

# PHILIPPIANS

*A Study Outline*



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# I. INTRODUCTION

Philippians is the brightest and most joyful of all Paul's writings, and one of its ministries has been to rejuvenate the spiritual lives of multitudes of Christians. It seems unlikely that a chained prisoner would write such a positive letter but that is exactly what Paul did.

## A. WHY READ PHILIPPIANS?

In this book you'll discover the answers to key questions such as.

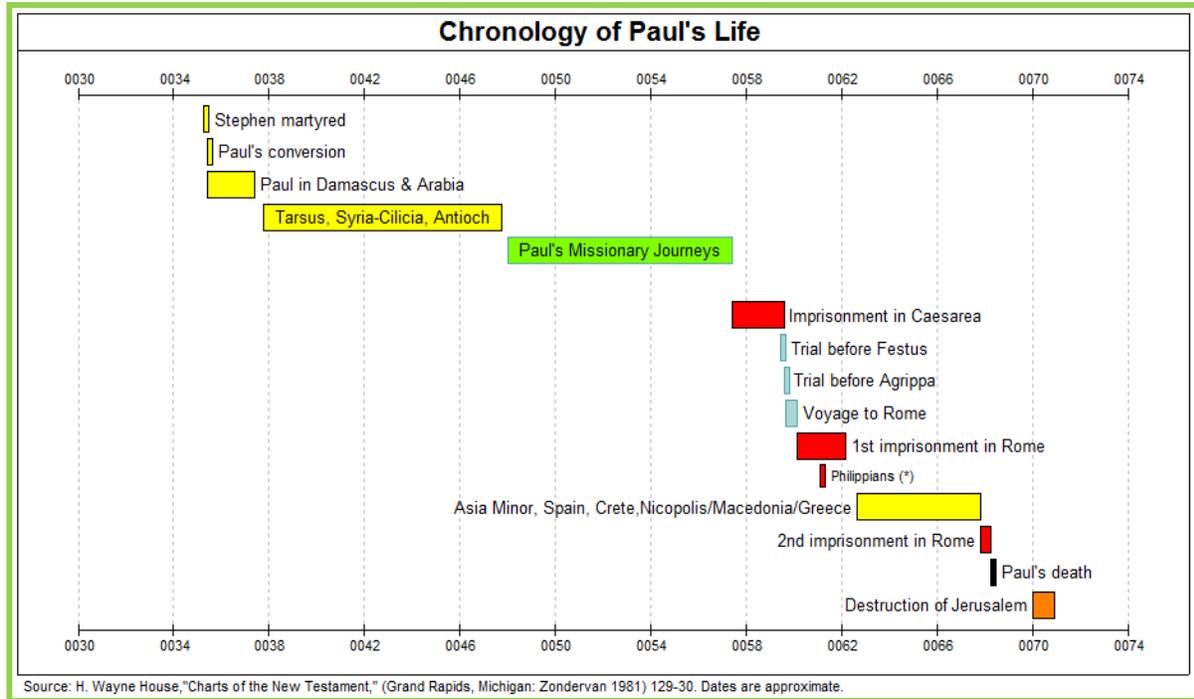
1. What does a Christ-centered life look like?
2. What does the phrase "to live is Christ" mean? (1:21).
3. How can I experience consistent joy in my Christian life?
4. What does it mean to "work out your salvation with fear and trembling"? (2:12)
5. Can I really live a life without anxiety? (4:6-7)
6. Can I really do all things through Christ? (4:13)

## B. WHY PAUL WROTE THIS LETTER

1. To thank them for their gift.
  - The Philippian church had sent a gift with Epaphroditus (one of their members) to be delivered to Paul (4:18).
  - He wrote this letter to thank them for their gift and to encourage them in their faith.
2. To report on his circumstances (1:12-26; 4:10-19).
3. To encourage the Philippians.
  - To stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4).
  - To live humbly as a united body of believers (2:1-11; 4:2-5).
4. To commend Timothy and Epaphroditus to the Philippian church (2:19-30).
  - To warn the Philippians against those who opposed him.
  - Self-seekers. Apparently rivalry and personal ambition were present among some of the saints (1:15, 17).
  - Judaizers (3:2-3). Christ + Law. Paul warns the Philippians against teachers who may try to impose the Jewish law on them.<sup>1</sup>
  - Antinomians (3:18-19): Under grace so live as you please.<sup>2</sup>
5. To plead with Euodia and Syntyche, two Christian women in this church, to resolve their differences (4:2-3).
  - It has been suggested that each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church. It is also suggested that these two were ladies of rank or perhaps deaconesses of the church in Philippi. Such a pure church even slight bickerings would make a real disturbance<sup>3</sup>
6. Notice:

- Paul didn't ignore the problem
- He didn't take sides
- He did get involved with the issue between them but focused more importantly on their relationship with each other
- He asked the others to help Euodia and Syntyche
- He drew their attention to what they had in common

**C. CHRONOLOGY OF PAUL'S LIFE**



1. The letter was most likely written from a prison (probably house arrest) in Rome (1:7, 13-14, 17) at a time when Paul believed he could be facing execution (1:19-24).<sup>4</sup>
2. He was accused earlier of bringing Gentiles into the Jerusalem Temple, and was arrested there.
3. After a series of trials he was brought to Rome for trial before Caesar because he was a Roman citizen (Acts. 21:17-28-31).
4. He was in his own rented house, and for two years was free to preach the gospel to anyone who came to him.
5. In the Roman world imprisonment was legally not a penalty for a crime.
6. House arrests were sort of "holding tanks" used to detain those awaiting trial or execution.<sup>5</sup>
7. Paul's imprisonment in Rome turned out to the advancement of the gospel (1:12-13).
8. Christianity was at this time making rapid advancement in Rome.<sup>6</sup>

**D. THE CITY OF PHILIPPI**

1. Wealthy Roman colony...miniature Rome.

2. About the size of Stockton (200,000 to 500,000).
3. Philippi was on the Egnatian Way, a major trade route in Macedonia (modern Greece) and an extension of the Appian Way which joined the eastern empire with Italy.<sup>7</sup>
4. The Egnatian Way (Via Egnatia) was a road constructed by the Romans in the 2nd century BC.
5. It crossed the Roman provinces of Illyricum, Macedonia, and Thrace, running through territory that is now part of modern Albania, the Republic of Macedonia, Greece, and European Turkey.<sup>8</sup>
6. Philippi had the distinction of being a Roman colony (Acts 16:12), a privilege accorded to only a few cities outside Italy.
7. Some 90 years before the gospel arrived there (c. A.D. 50; Acts 16:12–40), it had been greatly expanded by large numbers of Roman soldiers, who were settled there by their commanding officers.
8. As a consequence the town acquired its coveted status as a “colony,” which meant that for all intents and purposes its citizens were treated as if they lived in Italy, and the town had a fully Roman administration.
9. Paul alludes to this status in 3:20, where he teaches that Christians likewise are citizens of another city, the heavenly one, while yet resident elsewhere.
10. It was a rich and busy place, one of the main centers of life in Macedonia, and consequently was “home” to the adherents of many different religions, from both east and west.
11. There was a strong Jewish community there, as well as pagans of many sorts, and this has all left its mark on the letter.<sup>9</sup>

## **E. CHURCH AT PHILIPPI**

1. Paul and his companions began this church on his second missionary journey (Acts 16:11-40).
2. Mostly Greeks some converted Jews.<sup>10</sup>
3. Congregation was about 10 years old.
4. Organized (1:1)...overseers and deacons.
5. Probably the only church that sent a gift to him while in prison.<sup>11</sup>

## **F. THE MAIN THEME IN PHILIPPIANS**

1. The main theme is “Christ at the center of all things” (1:21).
2. Word frequency: Joy (6x), rejoice (8x), Jesus (22x), Christ (38x) → Philippians is about Christ at the center of our lives, not simply how to have a happy life.
3. Nevertheless, when Christ is at the center, true joy follows.

## **G. SELF-CENTERED VS. CHRIST CENTERED LIVING**

1. How would you describe a self-centered life?
2. How would you describe a Christ-centered life?

## II. TO LIVE IS CHRIST (1:1-30)

### A. HOW THIS CHAPTER HELPS YOU

1. It describes the benefits that come from having the right priorities in life.
2. It reveals what God is doing in each believer something called a "good work."
3. It describes what it means to live a Christ-centered life.

### B. CHAPTER 1 OVERVIEW

1. Paul's Greeting (1:1-2)
  - Grace = good will toward someone. Greeks
  - Peace = freedom from worry, harmony, OT shalom. Jews.
2. Paul's Praise Prayer (1:3-11)
  - Paul is thankful for their partnership with him (1:5)
  - Paul is thankful for the good work God is doing in them (1:6). Notice it is "in you" not "from you" or "by you."
  - 1:7 "defending (apologia→defending God's Word through the systematic use of information) the gospel.
3. Paul's Perspective (1:12-14)
  - Notice the three things that were happening as a result of Paul's imprisonment? (1:12-14)
  - First: The gospel was being advanced.
  - 1:13 "Palace guard." There were originally ten thousand of these picked soldiers, concentrated in Rome by Tiberius.
  - They had double pay and special privileges and became so powerful that emperors had to court their favor.
  - Paul had contact with one after another of these soldiers<sup>12</sup>
  - Second" People knew he was in prison because of his Christ-centered life.
  - Third: It gave courage to other believers to speak the word of God.
  - Paul saw the "big picture"→ gospel was being preached, people were being saved.
4. Two groups, two motives (1:15-17)
  - Self-centered people: Probably fellow believers who preach with the wrong motives--envy, rivalry, selfish ambition,<sup>13</sup> not sincere, wanting to stir up trouble.
  - Christ-centered people: Those who preach with the right motives (goodwill, in love)
5. Paul's Priorities (1:18-21)
  - 1:18. Nevertheless, the gospel is preached and Paul is rejoicing because of this.
  - "Rejoice" Gr. *chairō* = to be glad.
  - "Joy"Gr. *chara* = delight. An attitude of well being.
  - Note: "happy" (Gr. *makarios*) = to be blessed. Word not in Philippians.<sup>14</sup>
  - 1:19. Paul states..."what has happened to me will turn out for my *deliverance*."

- Deliverance" (Gr. *soteria*).
  - *Soteria* has a wider than just saved from sin.
  - In this context Paul is probably saying that God will eventually free me from this situation.<sup>15</sup>
  - 1:21. The highest priority in Paul's life → "to live is Christ."
  - To live in such a way that people were drawn to Christ through the gospel and through his life.
6. Notice the two possible outcomes that Paul faced (1:22-24).
- Live: Fruitful labor (1:22)...continuing to spread the gospel. Better for them.
  - Die: To be with Christ in heaven (1:23-24). Better for Paul.

### C. QUESTIONS FOR DISCUSSION AND FURTHER STUDY

1. What is the "good work" Paul referred to in 1:6 and who is doing it?
2. How can you experience the same kind of joy Paul was experiencing?
3. What does Paul mean by, "...for me to live is Christ"? (1:21)
4. What were Paul's five exhortations to the Philippians? (1:27-30)

### D. APPLICATION

1. The good life (1:6) happens when we:
  - We cooperate with God who is making us more like Christ.
  - Everything about us points to Christ.
  - What we do will matter 25,000 years from now.
2. How to stand firm in one spirit (1:27):
  - Tolerate different points of view on nonessential matters.
  - Accept cultural differences (music, style of worship, dress, etc.).
  - Pray regularly for each other.
  - Practice mutual love and forgiveness.
3. We live a Christ-centered life when we take on Christ's:
  - Character (Gal. 5:22-23)
  - Attitude (Phil. 2:5-7)
  - Way of thinking (Matt. 26:39), doing the Father's will

## III. THE ATTITUDE OF CHRIST (2:1-30)

### A. HOW THIS CHAPTER HELPS YOU

1. It reveals the characteristics that can either divide or unit a body of believers.
2. It presents the ultimate example of humility that we are to emulate.
3. It emphasizes the believer's participation in the process of maturing spiritually.

## B. CHAPTER 2 OVERVIEW

1. Having an attitude of unity (2:1-4)
  - One danger which threatened the Philippian church → disunity.<sup>20</sup>
  - There is a sense in which that is the danger of every healthy church.
  - Here Paul outlines three causes of disunity and five ways to prevent disunity.
2. Having an attitude of humility (2:5-11)
  - There has never been any greater act of humility than that of Christ as he left his glory in heaven to become one of us.
  - In many ways this is the greatest and most moving passage Paul ever wrote about Jesus.
  - Although Jesus was rich, yet he became poor for our sakes (2 Cor. 8:9).
3. Having an attitude of cooperation (2:12-18)
  - Paul now explains how we cooperate with God in working out our salvation.
  - There can be no salvation without God, but what God offers man must take.
  - It is never God who withholds salvation; it is always man who deprives himself of it.
4. Having an attitude of service (2:19-30)
  - Timothy was Paul's faithful companion who stayed with him no matter what. His companionship was of great service to Paul and God.
  - Epaphroditus was never a great preacher but he served by being a messenger and someone who took care of Paul's needs.

## C. QUESTIONS FOR DISCUSSION AND FURTHER STUDY

1. What factors are needed for Christian unity? (1:27; 2:1-2)
2. What three factors will cause disunity (2:3-4)?
3. Why did Jesus consider equality with God the Father something not to be grasped? (2:6)
4. Does the phrase "made himself nothing" (2:7) mean that Jesus gave up his deity when he came to earth?
5. What did God the Father do in response to Christ's self-humbling?
6. What does the phrase, "continue to work out your salvation with fear and trembling" mean? (2:12). Does our salvation depend on our works?
7. Why are believers to "do everything without complaining and murmuring" (2:14)?
8. What quality did Timothy possess that was commended by Paul (2:20)?
9. How does this relate to 2:4?
10. What human tendency was Paul describing in 2:21, and how does this relate Jesus Christ's interests?

## D. APPLICATION

1. Principle No. 1: An attitude of humility precedes exaltation.
2. Principle No. 2: An attitude of humility is our basis for devotion.

3. Principle No. 3: An attitude of humility is the basis for unity.

## IV. KNOWING CHRIST (3:1-21)

### A. HOW THIS CHAPTER HELPS YOU

1. It will remind you that Christianity is not performance based, or legalistic.
2. It will point out of what life's true goals should be.
3. It will clarify the differences between experiential knowledge of Christ and intellectual-only knowledge of Christ.
4. It will caution believers against living any way they please, even though they are under God's grace.

### B. CHAPTER 3 OVERVIEW

1. A Safeguard (3:1)
  - "To write the same things to you again." Paul was never afraid of repetition.
  - Barclay points out that one of our faults today is our desire for novelty.<sup>34</sup>
  - Paul is about to teach the Philippian believers, in the verses that follow, what he had taught them previously, about the Judaizers who insisted that believers must still keep the Law.
  - The "safeguard" is protecting the Philippians from false teachings.
2. Watch Out for Those Dogs (3:2-6)
  - Dogs roamed the streets and were essentially wild filthy scavengers. They roamed the streets, sometimes in packs, hunting in garbage dumps and snapping at people.
  - First century Jews loved to refer to Gentiles as dogs. Yet, Paul now refers to the Judaizers as dogs to describe their sinful, vicious, and uncontrolled character.
  - Like the prophets of Baal (1 Kings 18:28) and pagans who mutilated their bodies in their frenzied rituals, which were forbidden in the OT (Lev. 19:28; 21:5; Deut. 14:1; Isa. 15:2; Hos. 7:14), the Judaizers circumcision was, ironically, no spiritual symbol. It was merely physical mutilation.
  - These Judaizers feared that the Christian church would undermine the Jewish nation.
  - Although they agreed with much of the early NT teachings (kerygma), they taught that Gentiles should convert to Judaism in order to be right with God.
  - They must specifically adhere to the laws regarding such as circumcision, Sabbath observance, and observation of the Passover...preying on those who were young spiritually.
  - They probably also insisted on keeping many of the Gezeirah.
  - To show these Judaizers that he has the authoritative credentials to criticize their "Judaism" he delineates his own Jewish heritage and training. He was more of a Jew than they were.
3. The Surpassing Greatness of Knowing Christ (3:7-11)
  - Paul is saying that all his human achievements had to be laid aside in order that he might accept the free grace of Christ.
  - Using financial accounting terminology (loss/profit) he then points out that what he thought was for profit he now sees as a loss compared to knowing Christ.

- He knew that the only way to peace was to abandon the way of human achievement and accept the way of grace.
  - When Paul stated that he wanted to know (Gr. *ginōsis*) Christ (3:8) he was not referring to simply having an intellectual knowledge about Christ, he meant that he wanted to know Christ experientially in a close personal way.<sup>35</sup> Paul was never satisfied with his knowledge of Christ and always craved more fellowship with him.
  - "...the power of his resurrection..." (3:10). Christ's greatest power was demonstrated by his resurrection. Because of this power, Paul knew that he too would experience it just as Christ did (cf. Rom. 8:29, Gr. *prōtotokos*—"firstborn").
  - "...the fellowship of sharing in his sufferings..." (3:10). Followers of Christ can expect suffering for the same reasons Christ suffered.
  - "...becoming like him in his death..." (3:10). This is the guarantee that death is not the end of life.
  - "...somehow to attain to the resurrection from the dead" (3:11). The word "somehow" is probably referring to not knowing how God would do this, only that he would.
4. Pressing toward the Goal (3:12-4:1)
- "Perfect" (3:12) → Gr. *teleios*, mature. Paul recognizes that he is not yet fully mature spiritually. Full maturity does not occur until the believer is glorified (3:20-21).
  - Using the terms of an athlete running a race, Paul describes his life's goal (3:13-14).
  - Forgetting what is behind → the old way of achieving righteousness (trying to please God through self-works).
  - Pressing/straining to what is ahead → perfect fellowship with Christ as a fully mature follower of Christ.
  - Illustration: runner approaching the tape.
  - "...their god is their stomach..." (3:19). This is probably referring to Antinomians who taught that because they were no longer under the law but under God's grace they were free to indulge in their passions, such as gluttony.
  - Our present "lowly" bodies will be transformed so that they will be like Christ's glorious body (3:20-21). One day our bodies will be raised in power and glory, and we will no longer be subject to the flaws and fragility that pervade life today.
  - Our current bodies are also characterized by weakness and debility.
  - Our earthly "temples" are undeniably fragile and susceptible to the many diseases that ravage mankind.
  - We are also weakened by sin and temptation.
  - In his first letter to the church in Corinth, Paul discusses the great differences between our earthly bodies and our resurrected bodies (see 1 Corinthians 15:35-54).
  - Jesus was raised bodily from the grave and that He walked among the disciples,
  - He showed Himself to them and even ate food in their presence.
  - He referred to Himself as having flesh and bone.<sup>36</sup>
  - He was able to simply appear in a room where the door was locked and no one could enter.
  - Believers will never experience sickness, decay, deterioration, or death
  - The promise to believers in Jesus Christ is that they will have an eternal glorified bodily like Jesus' body.

- The physical limitations imposed by sin that hindered our ability to fully serve Him on earth will be forever gone, freeing us to praise and serve and glorify Him for eternity.
- Illustration: Things you will no longer need (glasses, medicines, police, physical handicaps, mental handicaps, etc.)

### C. QUESTIONS FOR DISCUSSION AND FURTHER STUDY

1. Even though believers are under God's grace and saved by faith, why is there still sometimes a tendency to feel that favor with God is gained through works?
2. What are the differences between having an experiential knowledge of Christ and an intellectual knowledge of Christ?
3. How would you respond to a believer who says he is under God's grace, that he is saved by faith alone, and he is therefore free to live life any way he pleases?

### D. APPLICATION

1. Remind yourself of the importance of growing spiritually as God works in you.
2. Describe how you personally know Christ experientially.
3. Ask God to help you clarify and refine your life's goals in accordance with this chapter.
4. Memorize Romans 8:38-39 concerning God's love for you.

## V. RICHES IN CHRIST (4:1-23)

### A. HOW THIS CHAPTER HELPS YOU

1. It explains how to deal with anxiety.
2. It clarifies how God meets our true needs with the riches we have in Christ.
3. It teaches us how to manage our thought life.

### B. CHAPTER 4 OVERVIEW

1. Paul's Exhortations (4:1-9)
  - (4:2) Euodia & Syntyche: It has been suggested that each of these rival women had church assemblies in their homes, one a Jewish-Christian church, the other a Gentile-Christian church.
  - In such a pure church even slight bickerings would make a real disturbance.
  - It may have been accidental friction between two energetic Christian women.<sup>37</sup>
  - *Gentleness* (4:5) → Contentment with and generosity toward others. It can also refer to mercy or leniency toward the faults and failures of others.<sup>38</sup>
  - *Be anxious for nothing* (4:6). Fret and worry indicate a lack of trust in God's wisdom and timing.
  - *Think on these things* (4:8). The believer is to think in harmony with God's divine standard of holiness.

QUALITY	DEFINITION
True	Not deceptive, or pretentious
Noble	Honest, venerable, reverend
Right	To give to God or man what is due him
Pure	Morally undefiled
Lovely	Winsome, sympathetic, something that inspires love
Admirable	Gracious, things that are fit for God to hear
Excellent	Possessing quality
Praiseworthy	That which is clearly from God and deserves praise to Him

## 2. Paul Thanks Them for Their Gifts (4:10-19)

- *Content* (4:11). Paul adopts a pagan term for contentment (Gr. *autarkēs*) which was used by the Stoics of his time to mean a state of mind, being self-sufficient, not needing the help of others. In doing so, he was showing that contentment is a divine gift, not a deliberate act of the will.
- Stoics however, believed that contentment is achieved by<sup>39</sup> an act of the will, denying all physical desires, possessing as little as possible, denying all feelings of loving and caring, abolishing every feeling of the human heart, and recognizing that everything that happens is directed by a god so it is useless to struggle against it (fatalism)
- *I can do everything through him who gives me strength* (4:13). As long as you function in Christ, you will have power. Paul certainly does not mean that he is putting into your hand unlimited power to do anything you want to do. Whatever Christ has for you to do, He will supply the power.
- Whatever gift He gives you, He will give the power to exercise that gift. A gift is a manifestation of the Spirit of God in the life of the believer.
- Rather, He will give you the enablement to do all things in the context of His will for you.<sup>40</sup>
- The Christian life is not only difficult; it is also impossible unless we acquire the power to live it through Christ...something that does not come naturally but is something we learn over time.<sup>41</sup>
- *God will meet your needs* (4:19). This verse is not saying God will give us everything we want, as if he is a giant vending machine. Instead he is saying he will give us what we need, and only God knows our deepest needs.
- *According to his glorious riches in Christ Jesus* (4:19). As the Philippians met all of Paul's needs (v. 16), so God will meet all their needs.<sup>42</sup>

## 3. Our deepest needs (4:19-20)

- To have eternal life in heaven (John 3:16)
- To have a glorified eternal body (Phil. 3:20-21)
- To have a place in heaven (John 14:1-2)
- To be holy and blameless in his sight (Eph. 1:4)
- To be part of God's family (Eph. 1:5-6)
- To be redeemed and forgiven (Eph. 1:7-8)
- To live under the leadership of Christ (Eph. 1:9-10)
- To live for the praise of his glory (Eph. 1:11-12)
- To have the assurance of our salvation (Eph. 1:14)
- To be free from death, and pain, and mourning (Rev. 21:4)

4. Final Greetings (4:21-23)

- *Caesar's household* (4:21): The term refers not Caesar's family but to the entire Imperial Civil Service (palace officials, secretaries, people in charge of revenues, and those responsible for the day-to-day administration of the empire).<sup>43</sup>
- By AD 350 about 60% of the Roman Empire was Christian.<sup>44</sup>

**C. QUESTIONS FOR DISCUSSION AND FURTHER STUDY**

1. How did Paul go about helping to resolve the differences between Euodia and Syntyche?
2. What are some of the underlying causes of anxiety and worry?
3. What is the cure for anxiety?

**D. APPLICATION**

List three key points in this chapter that stand out most to you, and describe how they can be applied to your life.<sup>46</sup>

No.	Key Points	How can you apply them to your life?
1		
2		
3		

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- <sup>11</sup> Walvoord, p. 23.
- <sup>12</sup> Robertson, A. T. (1933). *Word Pictures in the New Testament* (Php 1:13). Nashville, TN: Broadman Press. Logos Software.
- <sup>13</sup> 1:17 "Selfish ambition" Gr *eritheia* =a word connected to politics, to advance one's own influence and lessen another person's influence, such as Paul. (Barclay, p. 23).
- <sup>14</sup> A dictionary definition of happiness is "a state of well-being, a pleasurable or satisfying experience." The definition of the word "rejoice," from which our word "joy" comes, is "to feel great delight, to welcome or to be glad." Depending on the translation, the Bible uses the words "happy" and "happiness" about 30 times, while "joy" and "rejoice" appear over 300 times. If we look at some verses it will help us understand why joy is different from happiness. <<http://www.gotquestions.org/joy-happiness.html#ixzz350iYKZrq>>.
- <sup>15</sup> Barclay, pp. 24-25.
- <sup>16</sup> Life Application Study Bible, p. 2145.
- <sup>17</sup> Wayne Grudem, *Systematic Theology*.
- <sup>18</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 79). Nashville: Broadman & Holman Publishers. Logos Software.
- <sup>19</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, pp. 84-85). Nashville: Broadman & Holman Publishers (Logos Software)
- <sup>20</sup> Barclay, p. 31.
- <sup>21</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 103). Nashville: Broadman & Holman Publishers. Logos Software.
- <sup>22</sup> "Grasp" =(harpagmos) to plunder, something taken by force or the holding of something by force (Logos Software).
- <sup>23</sup> Ryken, pp. 456-7.
- <sup>24</sup> Barclay, p. 35.
- <sup>25</sup> See "Did Jesus Give Up His Deity," Michael D. Taylor <[www.TaylorNotes.Info](http://www.TaylorNotes.Info)>.
- <sup>26</sup> MacArthur, p. 1716.
- <sup>27</sup> S. Michael Houdman, *What is Kenosis?* <<http://www.gotquestions.org/kenosis.html>>.

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- <sup>28</sup> Barclay, p. 38.
- <sup>29</sup> MacArthur, p. 1717.
- <sup>30</sup> MacArthur, p. 1717. Also Dictionary of Bible Languages-DBL (Logos Software).
- <sup>31</sup> MacArthur, p. 1717.
- <sup>32</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 111). Nashville: Broadman & Holman Publishers. Logos Software.
- <sup>33</sup> Melick, R. R. (1991). *Philippians, Colossians, Philemon* (Vol. 32, p. 110). Nashville: Broadman & Holman Publishers. Logos Software.
- <sup>34</sup> Barclay, p. 52.
- <sup>35</sup> MacArthur, p. 1721.
- <sup>36</sup> "Flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15:50). After the resurrection we will have a "spiritual body," perfectly suited for living in heaven. This does not mean that we will be *only* spirits—spirits do not have bodies—but that our resurrected bodies will not need physical sustenance or depend on natural means of supporting life. GotQuestions.Com < <http://www.gotquestions.org/resurrection-body.html>>.
- <sup>37</sup> Robertson, A. T. (1933). *Word Pictures in the New Testament* (Php 4:2). Nashville, TN: Broadman Press. Logos Software.
- <sup>38</sup> MacArthur, p. 1725.
- <sup>39</sup> Barclay, p. 84
- <sup>40</sup> J. Vernon McGee, *Thru the Bible*, V:327–8 (Logos Software)
- <sup>41</sup> Anders, M. (1999). *Galatians-Colossians* (Vol. 8, p. 264). Nashville, TN: Broadman & Holman Publishers. (Logos Software).
- <sup>42</sup> Anders, M. (1999). *Galatians-Colossians* (Vol. 8, p. 265). Nashville, TN: Broadman & Holman Publishers. (Logos Software).
- <sup>43</sup> Barclay, p. 87.
- <sup>44</sup> John D. Hannah, *Charts of Ancient and Medieval Church History* (Grand Rapids: Zondervan, 2001), Chart 55.
- <sup>45</sup> Anders, M. (1999). *Galatians-Colossians* (Vol. 8, p. 261). Nashville, TN: Broadman & Holman Publishers. Logos Software.
- <sup>46</sup> See MacArthur Commentary, p. 1727