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The *CSB Apologetics Study Bible for Students* is a unique Bible created to encourage students to ask tough questions, get straight answers, and strengthen their faith. Best selling author and speaker, Dr. Sean McDowell, served as general editor working with a team of thought leaders in youth ministry and apologetics to address the top 130 questions facing youth today. The exploration of these top 130 questions represents the core of this Bible. Supporting the articles is an exclusive collection of resources designed to anchor young Christians in the truths of Scripture by equipping them with thoughtful and practical responses when the core issues of their faith and life are challenged.

**FEATURES INCLUDE:**

- 130 Articles addressing the 130 top questions asked by teens today
- 65 “Twisted Scripture” explanations for commonly misunderstood passages
- 50 “Bones & Dirt” entries (archaeology meets apologetics)
- 30 “Challenges & Tactics” against common anti-Christian arguments
- 25 “Personal Stories” of how God has worked in real lives
- 25 “Fast Facts” lists to help remember key apologetics topics
- 60 “Notable Quotes” • Study notes • Two-color design-intensive interior
- Two-column text • 9.75-point type • Smyth-sewn binding
- Presentation page • Book introductions • Ribbon marker • Full-color maps

The *CSB Apologetics Study Bible for Students* features the highly reliable, highly readable text of the Christian Standard Bible® (CSB), which stays as literal as possible to the Bible’s original meaning without sacrificing clarity. The CSB’s optimal blend of accuracy and readability makes Scripture more moving, more memorable, and more motivating to read and share with others.
should Christians share their faith with those who belong to other religions, including the Mormons, Jehovah’s Witnesses, and Muslims? This passage that references the advice given by Gamaliel, a Jewish Pharisee, has been cited by some Christians to suggest it is better to keep quiet rather than evangelize those belonging to other faiths. After all, it is argued, if what is being taught contrary to the gospel is false, that message will fail. This attitude differs from the approach of the apostle Paul, who went out of his way to attend Jewish synagogues in many cities to share the gospel message. He also visited Mars Hill in Acts 17 and taught the Greek pagans about the God of the Bible. Another verse sometimes referenced by those advocating a silent witness is Exodus 14:14. There Moses said, “The Lord will fight for you, and you must be quiet.” However, the passage’s context contradicts a do-nothing interpretation because in the next verses God commanded the Israelites to break camp and walk through the Red Sea. Their action was required. While God is sovereign and will certainly accomplish his will, Christians do not have permission to sit back and pretend they have no responsibility. Rather, Matthew 28:19 commands Christians to “go” and “make disciples” of all nations.

Gamaliel’s Advice

They heard this, they were enraged and wanted to kill them. 34 But a Pharisee named Gamaliel, a teacher of the law who was respected by all the people, stood up in the Sanhedrin and spoke up for the men 4 to be taken outside for a little while. 35 He said to them, “Men of Israel, take care what you are about to do to these men. 36 Some time ago Theudas rose up in the days of the census and attracted four hundred men by his name. He was killed, and his followers were scattered. 37” After this man, Judas the Galilean, had risen in the days of the census and attracted many people, he too was killed, and all who followed him were scattered. 38 In the present case, therefore, stay away from these men and leave them alone. For if this plan or this work is of human origin, it will fail. 39 But if it is from God, you will not be able to overthrow them. You see what has happened to their leaders. This man was handed over to you according to the law of Moses, and you crucified him. But God raised him from the dead. 40 When the apostles heard this, they were filled with joy and honored God. So the word of God spread, the disciples increased in number, and the favor of the Lord was upon them.”

Bones & Dirt—Ancient Philippi

The ruins of Philippi are located a few miles east of the modern port city of Kavala (ancient Neapolis, Ac 16:11) in Greece. Settlements in the surrounding area date to the fifth millennium BC. By the fourth century BC, Greek settlers migrated here by following Callistratus, who established Krenides (later known as Philippi) in honor of Alexander the Great’s father, Philip II of Macedon. In the first century AD, the apostle Paul, Silas, and Timothy visited this leading Roman colony during Paul’s second missionary journey (Ac 16:11-12). Here Paul established the first church in Europe due to the conversion of Lydia (Ac 16:14-15;Php 1:1) and the Philippian jailer and his family (Ac 16:24-33). Ruins from Philippi reveal a complex network of buildings that include an amphitheater, Byzantine basilica, and the Roman forum where Paul and his companions were arrested, beaten, and imprisoned for preaching the gospel (Ac 16:20-23). Still visible are the Roman Via Egnatia that traversed the city from east to west, the cistern where many believe Paul and Silas were imprisoned, and the river (Krenides or Gangites) where Lydia customarily prayed (Ac 16:13). The remains of Philippi demonstrate the accuracy of the Bible’s geographical and historical descriptions of Philippi.
Religious freedom is the opportunity to live our lives according to our most deeply held beliefs and convictions. When governments refuse to allow people that opportunity, they treat them as less than human.

When God placed the first humans in the garden, the first thing he gave them was food. The second was religious freedom. He said, “You are free to eat from any tree of the garden, but you must not eat from the tree of the knowledge of good and evil, for on the day you eat from it, you will certainly die” (Gn 2:16-17). Adam and Eve could believe God or not, obey or disobey. The choice was theirs. And when they made a tragic choice, God honored their freedom (Gn 3:8-24).

In the same way, Jesus, in final preparation for his public ministry, exercised his God-given religious freedom. After his baptism, he was “led up by the Spirit into the wilderness to be tempted by the devil” (Mt 4:1-11). In that time of trial, he could believe or disbelieve. He could obey or disobey the words of Jesus was not unusual for the disciples to grasp and implement the resurrection, despite repeated attempts to keep them out of trouble. “All authority has been given to me in heaven and on earth” (Mt 28:18). If this reaches the disciples, they will persuade them to observe teaching them to observe the Sabbath, to keep you out of trouble.”

They took the money to break before we’re guilty? Just one! We break God’s moral laws either by heaven, because it is God’s throne; so that you will never get out of there until you have court, or your adversary will hand you over to the authority of the court, or your adversary while you’re on the way with him to the altar, and there you remember that the gift on the altar, and then come and offer your gift.

Jesus’s resurrection explains how the church spread rapidly among the Jews, Romans, and Christians all agreed that Jesus’s tomb was empty. More than five hundred people saw the risen Jesus. Many saw him more than once and sometimes in groups of hundreds of people. Only the actual resurrection of Jesus could account for the changed lives and beliefs of people like Saul (Paul), Jesus’s earthly brother James, or the disciples. Jesus’s resurrection explains how the church spread rapidly against all odds and against all hostility. A number of Jesus’s disciples died as martyrs because they taught that Jesus was resurrected. None of the disciples renounced belief in the resurrection.

Evidence for Jesus’s Resurrection

- First-century Jews, Romans, and Christians all agreed that Jesus’s tomb was empty.
- More than five hundred people saw the risen Jesus. Many saw him more than once and sometimes in groups of hundreds of people.
- Only the actual resurrection of Jesus could account for the changed lives and beliefs of people like Saul (Paul), Jesus’s earthly brother James, or the disciples.
- Jesus’s resurrection explains how the church spread rapidly against all odds and against all hostility.
- A number of Jesus’s disciples died as martyrs because they taught that Jesus was resurrected. None of the disciples renounced belief in the resurrection.
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BIBLE TRANSLATION CONTINUUM

On one hand, the CSB provides a highly accurate text for faithful sermon preparation and serious study, translated from the biblical languages by scholars who love God’s Word. It is highly faithful to the original text. On the other hand, it does not compromise readability and clarity for those who may be less familiar with the traditional (and sometimes difficult) vocabulary retained in some translations of the Bible.

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DR. SEAN MCDOWELL is a gifted communicator with a passion for equipping the church, and in particular young people, to make the case for the Christian faith. He connects with audiences in a tangible way through humor and stories while imparting hard evidence and logical support for viewing all areas of life through a Biblical worldview. Sean is an Assistant Professor in the Christian Apologetics program at Biola University. He is also the Resident Scholar for Summit California.

Free videos & more available at ApologeticsBible.com
Behind prison bars is not the place you'd expect a person to find happiness. And yet Paul did. He was able to say, “Rejoice in the Lord always.” (4:4), even from prison. How could Paul—the world-traveling missionary who had been spreading Christianity throughout the Roman Empire—find joy and contentment stuck in prison? And why would God put him there? Wouldn’t it have been far better to have Paul out there sharing the gospel message?

Yet Paul was both joyful and content. How could he do it? He gladly tells you. Read on.

The first chapter of this letter speaks about the joy we can experience in everyday life—no matter what troubles we’re facing. To Paul, living was all about his relationship with Christ. Understand that Paul didn’t know if this time in prison would end with his execution. To live is Christ, he says, but to die is gain (1:21). Whether he lived or died, Paul knew he would be right where God wanted him, and he was content with that. When you have that kind of attitude, you’re not worrying, fretting, scheming, plotting, or feeling hopeless. You’re free instead to “Live your life worthy of the gospel of Christ” (1:27) because you know that God will take care of the rest.

Chapter 2 describes what Jesus did for us by coming to earth as a humble human being. Paul urges us to have a similar attitude that is always focused on gladly helping others. Paul tells us to “Do nothing out of selfish ambition or conceit, but in humility consider others as more important” (2:3). It’s as simple as putting others first and doing everything “without grumbling and arguing” (2:14). When you put others first, you become less selfish, less self-focused. That alone can make you more content and joyful.

Chapter 3 reminds us to “rejoice in the Lord” (3:1). That delight is worth sharing with others. To do that, we must keep our goal in mind: “to know him and the power of his resurrection and the fellowship of his sufferings” (3:10). Instead of thinking only of filling our stomachs or other worldly things, we need to remember that our “citizenship is in heaven” (3:20). Knowing that, how can we help but have a smile on our face? The journey may be rough, but we know the final destination!

Finally, chapter 4 teaches about being content. Paul wrote, “I have learned to be content in whatever circumstances I find myself. I know both how to make do with a little, and I know how to make do with
a lot. In any and all circumstances I have learned the secret of being con-
tent . . . I am able to do all things through him who strengthens me” (4:11-13).

As to the question about why God would put his #1 missionary in prison for
awhile? It probably didn’t make sense to Paul or any of the other believers
of the day either. But we have the opportunity to see now that, without that
time in prison, Paul would not have written several of these letters that now
appear in our Bibles. What comfort we would miss if we didn’t have these
books to teach us about our faith! God had to slow down his missionary long
enough to get him to write these important letters.

Want to find true joy and contentment? Read this little book. It will remind
you of what Jesus did for you and how you can live for him. When you prac-
tice the principles Paul gives, you will find the kind of joy and contentment
that no one can take away.

Author: Paul (Saul of Tarsus)

Date: Written ca AD 60 in Rome while imprisoned

What in the world is going on?

356 BC Philip II of Macedon renames the settlement of Krenides
after himself (Philippi)
AD 26–30 Years of Jesus’s ministry
AD 33 Saul of Tarsus converts and is later known as Paul
ca AD 49–52 Paul has a vision of a man from Macedonia and visits there
for the first time during his second missionary journey;
Timothy travels with Paul and Silas
AD 50 Paul, Silas, and other missionaries land at Philippi; the
church is established
ca AD 57–59 Paul is imprisoned in Caesarea
AD 59 The young Roman emperor, Nero, has his power-hungry
mother, Agrippina, murdered
AD 59–62 Festus is the governor
ca AD 60–65 Matthew writes his Gospel
AD 60 Paul defends himself before the Roman proconsul, Festus,
and King Agrippa
AD 60 Paul is shipwrecked on the island of Malta en route
to Rome
AD 60 Paul writes the letters to the Ephesians, Philippians,
Colossians, and Philemon from prison in Rome
ca AD 60–64 Paul is freed from the Roman prison and writes letters to
Timothy and Titus
AD 61 Suetonius Paulinus, the governor appointed by Rome,
invades the island of Anglesey in a campaign against the
Druids
ca AD 62 Roman author Pliny the Younger is born
ca AD 64–65 Paul the apostle is executed in Rome
GREETING

1 Paul and Timothy, servants of Christ Jesus: To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

THANKSGIVING AND PRAYER

3 I give thanks to my God for every remembrance of you, 

4 always praying with joy for all of you in my every prayer, 

5 because of your partnership in the gospel from the first day until now. 

6 I am sure of this, that he who started a good work in you will carry it on to completion until the day of Christ Jesus. 

7 Indeed, it is right for me to think this way about all of you, because I have you in my heart, and you are all partners with me in grace, both in my imprisonment and in the defense and confirmation of the gospel. 

8 For God is my witness, how deeply I miss all of you with the affection of Christ Jesus. 

9 And I pray this: that your love will keep on growing in knowledge and every kind of discernment, 

10 so that you may approve the things that are superior and may be pure and blameless in the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

ADVANCE OF THE GOSPEL

12 Now I want you to know, brothers and sisters, that what has happened to me has actually advanced the gospel, so that it has become known throughout the whole imperial guard, and to everyone else, that my imprisonment is because I am in Christ. 

13 Most of the brothers have gained confidence in the Lord from my imprisonment and dare even more to speak the word fearlessly. 

14 To be sure, some preach Christ out of envy and rivalry, but others out of good will. 

15 These preach out of love, knowing that I am appointed for the defense of the gospel; 

17 the others proclaim Christ out of selfish ambition, not sincerely, thinking that they will cause me trouble in my imprisonment. 

18 What does it matter? Only that in every way, whether from false motives or true, Christ is proclaimed, and in this I rejoice. Yes, and I will continue to rejoice because I know this will lead to my salvation through your prayers and help from the Spirit of Jesus Christ. 

19 My eager expectation and hope are for your indefinite \[1:19\] 

20 that I may address those who are absent today...
and hope is that I will not be ashamed about anything, but that now as always, with all courage, Christ will be highly honored in my body, whether by life or by death.

LIVING IS CHRIST

21 For me, to live is Christ and to die is gain. 22 Now if I live on in the flesh, this means fruitful work for me; and I don’t know which one I should choose. 23 I am torn between the two. I long to depart and be with Christ — which is far better — 24 but to remain in the flesh is more necessary for your sake. 25 Since I am persuaded of this, I know that I will remain and continue with all of you for your progress and joy in the faith, 26 so that, because of my coming to you again, your boasting in Christ Jesus may abound.

27 Just one thing: As citizens of heaven, live your life worthy of the gospel of Christ. Then, whether I come and see you or am absent, I will hear about you that you are standing firm in one spirit, in one accord, contending together for the faith of the gospel, not being ashamed (lit “put to shame”). Christians will be vindicated by persevering in the truth.

CHRISTIAN HUMILITY

2 If then there is any encouragement in Christ, if any consolation of love, if any fellowship with the Spirit, if any affection and mercy, make my joy complete by thinking the same way, having the same love, united in spirit, intent on one purpose. 3 Do nothing out of selfish ambition or conceit, but in humility consider others as more important than yourselves. 4 Everyone should look out not only for his own interests, but also for the interests of others.

CHRIST’S HUMILITY AND EXALTATION

5 Adopt the same attitude as that of Christ Jesus, 6 who, existing in the form of God, did not consider equality with God as something to be exploited. 7 Instead he emptied himself by assuming the form of a servant, taking on the likeness of humanity. And when he had come as a man, 8 he humbled himself by becoming obedient to the point of death — even to death on a cross.

9 For this reason God highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee will bow — in heaven and on earth and under the earth —

2:6-7 The “form” (morphē) of God is not a physical or structural form. Jesus shares God’s nature; he is not “another god.” Before the incarnation, Jesus existed in the form of God. In the incarnation, Jesus takes the “form of a servant.” God served us in humility. He became human, surrendering access to his divine prerogatives, and willingly died a shameful death. 2:7 Jesus’s self-emptying (kenōsis) cannot mean loss of deity or divine attributes; God cannot become less than God. Rather, he emptied himself of divine privileges by becoming human.
How Can Jesus Be Both God and Man?

Dave Sterrett

We are fascinated by fictional superheroes, who display supernatural powers and yet at times fall victim to human weaknesses. Superman can fly and stop bullets with his bare hands, yet a piece of kryptonite rock can bring him to his knees.

When we look at the real Jesus, we first see a man who has human characteristics like us, and yet one who also claimed equality with God (e.g., Jn 5:18; 10:30; 20:28). So how can Jesus be both fully God and fully human? Fully human, that is, not like sub-human X-Men or Superman, but a real human like you and me. Jesus was born as an infant who needed to be breast-fed. As an adult carpenter, he likely had body odor at times. He was sometimes hungry (Lk 4:2), got tired (Jn 4:6), and needed sleep (Lk 8:23). He cried when his friend Lazarus died (Jn 11:35). He suffered excruciating physical pain when he was crucified.

Yet Jesus was fully God. He could calm a raging storm. He could multiply a little food to feed five thousand people. He could raise people from the dead. The answer to our question is that Jesus has two natures.

Jesus has always existed as God. He eternally existed before he was conceived in his mother Mary. Christ existed as God, in perfect relationship with the Holy Spirit and the Father, sharing the same essence, while being distinct in personhood. Scriptures tells us about Jesus: “For everything was created by him, in heaven and on earth . . . He is before all things, and by him all things hold together” (Col 1:16-17). Now, if God is all-powerful then he can do anything that is possible — including coming to earth as a full human being, born in a mother’s womb. When Christ came to earth, he took a second nature of humanity.

Although Jesus, was fully divine, he laid aside some of his privileges of deity. Jesus, “who, existing in the form of God, did not consider equality with God as something to be exploited. Instead he emptied himself by assuming the form of a servant, taking on the likeness of humanity. And when he had come as a man, he humbled himself by becoming obedient to the point of death – even to death on a cross” (Php 2:6-8).

Jesus as a human could fully relate to us – to feel what we feel, to suffer what we suffer, and to experience great injustice in his death. Leading up to his death, Jesus was put through six trials, all of which had elements of injustice, and a completely innocent man died a most horrible death. But, if Jesus had not suffered as he did as a man, then he would not be fit to sympathize with us as high priest (Heb 2:17-18). And, because he knows injustice first hand, Jesus the man is fully qualified to be the Judge of all men (Ac 17:31).

Though it may be difficult for us to ever fully grasp how God Almighty could come to earth and take on the nature of humanity, it’s not logically impossible. Since God is all-powerful, he can do things that we don’t fully understand. God reminds us through the writings of the Prophet Jeremiah, “Look, I am the Lord, the God over every creature. Is anything too difficult for me?” (Jr 32:27).
and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

LIGHTS IN THE WORLD

Therefore, my dear friends, just as you have always obeyed, so now, not only in my presence but even more in my absence, work out your own salvation with fear and trembling. For it is God who is working in you both to will and to work according to his good purpose. Do everything without grumbling and arguing, so that you may be blameless and pure, children of God who are faultless in a crooked and perverted generation, among whom you shine like stars in the world, by holding firm to the word of life. Then I can boast in the day of Christ that I didn’t run or labor for nothing. But even if I am poured out as a drink offering on the sacrificial service of your faith, I am glad and rejoice with all of you. In the same way you should also be glad and rejoice with me.

TIMOTHY AND EPAPHRODITUS

Now I hope in the Lord Jesus to send Timothy to you soon so that I too may be encouraged by news about you. For I have no one else like-minded who will genuinely care about your interests; all seek their own interests, not those of Jesus Christ. But you know his proven character, because he has served with me in the gospel ministry like a son with a father. Therefore, I hope to send him as soon as I see how things go with me. I am confident in the Lord that I myself will also come soon.

But I considered it necessary to send you Epaphroditus — my brother, coworker, and fellow soldier, as well as your messenger and minister to my need — since he has been longing for all of you and was distressed because you heard that he was sick. Indeed, he was so sick that he nearly died. However, God had mercy on him, and not only on him but also on me, so that I would not have sorrow upon sorrow. For this reason, I am very eager to send him so that you may rejoice again when you see him and I may be less anxious. Therefore, welcome him in the Lord with great joy and hold people like him in honor; because he came close to death for the work of Christ, risking his life to make up what was lacking in your ministry to me.

KNOwing CHRIST

In addition, my brothers and sisters, rejoice in the Lord. To write to you again about this is no trouble for me and is a safeguard for you.

Watch out for the dogs, watch out for the evil workers, watch out for those who mutilate the flesh. For we are the circumcision, the ones who worship by the Spirit of God, boast in Christ Jesus, and do not put confidence in the flesh — although I have reasons for confidence in the flesh. If anyone else thinks he has grounds for confidence in the flesh, I have more: circumcised the eighth day; of the nation of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; regarding the law, a Pharisee; regarding zeal, persecuting the church; regarding the righteousness that is in the law, blameless.

But everything that was a gain to me, I have considered to be a loss because of Christ. More than that, I also consider everything to be a loss in view of the surpassing value of knowing Christ Jesus my Lord. Because of him I have suffered the loss of all things and consider them as dung, so that I may gain Christ and be found in him, not
having a righteousness of my own from the law, but one that is through faith in Christ—a righteousness from God based on faith. 10 My goal is to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, assuming that I will somehow reach the resurrection from among the dead.

REACHING FORWARD TO GOD’S GOAL

12 Not that I have already reached the goal or am already perfect, but I make every effort to take hold of it because I also have been taken hold of by Christ Jesus. 13 Brothers and sisters, I do not consider myself to have taken hold of it. But one thing I do: Forgetting what is behind and reaching forward to what is ahead, I pursue as my goal the prize promised by God’s heavenly call in Christ Jesus. 15 Therefore, let all of us who are mature think this way. And if you think differently about anything, God will reveal this also to you. 16 In any case, we should live up to whatever truth we have attained. 17 Join in imitating me, brothers and sisters, and pay careful attention to those who live according to the example you have in us. 18 For I have often told you, and now say again with tears, that many live as enemies of the cross of Christ. 19 Their end is destruction; their god is their stomach; their glory is in their shame. They are focused on earthly things, but our citizenship is in heaven, and we eagerly wait for a Savior from there, the Lord Jesus Christ. 21 He will transform the body of our humble condition into the likeness of his glorious body, by the power that enables him to subject everything to himself.

4 So then, my dearly loved and longed for brothers and sisters, my joy and crown, in this manner stand firm in the Lord, dear friends.

PRACTICAL COUNSEL

2 I urge Euodia and I urge Syntyche to agree in the Lord. 3 Yes, I also ask you, true partner, to help these women who have contended for the gospel at my side, along with Clement and the rest of my coworkers whose names are in the book of life. 4 Rejoice in the Lord always. I will say it again: Rejoice! 5 Let your graciousness be known to everyone. The Lord is near. 6 Don’t worry about anything, but in everything, through prayer and petition with thanksgiving, present your requests to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus.

8 Finally brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable—if there is any moral excellence and if there is anything praiseworthy—dwell on these things. 9 Do what you have learned and received and heard from me, and seen in me, and the God of peace will be with you.

APPRECIATION OF SUPPORT

10 I rejoiced in the Lord greatly because once again you renewed your care for me. You were, in fact, concerned about me but lacked the opportunity to show it. 11 I don’t say this out of need, for I have learned to be content in whatever circumstances I find myself. 12 I know both how to make do with little, and I know how to make do with a lot. In any and all circumstances I have learned the secret of being content—whether well fed or hungry, whether in abundance or in need. 13 I am able to do all things through him 5 who enables him to subject everything to himself.

TWISTED SCRIPTURE

Athletes probably cite this verse more than any other, and Christians from every walk of life quote it when facing big challenges. While it may be a motivating verse for many believers, Paul is not claiming that Christians can do absolutely anything. After all, is it really possible to run three-minute miles or bench press one thousand pounds? The context shows that Paul actually had Christian perseverance in mind. He wrote this letter from prison. Part of his emphasis was to commend the Philippians for their care and support of him in his tough circumstances (v. 10). Paul said that he had learned how to be content even in the midst of tribulations such as poverty and hunger (vv. 11-12). The secret to this contentment was trusting God’s provisions and strength, which so often had enabled Paul to overcome hardships in his life as a missionary (v. 13). This is the meaning of Philippians 4:13. We can do all the things God calls us to in our Christian walk because God will strengthen us.

3:9 Or through the faithfulness of Christ  
3:10 Other mss read not yet  
3:14 Or upward  
4:3 Or true Syzygus, possibly a person’s name  
4:5 Or gentleness  
4:8 Or in addition  
3:10-11 The goal of participation in the final resurrection comes from knowing Christ in every dimension of life. Conformity to death—the result of self-surrender—gives way to life. The Christian’s experience parallels that of Jesus. 3:15 “Mature” (not “sinless”) means thinking and living rightly because of commitment to Christ.  
3:20-21 Christ’s second coming, unlike his first, will powerfully reveal his deity.