

PHILIPPIANS 3v17-4v23 - Our Citizenship in Heaven; Be United, Joyful and in Prayer; Meditate on These Things; Philippiian

Generosity; Greetings and Blessings!"

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

REJOICE!

1Php 1:18 What then? Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

Php 2:16 holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

Php 2:17 Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

Php 2:18 For the same reason you also be glad and rejoice with me.

Php 2:28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.

Php 3:1 Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe.

Php 3:3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,

Php 4:4 Rejoice in the Lord always. Again I will say, rejoice!

Outline of Philippians

Philippians chapter 4

Php 4:1-3. From particular admonitions,

Php 4:4-9. he proceeds to general exhortations,

Php 4:10-18. shewing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants as for the grace of God in them.

Php 4:19-23. And so he concludes with prayer and salutations.

Philippians chapter 4: - Review of chapter 3

This section of the letter is dealing with the false teachers that were always following him, challenging salvation and forgiveness by grace alone. They were espousing that works had to be included in order to be saved.

Paul indicated that in **self righteousness** and **man made religion**, he had excelled like no one else. He became a pharisee of the pharisees.

But when I came to a **personal relation with Jesus Christ**, and a **righteousness**, put to my account, not earned, but given to me as a gift. And now I have the glory of spending all of this life and that which is to come and for all of eternity to come as one of response of what Christ has done. All I can say in comparing one with the other is to compare beauty and perfection with garbage, with dung, with refuse. That's how distant the two are- one with another!

Then Paul described **all the things that he had gained in Christ**, none of which was ever gained through religion. Verse 9 – **superior righteousness**

Php 3:10 – real personal relationship with God, steady and abiding, a relationship that religion never gave me!

The **power of His resurrection**, which gives me the power to keep his word. Religion gave me rules, but I couldn't keep them. I count it a privilege **to suffer for Christ**, something which religion said was to be endured. But now what privilege to suffer for Christ in fellowship with Him

Being conformed to His death, day by day growing in my surrender to the Father. I see the beauty of the Savior to the Father and His will.

Php 3:11 I have, what religion could never offer, the confidence of everlasting life in heaven. I have that peace that all ends in heaven. Religion keeps you wondering if I ever am doing enough to make it.

Php 3:12 Paul anticipated the question of the legalist – if you teach people that they have those things freely in Christ, that He just given to people and they have the absolute fact that they will be in heaven, you will have lazy, self satisfied and weak people. I know people -you've got to use guilt and condemnation to keep them on edge. Paul says no, but His people will continue to grow and grow. He says, **Php 3:12-14 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. [13] Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, [14] I press toward the goal for the prize of the upward call of God in Christ Jesus.**

Don't tell me, that grace produces lazy and weak Christians.

Paul has been saved for 30 years. Actively planting churches for 25 years! No sinless perfection! But Paul presses on!

Paul realizes he wasn't just saved on the Damascus Road escape the fires of hell, but God has a hold on my life for His purposes.

Phil. 3:13 Paul keeps pressings on! He reduces the things he wants to do, after 25 years of serving the Lord. This one thing I do! **Forgetting those things which are behind and reaching forward to those things which are ahead!** Paul's standard was not to compare himself with others but what he did was simply related to what God had called him to do!

Php 3:14 I press toward the goal for the prize of the upward call of God in Christ Jesus. Paul's goal is to hear the words from our Savior, "**Well done good and faithful servant, ...enter into the joy of the Lord!**"

Php 3:15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Paul know there will be those that will come along and attack him as an avoidance of his past, but he says its not immature to have this mind! It's not a sign of immaturity but of maturity.

Php 3:16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. Never feel guilty for leaving the past in God's hand. God paid a tremendous price for us to move forward as a new creation. Let us never view our forgiven position in Christ as a "cop-out". You have many as a pattern who walk this way!

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INTERPRETATION

APPLICATION

<p>Our Citizenship in Heaven!" (The end game!) <i>Php 3:17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern.</i></p> <p><i>Php 3:18 For many walk, of whom I have told you often, and <u>now tell you even weeping, that they are the enemies of the cross of Christ</u> (carnal adversaries, in the context of legalists-dogs, and libertines):</i></p> <p><i>Php 3:19 whose end is destruction, whose god is their belly, and whose <u>glory is in their shame—who set their mind on earthly things.</u></i></p> <p><i>Php 3:20 For <u>our citizenship</u> (community, conversation) <u>is in heaven, from which we also eagerly</u> (up on your tiptoes!) <u>wait for the Savior, the Lord Jesus Christ,</u></i></p> <p><i>Php 3:21 who will transform our lowly body that it may <u>be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself</u></i></p>	<p><i>v. 17 Join me in following my example of rejecting legalism, giving his full heart to the grace that is in Christ and his example in forgetting those things that are behind and reaching forward to those things which are ahead, as a Christian, always continuing to grow.</i> <i><u>Heb 12:1-2 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, [2] looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.</u></i></p> <p><i>vs.18-19 For many walk, of whom I have told you often, I'm not the only one. There are many who walk like me. You have us for a pattern. Follow us, <u>not these false teachers. and now tell you even weeping, that they are the enemies of the cross of Christ:</u> He now speaks of the legalists are the enemies of Christ. The idea that I can work my way to heaven. Anyone who says to add anything else to what Christ has done to earn salvation, is an enemy of the cross of Christ.</i></p> <p><i>v. 19</i> Now Paul speaks of those false teachers, who were not legalists, but were known as the libertines, usually Gentiles, who say that God is gracious and would boast about their sin and would abuse Christian liberty to defend their behavior, saying that God will save everybody. <i>whose end is destruction</i>, Anyone who says anything about adding the finished work on the cross is an enemy of the cross of Christ, whose end is eternal destruction. But Paul warns concerning this group too! He was completely intolerant of them, saying, <i>whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.</i></p> <p><i>v. 20</i> In contrast to those people <i>For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, Who</i> set their minds on the things of heaven. Those in Philippi knew that advantages of being a Roman citizen, even though they lived in a distance city from Rome in a different country. They knew what it was to have a citizenship in someplace else.</p> <p><i>v. 21</i> One day He is going to ...<i>transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.</i> The false teachers set their minds on the things of destruction. Don't follow them!</p>	<p><i>v. 17</i> Paul is exhorting the Philippians to follow his example of trusting only in the finished work of the cross of Christ – not that of the false teachers. We need to be aware of false teachers and follow godly examples? Are we?</p> <p><i>vs.18-19</i> Paul says to be clear that false teachers, including legalist and libertines, are enemies of the cross of Christ, no matter how nice or great speakers they are, if they are teaching false doctrine, which will have devastating and eternal consequences for the listeners. This clarity is sorely needed in the church today.</p> <p><i>vs. 20-21</i> We believers know that this earth is not our home. We're merely passing through. Oh, how we long for that day when our Savior, the Lord Jesus Christ returns or that day He takes us home individually if our last breath precedes the Rapture! So we look to the heavens, our life is in the heavens, from whence we look for our Lord and Savior, Jesus Christ, who when He comes, He is going to change our vile bodies. It will be a metamorphosis, a change in bodies. We are told in 1Jn 3:2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. Oh, what a day that will be! This is more sure than anything else we know!</p>
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INTERPRETATION

APPLICATION

<p><i>Php 4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.</i></p> <p>Be United, Joyful and in Prayer; <i>Php 4:2 I implore Euodia and I implore Syntyche to be of the same mind in the Lord.</i></p> <p><i>Php 4:3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.</i></p> <p><i>Php 4:4 Rejoice in the Lord always. Again I will say, rejoice!</i></p> <p><i>Php 4:5 Let your gentleness (tender mercies; willingness to yield) be known to all men. The Lord is at hand. (similar to Maranatha! Our Lord has come!)</i></p>	<p>v. 1 <i>Therefore:</i> This links together what Paul wrote here with what he wrote before. Because of the promise of resurrection in the preceding verse, they have even more of a reason to stand fast in the Lord. My joy and crown: In the original the Greek word for crown that described here is that crown given to a winning athlete. It was a crown of achievement (a <i>stephanos</i>); not the crown that was given to a king (a <i>diadema</i>). As they stand fast in the Lord, the Philippians were Paul’s trophy. So stand fast in the Lord, beloved: Only by being in the Lord, can we stand fast. All other ground is sinking sand!</p> <p>v. 2 One of the main themes of this letter is for unity. Here were two women, mentioned specifically by name. Euodia and . . . Syntyche: Apparently these were the source of some sort of quarrel in the church, which so easily could divide, or possibly destroy the church. Paul wisely does not take sides or try to solve their problem, but directed them to be of the same mind in the Lord. They needed reminding they have a greater common ground in Jesus Christ, than personal differences. They must have forgotten everything else was less important than that common ground in Christ!</p> <p>v. 3 Whoever this true companion was, Paul urged them to help these faithful women who labored with me in the gospel toward a mutual reconciliation. That companion was supposed to help them to reconcile and come to one mind in the Lord. This unfortunate dispute needed to be cleared up. Note the great contrast With Clement also, and the rest of my fellow workers, whose names are in the Book of Life: What a wonderful way to have your whole life summed up in one sentence!</p> <p>v. 4 Here we see a major theme of the letter repeated: Rejoice in the Lord always. Again I will say, rejoice! Despite Paul writing this letter under the circumstance of his being in jail, chained to guard, joy or Rejoice is mentioned often in Philippians. Cf. Php 1:4; Php 1:18; Php 1:25; Php 2:2, 16-18; 28; Php 3:1, 3; Php 4:1, 4. Really rejoicing in the confidence that God was and is always in control. God intends us to be happy as we are obedient to His word! soon return, it makes it all the more easy to rejoice in the Lord and to show gentleness to all men.</p> <p>v. 5 ... gentleness... (epieikeia), translated gentleness here. Other Bible translations include patience, softness, the patient mind, modesty, forbearance, the forbearing spirit, or magnanimity. Jesus showed this gentleness with the woman who was taken in adultery. This word describes the heart of a person who will let the Lord fight his battles. ...known to all men: The sphere is broad. We are to show this gentleness to All men, not just to whom we want....Lord is at hand!! In the early church, including Paul, were expecting the Lord to return at any time. We don’t really have time to be involved in differences and in petty differences. When we live with the awareness of Jesus’ soon, it makes it all the more easy to rejoice in the Lord and to show gentleness to all men.</p> <p>Three of the main reasons for each of us and the church to be looking for His imminent return:</p> <ol style="list-style-type: none">1. It gives <u>an urgency to giving the gospel out.</u> We don’t have much time! Let’s get the gospel out while we have the opportunity.2. It gives to us a good sense of priority as to the things that are really important. It gives us that urgency, that realization, that we need to place the major emphasis upon the work of the gospel upon the things of the Spirit. To keep our touch with the world as light as possible!3. It gives a purity to our walk and to our lives, knowing that at any moment, any moment, the trump of God can sound. We who are alive and remain shall be caught up and meet the Lord in the air, in a moment, in a twinkling of an eye. It has a great emphasis towards holy living. We don’t want to be engaged in some unholy activity when the Lord comes for His church. Many believe that we are blessed to possibly to be in that last generation and that the Lord is coming soon. James 5:8	<p>v. 1 Oh how Paul loved them! – “my beloved and longed for brethren, my joy and crown”! He repeats what he told them in 1:27 “Stand Fast in the Lord! Stick with the Lord! Stay with the Lord!”</p> <p>v. 2 Notice how this important divisive situation is approached. Paul does not take sides but directs them to be of the same mind in the Lord! What great advice!</p> <p>v. 3 Notice how Paul discerns that these two women need help to resolve their differences. How would our ministry be summed up? More like Clement or like Euodia and Syntyche?</p> <p>v. 4 What a privilege of Christians to rejoice! Division always takes away joy. Here Paul is exhorting to rejoice! Always! There is not a moment of a Christian’s life in which he may not find joy in the character, law, and promises of God. He now says, Again I will say, rejoice! How we need to be reminded to rejoice in the Lord!!</p> <p>v. 5 May our gentleness be obvious to everyone! We must live with the awareness of Jesus’ soon return (The Apostles watchword), making it all the more, easy to rejoice in the Lord and to show gentleness. He will make everything right at His return! How expectant are we for His return? We are looking to heaven for our Lord to come. And we should live in constant anticipation of His return, expecting the Lord. (Php 2:16; 3:20; 4:5; John 14:2-3; 1 Thess. 1 4:1) Maranatha – the Lord comes”</p>
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INTERPRETATION

APPLICATION

Php 4:6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Php 4:7 and the peace of God, which surpasses all (superior to) understanding, will guard (stand sentry) your hearts and minds through Christ Jesus.

Meditate on These Things;

Php 4:8 Finally (so then), brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely (acceptable, pleasing, endearing), whatever things are of good report (acceptable, attractive) if there is any virtue and if there is anything praiseworthy—meditate (reflect, think, keep reckoning) on these things.

Php 4:9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Philippian Generosity;

Php 4:10 But I rejoiced in the Lord greatly that now at last your care for me has flourished (bloomed, blossomed anew) again; though you surely did care (your thoughts were involved), but you lacked opportunity.

v. 6 Be anxious (to strangle!) for nothing: A command, not an option. We are not to intrude into an arena that belongs to God alone. ...everything by prayer and supplication: *Everything* is the proper subject of prayer. *Prayer and supplication:* These two aspects of prayer are similar, but distinct. *Prayer* is a broader word that can mean all of our communication with God, but *supplication* directly asks God to do something. Often our prayers go unanswered because we do not *ask* God for anything. *let your requests be made known.* He wants to know. *Be made known:* God already knows our requests before we pray them; yet He will often wait for our participation through prayer before granting that which we request. *With thanksgiving:* This guards against a whining, complaining spirit before God when we let our requests be made known.

v. 7 And the peace of God: It is beyond “all mind”; meaning it is beyond our power of thinking. *Which surpasses all understanding:* It isn’t that it is senseless and therefore impossible to understand, but that it is beyond our ability understand and to explain - therefore it must be experienced. *Guard (military action) your hearts and minds:* This is what the peace of God does for us. It’s a peace that is on *guard* over our heart and mind.

v. 8 Whatever things are true... Noble . . . just . . . pure . . . lovely . . . good report . . . virtue . . . praiseworthy: Things which are the fruit and the food of the mind that is guarded by the peace of God. When we put these good things into our mind a, they *stay* in our mind and then work come forth from us. *Meditate on these things:* In Rom 12:2 we are to be *transformed by the renewing of your mind* and in 2Co 10:5 it’s important that we *cast down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.* What we choose to *meditate on* matters. It is a practical way to bring every thought into captivity to the obedience of Christ.

v. 9 ...which you learned and received and heard and saw in me, these do: Paul’s integrity slowed him to present himself as an example of all these things.. He could say, “Follow me as I follow Jesus.”...*God of peace will be with you:* If they Philippians did as Paul has instructed, not only would they have the peace of God, but the *God of peace* would also be with them.

v. 10 ...flourished again: Financial support brought by Epaphroditus. No implication of not caring but previously lacking only in opportunity. When opportunity again arose, their *care flourished again.*

v. 6 We really can be anxious for nothing, pray about everything, and be thankful for anything. God knows our requests before we pray them; yet He may wait for our participation through prayer before granting our requests.

v. 7 This peace will keep our hearts and minds through Christ Jesus. **It will guard us from sinning under our troubles, and from sinking under them.** It will keep us calm and sedate, without discomposure of passion, and with inward satisfaction. *You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You., Isa 26:3.*

v. 8 God’s peace will guard us, but then we are to guide our understanding! Are we constantly thinking about, meditating over, good things? Things that are true, noble, just, pure, lovely, of good report? We are told here to do just that! Do you think you have been enabled to do this?

v. 9 Notice the good things are the things we have *learned and received, heard* and seen demonstrated. Paul proposes himself to them for an example. It gives a great force to what we say to others when we can appeal to what they have seen in us. This is the way to have the God of peace with us - to keep close to our duty to Him. These are the things, an imperative – we must continually do! Then the promise is, *the God of (this) peace will be with you. It will guard your thoughts!*

v. 10 Notice how Paul, the recipient of the their gifts *rejoiced in the Lord greatly, when indeed they had the opportunity to help financially!* When we give to the Lord, do we truly consider it an opportunity?

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INTERPRETATION

APPLICATION

Php 4:11 Not that I speak in regard to need, for I have learned (have come to learn and I'm still practicing it) in whatever state I am, to be content

Php 4:12 I know how to be abased (drought, when a river runs very low), and I know how to abound (overflow). Everywhere and in all things I have learned (been initiated, learned the secret) both to be full and to be hungry, both to abound and to suffer need.

Php 4:13 I can do all things through Christ who strengthens me. (in this context!)

Php 4:14 Nevertheless you have done well that you shared in my distress.

Php 4:15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only.

Php 4:16 For even in Thessalonica (about 100 miles from Philippi) you sent aid once and again for my necessities.

Php 4:17 Not that I seek the gift, but I seek the fruit that abounds to your account.

v. 11 ...in regard to need: Paul's thankfulness for their giving wasn't because of his need, though there was need, but because it was good for them to be givers....whatever state I am, to be content: This is how Paul could say that his thankfulness was not based upon his own need. Though in need, he was content where he was at - even in prison! I have learned: Contentment needs to be learned as it isn't natural to us.

v. 12 I know how to be abased, and I know how to abound: We are reminded that Paul's contentment was not only theoretical, but was actually lived out. He had been both financially needy as well as being well-off. Pro 30:8-9 Remove falsehood and lies far from me; Give me neither poverty nor riches—Feed me with the food allotted to me; [9] Lest I be full and deny You, And say, "Who is the LORD?" Or lest I be poor and steal, And profane the name of my God.

v. 13 I can do all things through Christ who strengthens me: (No “word-faith” doctrine here!) “In the reservoir of His strength”! This refers to Paul's ability to be content in all things. To achieve this contentment, he needed the strength of Jesus Christ. I have learned the secret of being content in all things – when things are very low and when things are overflowing. And this secret is this verse! He guards my thoughts. I need then to guide or steer those thoughts. The result is that peace of God which surpasses all understanding! He will be with you!

*v. 14 Nevertheless you have done well that you shared in my distress: The Philippians were to know, in a real sense, that their giving was better *for them* than it was for Paul (*you have done well*). Giving with the proper “giving willingly” actually does more good for the giver than for the receiver.*

vs. 15-16 The beginning of the gospel: Referring to Paul's pioneering missionary efforts in Europe as recorded in the Book of Acts. No church shared...but you only: The Philippians were the only ones to support Paul during this time. He remembered in particular how they supported him when he was in Thessalonica.

v. 17 ...seek the gift, but ...fruit that abounds to your account: Paul wasn't so much interested in the gift for his own use as he was in the fruit that abounds to your account. Their giving increased the fruit in their account before God. We are given here an important principle, regarding giving in the Scriptures: We are never the poorer for having given in that God will never be our debtor, and we can never out-give God.

v. 11 How content are we? How do our circumstance affect our contentment? Here we see that contentment is something that can be learned. Paul is saying, for I have learned (have come to learn and I'm still practicing it) in whatever state I am, to be content

v. 12 Is it easier for you to know how to be abased or how to abound, both of which are a dangerous place to be? The next verse is the reason that we can learn to be abased and to abound!

v. 13 Here we are told how Paul came to learn how to be content in all circumstances. I've learned how to be content with nothing! Do you look at this verse from being a super type Christian or do you see that the strength of Jesus in Paul's life was evident in his being content even when he suffered great need? Paul says I don't just have a religious creed or doctrine. I have a risen Savior and a constant relationship with my Lord Jesus Christ!

v. 14 This verse demonstrates how that by partnering in ministry, even if it is just supporting financially, how you share in the ministry, even when those directly in the ministry are in distress.

vs. 15-16 See how endeared Paul is to the Philippians. They were the only church go share with him after he left. When in Thessalonica, only three weeks teaching, they helped him twice. And now about 12 years later, they are still helping him! What a wonderful, encouraging relationship for us to consider!

v. 17 How often have you experiences that God will never be our debtor and that we can never out-give God? How giving are our hearts?

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INTERPRETATION

APPLICATION

Php 4:18 Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

Php 4:19 And my God shall supply all your need according to His riches in glory by Christ Jesus.

Php 4:20 Now to our God and Father be glory forever and ever. Amen.

Greetings and Blessings!

Php 4:21 Greet every saint in Christ Jesus. The brethren who are with me greet you.

Php 4:22 All the saints greet you, but especially those who are of Caesar's household.

Php 4:23 The grace of our Lord Jesus Christ be with you all. Amen.

What a Friend We Have in Jesus – Alan Jackson Maranatha! Singers

1. What a friend we have in Jesus All our sins and griefs to bear. What a privilege to carry Everything to God in prayer. Oh, what peace we often forfeit. Oh, what needless pain we bear. All because we do not carry Everything to God in prayer.

2. Have we trials and temptations? Is there trouble anywhere? We should never be discouraged Take it to the Lord in prayer. Can we find a friend so faithful Who will all our sorrows share? Jesus knows our every weakness Take it to the Lord in prayer.

3. Are we weak and heavy-laden, Cumbered with a load of care? Precious Savior, still our refuge—Take it to the Lord in prayer. Do thy friends despise, forsake thee? Take it to the Lord in prayer! In His arms He'll take and shield thee, Thou wilt find a solace there. of our Lord Jesus Christ be with you all. Amen.

*v. 18...sweet-smelling aroma, an acceptable sacrifice, well pleasing to God: Paul compares their gift to him in terms that remind us of sacrifices in the Old Testament. Exo 29:18, 25, 41. Our giving to God's work is similar to Old Testament sacrifices, which was costly to the person bringing the sacrifice. We see the same terminology (Eph. 5:2) in reference to Jesus' sacrifice for us; our sacrifices are likewise pleasing to God as *a sweet-smelling aroma.**

*v. 19 ...shall supply all your need: The promise is to supply **all your need**, not a promise to go beyond needs. The promise is both broad and yet restricted. According to His riches in glory by Christ Jesus: Really an overwhelming measure of giving. There is no lack in God's **riches in glory**; therefore there should be no lack in God's supply. **All your need:** This promise was made to the Philippians, who had surrendered their finances and material possessions to God's service, and who knew how to give with the right kind of heart. Luk 6:38*

*v. 20. Be glory forever and ever: It is wrong to think of this as an unthinking comment made by Paul, in the way that we throw off comments like “glory to God” or “praise the Lord” in our Christian culture. Paul genuinely wanted God to be glorified, and was willing to be used in whatever way God saw fit to glorify Himself (Php 1:20). **Amen:** “So be it.” It is an expression of confident and joyful affirmation.*

*v. 21 Greet every saint: Paul here greeted **every saint** in Christ Jesus. This also is another example of the fact that the title **saint** applies to all Christians, not just to an elite few.*

v. 22 All the saints greet you, but especially those who are of Caesar's household: This verse shows us that Paul was still used by God during his Roman imprisonment, when the gospel extended even into the household of Caesar.

*v. 23. The grace of our Lord Jesus Christ be with you all: To Paul, the Christian life begins and ends with the **grace of our Lord Jesus Christ**, so it was appropriate that his letters began and ended with **grace** also. **Amen:** A fitting word of affirmation. Paul knew that what he wrote to the Philippians was fitting to be agreed with.*

*v. 18 Paul looked on their gift as a spiritual sacrifice, laid on the altar to the glory of God. He sees the Philippiian believers as priests, giving their offering as a sacrifice to the Lord. But he does not see this gift as simply coming from Philippi. He sees it as the supply of his need from heaven. Paul's trust was in the Lord. **When we receive similar gifts, who do we primarily look to, as the Giver?***

*v. 19 The context here seems to be that Paul has learned to be content when abased and when abounding; also that through prayer he can believe that his heart and mind are guarded by the Lord and that he can guide his thoughts to good things, only because by believing and experiencing this verse - **And my God shall supply all your need according to His riches in glory by Christ Jesus.***

*v. 20 God, our Father, is infinite in His riches of His grace and glory, and out of His abundance we have all received, and grace for grace. Therefore, **to God our Father, be glory for ever and ever!***

*vs. 21-22 Paul greets each believer personally. The believers who are with Paul also send their greetings. We are told that some were nobility, members of the household of Caesar. They now belong to Christ, and they want to be remembered to the Christians in Philippi. It can also be noted that Paul has made good use of his time in Rome as a prisoner of Rome. Many of Caesar's household were not believers! **How would we do in such a situation?***

*v. 23 We see Paul ending this epistle as he began – with the matchless grace of our Lord Jesus Christ. **May the grace of our Lord Jesus Christ be with you all. Amen.***