

CHRISTIAN
STANDARD
BIBLE®



THE DISCIPLE'S STUDY BIBLE

FAITHFUL AND TRUE ▶

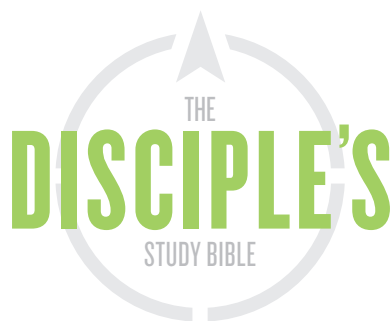
1. Introduction
2. Features Explained
3. The Christian Standard Bible (CSB) Translation
4. General Editor, Robby Gallaty
5. Available Covers and Details
6. Sample of Philippians

THE DISCIPLE'S STUDY BIBLE



The **CSB DISCIPLE'S STUDY BIBLE** guides an individual's journey in following Jesus by featuring discipleship-themed study notes, as well as tools and resources that equip Christians to disciple others. Included is the Foundations 260 Reading Plan, featuring 260 concise daily readings with commentary from Pastor Robby and his wife Kandi, as well as ample page space to engage the text and journal via the H.E.A.R journaling method (*Highlight-Explain-Apply-Respond*). With additional articles on discipleship from the team at Replicate Ministries, The *CSB Disciple's Study Bible* will help foster engagement and practical application of God's Word in the life of a disciple on a daily basis.

This edition features the highly readable, highly reliable text of the Christian Standard Bible (CSB). The CSB stays as literal as possible to the Bible's original meaning without sacrificing clarity, making it easier to engage with Scripture's life-transforming message and to share it with others.



INCLUDES THESE RESOURCES

- Introduction to *The Disciple's Study Bible*
- Discipleship themed study notes
- F260 Reading Plan with commentary by Robby Gallaty
- Extra page space to engage the text and journal using the H.E.A.R. method
- Discipleship articles from the team at Replicate Ministries
- Book introductions featuring timelines, outlines, and contribution to the Bible
- Textual cross-references • Topical subheadings • Two-column text
- Concordance • Smyth-sewn binding • Presentation section
- Full-color maps • And more

H.E.A.R. METHOD

WEEK 48

236//PHILIPPIANS 1–2

MEMORY VERSES: PHILIPPIANS 3:7-8; HEBREWS 4:14-16

Paul's letter to the Philippians was deeply personal. They had helped him in the past, and during his imprisonment they again came to his aid. Paul assured them of his thankfulness for their partnership. He prayed their love would continue to grow as they discerned the most important things in life and thus prepared to face God's judgment with confidence. Paul viewed his circumstances as a part of God's greater plan for the spread of the gospel, but these verses also reflect the tension he felt within himself. Paul was not afraid of death, but he felt torn between the desire to be with Christ and the desire to remain in the flesh and help the Philippians grow in the faith. Whatever the outcome, Paul had the assurance that Christ would be glorified. As Paul encouraged his friends, he cited the example of Christ to inspire unity and humility. When we imitate Christ, we shine as his light in the world, displaying the good news of the gospel.

As you read the Bible this week . . .

HIGHLIGHT the verses that speak to you.

Write out the name of the book:

Which chapter and verse numbers stand out to you?

EXPLAIN what this passage means.

4 *To whom was it originally written? Why?*

HIGHLIGHT

Highlight the verses that speak to you while reading

EXPLAIN

Explain what the verse means by asking simple questions like what was the author's original intent or how does the verse fit in the context of the passage

APPLY

Apply the verse by asking questions about how the verse can be lived out personally

RESPOND

Respond by having some sort of action to live out the passages that were read

C.L.O.S.E.R.: COMMUNICATE

The **C.L.O.S.E.R.** acronym highlights six basic spiritual disciplines: (1) Prayer (**C**ommunicate), (2) Bible Study (**L**earn), (3) Obedience (**O**bey), (4) Scripture Memory (**S**tore), (5) **E**vangelism, and (6) Journaling (**R**enew). These spiritual disciplines are not to be ends in themselves; rather, they are to be means to an end. When pursued together, they help believers connect with and draw closer to God.

When a believer has an encounter with the living God, he is never the same. In 2 Corinthians 3:18, Paul wrote about this transformation: "We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit."

As we behold the face of the Lord Jesus we are changed from one degree of glory to another. When we are consistent in our time alone with God, we have the opportunity to see him in new and fresh ways.

THE DISCIPLE'S PRAYER

In Luke 11:1 the disciples came to Jesus with the request, "Lord, teach us to pray." They could have asked Jesus to teach them how to preach, to heal, or perhaps to cast out demons,

F260 BIBLE READING PLAN

XXI

F-260 BIBLE READING PLAN

WEEK 1

- ☐ Genesis 1–2
- ☐ Genesis 3–4
- ☐ Genesis 6–7
- ☐ Genesis 8–9
- ☐ Job 1–2

MEMORY VERSES:

Genesis 1:27
Hebrews 11:7

WEEK 4

- ☐ Genesis 27–28
- ☐ Genesis 29–30:24
- ☐ Genesis 31–32
- ☐ Genesis 33; 35
- ☐ Genesis 37

MEMORY VERSES:

2 Corinthians 10:12
1 John 3:18

**READING
PASSAGES
AND
MEMORY
VERSES
FOR EACH
WEEK**

DISCIPLESHIP STUDY NOTES BY TOPIC

XIV

LISTING OF DOCTRINES IN STUDY NOTES

**ALL STUDY
NOTES
ORGANIZED
BY THESE
DOCTRINES**

Christian Ethics
Church, The
Church Leaders
Creation
Discipleship
Education
Election
Evangelism

Evil and Suffering
Family
God
History
Holy Scripture
Holy Spirit
Humanity
Jesus Christ

Family
God
History
Holy Scripture
Holy Spirit
Humanity
Jesus Christ
Last Things

Introducing the **CHRISTIAN STANDARD BIBLE**

Faithful and True: These words remind us that God's Word reveals His character and will to us, transforms our lives, and leaves us in awe of His glory. At LifeWay, we strive to be faithful and true to the Word of God in all that we do, and we know that God is faithful and true to guide us as we publish biblical resources for life.

We are excited to introduce you to the Christian Standard Bible (CSB). Throughout its history, the Holman Christian Standard Bible (HCSB) has held firm in its commitment to combine strong biblical scholarship with a translation fit for modern readers. Continuing this commitment to scholarship and readability, the Christian Standard Bible will serve more people and churches than ever before.

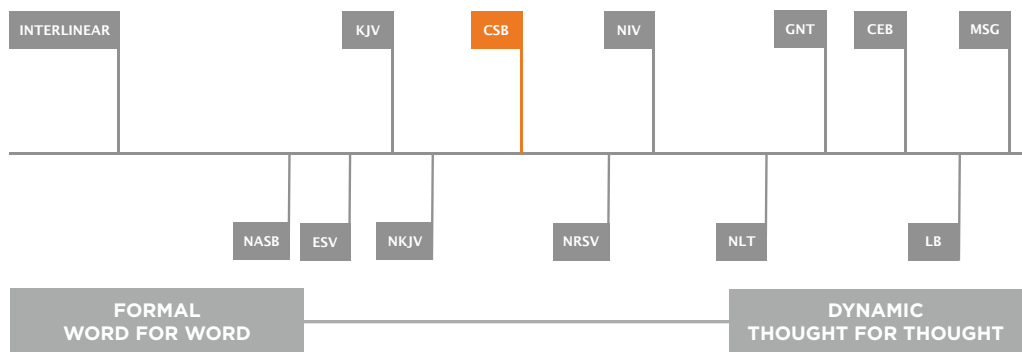
For the most up to date news on CSB, visit **CSBible.com**



OPTIMAL EQUIVALENCE—A BEAUTIFUL BALANCE

The CSB was created using Optimal Equivalence, a translation philosophy that balances linguistic precision of the original languages, and readability in contemporary English. In the many places throughout Scripture where a word-for-word rendering is clearly understandable, a literal translation is used. When a word-for-word rendering might obscure the meaning for a modern audience, a more dynamic translation is used. This process assures that both the words and thoughts contained in the original text are conveyed as accurately as possible for today's readers.

BIBLE TRANSLATION CONTINUUM



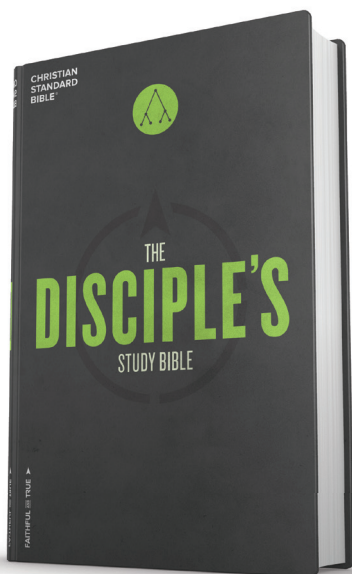
Bible translations shown in the top half of the chart are original translations directly from ancient languages to English. Versions shown below the line began with the English text of another Bible translation.

On one hand, the CSB provides a highly accurate text for faithful sermon preparation and serious study, translated from the biblical languages by scholars who love God's Word. It is highly faithful to the original text. On the other hand, it does not compromise readability and clarity for those who may be less familiar with the traditional (and sometimes difficult) vocabulary retained in some translations of the Bible.

Beyond that, we know that the good news of the Bible is meant to be shared. A translation that strikes a balance between literal and readable opens the door for every believer to share the Bible with someone who has read it for a lifetime, or with someone who has never before read its life-changing message.



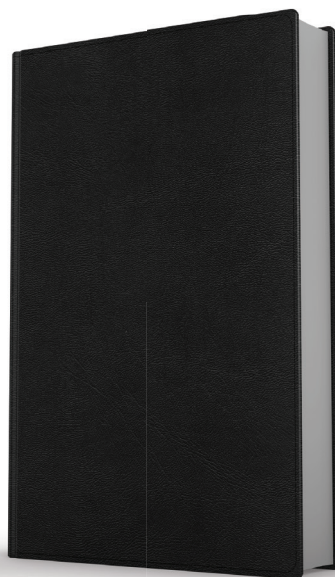
ROBBY GALLATY is the Senior Pastor of Long Hollow Baptist Church in Hendersonville, TN. He was radically saved out of a life of drug and alcohol addiction on November 12, 2002. In 2008, Robby and his wife Kandi, founded Replicate Ministries to educate, equip, and empower men and women to be disciples who make disciple-makers (www.replicate.org). He is also the author of *Growing Up: How to Be a Disciple Who Makes Disciples* (B&H Books, 2013), *Rediscovering Discipleship: Making Jesus' Final Words Our First Work* (Zondervan, 2015), *The Forgotten Jesus* (Zondervan, 2017), and *Here and Now* (B&H Books, 2018).



A



B



C

	ISBN	BINDING MATERIAL	PRICE
A	978-1-4627-5367-3	Hardcover	\$39.99
B	978-1-4627-5368-0	Brown/Tan LeatherTouch	\$59.99
C	978-1-4627-5370-3	Black LeatherTouch	\$59.99

Release Date: November 15, 2017 **Pages:** 1800 **Size:** 6 x 9 **Font:** 10 pt. **Spine Width:** 1.75"
Carton qty: 12 **Rights:** Worldwide **BISAC:** BIBLES/Christian Standard Bible/Study

THE
DISCIPLE'S
STUDY BIBLE



PHILIPPIANS

Philippians is Paul's most warmly personal letter. After initial difficulties in the city of Philippi (Acts 16), a strong bond developed between Paul and the converts there. Paul wrote to thank the church for a gift it had recently sent him in prison and to inform them of his circumstances.

CIRCUMSTANCES OF WRITING

AUTHOR: Paul the apostle wrote this short letter, a fact that no scholar seriously questions.

BACKGROUND: The traditional date for the writing of Philippians is during Paul's first Roman imprisonment (AD 60–62); few have challenged this conclusion.

Paul planted the church at Philippi during his second missionary journey (AD 51) in response to his "Macedonian vision" (Ac 16:9–10). This was the first church in Europe (Ac 16).

The text of this letter from Paul suggests several characteristics of the church at Philippi. First, Gentiles predominated. Few Jews lived in Philippi, and, apparently, the church had few. Second, women had a significant role (Ac 16:11–15; Php 4:1–2). Third, the church was generous. Fourth, they remained deeply loyal to Paul.

Philippi, the ancient city of Krenides, had a military significance. It was the capital of Alexander the Great, who renamed it for his father Philip of Macedon, and it became the capital of the Greek Empire (332 BC). The Romans conquered Greece, and in the civil war after Julius Caesar's death (44 BC), Antony and Octavius repopulated Philippi by allowing the defeated armies (Brutus and Cassius) to settle there (eight hundred miles from Rome). They declared the city a Roman colony. It flourished, proud of its history and entrenched in Roman political and social life.

In his epistle to the Philippians, Paul alluded to military and political structures as metaphors for the church.

Paul wanted to thank the church for their financial support (4:10–20). He also addressed disunity and the threat of heresy. Disunity threatened the church, spawned by personal conflicts (4:2) and disagreements over theology (3:1–16). The heresy came from radical Jewish teachers. Paul addressed both issues personally and warmly.

The church at Philippi sent Epaphroditus to help Paul in Rome. While there Epaphroditus became ill (2:25–28). The church learned of his illness, and Paul wished to ease their concern for him. Some people possibly blamed Epaphroditus for failing his commission, but Paul commended him and sent him home. Perhaps Epaphroditus carried this letter with him.

CONTRIBUTION TO THE BIBLE

Paul's letter to the Philippians teaches us much about genuine Christianity. While most of its themes may be found elsewhere in Scripture, it is within this letter that we can see how those themes and messages impact life. Within the New Testament, Philippians contributes to our understanding of Christian commitment and what it means to be Christlike.

STRUCTURE

Philippians can be divided into four primary sections. Paul had definite concerns that he wanted to express, and he also wrote to warn about false teachers who threatened the church. Many of Paul's letters can be divided into theological and practical sections, but Philippians does not follow that pattern. Paul's theological instruction is woven throughout the fabric of a highly personal letter.

OUTLINE

- I. Salutation (1:1-2)
- II. Explanation of Paul’s Concerns (1:3–2:30)
 - A. Paul’s thanksgiving and prayer (1:3-11)
 - B. Paul’s joy in the progress of the gospel (1:12-26)
 - C. Exhortation to Christlike character (1:27–2:18)
 - D. Paul’s future plans (2:19-30)
- III. Exhortations to Christian Living (3:1– 4:9)
 - A. Exhortations to avoid false teachers (3:1-21)
 - B. Miscellaneous exhortations (4:1-9)
- IV. Expression of Thanks and Conclusion (4:10-23)
 - A. Repeated thanks (4:10-20)
 - B. Greetings and benediction (4:21-23)

PHILIPPIANS TIMELINE

500–31 BC	31 BC–AD 49
<p>Settlers from Thasos occupy what would later be called Philippi and named it Krenides. 500</p> <p>Philip II of Macedon invests in the development of the area and so the city was named in his honor. 358</p> <p>The Romans win an overwhelming victory over the Macedonians at the battle of Pydna, after which Philippi came under Roman control. 168</p> <p>The Battle of Philippi, a strategic turning point in Roman history, is fought between the army of Cassius and Brutus against that of Octavius and Mark Antony. 42</p>	<p>A decade later Octavius (Augustus) prevails against Mark Antony in the Battle of Actium, after which Philippi became a colony where veterans of the Roman civil war were settled and enjoyed the privileges of those who lived in Rome. 31 BC</p> <p>Jesus’s trials, death, resurrection Nisan 14–16 or April 3–5, AD 33</p> <p>Pentecost AD 33</p> <p>Saul’s conversion on the Damascus Road October AD 34</p> <p>Paul, Barnabas, and John Mark make first missionary journey. AD 47–49</p> <p>Paul and Silas begin second missionary journey overland through Cilicia to Derbe, Lystra, Iconium, and Pisidian Antioch. AD 49</p>

GREETING

1 Paul^a and Timothy,^b servants of Christ Jesus:

To all the saints in Christ Jesus who are in Philippi,^c including the overseers^d and deacons.^e

² Grace to you and peace from God our Father and the Lord Jesus Christ.

THANKSGIVING AND PRAYER

³ I give thanks to my God for every remembrance of you,^a ⁴ always praying with joy for all of you in my every prayer,⁵ because of your partnership in

the gospel from the first day^f until now.^g

⁶ I am sure of this, that he who started a good work^h in you^B will carry it on to completionⁱ until the day of Christ Jesus. ⁷ Indeed, it is right^j for me to think this way about all of you, because I have you in my heart,^c and you are all partners with me in grace, both in my imprisonment^k and in the defense^l and confirmation of the gospel. ⁸ For God is my witness,^m how deeply I miss all of youⁿ with the affection of Christ Jesus. ⁹ And I pray this: that your love^o will keep on growing^p in knowledge and

^a 1:1 Ac 13:9

^b Ac 16:1; 1Tm 1:2

^c Ac 16:12-40; 20:3-6;

1Th 2:2

^d Ac 20:28; Ti 1:7

^e 1Co 3:5

^f 1:5 Ac 16:12-40

^g 1Co 9:15-18; 2Co

11:7-9; Php 4:10,16,18

^h 1:6 2Co 9:8; Gl 3:10

ⁱ 2Co 7:1

^j 1:7 Rm 1:17

^k Php 1:13-14,17-20,25,

30; 2:17,24; 4:22

^l Ac 22:1

^m 1:8 Rm 1:9

ⁿ 1Th 3:6

^o 1:9 1Co 13:1

^p 1Co 15:58

^a 1:3 Or for your every remembrance of me ^B 1:6 Or work among you ^c 1:7 Or because you have me in your heart

1:1 THE CHURCH, Servants—See note on Rm 1:1.

1:1 THE CHURCH, Saints—The saints made up the local church at Philippi. See notes on Rm 1:7; Eph 1:1.

1:1 CHURCH LEADERS, Pastor and Overseer—This is the only passage where Paul specifically greeted by title certain officers of a church. He mentioned these church leaders only after he addressed the congregation as a whole. Therefore, he did not regard them as being more important than the congregation, although they did have oversight. The function of oversight and protective care was intended to serve the spiritual welfare of the community. By identifying himself and Timothy as “servants,” Paul indicated that the spiritual leadership of a community must be exercised with humility. The use of the plural indicates that the church was not governed by one overseer. Rather, the church at Philippi had several overseers / elders / pastors. The terms are interchangeable in the NT (see Ac 20:17,28; 1Tm 3:1-7; 5:17; Ti 1:5-7; 1Pt 5:1-2).

1:1 CHURCH LEADERS, Deacon—The basic meaning of *deacon* (Gk *diakonos*) is “servant.” Elsewhere in the NT the Greek word is translated “servant” or “minister” (2Co

6:4; 11:23; Eph 6:21; Col 1:23; 4:7; 1Tm 4:6). As church leadership roles developed, the term “deacon” was increasingly used for those who worked in coordination with the overseer and voluntarily performed necessary services to enhance the welfare of the congregation. They embodied the kind of sacrificial service that Jesus commended to his disciples (Mt 23:11-12; Mk 10:42-45; Jn 13:14-17).

1:2-23 GOD, Trinity—The Persons of the Trinity work together and individually for Christians. The Father and Son provide grace and peace which make the Christian life possible. We pray to the Father (v. 3). In answer to prayer the Spirit of Jesus Christ provides help (v. 19). God begins and carries to completion his work of salvation, which becomes fully complete on the day of Christ (v. 6). God’s grace has allowed us to have the loving affection of Christ (v. 8). Christ has made us right with God and filled our lives with righteousness, so we will praise the Father. Our righteous lives then exalt Christ (v. 20) and provide joy in Christ for others (v. 26). We speak the word of God, which means to preach Christ (vv. 14-15). Living is Christ (v. 21) and dying is being with Christ (v. 23).

1:2 PRAYER, Blessing—See note on Rm 1:7.

1:3 PRAYER, Thanksgiving—The Philippians church brought special joy to Paul. See notes on Ac 28:15; Rm 1:8; 2Co 2:14. See 1Co 1:4; 2Co 1:11; Eph 1:16; Col 1:3; 1Th 1:2; 2Th 1:3; 1Tm 1:12; 2Tm 1:3; Phm 4.

1:4-11 PRAYER, Intercession—Paul prayed for his churches. See notes on Eph 1:15-19; 3:14-19. Paul prayed his fellow believers would have love leading both to spiritual insight and moral purity.

1:6 GOD, Faithfulness—Salvation is not temporary. We can depend on God to complete what he started. Our faithful God will not forget us along the way or grow weary and give up. See note on 1Co 1:9.

1:6 LAST THINGS, Salvation’s Completion—God’s faithfulness guarantees the completion of what he begins. He begins a good work of salvation in each believer at the time of conversion. He watches over its development and progression. The completion of the good work of grace will occur in the day Jesus returns in victory. See note on 1Jn 3:2-3.

1:8 JESUS CHRIST, Love—See note on Eph 3:18-19.

1:9-10 CHRISTIAN ETHICS, Character—Love will act in discernment based on knowledge which broadens and deepens. This is different from an emotion

AD 49-52

Paul, Silas, and Timothy continue through North Galatia to Troas. **49**

Paul and his companions arrive in Philippi and plant the first Christian church in Europe. **50**

Paul’s ministry in the Macedonia cities of Thessalonica and Berea **50**

Paul plants the church at Corinth. **50-51**

Paul concludes second missionary journey, returning to Antioch of Syria. **52**

AD 54-140

Paul’s third missionary journey takes him to Ephesus. **54**

Paul’s extended ministry in Ephesus **54-56**

Paul likely revisits Philippi collecting funds for the church at Jerusalem. **57**

Paul’s first imprisonment in Rome **60-62**

Paul writes his letter to the church at Philippi. **62**

Polycarp’s letter to the Philippians **110-140**

^{a1:9} Eph 5:17
^{b1:9-10} Rm 12:2
^{c1:10} 2Pt 3:1
^d Ac 24:16; 1Co 10:32
^e Php 1:6,15
^{f1:11} Mt 3:8; Gl 5:22
^g Rm 1:17
^h Lk 9:32; Jn 17:24;
 2Co 3:18; 2Pt 3:18
^{i1:12} Mk 13:9; Ac 21-26
^{j1:14} Lk 8:21; Jn 18:32;
 Ac 17:11; Heb 4:12
^{k1:15} Rm 1:29; Ti 3:9
^{l1:16} 1Co 13:1
^{m1:17} Rm 2:8
^{n1:18} 1Th 2:5
^{o1:19} Jb 13:16-18
^p Gl 5:25
^q Ac 16:7; Rm 8:9;
 1Pt 1:11
^{r1:20} Ac 23:6; 1Th 1:3
^{s1:21} Jn 5:12
^t Jn 8:51
^{u1:21} Rm 14:7-9; Gl
 2:19-20; Php 1:11,15;
 Col 2:6-3:11
^v Rm 8:38-39; Php 3:7
^{w1:22} Mt 3:8; Rm 1:13;
 Gl 5:22
^x Mk 14:6; Gl 3:10;
 Jms 2:14-26
^{y1:23} Rm 6:8; 2Co 4:14;
 13:4-5; 1Th 4:14; 5:9-10
^z Jn 12:26
^{aa1:25} Mt 8:10; Ac
 3:16; Rm 1:8; 1Co
 2:5; Gl 2:16; 1Tm 1:2;
 Heb 4:2; Jd 3
^{ab1:26} 1Co 15:58
^{ac} Rm 16:7; Eph 2:6;
 1Pt 5:14
^{ad1:27} Ac 23:1

every kind of discernment,^a ¹⁰so that you may approve the things that are superior^b and may be pure^c and blameless^d in the day of Christ,^e ¹¹filled with the fruit^f of righteousness^g that comes through Jesus Christ to the glory^h and praise of God.

ADVANCE OF THE GOSPEL

¹²Now I want you to know, brothers and sisters, that what has happened to me has actually advanced the gospel,ⁱ ¹³so that it has become known throughout the whole imperial guard, and to everyone else, that my imprisonment is because I am in Christ. ¹⁴Most of the brothers have gained confidence in the Lord from my imprisonment and dare even more to speak the word^j fearlessly. ¹⁵To be sure, some preach Christ out of envy and rivalry,^k but others out of good will. ¹⁶These preach out of love,^l knowing that I am appointed for the defense of the gospel; ¹⁷the others proclaim Christ out of selfish ambition,^m not sincerely, thinking that they will cause me trouble in my imprisonment. ¹⁸What does it matter? Only that in every way, whether from false motivesⁿ or true, Christ is proclaimed, and

in this I rejoice. Yes, and I will continue to rejoice¹⁹ because I know this will lead to my salvation^{b,o} through your prayers and help from the Spirit^p of Jesus Christ.^q ²⁰My eager expectation and hope^r is that I will not be ashamed about anything, but that now as always, with all courage, Christ will be highly honored in my body, whether by life^s or by death.^t

LIVING IS CHRIST

²¹For me, to live is Christ^u and to die is gain.^v ²²Now if I live on in the flesh, this means fruitful^w work^x for me; and I don't know which one I should choose. ²³I am torn between the two. I long to depart and be with Christ^y—which is far better^z—²⁴but to remain in the flesh is more necessary for your sake. ²⁵Since I am persuaded of this, I know that I will remain and continue with all of you for your progress and joy in the faith,^{aa} ²⁶so that, because of my coming to you again, your boasting^{ab} in Christ Jesus^{ac} may abound.

²⁷Just one thing: As citizens of heaven, live your life^{ad} worthy of the gospel of Christ. Then, whether I come and see you or am absent, I will hear about you that

^{A1:14} Other mss add of God ^{B1:19} Or vindication

passing for love which acts impulsively and shallowly. Christian character shows itself in making the best decisions for all concerned. Only Christ's love can lead to such decisions.

1:9-11 FAMILY, Continuing Growth—Paul prayed for the disciples to grow in love, knowledge, insight, and fruit-bearing (1Co 13:11-12; Eph 4:14-15; Col 1:9-12). Since the family and the church are described in similar terms, family members also are to grow in all of these needs as they give respect and honor to each other. Spiritual growth is essential for the Christian family.

1:11 CHRISTIAN ETHICS, Righteousness—See notes on 3:9; Rm 8:4,10.

1:12-18 EVIL AND SUFFERING, Providence—Although in prison, Paul saw good emerging from his suffering as others preached the gospel. God can use our troubles and suffering to spread his gospel. The content of the gospel, not the life or work of the preacher, provides salvation. This gives us reason to rejoice even as we suffer.

1:14 REVELATION, Events—Paul's imprisonment and pain become the inspiration for his collaborators to speak God's revelation to people throughout the regions Paul had visited. The Spirit of God uses difficult events as opportunities to reveal his strength.

1:14-18 PROCLAMATION, Anointing—See

note on Is 61:1-3. We do not stand in judgment over the motives of others. We rejoice that people hear the gospel.

1:18-20 HOLY SPIRIT, Protects—The Spirit is called "the Spirit of Jesus Christ" because Christ gave the Spirit to his followers and also because the Spirit it always works to remind the church of Jesus Christ. Paul was under arrest when he wrote Philippians, but his greatest hope was not that he would be freed but that, free or not, he would boldly proclaim Christ. He urged the church to pray that he would, and he was confident that the Spirit would help him do this (v. 19). The Spirit's protection enables us to accomplish God's plans for proclamation, not our plans for personal security.

1:19 PRAYER, Intercession—Paul expected that his deliverance from prison would result from their prayers. See vv. 24-25.

1:20-27 CHRISTIAN ETHICS, Character—Christian courage is not necessarily fearless. It acts in faith. Based on Christ's steadfastness, such courage recognizes the importance of this life as a means of advancing the gospel but knows its passing nature, too. Paul's plea for conduct worthy of the gospel is another of his many patterns of appeal for right living. See note on Eph 4:1-3.

1:21-24 LAST THINGS, Believers' Death—To live as Christians is a matter of having

Christ and living in spiritual union with him. To die as Christians is to gain even more. It is to be with Christ where he is. Death is a departure for eternal fellowship with Christ in heaven. See note on Lk 23:43. The limitations of time, a sinful nature, and a body of flesh will be laid aside. The gain thereby is incalculable. Paul consistently emphasized the importance of the coming of Christ and the bodily resurrection.

1:27-30 EVIL AND SUFFERING, Endurance—See note on Col 1:24. We are not the only ones who suffer. We can gain courage to endure from others' examples. Our calling is not to avoid suffering but to stand firm and faithful as we suffer.

1:27-30 PROCLAMATION, Faith—The proclamation of the gospel is primarily for the purpose of reaching the lost. Of course, there are also benefits for the believer. Indeed, the close relation between preaching and teaching (see note on Jr 19:14-15) make proclamation an inevitable blessing and strength for the believer. Note this beautiful result in Ac 14:21-22. Proclamation is also used as a strong tool of instruction to believers (Col 1:28; 1Th 4:1-2,8; 2Tm 1:11). It is used of God to bring reproof and rebuke to believers (2Tm 4:2). The proclamation of the gospel is a strong stimulant for growth, maturity, and perseverance (Lk 8:9-21; Col 1:5-6).

236//PHILIPPIANS 1–2

MEMORY VERSES: PHILIPPIANS 3:7-8; HEBREWS 4:14-16

Paul's letter to the Philippians was deeply personal. They had helped him in the past, and during his imprisonment they again came to his aid. Paul assured them of his thankfulness for their partnership. He prayed their love would continue to grow as they discerned the most important things in life and thus prepared to face God's judgment with confidence. Paul viewed his circumstances as a part of God's greater plan for the spread of the gospel, but these verses also reflect the tension he felt within himself. Paul was not afraid of death, but he felt torn between the desire to be with Christ and the desire to remain in the flesh and help the Philippians grow in the faith. Whatever the outcome, Paul had the assurance that Christ would be glorified. As Paul encouraged his friends, he cited the example of Christ to inspire unity and humility. When we imitate Christ, we shine as his light in the world, displaying the good news of the gospel.

As you read the Bible this week . . .

HIGHLIGHT the verses that speak to you.

Write out the name of the book:

Which chapter and verse numbers stand out to you?

EXPLAIN what this passage means.

To whom was it originally written? Why?

How does it fit with the verses before and after it?

What is the Holy Spirit intending to communicate through this text?

APPLY what God is saying in these verses to your life.

What does this mean today?

What is God saying to you personally?

How can you apply this message to your life?

RESPOND to what you've read.

In what ways does this passage call you to action?

How will you be different because of what you've learned?

Write out a prayer to God in response to what you read today:

^a1:27 1Co 16:13; Gl 5:1; Eph 6:13-17; Php 4:1; 2Th 2:15
^bJn 11:52
^c1Tm 3:9; 4:1,6; 5:8; 6:10,21
^d1:28 1Co 16:9
^eMt 7:13; Rm 9:22
^fAc 4:12; 2Co 7:10; Heb 5:9
^g1:29 Mk 11:24; Jn 3:16; Ac 10:43; Rm 10:9; 1Pt 1:8-10
^h2:1 Rm 5:8; 15:30; 2Th 2:16; 1Jn 3:16; 4:9-10,16
ⁱ1Co 12:13; 2Co 13:13; Eph 4:3
^jCol 3:12
^k2:2 Rm 12:16; 15:5; 2Co 13:11; Php 4:2
^l2Th 1:3; 1Jn 3:16
^mJn 11:52
ⁿ2:3 Rm 2:8
^oGl 5:26
^pCol 3:12
^qRm 13:1; Php 3:8; 4:7; 1Pt 2:13
^r2:4 Rm 15:1
^sLv 19:18; Mk 10:45; 12:31; 1Co 10:24; 13:5; Php 2:21
^t2:6 Is 9:6; Jn 1:1,14; 20:28; Rm 9:5; Col 1:15-16; Ti 2:13; Heb 1:2-13; 2Pt 1:1; 1Jn 4:14-15

^u2:7 Mk 9:12; 2Co 8:9; 13:4 ^vIs 42:1; 53:12; Mt 20:28; Mk 10:45 ^wJn 1:14; Rm 8:3; Gl 4:4; 1Tm 2:5; Heb 2:17 ^x2:8 Lk 23:26; Php 3:10 ^y2:9 Is 52:13; 53:12; Dn 7:14; Ac 2:32-33; 5:30-31; Eph 1:20-21; Heb 2:9 ^z2:10 Is 45:23 ^{aa}2Co 5:1; Eph 1:20; 2:6; 3:10; 6:12; Heb 3:1; 12:22 ^{ab}Mt 28:18; Eph 1:10; Rv 5:13 ^{ac}2:11 Is 45:23; Rm 10:9; 14:11; 1Co 12:3 ^{ad}Lk 9:32; Jn 17:24; 2Co 3:18; 2Pt 3:18 ^{ae}2:12 Phm 1 ^{af}Mk 1:27; Ac 16:14,32-33; Rm 6:12

^A1:27 Lit *soul* ^B2:6 Or to be grasped, or to be held on to

2:1-2 HOLY SPIRIT, Fellowship—The church is not basically a building or an organization, but a family of persons who share a common life ("fellowship"). That common life is a gift of the Spirit who gives life (Ezk 37:1-14) by regeneration (Jn 3:5-7; Ti 3:5-6). It is a life of love and trust. It is the life of the eternal God shared with his people (2Pt 1:4; 1Jn 1:3). Although a gift of God, this fellowship must be nurtured by the church, as Paul urged the Philippians to do. Since you have been initiated by the Spirit into the life shared together by God and his church, then live in love, humility, and service to one another.

2:1 SALVATION, As Being in Christ—To be in Christ is to be united with him. The text tells us some of the benefits of being in Christ.

2:1-18 CHRISTIAN ETHICS, Character—A graphic portrayal of Christ's life of humility which will issue in ultimate exaltation is Paul's centerpiece argument for Christian unity. Imitation of such humility in interpersonal relationships will produce a life of purity with one another. Choose and cultivate this approach, said Paul, knowing God is undergirding your efforts in this direction.

2:1-2 THE CHURCH, People of God—The united people of God gain courage and

you are standing firm^a in one^b spirit, in one accord,^a contending together for the faith^c of the gospel, ²⁸not being frightened in any way by your opponents.^d This is a sign of destruction for them,^e but of your salvation^f—and this is from God. ²⁹For it has been granted to you on Christ's behalf not only to believe^g in him, but also to suffer for him,³⁰ since you are engaged in the same struggle that you saw I had and now hear that I have.

CHRISTIAN HUMILITY

2 If then there is any encouragement in Christ, if any consolation of love,^h if any fellowship with the Spirit,ⁱ if any affection and mercy,^j ²make my joy complete by thinking the same way,^k having the same love,^l united in spirit, intent on one^m purpose. ³Do nothing out of selfish ambitionⁿ or conceit,^o but in humility^p consider others as more important^q than yourselves. ⁴Everyone should look out not only for his own interests,^r but also for the interests of others.^s

comfort from Christ, live in fellowship with the Spirit, and reflect the church's unity through love, compassion, and common attitudes and goals. See note on Ac 5:12-14.

2:4 DISCIPLESHIP, Persons—Discipleship focuses on other people—their needs and hopes—not on my selfish purposes. Christian disciples imitate the humility of Christ by overcoming selfish ambition and giving priority to the interests of others. See note on 2Co 9:12-15.

2:5-11 JESUS CHRIST, Servant—Jesus is the supreme example of humility. He is divine by nature but did not selfishly demand his divine rights. Instead he gave up the glory of heaven to become a human. He did not seek royal treatment but took the servant's role. Humble service was not the end of his humility. He obeyed the Father's plan and died for our sins. Through his humble service, Jesus pleased the Father, who made him ruler of the universe. See note on Eph 1:3.

2:6 GOD, Trinity—Jesus is God. His very form—the essential nature and character—identified him as God. In every way he was and is God. But he did not aggressively exploit his equality with God. Instead, humbly served God the Father in obedience and served humanity in love. The Father, the Son, and the Spirit are

CHRIST'S HUMILITY AND EXALTATION

⁵Adopt the same attitude as that of Christ Jesus,

⁶ who, existing in the form of God, did not consider equality with God^t as something to be exploited.⁸

⁷ Instead he emptied himself^u by assuming the form of a servant,^v taking on the likeness of humanity.^w And when he had come as a man,

⁸ he humbled himself by becoming obedient to the point of death—even to death on a cross.^x

⁹ For this reason God highly exalted him^y and gave him the name that is above every name, so that at the name of Jesus every knee will bow^z—in heaven^{aa} and on earth and under the earth^{ab}—

¹¹ and every tongue^{ac} will confess that Jesus Christ is Lord, to the glory^{ad} of God the Father.

LIGHTS IN THE WORLD

¹²Therefore, my dear friends,^{ae} just as you have always obeyed,^{af} so now, not only in my presence but even more in my absence, work out your own salvation

three divine Persons and yet one God. That is the glorious mystery of the Trinity. See note on Mt 3:16-17.

2:7 JESUS CHRIST, Preexistent—Paul speaks of the preexistent Christ who became human like us. Fully God and fully man, Christ left the glory of heaven to assume the form of a servant and die in the place of sinners on a cross.

2:11 GOD, Trinity—Our understanding of God is Trinitarian. Knowing Jesus the Son and the Holy Spirit helps us know God the Father better. Confessing who Jesus really is brings glory, honor, and ultimate recognition to God the Father. There is no competition among members of the Trinity. They are unified in purpose. See note on Mt 3:16-17.

2:11 SALVATION, Confession—See note on Rm 10:8-10. God wants every tongue to confess Jesus as Lord. Confession includes thanksgiving, praise, and commitment.

2:12-13 SALVATION, Definition—See Eph 2:4-10. See note on 1Co 1:18. Paul did not say salvation is uncertain or that we should be fearful of losing our salvation. On the contrary, he wanted to emphasize the security of believers. He called on the church to work on her spiritual health, continuing the obedient pattern of life she had known until spiritual disease no

with fear and trembling.¹³ For it is God who is working in you both to will and to work according to his good purpose.¹⁴ Do everything without grumbling^a and arguing,^b ¹⁵so that you may be blameless^c and pure,^d children of God who are faultless^e in a crooked^f and perverted^g generation,^h among whom you shine like stars in the world,¹⁶ by holding firm to the wordⁱ of life. Then I can boast^j in the day of Christ^k that I didn't run or labor for nothing.¹⁷ But even if I am poured out^l as a drink offering^m on the sacrificial service of your faith, I am glad and rejoice with all of you.¹⁸ In the same way you should also be glad and rejoice with me.

TIMOTHY AND EPAPHRODITUS

¹⁹ Now I hope in the Lord Jesusⁿ to send Timothy^o to you soon so that I too may be encouraged by news about you.²⁰ For I have no one else like-minded who will genuinely care about your interests;²¹ all seek their own interests,^p not those of Jesus Christ.^q ²² But you know his proven character, because he has served with me in the gospel ministry like a son with a father.²³ Therefore, I hope to send

him as soon as I see how things go with me.²⁴ I am confident in the Lord that I myself will also come soon.^r

²⁵ But I considered it necessary to send you Epaphroditus^s—my brother, coworker, and fellow soldier, as well as your messenger and minister to my need^t—²⁶ since he has been longing for all of you and was distressed because you heard that he was sick.²⁷ Indeed, he was so sick that he nearly died. However, God had mercy on him, and not only on him but also on me, so that I would not have sorrow upon sorrow.²⁸ For this reason, I am very eager to send him so that you may rejoice again when you see him and I may be less anxious.²⁹ Therefore, welcome him in the Lord with great joy and hold people like him in honor,³⁰ because he came close to death for the work^u of Christ, risking his life to make up what was lacking in your ministry to me.

KNOWING CHRIST

3 In addition, my brothers and sisters, rejoice^v in the Lord. To write to you again about this is no trouble for me and is a safeguard for you.

^a 2:14 Jn 7:12; Ac 6:1;
^b 1Pt 4:9
^c 1Tm 2:8
^d 2:15 Lk 1:6
^e Mt 10:16; Rm 16:19
^f Jd 24
^g Lk 3:5; Ac 2:40;
^h 1Pt 2:18
ⁱ Mt 17:17
^j Dt 32:5
^k 2:16 Lk 8:21; Jn 18:32; Ac 17:11; Heb 4:12
^l Rm 2:17; Gl 6:4;
^m Php 1:26
ⁿ Php 1:6,15
^o 2:17 Php 1:7
^p Ex 25:29; Nm 28:7
^q 2:19 Lk 24:3
^r Ac 16:1; 1Tm 1:2
^s 2:21 Rm 15:1; 2Tm 3:2
^t 1Co 10:24; Php 1:15
^u 2:24 Php 1:7
^v 2:25 Php 4:18
^w Mt 6:8
^x 2:30 Mk 14:6; 2Co 9:8; Gl 3:10; Jms 2:14-26
^y 3:1 Rm 12:12; 2Co 6:10; Php 1:18

longer plagued Christ's body. The enormity of such a task calls for humility expressed by "fear and trembling" before the task. The church can accomplish the task and grow to spiritual health because God is at work to help the church. God's energy can change the church's will and change our actions until we accomplish his purpose.

2:13 ELECTION, God's Purpose—God works in the elect to actualize his good purpose. No obstruction impedes or impairs the work of the elect who have the same attitude of humility that was in Jesus Christ.

2:14-18 EVIL AND SUFFERING, Rejoicing—Paul rejoiced in his suffering and encouraged other disciples to join his rejoicing. Suffering in persecution caused by our Christian faith must not lead to complaining or arguing with other Christians. As we suffer, our lives must be clearly different from those of non-Christians.

2:15 CREATION, Evil—Paul never allowed his idealism to blind him to the true facts of life. He recognized that the good world God created had become infiltrated by sin. He also knew, however, that the Savior wanted his followers to help change that condition.

2:15 HUMANITY, Relationship to God—Those who have been redeemed by Jesus have been adopted as "children of God." As such, we trust the Father rather than complain, and we live to please

the Father rather than imitate the sinful world around us. See note on Rm 8:12-17.
2:15 THE CHURCH, God's Community—As part of God's community, his children should display characteristics of the Father. The Christian community must be the salt of the earth, the light of the world, and the instrument for peace. See note on Mt 5:9.

2:17-18 SALVATION, Joy—Joy keynotes Philippians. Christians can rejoice even when they are being "poured out like a drink offering" to Christ. See note on Mt 5:12.

3:1-4 HOLY SPIRIT, Church—Paul contrasted Spirit with flesh. The Spirit is the long-awaited gift of God to his people (Lv 26:41; Dt 10:16; 30:6; Jr 4:4; 9:25-26). The contrast between flesh and Spirit appears in Jn 3:6; Rm 8:1-13. The flesh produces legalistic worship centered in ceremonies and rules. The church consists of those who worship God through the Spirit and who glory in Jesus Christ. Only those who have faith in Jesus have the Spirit. God sends forth his Spirit into his people, and the worship of his people comes back to him in heartfelt praise and thanksgiving.

3:1 HOLY SCRIPTURE, Writing—The content of revelation repeats itself. Because we are prone to forget, God inspired his servant to repeat previous instructions to guard believers from false teachings and other temptations. To write again may indicate a previous letter to the Philippians

which was not preserved. God's inspiration and revelation included leading the church to preserve only the inspired writings he intended to be part of Scripture. See note on Rm 15:15.

3:1-11 SALVATION, Definition—God's salvation is the righteousness that comes from God through faith in Christ. It does not come through human merit or the keeping of a legal code. If so, Saul of Tarsus, who became Paul the apostle to the Gentiles, would not have counted all such things as nothing for the sake of Christ. Salvation is personal knowledge of Jesus Christ through daily relationship and commitment. Such knowledge is powerful enough to change a life, for it involves the power of the resurrected Christ. This present power produces hope of attaining the goal of resurrection with Christ. See note on Ps 22:5,8.

3:1 SALVATION, Joy—Rejoicing in the Lord should be a dominant theme among believers. See note on Ps 2:17-18; compare 4:4.

3:1-11 CHRISTIAN ETHICS, Character—In spite of trials and sufferings, Paul's relationship with Christ provided him joy. He called Christians to the same sense of rejoicing. Rather than dwelling on the past which cannot be changed, Paul exhorted Christians to keep their eyes on the forward pull of Christ.

3:1 PRAYER, Praise—This is a command. See notes on Lv 23:40; Dt 12:7,12. Prayer is a time of joy.

^a3:2 2Co 13:7
^b3:3 Gl 6:15
^cRm 8:4; Gl 5:25; 1Tm 3:16
^dRm 16:7; Eph 2:6; Php 1:1,15; 1Pt 5:14
^e3:5 Gn 17:12,25; 21:4; Lv 12:3; Lk 1:59; 2:21
^fRm 9:6
^gPs 68:27
^hAc 5:34; 22:3; Gl 1:14; 5:4
ⁱ3:6 Rm 10:2
^jAc 22:2-5; 26:9-11; 1Co 15:9; Gl 1:13; 1Tm 1:13; 2Tm 3:12
^kRm 3:21; 9:31; 10:4-5; Gl 2:21; 3:21
^lLk 1:6; Rm 7:9-10
^m3:8 Php 2:3
ⁿJn 17:3; 2Co 4:6; Gl 4:8-9; Php 1:15; Col 2:2; 1Jn 4:8
^o1Pt 3:1
^p3:9 Rm 10:5
^qRm 3:22; 10:4; Gl 2:21; Heb 11:7
^r3:10 Rm 8:17; 2Co 1:5-7; Col 1:24; 1Pt 4:13; 5:1,9
^sRm 6:5; 8:36; 2Co 4:7-12; 12:9-10; Gl 6:17
^t3:12 Jn 1:5; 12:35; Rm 9:30; 1Co 9:24; Eph 3:18
^u3:13 Lk 9:62; 17:31
^v3:14 Rm 16:7; Eph 2:6; Php 1:15; 1Pt 5:14
^w3:15 Lk 10:21
^x3:18 Lk 23:26; 1Co 1:17; Gl 6:12
^y3:19 Lk 14:10; Jn 5:41, 44; 8:50,54; 12:43; Rm 9:4; 1Co 11:15; 2Co 6:8; 1Th 2:6
^z3:21 1Pt 5:4
^{aa}1Co 6:13; 1Jn 3:2

²Watch out for the dogs, watch out for the evil^a workers, watch out for those who mutilate the flesh. ³For we are the circumcision,^b the ones who worship by the Spirit^c of God, boast in Christ Jesus,^d and do not put confidence in the flesh — ⁴although I have reasons for confidence in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I have more: ⁵circumcised the eighth day;^e of the nation of Israel,^f of the tribe of Benjamin,^g a Hebrew born of Hebrews; regarding the law,^h a Pharisee;ⁱ regarding zeal,^j persecuting^k the church; regarding the righteousness that is in the law,^k blameless.^l

⁷But everything that was a gain to me, I have considered to be a loss because of Christ. ⁸More than that, I also consider everything to be a loss in view of the surpassing value^m of knowing Christⁿ Jesus my Lord. Because of him I have suffered the loss of all things and consider them as dung, so that I may gain Christ^o ⁹and be found in him, not having a righteousness of my own from the law,^p but one that is through faith in Christ^a — the righteousness from God based on faith.^q ¹⁰My goal is to know him and the power of his resurrection and the fellowship of his sufferings,^r being conformed to his death.^s ¹¹assuming that I will somehow reach the resurrection from among the dead.

REACHING FORWARD TO GOD'S GOAL

¹²Not that I have already reached the goal or am already perfect, but I make every effort to take hold^t of it because I also have been taken hold of by Christ Jesus. ¹³Brothers and sisters, I do not^u consider myself to have taken hold of it. But one thing I do: Forgetting what is behind^u and reaching forward to what is ahead,¹⁴ I pursue as my goal the prize promised by God's heavenly^c call in Christ Jesus.^v ¹⁵Therefore, let all of us who are mature think this way. And if you think differently about anything, God will reveal^w this also to you. ¹⁶In any case, we should live up to whatever truth we have attained. ¹⁷Join in imitating me, brothers and sisters, and pay careful attention to those who live according to the example you have in us. ¹⁸For I have often told you, and now say again with tears, that many live as enemies of the cross^x of Christ. ¹⁹Their end is destruction; their god is their stomach; their glory^y is in their shame. They are focused on earthly things,²⁰ but our citizenship is in heaven, and we eagerly wait for a Savior from there, the Lord Jesus Christ. ²¹He will transform the body of our humble condition into the likeness of his glorious^z body,^{aa} by the power that enables him to subject everything to himself.

^a3:9 Or through the faithfulness of Christ ^b3:13 Other mss read not yet ^c3:14 Or upward

3:3 WORSHIP, Service—See note on Mt 4:10.

3:7-11 EVIL AND SUFFERING, Endurance—Christians should share in Christ's suffering, being willing even to die as martyrs. Knowing Christ gives a different perspective on life and its possessions. Health is not as valuable as faithfulness to Christ and sharing in his resurrection. A Christian is ready to endure anything for Christ and the resurrection. See note on Col 1:24.

3:8 SALVATION, Knowledge of God—Knowing Jesus Christ as one's Lord is worth losing everything.

3:9 CHRISTIAN ETHICS, Righteousness—Paul knew that all of his efforts to attain righteousness before God through the law had failed. As a sinner, his (and our) only hope for a right standing with God was to receive a righteousness that was not his own. This gift of righteousness is what he received through Jesus Christ. God imputes Christ's own righteousness to the

one who places faith in him. The imputed righteousness of the Son of God is reckoned to all believers, as if it were our own. This the glory and hope of the gospel.

3:11 LAST THINGS, Believers' Resurrection—"The resurrection from among the dead" is that which awaits believers who know Christ and share fellowship in his sufferings in this life. In Greek the verse is an "if" clause reading literally, "If somehow I might attain." The whole "if" clause is a statement of humility, rather than one of uncertainty. Believers' resurrection is as certain as the fact Christ was raised. See notes on 1Co 6:14; 2Co 4:14-18. The only possible uncertainty for believers is whether they will have died by the return of Christ (and thereby participate in the resurrection of the dead) or whether they will be still alive when he comes (and thereby receive transformed bodies in association with being caught up to meet him in the air). See note on 1Th 4:14-18.

3:20-21 JESUS CHRIST, Final Coming—Jesus will come from heaven as our Savior. He will use the power which makes him Lord of the universe to give us a heavenly body like his resurrected body.

3:20-21 LAST THINGS, Resurrection Body—The time of receiving the resurrection body is associated with the future return of Christ. The power that produces bodily resurrection will be that of Christ. The accompaniment of this resurrection will be a transformation. The result will be a resurrection body like that of the resurrected, ascended Lord. See note on 1Co 15:35-49.

3:20 THE CHURCH, People of God—Christian citizenship is in heaven, not on earth. As citizens of God's kingdom, we must daily conduct our lives by the standards of his kingdom. We serve the true King alone, and we await the final coming of his reign over the world.

3:21 HUMANITY, Spiritual Nature—See 1Co 15.

237//PHILIPPIANS 3–4

MEMORY VERSES: PHILIPPIANS 3:7-8; HEBREWS 4:14-16

The third chapter of Philippians deals with Paul's personal experience in Christ. He referred to his background in Judaism and contrasted it with his present life in Christ. Though Paul experienced every privilege Judaism offered, he did not regret his decision to follow Christ. In fact, he considered his past to be rubbish compared to Christ. Paul described his life in Christ as one of continual striving to reach the goal of maturity in Christ. Further, he exhorted the Philippians to imitate him in their quest for spiritual maturity. In chapter 4, Paul concluded his message to his friends by challenging, instructing, and thanking them. Though the Philippians had struggles, Paul still loved them and encouraged them to grow in their relationship with Christ and to focus on eternity at all times. Our relationship with Christ involves a growing and personal understanding with him, which shapes our entire outlook on life. We become spiritually stagnant when we allow our good works to manipulate us into thinking we are not in need of spiritual growth. We also become spiritually sidetracked when we allow past failures to stifle future maturity.

H

E

A

R

^a 4:1 Rv 12:1
^b Rm 14:4; 1Co 16:13; Php 1:27; 2:2
^c 4:5 1Co 16:22; Php 1:6; Heb 10:24-25; Jms 5:8; Rv 1:7; 3:11; 22:20
^d 4:7 Php 2:3
^e Rm 16:7; Eph 2:6; Php 1:1,15; 1Pt 5:14
^f 4:8 Jn 8:14
^g 1Tm 3:8,11; Ti 2:2
^h Rm 1:17
ⁱ 2Co 7:11; 11:2; 1Tm 5:22; Ti 2:5; Jms 3:17; 1Pt 3:2; 1Jn 3:5
^j 1Pt 2:9; 2Pt 1:3,5
^k 4:9 Jd 3
^l 4:10 Php 1:5
^m 2Co 8:1-2; 11:9
ⁿ 4:12 1Co 15:58
^o 4:13 2Co 12:9; Eph 3:16; Col 1:11; 1Tm 1:12; 2Tm 4:17
^p 4:15 Php 1:1
^q Ac 16:6-40; Php 1:5
^r Ac 16:9
^s 4:16 Ac 17:1
^t Mt 6:8
^u 4:17 Mt 3:8; Rm 1:13; Gl 5:22
^v 4:18 Php 1:5

4 So then, my dearly loved and longed for brothers and sisters, my joy and crown,^a in this manner stand firm^b in the Lord, dear friends.

PRACTICAL COUNSEL

² I urge Euodia and I urge Syntyche to agree in the Lord. ³ Yes, I also ask you, true partner,^a to help these women who have contended for the gospel at my side, along with Clement and the rest of my coworkers whose names are in the book of life. ⁴ Rejoice in the Lord always. I will say it again: Rejoice! ⁵ Let your graciousness^b be known to everyone. The Lord is near.^c ⁶ Don't worry about anything, but in everything, through prayer and petition with thanksgiving, present your requests to God. ⁷ And the peace of God, which surpasses^d all understanding, will guard your hearts and minds in Christ Jesus.^e

⁸ Finally^c brothers and sisters, whatever is true,^f whatever is honorable,^g whatever is just,^h whatever is pure,ⁱ whatever is lovely, whatever is commendable^j—if there is any moral excellence^k and if there is anything praiseworthy—dwell on these things. ⁹ Do what you have learned and received^k

and heard from me, and seen in me, and the God of peace will be with you.

APPRECIATION OF SUPPORT

¹⁰ I rejoiced in the Lord greatly because once again^l you renewed your care for me.^m You were, in fact, concerned about me but lacked the opportunity to show it. ¹¹ I don't say this out of need, for I have learned to be content in whatever circumstances I find myself. ¹² I know both how to make do with little, and I know how to make do with a lot.ⁿ In any and all circumstances I have learned the secret of being content—whether well fed or hungry, whether in abundance or in need. ¹³ I am able to do all things through him^o who strengthens me.^o ¹⁴ Still, you did well by partnering with me in my hardship.

¹⁵ And you Philippians^p know that in the early days of the gospel,^q when I left Macedonia,^r no church shared with me in the matter of giving and receiving except you alone. ¹⁶ For even in Thessalonica^s you sent gifts for my need^t several times. ¹⁷ Not that I seek the gift, but I seek the profit^{u,v} that is increasing to your account. ¹⁸ But I have received everything in full,^v and I have an abundance. I am fully supplied,^f

^a 4:3 Or *true Syzygus*, possibly a person's name ^b 4:5 Or *gentleness* ^c 4:8 Or *In addition* ^d 4:13 Other mss read *Christ*
^e 4:17 Lit *fruit* ^f 4:18 Or *Here, then, is my receipt for everything, I have an abundance, for I am fully supplied*

4:2-3 CHURCH LEADERS, Authority—Even though Paul was an apostle, he worked in cooperation with others. He called both men and women his fellow workers. They did not work “under” him but “side by side” with him. He pleaded and requested cooperation. See 2:25; Rm 16:21; 2Co 8:23.

4:4-7 CHRISTIAN ETHICS, Character—Rejoice in God; be full of thanksgiving toward him. Such attitudes bring the sense of fulfillment and joy in God that affects all of our relationships. This is God's peace, a peace so wonderful the human mind cannot fully understand it. This peace can be a present reality for the person who gently and kindly lives life by letting God take care of anxieties. Prayer is the lifeline to peace. See note on Jn 14:27.

4:4 WORSHIP, Rejoicing—This entire letter of Paul's is a call to rejoicing. Here we are specifically commanded to “rejoice,” a vital part of our worship of the Lord. See note on Ezr 3:10-11.

4:4 PRAYER, Praise—See note on 3:1.

4:6 PRAYER, Petition—The antidote to anxiety is thanksgiving. Thanksgiving acknowledges God as source. That is the attitude with which we should make our requests.

4:8-9 CHRISTIAN ETHICS, Character—To identify what is the will of God, Christians need consciously to think on the positive dimensions of life. Being confident of his own standing with Christ, Paul was able to suggest they imitate his lifestyle. What they had seen, they should do. His suggestions of acting on what we know of the will of God—and thus gaining more light—continues to be a valid principle. **4:8-9 EDUCATION**, Participation—Modern educators speak of the learner's active participation in the educational process. That is what Paul advocated here. We are to weigh seriously the cost of incorporating the virtues listed in v. 8 into our daily life and then put them into practice. Thus, the Christian is to grapple with these concepts, not just reflect on them passively.

4:9 REVELATION, Messengers—Encouraging his beloved congregation, Paul directed them to pay notice to what he had said, written, taught, and lived before them. To obey and follow these directives from God would bring them God's peace and inner harmony. As God's chosen messenger of revelation, Paul communicated it in action as well as in words.

4:10-13 DISCIPLESHIP, Enabling Power—Discipleship does not depend on

our situation. Material resources do not provide the power a disciple needs. Only Christ can provide the strength needed to do everything God wants done. Paul was able to face all kinds of circumstances with contentment because he expected Christ to provide the strength required. Such strong faith qualifies a disciple for large and difficult tasks. See note on Eph 3:16.

4:10-20 STEWARDSHIP, Support Ministry—Paul graciously acknowledged the Philippians' gifts given to help in his ministry. He demonstrated the minister's responsibility to be satisfied in ministry and not become a burden to the church. He also demonstrated that the church benefits by financially supporting the minister. See note on 2Co 11:8-16.

4:13-20 GOD, Father—God the Father is faithful to meet our needs as we serve him. He has the power to give us all the strength we need in life's problem hours. Still, we also appreciate human help. Note the close relationship of Father and Son in dealing with the believer. We know we can count on God, because of what he has done for us in Christ.

4:18 PRAYER, Worship—The gifts to Paul, the man of God, were a gift of worship and praise to God himself.

having received from Epaphroditus^a what you provided—a fragrant offering, an acceptable sacrifice, pleasing^b to God. ¹⁹And my God^c will supply all your needs according to his riches in glory in Christ Jesus. ²⁰Now to our God and Father^d be glory forever and ever.^e Amen.^f

FINAL GREETINGS

²¹Greet every saint in Christ Jesus. The brothers who are with me send you greetings. ²²All the saints send you greetings, especially those who belong to Caesar's^g household.^h ²³The grace of the Lord Jesus Christ be with your spirit.^{A,i}

^a4:18 Php 2:25
^bHeb 13:21
^c4:19 Mt 27:46; Rm 1:8; Php 1:8
^d4:20 Gl 1:4; 1Th 1:3; 3:11,13
^eGl 1:5; 1Tm 1:17; 2Tm 4:18; Heb 13:21
^fRm 11:36; Rv 22:21
^g4:22 Mt 22:17; Lk 20:22
^hPhp 1:7
ⁱ4:23 Rm 1:9

^A4:23 Other mss add *Amen*.

4:19 CHRISTIAN ETHICS, Property Rights—The world's richest person was Jesus, who had no place to sleep (Mt 8:20). He shared the heavenly Father's unlimited resources. We can, too, if we dedicate all we have to him.

4:19 PRAYER, Faithfulness of God—This is a promise to be appropriated in prayer.

4:20 PRAYER, Praise—See note on Rm 16:25-27.

4:21-22 THE CHURCH, Saints—See note on 1Co 1:2.

4:23 PRAYER, Blessing—See note on Rm 15:33.



ABOUT REPLICATE MINISTRIES

Replicate Ministries exists to equip local churches to make disciples who make disciple-makers. We do this through sound Biblical methods for training and replicating disciples. These methods have proven to be effective when implemented in the local church. In the last decade, these intentional disciple-making strategies have shown to develop mature followers in our context. It is the team's desire to share our passion for replicating disciples with other church leaders.

For more information:

www.Replicate.org





PUBLICITY CONTACT
For more information, contact:
Jenaye White
jenaye.white@lifeway.com

CSBDisciplesBible.com

