



*Lord*



*Jesus*



*Christ*

in the 1611 KJV

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# Teaching Philippians

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# God's Way to Study His Word:

This book was developed as a web page on [ljc1611kjv.com](http://ljc1611kjv.com). It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: "[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)". The true definition of the word "dividing" is: '[a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result](#)'. However, while most people understand that '[there is one interpretation but many applications of the word of God](#)', they fail to separate the procedures of each. And, as a result, they fail to separate the '[one interpretation of the word of God](#)' from the '[many applications of the word of God](#)'. This leads to many errors which people blame on "[the perfect word of God](#)" instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark ("[jot and tittle](#)") of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand "[the word of God](#)", instead of using God's way.

In [Isaiah 55:8-9](#) we read: "[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)". Thus, God warns us that our ways are wrong and that using God's "[way](#)" produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: "[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)". Therefore, we can not properly understand the spiritual "[word of God](#)" using man's way. We must use God's way to understand God's preserved "[word of God](#)". And, the basics of God's way is to understand His preserved "[word of God](#)" is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

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# Overview of Philippians

## Epistle theme: Keep On Keeping On

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

One of the most important sentences of this epistle is [3:15](#) which tells us, “Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” In the Bible, people who are “perfect” ‘have reached spiritual maturity’. This epistle is written to a church that is full of spiritually mature people. Many people have noted that there is no reprimand in this epistle. Since spiritually mature people don't need a reprimand but need to be encouraged to ‘keep on keeping on’. That is the main message of this epistle.

This epistle is Post-“Gospel of Christ” because these people had obeyed, and implemented, the “Gospel of Christ” into their own personal lives. It tells us ‘How God blesses His spiritually mature saints’. It is, in fact, also widely recognized as the only epistle that has no correction to the church. It also tells us the blessings that God gives to people who lead a Spirit led life. The theme of this epistle is: ‘Keep on Keeping on’.

In Chapter 1, we see “Christ” used most often and “Christ” is used in the Bible to teach us how to spiritually mature after our initial profession. In this first chapter, we have the personal result of that a spiritually mature person can expect from their relationship with the Son of God.

In our second chapter we are told what to do and are told promises that are supported by God but which require us to obey with the correct attitude. In addition, we are told thoughts, attitudes and actions which we are to obey. Buried within the sentences of this chapter are several promises from God. However, those promises are not received without doing what God requires. Thus, this chapter tells the spiritually mature person things that they can get from God and how to get those things.

Paul starts our third chapter with “Finally” because he is done preaching and teaching them. He just wants to talk to spiritual friends as another friend and not with the authority of a pastor correcting or teaching people. Paul summarizes the chapter, and the Biblical purpose of saved people living a sanctified life, in the last sentence of this chapter. It is: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” The middle part of this chapter is Paul's personal testimony of how he lived his personal life according to the command given in our last sentence.

Our last chapter tells us to ‘Keep on keeping on’. Once people have reached spiritual maturity, the only thing that we are responsible to do is to encourage them to continue with those things which brought them to spiritual maturity.

In the first sentence of this epistle, Paul said that God offered them “grace...and peace”. God did this for several reasons, which Paul names within this epistle. Those reasons include:

- “For your fellowship in the gospel” found in [1:5](#). They had been working for the kingdom of God.

- “from the first day until now” found in [1:5](#). They were expected to continue doing so.
- “he (Christ) which hath begun a good work in you will perform it until the day of Jesus Christ” found in [1:6](#). They were expected to maintain their personal relationship with Christ until they met Him personally in death or the rapture.
- “Even as it is meet for me to think this of you all” found in [1:7-8](#). They caused their pastor to love them and to thank God for them. Some people make the pastor pray that they would leave, but not these people.
- “inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace” found in [1:7](#). They were willing to personally suffer in support of their pastor.
- “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” found in [3:10](#). They had the same goal as their pastor when it came to suffering for Christ.
- They were willing to “press toward the mark” found in [3:14](#). They ignored physical comforts in order to “press towards” their spiritual goal.
- Their “conversation is in heaven” found in [3:20](#). Their 'way of life' was completely controlled by “heaven”.
- They were “looking for the Saviour, the Lord Jesus Christ” found in [3:20](#). They were constantly aware that their every attitude and action would be judged and would result in reward or punishment.
- “Notwithstanding ye have well done, that ye did communicate with my affliction” found in [4:14](#). They each personally (“ye”) “have well done” in support of missionaries and mission efforts.

As a result of these things, they were given promises for their future which included promises from God and requirements that they had to meet in order to receive those promises. These included:

- Increase “in knowledge and in all judgment;” found in [1:9](#).
- They each personally (“ye”) “may approve things that are excellent” found in [1:10](#).
- They each personally (“ye”) “may be sincere and without offence till the day of Christ” ([the 1,000 years reign of Christ](#)) found in [1:10](#).
- They each personally (“ye”) would be “filled with the fruits of righteousness” found in [1:11](#).
- They each personally (“ye”) would bring “the glory and praise of God” found in [1:11](#).
- They each personally (“ye”) “understand” the things going on in the world around them ([1:12](#)).
- “Your rejoicing may be more abundant in Jesus Christ” ([1:18](#), [1:26](#)) in spite of everything going on around them and everything happening to them.
- They each personally (“ye”) “stand fast in one spirit, with one mind striving together for the faith of the gospel” found in [1:27](#).
- They were to be “in nothing terrified by your adversaries” ([1:28](#)).
- They were to “suffer for his (Christ) sake” ([1:29](#)).
- They were to have the “mind...of Christ Jesus” ([2:5](#)).
- They were to have God work in them ([2:13](#)).
- They were to “rejoice in the day of Christ” ([the 1,000 years reign of Christ](#)) found in [2:16](#).
- They were to have “the sacrifice and service of your faith” ([2:17](#)).
- They were to have a godly pastor ([2:17](#)).
- They were to “stand fast in the Lord” (obey His commandments) found in [4:1](#).
- They were to stop squabbling and “be of the same mind in the Lord” ([4:2](#)).
- They were to “Rejoice in the Lord always” ([4:4](#)).
- They were to “Let your moderation be known unto all men” ([4:5](#)).
- They were to “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” ([4:6](#)).
- They were to “think on these (Godly) things” ([4:8](#)).
- They were to “DO...Those things, which ye have both learned, and received” ([4:9](#)).
- They were to rely upon “Christ which strengtheneth me” ([4:13](#)).

- They were to know that "God shall supply all your need according to his riches in glory by Christ Jesus" (4:19). (Note: This promise is only given to those people who fulfill the requirements found in this epistle and listed above.)

Please consider the outline above as the main reason why this epistle is different from all others in that it does not correct but only encourages God's people to continue to do right. Please encourage others to do the same so that God may encourage them and not rebuke them.

Please also see the Message called [Fellowship in the Gospel](#) for the application of these verses in the life of the believer.

Below are slightly more detailed summaries which are based upon the summaries of each sentence within the chapter. The remainder of this Study provides the detailed sentence-by-sentence analysis.

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Below are the most used words within this epistle. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

MY (29), YOU (29), GOD (23), THINGS (20), WHICH (20), CHRIST (19), YE (18), ALSO (17), JESUS (17), ALL (16), MAY (15), ME (15), HAVE (13), LORD (13), YOUR (12), AS (11), EVERY (11), IF (10), REJOICE (10), LET (9), THIS (9), EVEN (7), MIND (7), ON (7), BEING (6), DEATH (6), KNOW (6), MORE (6), ONE (6), SAME (6), ABOUT (5), AM (5), ANY (5), BOTH (5), BRETHREN (5), BY (5), DAY (5), DO (5), FLESH (5), GLORY (5), HATH (5), HAVING (5), JOY (5), NOW (5), AGAIN (4), AT (4), BECAUSE (4), FROM (4), HOW (4), LOVE (4).

Our first word is "my", second is "you" and soon after is "ye" ('each and every one of you personally'). Then we have "God" with "Christ" and "Jesus" coming soon after in this list of most often used words. Further, "Lord" is not too far down the list. This epistle tells us about our personal relationship with God that is enabled by "Christ Jesus" and maintained by Him. Among these words we have "things", and people are concerned about 'things of this life' and God deals with our concerns through the writing of Paul. Within this group we also have "which" and it 'qualifies a choice'. Yes, we have to make choices. Our epistle explains how we are to get help from God about these choices, through our personal relationship. The next most used word is "also". Our epistle tells us that God adds to what we have and to what we expect if we are obedient to Him. While we could go on, this much shows us a little about our epistle using the most often used words within it.

"Christ" is used by itself more than twice any other title for God the Son in Philippians. This includes "Lord" and "Christ Jesus". In fact, "Christ" is used by itself or with another role in 36 out of 47 verses that use "Lord" and/or "Jesus" and/or "Christ". That's 79% of the references. See the notes related to [Philippians 3:8](#) for the theme of this book. "Jesus" is used by itself only once in this book. That is where Paul is assuring believers that God will reward them just like He rewarded the man "Jesus". Both "Lord" and "Christ Jesus" are used 9 times in Philippians. "Jesus Christ" is used 8 times. Notice that "Christ Jesus" is used a little more than "Jesus Christ" in Philippians. Usually, "Jesus Christ" is used more than "Christ Jesus" (189 times in the Bible versus 58 times in the Bible). However, Philippians is written to the most spiritually mature church that received a New Testament letter. Therefore, there is far more emphasis on the role of "Christ", in this epistle, than any other role of the "Son of God".

"Lord Jesus Christ" is used at the opening and closing of this book to wish the readers grace and peace from each of God's roles. The grace and the peace that we receive from God through each role is different. This blessing is often used by Paul in opening, and sometimes in closing, his letters. Two of the verses in this section don't really use "Lord Jesus Christ" but say that "Jesus Christ" is "Lord" and that "Christ Jesus" is "Lord". That leaves only one verse in Philippians that provides any unique doctrine about "Lord Jesus Christ". [Philippians 3:20](#) tells us that all three of the Son of God's roles are involved in

our salvation. Each role of God the Son, as well as God the Father and God the Holy Ghost, provide something different towards our salvation but it takes all three of the roles of God the Son, as well as God the Father and God the Holy Ghost, to provide all that's involved in our salvation.

Please see the Doctrinal Study called [Significant New Testament Events](#) about promises found in this epistle and similar promises found in other epistles.

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# Outline by Sentences:

## Chapter 1:

**The Chapter theme is: “For to me to live is Christ, and to die is gain”.**

The verses, of this chapter, can be grouped to present specific subjects which are:

1. (Verse 1-2): Opening salutation.
2. (Verse 3-11): The reason that Paul wrote to them. He said to '*Keep on keeping on!*'.
3. (Verse 12-17): Clarification of events which happened due to the Devil.
4. (Verse 18-21): The proper spiritual perspective of events.
5. (Verse 22-26): Possible future events.
6. (Verse 27-30): How they are to conduct their life due to these considerations.

The last sentence is the most important sentence within this chapter even though other sentences are preached far more. It gives us the reason why the things which we learn in this chapter are to be in our life. It tells us: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me." One thing that people ask the most is '*Why do good people have to suffer?*' While most of the people who ask that question don't meet God's definition of "good", this chapter answers that question for those people who do meet God's definition of "good".

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. Christ (18), MY (14), YOU (13), ALL (10), JESUS (8), YOUR (8), WHICH (7). In this list, we see "Christ" used most often and "Jesus" used less than half as often as "Christ" is used.

"Christ" is used to identify aspects of our personal relationship with God after getting saved while "Jesus" is used to tell us how to live in this flesh using the power of the Holy Ghost. When we look at the Biblical doctrinal use of these roles of the Son of God, and combine them with all of the personal pronouns, we have a personal result of our relationship with the Son of God, which pretty well summarizes what this first chapter is talking about.

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This epistle is post-"Gospel of Christ". It tells us '*How God blesses His spiritually mature saints*'. These people were doing everything right and Paul wrote to them to continue to do so regardless of whatever circumstances they might encounter in the future.

This epistle was written from the Roman prison that God let Paul be put into so that he could not do a lot of the ministering that he was doing. When stopped by God, from going to visit churches, he found what he could do to encourage God's people and wrote a major part of our New Testament. Paul gave us a very important doctrine that is in the Bible elsewhere but which is not presented as clearly as it is in Paul's writing.

The importance of Timothy being included here is that he would take over for Paul and this letter gives Timothy his authority. In addition, to sending them a godly man to minister to their needs, Paul deals with a doctrinal and testimony question which was confusing some saved people. Basically, regardless of circumstances we are to keep a good testimony and have confidence that God is in control. Circumstances may look bad, but that is often because we do not see what God is doing. Therefore, when we don't understand, then trust God and keep doing right.

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1. [C1-S1 \(Verse 1-2\)](#): Opening salutation. As seen in other epistles, "grace and peace" are offered to people who obey the commandments of this epistle.
  2. [C1-S2 \(Verse 3-7\)](#): The result of their [Fellowship in the Gospel](#). (See that Message for details.)
    - a. Our "fellowship" causes the pastor to thank God for us.
    - b. Our "fellowship" provides "confidence" in the continuing work of "Jesus Christ" in our life.
    - c. Our "fellowship" causes people to remember us even when they are away.
    - d. Our "fellowship" makes us "partakers" in "grace" given to others.
  3. [C1-S3 \(Verse 8\)](#): Paul's prayers and confidences come from "Jesus Christ".
  4. [C1-S4 \(Verse 9-11\)](#): Paul's prayer for their future.
    - a. Our "knowledge and judgment" is to be tempered by "love".
    - b. We are to seek and "approve things that are excellent".
    - c. We are to be "sincere and without offence" all of our life.
    - d. We are to be "filled with the fruits of righteousness, which are by Jesus Christ".
    - e. We are to be "unto the glory and praise of God".
  5. [C1-S5 \(Verse 12-14\)](#): Paul wants them to have correct understanding of events which they heard about.
    - a. The things which happened to Paul were because he was preaching the gospel.
    - b. The result is that Paul's "bonds in Christ are manifest" everywhere.
    - c. As a consequence of that, "many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear".
  6. [C1-S6 \(Verse 15-17\)](#): Paul explains the motives behind people's actions.
    - a. Some people "preach Christ even of envy and strife; and some also of good will".
    - b. "The one...supposing to add affliction to my bonds".
    - c. "the other of love, knowing that I am set for the defence of the gospel".
  7. [C1-S7 \(Verse 18\)](#): Says to consider the actual results.
  8. [C1-S8 \(Verse 18\)](#): The efforts of people with wrong motives make no eternal difference.
    - a. Their motives don't matter so long as "Christ is preached".
    - b. We are to rejoice in those results and ignore all else.
  9. [C1-S9 \(Verse 19-20\)](#): The true eternal results of the actions that Paul mentioned.
    - a. Paul knows that these spiritual results will add to his spiritual reward ("this shall turn to my salvation").
    - b. Paul also knows that this will increase "the supply of the Spirit of Jesus Christ".
    - c. Paul's main focus is that "Christ shall be magnified in my body".
    - d. Paul does not care "whether it be by life, or by death".
  10. [C1-S10 \(Verse 21\)](#): Why Paul has this attitude: "For to me to live is Christ, and to die is gain".
  11. [C1-S11 \(Verse 22\)](#): Paul now has a choice. "But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not".
  12. [C1-S12 \(Verse 23-24\)](#): Why Paul sees a choice.
    - a. First choice: "having a desire to depart, and to be with Christ; which is far better".
    - b. Second choice: "Nevertheless to abide in the flesh is more needful for you".
  13. [C1-S13 \(Verse 25-26\)](#): Paul is confident of the result if he does not "depart". They will get a greater blessing from his presence with them.
  14. [C1-S14 \(Verse 27-28\)](#): How they are to live regardless of circumstances.
    - a. "Only let your conversation be as it becometh the gospel of Christ" regardless of what the future holds..
    - b. Make your testimony to be: "that ye stand fast in one spirit, with one mind striving together for the faith of the gospel".
    - c. "in nothing terrified by your adversaries". Fear of man "is to them an evident token of perdition" while refusal to fear man is "salvation, and that of God".
  15. [C1-S15 \(Verse 29-30\)](#): Why we are to keep a good testimony: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me".
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## Chapter 2:

### ***The Chapter theme is: Humble yourself and look for good to others.***

In this chapter, we are told what to do and told promises that are backed by God but which require us to obey with the correct attitude. We see this from the most used words within this chapter. In addition, our sentence summaries tell us thoughts, attitudes and actions which we are to obey. While the sentence summaries don't show it, buried within the sentences of this chapter are several promises from God. However, those promises are not received without doing what God requires. God puts the requirement and the promise within the same sentence so that we will understand this relationship, if we are not complete fools.

Please also see the Message called [Fulfill ye my joy](#), which is based upon the first thirteen (13) verses of this chapter.

These sentences are grouped to present specific subjects which are:

1. [\(Verse 2:1-8\)](#): The attitudes and actions to have towards other mature Christians who are serving "Christ".
2. [\(Verse 2:9-13\)](#): The reward that God gave "Jesus" and how that should motivate us to do the same as "Jesus" did.
3. [\(Verse 14-16\)](#): What to "do" and why.
4. [\(Verse 17-18\)](#): Resulting "joy".
5. [\(Verse 19-23\)](#): Paul's plan to send Timothy for their future needs.
6. [\(Verse 24\)](#): Paul's hope to go himself.
7. [\(Verse 24-30\)](#): Paul's returning their member who was helping Paul.

Here we see that this chapter deals with the future. First Paul gives them instructions on how they should act in the future then he tells them of people he will send to help them do what they should do in the future.

All of the sentences from [2:1](#) through [2:18](#) build one upon another to cover this subject of '*How we are to maintain our fellowship in the gospel*'. The remainder of the chapter tells about the people that Paul will send to them to help them with this effort. First, he is sending Timothy to be their pastor and spiritual leader. Next he says that he will send "[Ephroditus](#)" to be their human example that they are to follow.

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Below are the most used words within this chapter. While not an absolute rule, quite often the mail points that the author was making can be seen in the words which he used most often.

HIM (10), YE (10), ALSO (7), GOD (7), THINGS (7), AS (6), MY (6).

"Him" is a pronoun used to identify a person already named. In this chapter, that would be "Christ Jesus" and two men who acted like "Christ Jesus". They are our examples of how to act. "Ye" is '*each and every one of you personally*'. We are to personally obey the command of this chapter by following the examples given. "Also" is '*in addition to what was already said*'. God adds blessings to obedience and "God" is doing all that is promised in this chapter. In this chapter, we are told what to do and are told promises that are supported by God but which require us to obey with the correct attitude.

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1. [C2-S1 \(Verse 1-2\)](#): The conditions to receive blessings.

- a. Our sentence starts with the word "If" but then it names several conditions which truly saved people know are true. Therefore, this word "If" only separates those people who acknowledge these truths from people who do not acknowledge them.
- b. Next, we are reminded of several things which are **in Christ**. Therefore, we need to be "in Christ" in order to receive these things and this sentence starts the instructions on how to be "in Christ" with the phrase: "having the same love, being of one accord, of one mind".
- c. The phrases "having the same love, being of one accord, of one mind" are only possible when our life displays the character of "Christ". Please see the detail note for more on these phrases.
2. **C2-S2 (Verse 3)**: The attitudes we are to have while obeying the prior command.
  - a. What to not do: "Let nothing be done through strife or vainglory".
  - b. What to do: "but in lowliness of mind let each esteem other better than themselves".
  - c. Notice that these attitudes are opposites. If someone has that one attitude then they can not have the opposite attitude.
3. **C2-S3 (Verse 4)**: The main priority that we are to keep. ("Look not every man on his own things, but every man also on the things of others.").
4. **C2-S4 (Verse 5-8)**: We are to think like "Christ Jesus".
  - a. How to think: ("Let this mind be in you, which was also in Christ Jesus:").
  - b. His power and position: ("Who, being in the form of God, thought it not robbery to be equal with God").
  - c. His action: ("But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men").
  - d. His required duty: ("And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross").
5. **C2-S5 (Verse 9-11)**: The results that "Christ Jesus" received for acting this way.
  - a. What God the Father did: ("Wherefore God also hath highly exalted him, and given him a name which is above every name:").
  - b. What will be required in the future ("That at the name of Jesus every knee should bow...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father").
  - c. Who will do it ("of things in heaven, and things in earth, and things under the earth").
6. **C2-S6 (Verse 12)**: The conclusion is that we should act this way now.
  - a. The phrase "work out your own salvation" means: *'work to bring your inner salvation to the outside of your life for others to see'*.
  - b. The phrase "with fear and trembling" means: *'remain conscious of the consequence of disobedience'*.
7. **C2-S7 (Verse 13)**: Why we are to obey the prior command. ("For it is God which worketh in you both to will and to do of his good pleasure"). If we do not obey the prior command, then we are deliberately fighting against God working through our life.
8. **C2-S8 (Verse 14-16)**: The testimony that we are to keep.
  - a. "Do all things without murmurings and disputings" means: *'Realize that God put the authorities over you and that "murmurings and disputings" are speaking against God'*.
  - b. "That ye may be blameless and harmless" means: *'This is how we get the testimony that God wants us to have'*.
  - c. "the sons of God" means: *'It also is how we receive God's character'*.
  - d. "without rebuke, in the midst of a crooked and perverse nation" means: *'Our testimony is to be the opposite of a sinful world'*.
  - e. "among whom ye shine as lights in the world" means: *'God is the source of light. This is how we show the world that we represent God'*.
  - f. "Holding forth the word of life" means: *'We are to have this testimony so that people will hear our message from God'*.
  - g. "that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" means: *'Your pastor and spiritual leaders will rejoice at the "judgment seat of Christ" as you receive rewards because that is their evidence of their ministry.'*
9. **C2-S9 (Verse 17)**: Godly pastors and spiritual leaders will be willing to suffer for the spiritual maturing of their students.
10. **C2-S10 (Verse 18)**: The proper reaction of the student when they bring joy to their teacher.
11. **C2-S11 (Verse 19)**: The specific action Paul will take related to this doctrine.

12. [C2-S12](#) (Verse 20): Why Paul is sending Timothy to them. Paul's choice, and our choices, should always be based upon the character of the person chosen.
  13. [C2-S13](#) (Verse 21): How others are different from Timothy.
  14. [C2-S14](#) (Verse 22): Proof of Timothy's testimony.
  15. [C2-S15](#) (Verse 23): Paul's future plan to minister to them.
  16. [C2-S16](#) (Verse 24): Paul trusts (not knows) how the "Lord" will act.
  17. [C2-S17](#) (Verse 25): Paul's current plan to minister to them. That is, Epaphroditus was sent immediately and Timothy was sent later.
  18. [C2-S18](#) (Verse 26): Why Paul is sending Epaphroditus first.
  19. [C2-S19](#) (Verse 27): What happened to Epaphroditus.
  20. [C2-S20](#) (Verse 28): Why Epaphroditus was sent with the epistle.
  21. [C2-S21](#) (Verse 29-30): How they are to treat Epaphroditus. We are to value people for their "work of Christ" and for how they suffer in order to serve God.
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## Chapter 3:

### *The Chapter theme is: “that I may win Christ, And be found in him”.*

Paul starts this chapter with “Finally” because he is done preaching and teaching them and just wants to talk to spiritual friends as another friend and not with the authority of a pastor correcting people. Paul summarizes the chapter, and the Biblical purpose of saved people living a sanctified life, in the last sentence of this chapter. It is: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

The middle part of this chapter is Paul's personal testimony of how he lived his personal life according to the command given in our last sentence.

The “Lord” is Who will give us the reward of the last sentence. Right after the start of this chapter, Paul warns us about religious people who would lead us away from obedience to our “Lord” and would cause us to lose the reward that is promised in the last sentence. After warning us about false religious leaders who would lead us away from obedience and cause us to lose our reward, Paul tells us about how to keep the correct attitude so that we will remain obedient. Then he finishes the chapter with the reward that only the obedient can expect to receive. Thus, we can summarize this chapter as:

1. “Rejoice in the Lord.”
2. Beware of religious people who would lead you into disobedience to your Lord.
3. Keep a correct attitude about obedience to your Lord.
4. Receive the reward of obedience from your Lord.

These sentences can also be grouped in the following way:

1. (Verse 1): “Rejoice in the Lord”.
2. (Verse 2-6): Who to be wary of.
3. (Verse 7-12): Count religious recognitions as “dung” when they are compared to our personal relationship with God that is in Christ.
4. (Verse 13-17): The right attitude to keep.
5. (Verse 18-10): Second warning about “the enemies of the cross of Christ”.
6. (Verse 20-21): Reward for obedient who avoid error.

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Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. CHRIST (9), WHICH (9), THINGS (8), HAVE (7), AS (5), GOD (5), JESUS (5).

This list of words is not very helpful before we look at the actual chapter and the summary of each sentence. Once we look at them, we can see that these words match the summary of the chapter, and therefore reinforce that summary.

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1. C3-S1 (Verse 1): When all else is said and done, and no matter what the circumstances are, we are to “rejoice in the Lord” He is in control of everything in our lives, especially when we don't understand what is happening.
  2. C3-S2 (Verse 1): Paul is not grieving about his conditions and is telling them how to remain “safe”.
  3. C3-S3 (Verse 2): Who to “beware” of. (Please see the detail note for the definitions of these words.)
  4. C3-S4 (Verse 3): The people of the prior sentence teach doctrinal error and try to turn God's people from the truth.
    - a. The phrase “we are the circumcision” is speaking spiritually. Paul, and these people, have cut away the control of the flesh and obeyed God spiritually (see the rest of this sentence).

- b. The phrase "which worship God in the spirit" means that their innermost being is involved in their worship. They do not do the surface worship that most people do.
  - c. The phrase "and rejoice in Christ Jesus" means that their "rejoicing" comes from spiritual maturity of themselves and others.
  - d. The phrase "and have no confidence in the flesh" should be clear to everyone who has any spiritual maturity. The desires of "the flesh" fight against God's "Holy Spirit" and make promises which do not last.
5. [C3-S5 \(Verse 4\)](#): Paul does not have "confidence in the flesh", even though he could claim it.
  6. [C3-S6 \(Verse 4-6\)](#): Paul has more reason to trust in his flesh than any other man.
    - a. The first phrase of this sentence literally tells us that Paul has more reason to have "confidence in the flesh" than any other man.
    - b. The phrase "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin" means that Paul had proof that he was a Jew. These people who preached on keeping the religious traditions insisted that only Jews could be saved.
    - c. The phrase "an Hebrew of the Hebrews" meant that Paul was a top religious leader of the religious Jews. He had better religious credentials than any of his critics.
    - d. The phrase "as touching the law, a Pharisee" meant that he had the equivalent of a doctorate in law. No one had better legal credentials than him.
    - e. The phrase "Concerning zeal, persecuting the church" means that he acted on what he believed in. Many people are like yappy little dogs -- full of bark but too cowardly to act. For example, how many self-proclaimed religious experts actually spent significant time on the mission field where someone has not already established a church for them to preach in?
    - f. The phrase "touching the righteousness which is in the law, blameless". How many people can truly claim this?
  7. [C3-S7 \(Verse 7\)](#): Those things took away from what comes from "Christ". Trusting in those things actually makes us lose out on the blessings from God that come through "Christ". Our next sentence calls them "dung".
  8. [C3-S8 \(Verse 8-11\)](#): Paul's testimony of seeking "Christ".
    - a. The phrase "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" means that all of his time getting the prior religious testimony was a waste of time and effort. Those things went against "the excellency of the knowledge of Christ Jesus my Lord".
    - b. The phrase "the knowledge of Christ Jesus my Lord" means that we receive spiritual maturity through our relationship with "Christ". We learn how to act in the flesh by following the example of "Jesus" and we receive reward or punishment from our "Lord" depending on our level of obedience.
    - c. The phrase "for whom I have suffered the loss of all things" means that Paul left behind everything that he had collected in his life before he received salvation because they were the wrong things to have.
    - d. The phrase "and do count them but dung" tells us the true spiritual value of religious works.
    - e. The phrase "that I may win Christ" tells us why Paul did this and why we should do the same. As long as we are still pursuing religious credentials, we will not "win Christ".
    - f. The phrase "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ" means that this is the result that Paul wants to be found at the "judgment seat of Christ".
    - g. The phrase "the righteousness which is of God by faith" means that this "righteousness" comes from believing, and acting on, what "the word of God" says when we don't understand why it tells us to do what it says. This is opposed to 'the righteousness of religion' which says that we only do what makes sense to us.
    - h. The phrase "That I may know him" speaks about a personal intimate relationship. [Genesis 4:1](#) says: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD". Therefore, true Biblical "knowledge" includes what only comes from a personal intimate relationship.
    - i. The phrase "and the power of his resurrection" means it is a God-caused changed life.
    - j. The phrase "and the fellowship of his sufferings" means being willing to suffer, and even die, like "Christ Jesus our Lord" for the sake of spreading the gospel.

- k. The phrase "being made conformable unto his death" means to stop our sinning. A dead person does not respond to the promptings of the flesh.
  - l. The phrase "If by any means I might attain unto the resurrection of the dead" means that this is how we live the resurrected abundant life.
9. [C3-S9](#) (Verse 12): Paul is continuing to seek "Christ".
- a. In the first phrase, Paul admits that none of us will be perfect in this life ("Not as though I had already attained, either were already perfect").
  - b. But, Paul continues to seek to become all that "Christ Jesus" intended him to become ("that I may apprehend that for which also I am apprehended of Christ Jesus").
10. [C3-S10](#) (Verse 13-14): The conclusion of Paul's testimony.
- a. First, he acknowledges that he can still spiritually mature more ("Brethren, I count not myself to have apprehended").
  - b. Next, he forgets past accomplishments ("but this one thing I do, forgetting those things which are behind").
  - c. Next, he is always looking to gain more ("and reaching forth unto those things which are before").
  - d. Finally, Paul devotes his life to becoming everything that God wants him to be ("I press toward the mark for the prize of the high calling of God in Christ Jesus").
11. [C3-S11](#) (Verse 15): The challenge from Paul's testimony.
- a. All spiritually mature people are to have the same attitude ("Let us therefore, as many as be perfect, be thus minded").
  - b. Always be open to God in correcting your thinking ("and if in any thing ye be otherwise minded, God shall reveal even this unto you").
12. [C3-S12](#) (Verse 16): Even while trying to improve, maintain unity in the church.
13. [C3-S13](#) (Verse 17): Follow the example of Paul and all who live like Paul.
14. [C3-S14](#) (Verse 18-19): The danger of following people who live differently.
- a. "they are the enemies of the cross of Christ" if they "walk" differently. That is, they deny the payment made by "the cross of Christ" so that "Christ" could change our lives.
  - b. "Whose end is destruction": We do not see the final judgment while we are in this life.
  - c. "whose God is their belly": Their main motivations are fulfilling the lusts of the flesh.
  - d. "and whose glory is in their shame": They brag about things of this world which will cause them shame in eternity.
  - e. "who mind earthly things": All of their thinking is controlled by this world.
15. [C3-S15](#) (Verse 20-21): Why we want to stick with what comes from "the Lord Jesus Christ".
- a. The phrase "For our conversation is in heaven" means that our lifestyle is to be controlled by Heaven.
  - b. The phrase "from whence also we look for the Saviour, the Lord Jesus Christ" means that our "Lord Jesus Christ" is in Heaven and He is sending us personal commandments from there.
  - c. The phrase "Who shall change our vile body, that it may be fashioned like unto his glorious body" means that our promised new body will be received in heaven.
  - d. The phrase "according to the working whereby he is able even to subdue all things unto himself" means that change is based upon His power to do all things.
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## Chapter 4:

### *The Chapter theme is: "I can do all things through Christ which strengtheneth me".*

Our chapter starts with "Therefore...so stand fast in the Lord". That is based upon the reasoning of the prior chapter to do the things of this chapter and show that you are "standing fast in the Lord". There are some personal notes written to a couple of people, but even those show us how to "stand fast in the Lord".

When we look at the most used words, we see pronouns, similar words, "God", and "Lord". Again, these support a theme that our chapter is a bunch of general rules about dealing with "God" and our "Lord". This epistle was written to spiritually mature people and the main message of it is to 'Keep on keeping on'. Our last chapter supports the epistle theme by giving us the details on how to do that.

These sentences are grouped to present specific subjects which are:

1. (Sentence 1-3): Keep living right and help other believers to live right and not fight with each other.
2. (Sentence 4-8): Maintain your worship and testimony that you trust in the Lord and He will give you the "peace of God, which passeth all understanding".
3. (Sentence 9-10): Keep your mind focused on the right things and use those things to direct your life.
4. (Sentence 11-14): Paul rejoiced in their providing for his needs because of the blessings that they would receive. He trusts God to provide for him and enable him to do all that God tells him to do. Therefore, Paul was thankful for their provision, not because he had need but because it would get them blessings.
5. (Sentence 15-20): Paul testifies of their support of his ministry and tells them "my God shall supply all your need according to his riches in glory by Christ Jesus".
6. (Sentence 21-27): Final blessing and salutation.

This chapter has several verses which people like to preach because they are Paul's final words of encouragement to a church which was doing right. We all need encouragement, but we need to be doing right before we are encouraged to continue in our present actions. For example, lots of people want to hear messages on "my God shall supply all your need according to his riches in glory by Christ Jesus".

However, people get mad when you point out that this promise was made to people who had faithfully supported Paul's ministry even when everyone else stopped and that this promise was not made to the unfaithful people. In addition, people get upset when you start explaining the meaning of "according to" and that it is "by Christ Jesus". Hopefully, any reader of this Study will not act like Satan and quote part of the Bible while leaving out critical parts.

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Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

THINGS (11), ALL (8), YE (8), MY (7), WHATSOEVER (7), GOD (6), LORD (6).

The significance of these words is not obvious outside of the context.

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1. C4-S1 (Verse 1): Paul expresses his love for them and tells them to "stand fast in the Lord".
  - a. Our sentence and chapter start with the word: "Therefore". This makes it a conclusion of the earlier chapters.
  - b. The next phrase is "my brethren dearly beloved and longed for" and our sentence ends with the phrase "my dearly beloved". This lets us know that these things are said in love.
  - c. The remaining phrase is "my joy and crown". Paul would receive a "crown" in Heaven because of how he had taught them. They not only gave him "joy" but their God-caused changed lives also caused him to receive everlasting rewards.
2. C4-S2 (Verse 2): We are all to "be of the same mind in the Lord". Paul names two ladies but this applies to all saved people. The "Lord" tells each of us what to do and the "Lord" will judge our

obedience. Therefore, fighting with other church members is against the unity which we are to have in the "Lord".

3. [C4-S3 \(Verse 3\)](#): We are each to help each other out and help each other to keep the unity which we are to have in the "Lord".
4. [C4-S4 \(Verse 4\)](#): "Rejoice in the Lord alway: and again I say, Rejoice." Our "joy" is to be based upon eternal things and we are to not let the temporary things of this world to cause us to lose our "joy".
5. [C4-S5 \(Verse 5\)](#): "Let your moderation be known unto all men".
6. [C4-S6 \(Verse 5\)](#): "The Lord is at hand". Therefore, wait for "the Lord" to arrive and render judgment.
7. [C4-S7 \(Verse 6\)](#): Prove your true "faith" by your lack of worry.
  - a. The phrase "Be careful for nothing" means: 'Don't worry about anything'.
  - b. Do this instead: "but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God".
    - i. The phrase "in every thing" means that nothing is too small to pray about.
    - ii. The phrase "by prayer and supplication" means that we need to put the needs of others at a higher priority than our own needs and desires.
    - iii. The phrase "with thanksgiving" is based upon the truth that a thankful child receives a lot more than a whiney baby.
    - iv. The phrase "let your requests be made known unto God" means that we need to keep in mind that we have requests and not demands.
8. [C4-S8 \(Verse 7\)](#): The results of obeying the prior command.
  - a. The phrase "the peace of God, which passeth all understanding" is what belongs to God and is not affected by circumstances.
  - b. The phrase "shall keep your hearts and minds through Christ Jesus" lets us know that we must stay in our ongoing personal relationship that is "through Christ Jesus" in order to receive this promise.
9. [C4-S9 \(Verse 8\)](#): What to focus our mind on. Please see the detail note for the details on the phrases in this sentence.
10. [C4-S10 \(Verse 9\)](#): It promises that "the God of peace shall be with you" if we do "those things, which ye have both learned, and received, and heard, and seen in me (Paul)".
11. [C4-S11 \(Verse 10\)](#): Paul "rejoiced in the Lord greatly" when he saw evidence of their sacrifices in order to serve God.
12. [C4-S12 \(Verse 11\)](#): Paul was not concerned about his own personal needs because he had "learned, in whatsoever state I am, therewith to be content".
13. [C4-S13 \(Verse 12\)](#): Why the prior was true.
  - a. First, Paul writes: "I know both how to be abased, and I know how to abound". Many people can handle one case but not the other case. God wants us to learn to depend on Him and to follow His guidance no matter what circumstances we are in
  - b. Next, Paul writes: "every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need". Many people think that if they had different circumstances, such as abounding in physical things, then they would not personally "suffer need". However, as our sentence tells us, God can make us to personally "suffer need" in any circumstances. This is to teach us to depend on God regardless of what happens in this world
14. [C4-S14 \(Verse 13\)](#): The right attitude to keep: "I can do all things through Christ which strengtheneth me". However, what many people ignore is that this promise is "through Christ" and requires us to recognize that it is the relationship ("which") "strengtheneth me". We must enter into the ongoing personal relationship with God which the Bible calls "Christ" and remain in it ("through Christ") in order to receive the "strength" to do what God wants us to do.
15. [C4-S15 \(Verse 14\)](#): In spite of that truth, they did well to support the missionary.
16. [C4-S16 \(Verse 15\)](#): The truth was that they were the only church to support Paul's missionary efforts.
17. [C4-S17 \(Verse 16\)](#): The record of their past support.
18. [C4-S18 \(Verse 17\)](#): Why Paul was happy with their support.
  - a. Paul was not looking for help in this world ("Not because I desire a gift").
  - b. Paul was happy that they would get "fruit" recorded in their Heavenly "account" because they sacrificed for the work of God.

19. [C4-S19](#) (Verse 18): Their sacrifice was accounted as "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God".
  20. [C4-S20](#) (Verse 19): The result of their serving God in their personal lives and also making sacrifices to support mission efforts ("But my God shall supply all your need according to his riches in glory by Christ Jesus".) Notice that this "supply" is "by Christ Jesus". They must continue to maintain their relationship with "Christ Jesus" in order for Him to continue to "supply all your need".
  21. [C4-S21](#) (Verse 20): Tells us worship offered by Paul for God working in their lives.
  22. [C4-S22](#) (Verse 20): says "Amen". It doubles the worship of the prior sentence.
  23. [C4-S23](#) (Verse 21): Tells us the attitude commanded towards the spiritually mature.
  24. [C4-S24](#) (Verse 21): Tells us the support of this doctrine from those a who were with Paul.
  25. [C4-S25](#) (Verse 22): Tells us the support of this doctrine from those a who were in that city.
  26. [C4-S26](#) (Verse 22): Tells us the promised blessings for obeying the doctrine of this epistle.
  27. [C4-S27](#) (Verse 23): says "Amen". It doubles the blessing of the prior sentence.
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## God in Philippians:

from God:	
grace and peace	1:2
thank God:	
rememberance of saved	1:3
with God:	
Christ Jesus equal	2:6
but God:	
had mercy	2:27
worship God:	
in the spirit	3:3
of God:	
glory and praise	1:11
Salvation	1:28
Christ Jesus had form	2:6
Glory	2:11
Sons	2:15
righteousness by faith	3:9
high calling in Christ Jesus	3:14
Peace	4:7, 9
God did / do:	
exalted Christ Jesus	2:9
worketh in you	2:13
shall reveal	3:15
supply all your need	4:19
unto God:	
prayer and supplication	4:6
Wellpleasing	4:18
glory for ever and ever	4:20
God is:	
the belly of the enemies of the cross of Christ	3:19

# Q&A for Philipians

## Epistle Overview:

1. What is the relationship between this epistle and the “gospel of Christ”?
  - a. It is post-“gospel of Christ”. That means it is written to people who have obeyed, and implemented, the “gospel of Christ” into their life.
2. What is the main theme of this epistle?
  - a. 'Keep on keeping on'. Once people have reached spiritual maturity, the only thing that we are responsible to do is to encourage them to continue with those things which brought them to spiritual maturity.
3. What is this epistle noted for which is different from all other epistles?
  - a. It has no correction of doctrinal error within it.
4. What reasons are given within this epistle for Paul saying that God gives them, “grace and peace”?
  - a. *For your fellowship in the gospel* found in 1:5. They had been working for the kingdom of God.
  - b. *from the first day until now* found in 1:5. They were expected to continue doing so.
  - c. *he (Christ) which hath begun a good work in you will perform it until the day of Jesus Christ* found in 1:6. They were expected to maintain their personal relationship with Christ until they met Him personally in death or the rapture.
  - d. *Even as it is meet for me to think this of you all* found in 1:7-8. They caused their pastor to love them and to thank God for them. Some people make the pastor pray that they would leave, but not these people.
  - e. *inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace* found in 1:7. They were willing to personally suffer in support of their pastor.
  - f. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* found in [3:10](#). They had the same goal as their pastor when it came to suffering for Christ.
  - g. They were willing to *press toward the mark* found in [3:14](#). They ignored physical comforts in order to *press towards* their spiritual goal.
  - h. Their *conversation is in heaven* found in [3:20](#). Their 'way of life' was completely controlled by *Heaven*.
  - i. They were *looking for the Saviour, the Lord Jesus Christ* found in [3:20](#). They were constantly aware that their every attitude and action would be judged and result in reward or punishment.
  - j. *Notwithstanding ye have well done, that ye did communicate with my affliction* found in [4:14](#). They each personally (*ye*) *have well done* in support of missionaries and mission efforts.
5. What promises did God give as a result of their obedience?
  - a. They would increase *in knowledge and in all judgment*; found in 1:9.
  - b. They each personally (*ye*) *may approve things that are excellent* found in 1:10.
  - c. They each personally (*ye*) *understand* the things going on in the world around them (1:12).

- d. *our rejoicing may be more abundant in Jesus Christ* (1:18,1:26) in spite of everything going on around them and everything happening to them.
  - e. They were to *rejoice in the day of Christ* ('the 1,000-year reign of Christ') found in 2:16.
  - f. They were to have a godly pastor (2:17).
  - g. They were to know that *God shall supply all your need according to his riches in glory by Christ Jesus* (4:19)
6. What commands did God give for them to continue doing so that they could continue to receive these promises?
- a. They each personally (*ye*) *may be sincere and without offence till the day of Christ* ('the 1,000-year reign of Christ') found in 1:10.
  - b. They each personally (*ye*) would be *filled with the fruits of righteousness* found in 1:11.
  - c. They each personally (*ye*) would bring *the glory and praise of God* found in 1:11.
  - d. They each personally (*ye*) *stand fast in one spirit, with one mind striving together for the faith of the gospel* found in 1:27.
  - e. They were to be *in nothing terrified by your adversaries* (1:28).
  - f. They were to *suffer for his (Christ) sake* (1:29).
  - g. They were to have the *mind...of Christ Jesus* (2:5).
  - h. They were to have God work in them (2:13).
  - i. They were to have *the sacrifice and service of your faith* (2:17).
  - j. They were to *stand fast in the Lord* (obey His commandments) found in 4:1.
  - k. They were to stop squabbling and *be of the same mind in the Lord* (4:2).
  - l. They were to *Rejoice in the Lord alway* (4:4).
  - m. They were to *Let your moderation be known unto all men* (4:5).
  - n. They were to *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God* (4:6).
  - o. They were to *think on these (Godly) things* (4:8).
  - p. They were to *DO...Those things, which ye have both learned, and received* (4:9).
  - q. They were to rely upon *Christ which strengtheneth me* (4:13).

## Chapter 1:

1. What is the theme of this chapter?
  - a. “For to me to live is Christ, and to die is gain”.
2. What is the first thing that Paul writes to them, after the salutation, and why did he make this first?
  - a. “I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy” and he continues after this with details of what they did that was right. It is important to acknowledge when people do right and encourage them to keep it up because the world is going to do all it can to discourage such behavior.
3. How often is “Christ” used in this chapter, how often is “Jesus” used and what is the significance of the difference in these numbers?
  - a. “Christ” is used 18 times in 17 verses. “Jesus” is used 8 times in 7 verses and every one of those are as “Jesus Christ”. The emphasis of this chapter is our ongoing personal relationship with God that is identified as “Christ”.
4. How were these people personally “partakers of (Paul's) grace”?
  - a. They were personally “in the defence and confirmation of the gospel”. This means that they personally corrected doctrinal error taught by others. They taught the true gospel and they lived lives which got them persecution, like Paul received, but which also proved God's deliverance of them from that persecution, which was Paul's “grace”.
5. What was the reward that Paul prayed that God would give them for their lifestyle?
  - a. “And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”
6. What was Paul's attitude about people who tried to use the gospel to hurt them?
  - a. It didn't matter what peoples' motivations were, only what the spiritual results were.
7. What did Paul say was his main reason for continued life?
  - a. “Nevertheless to abide in the flesh *is* more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.” All that mattered was his help to the church.
8. What part of our chapter lets us know that these people already understand, and are doing, the “gospel of Christ”?
  - a. 1:29 says “Only let your conversation be as it becometh the gospel of Christ” without any further explanation of how they are to keep their lifestyle (“conversation”) “as it becometh the gospel of Christ”. The only possible conclusion is that they already understood this command and needed no further explanation.
9. What commandment did Paul give them which is possible only for people who already are doing the “gospel of Christ”?
  - a. “that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God”.
10. What does Paul say was a blessing from God which most people would deny is a blessing, especially if they are not spiritually mature?

- a. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear *to be* in me". Yes, they suffered in this flesh but they received far greater eternal rewards as a result.

## Chapter 2:

1. What is the theme of this chapter?
  - a. **Humble yourself and look for good to others.**
2. What are the common general requirements we see in this chapter that God has for His promises?
  - a. All promises also specify attitudes and actions which are each required in order to get the promise.
3. In our first sentence, we see four “if” which are all proven to be true by one set of attitudes and actions. List each and mark it as attitude or action.
  - a. Action - “**Fulfil ye my joy**”
  - b. Action - “**having the same love**”
  - c. Attitude - “**that ye be likeminded**”
  - d. Attitude - “**being of one accord**”
  - e. Attitude - “**being...of one mind**”
  - f. Attitude - “**Let nothing be done through strife or vainglory**”
  - g. Attitude - “**in lowliness of mind let each esteem other better than themselves**”
  - h. Attitude - “**Look not every man on his own things, but every man also on the things of others**”
  - i. Attitude - “**Let this mind be in you, which was also in Christ Jesus**”
4. What was the “mind (of) Christ Jesus”?
  - a. He did not demand His 'rights' but accepted the lowest position and obeyed “**unto death, even the death of the cross**”.
5. How did God reward His attitude and action?
  - a. “**Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord**”.
6. What is the concluding application of this example which is to be applied to our personal lives?
  - a. “**Wherefore...work out your own salvation with fear and trembling**”. Our attitude is to be “**fear and trembling**”. Our action is to be “**work out your own salvation**”, which means that we should not demand our 'rights' but accepted the lowest position and obey “**unto death, even the death of the cross**”.
7. How are we to do this?
  - a. We are to obey with the right attitude and actions, which proves that we are, of our own free will, giving God permission to “**worketh in you both to will and to do of his good pleasure**”.
8. What are Paul's specific commands which will allow us to do the prior?
  - a. “**Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 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**”.
9. Why did Paul send Timothy and Epaphroditus to them and why should the church accept them into leadership?
  - a. Paul sent them to be pastors who would “**naturally care for your state**”. They each had proved their willingness to serve unto death to do what God commanded and, because of this proof,

the people could trust their leadership even when they didn't understand what they were told to do.

10. How should true Christians treat people who have proved their obedience to God to the point of almost dying in that service?
  - a. ["Receive him therefore in the Lord with all gladness; and hold such in reputation"](#).

## Chapter 3:

1. What is the theme of this chapter?
  - a. "that I may win Christ, And be found in him."
2. What simple steps does Paul give for receiving God's blessing in any aspect of our life?
  - a. "rejoice in the Lord"
  - b. Beware of religious people who would lead you into disobedience to your Lord.
  - c. Keep a correct attitude about obedience to your Lord.
  - d. Receive the reward of obedience from your Lord.
3. Who does Paul warn us to be wary of?
  - a. "dogs": This identifier is used symbolically to represent people who are used by God's enemies to make low attacks on God's people with the intention of causing fear, terror and injury. Think of suicide bombers. They aren't the people causing the attacks but are the "dogs".
  - b. "evil workers": These are people who are actively obeying devils.
  - c. "the concision": These were people who demanded that all saved be circumcised. They represent all religious people who insist that we must do physical religious ceremonies in order to have a spiritual relationship with God.
4. What does our chapter tell us about true worship?
  - a. We must "worship God in (our own personal) spirit".
  - b. "and rejoice in Christ Jesus" which means rejoice in obeying Him in how to act in this physical world and how to mature spiritually.
  - c. "have no confidence in the flesh" which means rejecting ALL claims that any physical ceremony makes is more spiritual and also rejecting ant religious reasoning that comes from the flesh or excuses the sins of the flesh.
5. Paul mentions only a little of his religious credentials and only to show that he had more of them than the people criticizing him. What did he then tell us about religious credentials?
  - a. "dung" (what comes out of the south end of a north bound cow) and "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord". All of the religious credentials in the world can't match the ongoing personal relationship that the Bible calls "Christ" and that gives us spiritual maturity.
6. What are the things which "the excellency of the knowledge of Christ Jesus my Lord" put into our life?
  - a. "I count all things (from the world, the flesh or from the devil) but loss"
  - b. "I (willingly) suffer the loss of all things"
  - c. "I count all things (from the world, the flesh or from the devil) as dung"
  - d. The only thing that matters in my life is "that I may win Christ, And be found in him"
  - e. I acknowledge "not having mine own righteousness"
  - f. The only "righteousness" that I have is what is "through the faith of Christ"
  - g. I acknowledge that the only way that I get true "righteousness" is "by faith"
  - h. The main goal of my life is "That I may know him, and the power of his resurrection, and the fellowship of his sufferings"
  - i. I seek "by any means I might attain unto the resurrection of the dead", which means that I stop my personal sinning.
7. What does Paul tell us about reaching this goal within this life?
  - a. We can't reach this goal in this life but are to spend our life trying to get as close as possible to the goal which Christ Jesus sets for each of us personally.
8. What does Paul warn us about the things in our past, even things done for God?
  - a. They can take our eyes off the goal that is in front of us
9. Who does Paul call "the enemies of the cross of Christ"?
  - a. Anyone who distracts you from making following Christ the only real goal of this life.
10. Why does Paul conclude this chapter with "For our conversation is in heaven"?

- a. It is only by making our current lifestyle (“[conversation](#)”) completely directed towards obtaining heavenly things that we let Christ “[subdue](#)” our sinful desires and give us the greatest possible eternal reward.

## Chapter 4:

1. What is the theme of this chapter?
  - a. “I can do all things through Christ which strengtheneth me”.
2. Why does Paul write “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord”?
  - a. They obviously had a disagreement that was public enough that Paul heard of it a long way away. They obviously refused to 'agree to disagree' and let it go in order to have unity within the church, as Paul said that we are to have back in 1:27. What Paul is instructing them to do is to search the Bible for those commandments which come from “the Lord”, which are also related to their disagreement, and both submit to those commandments since any commandment from “the Lord” is to be obeyed by all saved. They are also to allow the other to disagree with them for anything that comes from “Jesus” or “Christ” realizing that these are personal and that the Son of God will deal with each through those roles on a personal level. Also, any saved person who does not stop interfering with what the Son of God does with another saved person, through His roles as “Jesus” or as “Christ”, will face judgment from their “Lord”. This is how we are to have peace within the church in spite of personal disagreements.
3. Why does Paul write “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life”?
  - a. When there is disagreement within the church, we each have a responsibility to help bring peace that is based upon what the Bible actually says and not based upon the stronger personality. They were to help these women search their Bible for what the Bible says and help these women to submit to what they might strongly disagree with.
4. What is the context of “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” which tells us what we have to do before “the peace of God” is added to our life?
  - a. “Rejoice in the Lord always: and again I say, Rejoice”. No matter what our circumstances we are to “Rejoice” with the knowledge that the worst circumstances bring the greatest reward from our “Lord”.
  - b. “Let your moderation be known unto all men”. Seek only enough of the things of this world as required for life and don't spend time seeking excess in that area. Instead, spend the time seeking to build up the kingdom of God.
  - c. “The Lord is at hand”. Always keep in mind that “the Lord” can appear at any instant and take us out of our circumstances or embarrass us before all of Heaven if we are caught doing wrong.
  - d. “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Don't let any circumstance of life upset you but pray and tell God your preference. Having the right attitude as said in this verse and accepting that whatever God allows, is the best for His glory and our good.
5. Why does our sentence say that “the peace of God...shall keep your hearts and minds”?
  - a. We are left in this life, after receiving God's life in us (initial salvation) for the saving of our souls, which means that God is changing our “hearts and minds” to be like “Christ”. This is also why the sentence says “through Christ Jesus”. We must enter into the ongoing personal relationship with the Son of God where He tells us how to act in this life (“Jesus”) and causes us to mature spiritually (“Christ”) and as we come out on the other side of our circumstances, having been obedient to Him, with what “Christ Jesus” gives us, our “hearts and minds” shall have “the peace of God” about the circumstances and our having learned through the experience makes sure that we “keep” “the peace of God” for the circumstance we just experienced.

6. Why does Paul add, to the prior, “Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; If *there be* any virtue, and If *there be* any praise, think on these things”?
  - a. When we experience circumstances, which are confusing or which we don't like and may not know what is going on, we should obey this command. And as things become clearer, we will find it easier to see what God is doing if we have prepared ourselves by obeying this command.
7. Once we have “the peace of God”, how do we keep it?
  - a. “Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” We only keep “the peace of God” so long as we are with “the God of peace”.
8. What personal experiences did God put Paul through before he learned to know that “I can do all things through Christ which strengtheneth me”?
  - a. “I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.” This kind of “knowledge” only comes through personal experience (“every where and in all things I am instructed”). While most people cry and complain about circumstances where “I am instructed...to be hungry...and to suffer need”, Paul understood that these were needed in order for him to learn and without this experience, he could not honestly claim the next sentence.
9. Why do we see the word “which” in the sentence of “I can do all things through Christ which strengtheneth me”?
  - a. This is not talking about the person of the Son of God or our sentence would use the word “who”. (God does not make grammatical errors but deliberately chooses “every word”.) The word “which” is used because it is talking about the relationship and not just the other person within the relationship.
10. The sentence “But my God shall supply all your need according to his riches in glory by Christ Jesus” starts with the word “But”. Where does the context of this statement start and what are the contextual requirements to claim this promise?
  - a. The contextual start is in 4:15 which starts with the word “Now” and requires us to understand the doctrine which preceded it before going into this promise. That prior doctrine required us to be spiritually mature and “in Christ”.
  - b. Next, we read that they were consistent in their missions involvement including financial support of missionaries in spite of their own “deep poverty”.
  - c. Next, we read that their missions support wasn't so that they could treat the missionary as their servant but as a means for them to get eternal spiritual rewards.
  - d. Next, we read that their missions involvement was “an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God”. That is: it was primarily done as a sacrifice to God.

# Questions for Philippians Class

## Epistle Overview:

1. What is the relationship between this epistle and the “gospel of Christ”?
  - a.
2. What is the main theme of this epistle?
  - a.
3. What is this epistle noted for which is different from all other epistles?
  - a.
4. What reasons are given within this epistle for Paul saying that God gives them, “grace and peace”?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
  - j.
5. What promises did God give as a result of their obedience?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
6. What commands did God give for them to continue doing so that they could continue to receive these promises?
  - a.

## Chapter 1:

1. What is the theme of this chapter?
  - a.
2. What is the first thing that Paul writes to them, after the salutation, and why did he make this first?
  - a.
3. How often is “Christ” used in this chapter, how often is “Jesus” used and what is the significance of the difference in these numbers?
  - a.
4. How were these people personally “partakers of (Paul's) grace”?
  - a.
5. What was the reward that Paul prayed that God would give them for their lifestyle?
  - a.
6. What was Paul's attitude about people who tried to use the gospel to hurt them?
  - a.
7. What did Paul say was his main reason for continued life?
  - a.
8. What part of our chapter lets us know that these people already understand, and are doing, the “gospel of Christ”?
  - a.
9. What commandment did Paul give them which is possible only for people who already are doing the “gospel of Christ”?
  - a.
10. What does Paul say was a blessing from God which most people would deny is a blessing, especially if they are not spiritually mature?
  - a.

## Chapter 2:

1. What is the theme of this chapter?
  - a.
2. What are the common general requirements we see in this chapter that God has for His promises?
  - a.
3. In our first sentence, we see four “if” which are all proven to be true by one set of attitudes and actions. List each and mark it as attitude or action.
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
4. What was the “mind (of) Christ Jesus”?
  - a.
5. How did God reward His attitude and action?
  - a.
6. What is the concluding application of this example which is to be applied to our personal lives?
  - a.
7. How are we to do this?
  - a.
8. What are Paul's specific commands which will allow us to do the prior?
  - a.
9. Why did Paul send Timothy and Epaphroditus to them and why should the church accept them into leadership?
  - a.
10. How are true Christians to treat people who have proved their obedience to God to the point of almost dying in that service?
  - a.

## Chapter 3:

1. What is the theme of this chapter?
  - a.
2. What simple steps does Paul give for receiving God's blessing in any aspect of our life?
  - a.
  - b.
  - c.
  - d.
3. Who does Paul warn us to be wary of?
  - a.
  - b.
  - c.
4. What does our chapter tell us about true worship?
  - a.
  - b.
  - c.
5. Paul mentions only a little of his religious credentials and only to show that he had more of them than the people criticizing him. What did he then tell us about religious credentials?
  - a.
6. What are the things which “[the excellency of the knowledge of Christ Jesus my Lord](#)” put into our life?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
7. What does Paul tell us about reaching this goal within this life?
  - a.
8. What does Paul warn us about the things in our past, even things done for God?
  - a.
9. Who does Paul call “[the enemies of the cross of Christ](#)”?
  - a.
10. Why does Paul conclude this chapter with “[For our conversation is in heaven](#)”?
  - a.

## Chapter 4:

1. What is the theme of this chapter?
  - a.
2. Why did Paul write, “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord”?
  - a.
3. Why did Paul write “And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life”?
  - a.
4. What is the context of “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” which tells us what we have to do before “the peace of God” is added to our life?
  - a.
  - b.
  - c.
  - d.
5. Why does our sentence say that “the peace of God...shall keep your hearts and minds”?
  - a.
6. Why does Paul add, to the prior, “Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; If *there be* any virtue, and If *there be* any praise, think on these things”?
  - a.
7. Once we have “the peace of God”, how do we keep it?
  - a.
8. What personal experiences did God put Paul through before he learned to know that “I can do all things through Christ which strengtheneth me”?
  - a.
9. Why do we see the word “which” in the sentence of “I can do all things through Christ which strengtheneth me”?
  - a.
10. The sentence “But my God shall supply all your need according to his riches in glory by Christ Jesus” starts with the word “But”. Where does the context of this statement start and what are the contextual requirements to claim this promise?
  - a.
  - b.
  - c.
  - d.

# Promises in Philippians:

Promises made during the '*Church Age*' always have conditions which we must fulfill in order to receive the promise.

In [1:1-2](#), "grace...and peace". God did this for several reasons, which Paul names within this epistle. Those reasons include:

- "For your fellowship in the gospel" found in [1:5](#). They had been working for the kingdom of God.
- "from the first day until now" found in [1:5](#). They were expected to continue doing so.
- "he (Christ) which hath begun a good work in you will perform it until the day of Jesus Christ" found in [1:6](#). They were expected to maintain their personal relationship with Christ until they met Him personally in death or the rapture.
- "Even as it is meet for me to think this of you all" found in [1:7-8](#). They caused their pastor to love them and to thank God for them. Some people make the pastor pray that they would leave, but not these people.
- "inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace" found in [1:7](#). They were willing to personally suffer in support of their pastor.
- "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" found in [3:10](#). They had the same goal as their pastor when it came to suffering for Christ.
- They were willing to "press toward the mark" found in [3:14](#). They ignored physical comforts in order to "press towards" their spiritual goal.
- Their "conversation is in heaven" found in [3:20](#). Their 'way of life' was completely controlled by "heaven".
- They were "looking for the Saviour, the Lord Jesus Christ" found in [3:20](#). They were constantly aware that their every attitude and action would be judged and result in reward or punishment.
- "Notwithstanding ye have well done, that ye did communicate with my affliction" found in [4:14](#). They each personally ("ye") "have well done" in support of missionaries and mission efforts.

As a result of these things, they were given promises for their future which included promises from God and requirements that they had to meet in order to receive those promises. These included:

- Increase "in knowledge and in all judgment;" found in [1:9](#).
- They each personally ("ye") "may approve things that are excellent" found in [1:10](#).
- They each personally ("ye") "may be sincere and without offence till the day of Christ" ('the 1,000 years reign of Christ') found in [1:10](#).
- They each personally ("ye") would be "filled with the fruits of righteousness" found in [1:11](#).
- They each personally ("ye") would bring "the glory and praise of God" found in [1:11](#).
- They each personally ("ye") "understand" the things going on in the world around them ([1:12](#)).
- "Your rejoicing may be more abundant in Jesus Christ" ([1:18](#), [1:26](#)) in spite of everything going on around them and everything happening to them.
- They each personally ("ye") "stand fast in one spirit, with one mind striving together for the faith of the gospel" found in [1:27](#).
- They were to be "in nothing terrified by your adversaries" ([1:28](#)).
- They were to "suffer for his (Christ) sake" ([1:29](#)).
- They were to have the "mind...of Christ Jesus" ([2:5](#)).
- They were to have God work in them ([2:13](#)).
- They were to "rejoice in the day of Christ" ('the 1,000 years reign of Christ') found in [2:16](#).
- They were to have "the sacrifice and service of your faith" ([2:17](#)).
- They were to have a godly pastor ([2:17](#)).

- They were to "stand fast in the Lord" (obey His commandments) found in [4:1](#).
- They were to stop squabbling and "be of the same mind in the Lord" ([4:2](#)).
- They were to "Rejoice in the Lord always" ([4:4](#)).
- They were to "Let your moderation be known unto all men" ([4:5](#)).
- They were to "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" ([4:6](#)).
- They were to "think on these (godly) things" ([4:8](#)).
- They were to "DO...Those things, which ye have both learned, and received" ([4:9](#)).
- They were to rely upon "Christ which strengtheneth me" ([4:13](#)).
- They were to know that "God shall supply all your need according to his riches in glory by Christ Jesus" ([4:19](#)). (Note: This promise is only given to those people who fulfill the requirements found in this epistle and listed above.)

In addition to the above, which covers the entire epistle, we have specific promises in the following references.

1. [Philippians 1:7](#) says that "ye all are partakers of my grace" because they each personally ("ye") participated in the ministry that Paul was pastor of.
2. [Philippians 1:7-11](#) says that they would have increased "knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" because they were participating in the ministry through "love". In addition, they were also promised to be "filled with the fruits of righteousness, which are by Jesus Christ".
3. [Philippians 1:19](#) promises greater everlasting rewards ("this shall turn to my salvation") when we rejoice that "Christ is preached" due to our own persecution.
4. [Philippians 1:21](#) promises that death is "gain" for the saved who truly devote their life to the service of God.
5. [Philippians 2:1-2](#) tells us that we can have "consolation in Christ, comfort of love, fellowship of the Spirit, and / or bowels and mercies" if we personally "be likeminded, having the same love, being of one accord, of one mind".
6. [Philippians 2:5-9](#) tells us that "God also hath highly exalted him (Christ Jesus)" because of His "mind" and His "obedient unto death, even the death of the cross". Likewise, we can expect everlasting rewards for our own "obedience unto death".
7. [Philippians 2:13](#) promises "it is God which worketh in you both to will and to do of his good pleasure" when we are obedient. When God works through our lives, results are produced which the flesh can not produce.
8. [Philippians 2:14-16](#) promises that we personally will "shine as lights in the world" when we do the rest of this sentence.
9. [Philippians 2:17-18](#) says that we can personally "joy, and rejoice" in the "sacrifice and service of the faith" of people who participate in the ministry with us.
10. [Philippians 3:7-11](#) says that we can receive "the excellency of the knowledge of Christ Jesus our Lord" if we first "suffer the loss of all (earthly) things, and do count them but dung".
11. [Philippians 3:8-11](#) promises that we "may know him (Christ Jesus our Lord), and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" if we first give up our "own righteousness, which is of the law, (and receive) that which is through the faith of Christ, the righteousness which is of God by faith". In addition, if we do this, then we might "attain unto the resurrection of the dead".
12. [Philippians 3:20-21](#) promises that we "the Saviour, the Lord Jesus Christ" "shall change our vile body, that it may be fashioned like unto his glorious body" after we get to Heaven.
13. [Philippians 4:7](#) promises "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" if we obey the commandments given earlier in the chapter. In addition, we must stay in our ongoing personal relationship that is "through Christ Jesus" in order to receive this promise.
14. [Philippians 4:9](#) promises "the God of peace shall be with you" if we do "those things, which ye have both learned, and received, and heard, and seen in me (Paul)".

15. [Philippians 4:13](#) says: "I can do all things through Christ which strengtheneth me". However, what many people ignore is that this promise is "through Christ" and requires us to recognize that it is that relationship ("which") "strengtheneth me". We must enter into the ongoing personal relationship with God which the Bible calls "Christ" and remain in it ("through Christ") in order to receive the "strength" to do what God wants us to do.
16. [Philippians 4:19](#) says: "But my God shall supply all your need according to his riches in glory by Christ Jesus." This result came from their service to God in their personal lives and also their making sacrifices to support mission efforts. Notice that this "supply" is "by Christ Jesus". They must continue to maintain their relationship with "Christ Jesus" in order for Him to continue to "supply all your need".
17. [Philippians 4:22](#) Tells us the promised blessings for obeying the doctrine of this epistle.