the problem? What does he see as his role? What is Paul excited about? What gives him joy? What do we learn about Paul's God?	
4.1 "in this way" = the chapter 3 way = as Paul does	
4.2 "of the same mind" with Paul and with one another, being neither enemies of the gospel nor of one another.	

¹⁷ Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. ¹⁸ For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. ¹⁹ Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. ²⁰ But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. ²¹ He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. ^{4:1} Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. ² I urge Euodia and I urge Syntyche to be of the same mind in the Lord. ³ Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. ⁴ Rejoice in the Lord always; again I will say, Rejoice. ⁵ Let your gentleness be known to everyone. The Lord is near. ⁶ Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

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<p>4.3 Their conflict is his business and the church's. The conflict resolution process could be great for the community.</p>	<p>⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. ⁸ Finally, beloved, whatever is true,</p>
<p>4.3 "struggled beside me" Paul honors these women.</p>	<p>whatever is honorable, whatever is just, whatever is pure, whatever is</p>
<p>What's so bad about the problem?</p> <ul style="list-style-type: none"> • community taking sides? • confidence in the flesh -- they worked with Paul • they have high rank within the community • takes the focus off of Jesus/advancing the gospel • the phalanx (1.27) is broken 	<p>pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. ⁹ Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. ¹⁰ I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me,</p>
<p>4.5-6 Let people know your gentleness; let God know your requests. Mostly, we impatiently complain to others, not even praying. "Do not worry" implies, "do not complain."</p>	<p>but had no opportunity to show it. ¹¹ Not that I am referring to being in need; for I have learned to be content with whatever I have. ¹² I know what it is to have little, and I know what it is to have plenty. In any and all circumstances</p>
<p></p>	<p>I have learned the secret of being well-fed and of going hungry, of having</p>
<p>4.7 "guard" Your hearts and minds need guarding because there are enemies out there, and because our hearts are prone to wander from God through a lack of contentment.</p>	<p>plenty and of being in need. ¹³ I can do all things through him who strengthens me. ¹⁴ In any case, it was kind of you to share my distress. ¹⁵ You</p>
<p>Prone to wander, Lord I feel it Prone to leave the God I love Here's my heart Lord, take and seal it Seal it for thy courts above.</p>	<p>Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving,</p>
<p>4.7 Our minds will be guarded in Jesus: we will have the mind of Christ.</p>	<p>except you alone. ¹⁶ For even when I was in Thessalonica, you sent me help</p>
<p>4.8 true, honorable, just, pure, pleasing, commendable, excellent, worthy = Jesus' life.</p>	<p>for my needs more than once.</p>
<p>4.9 Paul's life: he is teacher ("learned"), giver ("received"), speaker ("heard"), model ("seen").</p>	<p></p>
<p>4.4-9 These commands all help the Philippians know how to help these women.</p>	<p></p>
<p>4.8 This could help these women see the good in each other.</p>	<p></p>
<ul style="list-style-type: none"> • How do I handle conflict? • What strengths and weaknesses do I bring into a conflict? • How does unresolved conflict affect me? 	<p></p>
<p>4.10 They continue to press on with a servant, Christ-like posture toward life.</p>	<p></p>
<p>4.12 Contentment: not complaining about any of his harsh circumstances. Paul's contentment seems out of place for a man of such passion, drive. He is in passionate pursuit of a goal he hasn't attained, yet is totally content whatever his circumstances -- "dissatisfied contentment." Contrast this with "satisfied discontent," where we are</p>	<p></p>

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<p>too complacent about our own lives with God to press on, yet discontent with our won state, so we complain, worry, envy others, etc.</p>	<p>¹⁷ Not that I seek the gift, but I seek the profit that accumulates to your account. ¹⁸ I have been paid in full and have more than enough; I am fully</p>
<p>4.12 Paul's "secret" -- he can never out-give Jesus. Jesus' love and resources are infinite, so he never has to worry.</p>	<p>satisfied, now that I have received from Epaphroditus the gifts you sent, a</p>
<p>4.13-14 God's peace, joy, strength make it possible for Paul to live as he does. Paul is strengthened by God, but God uses the Philippians in part, to do it.</p>	<p>fragrant offering, a sacrifice acceptable and pleasing to God. ¹⁹ And my God</p>
<p>4.15 They were unique; Paul didn't look for this kind of gift.</p>	<p>will fully satisfy every need of yours according to his riches in glory in</p>
<p>4.15 Philippians get in on the ground floor of Paul's ministry; this is a model for strategic partnerships in ministry (use of money as investors in the kingdom).</p>	<p>Christ Jesus. ²⁰ To our God and Father be glory forever and ever. Amen. ²¹</p>
<p>Paul sincerely believes that he is serving the Philippians by allowing them to serve him. How can we let people care for us so that profit accumulates in their account?</p>	<p>Greet every saint in Christ Jesus. The friends who are with me greet you. ²²</p>
<p></p>	<p>All the saints greet you, especially those of the emperor's household. ²³ The</p>
<p></p>	<p>grace of the Lord Jesus Christ be with your spirit..</p>
<p>4.17 The "profit" is things like a heart overflowing in love, becoming more like Jesus, experiencing the riches of the glory of God.</p>	<p></p>
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<p>4.19 Paul can make this promise because he has so clearly experienced it.</p>	<p></p>
<p>4.19 God is rich in goodness and mercy.</p>	<p></p>
<p>4.19 "every need" As you look to the interests of others, God will satisfy your needs; you can never be a creditor to God.</p>	<p></p>
<p>4.19 "according" Not according to how much you've given or to your faith.</p>	<p></p>
<p>4.20 God is glorified when he is the great giver and provider.</p>	<p></p>
<p>4.22 Wow! The Philippians can actually be very proud of their partnership.</p>	<p></p>