

# The Book of Philippians

By Pastor Dr. Ronnie Wolfe – Begin Lessons 10-30-2011

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## I. INTRODUCTION

### A. The Writer

1. Written by the Apostle Paul, which was admitted by many very early Christian writers.
2. Written from Rome while Paul was in prison.

### B. Date

1. It was written around 60-61 AD.
2. This was about a decade after the establishment of a church there in 51 AD

### C. Philippi

1. The city was established during Paul's second missionary journey (Acts 16:12-40).
2. The city is named after Philip II, father of Alexander the Great.

### D. Purpose of writing – One writer suggests six things:

1. He wanted to explain why he was sending Epaphroditus back to them (2:25-30).
2. He wanted to let them know of his plan to send Timothy to them (2:19-24).
3. He wanted to thank the Philippian church for their concern for him and their generous gifts to him (4:10-20).
4. He desired to inform them of his own circumstances and the advancement of the gospel (1:12-26).
5. He wanted to exhort the church to live in humility, fellowship, and unity (1:27-2:11; 4:2-3).
6. He also needed to warn them concerning the false teachings of legalism, perfectionism, and careless living (3:1-4:1).<sup>1</sup>

### E. Christ in Philippians

1. It is interesting that Christ is mentioned 36 times in this small book.
2. Christ is to be preached, see all of chapter one
3. For me to live is Christ, 1:21
4. Rejoicing in Christ, 1:6
5. The Gospel of Christ, 1:27
6. The Consolation in Christ, 2:1
7. The mind of Christ, 2:5
8. The work of Christ, 2:30
9. The Knowledge of Christ, 3:8
10. The Faith of Christ, 3:9
11. The Cross of Christ, 3:18

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<sup>1</sup><http://www.angelfire.com/sc3/redentormio/Philippians.html> (10-28-2011)

12. The grace of Christ, 4:23
13. This letter is about Christ and is the theme, along with grace, which is mentioned at the first and last of this wonderful letter.

F. Theme of the Book

1. Probably the most apparent theme verse for this book is Phil 1:21 *For to me to live [is] Christ, and to die [is] gain.*

II. OUTLINE

A. A Single Mind Over Circumstances

1. Chapter One
2. Phil. 1:27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

B. A Submissive Mind In Service

1. Chapter Two
2. Phil. 2:5 *Let this mind be in you, which was also in Christ Jesus:*

C. A Spiritual Mind Over Things

1. Chapter Three
2. Phil. 3:7 *But what things were gain to me, those I counted loss for Christ.*

D. A Secure Mind Over Worry

1. Chapter Four
2. Phil. 4:6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.*

III. A SINGLE MIND OVER CIRCUMSTANCES, Chapter 1 (Text Verse: Phil. 1:27)

A. Paul's Relation To The Philippians, 1:1-8

1. Paul and Timotheus, 1
  - a. Not apostles, since Timothy was not an apostle.
  - b. But servants (Greek DULOS)
    - (1) There are unprofitable servants, Luke 17:10
    - (2) There are good and faithful servants, Matt. 25:21, 23
    - (3) The damsel with the spirit of divination said correctly, "These men are the servants of the most high God" Acts 16:16-17
    - (4) They were servants of righteousness, Rom. 6:18
    - (5) They were servants, not just of Jesus Christ, but of the Philippians – "Servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi." Verse 1
2. To all the saints, 1
  - a. We are called to be saints, Rom. 1:7; 1 Cor. 1:2
  - b. The Spirit makes intercession for the saints, Rom. 8:27
  - c. What are saints?
    - (1) Saints are believers in Christ
    - (2) "One little boy said that saints are stained-glass figures who block out the

sunlight. And another answered him. No, saints are people who let the light shine through them. And that, in effect, is the true definition of a saint. Any saint could be defined as one in whom the light of Christ exists and from whom the light of Christ shines.”<sup>2</sup>

- (3) Saints are those who have been separated from the world and brought into the kingdom of God through faith in Jesus Christ to serve the Lord Jesus Christ to the glory of God. The word “saint” means “holy.”
  - (4) The Greek word for “saint” comes from the Greek word HAGOS, which means “an awful thing,” or “a thing of awe.”
3. With the bishops and deacons, 1
    - a. These, of course, are the only two biblical offices in the Lord’s churches.
    - b. So from this we can learn that this was a church (some say there was more than one church).
    - c. But this is a local-church letter and deals with things having to do with a local assembly of believers.
  4. Grace and peace, 2
    - a. Grace is mentioned only three times in this book, but it is a very important word, as we have noticed that it begins and ends the book.
    - b. “Grace be with you,” 1:2
    - c. We all needed grace when we were saved, but we continue to need God’s grace in the same way and for the same reason that we needed it when we were saved. We stand in his grace; we live in his grace; and we need to use it in our service to Jesus Christ.
    - d. Paul mentions peace at the beginning of this book and near the end of it (4:7, 9).
    - e. We find in 4:7 that peace passes all understanding and that it will keep our hearts and minds through Christ Jesus.
  5. Paul is thankful for the Philippians, 1:3-5
    - a. He is thankful for his remembrance of them, 3
    - b. Paul prays for them often, 4
    - c. He thanks God for their fellowship, 5
  6. God will perform a good work in them until the day of Jesus Christ, 6
    - a. Paul is confident of this.
    - b. God is the one who started this good work in them.
    - c. Now, Paul could be speaking of the church and the good work that God began in the church in establishing and continuing that church until the day of Jesus Christ, that day when believers will be rewarded for their works or will lose rewards (see Phil. 1:6, 10; 2:16).
    - d. But that church does not exist today, so that cannot be the promise here.
    - e. But Paul is certainly speaking of each and every believer, as he does in several places in this book—“each” 2:3; “every man” (2:4); “every knee” (2:10); “every

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<sup>2</sup>*The Saints of God*, by John McArthur, <http://www.gty.org/resources/Sermons/50-46#top> (10-28-2011)

- tongue” (2:11); “every saint” (4:21).
- f. Paul is confident that the good work, the work of God in the individual to bring him to saving faith and service by his grace, will continue until the day of Jesus Christ, the day when Jesus is revealed by his coming again to the earth.
  - g. So that he is also speaking to each and every believer today.
7. They are partakers of “my grace,” 7
    - a. Three things he mentions in verse seven concerning “his grace.” This is what makes up “his grace.”
      - (1) Bonds – the bonds of being in prison in Rome, the limits that keeps him from coming to Philippi and from traveling and preaching the gospel in many places, the expectation of being put to death
      - (2) Defence – Paul uses this word here (verse 7) and also in verse 17. This is from the Greek word *apologia*, which means “a defense especially of one's opinions, position, or actions” (Marriam-Webster Online Dictionary). From this we get our word “apologetics,” which is a study of the defense of our faith or contending for the faith (Jude 1:3), to argue the faith or take a position in favor of the faith of Christ. Paul was “set” (destined or appointed) for the defense of the gospel.
      - (3) Confirmation – This word means to “establish” and applies to the way in which Paul not only dispenses the gospel but how he establishes it in every place where he goes.
    - b. This is Paul’s grace working out in his life – Phil. 2:12 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*
  8. In verse 8 Paul speaks in a way that is different from the way he speaks in other letters. He seems to put on many faces:
    - a. Paul seems to be Paul the theologian in Romans
    - b. He seems to be Paul the correcter to the Corinthians
    - c. He seems to be Paul the father in Timothy and Titus
    - d. Paul the mentor to the Colossians
    - e. Paul the warrior to the Ephesians and maybe the Galatians
    - f. Here he might be called Paul the optimist, or Paul the encourager.
    - g. This is his relationship to the Philippians.      END 11-6-2011
- B. Paul’s Relation To Christ, 1:9-18
1. Our relationship with Christ demands and supplies more and more, 9-11
    - a. More love, “abound,” (to exceed or go beyond what exists), 9a
    - b. More knowledge (epignosis: pure and correct knowledge), 9b
    - c. More judgment (aisthesis), discernment, 9c
    - d. Better things (excellent - diaphero), things that are better and different, 10a
    - e. More sincerity (heilikrines), meaning “without offence,” pure when exposed to the sun, 10b
    - f. Till the day of Jesus Christ, throughout our earthly lives, until Jesus returns, 10c

- g. More fruits of righteousness (filled = pleroo), lacking nothing. The fruits of righteousness are good works.
  - (1) These are by Jesus Christ. We do not do good works on our own but only through the power given to us through Jesus' redemption, 11a
  - (2) These are done to the glory and praise of God, 11b
- 2. Our relationship with Christ includes suffering, 12-13
  - a. Paul's understanding of his bonds – "fallen out rather unto the furtherance of the gospel, 12
  - b. Influence of Paul's bonds – they are manifest in all places, including the palace, 13
- 3. Our relationship with Christ influences others, 14-18
  - a. Boldness of the brethren, 14a
  - b. Without fear, 14b – Not without fear to God or to themselves that they may fall into sin, but without fear to man, preaching boldly and fearlessly even unto death.
  - c. Some preached the true Gospel with envy and strife, jealous of the Apostle Paul, wanting to be as popular or more popular than Paul, perhaps wishing that he would stay in bonds so they can have their own ministry in popularity, 15a
  - d. Some preached the true Gospel with good will, never jealous of Paul or other apostles or leaders, simply preaching for the salvation of souls and for their own ministry as God blessed it, 15b
  - e. Some preached with contention, 16 – "This word is found before NT times only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means."<sup>3</sup>
  - f. Some preached the pure Gospel with love, 17, because they realize that Paul is "set" (appointed) for the defence (apologia, to give an answer) of the Gospel.
  - g. Paul's confidence, 18
    - (1) Whether in pretense or truth, Christ is preached.
    - (2) Paul has confidence and rejoices, even though some are preaching the Gospel, hoping they may outdo, outperform, or take the place of Paul, which none of them ever did.
- 4. Conclusion to this section
  - a. Paul's relation to Christ brought determination to preach the Gospel, not considering his popularity nor boasting of his fame.
  - b. Remember the theme text of this book: "for to me to live is Christ, and to die is gain." (1:21). **END 11-13-2011**
- C. Paul's Relation To His Suffering, 1:19-23
  - 1. Turn to my salvation, 19
    - a. 2 Cor. 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory;*
    - b. No matter how others may preach the true gospel, whether in contention, envy, or strife, it will all work together toward Paul's gospel, or to his benefit.

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<sup>3</sup>Strong's Lexicon (electronic) on Phil. 1:16.

- c. The contention of others was but a light affliction to Paul
- 2. Through your prayer, 19
  - a. Peter was brought out of prison as a result of prayer, Acts 12:5 *Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.*
  - b. James 5:16 *Confess [your] faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*
  - c. We do not know how prayer works (that is, the mechanics of it), but we do know that, when people pray, things happen, and God is honored.
  - d. Matt 21:22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*
  - e. Paul depended, not just on his own prayers, but on the prayers of others to keep him going. Let us not forget to pray one for another, for sister churches, brother pastors, and our missionaries, soldiers, our president and congress, and all who are in authority.
- 3. The supply of the Spirit of Jesus Christ, 19
  - a. Jesus' Spirit was given without measure -- John 3:34 *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him].*
  - b. Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
  - c. We have the Spirit of God, Matt. 3:16
  - d. We have the Spirit of your Father, Matt. 10:20
  - e. We have the Spirit of the Lord, Luke 4:18
  - f. We have the Spirit of truth, John 14:17
  - g. We have the spirit of holiness, Rom. 1:4
  - h. We have the Spirit of life, Rom. 8:2; Rev. 11:11
  - i. We have the Spirit of Christ, Rom. 8:9
  - j. We have the spirit of meekness, 1 Cor. 4:21; Gal. 6:1
  - k. We have the spirit of faith, 2 Cor. 4:13
  - l. We have the Holy Spirit of promise, Eph. 1:13
  - m. We have the spirit of wisdom and revelation, Eph. 1:17
  - n. We have the Spirit of grace, Heb. 10:29
  - o. We have the spirit of glory, 1 Peter 4:14
- 4. Paul has an earnest expectation, 20
  - a. Paul's expectation waits – Rom 8:19 *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*
  - b. Paul expectation is Christ's expectation – Heb 10:13 *From henceforth expecting till his enemies be made his footstool.*
- 5. Paul has a hope, 20
  - a. Acts 24:15 *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
  - b. Rom 5:5 *And hope maketh not ashamed; because the love of God is shed abroad*

- in our hearts by the Holy Ghost which is given unto us.*
- c. Rom 8:24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, [then] do we with patience wait for [it].*
6. In nothing I shall be ashamed, 20
    - a. Paul's most famous expression about being ashamed – Rom 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
    - b. When we preach the gospel, we should not be ashamed no matter how crazy people think we are.
    - c. Remember the hope that Paul has? The Bible says in Rom 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
    - d. 2 Tim. 1:12 *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*
    - e. Even God is not ashamed of us – Heb 11:16 *But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*
  7. With boldness Christ will be magnified in my body, 20
    - a. 1 Cor 9:27 *But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*
    - b. Rom 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.*
    - c. Your body is the only thing that God has ordained to be used to further the gospel of Jesus Christ. This includes your mind and your heart. Our bodies are a living sacrifice, holy, acceptable unto God.
    - d. When you live a holy, separated life, Christ will be magnified in your body.
    - e. When you read his word, Christ will be magnified in your body.
    - f. When you pray, sing, and witness, and worship, Christ will be magnified in your body.
    - g. . . . and this can be done in boldness.
  8. Now, here is the clincher: “whether it be by life or by death,” 20-21
    - a. Remember our theme, which is in verse 21: For to be to live is Christ, and to die is gain.
    - b. If I live, I can actively serve Jesus Christ.
    - c. If I die, I will gain Heaven, glory, eternal inheritance, and rewards for the deeds done in this body.
  9. Paul is in a “strait”
    - a. This word *sunecho* means to be squeezed into a tight place where one cannot move.

- b. In other words, he does not know for sure what God's will is, living or dying.
  - c. He has a "desire" or craving to depart. This word "depart" also means to "unloose."
    - (1) When we die, we are unloosed from this life, literally "to be loosed again" ANALUO.
    - (2) An interesting verse -- 1 Cor 9:15 *But I have used none of these things: neither have I written these things, that it should be so done unto me: for [it were] better for me to die, than that any man should make my glorying void.*
  - d. To be with Christ is far better – so much better.
    - (1) We have a better hope, Heb. 7 :19
    - (2) We have a better testament, Heb. 7:22
    - (3) We have better promises, Heb. 8:6
    - (4) We have better sacrifices, Heb. 9:23
    - (5) We have a better substance, Heb. 10:34
    - (6) We desire a better country, Heb. 11:16
    - (7) We obtain a better resurrection, Heb. 11:35
  - e. Next time we will understand why it is not time for Paul to depart.
  - f. This is Paul's relationship with his sufferings and with the Philippians as with all who suffer with him.
  - g. Are you willing to suffer for Christ? Phil. 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- D. Paul's Relation To The Church's Suffering, 1:24-30
1. Paul's Desire Thwarted, 24-26
    - a. Paul's desire was to depart and be with Christ (1:23)
    - b. But God did not want that for him. It was more needful, 24; that is, in the will and purpose of God.
    - c. So, now he must "abide in the flesh."
    - d. Now Paul has a confidence that he will abide and continue with the people at Philippi for the furtherance of the faith and for the joy of faith, 25
    - e. While he is in the flesh, he can still enjoy the faith. He does not need to go to Heaven with Christ to enjoy his faith.
    - f. Paul's rejoicing will be fulfilled in his coming to them for fellowship and encouragement from them, 26
  2. Paul Instructs the Philippians About Suffering 27-30
    - a. Their conversation (way of life) was to become the gospel of Christ, 27a
      - (1) The mind - Phil 2:5 *Let this mind be in you, which was also in Christ Jesus:*
      - (2) Wisdom and grace - 2 Cor 1:12 *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*
      - (3) Example of the believers - 1 Tim 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit,*

- in faith, in purity.*
- (4) Without covetousness - Heb 13:5 *[Let your] conversation [be] without covetousness; [and be] content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*
  - (5) Holy - 1 Peter 1:15 *But as he which hath called you is holy, so be ye holy in all manner of conversation;* (2 Peter 3:11)
  - (6) Honest among the Gentiles - 1 Peter 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God in the day of visitation.*
- b. They were to be steadfast, 27b
- (1) Whether Paul is present or absent
  - (2) In one spirit
    - (a) Stand fast in one spirit - Eph 2:18 *For through him we both (Jew and Gentile) have access by one Spirit unto the Father.*
    - (b) Stand fast in the Lord - Phil. 4:1 *Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, [my] dearly beloved.*
    - (c) After we have done all, stand - Eph 6:13 *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*
  - (3) With one mind
    - (a) Rom 12:16 *[Be] of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*
    - (b) 1 Cor 1:10 *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and in the same judgment.*
- c. They were to strive together, 27c
- (1) “strive together” (sunagonizomai) “to agonize together.”
  - (2) This striving is not in flesh and blood
    - (a) Strive not over words - 2 Tim 2:14 *Of these things put [them] in remembrance, charging [them] before the Lord that they strive not about words to no profit, [but] to the subverting of the hearers.*
    - (b) 2 Cor 10:4 *(For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)*
  - (3) We are to strive together through prayer.
    - (a) Eph 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
  - (4) This is to be done “for the faith of the gospel.”

- (a) Faith must be mixed with the gospel for salvation.
- (b) Heb 4:2 *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it].*
- d. They were not to be terrified by the adversaries, 28
  - (1) The devil is our adversary - 1 Peter 5:8 *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*
  - (2) There are many adversaries - 1 Cor 16:9 *For a great door and effectual is opened unto me, and [there are] many adversaries.*
  - (3) The fact that they are your adversaries is evidence of their ruin, or perdition.
  - (4) The fact that you have adversaries is evidence that you have salvation of God.
- e. Two things are given unto them by God, 29
  - (1) First, that they believe on the behalf of (or, for the sake of) Christ.
  - (2) Second, that they should suffer for his sake (or, for the sake of) Christ.
- f. Their conflict was shared with Paul, 30
  - (1) Col 2:1 *For I would that ye knew what great conflict I have for you, and [for] them at Laodicea, and [for] as many as have not seen my face in the flesh;*
- g. CONCLUSION
  - (1) Paul shows in these verses that he is dedicated to the Lord and will accept anything God has for him. His desire was to depart and be with Christ, but he was perfectly willing to stay here on earth and suffer for Christ's sake.
  - (2) Paul instructs the Philippians what they need to do in order to serve the Lord properly and to be confident of this salvation.
  - (3) Paul explains to them that they must suffer if they serve the Lord in the preaching and teaching of the word of God.
  - (4) In this suffering, they are to share with Paul that suffering.
  - (5) The New Testament speaks of the evangelistic work of the church of the Lord, Jesus Christ, as being accompanied with suffering. There is no shame in suffering for the sake of Christ. Suffering will make us stronger and more confident of our salvation and of our work in the Lord, and our faith will continue on until Jesus comes to take us away by either death or resurrection.

#### IV. A SUBMISSIVE MIND IN SERVICE, Chapter 2 (Theme: Phil. 2:5)

##### A. We Are Not To Use Our Own Mind For Serving, 1-4

###### 1. Christ exalted, 1

- a. Consolation in Christ – Consolation means encouragement. If there is encouragement, it will be in Christ, not in ourselves or anyone else.
  - (1) 1 Sam 30:6 *And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.*
- b. Comfort of love – The love of the brethren is the second most important

commandment of God

(1) Matt. 22:37-39 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.*

c. Fellowship of the Spirit

(1) John 15:26 *But when the Comforter (the Holy Spirit) is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

d. Bowels – literally, “tender, or inward mercy”

(1) Col 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

e. Mercies – compassions

2. Be of one accord and one mind, 2

a. The word “one accord,” one word in the Greek, means “the mind together,” or the mind of all members of the church should be together as though it were one mind.

b. The words “one mind” are two words in the Greek. The Greek “one” is the basic word for “one,” and the word for mind is PHRONEO, which means “understanding” or “opinion.”

c. We are going to see now that everyone is to have the same mind and understanding in the churches and that they are all to have a submissive mind.

3. Not our own mind, 3

a. Not a mind of strife, or “contention.”

b. Not a mind of vainglory, or “empty pride, self esteem.”

c. Rather, “lowliness of mind” – meaning, “modesty, humility.”

d. Esteeming one another better than ourselves. To esteem means to “consider, or think” of others greater than oneself.

4. Don’t think on our own things, 4

(1) “his own things” literally means “himself.” It is reflexive, which refers back to oneself.

(2) “things of others” literally “that” of others (heteros).

(3) This word “heteros” implies those who are different from you.

(4) Notice what Jesus said in Matt 5:47 *And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?*

(5) Keep your reputation clean for others: 1 Cor 9:27 *But I keep under my body, and bring [it] into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

(6) We are to teach others – 2 Tim. 2:2 *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

B. We Are To Have The Mind of Christ, 2:5-7

1. “Let this mind be in you . . .” – The word “let” means “to understand or to regard.”

2. In other words, consider, or regard, that this mind is in you that was also in Christ Jesus.
3. What kind of mind was in Christ Jesus?
  - a. Equal with God, 6
    - (1) Being in the “form of God” he “thought it not robbery to be equal with God.” The meaning of this passage is not immediately clear, because many people quote only part of this passage and do not understand the complete meaning of it.
      - (a) The word for “form” is the Greek MORPHE, and it designs the very essence and glory of God of which Christ is in essence himself antecedent to his condescension.
      - (b) To be in the form of God was to be equal in all aspect to the nature, essence, and quality of God.
    - (2) Christ had the mind of God: he was in the form (MORPHE) of God, which means that he had all the qualities of God; he was equal with God, 6a
    - (3) But, while he was in the form of God, and in him the fulness of the godhead dwells (Col. 2:9), he did not think to take from God those powers which he had but that were not for him to use as the Son of God manifested in the flesh.
    - (4) Christ was limited in the flesh; and although he had access to all the power of God, he did not seize all of these powers from God,
  - b. No reputation, 7
    - (1) The words “made himself of no reputation” in verse 7 mean “to empty.” He emptied himself of the use of the fulness of the godhead so that he could live as a human being.
    - (2) Alford says, “He used His equality with God as an opportunity, not for self-exaltation, but for self-abasement. . . . He emptied Himself of the “form of God” (not as essential glory, but its manifested possession . . . .” See John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*<sup>4</sup>
    - (3) He took upon himself the form of a servant (bond-slave), making himself as God’s Son, the servant of God in his position in God’s will and purpose.
    - (4) The lowliest form is what he took: the form of men.
      - (a) Man is full of sin, and Christ took on that likeness to condemn sin in the flesh – Rom. 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
      - (b) Man has no righteousness – Rom. 3:10 *As it is written, There is none righteous, no, not one:* But notice: 2 Cor 5:21 *For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness*

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<sup>4</sup>Alford, Henry, *Alford’s Greek Testament, An Exegetical Commentary*, Baker Book House, Grand Rapids, Michigan, Volume III, Reprinted 1980, p. 168

*of God in him.*

- c. This is the submissive mind exemplified in Jesus Christ. This is the mind that we are to have when serving Him. How selfish are you today?
  - d. END 12-11-2011
- C. The Submissive Mind of Christ, 2:8
1. In verse 7 we have the word “form,” which is the Greek word MORPHE and has to do with the very essence and nature of a person. Christ had all the qualities of God as in him dwelleth the fulness of the godhead bodily.
  2. Now in verse 8 we see another word. Christ was found in the “fashion” (SCHEMA) of a servant.
  3. In other words, he did not seem to the human eye and to the human ears that he was God but only that he was from God
    - a. John 3:2 *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
    - b. John 13:3 *Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;*
  4. Jesus looked like and acted as a servant.
  5. So much so that he humbled himself. This word “humble” means to put yourself on a lower level.
  6. In humbling himself, he became obedient unto death, but not just any death, the death of the cross, a very horrible, intimidating death, and a death that was far beyond what man could see, hear, or feel.
- D. Submission Brings Exaltation, 9-11
1. Notice in verse 9 that he did not exalt himself, but God “highly exalted him.”
    - a. Matt 23:12 *And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.*
    - b. He was exalted in his resurrection from the dead, having a new body and given the glory that he had with the Father before the world began (John 17:5).
    - c. He was exalted in as Mediator in taking away the curse of sin.
      - (1) 1 Tim. 2:5 *For [there is] one God, and one mediator between God and men, the man Christ Jesus;*
    - d. He was exalted in his ascension.
      - (1) Eph 4:8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*
      - (2) 1 Tim 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
    - e. He was exalted in at God’s throne, to sit on God’s very throne.
      - (1) Mark 16:19 *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.*
      - (2) Rom 8:34 *Who [is] he that condemneth? [It is] Christ that died, yea rather,*

*that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

(3) See Mark 16:19; Acts 2:33; 7:55, 56; Rom. 8:34; Col. 3:1; Heb. 1:3; 10:12; 1 Peter 3:22.

- f. He was exalted by having the Spirit completely and fully.
  - (1) John 3:34 *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him].*
- 2. He was given a name above every name, 9
  - a. Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
  - b. His name is Jesus: Matt. 1:21
  - c. His name is Emmanuel: Matt. 1:23
  - d. His name is The Word of God: Rev. 19:13
  - e. Gentiles will trust in his name: Matt. 12:21
  - f. Those who believe in his name become the sons of God: John 1:12
  - g. Believers have life through his name: John 20:31
  - h. People were healed through his name: Acts 3:16
  - i. We should suffer shame for his name: Acts 5:41
  - j. We should give thanks to his name: Heb. 13:15
  - k. Our sins are forgiven for his name's sake: 1 John 2:12
  - l. We wear his name on our foreheads: Rev. 22:4
- 3. Every knee will bow and every tongue will confess at the mention of his name, 10-11
  - a. Gen. 41:43 *And he made him [Joseph] to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt.*
  - b. Rom 14:11 *For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*
  - c. Isaiah 45:23 *I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*
- 4. This brings us right back to our submissive mind.
  - a. We bow to Christ in submission in our faith.
  - b. We bow to Christ in submission in our work
  - c. We bow to Christ in our prayers for help and encouragement
  - d. We bow to Christ in our desperation when we can turn to no other.
  - e. We bow to Christ in our prayer and worship to glorify his name.
  - f. One day, then, all people and all things will bow to his majesty, his glory, his dominion, his lordship, his deity; and they will confess that he is Lord to the glory of God the Father. Hallalujah!

## V. SPIRITUAL MIND OVER THINGS, Chapter 3 (Theme: 3:7) – **1-8-2012**

A. Theme: Phil. 3:7 *But what things were gain to me, those I counted loss for Christ.*

B. No Confidence In The Flesh, 3:1-3

1. Rejoice, 1

- a. This word “rejoice” is used eight times in this small book.
- b. This word is a verb, not a feeling – Greek *chairō*
- c. I rejoice . . . and will rejoice, 1:18
- d. Rejoice in the day of Christ, 2:16
- e. I . . . rejoice with you all, 2:17
- f. Rejoice with me, 2:18
- g. That . . . ye may rejoice, 2:28
- h. Rejoice in the Lord, 3:1
- i. Rejoice in Christ Jesus, 3:3
- j. Rejoice in the Lord alway: and again I say, Rejoice, 4:4

2. Beware, 2

a. Beware of dogs

- (1) Normally Gentiles were called “dogs” by the Jews, since a dog was a despicable animal to the Jews.
- (2) Now Paul is calling the Judaizers “dogs,” because he has had experience with them. See Galatians 2:1-14.
- (3) These dogs would scavenge around from place to place; so were these Judaizers scavengers, because they seem to have gone from church to church preaching their “other gospel” and causing divisions.
- (4) There may not have been any “dogs” at Philippi at this time, but Paul wants them to watch out for them.

b. Beware of evil workers

- (1) 2 Peter 2:14 *Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*
- (2) Luke 13:27 *But he shall say, I tell you, I know you not whence ye are; depart from me, all [ye] workers of iniquity.*

c. Beware of “concision” (mutilation)

- (1) This is a very degrading way of describing circumcision.
- (2) The Greek for circumcision (*peritome*) means “to cut around.”
- (3) The Greek for concision (*katatomē*) means “to cut to pieces, to mutilate”
- (4) Notice that the first two warnings are against people
- (5) The third one is against a practice, although it is against those people who teach the practice of mutilation, cutting the body, as prohibited under the law (1 Kings 18:27-28).
  - (a) 1 Kings 18:27-28 *And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.*  
28 *And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.*

3. We are the circumcision, 3
    - a. In other words, “we are the true circumcision.” Those who are circumcised in the flesh are not of true circumcision, which is of the heart.
    - b. Rom. 2:29 *But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.*
    - c. We, as the circumcision, have no confidence in the flesh.
      - (1) The flesh is weak, Mat. 26:41
      - (2) Born again . . . not of the will of the flesh, John 1:13
      - (3) The flesh profiteth nothing, John 6:63
      - (4) We walk not after the flesh but after the Spirit, Rom. 8:1
      - (5) They that are after the flesh do mind the things of the flesh, Rom. 8:5
      - (6) They that are in the flesh cannot please God, Rom. 8:8
      - (7) Make not provision for the flesh, to fulfil the lusts thereof, Rom. 13:14
      - (8) For though we walk in the flesh, we do not war after the flesh, 2 Cor. 10:3
      - (9) The flesh lusteth against the Spirit, Gal. 5:17
      - (10) We have no confidence in the flesh, Phil. 3:3
- C. Paul’s Boast In The Flesh, 4-6
1. He can boast more than any other man, 4
  2. Circumcised the eighth day as required by Moses’ Law, Gen. 17:11, vs 5
    - a. Gen. 17:11 *And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*
    - b. Lev 12:3 *And in the eighth day the flesh of his foreskin shall be circumcised.*
  3. Of the stock of Israel, of the tribe of Benjamin,5
    - a. Smallest tribe of Israel, but great men came from it
    - b. Not a proselyte, or a foreign Jew made a Jew by rituals.
    - c. Of the true stock of Israel by blood.
    - d. Saul came from the tribe of Benjamin
    - e. Rom 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.*
    - f. Remember, Paul is glorying in the flesh to make a point.
  4. A Hebrew of the Hebrews, 5
    - a. This means that both his mother and his father were Hebrews by blood
    - b. He was not a half-Jew but was a full-blooded Hebrew.
    - c. Paul used his entire lineage as an advantage, including the fact that he was a pure Jew and that he was a free-born Roman (Acts 22:27).
  5. As touching the Law, a Pharisee, 3:5
    - a. No one had more command of the law of Moses than the Pharisees.
    - b. Matt 23:2 *Saying, The scribes and the Pharisees sit in Moses’ seat:*
    - c. At one time Saul sat in Moses’ seat, dispensing the law to the hearers and requiring them to keep the law for salvation.
    - d. He also taught the “traditions of men” and required men to obey them, even

- though the Pharisees did not.
- e. So, as touching the things of the flesh, Paul could trust in his flesh as much as or more than most Pharisees.
6. A zealot, 3:6
    - a. Saul (now Paul) had a great zeal.
    - b. This means that he worked hard at what he did.
    - c. His job was to destroy the church at Jerusalem, since it was a threat to the entire Jewish theology.
    - d. He worked harder than any of this colleagues. He had local fame as the one who could destroy this church which was bringing disgrace upon the Jewish religion of that day.
    - e. Since Saul could not destroy Jesus Christ, whom he was persecuting, he was going to persecute and kill Christ's followers in the church at Jerusalem.
  7. A righteous man in the law, 3:6
    - a. Paul wrote to the Romans and said in Rom 10:
    - b. Rom. 10:1-5 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*
  8. Now what is Paul going to do with all of this "in flesh" bragging"
- D. Rejection of the Flesh, 3:7-8
1. He counted the flesh (his gain) loss, 3:7
  2. He counted "all things but loss" 3:8
  3. He suffered the "loss of all things" 3:8
  4. He counted "all things" but dung, 3:8
  5. Receiving of Christ, 7-8
    - a. Loss for Christ, 3:7, 8
      - (1) 7 - "counted loss for Christ"
      - (2) 8 - "count them but dung that I may win Christ"
    - b. Excellency of the knowledge of Christ Jesus my Lord, 3:8

### **End 1-8-2012**

- E. Position In Christ, 3:9-12
1. Not having mine own righteousness, 3:9
    - a. Which is of the law
      - (1) Gal. 2:21 *I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*

- (2) Rom 3:10 *As it is written, There is none righteous, no, not one:*
- b. Compare righteousness of the law with righteousness of faith
    - (1) See Romans 10:1-11
2. That I may know him
    - a. Rom. 10:4 *For Christ [is] the end of the law for righteousness to every one that believeth.*
    - b. It is not what you know but whom you know that counts.
  3. To know the power of his resurrection
    - a. Matt 27:53 *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*
    - b. 1 Cor 15:41 *[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*
    - c. Rom. 1:4 *And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:*
    - d. 1 Peter 1:3 *Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*
    - e. His ascension shows the power of his resurrection
    - f. His glorified body shows the power of his resurrection
    - g. His intercession shows the power of his resurrection
    - h. His coming again shows the power of his resurrection
    - i. His eternal priesthood and kingship show the power of his resurrection
  4. To know the fellowship of his suffering, 3:10
    - a. Phil. 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
    - b. Col 1:24 *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:*
    - c. Rom. 8:17 *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.*
  5. Made conformable unto his death, 3:10
    - a. Rom 6:8 *Now if we be dead with Christ, we believe that we shall also live with him:*
    - b. Col 2:20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*
    - c. Col 3:3 *For ye are dead, and your life is hid with Christ in God.*
  6. Attain to the resurrection of the dead
    - a. Rom 6:5 *For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:*
    - b. The only way to be “in the likeness of his resurrection” is to be “planted together

- in the likeness of his death.”
- c. We must die to sin – Eph 2:1 *And you [hath he quickened], who were dead in trespasses and sins;*
  - d. Rom 6:6 *Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.*
7. I have not already attained, 3:12
- a. This means that I am not already perfect (teleo)
  - b. Since I have not already attained and am not already perfect, what shall I do.
    - (1) Follow after
      - (a) Matt 4:19 *And he saith unto them, Follow me, and I will make you fishers of men.*
      - (b) Matt 16:24 *Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me.*
      - (c) John 10:27 *My sheep hear my voice, and I know them, and they follow me:*
    - (2) That I may apprehend
      - (a) This word “apprehend” is from the basic Greek word *katalambano*, “to take.”
      - (b) It means “to lay hold of”
      - (c) It can mean to accomplish, etc.
      - (d) Each believe is to reach for that which he is to accomplish in his Christian life, as Paul was doing here.
    - (3) That for which I am apprehended of Christ Jesus
      - (a) We are to reach out to take hold of that for which we were apprehended of Christ Jesus.
      - (b) Each one of us has a reason to life and purpose to accomplish.
      - (c) Christ apprehended us through his grace (Eph. 2:8-9).
      - (d) Now he wants us to apprehend our purpose, fulfilling the fruits and good works that were “before ordained that we should walk in them.”
      - (e) That is why Paul said in Phil 1:21 *For to me to live [is] Christ, and to die [is] gain.*
      - (f) THIS IS THE SPIRITUAL MIND OVER THINGS - Part I

**END 1-15-2012**

- F. The High Calling of God, Phil. 3:13-21
- 1. Preparation for the high calling of God, 13
    - a. Paul here gives us one thing that he does; but before he tells us what that is, he tells us how he is preparing to do this one thing.
    - b. The first thing in preparation is to forget those things which are behind.
      - (1) His unforgiven sins – Rom. 11:30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*

- (2) His practice in the Jews' religion – Gal 1:13 *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:*
- (3) The course of the world – Eph 2:2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
- (4) The darkness – 1 John 2:8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.
- c. The second thing in preparation was to reach forth.
  - (1) Here he says these are the things which are before (lit. in front).
  - (2) The words “reaching forth” is one Greek word which means to stretch out the arms toward.
  - (3) You cannot forget the things that are behind unless you reach for the things that are in front. You cannot serve God and mammon.
- 2. Practice of high calling of God, 14ff
  - a. He presses toward the mark.
    - (1) This Greek word dioko translated “press” is made up of two interesting Greek words.
    - (2) The first word is DEOS, meaning “to dread, or fear.”
    - (3) The second word that helps to make up this word “press” is diakonos, which is our word for “servant.”
    - (4) So, Paul is going forward with dread of persecution, timidity and fear, as he is determined to be a servant of Jesus Christ.
    - (5) The “mark” is the Greek word skopos, and it is the word from which we get our word “scope.”
    - (6) This is as though Paul is looking through a scope, keeping his eye on his life-long goal, the goal to perfection in Christ, his resurrection in the flesh, and his rewards promised to him.
  - b. Of the high calling of God
    - (1) This word “high” means “above.” Paul is reaching out to the “above calling” of God.
    - (2) The word “calling” is a word that can mean “an invitation.
    - (3) Paul has an invitation to a gathering of the saints at the end of time to receive his rewards.
    - (4) This is why he is pressing, willing to be persecuted as a servant of Jesus Christ: that he might reach the mark (that for which he is looking or desiring), and this is at the invitation of Christ.
    - (5) This is his invitation to all believers. This is the reason for our living the Christian life. That is why Paul said, “For me to live is Christ, and to die is gain” (Phil 1:5).
    - (6) Someone has wisely said that “our goal in life is holiness, not happiness.”

- c. Perfect ones (mature ones) have the same mind as Paul in this matter, 15a
  - (1) So, it must take a measure (and probably a good measure) of maturity in order to have this mindset.
  - (2) As we stretch forth to our high calling, we will grow in the grace and the knowledge of our Lord Jesus Christ and will have the mind of Christ; therefore, we will be able to look through the scope to that which is to be our ultimate goal—to be like Christ.
- d. If any man has a different view from that of Paul, God will, as he grows, show this to the man, and he will eventually (if he becomes mature) share this same mind with Paul and Christ, 15b
- e. Verse 16 – Determined by the amount of maturity one has, he is to live by the same rule—the rule of Paul, as led by the Holy Spirit of God.
- f. We are to be followers of Paul, 17
  - (1) Paul is our example (along with his co-workers who have given their lives totally to the service of God).
  - (2) Paul instructs Timothy that he should be an example of the believers (1 Tim. 4:12).
- g. We are to “mark them,” not only Paul as an example, but others who walk the same as he does, as examples, 17
  - (1) But mark them that follow after Paul as Paul follows after Christ.
  - (2) 1 Cor 11:1 *Be ye followers of me, even as I also [am] of Christ.*
- h. For many are otherwise. They walk as enemies of the cross of Christ, 18-19
  - (1) They are offenders of the cross of Christ.
  - (2) These walk preaching with wisdom of words, making the cross of Christ of none effect (see 1 Cor. 1:17).
  - (3) They also make a fair show in the flesh so they will not suffer persecution for the cross of Christ.
  - (4) Their end is destruction, 19
  - (5) Their god is their belly
  - (6) Their glory is their shame
  - (7) They mind earthly things.
- i. Our conversation is in heaven, 20
  - (1) This word “conversation” means “citizenship.”
  - (2) We are now children of heaven, children of the heavenly king, partakers of a heavenly calling (Heb. 3:1).
  - (3) We look for Jesus to come from heaven.
    - (a) 2 Cor 5:2 *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:*
    - (b) 1 Thess 1:10 *And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.*
    - (c) 1 Thess 4:16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead*

*in Christ shall rise first:*

- (d) 2 Thess 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*
- (4) He will change our vile body, 21
  - (a) This body is vile, because it is corruptible
    - i) 1 Cor 15:53 *For this corruptible must put on incorruption, and this mortal [must] put on immortality.*
    - ii) Job 19:26 *And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:*
- (5) He will fashion this vile body like unto his glorious body
  - (a) Like the body the disciples saw on the Mount of Transfiguration
  - (b) Like the body the women saw after his resurrection.
  - (c) Like the body that ascended up into heaven in Acts 1:11
  - (d) Like the body that will return one day to receive us unto himself.
  - (e) A body very much unlike the one we have, and a body very much like our Savior, the Lord Jesus Christ.
- (6) According to the working (energia)
  - (a) This word “energia” is used only for energy in the supernatural form.
  - (b) This can be of God or of demons, but it is supernatural.
  - (c) This work that Jesus does to our bodies is a work that is supernatural.
  - (d) This is the energy (supernatural) whereby he is able (has the power, *dunamas*) to subdue (arrange under him) all things to himself.
  - (e) This is the ultimate glory, the ultimate goal, the ultimate act of power.
  - (f) Only he can subdue all things unto himself.
  - (g) Paul is pressing toward this mark of the high calling of God.
- (7) Conclusion
  - (a) Are you pressing (reaching out) toward the high calling of God?
  - (b) Are we longing for the time when Christ will change our vile bodies to be like his glorious body?
  - (c) Are we following the example of Paul and his fellow workers?
  - (d) Are we growing in the grace and knowledge of the Lord Jesus Christ?

**END 1-22-2012**