



# Sabbath Brothers

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes

# Ancient Philippi

In 356 B.C. the city was named after Philip II of Macedon, Alexander the Great's father.

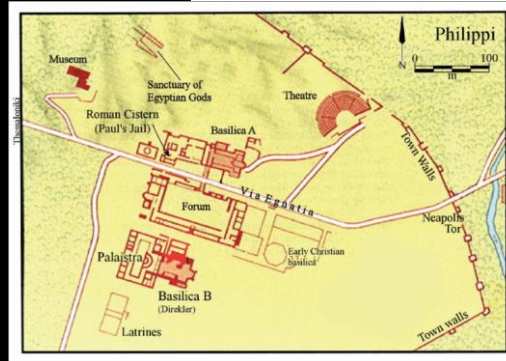
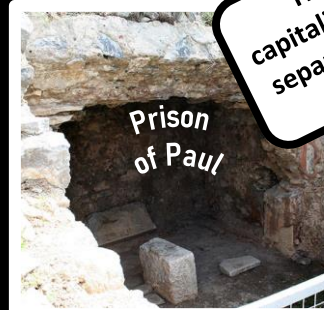
**REMINDER**  
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

The original village, named Krenides ("springs"), was well known because of the gold & silver ore in the region.

In 31 B.C. Philippi became a Roman Colony (Acts 16:12).

The town was located on the Ignatian Way which was the major east-to-west Roman highway.

The city was well populated by retired and exiled Roman soldiers.



1 The Greek Period (356BC)

2 The Roman Period (160BC)

3 The Christian Period (49BC) ← Visit by Paul

After the assassination of Julius Caesar, the army of his heirs (Octavian/Augustus & Mark Antony) defeated his assassins (Cassius & Brutus) outside of Philippi

Philippi was the first European Church which Paul founded on his second missionary journey (Acts 16).

Paul also returned to Philippi on his third missionary journey (Acts 20:1-3,6) after sending Silas and Timothy earlier to precede him (Acts 19:19-24; Philemon 2:19-24).

# The Book of Philippians

The focus of the Book of Philippians is the Believer's Walk with Jesus. Although the book of Philippians only has 104 verses, the name of Jesus is repeated 51 times.

Paul wanted to encourage Philippi and convey his gratitude to the Philippian church for their support. The Philippian church was being persecuted, so Paul urged them to be joyful just as he was joyful while imprisoned in Rome.

Most scholars believe that Philippians was written by Paul during his first Roman imprisonment.

This book is known as one of Paul's four "prison epistles" (Colossians, Ephesians, Philemon, and Philippians).

## THE OUTLINE OF PHILIPPIANS

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| <b>I. The Gospel</b>            | <b>III. Christian Walk</b>           |
| I. Fellowship (1:1-11)          | I. Past/Salvation (3:1-11)           |
| II. Furtherance (1:12-26)       | II. Present/Sanctification (3:12-16) |
| III. Faith (1:27-30)            | III. Future/Glorification (3:17-21)  |
| <b>II. Submissive Lifestyle</b> | <b>IV. Sufficiency of Christ</b>     |
| I. Christ (2:1-11)              | I. God's Presence (4:1-5)            |
| II. Paul (2:12-18)              | II. God's Peace (4:6-9)              |
| III. Timothy (2:19-24)          | III. God's Power (4:10-13)           |
| IV. Epaphroditus (2:25-30)      | IV. God's Provision (4:14-23)        |



Philippians may have been the last of the four "prison epistles" because it has a different tone.

Paul seemed confident he would be released from prison (Philippians 1:17-26) and would be able to visit them (2:24).

Church called to God's Love (Agape)

# The Fellowship of the Gospel (Philippians 1:1-11)

<sup>1</sup> Paul and Timothy, bond-servants of Christ Jesus,  
 To all the saints in Christ Jesus who are in Philippi,  
 including the overseers and deacons:



<sup>2</sup> Grace to you and peace from God  
 our Father and the Lord Jesus Christ

<sup>3</sup> I thank my God in all my remembrance of you,

<sup>4</sup> always offering prayer with joy  
 in my every prayer for you all,



<sup>5</sup> in view of your participation in the  
 gospel from the first day until now.

<sup>6</sup> For I am confident of this very thing,  
 that **He who began a good work in you  
 will perfect it until the day of Christ Jesus.**



<sup>7</sup> For it is only right for me to feel this way about you  
 all, because I have you in my heart, since both in my  
 imprisonment and in the defense and confirmation  
 of the gospel, you all are partakers of grace with me.



<sup>8</sup> For God is my witness, how I long for  
 you all with the affection of Christ Jesus.



<sup>9</sup> And this I pray, that your love may abound still more  
 and more in real knowledge and all discernment,  
<sup>10</sup> so that you may approve the things that are excellent, in  
 order to be sincere and blameless until the day of Christ;

<sup>11</sup> having been filled with the fruit of  
 righteousness which comes through  
 Jesus Christ, to the glory and praise of God.



Paul had broad support from Philippi, so he did not emphasize his authority as being an apostle. Instead, Paul and Timothy are characterized by the role of a bond-servant of Christ Jesus; the term "Christ" is placed first representing the sacrificial nature of the Messiah.

Saul (Jewish name meaning "demanded") was changed to Paul (Gentile name meaning "little/humble"). The name "Timothy" means "to honor God,"

Repeatedly, Paul mentions the second coming of Christ Jesus as an incentive for service. (Philippians 1:6; 1 Corinthians 1:7-8; 2 Corinthians 1:10, 14; 1 Thessalonians 1:10, 2:19; 2 Thessalonians 1:4, 2:2)

The Joy of Philippians	
"Joy" (Charas χαρᾶς)	Philippians 1:4, 25; 2:2, 29
"Rejoice" (Chairete chairete)	Philippians 1:18; 2:28; 3:1; 4:1
"Rejoice With" (Synchairete συνχαίρετέ)	Philippians 2:17, 18

Believers are being recreated in the image of God the Son (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

The Walk of a Believer (Philippians 2:12-13)	
Philippians 1:5	Man's Efforts: what man does for God
Philippians 1:6	God's Efforts: what God does for man
<i>God's action is always first; then man must respond to God's love</i>	
<i>God's grace is free, but it costs the Christian everything (Ephesians 2:8-10)</i>	

Believers are saved by grace and kept by grace. (John 17:11; 1 Peter 1:5). Believers made righteous through Jesus will bear "fruits of righteousness" (Galatians 5:22).

The Greek term for "approve" (dokimazein δοκιμάζειν) is a metallurgical test of biting a coin to ensure that it is genuine and real. The authenticity of a walk with God can be viewed as believers understand the responsibility of spiritual freedoms instead of the self-seeking abuse of freedoms. (1 Corinthians 10:23, 32)

# The Structure of the Early Church

***“...to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons.” (Philippians 1:1)***

## SAINTS

The Greek term for “God’s people” (hagious ἁγίου) is the term for “saints” which originated with the term “holy” (to be set apart for God’s service – as in “sanctuary”).

The term “saint” is not associated with man’s goodness, but is defined by God’s goodness imputed to man. A saint is a “separated one to an assigned task.” (Romans 1:7, 15:25-26, 1 Corinthians 1:2, 14:33, 2 Corinthians 1:1, Philippians 4:21)

The term “saints” is always plural in Scripture except for one time (Philippians 4:21) when the word is still used in a corporate sense.

## DEACON

The assistant was called a “deacon” to represent someone who serves (Acts 6:1-3).

The Greek term for “deacon” (diakonois διακόνους) is the root word for “deacon” which means to minister and serve. The term literally meant “for a servant to raise dust” (sweep).

## OVERSEERS/BISHOPS

The two offices/positions of the local church are defined as overseers/bishops and deacons. (1 Timothy 3:1-10; 1 Corinthians 12:28)

The Greek term for “overseer/bishop” (episkopois ἐπισκόποις) which is the root term for “episcopal.”

The term “overseer” has a Greek background as in a city manager/administrator.

The term “elder” has a Jewish background from the Old Testament and the Synagogue.

The term for “elder” (Presbuteros πρεσβύτερος) and the term for “bishop” (episkopois ἐπισκόποις) are synonymous with the role of the preacher (Acts 20:17, 28; Titus 1:5, 7)

Paul would encourage Titus to appoint “elders” in every city of Crete, and listed specific characteristics of an elder (Titus 1:5-9)

Ancient Greek was written with only upper case letters; however, around the 9<sup>th</sup> century, minuscule writing was invented

# Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek term for “**Participation**” (koinonia κοινωνία) means to “cooperate” or “jointly contribute.” (Philippians 1:5; Romans 15:26; 2 Corinthians 9:13; 1 Timothy 6:18).

The Greek term for “**Affection**” (splanchnois σπλάγχνοις) literally meant “bowels.” In Biblical times, bowels were considered to be the source of emotions. This is similar to the modern use of “heart” or “heartfelt.” (Philippians 1:8)

The Greek term for “**Knowledge**” (epignōsei ἐπιγνώσει) means to have a more profound insight and a knowledgeable relationship with God as He reveals Himself. (Philippians 1:9)

The Greek term for “**Earnest Expectation**” (apokaradokian ἀποκαρδοκίαν) conveys the meaning of having an outstretched neck looking for something. (Philippians 1:20; Romans 8:19)

Paul would soon be going to trial, and he uses legal terms in reference to the gospel. (Philippians 1:7)

- The Greek term for “**Defense**” (apologia ἀπολογία) is a legal term that means “apologetic” (Acts 22:1; 25:16; 2 Timothy 4:16)
- The Greek term for “**Confirmation**” (bebaiōsei βεβαιώσει) is a legal defense that means “down payment” or to “guarantee legally.” (Hebrews 6:16)

The Greek term for “**Sincere**” (eilikrineis εἰλικρινεῖς) means “pure” and “transparent.” The term “sincere” (eilikrineis) is a compound term from “sunshine” (eilē) and “judge” (krinō). (Philippians 1:10)

Α Β Γ Δ Ε  
Ζ Η Θ Ι Κ  
Λ Μ Ν Ξ Ο  
Π Ρ Σ Τ Υ  
Φ Χ Ψ Ω

α β γ δ ε ζ η θ  
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ρ σ τ υ φ χ ψ ω

“**GREEK**” Ελληνικά

The Greek term for “**Progress**” (prokorēn προκοπήν) was used in the military to mean “advancement through difficult terrain by use of advanced scouts removing the barriers.” (Philippians 1:12, 25; 1 Timothy 4:15)

The Greek term for “**Discernment**” (aisthēsei αἰσθήσει) refer to the appropriate moral choices that the believer makes as they respond to God’s revelation. (Philippians 1:9)

The Greek term for “**Blameless**” (aproskopoī ἀπρόσκοποι) means “without offense.” Believers are to have transparent, godly lives. (Philippians 1:10)



God uses trials and imprisonment  
for His will & witness  
(1 Peter 4:12-16)

# The Proclamation of the Gospel (Philippians 1:12-20)

<sup>12</sup> Now I want you to know, brethren,  
that my circumstances have turned out  
for the greater progress of the gospel,  
<sup>13</sup> so that my imprisonment in *the cause of*  
Christ has become well known throughout the  
whole praetorian guard and to everyone else,  
<sup>14</sup> and that most of the brethren, trusting in the  
Lord because of my imprisonment, have far more  
courage to speak the word of God without fear.



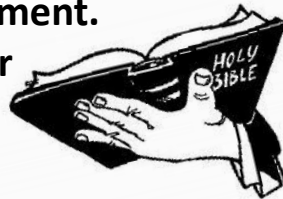
<sup>15</sup> Some, to be sure, are preaching Christ even from envy and  
strife, but some also from good will;

*fear not*

<sup>16</sup> the latter *do it* out of love, knowing that  
I am appointed for the defense of the gospel;  
<sup>17</sup> the former proclaim Christ out of selfish  
ambition rather than from pure motives,  
thinking to cause me distress in my imprisonment.



<sup>18</sup> What then? Only that in every way, whether  
in pretense or in truth, Christ is proclaimed;  
and in this I rejoice. Yes, and I will rejoice,



<sup>19</sup> for I know that this will turn out for my deliverance through  
your prayers and the provision of the Spirit of Jesus Christ,  
<sup>20</sup> according to my earnest expectation and hope,  
that I will not be put to shame in anything, but  
*that* with all boldness, Christ will even now, as  
always, be exalted in my body, whether by life or by death.



Although Paul had been arrested in Jerusalem and now was incarcerated in Rome as he stood trial, God was using the challenges in Paul's life to extend the gospel.

God had foretold his plan for Paul (Acts 9:15). God uses negative situations and outcomes for His glory. (Isaiah 55:9-11). Paul acknowledges (doesn't downplay) the challenging times; however, Paul recognizes the bigger purpose.

The "Imperial Guard" originally referred to the Roman General's tent, but it evolved to mean the Central Government's administration. (Not only the location, but an elite group of soldiers and management).

The "Imperial Guard" was initially formed by Augustus, but centralized by Tiberius. They were all Centurions who received double pay who became so powerful that they had influence over the successor to the emperor.

Paul's courage in sharing the gospel had resulted in other believers being empowered to share more openly about Christ. There may have been brothers who relied on Paul to lead until he was imprisoned; when Paul was arrested, the other brothers may have become more aggressive in their witness.

Ambitious evangelists capitalized on Paul's imprisonment to further their own authority and leadership. The focus of these preachers was (envy towards) Paul and their own self-esteems.

Shameful evangelists focused on Paul & themselves while Paul's focus was God

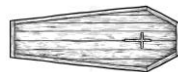
Regardless of the motives of the preacher, Paul rejoiced in the gospel being preached.

Paul has confidence in his release from prison because of: 1. The prayers of Philippi 2. The power of the Spirit of Jesus Christ. (Romans 8:9; 2 Corinthians 3:18; Galatians 4:6; 1 Peter 1:11)

Paul continued to keep his personal motives in check. (1 Corinthians 4:4)

Whether a Christian lives for God or dies for God, God is glorified.

**21 For to me, to live is Christ and to die is gain.**



**22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.**

**23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;**

**24 yet to remain on in the flesh is more necessary for your sake.**

**25 Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,**

**26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again.**

**27 Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;**

**28 in no way alarmed by your opponents— which is a sign of destruction for them, but of salvation for you, and that too, from God.**

**29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,**

**30 experiencing the same conflict which you saw in me, and now hear to be in me.**



# Life & Death (Philippians 1:21-30)

Believers are dead to the law, dead to sin, and dead to self, but believers are alive for the Lord's service (Romans 6:1-11; Colossians 3:4; Galatians 2:20, 5:34, 6:14).

At Death, Believers Are Immediately with the Lord

Luke 23:43  
2 Corinthians 5:8  
Philippians 1:23  
Implied in Luke 16:19-31

The Greek term for "desire" (epithymian ἐπιθυμίαν) means to "lust" or "covet." (Romans 7:7-8; Galatians 5:16) Paul did not covet the things of this world, but he did covet the afterlife. (Philippians 1:23)

The Greek term "to depart" (analsai ἀναλῦσαι) was originally used in notion of the taking down of a tent. The original etymology was used in a military setting for the breaking of a military camp to be moved and loosening a ship to go on its journey (2 Corinthians 5:1). (Philippians 1:23)

Paul had been incarcerated in Philippi as well as Rome (Acts 16:22-24; 1 Thessalonians 2:2)

There will be fellowship with the Lord in a disembodied state (1 Corinthians 15:51-52; 1 Thessalonians 4:13, 17) until the believer is given a spiritual body when Jesus returns (1 John 3:2).

Believers should understand that the world will hate and persecute them. Attacks by the wicked world are to be expected; the lack of surprise shows judgment is accurate and will occur towards the wicked world while salvation will come to God's persecuted church. (Philippians 1:28)

It is likely that Paul was released from being incarcerated in Rome, so that he went on to the western Mediterranean (Spain) for several years before being re-arrested by Nero at the burning of Rome and then put to death.

Christians have been called not only to belief, but also to suffering (2 Tim 3:12; 1 Cor 15:31; Rom 8:36; Mt 5:11-12, 10:39; Philippians 1:29; John 12:25) just as "Christ" fulfilled Isaiah's "suffering servant."

The Greek term for "conflict" (agōna ἀγῶνα) is associated with the root word for agony.

Honor God the Father is by honoring God the Son (John 5:23; 1 Cor 15:28).

# The Submissiveness of Christ (Philippians 2:1-11)

<sup>1</sup> Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, <sup>2</sup> make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

<sup>3</sup> Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

<sup>4</sup> do not merely look out for your own personal interests, but also for the interests of others.

<sup>5</sup> Have this attitude in yourselves which was also in Christ Jesus,

<sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

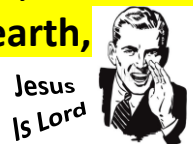
<sup>7</sup> but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

<sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

<sup>9</sup> For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,

<sup>10</sup> so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,

<sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.



Verses 2:1-4 are one sentence; the four conditional phrases "if" are assumed to be true, so they can be read as "since..."

The single Spirit of God unifies the body of Christ in purpose. (1 Corinthians 6:17, 12:13; Ephesians 4:4)

Philippians 2:5-11 is written in a metric form may have been an early church hymn as uncommon words are used. (Other hymns in New Testament: Ephesians 5:14; 1 Timothy 3:16; 2 Timothy 2:12-13)

God the Son was "equal with God" the Father. (John 1:1; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3) The Greek term for "equal" (isa ἴσα) is the root word for "isosceles."



Jesus was always God, and He could not be less than God. The Greek term for "emptied" (ekenōsen ἐκένωσεν) equates to stripping Himself of His majesty and glory at the point of incarnation

Jesus took the form of a slave (similar to the "Prince and the Pauper") as a King might assume a poor man's clothing while retaining His Kingly status. Jesus did not cease being God, He simply added humanity.

Jesus was "found in appearance as a man" (hōs anthrōpos - ὡς ἄνθρωπος) because He had no sinful nature. (Philippians 2:8)

Man will either acknowledge Jesus as Lord during their lifetime (Romans 10:9-10) or at the Great White Throne (Revelation 20:11-15; Psalm 110:1) before suffering judgment.

The name of "Christ" represents the selfless service of the Messiah, there is encouragement in oneness with Christ as the believer endures suffering (Ephesians 4:1-3).

Philippians 2:1	Philippians 2:2
Fourfold "If's" or "Because" (Sequence)	Fourfold Unities (Sequence)
Encouragement in Christ (1)	Focusing on one goal (4)
Consolation of love (2)	Having the same love (2)
Fellowship with the Spirit (3)	Thinking the same way (1)
Affection and mercy (4)	Sharing the same feelings (3)

Practical Steps to Unity
<ul style="list-style-type: none"> <li>Practice God's selfless love</li> <li>Share a unified purpose</li> <li>Eliminate selfish ambition &amp; competitive strife</li> <li>Pursue the interest of others</li> </ul>

A Light in Darkness...  
A Comfort in Difficult Times

# The Submissiveness of Paul (Philippians 2:12-18)

<sup>12</sup> So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your salvation with fear and trembling;**



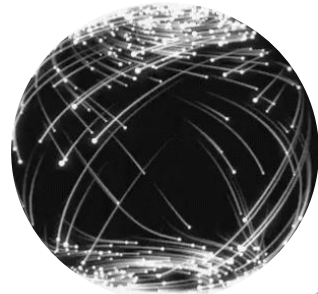
<sup>13</sup> for it is God who is at work in you, both to will and to work for *His* good pleasure.

<sup>14</sup> Do all things without grumbling or disputing;



<sup>15</sup> so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,

<sup>16</sup> holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.



<sup>17</sup> But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.



<sup>18</sup> You too, *I urge you*, rejoice in the same way and share your joy with me



Being saved, Christians are called to continue in works of sanctification with the understanding that it is not the individual working, but God working in the individual (Philippians 2:13)

The Greek term for “fear” (phobou φόβου) is the root word for “phobia.” (Philippians 2:12; Psalm 2:11; 2 Corinthians 7:15; Ephesians 5:6)

Paul repeatedly uses the phrase “fear and trembling” to convey a humble state of alarm (Philippians 2:12; Ephesians 6:5; 2 Corinthians 7:15)

God’s sovereign call initiates a faith response from man. (Ephesians 2:8-10) Salvation begins with God’s initiating grace before man gives a response of faith and dedicates his life to a godly lifestyle.

Christians should not complain (John 6:43; Psalm 106:25; 1 Corinthians 10:10). Arguments between believers reveal self-seeking inclinations (James 3:16)

Christians are compared to stars (Genesis 15:5; Job 38:7; Psalm 147:4; Daniel 12:3; 1 Corinthians 15:40-42). As Christ shone light in the world (John 8:12; Ephesians 5:14), believers are called to bear light in the world (Matthew 5:14-16). The “light” is enlightenment to the gospel message of Christ.

Believers were called to “hold forth” (ερεχοντες ἐπέχοντες) the gospel which has a duo meaning; believers were to “hold securely” to the gospel while “holding up” the gospel as a witness to the world.

The “day of coming” is called the “Parousia” (παρουσία) as the second coming of Jesus when the lost will be judged and His people rewarded. Paul used the “Parousia” as an impetus for godly lifestyles.

“Drink offerings” are one of the earliest recorded offerings; it is one of only two to have been offered before the giving of the law (Genesis 35:14) with the other being the burnt offering of dedication.

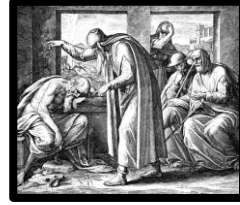
Paul encouraged those that received his ministry to pour out their lives (living and dying – Matthew 10:38-39) for others (according to the example of Christ who poured out His Spirit – Acts 2:17; Titus 3:6).

# Timothy & Epaphroditus (Philippians 2:19-30)

<sup>19</sup> But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition.

<sup>20</sup> For I have no one *else* of kindred spirit who will genuinely be concerned for your welfare.

<sup>21</sup> For they all seek after their own interests, not those of Christ Jesus.



<sup>22</sup> But you know of his proven worth, that he served with me in the furtherance of the gospel like a child *serv*ing his father.

<sup>23</sup> Therefore I hope to send him immediately, as soon as I see how things *go* with me; **GOSPEL**

<sup>24</sup> and I trust in the Lord that I myself also will be coming shortly.

<sup>25</sup> But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier,

who is also your messenger and minister to my need;

<sup>26</sup> because he was longing for you all and was distressed because you had heard that he was sick.

<sup>27</sup> For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.

<sup>28</sup> Therefore I have sent him all the more eagerly so that when you see him again you may rejoice

and I may be less concerned *about you*.

<sup>29</sup> Receive him then in the Lord with all joy, and hold men like him in high regard;



<sup>30</sup> because he came close to death for the work of Christ, risking his life to complete what was deficient in your service to me.

Among Paul's peers, Timothy was the only one who could minister to the church in Philippi like himself. Paul and Timothy were like-minded (isopsychon *ισόψυχον*) about the church in Philippi.

Paul did not know how his legal case would turn out in the Roman court, but he would send Timothy with a status when it was determined.

Epaphroditus was a Christian from Philippi who had brought a gift in support of Paul's ministry. As Paul considered Timothy his son, he also considered Epaphroditus his brother and "fellow soldier" (Philemon 1:2).

Epaphroditus assisted Paul in doing the Lord's work for a while until he became seriously ill and nearly died. The Lord healed Epaphroditus for the sake of Paul as well as Epaphroditus.

Although Epaphroditus was too weak to remain with Paul, he urged Philippi to honor Epaphroditus instead of judging him.

The church in Philippi was not being led by sincere, selfless believers.

As co-laborers in sharing the gospel, Paul considered Timothy a son (1 Timothy 1:2).

Epaphroditus had become ill, so Paul sent him to Philippi with this letter.

It is believed that Paul was released from imprisonment to continue with his ministry shortly after this. He wrote the "pastoral epistles" (Timothy & Titus) before being rearrested and beheaded prior to Nero's suicide in 68AD.

As with Paul (Philippians 1:8, 4:1), Epaphroditus longed to see the church in Philippi. He was concerned that the church of Philippi had worried about his illness.

As with the powerful prophets of the Old Testament (2 Kings 13:14), the apostles could not heal at will, but they were dependent on God's will.

Paul could not heal himself (2 Corinthians 12:8-10), and he left Trophimus sick at Miletus (2 Timothy 4:20).

Self-effort cannot bridge the gap to God, but Christ can

# The Futility of Credentials (Philippians 3:1-6)

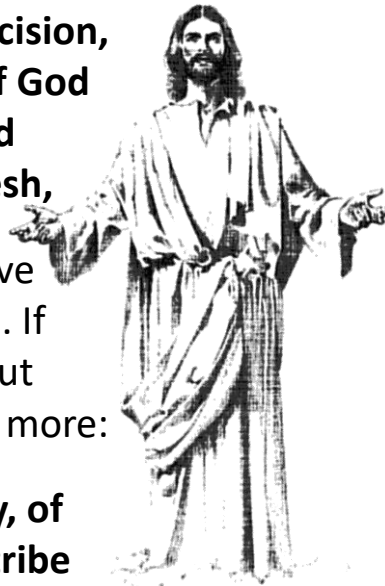
<sup>1</sup> Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you.



<sup>2</sup> Beware of the dogs, beware of the evil workers, beware of the false circumcision;



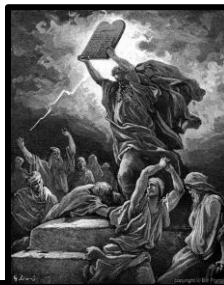
<sup>3</sup> for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,



<sup>4</sup> although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:

<sup>5</sup> circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;

<sup>6</sup> as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.



Believers are to find their joy in the Lord instead of the circumstances of the world. (1 Thessalonians 5:16-18; Nehemiah 8:10).  
The repetition of Paul was profitable to the recipients of his letter.

God's followers are referenced as sheep that he gently prods and calls in contrast to the manner of sheep dogs which is to nip and bark (Psalms 23; Job 30:1)

The reference to "mutilators" (katatomēn κατατομήν) is a reference to "false circumcision." Paul encouraged legalistic Jews to be castrated since they believed circumcision to be beneficial (Galatians 5:12).

Circumcision was to occur on the eighth day (Genesis 17:12; Leviticus 12:3). Josephus claimed that Arabs circumcise at the age of 13 because that was the age that Abraham circumcised Ishmael. (Genesis 17:23-27).

The Pharisees kept all of the Tanakh as well as the oral traditions that were later codified in the Talmud (consisting of the Mishna and the Gemara).

Paul had tortured and murdered believing men and women. (Acts 7:57-58, 8:3, 9:1-2, 26:9-11; 1 Corinthians 15:9; Galatians 1:13, 23; 1 Timothy 1:14)

In the Bible, "dogs" typically represents ravenous consumers (Isaiah 56:11) who are less than attractive/honorable (Psalm 22:16; Proverbs 26:11; 1 Sam 17:43; 24:14; 2 Kings 8:13; Eccl 9:4; Mt 7:6; Rev 22:15).

In the Mideast, dogs were street scavengers (2 Kings 9:10), and the term "dogs" (kynas κύνας) was utilized by Rabbi's to describe Gentiles. If Paul referenced Judaizers with the same term, it would have been fierce ridicule.

Believers have circumcision of the heart as the true seed of Abraham (Galatians 3:29, 5:2-6; Romans 2:28-29). The true circumcision consists of those who responded to God by faith – from Abraham to Paul.

There was benefit and background from having a Jewish heritage of an Israelite (Romans 9:4-5). Paul was from the same tribe as the first King of Israel – King Saul (1 Samuel 9:1-2; Romans 11:1).

Paul was "old school" Hebrew who spoke Hebrew fluently (Acts 22:2). Paul also spoke Greek and Aramaic fluently (Acts 21: 37, 40).

A zealous faith and commitment is not as important as what/who is the object of the individual's faith (Romans 10:2).

Knowing the Creator is more important than anything else in creation

# Cherished Salvation (Philippians 3:7-11)

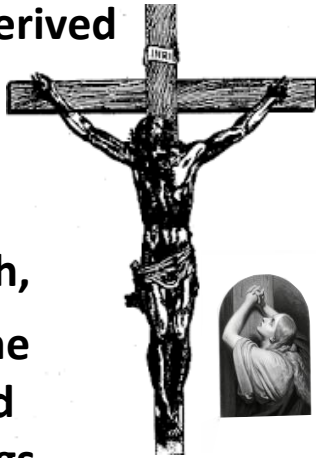
**7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ.**



**8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,**



**9 and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which**



**is through faith in Christ, the righteousness which *comes* from God on the basis of faith,**

**10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;**



**11 in order that I may attain to the resurrection from the dead.**

The Greek term for "loss" (zēmian ζημίον) was a term used in business meaning to "forfeit something."

The Greek term for "knowledge" (gnōseōs γνώσεως) in the Hebraic sense refers to intimate personal knowledge (Genesis 4:1); a personal trusting commitment relationally. (Romans 11:33; 2 Corinthians 2:14, 10:5)

Paul utilizes the full title of Christ (Messiah) Jesus (humanity) who was Paul's Lord (deity) which reflects the aspects of our Savior.

The Greek term for "garbage/rubbish" (skybala σκύβαλα) means "dung;" however, it can be an abbreviation meaning "thrown to the dogs."

Paul presents the justification by faith. (Romans 4-5). Although Paul zealously kept the Mosaic law, the law does not result in righteousness (Romans 3:21-30).

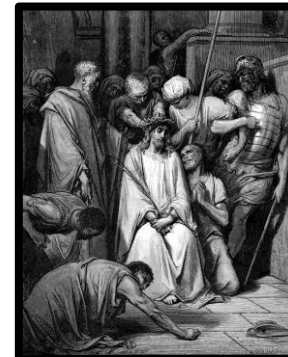
Being "in" Christ (having His indwelling Spirit) is the only way to be right with God.

Righteousness comes from faith in Christ that is the gift of God in His grace. God's grace is not determined by man's efforts.

Works are relevant only after the individual has a saving faith in Christ. (Ephesians 2:8-10) Faith is a decision of salvation followed by faithful obedience in lifestyle.

Those who suffer with Jesus will be glorified with Him (Romans 8:17). Beyond belief, Christians have also been called to suffering (2 Timothy 3:12; 1 Corinthians 15:31; Romans 8:36; Matthew 5:11-12, 10:39; Philippians 1:29; John 12:25 1 Peter 4:12-19)

Believers have died to themselves to live for the Lord. (Romans 6:6; 2 Corinthians 4:11; Galatians 2:20; Colossians 2:20; 2 Timothy 2:11; Philippians 1:21; Matthew 16:24-26)



The resurrection of the dead is accomplished by God's power and not his own. The Greek term is "if by any means." (Ei pōs - Eī πῶς) The Greek concept of "hope" is an assurance that something will occur without knowing the time that it will occur.

Paul had not yet attained the culmination of salvation (Romans 8:30).

# Sanctification-to-Glorification

(Philippians 3:12-21)

<sup>12</sup> Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus.

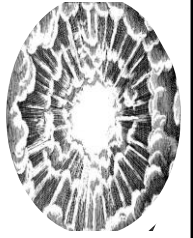


<sup>13</sup> Brethren, I do not regard myself as having laid hold of *it* yet; but **one thing I do: forgetting what lies behind and reaching forward to what lies ahead,**

<sup>14</sup> **I press on toward the goal for the prize of the upward call of God in Christ Jesus.**



<sup>15</sup> Let us therefore, as many as are perfect, have this attitude; and **if in anything you have a different attitude, God will reveal that also to you;**



<sup>16</sup> however, let us keep living by that same *standard* to which we have attained.

<sup>17</sup> Brethren, join in following my example, and observe those who walk according to the pattern you have in us.

<sup>18</sup> For many walk, of whom I often told you, and now tell you even weeping, **that they are enemies of the cross of Christ,**

<sup>19</sup> whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things.



<sup>20</sup> **For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;**

<sup>21</sup> who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.



GLORIFIED JESUS

The Greek term for "have been perfected" (teteleiōmai τετελείωμαι) means to have "fully attained" or "fully reached a goal." Paul is striving for Christ likeness.

The Greek term for "take hold" (katalabō καταλάβω) is used for the meaning "captured." Just as he had been arrested/captured by the Romans, he was pursuing to capture Christ likeness. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)

Everyone has sinned, but individuals can leave sin behind with hope for the future.

Paul was concerned that a sin might disqualify him from active service. (1 Corinthians 9:27)

Paul shows grace to those who differ in thought – that at some future point, God will reveal to them the truth instead of Paul arguing them into his way of thinking.

Whatever, you know of truth – apply it! Don't wait until you have all of the answers or have attained a certain stage, etc. Be faithful to what you know is right – now.

The Christian walk is not about how much you know... it is about how much you apply of what you know

Paul did not only want others to follow his example, but encouraged believers to follow others who lived Christlike lives (1 Corinthians 4:16, 11:1).

Just as there are others who have Christlike lives, there are others (the false teachers, the Judaizers) whose example should not be followed. Those who are selfless servants of Christ should be followed, but those who are self-seeking should not be honored. (Matthew 7:15)

There was a great deal of Philippian pride in being a Roman colony, but believers are citizens of a much better place. A Christian's citizenship is not of this world – it is in heaven (Matthew 6:33).

Through Jesus' power to cause ALL things to submit to Him, He will cause our dead bodies to be transformed into glorified bodies as He Himself has. (1 John 3:2).



You are what you think...  
and do (Proverbs 23:7)

# God's Presence & Peace (Philippians 4:1-9)

<sup>1</sup> Therefore, my beloved brethren whom I long to see, my joy and crown, in this way stand firm in the Lord, my beloved.



<sup>2</sup> I urge Euodia and I urge Syntyche to live in harmony in the Lord.

<sup>3</sup> Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I will say, rejoice!

<sup>5</sup> Let your gentle spirit be known to all men. The Lord is near.



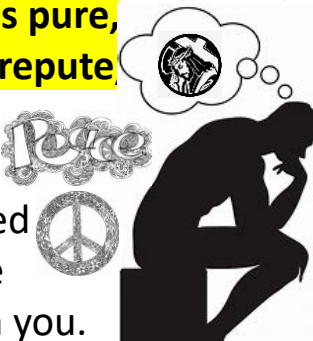
<sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.



<sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

"Every Thought Captive"  
(2 Cor 10:5)

<sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute if there is any excellence and if anything worthy of praise, dwell on these things.



<sup>9</sup> The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

The victor of an athletic contest would receive a crown (stephanos στέφανός), and the church itself was evidence of Paul's faithful and tireless commitment to the truth of God. (1 Corinthians 9:2; 1 Thessalonians 2:19-20; 3:9)

The phrase "in the Lord" (en Kyriou – ἐν Κυρίου) is repeated in Philippians 4:1-2, 4 because it is only in God's strength can the church stand firm in unity while having joy in challenging times.

Paul mentions two women who were contentious with one another. The name "Euodia" (Euodian Εὐοδίαν) means "fragrant" or "successful journey" while "Syntyche" (Syntychēn Συντύχην) means "good fortune."

Origen, Eusebius and Jerome believe Clement to be an early "church father" of Rome who wrote a historical (non-Biblical) letter to believers in Corinth.

"The Lord is near" (Philippians 4:5) may be a similar term to "maranatha" which means the Lord is coming soon. (1 Corinthians 16:22; Revelation 22:20)

Gentleness and kindness (the lack of strife) should be a testimony to believers and unbelievers.

Two End Time Books of God  
(Daniel 7:10; Revelations 20:12)

The Book of Life  
(God's People)

Exodus 32:32-33  
Psalm 69:28  
Daniel 12:1  
Luke 10:20  
Philippians 4:3  
Revelation 3:5; 17:8

The Book of Remembrances/  
Works  
(All People)

Psalm 56:8, 139:16  
Isaiah 65:6  
Malachi 3:16

Paul doesn't choose one over the other (he may not have even known what the disagreement was about). Paul focused on the attitude of unity. The churches in Macedonia show the progressed power of women in the church that began with Lydia (Acts 16:13-15).

The joy of the believer is not dependent on circumstances, but on the presence of the Lord (Matthew 6:25-34; 1 Peter 5:7)

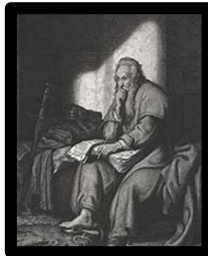
Believers serve a "Peace-Giving God" (Romans 15:33, 16:20, 1 Thessalonians 5:13; Hebrews 13:20). Jesus is also called the "Lord of Peace" (2 Thessalonians 3:16)

Grateful for God's Grace  
& Philippian Generosity

<sup>10</sup> But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity.

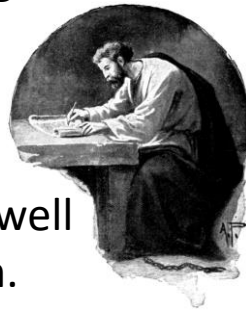


<sup>11</sup> Not that I speak from want, for I have learned to be content in whatever circumstances I am.



<sup>12</sup> I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

<sup>13</sup> I can do all things through Him who strengthens me.



<sup>14</sup> Nevertheless, you have done well to share *with me* in my affliction.

# Fulfillment in God (Philippians 4:10-14)

Although the church in Philippi wanted to serve and support Paul, they had found (only recently) how to put that concern into action. Their loving actions resulted in joy for Paul.

Paul was hesitant to take support from churches (i.e., Corinth) because he knew that he would be criticized for it (1 Thessalonians 2:5-9; 2 Timothy 3:7-9; 1 Corinthians 9:4-18; 2 Corinthians 11:7-10; 12:13-18). Paul did receive support from the churches in Macedonia (2 Corinthians 11:8-9)

The Greek term for "Revived" (anethalete ἀνεθάλετε) means "to bloom again."



Instead of viewing God based on the circumstances, believers are called to view circumstances based on their understanding of God.

Paul was not self-sufficient, but instead, Paul relied on Christ. The key to peace is reliance on Jesus instead of being swayed by circumstances.

Poverty and wealth tempt individuals away from sufficiency in Christ (Proverbs 30:8-9)

The Greek term for "strengthens" (endynamounti ἐνδυναμοῦντί) is an on-going strengthening (Ephesians 3:16; Colossians 1:11; 1 Timothy 1:12; 2 Timothy 4:17)

Philippi had the natural resource of gold & silver mines which may have made them uniquely qualified for financial support



The Greek term for "Strengthening" (endynamounti ἐνδυναμοῦντί) is related to the root for "dynamite."



"Godliness with contentment is great gain." (1 Timothy 6:6) "Keep your lives free from the love of money and be content with what you have..." (Hebrews 13:5)

A "benediction" is a blessing to the worshippers

# A Philippian Benediction (Philippians 4:15-23)

<sup>15</sup> You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;



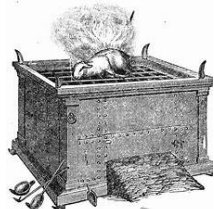
<sup>16</sup> for even in Thessalonica you sent a gift more than once for my needs.



<sup>17</sup> Not that I seek the gift itself, but I seek for the profit which increases to your account.

**GOD'S GRACE**

<sup>18</sup> But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.



<sup>19</sup> And my God will supply all your needs according to His riches in glory in Christ Jesus.



<sup>20</sup> Now to our God and Father be the glory forever and ever. Amen.



<sup>21</sup> Greet every saint in Christ Jesus. The brethren who are with me greet you.



<sup>22</sup> All the saints greet you, especially those of Caesar's household.



<sup>23</sup> The grace of the Lord Jesus Christ be with your spirit.

Saved by Grace, through Faith. Ephesians 2:8

## Commercial Business Terms

Philippians 4:15	"To open an account of giving (credits) and receiving (debits)"
Philippians 4:17	"The profits to pile up to your credit"
Philippians 4:18	"I have received your payment in full."

The church in Philippi was the first monetary support of Paul's ministry.

Philippi supported Paul while he was ministering to the church in Thessalonica

While Paul received the monetary gifts, the church in Philippi received blessings for their faithfulness. (Matthew 25:40)

Paul assured the Philippians that the gifts delivered by Epaphroditus were more than enough to meet his needs. (Philippians 2:25)

The pleasing aroma of a sacrifice is mentioned repeatedly in Scripture (Genesis 8:21; Exodus 29:18, 25; Leviticus 1:9, 2:2; 3:5; 2 Corinthians 2:15; Ephesians 5:2).

Philippians 4:20 is a doxology as it is focused on the praise of God.

It's possible that Paul utilized a scribe to write the letter (Romans 16:22), and then Paul wrote the three closing verses in his own handwriting. (1 Corinthians 16:21; Galatians 6:11; Colossians 4:18; 2 Thessalonians 3:17; Philemon 1:19).

The center of the Roman Empire was being converted by Paul's witness while under house arrest (Philippians 1:13; Acts 28:30-31). Many Roman guards and officials would retire to the Roman colony of Philippi.

The Lord Jesus Christ is referenced as a companion to our spirit. Grace is emphasized in closing because everything that the believer has in God is through the work of the Lord Jesus Christ.