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“Paul’s Praise of the Philippians”
Philippians 1:1-6

Introduction: The church at Philippi, a chief city of Macedonia, was birthed during the second missionary journey of Paul (Acts 16:12) after Paul received a vision of a man in Macedonia. Paul would visit this church again after his imprisonment (Acts 16:40), and then on his third journey (Acts 20:6). Apparently, the first converts of this church was Lydia, Lydia’s household, a certain damsel, a keeper of the prison, and the keeper’s household. Later, others would be converted as Paul mentioned the brethren (Acts 16:40). The church, in its beginning, probably met in the house of Lydia. This small epistle is addressed to a local church at Philippi and in the introduction, we see:

1. The Messengers to Philippi v. 1- *“Paul and Timotheus, the servants of Jesus Christ”*
 - a. Their Surname- *“Paul and Timotheus”*
 - b. Their Servitude- *“the servants of Jesus Christ”*
2. The Membership at Philippi v. 1- *“to all the saints in Christ Jesus which are at Philippi”*
 - a. A Collective Membership- *“to all the saints”*
 - (1) Saints Positionally- Notice the word order of *“Jesus Christ”*. It is *“Jesus”* (the humbled one) and then *“Christ”* (the exalted one). We humbled ourselves to salvation and then He exalted us to saints.
 - (2) Saints Practically- Notice the word order of *“Christ Jesus”*. It is *“Christ”* (the exalted one) and the *“Jesus”* (the humbled one). We must humble ourselves to the service of the Lord.
 - b. A Christian Membership- *“in Christ Jesus”*
 - c. A Concentrated Membership- *“which are at Philippi”*
3. The Ministers at Philippi v. 1- *“with the bishops and deacons”*
 - a. The Superintendent (Spiritual)- *“the bishops”*
 - (1) “bishop” (Strong’s)- “an overseer; a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent; the superintendent, elder, or overseer of a Christian church”
 - (2) “bishop” (Webster’s)- “In the primitive church, a spiritual overseer; an elder or presbyter; one who had the pastoral care of a church.”
 - b. The Servant (Secular)- *“deacons”*
 - (1) “deacon” (Strong’s)- “one who executes the commands of another, esp. of a master, a servant, attendant, minister; a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use; a waiter, one who serves food and drink”
 - (2) “deacon” (Webster’s)- “A person in the lowest degree of holy orders. The office of deacon was instituted by the apostles, Acts 6, and seven persons were chosen at first, to serve at the feasts of Christians and distribute bread and wine to the communicants, and to minister to the wants of the poor.”

4. The Momentum of Philippi v. 2- *“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.”*
 - a. The Ingredient of their Momentum- *“Grace be unto you, and peace”*
 - b. The Initiator of their Momentum- *“from God our Father, and from the Lord Jesus Christ”*

Body: In the book of Philippians, Paul is writing an epistle of praise from a prison. It is through this tragic experience of the apostle that he conveys to them the strength they can draw from joy. Certainly, a Christian’s joy is not determined by the circumstances around, but the joy that is bubbling up within. Paul proves to them that, even from a prison, a believer can possess joy and praise the Lord. Notice a few reasons why Paul is praising his Saviour and the work at Philippi.

- I. Praise during a Pondering v. 3- *“every remembrance of you”*
 - A. A Thankful Memory- *“I thank my God”*
 1. “The word translated ‘thank’ here is first used in the New Testament in connection with the feeding of the four thousand: the Lord Jesus *‘took the seven loaves and the fishes, and gave thanks’* (Matthew 15:36).” (Phillips, pg. 30)
 2. “The word is used in the same way in the story of Paul on board the storm-tossed ship: *‘he took bread, and gave thanks’* (Acts 27:35).” (Phillips, pg. 30)
 3. “Paul was as thankful for the Philippians as he was for his daily bread. Every time he thought of them his heart rose to God in gratitude.” (Phillips, pg. 30)
 - B. A Thorough Memory- *“every remembrance of you”*
- II. Praise during a Prayer v. 4- *“in every prayer”*
 - A. A Continual Prayer- *“Always”*
 - B. A Concerned Prayer- *“in every prayer of mine for you all”*
 - C. A Celebrated Prayer- *“making request with joy”*
- III. Praise because of a Partnership v. 5- *“your fellowship in the gospel”*
 - A. The Connection of their Fellowship- *“fellowship in the gospel”*
 - B. The Continuation of their Fellowship- *“from the first day until now”*
 1. “Paul smiled as he thought back on his fellowship with his Philippian converts. *‘From the first day’* Lydia had opened her home to him, *‘from the first day’* the jailer had opened his home to him, they had been his faithful friends.” (Phillips, pg. 33)
 2. “His fellowship with Lydia and the jailer and all the other Christians at Philippi had continued ever since. It was just as prompt, just as practical, and just as priceless now as at the beginning. Their concern pursued him to Thessalonica, Berea, Athens, and Corinth.” (Phillips, pg. 33)
 3. “That one of the highest joys which a minister of the gospel can have, is that furnished by the holy walk of the people to whom he

has ministered; compare 3 John 1:4. It is joy like that of a farmer when he sees his fields ripe for a rich harvest; like that of a teacher in the good conduct and rapid progress of his scholars; like that of a parent in the virtue, success, and piety of his sons. Yet it is superior to all that. The interests are higher and more important; the results are more far-reaching and pure; and the joy is more disinterested. Probably there is nowhere else on earth any happiness so pure, elevated, consoling, and rich, as that of a pastor in the piety, peace, benevolence, and growing zeal of his people.” (Barnes Notes)

- IV. Praise because of a Performance v. 6- *“a good work in you will perform it”*
- A. The Persuasion of the Performance- *“Being confident of this very thing”*
 - B. The Person of the Performance- *“he which hath begun”*
 - C. The Pleasure of the Performance- *“a good work in you”*
 - 1. “Paul had no trouble persuading himself that God had begun a good work in the Philippians. The apostle could see plenty of proof that they were soundly saved. Their outward good works were evidence of the inward good work begun in their hearts by the Holy Spirit. Their good works had not resulted in salvation (an impossibility), but their good works had resulted from salvation (an imperative).” (Phillips, pg. 34)
 - 2. According to Warren Wiersbe, salvation includes a threefold work:
 - a. The work God does *for* us- Salvation
 - b. The work God does *in* us- Sanctification
 - c. The work God does *through* us- Service
 - D. The Period of the Performance- *“will perform it until the day of Jesus Christ”*
 - 1. The Day of the Lord- “The day of the Lord embraces the coming period of judgment and the millennial age, and concludes with the cataclysmic dissolution of the universe.” (Phillips, pg. 34)
 - 2. The Day of God- “The day of God is the eternal state beyond all the events of time when God is ‘all in all’.” (Phillips, pg. 34)
 - 3. The Day of Christ- “The day of Christ is the day when Christ will come and receive His church to Himself by way of the rapture and we will appear at His judgment seat.” (Phillips, pg. 34)

Conclusion: The joy of the Lord had turned Paul’s prison into a palace of praise. His shackles of punishment were turned into shouts of praise. Certainly, Paul could instruct the Philippians on how to rejoice in the Lord no matter what circumstances faced them. Paul could truthfully say, *“Rejoice in the Lord alway: and again I say, Rejoice.”*

“Paul’s Prayer for the Philippians”
Philippians 1:7-20

Introduction: It is evident, not only by the accounts found in Acts, that the church at Philippi was dear to the heart of Paul. No matter what trials and heartaches Paul faced, it never did quench his abounding love for the Philippians. Now that Paul is in prison for preaching the gospel, he still moves his pen as his heart moves for the saints.

1. The Residence of the Philippians v. 7- *“Even as it is meet for me to think this of you all, because I have you in my heart”*
2. The Relationship to the Philippians v. 7- *“inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”*
3. The Record to the Philippians v. 8- *“For God is my record”*
4. The Regard for the Philippians v. 8- *“how greatly I long after you all in the bowels of Jesus Christ”*

Body: Although Paul longed to be with the church at Philippi, he realized that the Lord placed him in Rome to be a witness. Some would think that these days were a failure, but Paul looked on them as an opportunity to have a prison ministry. Winning souls to Christ was the focus of Paul, no matter where he was. Therefore, Paul bloomed where the Lord planted him. During the midst of the trial facing him, he broke out in a joyful prayer for the Philippians. Observe several things about his prayer.

- I. The Prayer for Abundance v. 9- *“this I pray, that your love may abound”*
 - A. Abundant Love- *“And this I pray, that your love may abound yet more and more”* (A love without limits—John Phillips)
 - B. Abundant Learning- *“in knowledge and in all judgment”* (A love with limits—John Phillips)
- II. The Prayer for Approval v. 10- *“That ye may approve things that are excellent”*
 - A. Approval of Sincerity- *“that ye may be sincere”*
 1. “Sincere is from a Greek word which means ‘distinct, unmixed, pure, unsullied.’ There is no hypocrisy about such a saint.” (Ronnie Simpson)
 2. “The word ‘sincere’ comes from a word associated with pottery. Sometimes when pottery was put in a kiln, the fire would crack the pottery. The potter, if he was dishonest would fill in the crack with putty and cover the crack. When the buyer would look at the pot, he would ask the potter if it was ‘eilikrines’. This word means to test as genuine, to be judged by sunlight. The buyer would hold the piece of pottery up to the sunlight and if there was a crack, the sunlight would expose it.” (Ronnie Simpson)
 3. “In Paul’s day if an unscrupulous sculptor carved too deeply into the marble, he would put wax in the cut to hide his mistake. Since the wax looked like marble, the craftsman could deceive his customer

until the statue was ‘tested by sunlight.’ The hot Mediterranean sun would soon melt the wax and the customer would discover (too late to get his money back) that his statue was not ‘of unmixed substance.’ So wise customers learned to write ‘without wax’ into their contracts to purchase marble sculptures. They demanded that the workmanship be sincere.” (John Phillips)

- B. Abstaining from Stumbling- *“without offence till the day of Christ”*
- III. The Prayer for Abounding v. 11- *“Being filled”*
- A. Abounding in Fruit- *“Being filled with the fruits of righteousness, which are by Jesus Christ”*
 - B. Abounding in Fellowship- *“unto the glory and praise of God”*
- IV. The Prayer for Advancement vs. 12-20- *“the furtherance of the gospel”*
- A. Advancement during Persecution vs. 12-14- *“my bonds”*
 - 1. The Results of Paul’s Persecution v. 12- *“the things which happened unto me have fallen out rather unto the furtherance of the gospel”*
 - 2. The Recognition of Paul’s Persecution v. 13- *“my bonds in Christ are manifest” Acts 28:16*
 - 3. The Reward of Paul’s Persecution v. 14- *“many of the brethren in the Lord, waxing confident by my bonds, are much more bold”*
 - B. Advancement during Pretence vs. 15-18- *“whether in pretence, or in truth”*
 - 1. Strife Preaching v. 15- *“Some indeed preach Christ even of envy and strife”*
 - 2. Satisfactory Preaching v. 15- *“and some also of good will”*
 - 3. Sinful Preaching v. 16- *“The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds”*
 - a. “Paul uses an interesting word in Philippians 1:16—*contention*. It means ‘to canvass for office, to get people to support you’.” (Warren Wiersbe)
 - b. “Paul’s aim was to glorify Christ and get people to follow Him; his critics’ aim was to promote themselves and win a following of their own. Instead of asking, ‘Have you trusted Christ?’ they asked, ‘Whose side are you on—ours or Paul’s’?” (Warren Wiersbe)
 - c. “The words translated ‘not sincerely’ here carry the idea of a precious metal mixed with a bas alloy—these preachers were mixing the pure gold of the gospel with the alloy of their jealousy.” (John Phillips)
 - 4. Spiritual Preaching v. 17- *“But the other of love, knowing that I am set for the defence of the gospel”*
 - 5. Sincere Preaching v. 18- *“notwithstanding, every way, whether in pretence, or in truth, Christ is preached”*
 - a. “The contentious crowd were not preaching a false gospel. Paul would not have taken any pleasure in doctrinal error.” (John Phillips)

- b. “But since they were preaching the truth, there were delighting Paul instead of discouraging him. He could not applaud their motives—God would have to attend to those—but he could and did rejoice that the gospel was going forth.” (John Phillips)
- c. “We would not have dreamed of using a man like Balaam—a psychic—to convey a divine message, but God used him. We would never have called Caiaphas a prophet, but God did. Remembering Jonah’s miserable unforgiving spirit, his bitterness, and his narrowminded prejudice, we would not have blessed his preaching, but God gave His blessing. We would never have blessed another Psalm of David after he committed adultery and murdered the woman’s husband, but God did.” (John Phillips)

C. Advancement during Passing vs. 19-20- *“whether it be by life, or by death”*

- 1. The Salvation Paul Had v. 19- *“For I know that this shall turn to my salvation through your prayer”*
- 2. The Supply Paul Had v. 19- *“and the supply of the Spirit of Jesus Christ”*
- 3. The Surety Paul Had v. 20- *“According to my earnest expectation and my hope, that in nothing I shall be ashamed”*
- 4. The Satisfaction Paul Had v. 20- *“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”*

Conclusion: With these prayers in mind, we must conclude that the supreme burden of Paul was to see sinners saved. His joy was to magnify the Lord in his body, even if it meant death. Paul’s desire was to see his burden rub off on the Philippians and this was his request as he beseeched the Lord that love would abound in their lives.

“The Life in Christ”
Philippians 1:21-30

Introduction: In this portion of Scripture, we see how that Jesus should be the center of our lives. This theme seems to be prominent in the first chapter of Philippians. Certainly, with Christ as the focal point of our life, for us to live is Christ. Notice how that Christ was placed in the life of Paul and the Philippian believers.

1. Their Position in Christ 1:1- *“to all the saints in Christ Jesus”*
2. Their Production in Christ 1:11- *“Being filled with the fruits of righteousness, which are by Jesus Christ”*
3. Their Persecution in Christ 1:13- *“So that my bonds in Christ are manifest in all the palace”*
4. Their Provisions in Christ 1:19- *“the supply of the Spirit of Jesus Christ”*
5. Their Progression in Christ 1:21- *“For to me to live is Christ”*

Body: Our supreme goal, as believers in Christ, should be to glorify Christ in our lives. This was the goal of Paul as seen in verse 21. Paul had no desire for pleasure, gold, or prestige, but his aim was to magnify the Lord in his body while he was living. Therefore, Paul is the example on how we should live our lives as Christians. When we seek to glorify Him in everything we do, then we exemplify the life in Christ. Notice what happens when one lives the life in Christ.

- I. The Crowning of the Life in Christ v. 21- *“and to die is gain”*
 - A. The Abiding in Christ- *“For to me to live is Christ”*
 - B. The Advantage in Christ- *“and to die is gain”*
 1. “Philippians 1:21 becomes a valuable test of our lives. ‘For to me to live is _____, and to die is _____.’ Fill in the blanks yourself.” (Warren Wiersbe)
 2. “For to me to live is *money* and to die is *to leave it all behind.*”
“For to me to live is *fame* and to die is *to be forgotten.*”
“For to me to live is *power* and to die is *to lose it all.*”
(Warren Wiersbe)
- II. The Choice of the Life in Christ v. 22- *“yet what I shall choose I wot not”*
 - A. His Choice is Fruitful- *“But if I live in the flesh, this is the fruit of my labour”*
 1. “The meaning of this passage, which has given much perplexity to commentators...” (Barnes Notes)
 2. “If I live in the flesh, it will cost me labor; it will be attended, as it has been, with much effort and anxious care, and I know not which to prefer—whether to remain on the earth with these cares and the hope of doing good, or to go at once to a world of rest.” (Barnes Notes)

3. “Paul was not dealing with the question of whether or not he was going to live. He was dealing with the question of whether or not he was going to ‘live in the flesh’.” (John Phillips)
 4. “Paul was running with all his might, and more so now that he was within sight of his goal. He was prepared for either a fruit-bearing life down here or a far better life up there.” (John Phillips)
- B. His Choice is Flustered- *“yet what I shall choose I wot not”*
- III. The Craving of the Life in Christ vs. 23-24- *“having a desire to depart, and to be with Christ”*
- A. To Dwell with Christ v. 23- *“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” II Corinthians 12:1-5*
1. “This word was used by the soldiers; it meant ‘to take down your tent and move on.’ What a picture of Christian death! The ‘tent’ we live in is taken down at death, and the spirit goes home to be with Christ in heaven.” (Warren Wiersbe)
 2. “The sailors also used this word; it meant ‘to loosen a ship and set sail’.” (Warren Wiersbe)
 3. “But *departure* was also a political term; it described the setting free of a prisoner. God’s people are in bondage because of the limitations of the body and the temptations of the flesh, but death will free them.” (Warren Wiersbe)
 4. “Finally, *departure* was a word used by the farmers; it meant ‘to unyoke the oxen.’ Paul had taken Christ’s yoke, which is an easy yoke to bear (Matt. 11:28-30), but how many burdens he carried in his ministry!” (Warren Wiersbe)
- B. To Dwell with the Church v. 24- *“Nevertheless to abide in the flesh is more needful for you”*
1. “What a man Paul is!” (Warren Wiersbe)
 2. “He is willing to postpone going to heaven in order to help Christians grow, and he is willing to go to hell in order to win the lost to Christ! (Rom. 9:1-3)” (Warren Wiersbe)
- IV. The Confidence of the Life in Christ vs. 25-26- *“having this confidence”*
- A. A Confidence in the Church’s Growth v. 25- *“And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith”*
- B. A Confidence in the Church’s Glorifying v. 26- *“That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again”*
- V. The Conversation of the Life in Christ v. 27- *“let your conversation be as it becometh the gospel of Christ”*
- A. Concerning Spirituality- *“Only let your conversation be as it becometh the gospel of Christ” Philippians 3:20*
1. “The old English word *conversation*, of course, means *walk* and not *talk*.” (Warren Wiersbe)

2. “The most important weapon against the enemy is not a stirring sermon or a powerful book; it is the consistent life of believers.” (Warren Wiersbe)
3. “You are writing a Gospel,
A chapter each day,
By the deeds that you do
And the words that you say.
Men read what you write,
Whether faithful or true:
Just what is the Gospel
According to you?” (Warren Wiersbe)

B. Concerning Steadfastness- *“that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit”*

C. Concerning Striving- *“with one mind striving together for the faith of the gospel”* Psalm 133:1

1. “Keep in mind that there was division in the church at Philippi. For one thing, two women were not getting along with each other (Phil. 4:2).” (Warren Wiersbe)
2. “Apparently the members of the fellowship were taking sides, as is often the case, and the resulting division was hindering the work of the church. The enemy is always happy to see internal divisions in a local ministry. ‘Divide and conquer!’ is his motto, and too often he has his way. It is only as believers stand together that they can overcome the wicked one.” (Warren Wiersbe)
3. “The important word is *together*: standing firmly together in one spirit, striving together against the enemy, and doing it with one mind and heart.” (Warren Wiersbe)
4. “The battle is in the mind.” (Ronnie Simpson) (*“with one mind”*)
5. “There were too many real adversaries, too many golden opportunities, and too much to be done for Christ, for Christians to split the church over nonessentials.” (John Phillips)

VI. The Courage of the Life in Christ v. 28- *“And in nothing terrified by your adversaries”*

A. Courage about a Struggle- *“And in nothing terrified by your adversaries”*

1. “The word Paul uses pictures a horse shying away from battle.” (Warren Wiersbe)
2. “To be sure, nobody blindly runs into a fight; but then, no true believer should deliberately avoid facing the enemy.” (Warren Wiersbe)

B. Courage about a Sentence- *“which is to them an evident token of perdition”*

1. “When a Christian is not afraid of his adversaries, it puts the fear of judgment upon him and it is a token to him of his salvation and deliverance.” (Ronnie Simpson)
2. “When men willfully oppose themselves to the truth, and show a malicious hatred to it, and hold it in unrighteousness, and either turn

the grace of God into lasciviousness, or persecute it with rage and fury, it looks as if they were given up to reprobate minds, to say and do things not convenient; as if they were foreordained to condemnation; and were consigned over to destruction and perdition; and very rare it is, that such persons are ever called by grace.” (John Gill)

3. “Their opposition to you is their own condemnation. Your calm collective courage in the face of danger and persecution is a sure token to your enemies of the perdition that awaits them.” (John Phillips)

C. Courage about a Salvation- *“but to you of salvation, and that of God”*

VII. The Contribution of the Life in Christ v. 29- *“but also to suffer for his sake”*

A. The Gift of Belief- *“For unto you it is given in the behalf of Christ, not only to believe on him”*

B. The Gift of a Battle- *“but also to suffer for his sake”* Philippians 3:10, John 16:33, II Timothy 3:12

1. “But the presence of conflict is *a privilege*; we suffer ‘for his sake.’ In fact, Paul tells us that this conflict is “granted” to us—it is a gift!” (Warren Wiersbe)
2. “If we were suffering for ourselves, it would be no privilege; but because we are suffering for and with Christ, it is a high and holy honor. After all, He suffered for us, and a willingness to suffer for Him is the very least we can do to show our love and gratitude.” (Warren Wiersbe)

VIII. The Conflict of the Life in Christ v. 30- *“Having the same conflict which ye saw in me”*

A. A Similar Conflict- *“Having the same conflict”*

1. “Satan wants us to think we are alone in the battle, that our difficulties are unique, but such is not the case.” (Warren Wiersbe)
2. “Paul reminds the Philippians that he is going through the same difficulties they are experiencing hundreds of miles from Rome! A change in geography is usually no solution to spiritual problems, because human nature is the same wherever you go, and the enemy is everywhere.” (Warren Wiersbe)

B. A Seen Conflict- *“which ye saw in me”*

C. A Sustained Conflict- *“and now hear to be in me”*

Conclusion: Although the Philippians were now facing maltreatment, such as Paul was, they need not fear. They had God on their side, and, in the end, they would triumph. Therefore, they must not get their mind off living the Christ life. Their persecutions would prove to be vital victories in their Christian life. Only by trials and afflictions can a believer know the true graces of Christ. Dr. Roy L. Laurin once said, “Sap cannot flow except by a wound.”

“The Mind of the Christian”
Philippians 2:1-11

Introduction: As we enter into the second chapter of Philippians, we recognize that there are contentions at Philippi. It came through preaching (vs. 15-16- “*Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:*”) and people (v. 27- “*...that ye stand fast in one spirit, with one mind striving together for the faith of the gospel*”; see also 4:2). Immediately, Paul addresses this situation by revealing to them the remedy of this debate. It is seen in verse one.

1. There Must Be Consolation v. 1- “*If there be therefore any consolation in Christ*”
2. There Must Be Comfort v. 1- “*if any comfort of love*”
3. There Must Be Communion v. 1- “*if any fellowship of the Spirit*”
4. There Must Be Compassion v. 1- “*if any bowels and mercies*”

Body: With this cure in mind, Paul now demonstrates to them what type of mindset they should have. He reveals three conditions of the mind that they should possess in order to gain victory in their congregation. The mind is the devil’s workshop. If we could gain control over our mind, then we can have victory in our lives. Notice:

- I. The Like Mind v. 2- “*that ye be likeminded*”
 - A. It Produces Happiness- “*Fulfil ye my joy*”
 - B. It Produces Help- “*having the same love*”
 - C. It Produces Harmony- “*being of one accord, of one mind*”
 1. Resulting in Unity- “*being of one accord*”
 2. Resulting in Understanding- “*of one mind*”
- II. The Lowly Mind vs. 3-4- “*in lowliness of mind*”
 - A. It Produces Calmness v. 3- “*Let nothing be done through strife or vainglory*”
 - B. It Produces Consideration v. 3- “*but in lowliness of mind let each esteem other better than themselves*”
 - C. It Produces Care v. 4- “*Look not every man on his own things, but every man also on the things of others*”
- III. The Lord’s Mind vs. 5-11- “*Let this mind be in you, which was also in Christ Jesus*” (Notice the word order—“*Christ Jesus*”)
 - A. Concerning Divinity v. 6- “*Who, being in the form of God, thought it not robbery to be equal with God*”
 1. His External Appearance- “*Who, being in the form of God*”
 2. His Equal Association- “*thought it not robbery to be equal with God*” John 14:9
 - B. Concerning Dignity v. 7- “*But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men*”
 1. His Reputation- “*But made himself of no reputation*”

2. His Responsibility- *“and took upon him the form of a servant”*
Matthew 6:10, John 8:29
3. His Resemblance- *“and was made in the likeness of men”*
- C. Concerning Death v. 8- *“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross”*
 1. The Ability of His Death- *“And being found in fashion as a man”*
 2. The Attitude of His Death- *“he humbled himself”*
 3. The Acceptance of His Death- *“and became obedient unto death”*
 4. The Agony of His Death- *“even the death of the cross”*
- D. Concerning Deliverance v. 9- *“Wherefore God also hath highly exalted him, and given him a name which is above every name”*
 1. The Exaltation of His Deliverance- *“Wherefore God also hath highly exalted him”* I Peter 3:22
 2. The Elevation of His Deliverance- *“and given him a name which is above every name”*
- E. Concerning Dominion vs. 10-11- *“every knee should bow...every tongue should confess”*
 1. The Submission to His Dominion v. 10- *“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth”*
 2. The Salutation of His Dominion v. 11- *“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”*

Conclusion: Paul has explained to the church at Philippi, and all other churches that would read this epistle, how to extinguish strife in the church. It all relates to the mind. If we would have a lowly mind, esteeming others better than ourselves, contention will cease. This concept is seen in the gospel of John as he proclaimed to his disciples, *“He must increase, but I must decrease.”* Certainly, if we would place ourselves in a low position, the Lord could work through our lives to accomplish His goal.

“A Christian’s Workout”
Philippians 2:12-30

Introduction: In the previous verses, Paul gave us an example of how our mind should be. Now, Paul reveals to us what is the result of having the right mindset. When a Christian possesses the right attitude in his thoughts, then the Lord can do a tremendous work in his heart. Notice the workout that a Christian receives from the Lord.

1. The Obedience of the Philippians v. 12- *“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence”*
 - a. They were Consistent in their Obedience- *“as ye have always obeyed”*
 - b. They were Continuing in their Obedience- *“not as in my presence only, but now much more in my absence”*
2. The Obligation of the Philippians v. 12- *“work out your own salvation with fear and trembling”*
 - a. Concerning their Accomplishment- *“work out your own salvation”*
 - b. Concerning their Attitude- *“with fear and trembling”* I Corinthians 2:3
3. The Operation in the Philippians v. 13- *“For it is God which worketh in you both to will and to do of his good pleasure”*
 - a. The Person of Operation- *“For it is God which worketh in you”*
 - b. The Point of Operating- *“to will and to do of his good pleasure”*

Body: When God is at work in our heart, many things will be accomplished. We will separate from the world while holding forth the Word of life. God will send us preachers to help us grow in the Lord. Our Lord will receive glory as we labor for Him. This is true as seen in verses 14 through 30. Notice:

- I. The Separation of the Philippians vs. 14-15- *“Do all things without”*
 - A. Separate from Debates v. 14- *“Do all things without murmurings and disputings”*
 - B. Separate from Defects v. 15- *“That ye may be blameless and harmless, the sons of God, without rebuke”*
 - C. Separate from Distortions v. 15- *“in the midst of a crooked and perverse nation”*
 - D. Separate from Darkness v. 15- *“among whom ye shine as lights in the world”*
- II. The Standard of the Philippians vs. 16-18- *“Holding forth”*
 - A. Hold Forth the Scriptures v. 16- *“Holding forth the word of life; that I may rejoice in the day of Christ”*
 - B. Hold Forth the Service v. 16- *“that I have not run in vain, neither laboured in vain”*
 - C. Hold Forth the Sacrifice v. 17- *“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all”* Romans 12:1-2
 - D. Hold Forth the Strength v. 18- *“For the same cause also do ye joy, and rejoice with me”* Nehemiah 8:10

- III. The Sending of Timothy vs. 19-24- *“I trust in the Lord Jesus to send Timotheus shortly unto you”*
- A. Timothy was Comforting v. 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”*
 - B. Timothy was Caring v. 20- *“For I have no man likeminded, who will naturally care for your state”*
 - C. Timothy was Consecrated v. 21- *“For all seek their own, not the things which are Jesus Christ's”*
 - D. Timothy had Character v. 22- *“But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel”*
 - E. Timothy was Coming v. 23- *“Him therefore I hope to send presently, so soon as I shall see how it will go with me”*
 - F. Timothy was Contemplating v. 24- *“But I trust in the Lord that I also myself shall come shortly”*
- IV. The Supposition of Epaphroditus vs. 25-30- *“I supposed it necessary to send to you Epaphroditus”* (Epaphroditus was a messenger sent from Philippi to Paul in prison. His obligation was to care for the needs of Paul.)
- A. The Sending of Epaphroditus v. 25- *“Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants”*
 - B. The Sickness of Epaphroditus v. 26- *“For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick”*
 - C. The Sparing of Epaphroditus v. 27- *“For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow”*
 - D. The Sight of Epaphroditus v. 28- *“I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful”*
 - E. The Sustaining of Epaphroditus v. 29- *“Receive him therefore in the Lord with all gladness; and hold such in reputation” Matthew 13:57*
 - F. The Supplying of Epaphroditus v. 30- *“Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me”*

Conclusion: True servants of Christ are a tremendous blessing! This was the case of Timothy and Epaphroditus. Even though Paul could not be at Philippi, he had men that desired to serve the Philippians stand in his place. In spite of sickness and distresses, they were God’s willing vessels. Certainly, they had a Christian workout.

“The Choice of Paul”
Philippians 3:1-14

Introduction: John Phillips once wrote, “The praising man prevails.” As we read the book of Philippians, we see the accuracy of this statement. In fact, the word “rejoice” is found ten times in this small epistle. Paul was demonstrating to the Philippians, in spite of his imprisonment, that they could rejoice in the Lord at all times. No matter what the situation may be, we can, “*Rejoice in the Lord always: and again I say, Rejoice.*” With this in mind, notice some areas in which we can rejoice.

1. The Speaking of Christ 1:18- “*What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice*”
2. The Second Coming of Christ 2:16- “*Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain*”
3. The Sacrifice of the Christian 2:17- “*Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all*”
4. The Sending of a Christian 2:28- “*I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful*”

Body: Now that the Philippians understood that one of the secrets of the Christian life is rejoicing, he could further explain to them the caution and purpose of the life in Christ. While we are glad in the Lord, we must be guarding in our lives. Observe the perspective that Paul tries to present to the Philippians about the abundant life.

- I. The Caution of Paul vs. 1-2- “*Beware*”
 - A. Be Careful to Rejoice v. 1- “*Finally, my brethren, rejoice in the Lord*”
 - B. Be Careful to Remember v. 1- “*To write the same things to you, to me indeed is not grievous, but for you it is safe*”
 1. The Satisfaction of Remembering- “*to me indeed is not grievous*”
 2. The Safety of Remembering- “*but for you it is safe*”
 - C. Be Careful to Restrain v. 2- “*Beware of dogs, beware of evil workers, beware of the concision*”
 1. Restrain from Sodomites- “*Beware of dogs*” (God’s children are sheep, not dogs.) Deuteronomy 23:17-18
 2. Restrain from Sinners- “*beware of evil workers*”
 3. Restrain from Separators- “*beware of the concision*” Leviticus 21:5, I Kings 18:28 (Circumcision—Colossians 2:11, Acts 15:1)
- II. The Character of Paul vs. 3-8- “*an Hebrew of the Hebrews*”
 - A. Concerning His Circumcision v. 3- “*we are the circumcision*”
 1. A Spiritual Circumcision- “*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus*”
 2. A Spiritual Concern- “*have no confidence in the flesh*”

- a. Because it is Corrupt Genesis 6:12- *“And God looked upon the earth...for all flesh had corrupted his way upon the earth”*
 - b. Because it is Countless John 6:63- *“It is the spirit that quickeneth; the flesh profiteth nothing...”*
 - c. Because it is Contaminated Romans 7:18- *“For I know that in me (that is, in my flesh,) dwelleth no good thing...”*
- B. Concerning His Confidence v. 4- *“I might also have confidence in the flesh”*
(Keep in mind that Paul is combating the Judaizers.)
1. The Reliance of Paul- *“Though I might also have confidence in the flesh”*
 2. The Recognition of Paul- *“If any other man thinketh that he hath whereof he might trust in the flesh, I more”*
- C. Concerning His Country v. 5- *“of the stock of Israel”*
1. His Stock- *“Circumcised the eighth day, of the stock of Israel”*
 2. His Specifications- *“of the tribe of Benjamin”*
 3. His Superiority- *“an Hebrew of the Hebrews”* (This phrase reveals the pure lineage of Paul, as his parents were Hebrews.)
 4. His Standing- *“as touching the law, a Pharisee” Acts 26:5*
- D. Concerning His Controversy v. 6- *“persecuting the church”*
1. His Sinful Reproach- *“Concerning zeal, persecuting the church” Acts 8:3, 26:11*
 2. His Self Righteousness- *“touching the righteousness which is in the law, blameless”*
- E. Concerning His Counting vs. 7-8- *“I count all things”*
1. The Consideration of His Achievements v. 7- *“But what things were gain to me, those I counted loss for Christ”*
 2. The Consideration of His Advancement v. 8- *“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord”*
 3. The Consideration of His Ambitions v. 8- *“for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”*
- III. The Choice of Paul vs. 9-14- *“That I may know him” John 17:3*
- A. Concerning Acknowledgment v. 9- *“not having mine own righteousness” II Corinthians 5:21*
 - B. Concerning Acquaintances v. 10- *“That I may know him”*
 - C. Concerning Attaining v. 11- *“I might attain unto the resurrection of the dead”*
 - D. Concerning Apprehending vs. 12-13- *“I may apprehend”*
 - E. Concerning Aiming v. 14- *“I press toward the mark”*

Conclusion: As Paul gave an overview of his life, he realized that all accomplishments in the flesh were futile. Only what was done for Christ would last. This is why he was forgetting those things which were behind and reaching for the things before. What things was gain were old things passed away. Now, all things are become new, even his dedicated life to God.

“The Mark of the Spiritual”
Philippians 3:15-21

Introduction: In these last days, we need to discern between what is spiritual and what is sinful. Once we have determined this, we should pay careful attention to following right. Anything that is wicked should be marked and avoided. Is marking people and things wrong? As we examine the Scriptures, the Lord admonishes us to set a mark on some things. Notice some marks in the Bible.

1. The Mark of the Sentenced Genesis 4:15- *“And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him”*
2. The Mark of the Saint Ephesians 1:13- *“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise”*
3. The Mark of the Sinful Romans 16:17- *“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them”*
4. The Mark of Satan Revelation 13:16- *“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads”*
5. The Mark of the Spiritual Philippians 3:17- *“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample”*

Body: At the close of this chapter, we find Paul weeping. He was not weeping over his imprisonment, but over the straying of some people. Paul knew that there was some living in Philippi that minded earthly things instead of heavenly. Therefore, he sent a gentle rebuke and an admonition about the second coming of Christ. He encouraged the believers to separate from such people and press toward the mark, being like-minded. Paul dealt with the individual responsibility of the believer to walk a Christian walk. Notice:

- I. Our Mind vs. 15-16- *“be thus minded”*
 - A. The Responsibility of our Mind v. 15- *“Let us therefore, as many as be perfect, be thus minded”*
 - B. The Revelation of our Mind v. 15- *“and if in any thing ye be otherwise minded, God shall reveal even this unto you”*
 - C. The Reaching of our Mind v. 16- *“Nevertheless, whereto we have already attained”*
 - D. The Rule for our Mind v. 16- *“let us walk by the same rule, let us mind the same thing”* II Timothy 2:5
 1. “It is not enough to run hard and win the race; the runner must also obey the rules.” (Wiersbe)
 2. “In the Greek games, the judges were very strict about this. Any infringement of the rules disqualified the athlete. He did not lose his

citizenship (though he disgraced it), but he did lose his privilege to participate and win a prize.” (Wiersbe)

II. Our Mark vs. 17-19- *“mark them”*

A. The Mark of the Righteous v. 17- *“an ensample”*

1. The Imitation of their Lives- *“Brethren, be followers together of me”* I Corinthians 11:1
2. The Impression of their Lives- *“and mark them which walk so as ye have us for an ensample”*

B. The Mark of the Rebellious vs. 18-19- *“enemies of the cross”*

1. Their Direction v. 18- *“For many walk”*
 - a. Paul’s Warning- *“of whom I have told you often”*
 - b. Paul’s Weeping- *“and now tell you even weeping”*
2. Their Deriding v. 18- *“that they are the enemies of the cross of Christ”*
 - a. *“While we cannot be sure, it is likely that Philipians 3:18-19 describe the Judaizers and their followers. Certainly Paul is writing about professed Christians and not people outside the church.”* (Wiersbe)
 - b. *“The Judaizers were the ‘enemies of the cross of Christ’ in that they added the Law of Moses to the work of redemption that Christ wrought on the cross.”* (Wiersbe)
 - c. *“Furthermore, everything that they lived for was condemned by the Cross. Jesus had broken down the wall that stood between Jews and Gentiles, and the Judaizers were rebuilding that wall!”* (Wiersbe)
3. Their Destruction v. 19- *“Whose end is destruction”* Matthew 7:13
4. Their Desire v. 19- *“whose God is their belly”* Colossians 2:20-23
5. Their Disgrace v. 19- *“and whose glory is in their shame”*
6. Their Dedication v. 19- *“who mind earthly things”*

III. Our Metamorphosis vs. 20-21- *“change our vile body”*

A. The Conversation of the Saint v. 20- *“For our conversation is in heaven”*
Ephesians 1:3, 2:6, Colossians 3:1-3

B. The Coming of the Saviour v. 20- *“from whence also we look for the Saviour, the Lord Jesus Christ”* John 14:2-3

C. The Changing of the Saint v. 21- *“Who shall change our vile body”*

D. The Conforming of the Saint v. 21- *“that it may be fashioned like unto his glorious body”* I Corinthians 15:42-53, John 11:23-27

1. *“From the time He emerged from the tomb, Jesus had a glorified body. It could appear or disappear; it could come and go untrammelled by space, matter, or time. He could walk through a stone wall and then sit down and eat a meal as if He had come, like anyone else, through the door.”* (Phillips)

2. “His glorified body still bore the scars of Calvary, but now it was engineered for eternity. One day we will have bodies like His.”
(Phillips)

E. The Conquering of the Saviour v. 21- *“according to the working whereby he is able even to subdue all things unto himself”*

Conclusion: Although trials and afflictions may arise in this life, there is still one to come. Every Christian has the hope of the resurrection. We should be looking for Jesus to return at any second. With His return, the child of God will go through a complete change of the vile body and end up with a glorious body. What a great blessing this is considering what we were and what we deserved.

“The Dearly Beloved”
Philippians 4:1-9

Introduction: As we come to the last section of Philippians, we still see the special love that Paul had toward the Philippians. The shackles that Paul was being held by could not keep his love from flowing out of his heart (Romans 5:5- “*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*”). Three times Paul addressed the Philippian believers as “*beloved*” and the last two accounts was “*dearly beloved*”. Notice the emphasis of his love in each verse.

1. A Love to Labor Philippians 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*”
2. A Love that was Longing Philippians 4:1- “*Therefore, my brethren dearly beloved and longed for, my joy and crown...*”
3. A Love to Last Philippians 4:1- “*...so stand fast in the Lord, my dearly beloved*”

Body: Now that the Philippians knew that Paul loved them, he could proceed to give them some final admonitions in serving the Lord. Knowing about the division between Euodias and Syntyche, Paul could send them a gentle rebuke and admonish them to be like-minded. He reveals the true peace that a child of God possesses when he keeps his mind on the Lord, and not divisions. Observe these points of interest in the lives of the Philippians.

- I. The Stand of the Philippians v. 1- “*stand fast in the Lord*”
 - A. Their Dearness- “*Therefore, my brethren dearly beloved...my dearly beloved*”
 - B. Their Desire- “*and longed for*”
 - C. Their Delight- “*my joy and crown*”
 - D. Their Decision- “*so stand fast in the Lord*”
- II. The Similarity of the Philippians v. 2- “*be of the same mind*”
 - A. The Asking for Similarity- “*I beseech Euodias, and beseech Syntyche*”
 - B. The Authority in Similarity- “*that they be of the same mind in the Lord*”
- III. The Support of the Philippians v. 3- “*help those women*”
 - A. The Intreating of the Saints- “*And I intreat thee also*”
 - B. The Including of the Saints- “*true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers*”
 - C. The Inscription of the Saints- “*whose names are in the book of life*”
- IV. The Strength of the Philippians v. 4- “*Rejoice in the Lord*”
 - A. The Always in Rejoicing- “*Rejoice in the Lord always*”
 - B. The Again in Rejoicing- “*and again I say, Rejoice*”

- V. The Standard of the Philippians v. 5- *“Let your moderation be known”*
 A. Their Moderation is Public- *“Let your moderation be known unto all men”*
Genesis 13:7-8
 B. Their Master is Present- *“The Lord is at hand”*
- VI. The Supplication of the Philippians v. 6- *“prayer and supplication”*
 A. Their Surety in God- *“Be careful for nothing”* Matthew 6:25, 33
 Said a robin to a sparrow:
 I should really like to know
 Why these anxious human beings
 Rush about and worry so
 Said the sparrow to the robin:
 I suppose that it must be
 That they have no heavenly Father
 Such as cares for you and me.
 (Elizabeth Cheney)
 B. Their Supplication to God- *“but in every thing by prayer and supplication with thanksgiving”* Ephesians 5:20, Luke 17:11-19
 C. Their Speech with God- *“let your requests be made known unto God”*
- VII. The Sustaining of the Philippians v. 7- *“the peace of God”*
 A. The Person of Peace- *“And the peace of God”*
 B. The Passing of Peace- *“which passeth all understanding”*
 C. The Preservation of Peace- *“shall keep your hearts and minds through Christ Jesus”* Colossians 3:15
- VIII. The Sense of the Philippians v. 8- *“think on these things”* Isaiah 26:3, Proverbs 23:7
 A. The Virtues- *“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”*
 1. “Dr. Walter Cavert reported a survey on worry that indicated that only 8 percent of the things people worried about were legitimate matters of concern! The other 92 percent were either imaginary, never happened, or involved matters over which the people had no control anyway. Satan is the liar (John 8:44), and he wants to corrupt our minds with his lies (2 Cor. 11:3). ‘Yea, hath God said?’ is the way he approaches us, just as he approached Eve (Gen. 3:1ff). The Holy Spirit controls our minds through truth (John 17:17; 1 John 5:6), but the devil tries to control them through lies. Whenever we believe a lie, Satan takes over!” (Wiersbe)
 2. “This means ‘worthy of respect and right.’ There are many things that are not respectable, and Christians should not think about these things. This does not mean we hide our heads in the sand and avoid what is unpleasant and displeasing, but it does mean we do not focus

our attention on dishonorable things and permit them to control our thoughts.” (Wiersbe)

3. “Pure probably refers to moral purity, since the people then, as now, were constantly attacked by temptations to sexual impurity. ‘Lovely’ means ‘beautiful, attractive.’ ‘Of good report’ means ‘worth talking about, appealing.’ The believer must major on the high and noble thoughts, not the base thoughts of this corrupt world.” (Wiersbe)
4. “If it has *virtue*, it will motivate us to do better; and if it has *praise*, it is worth commending to others. No Christian can afford to waste ‘mind power’ on thoughts that tear him down or that would tear others down if these thoughts were shared.” (Wiersbe)
5. “If you will compare this list to David’s description of the Word of God in Psalm 19:7-9, you will see a parallel. The Christian who fills his heart and mind with God’s Word will have a ‘built-in radar’ for detecting wrong thoughts. ‘Great peace have they which love Thy Law’ (Psalm 119:165). Right thinking is the result of daily meditation on the Word of God.” (Wiersbe)

B. The Value- *“if there be any virtue, and if there be any praise, think on these things” II Corinthians 10:5*

IX. The Service of the Philippians v. 9- *“do”*

A. The Pattern of Service- *“Those things, which ye have both learned, and received, and heard, and seen in me”*

B. The Performance of Service- *“do” James 1:22*

C. The Prize for Service- *“and the God of peace shall be with you” Isaiah 32:17*

Conclusion: We must keep in mind that Satan will try to disturb and disrupt the believer in Christ that is trying to serve the Lord. However, we are not alone in this battle. The Lord has given to us a tremendous weapon to combat the Devil and that is His peace. It is able to keep our mind when Satan attacks it. To the Christian that is serving the Lord, God has given to him an everlasting peace that even the gates of hell cannot shake!

“The Provision of the Philippians”
Philippians 4:10-23

Introduction: One of the greatest discourses in the Word of God on the Lord’s provisions is Matthew 6:25-34. In this portion of Scripture, we see how we should not take thought for our requirements because the Lord already has plans for us. If the fowls of the air and the lilies of the ground do not work, and God feeds them, how much more will our Father feed us? All we need to do is seek His kingdom first, and the Lord will supply our necessities. Observe how the Lord meets our needs.

1. God Provides Compassionately Genesis 48:15- *“And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day”*
2. God Provides Cautiously Psalm 37:25- *“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread”*
3. God Provides Carefully Deuteronomy 8:4- *“Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years”*
4. God Provides Constantly Nehemiah 9:15- *“And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them”*
5. God Provides Continuously Psalm 23:1- *“The LORD is my shepherd; I shall not want”*

Body: This is the setting for the ending of the epistle to the Philippians. Paul had needs in which other churches were not sending assistance. However, the Philippians, in times of poverty, sent once and again to his necessities. Therefore, Paul, under the inspiration of the Holy Spirit, gave a promise that the Lord would supply their needs. Notice the great assurances in this last section of Philippians.

- I. The Care of Paul v. 10- *“your care of me”*
 - A. Their Care was Favored- *“But I rejoiced in the Lord greatly”*
 - B. Their Care was Flourishing- *“that now at the last your care of me hath flourished again”*
 1. “The word ‘flourished’ carries the idea of a flower or tree budding or blossoming.” (Wiersbe)
 2. “Often we go through ‘winter seasons’ spiritually, but then the spring arrives and there is new life and blessing. The tree itself is not picked up and moved; the circumstances are not changed. The difference is the new life within.” (Wiersbe)
 - C. Their Care was Fervent- *“wherein ye were also careful, but ye lacked opportunity”*
- II. The Contentment of Paul v. 11- *“in whatsoever state I am...content”*
 - A. Contentment in his Speech- *“Not that I speak in respect of want”* Mark 12:44

- B. Contentment in his State- *“for I have learned, in whatsoever state I am, therewith to be content”* I Timothy 6:6
- III. The Conditions of Paul v. 12- *“I know both how to be abased, and...abound”*
- A. Concerning his Position- *“I know both how to be abased, and I know how to abound”*
 - B. Concerning his Physical- *“every where and in all things I am instructed both to be full and to be hungry”* II Corinthians 11:23-28
 - 1. “Instructed means initiated into the secret.” (Wiersbe)
 - 2. “Through trial and testing, Paul was initiated into the wonderful secret of contentment in spite of poverty or prosperity.” (Wiersbe)
 - C. Concerning his Poverty- *“both to abound and to suffer need”*
- IV. The Capability of Paul v. 13- *“I can do all things through Christ”*
- A. The Expectation of Paul- *“I can do all things through Christ”* John 15:5
 - B. The Enablement of Paul- *“Christ which strengtheneth me”*
- V. The Communications of Paul vs. 14-16- *“ye did communicate with my affliction”*
- A. In Times of Afflictions v. 14- *“Notwithstanding ye have well done, that ye did communicate with my affliction”* Hebrews 13:16
 - B. In Times of Abandonment v. 15- *“Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only”*
 - C. In Times of Adversity v. 16- *“For even in Thessalonica ye sent once and again unto my necessity”*
- VI. The Craving of Paul v. 17- *“I desire fruit”*
- A. The Reasoning for his Craving- *“Not because I desire a gift”*
 - B. The Result of his Craving- *“but I desire fruit that may abound to your account”*
- VII. The Collection of Paul v. 18- *“having received of Epaphroditus”*
- A. The Collection was Sustaining- *“But I have all, and abound: I am full”*
 - B. The Collection was Sent- *“having received of Epaphroditus the things which were sent from you”*
 - C. The Collection was Smelling- *“an odour of a sweet smell”*
 - D. The Collection was Sacrificial- *“a sacrifice acceptable”* I Peter 2:5
 - E. The Collection was Satisfying- *“wellpleasing to God”*
- VIII. The Claims of Paul v. 19- *“my God shall supply all your need”*
- A. God will Provide- *“But my God shall supply all your need”* (God will not supply all our “greed”, but all of our “need”.)
 - B. God has Plenty- *“according to his riches in glory by Christ Jesus”*

Conclusion: Paul, knowing the provisions of the Lord, knew how to handle all things. He lost all things (3:8), was instructed in all things (4:12), and could do all things (4:13).

This brought great contentment in the life of Paul so that he could praise the Lord from his prison walls. Therefore, we see the glorious conclusion of Philippians. Note the:

1. Glory v. 20- *“Now unto God and our Father be glory for ever and ever. Amen.”*
2. Greeting vs. 21-22- *“...The brethren which are with me greet you...”*
 - a. To the Saints v. 21- *“Salute every saint in Christ Jesus”*
 - b. From the Saints vs. 21-22- *“...The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household”*
3. Grace v. 23- *“The grace of our Lord Jesus Christ be with you all. Amen.”*