

NOTES ON PHILIPPIANS

By Lowell Williams, Adapted by Byron Gage

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I. Salutation: 1:1-2

- A. Since Paul is not writing a doctrinal letter to a disturbed church with false teachers, but rather a friendly and joyful letter to a church that respects and helps him, he does not assert his authority as an apostle. He rather calls himself a bond servant.
- B. He writes to the saints, bishops, and deacons.
 - 1. Saints: Means sanctified or set apart for God's use.
 - 2. Bishops: Means overseer. The elders of Acts 20:17 are called bishops and told to feed or shepherd the flock (20:28). I Pet. 5:1-4 also uses the words to refer to the same group of men. The Greek word for shepherd is translated by the Latin word "pastor" in Eph. 4:11.
 - a. The qualifications for these men are given in I Tim. 3:1-7; Titus 1:5-9.
 - b. A plurality of elders, bishops, or shepherds were appointed to serve in every city and every congregation (Acts 14:23; Titus 1:5) and were the overseers of that one flock (Acts 20:28).
 - 3. Deacons: Means servant. These men were appointed to serve the congregation (Acts 6) and also had to possess certain qualifications (I Tim. 3:8-13).

II. THANKSGIVING AND PRAYER: VV. 3-11

- A. Paul thanks God each time he remembers the Philippians and his prayer is always with joy. vv. 1-2
- B. Reasons for this thanksgiving with joy:
 - 1. Because of their fellowship in the furtherance of the gospel from the first day until now.
 - a. Fellowship: (*koinonia*) "fellowship, association, community, communion, joint participation." Thayer
 - (1) The Philippian church began helping Paul financially from the first of its existence (4:15). The first day would naturally refer to the beginning of the gospel in Macedonia as it does in 4:15.
 - (2) In addition to helping financially, they were also partakers with him in his bonds and the defense and confirmation of the gospel. v. 4
 - (a) Defense: (*apologia*) "verbal defense; speech in defense." Thayer
 - (b) Confirmation: (*bebaiousei*) "Confirmation" Thayer "To make firm or firmer; establish; strengthen; as in a habit, in faith, etc." Webster
 - 2. Paul's deep concern for the Philippians v. 8
 - a. "For God is my witness"

(1) Witness: (*martus*) "One who is mindful, heed, memor, a witness." Thayer

(2) Only God could know his heart.

b. "in the tender mercies" (*splagxnois*) "bowels, intestines." Thayer

(1) "He is so united with Christ that he feels with the heart of Christ, he loves with the love of Christ." Pul. Com. p. 3

C. Paul's prayer for the Philippians vv. 9-11

1. That their love might abound in all knowledge and discernment.

a. Knowledge: It means full and complete knowledge.

b. Discernment: "Literally, sense" Pulpit Comm. p. 3. "Perception; cognition, discernment." Thayer

(1) "That delicate tact and instinct, which almost intuitively perceives what is right, and almost unconsciously shrinks from what is wrong." Pul. Comm.

2. Reason for knowledge and discernment.

a. That ye may approve the things that are excellent.

(1) This clause is literally "that ye may prove the things differing."

(2) Approve: (*dokimazein*) "to test; examine, prove, scrutinize."

(3) "The things that are excellent" (*diatheronta*) "to bear or carry through; to carry different ways." Thayer

b. "That ye may be sincere and void of offence unto the day of Christ."

(1) Sincere: (*eilekrineis*) "pure; unsullied; sincere" Thayer

(a) The word is derived from sun and judge and literally means judged in the full light of the sun. Comp. Jn. 3:21

(2) Offence: (*aproskopia*) "having nothing for one to strike against; not causing to stumble. Not leading other into sin by one's mode of life; blameless." Thayer

(a) This word can be used either as active or passive. It is condemned in both senses. The following clause tells how to be void of offence.

D. "being filled with the fruits of righteousness....."

1. If this is true, then one will be free of offence.

III. PAUL'S CONDITION AT ROME: 1:12-30

A. The progress of the gospel during his imprisonment. vv. 12-18

1. vv. 12-13: The fact that Paul was different from other prisoners soon became evident to all. His bonds or imprisonment was because of his relationship to Christ rather than

- because of some dishonest or immoral thing he had done. The court trials would make this known as well as the guards who were constantly guarding him. His imprisonment because of Christ was known by all the guard and also to all the rest, namely, all the rest in Rome.
2. v. 14: Courage, like other attitudes, is contagious and soon the Christians in Rome were preaching more abundantly because of Paul's imprisonment. (Note: When Paul entered Rome he took courage from them, Acts 28:15. Now they take courage from him.)
 - a. Confident: (*pepoithotas*) "to persuade; to cause belief in a thing." Thayer
 - b. Bold: (*tolman*) "to dare, not to dread or shun through fear; to be bold; bear one's self boldly; deal boldly." Thayer
 - c. Fear: (*aphobos*) "with fear, boldly." Thayer
 3. vv. 15-18: Paul's enemies in addition to his friends were preaching.
 - a. Most of the brethren were Paul's friends (v. 14) but he did have some who opposed him (3:1). Those who opposed him evidently rejoiced to see him in prison; because, if Paul were free, he would certainly ruin their position of leadership in the church at Rome. They were preaching Christ but for the wrong purpose.
 - b. Envy: (*phthonon*) "envy, for envy" Thayer "envy, is the feeling of displeasure produced by witnessing or hearing the advantage of property of others." Vine p. 37
 - c. Strife: (*erin*) "Contention, strife, wrangling." Thayer
 - (1) Strife is a work of the flesh. Gal. 5:20; Rom. 2:8
 - d. Faction: (*eritheis*) "a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partisanship; factiousness."
 - e. Pretense: (*prophasei*) "a pretext; cloak of covetousness." Thayer
 4. vv. 19-26: Paul's desire and expectation with reference to his life.
 - a. It is difficult to determine if the "salvation" Paul mentions in v. 19 is referring to his freedom from prison or spiritual salvation.
 - b. Paul's desire is to make great (magnify) Christ in life and death. He preferred to die and be with Christ but was confident that he would live yet longer because he was still confident that he would live yet longer because he was still needed for the progress and advancement of the churches.
 5. vv. 27-30: Exhortation to Philippians.
 - a. Striving: (*sunathlountes*) "to strive at the same time with another; to help, assist." Thayer
 - b. Affrighted: (*pturomenoi*) "to frighten; affright" Thayer
 - c. Adversaries: (*antikeimenon*) "to be set over against; lie opposite to; to oppose, be adverse to; withstand." Thayer

- d. Evident token: (*endeixis*) "to show one's self in something; show something in one's self; to show, demonstrate, prove." Thayer
- e. Perdition: (*apoleias*) destruction
- f. Suffer: (*paschein*) "to be afflicted; to feel, have a sensible experience; to under go." Thayer

V. PROPER CONDUCT FOR CHRISTIANS: 2:1-18

A. Example of Christ 1-11

1. Paul's plea for unity to the Philippians 1-4

- a. Paul is not implying that there is any doubt that there is comfort in Christ, consolation in love, etc. He is basing his pleas for unity on the fact that these things are true. Since we have these things, we should serve each other in lowliness of mind and be of one soul and one mind.
- b. Exhortation: (*paraklesis*) "to call to one's side; call for; summon." Thayer ...encouragement, comfort
- c. Consolation: (*paramuthion*) "to speak to; address; to calm and console, to encourage." Thayer
- d. Tender Mercies: "bowels, intestines, tender mercies, affections" Thayer
- e. Compassions: "compassive pity; mercy; a heart of compassion." Thayer
- f. One accord: one soul
- g. Faction: "electioneering or intriguing for office. A courting distinction; a desire to put one's self forward." Thayer
- h. Vainglory: "vain glory, groundless self esteem, empty pride" Thayer
- i. Lowliness of mind: "humble minded, having a modest opinion of one's self." Thayer
- j. Better: "to have or hold over one to stand out, rise above, overtop." Thayer

2. Example of Christ - vv. 5-11

- a. This passage takes Jesus from the heights of heaven to the depths of the grave on earth, then returns him back to his supreme place in heaven once again.
- b. "Who existing" - "to begin below, to make a beginning, to begin." Thayer
 - (1) The above definition is the primary meaning, thus many think when the verb is used to mean "exist" or "to be" it necessarily has the idea of original existence. The R.V. thus puts "originally" in the margin. I Cor. 11:7 would make the "original" idea doubtful since it is used with reference to man. "Existing" would express the meaning very well.
- c. "in the form of God"

- (1) Form: "the form by which a person or thing strikes the vision, the external appearance." Thayer
- (a) Most scholars agree that there is a difference between the words "form" and "fashion" used in this passage. Form has more of the inner abiding qualities while fashion expresses the outward appearance.
 - (b) "The distinction between them comes out very clearly in the compound verbs (*metaskamatizoin*) and (*metamorfoun*). Thus if I were to change a Dutch garden into an Italian, this would be (*metasxematismos*): but if I were to transform a garden into something wholly different, as into a city this could be (*metamorphosis*)." Trench, Syn. of N.T. p. 263.
 - (c) Satan can (*metaskamatizoin*) (change his fashion) himself into an angel of light (2 Cor. 11:14). He changes his outward appearance, not his inward real abiding form.
 - (d) "Do not fall in," says the Apostle, "with the fleeting fashions of the world, nor be yourselves fashioned to them, but undergo a deep abiding change by the renewing of your mind, such as the Spirit of God alone can work in you. (cf. II Cor. 3:18)." See Rom. 12:2 Trench, p. 264.
 - (e) After his resurrection, Jesus appeared in another form Mk. 16:12; and was transformed on the mountain, Mt. 17:2; Mk. 9:2.
 - (f) "Contrast too in English "deformed" and "disfigured". A hunch back is "deformed," and a man that has been beaten about the face may be "disfigured"; the deformity is bound up in the very existence of the one; the disfigurement of the other may in a few days have quite passed away. In transformed and transfigured it is easy to recognize the same distinction." Trench, p. 266
- (2) Jesus emptied Himself of being in the form of God and became in the form of a slave.
- (a) "Observe, He was originally in the form of God; He took the form of a slave. the God head was His by right, the manhood by His own voluntary act: both are equally real; He is perfect God and perfect man." Pulpit Comm. p. 60.
 - (b) He was the slave of God not man. He said to God, "Not as I will, but as thou wilt." Mt. 26:39. He was the servant of man, Mt. 20:27-28.
 - (c) Emptied: "to empty, make empty, to make void, deprive of force; render vain, useless; of no effect." Thayer
 - 1. "Not indeed, of the Godhead which could not be, but of its manifestation, its glory." Pulpit Comm. p. 60.
- d. "Counted not the being on an equality with God a thing to be grasped." "Thought it not robbery to be equal with God."
- (1) Does it mean (1) He thought it not robbery to be equal with God or (2) He didn't count this equality a prize to be grasped or held on to?
 - (a) The conjunction but implies the two sentences are opposed to each other, that is the meaning of this is opposite the one following, namely, "emptied

himself." It appears that He didn't try to hold on to this equality but voluntarily emptied Himself of it.

- e. "being made in the likeness of men; and being found in fashion as a man."
- (1) Likeness: "prop. that which has been made after the likeness of something, hence a. a figure, image, likeness, representation: b. likeness i.e. resemblance." Thayer (Thayer gives image as a syn.)
 - (2) Fashion: See above in def. of "form." Fashion is contrasted with form.
- f. "He humbled Himself, becoming obedient even unto death, yea the death of the cross."
- g. "death of the cross."
- (1) "No ordinary death, but of all forms of death the most torturing, the most full of shame--a death reserved by the Romans for slaves, a death accursed in the eyes of the Jews. (Deut. 21:23)" Pulpit Comm. p. 61.
- h. "wherefore also God highly exalted Him, and have unto Him the name which is above every name."
- (1) Whereas Christ "emptied" Himself, God "exalted" Him.
 - (a) Exalted: "to exalt to the highest rank and power, raise to supreme majesty." Thayer
 - (2) What is the "name"?
 - (a) Various arguments are given in behalf of (1) Jesus (2) Lord (3) God.
 - (b) The next verse seems to answer that it is Jesus, which means Saviour of the people.
 - (c) Compare Eph. 1:21.
- i. "that in the name of Jesus...to the glory of God the Father."
- (1) Every tongue and knee of (1) heavenly beings (2) earthly beings (3) under the earth beings should bow before Jesus and confess that Jesus Christ is Lord. The gender of the beings in Masc. and not Neut. showing that they are beings and not things.
 - (a) Some thing this refers to prayers offered in the Name of Jesus and worship paid to him by both animate and inanimate objects. (See Pulpit Comm. p. 61).
 - (b) Others understand heavenly beings to refer to angels. Earthly beings to humans. Under the earth beings to demons and spirits of lost angels (II Pet. 2:4) and lost men (Lk. 16:23). This view would place the confession at the judgment day. There will be no atheists, infidels, or unbelievers in hell!!!
 - (c) The confession will be made for the purpose of the glory and vindication of God.

3. A Christian's Life in a Wicked World. vv. 12-18

a. v. 12: - Because of this example of Christ, Paul exhorts them to continue to obey at all times whether he is present or absent. He states they have done it in the past and urges them to continue to "work out their own salvation with fear and trembling."

(1) To work out their own salvation is to comply with God's laws as Peter also urged in Acts 2:40.

(2) They are to work with fear and trembling. We are not only to reverence and fear God (Heb. 10:31; 12:28-29), but also to tremble at His word (Isa. 66:2).

These words are only used in three other places in the N.T. (I Cor. 2:3; II Cor. 7:15; Eph. 6:5) and each time it is with reference to heeding God's word. It is a fearful thing not to obey or fall short (I Cor. 10:12; Heb. 2:103).

b. v. 13: "for it is God..."

(1) "When a man with reverence and awe does the will of God, it is God in and through him working to will and to do after his good pleasure. Just as when the son follows implicitly the directions of the father in doing the work the father commits to him, it is really the father through the son doing his own work according to his own will; the father is working through the son. When man gives himself up to God to walk as God directs, God works through him to do his own good pleasure. If man refuses the obedience, God may overrule his rebellion to accomplish his purpose; but he does not work in or through him or bless him." Lipscomb, p. 186.

(2) Comp. Eph. 1:19; 3:20.

c. "Do all things without murmuring and questionings."

(1) Murmuring: "a murmur, murmuring, muttering." Thayer

(a) This murmuring is the same as the O.T. characters did in the wilderness. I Cor. 10:10.

(2) Questionings: "the thinking of a man deliberating with himself; a thought; inward reasoning." Thayer

(a) This word is elsewhere translated (1) questions (2) doubtings (3) evil thoughts. (Mt. 15:19; Mk. 7:21; Lk. 2:35; 5:22; 5:8; 9:46-47; 24:38; Rom. 1:21; 14:1; I Cor. 3:20; I Tim. 2:8; Jas. 2:4).

(b) Submission to God's will is to be without inward doubt and outward complaining or murmuring.

d. vv. 15-16: - "that ye may be...neither labor in vain."

(1) Blameless: "blameless, deserving no censure; free from fault or defect." Thayer

(2) Harmless: "unmixed, pure, without admixture of evil, free from guile, innocent, simple." Thayer

(3) Without blemish: "without blemish, faultless, unblamable." Thayer

- (4) Crooked: "Crooked, curved." Thayer
 - (5) Perverse: "to distort, turn aside; to turn aside from the right path; to pervert, corrupt." Thayer
 - (6) Are seen: "to bring forth into the light, cause to shine; to show." Thayer
 - (7) Lights: "that which gives light; an illuminator; light; brightness." Thayer
 - (8) Paul is looking back from the judgment and states that the value of his labors depend on their (the Philippians) faithfulness. Compare I Cor. 3:10-15.
- e. v. 17: "yea, and if.."
- (1) In the previous verse he looked from death for the judgment back on his labors in this life. Here he looks from this present point in his life to his death. He speaks as though he expects to be offered as a sacrifice or them, in other words, he will die a martyr's death.
 - (2) Offered: "the word means 'poured out' as a libation or drink offering." Pulpit Comm. p. 62.
 - (a) He uses this word speaking of his death in II Tim. 4:6.
 - (3) Service: "a public office which a citizen undertakes to administer at his own expense." Thayer

IV. PAUL'S FELLOW WORKERS - 2:19-30

A. Concerning Timothy - vv. 19-23

- 1. Paul was sending him to Philippi so he could return and inform Paul of their condition.
- 2. None of Paul's companions with him at that time was like Timothy. (see 4:21)
 - a. Likeminded: "equal in soul; likeminded." Thayer
 - b. The others would put themselves and their possessions before Jesus Christ and his work.
- 3. He served Paul as a child would serve a father.

B. Concerning Paul himself. - v. 24

- 1. He was waiting for his final judgment (v. 23b) and trusted it would be favorable and he would be released. He then expected to travel to Philippi.
 - a. This evidently happened (I Tim. 1:3; Tit. 3:12)

C. Concerning Epaphroditus 0 vv. 25-30

- 1. He was Philippi's messenger - v. 25
- 2. He was sick unto death but recovered - vv. 26-27
- 3. Paul was sending him back to Philippi - v. 28

4. He became sick working to supply Paul's needs - v. 30.

V. WARNING AGAINST FALSE TEACHERS - 3:1 - 4:1

A. A general warning against them - 3:1-3

1. Paul first urges rejoicing.

2. "The same things"

- a. Some think this refers to previous "lost" letters. Others think it refers to things he has already said in this letter but now repeating (i.e. rejoice).
- b. It evidently refers to what he is getting ready to say, namely warn them against false teachers. This he has done before when he was with them.

3. "Beware of the dogs, beware of the evil workers, beware of the concision."

- a. Dogs: "Dogs, was the Jewish designation for all Gentiles; Paul hurls it back at the Judaizers: they are 'the dogs' in the true sense of the word. In the Orient the dogs were ownerless, roamed the streets and acted as scavengers, and were filthy in this sense. In Matt. 15:26-27, the point of Jesus' answer is lost when 'dogs' is understood in this sense. Jesus used the word (*kunaria*) the diminutive, 'little pet dogs' that were owned by the family, kept in the house, allowed under the dining table. Yes, Paul called errorists rather harsh names. He followed Jesus in this respect: 'ravening wolves' (Mt. 7:15), Paul: 'grievous wolves (Acts 20:29). These are not wrong, passionate names but terribly true ones. They are a little unpopular today." Lenski, p. 828.

(1) See Rev. 22:15.

b. Evil workers: This term is literal whereas "dogs" is figurative. Comp. II Cor. 11:13.

c. Concision: This is a contemptuous word for circumcision. Instead of calling them "the circumcision" meaning "cut around", Paul uses concision meaning "cut down" or "mutilation."

(1) Instead of being truly circumcised, they were cutting themselves away from Christ by contending that it was necessary for salvation, (Gal. 5:3-4).

4. While they (false teachers) are mutilating themselves we (Paul & Philippians) were of the real circumcision.

a. For circumcision in Christ see Rom. 2:28; Col. 2:11-13.

b. Worshipping by the spirit of God and glorying (boasting) in Christ is opposite of trusting in the flesh.

B. Paul comparing himself with the false teachers, 3:4-6.

1. Paul is writing to a church almost entirely Gentile. It might be convenient for the false teachers to say, since Paul and the Philippians are not Jews, they are jealous and only try to find fault with our ways of Judaism because they don't have any of them. Paul eliminates any such arguments by showing that he had all the qualifications of Judaism. He excelled in such fleshly attainment. (v. 4). "He here gives his spiritual biography. The repetition of the pronoun I which occurs fifteen times in this passage shows the

strong personal element running through it." Lipscomb. p. 201

2. "circumcised the eighth day."

a. He was not a proselyte in any sense, but rather a Jew from birth.

3. "of the stock of Israel."

a. Not only he but his parents also were Jews. They also had not entered Judaism as Proselytes.

4. "of the tribe of Benjamin"

a. His family had kept a genealogy according to true Jewish custom. His tribe was in the history of the Jews. Their first King came of this tribe. It remained loyal to Jehovah when the 10 tribes left. After the captivity they united with Judah to rebuild the house of the Lord. It was on their ground the temple was built.

5. "a Hebrew of Hebrews"

a. Paul was sent to Jerusalem to be taught by Gamaliel. This shows the great concern of his parents plus the high standard Paul had attained in the Jews' religion (Gal. 1:14).

6. "as touching the law a Pharisee"

a. This group taught according to the strictest manner of the law (Acts 22:3). It was the strictest sect of the Jews' religion (Acts 26:5).

b. To this point he has discussed only those qualifications which depended on others (his parents and teacher).

7. "as touching zeal, persecuting the church."

a. He did this to the point of death (Acts 9:1-3; 26:10; I Tim. 1:13).

8. "as touching righteousness, which is the law, found blameless."

a. This would refer to the legal, outward, ordinances. This is from the Pharisaic standpoint (Lk. 18:18-24) and not from the ethical viewpoint that caused him inward struggles (Rom. 7:7-23). He is here claiming to be blameless by their standards.

C. Paul's attitude and spirit concerning his life in Christ - 3:7-16.

1. Paul traded all his attainment in life for the knowledge of Christ, v. 9.

2. Comparison of righteousness, Present and Past

a. Paul had traded his own righteousness attained in the law for the true righteousness of God given through faith in Christ. Paul calls it "the out of God righteousness based on faith." (Comp. Rom. 1:17; 10:1-3; Gal. 3:21).

3. "that I may know him"

a. This knowledge comes from experience. It leads to complete trust and obedience.

4. "the power of his resurrection"
 - a. This great power works in the Christian--it is the hope of our resurrection.
5. "the fellowship of his suffering"
 - a. II Tim. 2:12; Rom. 8:18
6. "being conformed to his death"
 - a. This word "conformed" is used nowhere else in the N.T. but is built on the word form as used in 2:6. It signifies a deep, abiding; change.
7. "resurrection from the dead."
 - a. Not just raised but raised with the righteous. This is the whole purpose of working out our own salvation here in this life.
8. Paul's imperfection - vv. 13-14.
 - a. Paul had not completed his salvation at this point. He still had to flight the good flight, run the race, and continue to keep the faith. He constantly pressed on toward that final goal.
9. Instruction to those who are perfect - vv. 15-16.
 - a. In verse 12 he claimed imperfection in the sense that he hadn't reached the goal at the end of life. Here it is used in the sense of fullgrown.
 - b. "Perfect here means mature, full grown, as opposed to babes or children. The word is so used (in the Greek) I Cor. 14:20; Eph. 4:13; Heb. 5:14. There is a difference between the perfect and the perfected: the first are ready for the race; the last are close upon the prize." Pulpit Comm. p. 115.
 - c. "this also shall God reveal unto you: only, by that same rule let us walk."
 - (1) Few people have completely surrendered their entire will to God with no desire to do their own. Many do not realize the full teaching of God. Let him continue to walk as a Christian and God will reveal these truths to him. Each person is to live by the standard they have attained and constantly strive to learn more and reach higher standards. Don't give up because others know more, etc., but rather use what you have got and constantly press onward.

C. Destiny of Christians compared to others - 3:17 - 4:1

1. v. 17 - Here, we are to mark the faithful, whereas in Rom. 16:17 it is the unfaithful.
2. v. 18 - The unfaithful are enemies of the cross of Christ.
3. v. 19 - Their end is perdition.
 - a. Perdition: "to destroy, to put out of the way entirely, abolish, put an end to, ruin."
Thayer
4. v. 19 - Their god is their belly - comp. Rom. 16:18.

5. The faithful's citizenship is the heaven. When Jesus comes he will make our bodies conform to his glorious body. (I Jn. 3:2; I Cor. 15:42-49).
6. 4:1 - Because of this destiny we should stand fast.

VI. FINAL EXHORTATIONS - 4:2-9

A. Exhorting the women to be united - 4:2-3

(Note: Paul's fellow workers had their names written in the book of life. Demas was among them (Phile. 24), yet he fell away (II Tim. 4:10).

B. General Exhortations - vv. 4-7.

1. Rejoice

2. Let your forbearance be known unto all men.

a. Forbearance: "seemly, suitable, equitable, fair minded, gentle." Thayer

3. In nothing be anxious.

a. Anxious: "to be anxious, to be troubled with care; to care for; look out for." Thayer

4. "but in everything..."

a. Petition: "need, indigence, a seeking, asking, entreating." Thayer

b. Requests: "What is or has been asked for." Thayer

C. Things to think about and things to do. vv. 8-9.

1. True: "not hidden, unconcealed, loving the truth, speaking the truth." Thayer

2. Honorable: "august, venerable, reverend; to be venerated for character, honorable." Thayer

3. Just: "righteous, observing divine and human laws, keeping the commands of God, approved of God." Thayer

4. Pure: "exciting reverence, venerable, sacred, pure from every fault, immaculate." Thayer

5. Lovely: "acceptable, pleasing, lovely." Thayer

6. Good report: "sounding well, uttering words of good omen, of good report." Thayer

7. Virtue: "a virtuous course of thought, feeling and action; virtues, moral goodness."

8. Praise: "commendation, approbation, praise." Thayer

9. Think: "to reckon, count, compute, calculate, to take into account." Thayer

10. Paul is an example to us - v. 9 comp. I Cor. 11:1.

11. If we think the right things (Prov. 23:7) and do the right things (Matt. 7:21) we will be

right.

VII. PAUL'S THANKS FOR THE PHILIPPIANS' GIFT - VV. 10-20.

- A. Conflict has arisen over v. 15 in relation to church co-operation. Paul here states that the Philippians had sent him gifts twice while he was at Thessalonica and helped him when he departed from Macedonia (Acts 17:14). Any teaching more than that cannot be found in this passage.
- B. Such gifts would be laid to the account of the Philippians. v. 17.

VIII. SALUTATION

- A. Some of Caesar's household had been converted.