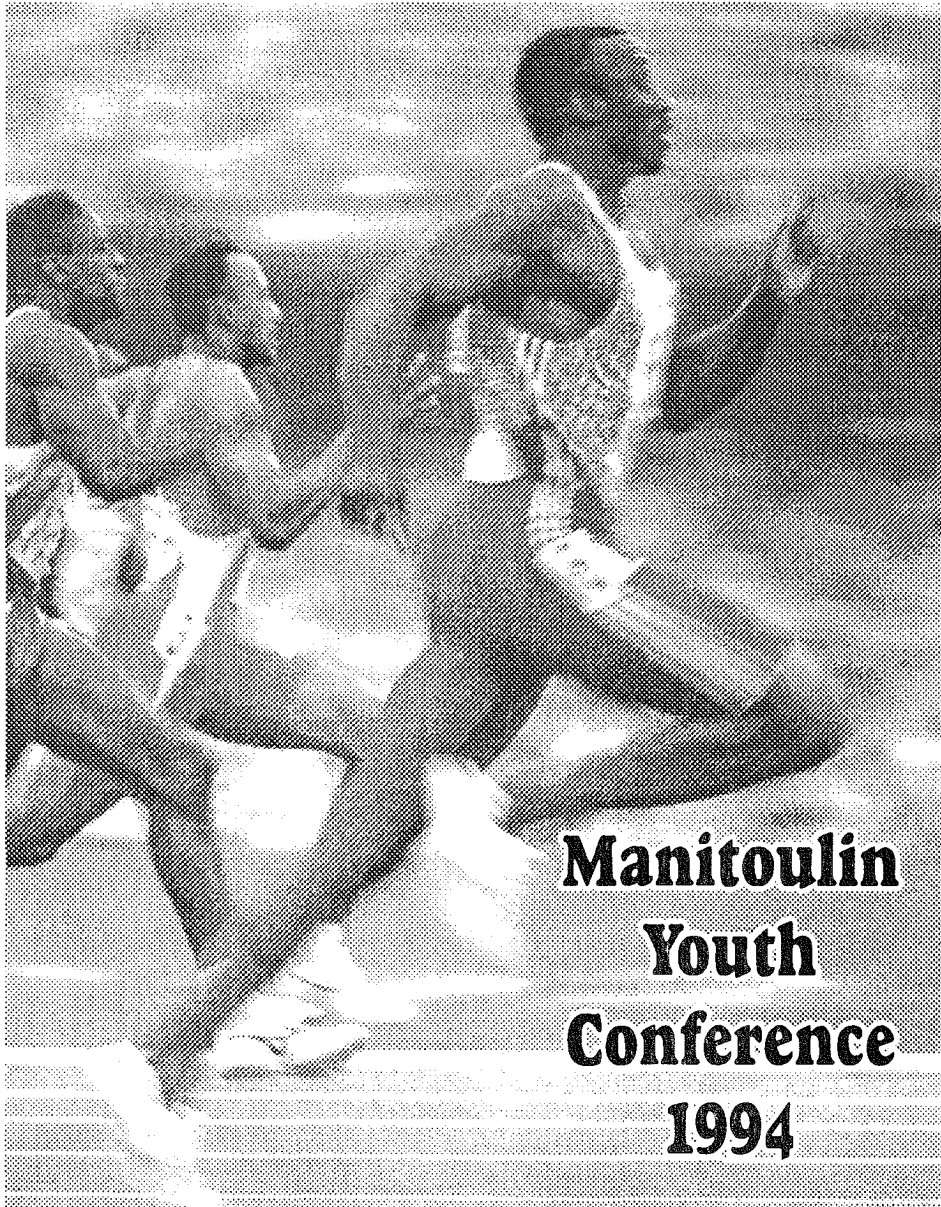


The Philippians Workbook



"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Phil 3:14

INTRODUCTION

Each year, through use of a workbook, a group of people separated sometimes by many miles engage in a common study of the word. While these workbooks are especially prepared for Youth Conferences, they are utilized by youth groups, sisters classes, Sunday schools, and brethren and sisters in isolation. We hope that you will join with us in this study and benefit from the words of the apostle Paul to the Philippian ecclesia as we set our minds on things above and contemplate the calling of the gospel. The letter to the Philippians is particularly positive and uplifting; we are challenged by the mind of Christ, the life of the apostle Paul and the calling of a citizen of heaven.

The workbook has been prepared by four brethren: Bro. Dan Robinson (chapter 1), Bro. Nathan Badger (chapter 2), Bro. John Mark Ghent (chapter 3), and Bro. Trevor Bingham (chapter 4). These brethren commenced their study in Philippians for this workbook over a year ago, and we are thankful for their efforts which have culminated in this study tool in preparation for the 1994 Youth Conference, God willing. Several others contributed along the way in editing and compiling the work of the four brethren into one workbook. We'd like to especially thank Sis. Carol Wilson and Sis. Karen Hodge for their efforts in this regard. As well, we would like to thank Bro. Jack Robinson for providing the study tools in sections 4 and 5 of this workbook.

The workbook is a study guide for you to use in the study of Philippians. It contains 5 sections:

Section 1 (Light Blue)

This section is a series of general and discussion questions which you may work through to obtain an overview of the book. Typically for each chapter, there are 4 general questions to research and 2 discussion questions to think about and discuss with someone else. It is estimated that you could do one chapter per night with say two or three hours of work. These sections have been designed to work with groups, you may wish to work with a friend or a few young people.

Section 2 (White)

After completing section 1, the overview questions, you will have a good idea about what is in the letter to the Philippians. However before digging a little deeper, section 2 takes a step back and addresses some of the background issues that you would ask in every study. The background to the Philippian letter is particularly significant. Two or three hours on this consideration will prove very profitable before the verse by verse study is commenced.

Section 3 (White)

Section 3 is where it gets very interesting. We now step through the letter step by step, verse by verse considering the significance of what is written and contemplating the impact in our own lives. *Please note:* the questions for chapters three and four of this section will be mailed to you at a later date.

Section 4 (beige)

This section is a collection of study tools for your use:

- (1) The text of the Philippians is presented with Strong's numbers to eliminate the time looking these numbers up in Strong's concordance. With these numbers you can proceed directly to the definitions in the back of Strong's concordance and for a more detailed analysis to a Greek concordance or lexicon linked to Strong's numbers.
- (2) A list of the words occurring in Philippians with the number of occurrences in Philippians and the chapter and verse of the first and second occurrences.

Section 5 (beige)

Short questions to test your knowledge on the basic content of the Philippian letter.

PREPARATION is key to the success of Youth Conference. The more you put into the study, the more you will get out of the study and the more you will have to offer when Youth Conference is here. Discussion groups are extremely rewarding when everyone has done their study ahead of time. So make a plan and stick to it and may God bless you in your studies of His Word. If you leave it to the last minute, procrastinate, or underestimate the study then you will not be properly prepared.

The following is a suggested schedule:

January-February

Read the Philippians several times and complete section 1 (the overview questions) and section 2 (the background questions).

March - Philippians chapter 1

April - Philippians chapter 2

May - Philippians chapter 3

June - Philippians chapter 4

July-August

Review, Bible marking, more in-depth study on areas of interest, consider other conclusions from study notes and other materials available to you.

We hope and pray that this workbook will help you prepare for Youth Conference and most importantly assist you in the race to the kingdom of God.

Bro. Ted Hodge Jr., for the committee

SECTION 1: GENERAL OVERVIEW QUESTIONS CHAPTER 1

1. PAUL'S LOVE FOR THE PHILIPPIAN ECCLESIA

The ecclesia at Philippi was deeply loved by the apostle Paul, who founded it in Macedonia during his second missionary journey. The book of Philippians is full of verses that attest to Paul's love towards them and the reasons for it; thus the book is often referred to as the "epistle of brotherly love". The first 8 verses of Philippians chapter one are a beautiful example. Compare and contrast Paul's opening remarks in Philippians to the salutations in other epistles (especially Galatians). What other phrases throughout the book display Paul's love?

What characteristics of the ecclesia at Philippi warranted this affection?

How was Philippi different from other ecclesias (eg. Galatia)?

2. THE TRIAL OF BONDS

Paul deals extensively with his bonds or imprisonment in chapter one (v12-26). His mind is so centred on Christ that it appears that he was not depressed under these adverse circumstances. Instead, he looked for the benefits and positive results of his trials. One of the benefits of Paul's bonds was the furtherance of the gospel message (v12). We are told that others were strengthened to preach by Paul's example. In Mark 10:30, those that follow Christ are promised persecutions along with many blessings (also Phil.1:29). Research the scriptural reasons for trials in order to understand why persecution, suffering and temptation are present in our lives. How did Paul's patient endurance benefit others?

3. THE THEME OF JOY

The gospel message is a joyful one and this message is a theme throughout Philippians. The word "joy", or forms thereof (e.g. "rejoice"), are found 16 times in this epistle. Using a concordance, note the passages where this word and its forms are found. What caused Paul to rejoice according to these passages? Give some examples of what causes Paul and other people to rejoice elsewhere in scripture.

4. PAUL'S DEPENDENCE ON PRAYER

The epistle of Philippians presents Paul as a man of prayer. He prays for the spiritual growth of the Philippians to a large extent in chapter one. In every prayer he would pray with joy, thanking God for the Philippian's partnership in the gospel (v4,5 NIV). Paul also trusted that the prayer of the Philippians on his behalf would lead to his deliverance (v19). With Paul's dependence on prayer in mind, read v9-11 and list at least five things for which Paul prayed. What do each of the requests have in common? In other epistles what did Paul pray for? (Eph.1:15-19; 3:14-16). For what did Paul pray in other epistles? (Col. 1:3,4; 2 Th.1:3)?

SECTION 1: DISCUSSION QUESTIONS CHAPTER 1

1. THE ATTITUDE TOWARDS DEATH

How do followers of Christ balance the desire to die and have their next waking moment at the judgement, and the need to remain alive and strengthen their brethren? Consider various situations where a person must decide whether or not to have life saving surgery.

2. THE VALUE OF PERSECUTION

Paul's imprisonment was just one example of the persecution which he had to endure in his life. He lists some of the positive and negative implications of the trial that he was facing, both for himself and his friends. Do you think that physical persecution of Christadelphians today strengthens or weakens an individual? The community as a whole? Explain.

SECTION 1: GENERAL OVERVIEW QUESTIONS CHAPTER 2

1. THE THEME OF UNITY (2:1-4)

Throughout his letter to the Philippians, Paul urges his readers to stand fast together in defence of their faith. We are all different, and the differences between us can cause friction. Often it requires real effort and a willingness to abandon what we want if we are to grow in a Christ-like relationship with others. It requires also a readiness to put God and His Word before our own opinions and ideas. Paul labours this theme of unity, or oneness, in chapter two. Here he notes a number of qualities which, when developed together, will establish the Christ-like mind that is essential for preserving unity.

What are these qualities for unity that Paul mentions?

What is the basic or foundational virtue that must develop in each of us in order to obtain unity (Hint: Phil. 2:8, 1 Pet. 5:5-6)?

By what means do we achieve this virtue within ourselves (Hint: vs. 3-5)?

Locate other phrases, words or allusions to unity that Paul uses in Philippians.

Find instances in both the Old and New Testaments where the importance of 'unity' or 'oneness' among God's people is stressed.

To what extent do you think there were divisions within the Philippian ecclesia? Find proof for your answer within the epistle.

2. HUMILITY OF CHARACTER (2:5-11)

Having established the importance of humility as the basis of ecclesial unity, Paul focuses on the supreme example of Christ. Since Christ was willing to humble himself and become obedient to God's will, his Father was able to exalt him to a new and glorious life. Christ was raised from a suffering servant and made the King of all creation, unto which all men will eventually bow the knee.

According to the context (chpt. 1:27 - 2:11), what thoughts or characteristics make up this 'mind of Christ'?

Read verses 5 through 8 in an alternate, more accurate translation (R.S.V. or Diaglott). Look up the word "form" from verses 6 and 7 in a concordance and explain, using Scripture, how the phrases "form of God" and "form of a servant" relate to the Lord Jesus Christ.

What is humility, and how is it displayed by the believer?

Since Paul places great emphasis on the development of this quality within ourselves throughout Philippians, locate as many words, phrases, examples or allusions to it as you can find.

Locate and give verses for instances outside of Philippians where (a) we are instructed to be humble (b) the virtue of humility is commended (c) Christ humbled himself.

3. WORK OUT YOUR SALVATION (2:12-18)

With Christ's supreme example in mind, Paul now exhorts the Philippians to practise humility in their own ecclesia. Only through humility and obedience could God work with the Philippians. Arguments and half-hearted service would only distract from the effectiveness of their witness to the Truth. While pondering the possibility of having to die for his faith in Rome, Paul once again refers to the desirable qualities of the suffering servant. Paul's instruction to "Work out (implies to finish or accomplish in Strong's) your own salvation", would appear to contradict with what follows: "For it is God that worketh in you" (v. 13). Explain what Paul means by these statements and the relationship that exists between them (Hints: Eph. 2:10; Jn. 5:30; Psa. 127:1).

What is the relationship between faith and works (Hint: Jm.2:20-22)?

4. THE THEME OF SERVICE (2:19-30)

The theme of service continues into Paul's comments regarding Timothy and Epaphroditus. Both men were fine examples of selfless, humble, obedient servants working in God's vineyard. Although Paul has found their company and ministrations in Rome uplifting, he wishes to send them to Philippi soon. Paul is constantly concerned with the well-being of his converts showing, even in his own life, the attributes of a servant.

With the aid of a Bible Dictionary, briefly review what we know about Timothy and Epaphroditus.

How do Timothy and Epaphroditus fit into Paul's epistle to the Philippians?

Find and record instances in this chapter where Paul relates the servant/labourer theme to Timothy and Epaphroditus.

Paul's development of the servant theme from Christ to Epaphroditus would appear to follow an important order within the chapter. Outline this order and explain its significance.

Find examples of terms of endearment Paul uses for the men.

Where in the epistle do we find Paul or the Philippian ecclesia expressing concern for one another?

Does Paul's closing statement in verse 30 imply a deficiency in the Philippian service (Compare also 4:10)? Back up your answer with verses or hints from the epistle.

What are some qualities that can be found in a servant that might be helpful in promoting unity?

SECTION 1: DISCUSSION QUESTIONS CHAPTER 2

1. ECCLESIAL UNITY

In Paul's letter to the Philippians we are reminded of the importance of unity in the ecclesia. Paul touches upon unity elsewhere in the New Testament, such as in Eph.4:1-16 and I Cor. 12. In Acts 2:44-47 (read from R.S.V.) we are shown a wonderful example of how our own ecclesias should be working. 2 Tim. 3:1-5 (espec. vs. 4 and 5 - read also from R.S.V.) illustrates how disunity can and will creep into ecclesias in the last days. The Psalmist also reminds us of its beauty in Psalm 133:1-3 (see Hymn 5 and 268 in our hymnbook also!). If we cannot work together as a team at present, how do we expect to do so in the kingdom age? Every one of us must strive to preserve 'oneness' between ourselves now, that our Lord might rejoice when he returns.

An ecclesia has within its membership differing viewpoints on a contentious, troublesome issue. Since the issue is important, it has been discussed many times by ecclesial members. Total agreement has not been reached. Some members of the ecclesia feel that if they all cannot agree, there should be a separation of the ecclesia along the lines of the differing views. With Paul's words on unity in mind, how do you think that this contentious issue should be handled within the ecclesia? Are there scriptural guidelines for handling such issues? Is separation the best way to solve problems in an ecclesia? During ecclesial discussions on the matter, how should we conduct ourselves (e.g. in actions, word, frame of mind)? Should issues such as these be the business of the entire community, or only the ecclesia involved? If the issue happened to get out of hand, how might it effect:

a) the ecclesia as a whole b) other ecclesias c) the weaker vessel (eg. young people, new converts)?

2. SERVICE IN THE ECCLESIA

Throughout this chapter there has been an emphasis on Christ as the supreme example, but Paul, Timothy and Epaphroditus have all likewise been seeking the well-being of the household of faith, God's family, above their own comfort. This is a very high standard to follow, yet it was Paul's antidote to vainglory and disunity. In our ecclesias today there are some who seem to give to the service of the Truth all the time, while others seem to be always missing when help is needed. Consider the following verses: Deut.10:12, I Sam.12:24; I Chron.28:9; Psa.100:2; Mat.6:24; Lk.12:37-38; 17:10; 22:24-27; Rom.6:22; Gal.5:13-14; Eph.6:5-6.

CASE STUDY

A brother/sister in the ecclesia takes the position of 'limited' involvement in ecclesial functions. They attend all the basic meetings, but rarely volunteer much of their time in assisting in the extra functions or responsibilities. Personal interests are given priority if there is a conflict. Other ecclesial members have noticed this person's lack of real involvement in ecclesial functions and wondered what, if anything, could be done for this person. The person has expressed the view to others that 'the Truth can't take all your spare time; I need some for myself!!'. Does this description, in any way, fit yourself? How should a case such as this be approached by an ecclesia? How could we as an individual help this person? What other reasons may there be for the actions of this individual? Do the actions of this person typify i) those of a true servant ii) the example of Christ, Paul, Timothy or Epaphroditus? Why or why not? Evaluate the view which this individual has expressed to others using examples or passages from the Bible.

SECTION 1: GENERAL OVERVIEW QUESTIONS CHAPTER 3

1. THE PROBLEM OF JUDAISM

Paul uses this letter to his brethren and sisters in Philippi to warn them about Judaizers. He points out in the phrase, "for you it is safe" (vs.1), that this is a serious problem and that, although it hasn't affected them yet, they should be armed to protect themselves from the Judaizers. What is Judaism?

Compare how Paul deals with Judaism in Romans 4 and here in Philippians. What advice does he give to the brethren and sisters in Philippi?

What is the message for us in our ecclesias today?

2. THE ATTITUDE TOWARDS WORLDY GAIN

The Scriptures deal in depth with wealth and the danger of relying on worldly possessions and treasures. Paul listed all that he had to his credit in vs. 5-6. However, vs. 7-8 show how worthless this was to him. Compare Paul's attitude to the things of this world with the ruler in Luke 18.

Abraham also left behind his life in Ur of the Chaldees to follow God. What can we learn from the example of these two men of faith? How can we leave what we think is gain and follow Christ?

3. THE ATHLETE IN SCRIPTURE

Paul uses the example of an athlete and compares that to the dedication we must have striving towards the Kingdom. Paul tells Timothy that "if a man also strive for masteries, yet is he not crowned, except he strive lawfully (legitimately)" 2 Tim. 2:5. Paul also uses the athlete in 1 Cor 9:24-25. Why is this comparison with the athlete such an effective one?

Paul gives details of how this athlete prepares himself (Phil. 3:13). How can we use this example to prepare ourselves and then to go out and to run the race?

4. OUR CITIZENSHIP IS IN HEAVEN

Paul discusses with the brethren and sisters at Philippi the matter of citizenship (conversation in vs. 20). In Col. 1:1-2, we are told to set our mind on the things above, suggesting that where our minds are, our citizenship is also. How can we use this verse to prove our stand regarding politics?

Although we live in relatively peaceful times, we should always be prepared for a draft (eg. Vietnam). With references as support, what is our argument regarding conscientious objection?

SECTION 1: DISCUSSION QUESTIONS CHAPTER 3

1. THE IMPORTANCE OF EXAMPLE

Paul told the brethren and sisters in Philippi to follow his example. We are also told in Romans, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". This shows us the power that can be gained in following and learning from the example of others. How can the example of others help us? We could ask ourselves how OUR example helps or hinders others. We are also told that "bad communications corrupt good manners". How important is it to follow those that set good examples? What dangers are there in following the bad example of others?

CASE STUDY

You have found that a brother in your ecclesia is committing a serious and habitual sin. Following Christ's command, you take him aside privately to see if you can help. In discussing the problem you notice that the brother admits that he is sinning; however, he defends himself with all the other works that he has done. How do you deal with the first signs of Judaism?

SECTION 1: GENERAL OVERVIEW QUESTIONS CHAPTER 4

1. THE LORD IS AT HAND

"The Lord is at hand"(vs.5). Paul in many of his letters mentions the fast approaching return of Christ. Look also at I Thess. and note how Paul reminds the Thessalonians of the return of Christ. Compare this to what he says about Christ's return in 2 Thess. 2. How could the return of Christ be soon to those living in the first century ecclesias?

How do the surrounding verses in Philippians 4 support Paul's claim and warning that Christ's coming is nigh?

How is this information even more vital to us on our walk to the kingdom, then to the brothers and sisters in the first century? (Refer to II Thessalonians 2).

2. THINK ON THESE THINGS

Verse eight is the nucleus of Paul's messages to the Philippians. Using the following verses of chapter four, list the attributes which are mentioned in verse eight. Explain how they are examples to us of how we should act in our daily lives as we walk towards the Kingdom of God. verses: 1-6, 10-13.

3. PAUL'S EXAMPLE

Verse nine of chapter four states "Those things which ye have both learned, and received, and heard and seen in me, do..." Examine chapter four and note all of the things which Paul does which are a Christ - like example to the ecclesia at Philippi and to us.

4. REJOICING IN THE TRUTH

Paul mentions in verse 18 the sacrifices which the ecclesia at Philippi gave, which were well pleasing. The Old Testament background is the sacrifice, not of atonement for sin, but of thanksgiving and praise. (see Lev.7:12-15, Rom. 12:1, Eph.5:2 and Heb.13:15-16). What acceptable offerings can we give today? What are the characteristics of acceptable sacrifices?

SECTION 1: DISCUSSION QUESTIONS CHAPTER 4

1. CONTENTMENT

What was Paul's secret in being content? What are the pressures of this age which make us discontent? What suggestions does Paul give? How can we conquer these pressures? How can we maintain contentment during good times? Consider a scenario of a person with riches and a poor person. Compare their contentment. How is it the same? How does it differ?

2. RESPONSIBILITY TO HELP THOSE IN NEED

The Philippians were a wonderful example of selfless giving. What do the Scriptures tell us about giving benefits to others and giving material things for the sake of the Truth? Give an example(s) of how we can give of ourselves to assist our brothers, sisters and friends.

SECTION 2: BACKGROUND QUESTIONS

PHILIPPI - THE CITY

The city of Philippi was a Roman colony named after King Philip II and was a chief city of Macedonia strategically located along the Egnatian Way (the main road from Rome to Asia). Being a Roman colony, it was afforded special privileges and housed many Roman citizens. It was situated about nine miles from the Aegean sea and the surrounding area was known for its gold mines and fertile soil (Ungers Bible Dictionary).

- 1) Philippi is mentioned only six times in the Scriptures (twice in subscriptions at the end of epistles). Look up each of the following passages and note what can be learned about the city:

Acts 16:12: _____

Acts 20:6: _____

1Cor.16:24 (subscript.): _____

2Cor.13:14 (subscript.): _____

Php.1:1: _____

1Th.2:2: _____

PHILIPPI - THE ECCLESIA

Most of what can be learned of the Philippian ecclesia is recorded in Acts 16. Paul was guided by the spirit to go into Philippi to preach the gospel message. He was prevented from entering Asia and Bithynia and called to Macedonia, eventually coming to Philippi. The setting up of the ecclesia there is recorded in v12-40. He then departed to Thessalonica. Please read Acts 16 in its entirety.

2. During what missionary journey do the events of Acts 16 take place?
3. (v6-10) Paul and Timothy had gone teaching throughout Phrygia and Galatia. Judging from a map, it appears that the next logical step would be to preach in either Bithynia or Asia. Why do you think they were forbidden to preach there and called to Macedonia?

4. (v9) Paul saw a vision of a man calling him into Macedonia. Peter saw a vision in Acts 10. Both visions marked a beginning. What beginnings did each vision mark? Peter was called by Cornelius in prayer: whose prayer may have summoned Paul?

5. (v12) What does Philippi mean? Is this significant?

6. (v12) In what ways was Philippi the chief city of Macedonia?

7. In Acts we are introduced to three likely members of the Philippian ecclesia: (1) Lydia, (2) a damsel with a spirit of divination and (3) the jailor. What characteristics did each of these people have? What strengths would they bring to an ecclesia? What weaknesses?

(a) Lydia (v14,15,40)

(b) the damsel (v16-18)

(c) the jailor (v27-34)



*"What must I do, sirs, to be saved?"
(16.30)*

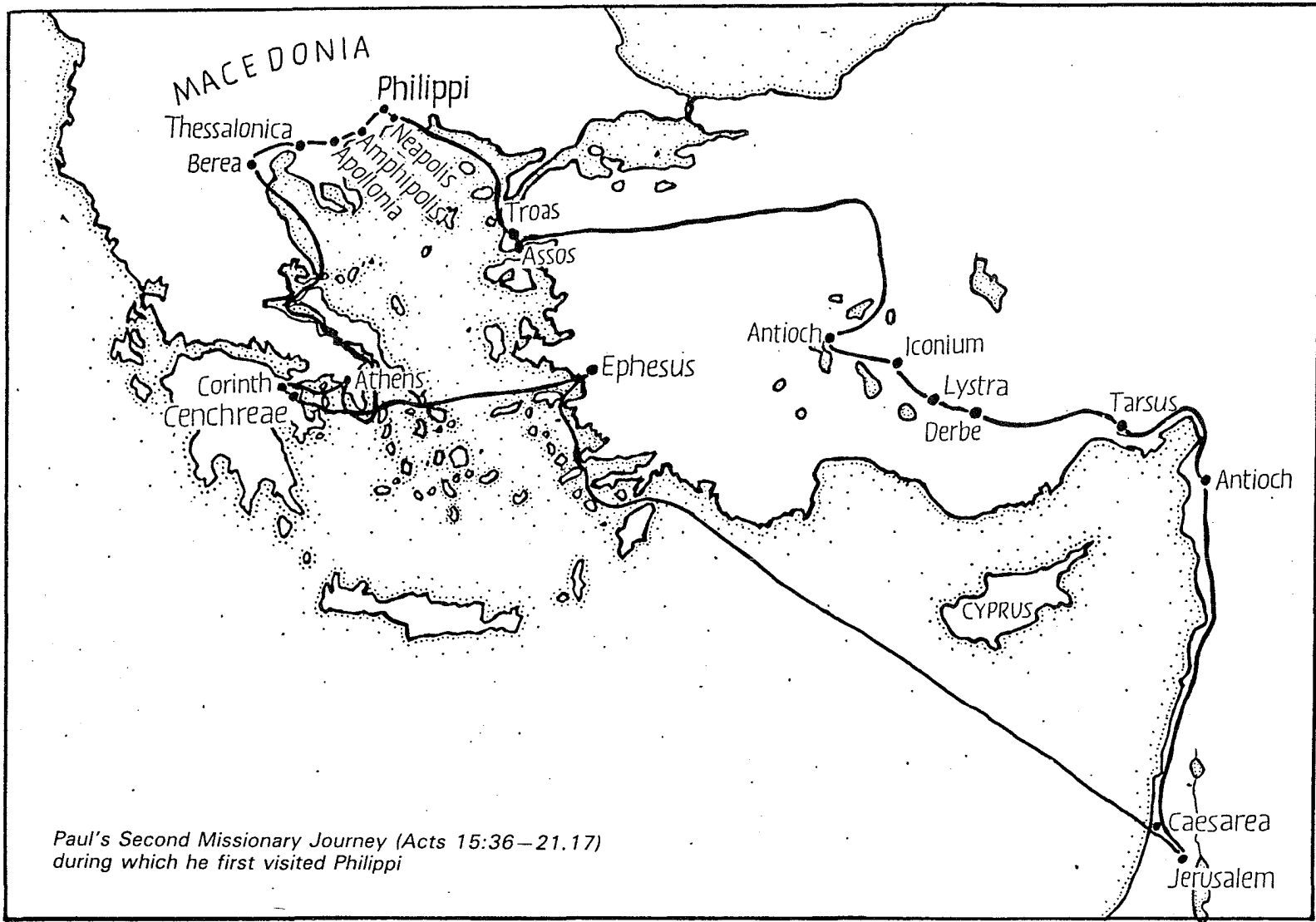
8. (v19-24) What was the general attitude of the city of Philippi towards the teaching of Paul? What implications would this have on the subsequent ecclesia which was set up?

9. (v37-39) Why did the magistrate in Philippi have so much respect for Roman citizens?

10. In Acts 16 between verses 7 and 10 the pronoun changes from "they" to "we", suggesting that Luke (the apparent author) joined Paul, Timothy and Silas at the city of Troas. In Acts 17:1 it is recorded that "they came to Thessalonica". What implication does this statement have? Note: In Acts 20:6 the pronoun "we" is picked up again as Paul leaves the city of Philippi during the third missionary journey. Is this a coincidence?

PHILIPPIANS - THE EPISTLE

1. Where was Paul when he penned Philippians? Under what conditions? What was the date? (Try a Bible Dictionary or any book on Philippians). What verse in Acts describes this time period?
2. Read the whole book of Philippians again picturing it as a personal letter written from a close friend who has brought you into the truth. View it from the standpoint of either Lydia or the Philippian jailor. Note passages that would especially apply to one of these two characters, also those that clarify the situation and setting in which Paul was. (Try a modern version so that it sounds more like a personal letter.)
3. Did reading the letter make you feel happy or sad? Explain. What was the major impact of the letter?



SECTION 3: DETAILED QUESTIONS CHAPTER 1

V1,2 - INTRODUCTORY WORDS

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

1. Timothy was present with Paul on his first visit to Philippi (Acts 16:1-3,12) and apparently when this epistle was written. What part do you think Timotheus had in writing this epistle? Explain.

Define and analyze the Greek word for:

"servants" (#1401)

2. To what three groups was Paul writing? Use a concordance to find other passages where these groups are mentioned. Define the role each group had in the ecclesia, and suggest a modern day equivalent.

Define and analyze the Greek word for:

"grace" (#5485)

"peace" (#1515)

3. This exact greeting is found in Rom 1:7 and again in 2 Cor. 1:2. What is the significance of this greeting? Why would it be Paul's standard salutation?

V3-8 - PAUL'S LOVE FOR THE PHILIPPIANS

"I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ."

1. The Greek word for "remembrance" (#3417) is used six other times in scripture. Look up these passages and determine in what sense this word is consistently used:

Rom. 1:9

Eph. 1:16

1 Thess. 1:2

1 Thess. 3:6

2 Tim. 1:3

Phm. 1:4

- 2a. In this verse Paul is thankful when he remembers the Philippians. List some of the things for which you are thankful.

- b. Look up the following verses and write down beside them why Paul is thankful:

Acts 28:15

Rom. 1:8,9

Rom. 6:17

Rom. 16:3

Eph. 1:15,16

1 Thess. 1:2,3

1 Thess. 2:13

2 Thess. 2:13

- c. What is the common thread in each example? What insight does this give us into the character of the apostle Paul?

3. Note the emphasis on the words "every", "always", and "all" in these verses (see also v7,8). Do these words indicate unity among the Philippians? If they do, how? If not, what do they indicate?

4. What requests can we make for our brothers and sisters in our prayers? Is praying for others effective? (Jam. 5:13-18; Acts 12:5-11) What must accompany prayer for it to be answered? (Mat. 21:22; Mar. 11:24; 1Jn. 3:22; Jer. 29:12,13)



Define and analyze the Greek word for:

"fellowship" (#2842)

5. What does fellowship involve? (2:1;3:10; 1Cor. 1:9,10; 1Jn. 1:3-7)

Define and analyze the Greek word for:

"perform" (#2005)

6. How does God work with us to begin and perform the good work?
7. The day of Christ is referred to here, again in v10 and then in chapter 2:16. Is that day past or yet to come? In what sense could first century Christians perform good works or endure to the day of Christ?
8. What does it mean to be a partaker of grace?
9. Paul had the Philippians in his heart. Which do you think comes first: fellowship or love?

Define and analyze the Greek word for:

"bowels" (#4698)

10. What does it mean to long after someone "in the bowels of Jesus Christ"?

V9-11 - PAUL'S PRAYER FOR THE PHILIPPIANS

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Define and analyze the Greek word for:

"love" (#26)

"abound" (#4052)

Paul saw that the Philippians had "agape" love and wanted it to abound. Read 1 Cor. 13:4-13 and 1 Jn. 4:7-21 to learn more about "agape" love ("agape" or "agapao" is used over 25 times in this passage).

1. The word "approve" (#1381) in the Greek carries with it the idea of testing, examining or scrutinizing to determine whether a thing is genuine (Thayers Greek-English Lexicon). How does this examination help us to remain sincere and without offence until the day of Christ? (Hint: look at how #1381 is used in scripture eg. Rom. 12:2; 1Cor. 11:28; 2Cor. 13:5; 1Jn. 4:1).
2. In what sense are the fruits of righteousness by Jesus Christ? (Try Rom. 3:22-26; 5:18-21; 1Pet. 2:21-25.)
3. Have you ever been imprisoned (eg. confinement or hospitalization)? What did you think about? Compare or contrast this to Paul's thoughts in this section. (Verse 7 tells us he was in bonds.)

V12-18 - THE BENEFIT OF PAUL'S IMPRISONMENT

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

1. What are "the things which happened unto me" to which Paul refers?



2. Paul indicates that persecution can lead to the furtherance of the gospel. In Acts 8:1-4, we are told that the persecution of the ecclesia by Paul led to the scattering of the saints. Each member went forth from Jerusalem preaching and the gospel message was spread throughout Judea and Samaria. This was a sure proof to Paul that his trials could help spread the message. Find other scriptural examples where trials or persecution led to the spreading of the gospel. Do you know of any personal examples?
3. This verse in the NIV translation says "As a result, it has become clear...that I am in chains for Christ". What characteristics or actions of Paul do you think made this clear? In your personal circumstances at school or work, how can you show that Christ is the motivation behind your character and actions?

Define and analyze the Greek word for:

"palace" (#4232)

4. Paul's bonds made it clear that punishment would come to those who preached the gospel. Why then would some brethren 'wax confident' to preach by hearing of his imprisonment?

5. What does v14 indicate had formerly been the attitude of some brethren toward preaching? Why do some people lack confidence to speak of God's Word to others?

6. Read v15-18 and list the reasons the gospel of Christ was preached. Then divide the list into positive and negative reasons. Look up in a concordance any words that you do not understand.

<u>Positive</u>		<u>Negative</u>

7. The preaching at this time appears to be pure but the motives, in some cases, corrupt. How can these false motives lead to apostate doctrine? How do the positive motives ensure that the doctrine remains true?

8. Preaching the gospel out of envy and strife is an example of doing the right thing for the wrong reason. List some examples of how we may fall into the same trap. Is God pleased more by good deeds or good motives? Support your answer with scriptural references.

[Note: RSV and NIV reverse verses 16 and 17]

Define and analyze the Greek word for:

"contention" (#2052)

9. How would preaching Christ out of contention add affliction to Paul's bonds?

10. Love should be the factor behind all of our actions. Consider how preaching is an indication of the Philippians love for:
 - (a) God

 - (b) Paul

 - (c) the ecclesia

 - (d) the listener

11. Determine the significance of the phrase "what then".

12. Paul rejoiced that Christ was preached whether in pretence or truth. Why does the fact that Christ was preached over-ride the false motives of some of the preachers?

V19-26 - PAUL'S ATTITUDE TOWARDS IMPRISONMENT

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

1. What was Paul confident would help him to obtain salvation? Explain the role of each factor.

2. Note how Paul again places the emphasis on prayer. Review your notes on v4. In v4, Paul assures the Philippians that he prayed for them in every prayer, and now he is appealing for them to pray for him. He makes this same appeal at least seven other times in Scripture (Rom. 15:30-32; Eph. 6:18-19; Col. 4:3; 1Th. 5:25; 2Th. 3:1; Phm. 1:22; Heb. 13:18), emphasizing the importance of prayer. Make a list of the needs of others so that you can include your brethren and sisters in your prayers. (If you need some help to find things to pray for, look up the above verses for ideas.)

Define and analyze the Greek word for:

"earnest expectation" (#603)

3. Paul declares that it was his earnest expectation and hope that he would not be ashamed. From this verse and the others listed, how can we avoid being ashamed at the day of Christ?

Phil. 1:20

Psa. 119:80

Isa. 50:7

Rom. 9:33

1 John 2:28

4. How can we magnify Christ in our life and in our death? How did Christ magnify God in his life and in his death?
5. The philosophy of many people is to live for the moment, to get the most out of life. Paul's attitude was different. What did he have to gain from death? (Consider 2 Cor. 5:1-11 along with other passages.)
6. Paul was in prison contemplating his possible execution. Although he recognized that God would do what was best, he considered death to be gain, and to depart and be with Christ far better. Hezekiah, in Isa 38, also faced death, but he prayed to have his life extended. Is there a contradiction of ideals? Explain how both men of God could desire different things - one life, the other death.

7. Does "to depart and to be with Christ" suggest that Paul believed in heaven going? Find Scriptural references to support your answer.

8. Paul recognized the need to encourage others by his presence (See also Rom 1:11,12). Sometimes we excuse ourselves from attending Bible Class or CYC because we have other godly endeavours we "must" perform. In what ways can we provide benefit for ourselves and others by being present at all ecclesial functions?

Can we ever be of benefit by our absence?

Define and analyze the Greek word for:

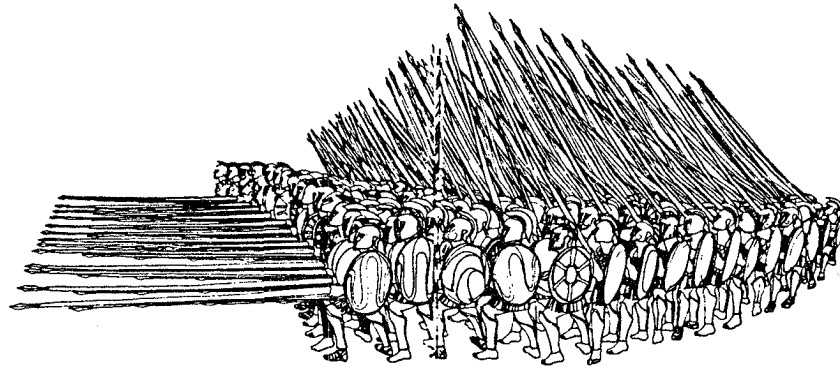
"furtherance" (#4297)

9. Paul's joy is apparent from these verses, also v18. Remembering that Paul was imprisoned, discuss ways in which tribulation and sorrow can enhance our capacity for joy. Look for examples where suffering led to great joy (e.g. Acts 5:41). Explain.

10. Beginning at the end of v20, we are given a peek into the mind of Paul as he contemplates life and death. Before our eyes, he wrestles with the positive aspects of each, all the while recognizing that God's will would be done. Did Paul consider life or death to be the more favourable option? Why? What conclusion does Paul come to regarding the question of his future? Whose needs is he placing first? [Note: It is interesting to contrast Paul's thoughts about life and death with those of worldly men. This can be done by considering the famous "To be or not to be" speech by the leading character in Shakespeare's play, Hamlet (Act III, Scene I). Both are considering life and death, although Hamlet is foolishly considering suicide while Paul, trusting in God, left the decision of whether he would live or die up to God].

V27-30 - LIFE ACCORDING TO THE GOSPEL

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me."



Define and analyze the Greek word for:

"conversation" (#4176)

"striving together" (#4866)

1. This verse introduces the idea of unity within an ecclesia, a strong theme within the book of Philippians (2:23; 3:16,17;4:2), by emphasizing self-examination (v10). If each member of a group has their conversation (or behaviour) based on the gospel, unity can be achieved. List aspects of your behaviour which "becometh the gospel of Christ".
2. The Philippians were advised to "strive together". Usually strife within an ecclesia is condemned (Phil. 1:15; 2:3; Rom. 13:13). What was different about this strife?

3. Who were the Philippians' adversaries (Acts 16:19-24)? Generally, followers of Christ are law-abiding citizens. Why then do they have enemies? Why would lack of fear on the part of Christ's followers teach the adversaries that destruction for them was near?

4. What is meant by "it is given" to us to believe? to suffer?

5. In what sense do we do things on behalf of Christ? Is this similar to how Jesus came in his Father's name (John 5:43; 10:25; 17:4)?

6. List ways in which your conflicts or trials parallel those which you have seen and heard in Paul. How are you encouraged by knowing that others have endured the same trials?

SECTION 3: DETAILED QUESTIONS CHAPTER 2

V1-4 - PAUL'S EXHORTATION TO HUMILITY

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

Define and analyze the Greek words for:

"consolation" (#3874)

"comfort" (#3890)

"love" (#26)

"fellowship" (#2842)

"bowels" (#4698)

"mercies" (#3628)

1. Rewrite verse one as you now understand it to read:
2. What is meant by the expression "fellowship of the Spirit"? Can a Christadelphian today experience this? Explain.
3. Paul's joy was dependent upon harmony and unity of purpose among the Philippians. What words does Paul use in this verse to stress his point on unity?

4. How can we become "likeminded" amongst ourselves?

5. List other instances in Paul's epistles (including Philippians) where he instructs us about 'our minds' (e.g. Rom. 12:16; 2 Cor. 13:11).

6. Whose mind is to be in all of us (v5)? What indications are there in the epistle that not all of the Philippians were of one mind?

7. "Strife" (#2052 - faction, contention) and "vainglory" (#2754- empty glorying, self conceit) destroys unity in an ecclesia. In what ways can work in the Truth be done in vainglory?

8. What are some underlying reasons for strife, vainglory and other forms of disunity?

9. The RSV translates "lowliness of mind" as 'humility'. The word occurs six other times in the N.T.. Using Englishman's, find and read these passages. Make a list of other items that you can find in these verses that help to build unity.

10. Consider the parable put forth by Jesus in Luke 14:7-11. How do we esteem others better than ourselves?

11. There should never be reason for disunity in a community when each member sees to it that the others are well cared for. What are these "things" or "interests" to which Paul refers, that can absorb one's time and energies to the exclusion of the Lord's 'things'?

12. Christ was the supreme example of what verse 4 talks about (Rom. 15:2,3). Can you think of others who were good examples of this?

13. Consider the unity that existed between David and Jonathan (1 Sam. 18:1; 19:40-41). We may not be as close to everyone in our ecclesia as David was to Jonathan, but we must make a diligent effort to try and get along. Who do you find it difficult to get along with? Try to make a list of the things that cause the problem. Are there things you can do to help?

V5-11 - THE SUPREME EXAMPLE OF CHRIST

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

1. Paul now directs our attention towards the supreme example of the Lord Jesus Christ. Using Scriptural references outside Philippians, how would you explain this "mind of Christ" (Hints: 1 Cor. 2:14-16, 2:13)? How can we develop this "mind"?

2. Why does Paul introduce a consideration of the "mind of Christ" at this stage in the chapter? Does it fit a structure in the chapter or epistle that you can discern?

3. The Greek word for "robbery" used in this verse is 'harpagamos' (#725). It comes from the verb 'harpazo' which means to seize, to catch up or away, pluck, pull, take by force and grasp. Find instances in Christ's life where he gives glory and honour to God rather than accepting it for himself.

4. If Christ did not grasp at immediate riches, honour and equality with God, at what did he grasp? Use Scriptural proof for your answer.

5. Paul makes many allusions to the Old Testament throughout this chapter and the rest of his epistles. List the parallels (Hint: Gen 3:1-7).

- 6a. This section of the chapter is one of the strongest arguments in support of the pre-existence of Christ. Can you anticipate how someone might reason their case?

- b. How would you respond? (Hint: try "Wrested Scriptures" - pg. 199-201). This would be a good time to mark your Bible.

Define and analyze the Greek word for:

"reputation" (#2758)

- 7a. What does it mean to 'empty' oneself?

- b. How did Christ empty himself?

- c. Why is this process of emptying oneself so important?

Define and analyze the Greek words for:

"likeness" (#3667)

"fashion" (#4976)

- 8. Does Paul imply that Christ was only in the likeness and not identical nature of mankind? (Hint: read "Paul's Letter to the Romans" by Bro. John Carter - pg. 83) What other passages are parallel to this one?

- 9. Held within Paul's discussion of the example of Christ are a number of allusions which he makes to the Suffering Servant Prophecy of Isaiah. Can you find verses within chapters 45 to 53 of the Servant Prophecy that speak of Christ as a servant? Find verses from the Suffering Servant Prophecy which connect (not necessarily the exact wording) with the following allusions made by Paul in verses 8-10:

Allusion from Philippians	Isaiah passage
2:8 - "humbled"	
2:8 - "obedient unto death"	
2:9 - "highly exalted"	
2:10 - "every knee should bow"	

10. Consider Luke's account of Christ's last hours which he spent in the Garden of Gethsemane, Luke 22: 39-46. Note especially the attitude which he displays in his prayer in v. 42. Why was Jesus required to die ie. to "be obedient unto death"?

11. Why did God require that Jesus die by crucifixion rather than by stoning or being thrown off the brow of a cliff?

Define and analyze the Greek for:

"highly exalted" (#5251)

above" (#5228)

12. How and why did God highly exalt his son? Consider in connection Matt. 5:3, 1 Pet. 5:5,6, Prov. 15:33, Acts 2:24.

13. What is this "name" given Christ? Give proof for your answer. What does it mean and what is the significance of its meaning?

14. Is this verse speaking of the present, future or both. Explain and give scriptural proof for your answer.

15. What are the:

"things in heaven" (1 Pet. 3:22)

things "in earth" (Rom 14:9,11,12)

things "under the earth" (Eph. 1:10, Rev.5:13)

Define and analyze the Greek word for:

"confess" (#1843)

16. Consider the following verses. How can, could, or do we confess and acknowledge the Lord Jesus Christ? When will this take place? Can you find verses to back up your answer?

17. What is meant by acclaiming Jesus as Lord? How do we give glory to God by confessing Jesus as Christ and Lord?

V12-18 - AN EXHORTATION TO WORK OUT WHAT GOD HAS WORKED IN US

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

After considering the greatness of Christ's obedience, Paul exhorts the Philippians to obey also. He addresses the Philippians very tenderly, being anxious for them to receive his words.

Define and analyze the Greek word for:

"beloved" (#27)

- 1a. To what other Greek word is this word "beloved" very closely connected?

- b. Paul uses this term of endearment for people in all of his letters but two. Can you find them?

2. Consider Prov. 10:16, John 6:27-29, Heb. 4:11. What does working out our own salvation involve?

- 3a. What does it mean to serve the Lord with "fear and trembling"? What does it involve?

- b. Are we instructed elsewhere to serve the Lord with fear?

4. The word "worketh" in the Greek, is 'energeo', meaning to energize. In what way does God energize or work within us? How do we enable God to energize or work within our lives? What is this "will" and "good pleasure" that God wants to work into us?

5. When we look in Englishman's at the word for "disputings" (#1261), we discover that it refers to not only the verbal action, but the mental formation of a dispute within ourselves. The word "disputings" is used for the thoughts involved in developing a dispute (Matt. 15:19), the imaginations (Rom. 1:21) and the doubting (Rom. 14:1). How might disputing cause disunity? What does God say about murmuring and disputing elsewhere in scripture?

6. Murmuring and disputes are the root causes of disunity in an ecclesia. Give at least three different reasons as to why people murmur and dispute, using scriptural examples when possible. What are other forms of disunity that can be found in an ecclesia? What message might ecclesial disunity, murmuring and disputing send to other ecclesias, or to those in the world? (Consider 1:27-28).

7. In these verses, Paul would appear to be making reference to the account of faithless Israel in the wilderness (consider Paul's direct reference to the Israelites in 1 Cor.10:10, also Psa. 106:25). Explain how the following ideas apply to the Israelites and give Scriptural proof for your answers:

"murmurings"

"disputings"

"a crooked and perverse generation"

"lights in the world"

Define and analyze the Greek for:

"blameless" (#273)

"harmless" (#185)

"sons" (#5043)

"lights" (#5458)

8. What instruction does Christ give to his disciples regarding being: (Hint: look in Matthew)

a) harmless:

b) children:

9. Because Israel possessed divine laws and the word of God, they should have been recognized to be a "wise and understanding people" (Deut. 4:6). We, like the Israelites, possess God's Word, and thus should shine forth our lights to others in this dark world. How can we shine as lights to the surrounding world (Consider: Matt. 5:14-16)?

10. What is this "word of life"?

11. What is Paul referring to when he speaks of the "day of Christ"?

Define and analyze the Greek word for:

"laboured" (#2872)

12. Many times Paul pictures our journey to the kingdom in terms of a race (1 Cor. 9:24-26; Gal. 2:2; Heb. 12:1). Why would Paul choose to describe it this way?

13. With whom is it that we are not to run (1 Pet. 4:4)?

14. Paul alludes to the Suffering Servant Prophecy once again, at the end of verse 16. From where exactly does Paul quote?

15. What justification could Paul have in applying a passage to himself which rightly refers to the Messiah?

16. Read this verse from the RSV or Rotherham's. Show how Paul is employing terminology from the Mosaic Law. What is the point of his allusion?

17. The word "offered" (#4689) is used only two other times in the New Testament. Where else is it used? What is the context of these passages?

18. To what type of O.T. sacrifice was Paul referring?

19. Why would Paul joy and rejoice if he was sentenced to death by the Romans? Consider 2 Cor. 4:17; 2 Tim. 3:12; Acts 5:41; Matt. 5:8; Rev. 14:13. Would you be willing to die for your faith? Would you rejoice upon receiving a death sentence, as Paul says he would have?

V19-24 - TIMOTHY 'MY BELOVED SON'

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly."

Define and analyze the Greek words for:

"trust" (#1679)

"Timotheus" (#5095)

"comfort" (#2174)

"state" (#4012)

1. Paul's plan depended upon the will of God. Make a list of times when you remember planning events in your life with the will of God in the forefront of your mind. Is there anything in our life that should be done without consulting or thinking of God first?
2. Can you think of examples in Scripture, where men or women did not consult God first? What happened to them or their plans?
3. Find a passage that shows us that we are to rely upon God's will (Hint: try James).
4. Timothy was apparently in Rome with Paul. No doubt he was a source of great strength and encouragement while Paul awaited his trial. Why then would Paul be prepared to part with his closest companion at this point in time?
5. The bond between Paul and Timothy was very strong. Timothy was concerned about the same things as Paul. This was especially true of the ecclesia at Philippi. What past connection did Timothy have with this ecclesia?

Define and analyze the Greek word for:

"likeminded" (#2473) - (cp. v2)

"naturally" (#1104)

"care" (#3309)

6. Would you say that Paul or Timothy had the mind of Christ? Give proof for your answer.

7. This is a sad comment on the state of mankind in general, but it is true even today. What verse in this chapter instructs us to do otherwise? Would this be the mindset of a willing servant?

8. What are the things of Jesus Christ?

9. Seeking the things of Jesus Christ involves, in part, serving our ecclesias. Make a list of ways in which you have served your ecclesia or its members over the past week. How could you improve? When you did serve, was it with joy, or was it with murmuring, dispute and half-heartedness as the children of Israel?

10. Find proof, as recorded in Scripture, of Timothy's service in the Gospel. Note that the theme of 'service' is still present in the chapter.

11. What characteristics made up Paul's father-son relationship with Timothy in the Truth?

12. How would a father be different from an instructor (1 Cor. 4:15).

Define and analyze the Greek for:

"presently" (#1824)

13. If Paul wished to wait till he knew what the outcome of his trial would be before sending Timothy, what does this tell us about his trial?

14. Does Paul give any indications elsewhere in the epistle as to what he feels the outcome of his trial will be?

V25-30 - EPAPHRODITUS 'MY BROTHER AND COMPANION IN LABOUR'

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

1. From where does Epaphroditus' name come? Look it up in a Bible Dictionary.

- 2a. Why is Epaphroditus in Rome? Where did he come from? What does Paul intend to do with him?

- b. How can we serve brethren and sisters in other lands?

- 3. Find five words that Paul applies to the man Epaphroditus. What do these characteristics tell us about the man? What kind of a servant was he?

Define and analyze the Greek for:

"longed" (#1971)

"heaviness" (#85)

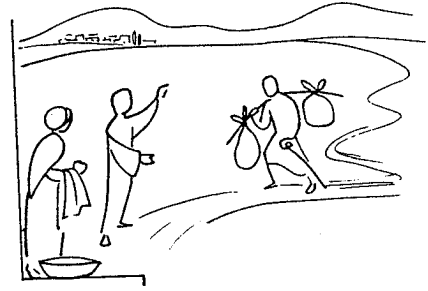
- 4. Why did Epaphroditus long after the Philippians? Why was he full of heaviness?

- 5. What do we learn about Epaphroditus from this verse? Why did Paul see God's mercy upon Epaphroditus as mercy upon himself also?

Read verse 28 from the RSV. Note that Epaphroditus has not been sent yet (v.25). Now that he has recovered however, Paul is anxious for him to return home.

- 6. Find examples within Scripture of others who rejoiced as the result of someone else's joy.

7. Do you think that some of the Philippians may have had criticism for Epaphroditus upon his return home?



Receive him as a brother. (2.29)

8. Why should Epaphroditus be held in reputation (honour)? Consider 1 Tim. 5:17.
9. Notice how the theme of service continues. It is Paul's antidote to vainglory and disunity (v.4). What four examples of service has Paul placed before the Philippians in this chapter?
10. What does Christ say regarding our lives and service to him (Hint: Matt. 16)?
11. Epaphroditus was not even willing to compromise the work of Christ for his own life. Do we ever make compromises when choosing between work for God or serving ourselves?

SECTION 3: DETAILED QUESTIONS CHAPTER 3

V1-7 - WARNING AGAINST JUDAISM

"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ."

"Finally - Diag. "the thing remaining", translated "furthermore" in 1 Thess. 4:1. Paul appears to be making a transition in subject matter and not necessarily concluding his remarks.

"Rejoice in the Lord" - repetition of theme. Paul is emphasizing the point that true joy can only come from our relationship "in the Lord". This relationship helps us recognize and overcome problems - particularly problems related to pride or boasting.

Define and analyze the Greek word for:

"grievous" (3636)

"safe" (804)

See Heb. 6:19 where "safe" is translated "sure". (Bull. "firm, fixed, immovable, hence affording safety and support).

1. What is Paul actually saying when he says, "to me indeed is not grievous, but for you it is safe"?

Define and analyze the Greek word for:

"beware" (991)

"dogs" (2965)

"concision" (2699)

2. What word is repeated in verse 2 and what is the significance of this?

Paul is warning the Philippians - to be forewarned is to be forearmed.

3. At this time dogs were not domestic pets, but actually filthy scavengers which "turn to their own vomit again" 2 Pet. 2:22. "Dogs" were also used by the Jews as a derogatory term for the Gentiles. Find a New Testament reference for this.

Here, Paul is using the word "dogs" to describe the Judaizers who, acting like wild beasts, would "bite", "devour" and "consume" (see Gal. 5:15).

4. "Evil workers" - Judaizers placed emphasis on works of the flesh as if by their works they had God in their debt. Explain what was wrong with this perspective (start with Rom. 3:27-28; 4:2-4).

The Judaizers wanted "to cut off" the Gentiles from the family of God by insisting that they be circumcised. What Paul is really saying is that by their attitude the Judaizers weren't really circumcising but mutilating!

5. Paul contrasts true circumcision to the "concision" of vs. 2. Explain what true circumcision is and provide references for support.

6. "Worship God in spirit" - to what kind of worship does "in spirit" refer? (see John 4:23-24).

Define and analyze the Greek word for:

"rejoice" (2744)
(contrast with rejoice of vs. 1)

7. What is our only source of rejoicing or boasting? Look up 1 Cor. 1:29-31; Eph. 2:8-10.
8. Where should we place our confidence, if not in the flesh? See Josh. 5 where by circumcising the men, Joshua left the Israelites vulnerable before their enemies.

Paul lists his "fleshly" credentials, all of which he could well have boasted. His background was very well known, virtually impeccable and would have been impressive to any Judaiser!

9. "Of the tribe of Benjamin" - What was so special about that particular tribe that would make a Jew proud to say he was a Benjamite?

"An Hebrew of the Hebrews" - a purebred, a "Hebrew born of Hebrews" RSV.

10. What was the significance of being a Hebrew?

11. Briefly describe the main characteristics of a Pharisee.

12. Who educated the apostle Paul? (see Acts 22:3)

Define and analyze the Greek word for:

"zeal" (#2205) (see Gal. 1:13-14)

"persecuting" (#1377)

"blameless" (#273)

13. Briefly review what we know of Paul as a "persecutor" of the ecclesia. Discuss the kind of character and temperament he must have had. How would that quality be useful in his work in the Truth? (see Acts 8:1; 9:1).

14. As a Pharisee, Paul strove to attain righteousness which was by Law and considered himself blameless in that regard. Contrast this attitude with the attitude he reveals in Rom. 7:18-25.

V8-11 - THE IMPACT OF CHRIST UPON PAUL

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."

Define and analyze the Greek word for:

"gain" (#2771)

1. "Gain" (i.e. assets) is plural whereas "loss" (#2209) is singular. Look at Matt. 13:45-46 and Matt. 16:26 and explain what you think Paul is saying here.

Paul had the credentials of a "perfect" Judaiser and he counted it all loss, or worthless, for Christ. If we think of materialism or monetary success as standards by which people are measured in today's world, consider the significance of Paul's conversion.

"Excellency of the knowledge of Christ" - RSV "the surpassing worth of knowing Christ."

"Excellency" (#5242) - Bull. "to be superior or excel"

"My Lord" - Paul, now a servant of Jesus Christ (Phil. 1:1)

2. Paul's transition is complete - from serving flesh to serving Christ (see Rom. 6:17-18). What exhortation is there for us from Paul's example?

"Dung" (#4657) - Diag. "vile refuse, dregs"; Bull. "that which is cast to the dogs".

"All things" - his impressive list of credentials and his works according to Law were considered as "vile refuse" - and the Judaisers (or "dogs" v2) could have them if they wanted.

Paul contrasts man's righteousness based on law with the righteousness which is of God, which is faith in Christ. Because of his background he was well able to contrast righteousness based on works with righteousness based on faith.

Man's Righteousness	God's Righteousness
Law	Grace
Works	Faith
Boasting	Humility
Man Centered	God Centered
Merit	Glory to God
Debt	Free Gift

"In him" - see Gal. 3:26-27 - "in" is Greek "en" and it denotes being or remaining within, with the primary idea of rest or continuance. Following our baptism we also are "in Christ" and we must live our lives accordingly (see Col. 2:6-7).

Define and analyze the Greek word for:

"know" (#1097)
(see John 17:3)

This knowledge is not just an intellectual understanding of Christ's life, death and resurrection but a knowledge of his character and the principles that motivated him. This knowledge must provoke action in our lives (see 1 John 2:3-5).

3. What are some practical examples in the life of a follower of Christ that demonstrate that we "know" him and desire to manifest his actions in our life?

"Power of his resurrection" - the living influence of a living Christ.

Define and analyze the Greek word for:

"fellowship" (#2842)

"sufferings" (#3804)

(See 1 Pet. 2:21; 1 Pet. 4:13; 11 Cor. 1:5,7)

"conformable" (#4832)

4. How did Paul fellowship or share in the sufferings of Christ? (see 2 Cor. 1:3-11; Col. 1:24-25)

We must be conformable unto his death or fashioned like his death by becoming dead to sins. In Rom. 12:2, Paul warns us not to be "conformed" to this world but "transformed by the renewing of your mind". This is a very real challenge for everyone, but particularly so for young people in today's evil world where "peer pressure" is so great. We must be fashioned or conformed into the image of Christ (Rom. 8:29) if we desire a place in the Kingdom.

"Resurrection" (#1815) - only occurrence. RSV and RV "resurrection from the dead", Diag. "out of dead ones".

"Attain to" (#2658) - Bull. "to arrive".

5. What Paul desired was a resurrection to eternal life; and for that cause he was prepared to give up everything. This passage is useful in refuting the common belief of "once saved, always saved". Explain.

V12-17 - PAUL'S PERSONAL EXAMPLE

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Define and analyze the Greek word for:

"attained" (#2983) - RSV "obtained"
(note different to vs. 11)

"perfect" (#5048)

"follow" (#1377) - compare with vs. 6
RSV "press on"

"apprehend" (#2638)
Vines "to lay hold of"

Paul had not already obtained a place in the Kingdom nor was he perfect. Salvation was a process that required constant effort.

Paul is now exerting the same effort into following after Christ that he previously used in persecuting the believers.

Christ had apprehended, or laid hold of, Paul on the road to Damascus when Paul was intent on destroying the followers of Christ. Now, Paul's entire life was devoted to the work of his Lord.

Realizing that his salvation is not guaranteed Paul says, "not as though I had already attained", he then shows the importance of looking ahead and keeping focused on the goal.

"This one thing I do" - Paul had only one goal, and so should we.

Define and analyze the Greek word for:

"forgetting" (#1950)

"reaching" (#1901)

RSV "straining forward"

Roth. "eagerly reaching out"

1. An athlete cannot be distracted by anything, but must keep his attention firmly fixed on his goal. Similarly, Paul says that we must not be distracted by anything that has gone on in the past, but look only to the future and to the goal for which we are striving. Why is it not beneficial or constructive for us to dwell on the past, whether it is our own or someone else's?
2. What should we do if a past sin is bothering our conscience and keeps us from progressing in the truth?
3. What can we learn from the example of the athlete that Paul is alluding to here, "reaching" or "straining forward" to his goal? (see cover of workbook!)
4. Discuss the analogy of the athlete in respect to the Lord Jesus Christ (see Heb. 12:1-2).

"Press" (#1377) - note use in vs. 6 and 12. The word indicates activity motivated by strong desire.

5. How strongly motivated or driven are you in "pressing" toward the mark?

"Mark" (#4649) - only occurrence. Bull. "an object set up in the distance at which one looks and aims; hence a mark or goal".

It was customary to set the prize in a conspicuous place at the very point where the race was to end. The sight of the prize would motivate the runners to strain every nerve, and to forget everything but that one object. Paul describes himself as looking solely toward one prize - "the high calling in Christ Jesus".

"Prize" (1017) - Bull. "a prize bestowed on the victors in the public games of the Greeks". See II Tim. 4:7-8 to see what the prize was.

Define and analyze the Greek word for:

"perfect" (#5046)

"attained" (#5348)

"walk" (#4748) - Gk. "to walk in a line", "march in military rank, keeping in step". Roth. "whereunto we have advanced in the same rank stepping along".

RV - "Only, whereunto we have already attained, by that same rule let us walk".

"Rule" (#2583) - a measuring instrument used to measure the distance for runners in the Olympics - a standard.

Paul is emphasizing need for unity, "walking in step according to the same measure" (see Gal. 6:15-16).

v17 - RSV "join in imitating me". See 1 Cor. 11:1, "be ye followers together of me even as I also am of Christ".

"Followers" (#4831), Diag. "joint imitators". Paul was follower or joint imitator of Christ and was asking the Philippians to be followers together with him.

"Mark" (#4648) - Diag. "watch", Bull. "look to", Roth. "keep an eye on them".

"Ensample" (#5179) - "pattern, type, model".

Paul strove to conform to Christ's example and manner of life. Others like Timothy, Epaphroditus and Silas were worthy examples because they followed or imitated Paul. In 1 Tim. 4:12, Paul exhorts Timothy to be an "example to the believers in word, in conversation, in charity, in spirit, in faith, in purity".

6. How are you doing as an example to those around you - both those in the ecclesia and those with whom you associate outside?

V18-19 - THOSE WHO MIND EARTHLY THINGS

"(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

"For many walk, of whom I have told you often" - In vs. 1 Paul tells the Philippians that he does not consider writing the "same things" to them as tedious. Here he says, "I have told you often". Compare with Acts 20:23,31 "I ceased not to warn every one night and day".

1. How do we react to the same brother giving the same message over and over again?

"Even weeping" - we see the deep concern and love Paul has for the believers.

"Enemies of the cross of Christ" - those not walking in step but walking in a way that actually made them enemies to the Truth.

Define and analyze the Greek word for:

"destruction" (#684)

"belly" (#2836)
(see Rom. 16:17-18)

"who mind earthly things" - Diag. "who are engrossed with earthly things".

RSV "with minds set on earthly things".

We cannot serve two masters - Matt. 6:24. If we desire to be in the Kingdom, we must set our affection on things above.

V20-21 - CHRIST OUR GOAL

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Define and analyze the Greek word for:

"conversation" (#4175)

Note contrast between verse 19 and verses 20 & 21.

Verse 19	Verses 20-21
"mind earthly things"	"look to heaven"
end - destruction	end - immortality
God - their belly	God - Lord Jesus Christ
glory in shame	glory in hope of becoming like his glorious body.

Define and analyze the Greek word for:

"change" (#3345)

"vile" (#5014)

RSV "the body of our humiliation"

Roth. "our humbled body"

"Fashioned" (#4832) - from same word as "made conformable" vs. 10.

Christ has set the pattern for all of those who will follow him. If we mind the things which are above and not the earthly things, and if we humble ourselves before our God, then when Christ comes he will give us life and we shall be with him in glory.

SECTION 3: DETAILED QUESTIONS CHAPTER 4

V1 - STAND FAST IN THE LORD

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved".

Define and analyze the Greek word for:

"crown" (#4735)

1. To what is Paul referring by using this word "crown"?

2. Find other passages where Paul uses the word "crown". Do these passages use the word the same way as it is used in verse 1?

3. Look at 1 Corinthians 9:25. Was the ecclesia at Philippi on the right track? What attributes made the ecclesia at Philippi worthy of the crown? What attributes made them unworthy of the crown?

Worthy Attributes	Unworthy Attributes
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

4. "Stand fast" - this is one of the many military terms which Paul often uses as a way of portraying an idea or feeling. What other military phrases or ideas are used in the scriptures to show us what type of life we should be leading in the truth? Don't forget Joshua!

Define and analyze the Greek word for:

"stand" (#4739)

5. Compare "stand" with the word "rock" (#4073). Look at the parable of the man who built his house on the rock in Matthew 7:24 and Luke 6:48. How should we stand fast in the truth? What should be the basis for our lives?
6. "Dearly beloved" - this phrase is mentioned twice in the first verse. Paul uses this phrase to emphasize his feelings about this ecclesia. What other terms does Paul use in his writings which show his love and his concern for his brethren and sisters? (It might be useful to look at the first chapters of all Paul's epistles to get an idea).

V2-3 - LABOURING TOGETHER

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life".

1. What example does Paul give for dealing with brethren and sisters both those with whom we get along, and those with whom we disagree?

Define and analyze the Greek word for:

"beseech" (#3870)

2. What was Paul's attitude toward these two sisters? How should we address our brethren and sisters?

3. "Same mind" - Paul exhorts Euodias and Syntyche to be of the same mind. How would you describe this mind? (I Cor. 2:16).

4. Note the other passages in Philippians which deal with being like minded. What benefits would come from being like-minded? Think of the benefits in terms of our work in the ecclesia and in our daily lives.

Define and analyze the Greek word for:

"True yokefellow" (#4805)

"Fellowlabourers" (#4904)

5. Briefly explain in your own words what type of relationship we should have with each other in the truth.

6. What do these verses tell us about the brethren at Philippi?

7. Who was the true yokefellow Paul refers to in verse 3?

8. What is the importance of working under the same yoke? Research the use of yokes and the problems which could arise if two different types of animals were used.

9. Working together is vital on our walk to the kingdom. What problems could arise due to being unequally yoked within the ecclesial family? Also refer to II Corinthians 6:14.

V4-9 - ATTITUDE AND BEHAVIOUR IN CHRIST

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me do: and the God of peace shall be with you".

1. How can we show our rejoicing in the Lord? (Note Habakkuk 3:17-18, James 1:2, I Peter 4:13)

2. With whom should we share our rejoicing? Should we rejoice with all men or just with those in the ecclesia? Support your answer with Bible passages.

Define and analyze the Greek word for:

"moderation" (#1933)
(Note Titus 3:2)

3. How can we show moderation unto all men without boasting? Think about the saying "Actions speak louder than words".

Define and analyze the Greek word for:

"careful" (#3309)

"nothing" (#3367)

4. "Be careful for nothing" - If we are not to care for anything, in whom should we put our trust in order that we will be cared for? Look at Mark 10:21-31 and Luke 12:15-24.
5. Look at alternate translations; Does this mean that we should not lock our doors, or purchase insurance? Compare this with Matthew 6:25.
6. "With thanksgiving" - Does this passage imply that we should give thanks to God in all of our prayers? For what should we give thanks in our prayers?
- 7a. What does this tell us about the way we should approach God?

- 7b. Are there any other references which tell us or show us by example, the way in which we should approach God? (Hint: think of David and Daniel).

Define and analyze the Greek word for:

"peace" (#1515)

8. "The peace of God" - What is the peace of God? Is the peace of God apparent in our day and time? If so, give examples.

9. Fill in the box & give modern day examples of how we can fulfill the task which Paul gave to the ecclesia at Philippi using these attributes. (Hint: think about our ecclesial duties, preaching and work).

WORD	#	MEANING	EXAMPLE
"true"	0557		
"honest"	4586		
"just"	1342		
"pure"	0053		
"lovely"	4375		
"good report"	2163		

10. What do we learn from "think on these things"?

11. Of whom did Paul say that he was a follower? What aspects were they to follow? Look at both Paul's life and the life of the person after whom Paul followed.

V10-14 - PAUL'S REASON FOR REJOICING

"But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done that ye did communicate with my affliction."

1. What are the possible reasons for the Philippians to "lack opportunity"? Look at commentaries for possible reasons to find out what state they were in. (Note also 2 Corinthians 11:9).

2. We have been blessed greatly compared to our brethren in other parts of the world. Note what Christ's says in Matthew 25:31-46. Should we be concerned with our brethren and sisters in far away countries? What mechanism should we use to assist them?

Define and analyze the Greek word for:

"content" (#842)

3. Rewrite verse 11 in modern day language.

- 4a. Compare Paul's attitude to that of Job's. Was it the same, or did it differ in certain aspects of their daily lives?

- 4b. How can we be content with what we have? Should we work overtime to fulfil wants and desires? For what desires should we strive? (Hint: I Tim. 6:5-7, Heb. 13:5).

Define and analyze the Greek word for:

"abased" (#5013)

"abound" (#4052)

5. When should we be abased, and when should we abound? Compare this to Ecclesiastes 3:1-8.

6. What types of situations occur in our lives which can relate to being both hungry and being full? (Think of this in a spiritual sense, as well as a natural sense).

- 7a. To what extent can we do "all things"? How does Christ strengthen us? Look at Mark 13:11 and apply this to vs 13.
- 7b. How does this apply to our day since we do not have the Holy Spirit gifts? (Hint: II Corinthians 12:9-10).

Define and analyze the Greek word for:

"affliction" (#2347)

8. What does it mean to communicate with one's affliction? How are we afflicted today?
9. How can we communicate with another's affliction? Look at the example of Lazarus and the way that Christ dealt with the circumstances.

V15-19 - THE PHILIPPIANS CARE FOR PAUL

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus".

1. When was the "beginning of the gospel" to which Paul was referring? Look at chapter 1:5.

2. "Concerning giving and receiving" - Compare this with verse 17 and the word "account". What idea is Paul creating?

3. What does Paul say that the benefit of giving to him is? What rewards will we receive if we give in the same manner as the Philippians did?

4. What does Christ say will happen to those who help those in need? What will happen to those who do not aid their brethren? (Remember verse 10 and Matthew 25:31-46).

Define and analyze the Greek word for:

"account" (#3056)

5. Compare "account" with the 6 other times it is used in the New Testament. To what does the word "account" refer in all of these passages?

6. Note Romans 12:13 and II Corinthians 9:5-15. How does this relate to the way in which we should lead our lives and the way in which we will be judged?

7. What causes a sacrifice to become "a sweet smelling odour" to God?
8. Note the laws concerning sacrifices in Genesis 8:21 and Leviticus (example 1:9,13,17). What attitude is associated with them?
9. Look at Ephesians 5:1-2 and Hebrews 13:15-16. Relate this to the way that we should be living our lives.
10. How does God supply all of our needs? Explain how this can be the case in circumstances in which brethren and sisters lack "proper" living conditions.

V20-23 - FINAL PRAYER

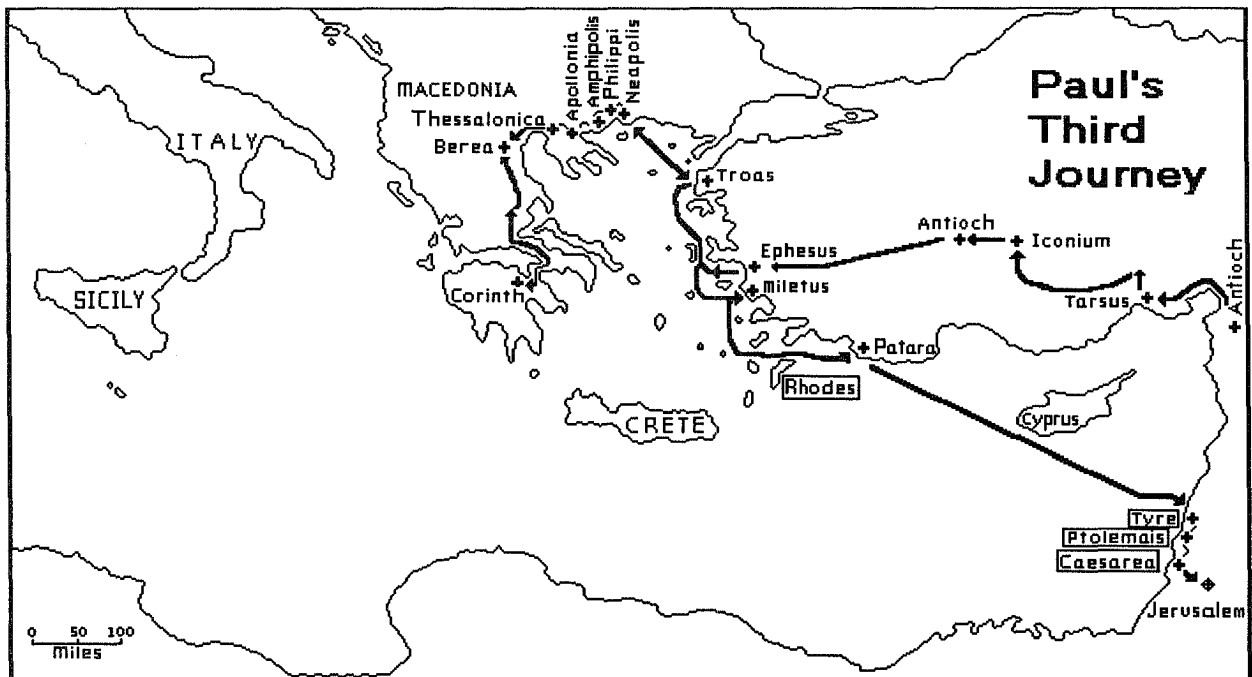
"Now unto God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen."

1. Note the conclusion that Paul uses. Compare this with the other epistles that Paul writes. Are there any differences? If so, what?
2. Who were the people of Caesar's household? (Hint: where was Paul when he wrote this epistle?)

CONNECTING WORDS



PHILIPPIANS



YOUTH CONFERENCE AUGUST 1994

1:1 Paul and Timotheus, the servants of Jesus Christ, to all
3972 5095 1401 2424 5547 3956
the saints in Christ Jesus which are at Philippi, with
0040 5547 2424 3588 1722 5375
the bishops and deacons:
1985 1249

1:2 Grace be unto you, and peace, from God our Father, and
5485 1515 2316 3962
from the Lord Jesus Christ.
2962 2424 5547

1:3 I thank my God upon every remembrance of you,
2168 2316 3956 3417

1:4 Always in every prayer of mine for you all making
3842 3956 1162 3450 3956 4160
request with joy,
1162 5479

1:5 For your fellowship in the gospel from the first day
5216 2842 2098 4413 2250
until now;
0891 3568

1:6 Being confident of this very thing, that he which hath
3982 5124 0846
begun a good work in you will perform it until the day of
1728 0018 2041 2005 0891 2250
Jesus Christ:
2424 5547

1:7 Even as it is meet for me to think this of you all,
2531 1342 5426 5124 3956
because I have you in my heart; inasmuch as both in my
1223 2192 2588 3745 5037
bonds, and in the defence and confirmation of the gospel,
1199 0627 0951 2098
ye all are partakers of my grace.
3956 4791 5485

1:8 For God is my record, how greatly I long after you all
2316 3144 5613 1971 1971 3956
in the bowels of Jesus Christ.
4698 2424 5547

1:9 And this I pray, that your love may abound yet more and
5124 4336 5216 0026 4052 2089 3123
more in knowledge and in all judgment;
3123 1922 3956 0144

1:10 That ye may approve things that are excellent; that ye
1381 1308
may be sincere and without offence till the day of Christ.
1506 0677 0677 1519 2250 5547

1:11 Being filled with the fruits of righteousness, which are
4137 2590 1343 3588
by Jesus Christ, unto the glory and praise of God.
2424 5547 1391 1868 2316

1:12 But I would ye should understand, brethren, that the
1097 0080
things which happened unto me have fallen out rather unto
the furtherance of the gospel;
4297 2098

1:13 So that my bonds in Christ are manifest in all the
5620 1199 5547 5318 3650
palace, and in all other places;
4232 395 3062

1:14 And many of the brethren in the Lord, waxing confident by
4119 0080 2962 3982 3982
my bonds, are much more bold to speak the word without
1199 4056 4056 5111 2980 3056 0870
fear.
0870

1:15 Some indeed preach Christ even of envy and strife; and
5100 3303 2784 5547 2532 5355 2054
some also of good will:
5100 2532 2107 2107

1:16 The one preach Christ of contention, not sincerely,
3303 2605 5547 2052 0055
supposing to add affliction to my bonds:
3633 201 2347 1199

KJV	#	T	C	V	C	V
deacons:	1249 -	1	1	1	0	0
Paul	3972 -	1	1	1	0	0
bishops	1985 -	1	1	1	0	0
Philippi,	5375 -	1	1	1	0	0
Christ,	5547 -	38	1	1	1	2
Jesus	2424 -	22	1	1	1	2
all	3956 -	28	1	1	1	3
which	3588 -	18	1	1	1	11
servants	1401 -	2	1	1	2	7
at	1722 -	5	1	1	2	10
Timotheus,	5095 -	2	1	1	2	19
saints	40 -	3	1	1	4	21
God	2316 -	23	1	2	1	3
Grace	5485 -	3	1	2	1	7
Lord	2962 -	15	1	2	1	14
Father,	3962 -	4	1	2	2	11
peace,	1515 -	3	1	2	4	7
remembrance	3417 -	1	1	3	0	0
thank	2168 -	1	1	3	0	0
mine	3450 -	1	1	4	0	0
prayer	1162 -	4	1	4	1	19
Always	3842 -	3	1	4	1	20
joy,	5479 -	5	1	4	1	25
making	4160 -	3	1	4	2	14
first	4413 -	1	1	5	0	0
day	2250 -	5	1	5	1	6
until	891 -	2	1	5	1	6
gospel	2098 -	9	1	5	1	7
your	5216 -	16	1	5	1	9
now;	3568 -	5	1	5	1	20
fellowship	2842 -	3	1	5	2	1
good	18 -	1	1	6	0	0
perform	2005 -	1	1	6	0	0
begun	1728 -	1	1	6	0	0
this	5124 -	9	1	6	1	7
confident	3982 -	7	1	6	1	14
work	2041 -	3	1	6	1	22
very	846 -	9	1	6	1	30
confirmatio	951 -	1	1	7	0	0
partakers	4791 -	1	1	7	0	0
both	5037 -	1	1	7	0	0
Even	2531 -	1	1	7	0	0
bonds,	1199 -	4	1	7	1	13
defence	627 -	2	1	7	1	17
because	1223 -	3	1	7	1	19
have	2192 -	10	1	7	1	23
think	5426 -	11	1	7	2	2
inasmuch	3745 -	8	1	7	3	15
heart;	2588 -	2	1	7	4	7
meet	1342 -	2	1	7	4	8
record,	3144 -	1	1	8	0	0
bowels	4698 -	2	1	8	2	1
how	5613 -	2	1	8	2	23
greatly	1971 -	5	1	8	2	26
yet	2089 -	1	1	9	0	0
judgment;	144 -	1	1	9	0	0
pray,	4336 -	1	1	9	0	0
knowledge	1922 -	1	1	9	0	0
more	3123 -	6	1	9	1	12
love	26 -	4	1	9	1	17
abound	4052 -	5	1	9	1	26
without	677 -	2	1	10	0	0
sincere	1506 -	1	1	10	0	0
approve	1381 -	1	1	10	0	0
excellent;	1308 -	1	1	10	0	0
till	1519 -	1	1	10	0	0
fruits	2590 -	3	1	11	1	22
filled	4137 -	4	1	11	2	2
glory	1391 -	6	1	11	2	11
righteousne	1343 -	4	1	11	3	6
praise	1868 -	2	1	11	4	8
brethren,	80 -	9	1	12	1	14
furtherance	4297 -	2	1	12	1	25
fallen	2064 -	3	1	12	1	27
understand,	1097 -	5	1	12	2	19
all	395 -	1	1	13	0	0
all	3650 -	1	1	13	0	0
palace,	4232 -	1	1	13	0	0
manifest	5318 -	1	1	13	0	0
So	5620 -	3	1	13	2	12
other	3062 -	2	1	13	4	3
many	4119 -	1	1	14	0	0
speak	2980 -	1	1	14	0	0
without	870 -	2	1	14	0	0
much	4056 -	2	1	14	0	0
bold	5111 -	1	1	14	0	0
word	3056 -	4	1	14	2	16
strife;	2054 -	1	1	15	0	0
envy	5355 -	1	1	15	0	0
Some	5100 -	2	1	15	0	0
preach	2784 -	1	1	15	0	0
indeed	3303 -	3	1	15	1	16
even	2532 -	28	1	15	1	20
good	2107 -	3	1	15	2	13
add	201 -	1	1	16	0	0
supposing	3633 -	1	1	16	0	0
sincerely,	55 -	1	1	16	0	0
preach	2605 -	2	1	16	1	18
contention,	2052 -	2	1	16	2	3
affliction	2347 -	2	1	16	4	14

1:17 But the other of love, knowing that I am set for the
0026 1492 2749
defence of the gospel.
0627 2098

1:18 What then? notwithstanding, every way, whether in
5101 1063 4133 3956 5158 1535
pretence, or in truth, Christ is preached; and I therein
4392 1535 0226 5547 2605 5129
do rejoice, yea, and will rejoice.
5463 0235 5463

1:19 For I know that this shall turn to my salvation through
1492 5124 0576 4991 1223
your prayer, and the supply of the Spirit of Jesus Christ,
5216 1162 2024 4151 2424 5547

1:20 According to my earnest expectation and my hope, that in
2596 0603 0603 1680
nothing I shall be ashamed, but that with all boldness, as
3762 0153 3956 3954
always, so now also Christ shall be magnified in my body,
3842 3568 2532 5547 3170 4983
whether it be by life, or by death.
1535 2222 1535 2288

1:21 For to me to live is Christ, and to die is gain.
2198 5547 0599 2771

1:22 But if I live in the flesh, this is the fruit of my
1487 2198 4561 5124 2590
labour; yet what I shall choose I wot not.
2041 2532 5101 0138 1107

1:23 For I am in a strait betwixt two, having a desire to
4912 1537 1417 2192 1939
depart, and to be with Christ; which is far better:
0360 5547 3123 2909

1:24 Nevertheless to abide in the flesh is more needful for
1161 1961 4561 0316 0316
you.

1:25 And having this confidence, I know that I shall abide and
5124 3982 1492 3306
continue with you all for your furtherance and joy of
4839 3956 5216 4297 5479
faith;
4102

1:26 That your rejoicing may be more abundant in Jesus Christ
5216 2745 4052 2424 5547
for me by my coming to you again.
3952 3825

1:27 Only let your conversation be as it becometh the gospel
3440 4176 0516 2098
of Christ: that whether I come and see you, or else be
5547 1535 2064 1492 1535
absent, I may hear of your affairs, that ye stand fast in
0548 0191 5216 4012 4739
one spirit, with one mind striving together for the faith
1520 4151 3391 5590 4866 4866 4102
of the gospel;
2098

1:28 And in nothing terrified by your adversaries: which is to
3367 4426 3588 0480 3748
them an evident token of perdition, but to you of
1732 1732 0684
salvation, and that of God.
4991 2316

1:29 For unto you it is given in the behalf of Christ, not
5483 5228 5547
only to believe on him, but also to suffer for his sake;
3440 4100 15 2532 3958

1:30 Having the same conflict which ye saw in me, and now
2192 0846 0073 3634 1492 3568
hear to be in me.
0191

set 2749 - 1 1 17 0 0
knowing 1492 - 10 1 17 1 19
therein 5129 - 1 1 18 0 0
way, 5158 - 1 1 18 0 0
pretence, 4392 - 1 1 18 0 0
then? 1063 - 1 1 18 0 0
truth, 226 - 1 1 18 0 0
whether 1535 - 6 1 18 1 20
What 5101 - 2 1 18 1 22
rejoice, 5463 - 9 1 18 2 17
yea, 235 - 3 1 18 2 17
notwithstan 4133 - 3 1 18 3 16
supply 2024 - 1 1 19 0 0
turn 576 - 1 1 19 0 0
Spirit 4151 - 4 1 19 1 27
salvation 4991 - 3 1 19 1 28
magnified 3170 - 1 1 20 0 0
boldness, 3954 - 1 1 20 0 0
hope, 1680 - 1 1 20 0 0
earnest 603 - 2 1 20 0 0
According 2596 - 9 1 20 2 3
death. 2288 - 6 1 20 2 8
life, 2222 - 3 1 20 2 16
nothing 3762 - 4 1 20 2 20
ashamed, 153 - 3 1 20 3 15
body, 4983 - 3 1 20 3 21
die 599 - 1 1 21 0 0
live 2198 - 2 1 21 1 22
gain. 2771 - 2 1 21 3 7
choose 138 - 1 1 22 0 0
flesh, 4561 - 5 1 22 1 24
if 1487 - 10 1 22 2 1
wot 1107 - 3 1 22 4 6
desire 1939 - 1 1 23 0 0
depart, 360 - 1 1 23 0 0
two, 1417 - 1 1 23 0 0
better: 2909 - 1 1 23 0 0
betwixt 1537 - 1 1 23 0 0
strait 4912 - 1 1 23 0 0
abide 1961 - 1 1 24 0 0
Nevertheless 1161 - 5 1 24 2 8
more 316 - 3 1 24 2 25
continue 4839 - 1 1 25 0 0
abide 3306 - 1 1 25 0 0
faith; 4102 - 5 1 25 1 27
coming 3952 - 2 1 26 2 12
rejoicing 2745 - 2 1 26 2 16
again. 3825 - 3 1 26 2 28
conversatio 4176 - 1 1 27 0 0
absent, 548 - 1 1 27 0 0
one 3391 - 1 1 27 0 0
beccometh 516 - 1 1 27 0 0
Only 3440 - 4 1 27 1 29
hear 191 - 4 1 27 1 30
one 1520 - 4 1 27 2 2
affairs, 4012 - 4 1 27 2 19
mind 5590 - 2 1 27 2 30
stand 4739 - 2 1 27 4 1
striving 4866 - 3 1 27 4 3
adversaries 480 - 1 1 28 0 0
evident 1732 - 2 1 28 0 0
terrified 4426 - 1 1 28 0 0
nothing 3367 - 3 1 28 2 3
which 3748 - 4 1 28 2 20
perdition, 684 - 2 1 28 3 19
suffer 3958 - 1 1 29 0 0
believe 4100 - 1 1 29 0 0
on 15 - 1 1 29 0 0
behalf 5228 - 2 1 29 2 9
given 5483 - 2 1 29 2 9
which 3634 - 1 1 30 0 0
conflict 73 - 1 1 30 0 0

2:1 If there be therefore any consolation in Christ, if
1487 3767 1536 3874 5547 1487
any comfort of love, if any fellowship of the Spirit,
1536 3890 0026 1487 1536 2842 4151
if any bowels and mercies,
1487 1536 4698 3628

2:2 Fulfil ye my joy, that ye be likeminded, having the same
4137 5479 5426 2192
love, being of one accord, of one mind.
0026 4861 4861 1520 5426

2:3 Let nothing be done through strife or vainglory; but in
3367 2596 2052 2228 2754
lowliness of mind let each esteem other better than
5012 5012 0240 2233 0240 5242
themselves.
1438

2:4 Look not every man on his own things, but every man also
4648 1538 1438 1538 2532
on the things of others.
2087

2:5 Let this mind be in you, which was also in Christ Jesus:
5124 5426 3739 2532 5547 2424

2:6 Who, being in the form of God, thought it not robbery to
5225 3444 2316 2233 0725
be equal with God:
2470 2316

2:7 But made himself of no reputation, and took upon him
1096 1438 5013 2758 2983
the form of a servant, and was made in the likeness of men:
3444 1401 1096 3667 0444

2:8 And being found in fashion as a man, he humbled himself,
2147 4976 0444 5013 1438
and became obedient unto death, even the death of the
1096 5255 2288 1161 2288
cross.
4716

2:9 Wherefore God also hath highly exalted him, and given
1352 2316 2532 5251 5251 5483
him a name which is above every name:
3686 3588 5228 3596 3686

2:10 That at the name of Jesus every knee should bow, of
1722 3686 2424 3596 1119 2578
things in heaven, and things in earth, and things under the
2032 1919 2709
earth;
2709

2:11 And that every tongue should confess that Jesus Christ is
3596 1100 1843 2424 5547
Lord, to the glory of God the Father.
2962 1391 2316 3962

2:12 Wherefore, my beloved, as ye have always obeyed, not as
5620 0027 3842 5219
in my presence only, but now much more in my absence, work
3952 3440 3568 4183 3123 0666 2716
out your own salvation with fear and trembling.
1438 1438 4991 5401 5156

2:13 For it is God which worketh in you both to will and to
2316 3588 1754 2532 2309
do of his good pleasure.
1754 2107

2:14 Do all things without murmurings and disputings:
4160 3956 5565 1112 1261

2:15 That ye may be blameless and harmless, the sons of God,
0273 0185 5043 2316
without rebuke, in the midst of a crooked and perverse
0298 0298 3319 4646 1294
nation, among whom ye shine as lights in the world;
1074 1722 3739 5316 5458 2889

2:16 Holding forth the word of life; that I may rejoice in the
1907 1907 3056 2222 2745
day of Christ, that I have not run in vain, neither
2250 5547 5143 2756 3761
laboured in vain.
2872 2756

mercies, 3628 - 1 2 1 0 0
comfort 3890 - 1 2 1 0 0
consolation 3874 - 1 2 1 0 0
therefore 3767 - 5 2 1 2 23
any 1536 - 6 2 1 3 4
one 4861 - 2 2 2 0 0
vainglory; 2754 - 1 2 3 0 0
lowliness 5012 - 2 2 3 0 0
each 240 - 2 2 3 0 0
themselves. 1438 - 7 2 3 2 4
esteem 2233 - 6 2 3 2 6
better 5242 - 3 2 3 3 8
or 2228 - 2 2 3 3 12
others. 2087 - 1 2 4 0 0
every 1538 - 2 2 4 0 0
Look 4648 - 2 2 4 3 17
which 3739 - 12 2 5 2 15
robbery 725 - 1 2 6 0 0
equal 2470 - 1 2 6 0 0
being 5225 - 1 2 6 0 0
form 3444 - 2 2 6 2 7
reputation, 2758 - 1 2 7 0 0
likeness 3667 - 1 2 7 0 0
no 5013 - 3 2 7 2 8
men: 444 - 3 2 7 2 8
made 1096 - 3 2 7 2 8
took 2983 - 2 2 7 3 12
fashion 4976 - 1 2 8 0 0
obedient 5255 - 1 2 8 0 0
found 2147 - 2 2 8 3 9
cross. 4716 - 2 2 8 3 18
Wherefore 1352 - 1 2 9 0 0
highly 5251 - 2 2 9 0 0
name 3686 - 4 2 9 2 10
every 3596 - 6 2 9 2 10
heaven, 2032 - 1 2 10 0 0
knee 1119 - 1 2 10 0 0
under 2709 - 2 2 10 0 0
bow, 2578 - 1 2 10 0 0
earth, 1919 - 2 2 10 3 19
confess 1843 - 1 2 11 0 0
tongue 1100 - 1 2 11 0 0
trembling. 5156 - 1 2 12 0 0
obeyed, 5219 - 1 2 12 0 0
absence, 666 - 1 2 12 0 0
fear 5401 - 1 2 12 0 0
work 2716 - 1 2 12 0 0
much 4183 - 2 2 12 3 18
beloved, 27 - 3 2 12 4 1
worketh 1754 - 2 2 13 0 0
will 2309 - 1 2 13 0 0
disputings: 1261 - 1 2 14 0 0
without 5565 - 1 2 14 0 0
murmurings 1112 - 1 2 14 0 0
shine 5316 - 1 2 15 0 0
perverse 1294 - 1 2 15 0 0
world; 2889 - 1 2 15 0 0
harmless, 185 - 1 2 15 0 0
midst 3319 - 1 2 15 0 0
lights 5458 - 1 2 15 0 0
without 298 - 2 2 15 0 0
nation, 1074 - 1 2 15 0 0
crooked 4646 - 1 2 15 0 0
sons 5043 - 2 2 15 2 22
blameless 273 - 2 2 15 3 6
laboured 2872 - 1 2 16 0 0
Holding 1907 - 2 2 16 0 0
vain, 2756 - 2 2 16 0 0
run 5143 - 1 2 16 0 0
neither 3761 - 1 2 16 0 0

2:17 Yea, and if I be offered upon the sacrifice and service
0235 1487 4689 2378 3009
of your faith, I joy, and rejoice with you all.
5216 4102 5463 4796 3956

2:18 For the same cause also do ye joy, and rejoice with me.
0846 0846 2532 5463 4796

2:19 But I trust in the Lord Jesus to send Timotheus shortly
1679 2962 2424 3992 5095 5030
unto you, that I also may be of good comfort, when I know
2504 2174 1097
your state.
5216 4012

2:20 For I have no man likeminded, who will naturally care
2192 3762 3762 2473 3748 1103 3309
for your state.
5216 4012

2:21 For all seek their own, not the things which are Jesus
3956 2212 2424
Christ's.
5547

2:22 But ye know the proof of him, that, as a son with the
1097 1382 5043
father, he hath served with me in the gospel.
3962 1398 2098

2:23 Him therefore I hope to send presently, so soon as I
3767 1679 3992 1824 5613
shall see how it will go with me.
0542 4012

2:24 But I trust in the Lord that I also myself shall come
3982 2962 2532 2064
shortly.
5030

2:25 Yet I supposed it necessary to send to you Epaphroditus,
1161 2233 0316 3992 1891
my brother, and companion in labour, and fellowsoldier, but
0080 4904 4904 4961
your messenger, and he that ministered to my wants.
5216 0652 3011 5532

2:26 For he longed after you all, and was full of heaviness,
1971 1971 3956 0085
because that ye had heard that he had been sick.
1360 0191 0770

2:27 For indeed he was sick nigh unto death: but God had
2532 0770 3897 2288 2316
mercy on him; and not on him only, but on me also, lest I
1653 3440 2532 3361
should have sorrow upon sorrow.
2192 3077 3077

2:28 I sent him therefore the more carefully, that, when ye
3992 3767 4708 4708
see him again, ye may rejoice, and that I may be the less
1492 3825 5463 0253
sorrowful.
0253

2:29 Receive him therefore in the Lord with all gladness; and
4327 3767 2962 3956 5479
hold such in reputation:
2192 5108 1784

2:30 Because for the work of Christ he was nigh unto death,
3754 2041 5547 1448 2288
not regarding his life, to supply your lack of service
3851 5590 0378 5216 5303 3009
toward me.
4314

offered	4689	-	1	2	17	0	0
rejoice	4796	-	2	2	17	2	18
service	3009	-	2	2	17	2	30
sacrifice	2378	-	2	2	17	4	18
also	2504	-	1	2	19	0	0
comfort,	2174	-	1	2	19	0	0
trust	1679	-	2	2	19	2	23
send	3992	-	5	2	19	2	23
shortly	5030	-	2	2	19	2	24
likeminded,	2473	-	1	2	20	0	0
naturally	1103	-	2	2	20	4	3
care	3309	-	2	2	20	4	6
seek	2212	-	1	2	21	0	0
proof	1382	-	1	2	22	0	0
served	1398	-	1	2	22	0	0
see	542	-	1	2	23	0	0
presently,	1824	-	1	2	23	0	0
fellowsoldi	4961	-	1	2	25	0	0
ministered	3011	-	1	2	25	0	0
messenger,	652	-	1	2	25	0	0
companion	4904	-	3	2	25	4	3
wants.	5532	-	3	2	25	4	16
Epaphroditu	1891	-	2	2	25	4	18
heaviness,	85	-	1	2	26	0	0
because	1360	-	1	2	26	0	0
sick.	770	-	2	2	26	2	27
lest	3361	-	1	2	27	0	0
nigh	3897	-	1	2	27	0	0
sorrow	3077	-	2	2	27	0	0
mercy	1653	-	1	2	27	0	0
more	4708	-	2	2	28	0	0
less	253	-	2	2	28	0	0
such	5108	-	1	2	29	0	0
Receive	4327	-	1	2	29	0	0
reputation:	1784	-	1	2	29	0	0
lack	5303	-	1	2	30	0	0
nigh	1448	-	1	2	30	0	0
regarding	3851	-	1	2	30	0	0
toward	4314	-	1	2	30	0	0
supply	378	-	1	2	30	0	0
Because	3754	-	3	2	30	3	12

3:1 Finally, my brethren, rejoice in the Lord. To write the
3063 0080 5463 2962 1125
same things to you, to me indeed is not grievous, but for
0846 3303 3636
you it is safe.
0809

3:2 Beware of dogs, beware of evil workers, beware of the
0991 2965 0991 2556 2040 0991
conclusion.
2699

3:3 For we are the circumcision, which worship God in the
4061 3588 3000 2316
spirit, and rejoice in Christ Jesus, and have no
4151 2744 5547 2424 3756
confidence in the flesh.
3982 4561

3:4 Though I might also have confidence in the flesh. If
2539 2532 2192 4006 4561 1487
any other man thinketh that he hath whereof he might trust
1536 0243 1380 3982
in the flesh, I more:
4561 3123

3:5 Circumcised the eighth day, of the stock of Israel, of
4061 3637 2250 1085 2474
the tribe of Benjamin, an Hebrew of the Hebrews; as
5443 0958 1446 1445
touching the law, a Pharisee;
2596 3551 5330

3:6 Concerning zeal, persecuting the church; touching the
2596 2205 1377 1577 2596
righteousness which is in the law, blameless.
1343 3588 3551 0273

3:7 But what things were gain to me, those I counted loss for
3748 2771 5023 2233 2209
Christ.
5547

3:8 Yea doubtless, and I count all things but loss for the
0235 3304 2233 3956 2209
excellency of the knowledge of Christ Jesus my Lord: for
5242 1108 5547 2424 2962
whom I have suffered the loss of all things, and do count
3739 2210 2210 3956 2233
them but dung, that I may win Christ,
4657 2770 5547

3:9 And be found in him, not having mine own righteousness,
2147 2192 1699 1699 1343
which is of the law, but that which is through the faith of
3588 3551 3588 1223 4102
Christ, the righteousness which is of God by faith:
5547 1343 3588 2316 4102

3:10 That I may know him, and the power of his resurrection,
1097 1411 0386
and the fellowship of his sufferings, being made
2842 3804 4832
conformable unto his death;
4832 2288

3:11 If by any means I might attain unto the resurrection
1513 4458 4458 2658 1815
of the dead.
3498

3:12 Not as though I had already attained, either were already
3754 2235 2983 2228 2235
perfect: but I follow after, if that I may apprehend that
5048 1377 1499 2638
for which also I am apprehended of Christ Jesus.
3739 2532 2638 5547 2424

3:13 Brethren, I count not myself to have apprehended: but
0080 3049 2638
this one thing I do, forgetting those things which are
1520 1520 1950 3588
behind, and reaching forth unto those things which are
3694 1901 1901 3588
before,
1715

3:14 I press toward the mark for the prize of the high calling
1377 2596 4649 1017 0507 2821
of God in Christ Jesus.
2316 5547 2424

write	1125	-	1	3	1	0	0
grievous,	3636	-	1	3	1	0	0
safe.	809	-	1	3	1	0	0
Finally,	3063	-	2	3	1	4	8
evil	2556	-	1	3	2	0	0
conclusion.	2699	-	1	3	2	0	0
Beware	991	-	3	3	2	0	0
dogs,	2965	-	1	3	2	0	0
workers,	2040	-	1	3	2	0	0
worship	3000	-	1	3	3	0	0
rejoice	2744	-	1	3	3	0	0
no	3756	-	1	3	3	0	0
circumcisio	4061	-	2	3	3	3	5
Though	2539	-	1	3	4	0	0
confidence	4006	-	1	3	4	0	0
other	243	-	1	3	4	0	0
thinketh	1380	-	1	3	4	0	0
tribe	5443	-	1	3	5	0	0
Benjamin,	958	-	1	3	5	0	0
eighth	3637	-	1	3	5	0	0
Hebrew	1446	-	1	3	5	0	0
Hebrews;	1445	-	1	3	5	0	0
stock	1085	-	1	3	5	0	0
Israel,	2474	-	1	3	5	0	0
Pharisee;	5330	-	1	3	5	0	0
law,	3551	-	3	3	5	3	6
zeal,	2205	-	1	3	6	0	0
persecuting	1377	-	3	3	6	3	12
church;	1577	-	2	3	6	4	15
loss	2209	-	2	3	7	3	8
those	5023	-	3	3	7	4	8
win	2770	-	1	3	8	0	0
knowledge	1108	-	1	3	8	0	0
suffered	2210	-	2	3	8	0	0
dung,	4657	-	1	3	8	0	0
doubtless,	3304	-	1	3	8	0	0
mine	1699	-	2	3	9	0	0
power	1411	-	1	3	10	0	0
sufferings,	3804	-	1	3	10	0	0
resurrectio	386	-	1	3	10	0	0
made	4832	-	4	3	10	3	21
If	1513	-	1	3	11	0	0
resurrectio	1815	-	1	3	11	0	0
dead.	3498	-	1	3	11	0	0
attain	2658	-	1	3	11	0	0
any	4458	-	2	3	11	0	0
already	2235	-	2	3	12	0	0
if	1499	-	1	3	12	0	0
perfect:	5048	-	1	3	12	0	0
apprehend	2638	-	3	3	12	3	13
before,	1715	-	1	3	13	0	0
forgetting	1950	-	1	3	13	0	0
reaching	1901	-	2	3	13	0	0
behind,	3694	-	1	3	13	0	0
count	3049	-	2	3	13	4	8
mark	4649	-	1	3	14	0	0
calling	2821	-	1	3	14	0	0
prize	1017	-	1	3	14	0	0
high	507	-	1	3	14	0	0

3:15 Let us therefore, as many as be perfect, be thus minded:
 3767 3745 5046 5124 5426
 and if in any thing ye be otherwise minded, God shall
 1487 153 2088 5426 2316
 reveal even this unto you.
 0601 2532 5124

3:16 Nevertheless, whereto we have already attained, let us
 4133 3739 5348 5348
 walk by the same rule, let us mind the same thing.
 4748 0846 2583 5426 0846

3:17 Brethren, be followers together of me, and mark them
 0080 4831 4831 4648
 which walk so as ye have us for an ensample.
 4043 3779 2192 5179

3:18 (For many walk, of whom I have told you often, and now
 4183 4043 3739 3004 4178 3568
 tell you even weeping, that they are the enemies of the
 3004 2532 2799 2190
 cross of Christ:
 4716 5547

3:19 Whose end is destruction, whose God is their belly, and
 3739 5056 0684 3739 2316 2836
 whose glory is in their shame, who mind earthly things.)
 3588 1391 0152 3588 5426 1919

3:20 For our conversation is in heaven; from whence also we
 4175 3772 3739 2532
 look for the Saviour, the Lord Jesus Christ:
 0553 4990 2962 2424 5547

3:21 Who shall change our vile body, that it may be fashioned
 3345 5014 4983 4832
 like unto his glorious body, according to the working
 4832 1391 4983 2596 1753
 whereby he is able even to subdue all things unto himself.
 3588 1410 2532 5293 3956 1438

reveal 601 - 1 3 15 0 0
 perfect, 5046 - 1 3 15 0 0
 otherwise 2088 - 1 3 15 0 0
 walk 4748 - 1 3 16 0 0
 rule, 2583 - 1 3 16 0 0
 already 5348 - 2 3 16 0 0
 followers 4831 - 2 3 17 0 0
 ensample. 5179 - 1 3 17 0 0
 walk 4043 - 2 3 17 3 18
 so 3779 - 2 3 17 4 1
 enemies 2190 - 1 3 18 0 0
 weeping, 2799 - 1 3 18 0 0
 often, 4178 - 1 3 18 0 0
 told 3004 - 3 3 18 4 11
 shame, 152 - 1 3 19 0 0
 belly, 2836 - 1 3 19 0 0
 end 5056 - 1 3 19 0 0
 conversatio 4175 - 1 3 20 0 0
 Saviour, 4990 - 1 3 20 0 0
 heaven; 3772 - 1 3 20 0 0
 look 553 - 1 3 20 0 0
 vile 5014 - 1 3 21 0 0
 subdue 5293 - 1 3 21 0 0
 working 1753 - 1 3 21 0 0
 able 1410 - 1 3 21 0 0
 change 3345 - 1 3 21 0 0

4:1 Therefore, my brethren dearly beloved and longed for, my
5620 0080 0027 1973
joy and crown, so stand fast in the Lord, my dearly
5479 4735 3779 4739 2962
beloved.
0027

4:2 I beseech Euodias, and beseech Syntyche, that they be of
3870 2136 3870 4941
the same mind in the Lord.
0846 5426 2962

4:3 And I intreat thee also, true yokefellow, help those
2065 2532 1103 4805 4815 0846
women which laboured with me in the gospel, with Clement
3748 4866 2098 2815
also, and with other my fellowlabourers, whose names are in
2532 3062 4904 3739 3686
the book of life.
0976 2222

4:4 Rejoice in the Lord alway: and again I say, Rejoice.
5463 2962 0104 3825 2046 5463

4:5 Let your moderation be known unto all men. The Lord is
5216 1933 1097 3956 0444 2962
at hand.
1451 1451

4:6 Be careful for nothing; but in every thing by prayer and
3309 3367 3596 4335
supplication with thanksgiving let your requests be made
1162 2169 5216 0155 1107
known unto God.
1107 2316

4:7 And the peace of God, which passeth all understanding,
1515 2316 3588 5242 3956 3563
shall keep your hearts and minds through Christ Jesus.
5432 5216 2588 3540 1722 5547 2424

4:8 Finally, brethren, whatsoever things are true, whatsoever
3063 0080 3745 0557 3745
things are honest, whatsoever things are just, whatsoever
4586 3745 1342 3745
things are pure, whatsoever things are lovely, whatsoever
0053 3745 4375 3745
things are of good report; if there be any virtue, and if
2163 2163 1487 153 0703 148
there be any praise, think on these things.
7 1536 1868 3049 5023

4:9 Those things, which ye have both learned, and received,
5023 3739 2532 3129 3880
and heard, and seen in me, do: and the God of peace shall
0191 1492 4238 2316 1515
be with you.

4:10 But I rejoiced in the Lord greatly, that now at the
5463 2962 3171 2236 4218
last your care of me hath flourished again; wherein ye were
4218 3588 5426 0330 0330 3757
also careful, but ye lacked opportunity.
2532 5426 0170 0170

4:11 Not that I speak in respect of want: for I have learned,
3004 2596 5304 3129
in whatsoever state I am, therewith to be content.
3739 1510 0842

4:12 I know both how to be abased, and I know how to abound:
1492 2532 5013 1492 4052
every where and in all things I am instructed both to be
3596 3956 3956 3453 2532
full and to be hungry, both to abound and to suffer need.
5526 3983 2532 4052 5302

4:13 I can do all things through Christ which
2480 2480 3956 1722 5547 3588
strengtheneth me.
1743

4:14 Notwithstanding ye have well done, that ye did
4133 2573 4160
communicate with my affliction.
4790 2347

crown,	4735	-	1	4	1	0	0
longed	1973	-	1	4	1	0	0
Syntyche,	4941	-	1	4	2	0	0
beseech	3870	-	2	4	2	0	0
Euodias,	2136	-	1	4	2	0	0
help	4815	-	1	4	3	0	0
yokefellow,	4805	-	1	4	3	0	0
book	976	-	1	4	3	0	0
intreat	2065	-	1	4	3	0	0
Clement	2815	-	1	4	3	0	0
alway:	104	-	1	4	4	0	0
say,	2046	-	1	4	4	0	0
at	1451	-	2	4	5	0	0
moderation	1933	-	1	4	5	0	0
thanksgivin	2169	-	1	4	6	0	0
requests	155	-	1	4	6	0	0
prayer	4335	-	1	4	6	0	0
understandi	3563	-	1	4	7	0	0
keep	5432	-	1	4	7	0	0
minds	3540	-	1	4	7	0	0
lovely,	4375	-	1	4	8	0	0
honest,	4586	-	1	4	8	0	0
true,	557	-	1	4	8	0	0
good	2163	-	2	4	8	0	0
virtue,	703	-	1	4	8	0	0
pure,	53	-	1	4	8	0	0
do:	4238	-	1	4	9	0	0
received,	3880	-	1	4	9	0	0
learned,	3129	-	2	4	9	4	11
wherein	3757	-	1	4	10	0	0
greatly,	3171	-	1	4	10	0	0
flourished	330	-	2	4	10	0	0
now	2236	-	1	4	10	0	0
at	4218	-	2	4	10	0	0
lacked	170	-	2	4	10	0	0
am,	1510	-	1	4	11	0	0
content.	842	-	1	4	11	0	0
want:	5304	-	1	4	11	0	0
hungry,	3983	-	1	4	12	0	0
suffer	5302	-	1	4	12	0	0
instructed	3453	-	1	4	12	0	0
full	5526	-	1	4	12	0	0
can	2480	-	2	4	13	0	0
strengthene	1743	-	1	4	13	0	0
well	2573	-	1	4	14	0	0
communicate	4790	-	1	4	14	0	0

4:15 Now ye Philippians know also, that in the beginning of
1161 5374 1492 2532 0746
the gospel, when I departed from Macedonia, no church
2098 3753 1831 3109 3762 1577
communicated with me as concerning giving and receiving,
2841 3056 1394 3028
but ye only.
3441

4:16 For even in Thessalonica ye sent once and again unto my
2532 2332 3992 0530 1364
necessity.
5532

4:17 Not because I desire a gift: but I desire fruit that may
3754 1934 1390 1934 2590
abound to your account.
4121 5216 3056

4:18 But I have all, and abound: I am full, having received of
0568 3956 4052 4137 1209
Epaphroditus the things which were sent from you, an odour
1891 3744
of a sweet smell, a sacrifice acceptable, wellpleasing to
2175 2175 2378 1184 2101
God.
2316

4:19 But my God shall supply all your need according to his
2316 4137 3956 5216 5532 2596
riches in glory by Christ Jesus.
4149 1391 5547 2424

4:20 Now unto God and our Father be glory for ever and ever.
1161 2316 3962 1391 0165 0165
Amen.
0281

4:21 Salute every saint in Christ Jesus. The brethren which
0782 3596 0040 5547 2424 0080
are with me greet you.
0782

4:22 All the saints salute you, chiefly they that are of
3956 0040 0782 3122
Caesar's household.
2541 3614

4:23 The grace of our Lord Jesus Christ be with you all. Amen.
5485 2962 2424 5547 3956 0281

Macedonia,	3109	-	1	4	15	0	0
only.	3441	-	1	4	15	0	0
communicate	2841	-	1	4	15	0	0
giving	1394	-	1	4	15	0	0
departed	1831	-	1	4	15	0	0
receiving,	3028	-	1	4	15	0	0
when	3753	-	1	4	15	0	0
Philippians	5374	-	1	4	15	0	0
beginning	746	-	1	4	15	0	0
again	1364	-	1	4	16	0	0
once	530	-	1	4	16	0	0
Thessalonic	2332	-	1	4	16	0	0
desire	1934	-	2	4	17	0	0
abound	4121	-	1	4	17	0	0
gift:	1390	-	1	4	17	0	0
sweet	2175	-	2	4	18	0	0
odour	3744	-	1	4	18	0	0
received	1209	-	1	4	18	0	0
wellpleasin	2101	-	1	4	18	0	0
acceptable,	1184	-	1	4	18	0	0
have	568	-	1	4	18	0	0
riches	4149	-	1	4	19	0	0
ever	165	-	2	4	20	0	0
Amen.	281	-	2	4	20	4	23
Salute	782	-	3	4	21	4	22
chiefly	3122	-	1	4	22	0	0
household.	3614	-	1	4	22	0	0
Caesar's	2541	-	1	4	22	0	0

WORDS FOUND IN PHILIPPIANS
IN NUMERICAL STRONGS ORDER

KJV	STRONGS #	1st			2nd								
		T	C	V	C	V							
on	15 -	1	1	29	0	0	safe.	809 -	1	3	1	0	0
good	18 -	1	1	6	0	0	content.	842 -	1	4	11	0	0
love	26 -	4	1	9	1	17	very	846 -	9	1	6	1	30
beloved,	27 -	3	2	12	4	1	without	870 -	2	1	14	0	0
saints	40 -	3	1	1	4	21	until	891 -	2	1	5	1	6
pure,	53 -	1	4	8	0	0	confirmatio	951 -	1	1	7	0	0
sincerely,	55 -	1	1	16	0	0	Benjamin,	958 -	1	3	5	0	0
conflict	73 -	1	1	30	0	0	book	976 -	1	4	3	0	0
brethren,	80 -	9	1	12	1	14	Beware	991 -	3	3	2	0	0
heaviness,	85 -	1	2	26	0	0	prize	1017 -	1	3	14	0	0
always:	104 -	1	4	4	0	0	then?	1063 -	1	1	18	0	0
choose	138 -	1	1	22	0	0	nation,	1074 -	1	2	15	0	0
judgment;	144 -	1	1	9	0	0	stock	1085 -	1	3	5	0	0
shame,	152 -	1	3	19	0	0	made	1096 -	3	2	7	2	8
ashamed,	153 -	3	1	20	3	15	understand,	1097 -	5	1	12	2	19
requests	155 -	1	4	6	0	0	tongue	1100 -	1	2	11	0	0
ever	165 -	2	4	20	0	0	naturally	1103 -	2	2	20	4	3
lacked	170 -	2	4	10	0	0	wot	1107 -	3	1	22	4	6
harmless,	185 -	1	2	15	0	0	knowledge	1108 -	1	3	8	0	0
hear	191 -	4	1	27	1	30	murmurings	1112 -	1	2	14	0	0
add	201 -	1	1	16	0	0	knee	1119 -	1	2	10	0	0
truth,	226 -	1	1	18	0	0	write	1125 -	1	3	1	0	0
yea,	235 -	3	1	18	2	17	Nevertheles	1161 -	5	1	24	2	8
each	240 -	2	2	3	0	0	prayer	1162 -	4	1	4	1	19
other	243 -	1	3	4	0	0	acceptable,	1184 -	1	4	18	0	0
less	253 -	2	2	28	0	0	bonds,	1199 -	4	1	7	1	13
blameless	273 -	2	2	15	3	6	received	1209 -	1	4	18	0	0
Amen.	281 -	2	4	20	4	23	because	1223 -	3	1	7	1	19
without	298 -	2	2	15	0	0	deacons:	1249 -	1	1	1	0	0
more	316 -	3	1	24	2	25	disputings:	1261 -	1	2	14	0	0
flourished	330 -	2	4	10	0	0	perverse	1294 -	1	2	15	0	0
depart,	360 -	1	1	23	0	0	excellent;	1308 -	1	1	10	0	0
supply	378 -	1	2	30	0	0	meet	1342 -	2	1	7	4	8
resurrectio	386 -	1	3	10	0	0	righteousne	1343 -	4	1	11	3	6
all	395 -	1	1	13	0	0	Wherefore	1352 -	1	2	9	0	0
men:	444 -	3	2	7	2	8	because	1360 -	1	2	26	0	0
adversaries	480 -	1	1	28	0	0	again	1364 -	1	4	16	0	0
high	507 -	1	3	14	0	0	persecuting	1377 -	3	3	6	3	12
becometh	516 -	1	1	27	0	0	thinketh	1380 -	1	3	4	0	0
once	530 -	1	4	16	0	0	approve	1381 -	1	1	10	0	0
see	542 -	1	2	23	0	0	proof	1382 -	1	2	22	0	0
absent,	548 -	1	1	27	0	0	gift:	1390 -	1	4	17	0	0
look	553 -	1	3	20	0	0	glory	1391 -	6	1	11	2	11
true,	557 -	1	4	8	0	0	giving	1394 -	1	4	15	0	0
have	568 -	1	4	18	0	0	served	1398 -	1	2	22	0	0
turn	576 -	1	1	19	0	0	servants	1401 -	2	1	1	2	7
die	599 -	1	1	21	0	0	able	1410 -	1	3	21	0	0
reveal	601 -	1	3	15	0	0	power	1411 -	1	3	10	0	0
earnest	603 -	2	1	20	0	0	two,	1417 -	1	1	23	0	0
defence	627 -	2	1	7	1	17	themselves.	1438 -	7	2	3	2	4
messenger,	652 -	1	2	25	0	0	Hebrews;	1445 -	1	3	5	0	0
absence,	666 -	1	2	12	0	0	Hebrew	1446 -	1	3	5	0	0
without	677 -	2	1	10	0	0	nigh	1448 -	1	2	30	0	0
perdition,	684 -	2	1	28	3	19	at	1451 -	2	4	5	0	0
virtue,	703 -	1	4	8	0	0	if	1487 -	10	1	22	2	1
robbery	725 -	1	2	6	0	0	knowing	1492 -	10	1	17	1	19
beginning	746 -	1	4	15	0	0	if	1499 -	1	3	12	0	0
sick.	770 -	2	2	26	2	27	sincere	1506 -	1	1	10	0	0
Salute	782 -	3	4	21	4	22	am,	1510 -	1	4	11	0	0

If	1513	-	1	3	11	0	0	live	2198	-	2	1	21	1	22
peace,	1515	-	3	1	2	4	7	zeal,	2205	-	1	3	6	0	0
till	1519	-	1	1	10	0	0	loss	2209	-	2	3	7	3	8
one	1520	-	4	1	27	2	2	suffered	2210	-	2	3	8	0	0
whether	1535	-	6	1	18	1	20	seek	2212	-	1	2	21	0	0
any	1536	-	6	2	1	3	4	life,	2222	-	3	1	20	2	16
betwixt	1537	-	1	1	23	0	0	or	2228	-	2	2	3	3	12
every	1538	-	2	2	4	0	0	esteem	2233	-	6	2	3	2	6
church;	1577	-	2	3	6	4	15	already	2235	-	2	3	12	0	0
mercy	1653	-	1	2	27	0	0	now	2236	-	1	4	10	0	0
trust	1679	-	2	2	19	2	23	day	2250	-	5	1	5	1	6
hope,	1680	-	1	1	20	0	0	death.	2288	-	6	1	20	2	8
mine	1699	-	2	3	9	0	0	will	2309	-	1	2	13	0	0
before,	1715	-	1	3	13	0	0	God	2316	-	23	1	2	1	3
at	1722	-	5	1	1	2	10	Thessalonic	2332	-	1	4	16	0	0
begun	1728	-	1	1	6	0	0	affliction	2347	-	2	1	16	4	14
evident	1732	-	2	1	28	0	0	sacrifice	2378	-	2	2	17	4	18
strengthene	1743	-	1	4	13	0	0	Jesus	2424	-	22	1	1	1	2
working	1753	-	1	3	21	0	0	equal	2470	-	1	2	6	0	0
worketh	1754	-	2	2	13	0	0	likeminded,	2473	-	1	2	20	0	0
reputation:	1784	-	1	2	29	0	0	Israel,	2474	-	1	3	5	0	0
resurrectio	1815	-	1	3	11	0	0	can	2480	-	2	4	13	0	0
presently,	1824	-	1	2	23	0	0	also	2504	-	1	2	19	0	0
departed	1831	-	1	4	15	0	0	Even	2531	-	1	1	7	0	0
confess	1843	-	1	2	11	0	0	even	2532	-	28	1	15	1	20
praise	1868	-	2	1	11	4	8	Though	2539	-	1	3	4	0	0
Epaphroditu	1891	-	2	2	25	4	18	Caesar's	2541	-	1	4	22	0	0
reaching	1901	-	2	3	13	0	0	evil	2556	-	1	3	2	0	0
Holding	1907	-	2	2	16	0	0	well	2573	-	1	4	14	0	0
earth,	1919	-	2	2	10	3	19	bow,	2578	-	1	2	10	0	0
knowledge	1922	-	1	1	9	0	0	rule,	2583	-	1	3	16	0	0
moderation	1933	-	1	4	5	0	0	heart;	2588	-	2	1	7	4	7
desire	1934	-	2	4	17	0	0	fruits	2590	-	3	1	11	1	22
desire	1939	-	1	1	23	0	0	According	2596	-	9	1	20	2	3
forgetting	1950	-	1	3	13	0	0	preach	2605	-	2	1	16	1	18
abide	1961	-	1	1	24	0	0	apprehend	2638	-	3	3	12	3	13
greatly	1971	-	5	1	8	2	26	attain	2658	-	1	3	11	0	0
longed	1973	-	1	4	1	0	0	concision.	2699	-	1	3	2	0	0
bishops	1985	-	1	1	1	0	0	under	2709	-	2	2	10	0	0
perform	2005	-	1	1	6	0	0	work	2716	-	1	2	12	0	0
supply	2024	-	1	1	19	0	0	rejoice	2744	-	1	3	3	0	0
heaven,	2032	-	1	2	10	0	0	rejoicing	2745	-	2	1	26	2	16
workers,	2040	-	1	3	2	0	0	set	2749	-	1	1	17	0	0
work	2041	-	3	1	6	1	22	vainglory;	2754	-	1	2	3	0	0
say,	2046	-	1	4	4	0	0	vain,	2756	-	2	2	16	0	0
contention,	2052	-	2	1	16	2	3	reputation,	2758	-	1	2	7	0	0
strife;	2054	-	1	1	15	0	0	win	2770	-	1	3	8	0	0
fallen	2064	-	3	1	12	1	27	gain.	2771	-	2	1	21	3	7
intreat	2065	-	1	4	3	0	0	preach	2784	-	1	1	15	0	0
others.	2087	-	1	2	4	0	0	weeping,	2799	-	1	3	18	0	0
otherwise	2088	-	1	3	15	0	0	Clement	2815	-	1	4	3	0	0
yet	2089	-	1	1	9	0	0	calling	2821	-	1	3	14	0	0
gospel	2098	-	9	1	5	1	7	belly,	2836	-	1	3	19	0	0
wellpleasin	2101	-	1	4	18	0	0	communicate	2841	-	1	4	15	0	0
good	2107	-	3	1	15	2	13	fellowship	2842	-	3	1	5	2	1
Euodias,	2136	-	1	4	2	0	0	laboured	2872	-	1	2	16	0	0
found	2147	-	2	2	8	3	9	world;	2889	-	1	2	15	0	0
good	2163	-	2	4	8	0	0	better:	2909	-	1	1	23	0	0
thank	2168	-	1	1	3	0	0	Lord	2962	-	15	1	2	1	14
thanksgivin	2169	-	1	4	6	0	0	dogs,	2965	-	1	3	2	0	0
comfort,	2174	-	1	2	19	0	0	speak	2980	-	1	1	14	0	0
sweet	2175	-	2	4	18	0	0	took	2983	-	2	2	7	3	12
enemies	2190	-	1	3	18	0	0	worship	3000	-	1	3	3	0	0
have	2192	-	10	1	7	1	23	told	3004	-	3	3	18	4	11

service	3009	-	2	2	17	2	30	beseech	3870	-	2	4	2	0	0
ministered	3011	-	1	2	25	0	0	consolation	3874	-	1	2	1	0	0
receiving,	3028	-	1	4	15	0	0	received,	3880	-	1	4	9	0	0
count	3049	-	2	3	13	4	8	comfort	3890	-	1	2	1	0	0
word	3056	-	4	1	14	2	16	nigh	3897	-	1	2	27	0	0
other	3062	-	2	1	13	4	3	coming	3952	-	2	1	26	2	12
Finally,	3063	-	2	3	1	4	8	boldness,	3954	-	1	1	20	0	0
sorrow	3077	-	2	2	27	0	0	all	3956	-	28	1	1	1	3
Macedonia,	3109	-	1	4	15	0	0	suffer	3958	-	1	1	29	0	0
chiefly	3122	-	1	4	22	0	0	Father,	3962	-	4	1	2	2	11
more	3123	-	6	1	9	1	12	Paul	3972	-	1	1	1	0	0
learned,	3129	-	2	4	9	4	11	confident	3982	-	7	1	6	1	14
record,	3144	-	1	1	8	0	0	hungry,	3983	-	1	4	12	0	0
magnified	3170	-	1	1	20	0	0	send	3992	-	5	2	19	2	23
greatly,	3171	-	1	4	10	0	0	confidence	4006	-	1	3	4	0	0
indeed	3303	-	3	1	15	1	16	affairs,	4012	-	4	1	27	2	19
doubtless,	3304	-	1	3	8	0	0	walk	4043	-	2	3	17	3	18
abide	3306	-	1	1	25	0	0	abound	4052	-	5	1	9	1	26
care	3309	-	2	2	20	4	6	much	4056	-	2	1	14	0	0
midst	3319	-	1	2	15	0	0	circumcisio	4061	-	2	3	3	3	5
change	3345	-	1	3	21	0	0	believe	4100	-	1	1	29	0	0
lest	3361	-	1	2	27	0	0	faith;	4102	-	5	1	25	1	27
nothing	3367	-	3	1	28	2	3	many	4119	-	1	1	14	0	0
one	3391	-	1	1	27	0	0	abound	4121	-	1	4	17	0	0
remembrance	3417	-	1	1	3	0	0	notwithstan	4133	-	3	1	18	3	16
Only	3440	-	4	1	27	1	29	filled	4137	-	4	1	11	2	2
only.	3441	-	1	4	15	0	0	riches	4149	-	1	4	19	0	0
form	3444	-	2	2	6	2	7	Spirit	4151	-	4	1	19	1	27
mine	3450	-	1	1	4	0	0	making	4160	-	3	1	4	2	14
instructed	3453	-	1	4	12	0	0	conversatio	4175	-	1	3	20	0	0
dead.	3498	-	1	3	11	0	0	conversatio	4176	-	1	1	27	0	0
minds	3540	-	1	4	7	0	0	often,	4178	-	1	3	18	0	0
law,	3551	-	3	3	5	3	6	much	4183	-	2	2	12	3	18
understandi	3563	-	1	4	7	0	0	at	4218	-	2	4	10	0	0
now;	3568	-	5	1	5	1	20	palace,	4232	-	1	1	13	0	0
which	3588	-	18	1	1	1	11	do:	4238	-	1	4	9	0	0
every	3596	-	6	2	9	2	10	furtherance	4297	-	2	1	12	1	25
household.	3614	-	1	4	22	0	0	toward	4314	-	1	2	30	0	0
mercies,	3628	-	1	2	1	0	0	Receive	4327	-	1	2	29	0	0
supposing	3633	-	1	1	16	0	0	prayer	4335	-	1	4	6	0	0
which	3634	-	1	1	30	0	0	pray,	4336	-	1	1	9	0	0
grievous,	3636	-	1	3	1	0	0	lovely,	4375	-	1	4	8	0	0
eighth	3637	-	1	3	5	0	0	pretence,	4392	-	1	1	18	0	0
all	3650	-	1	1	13	0	0	first	4413	-	1	1	5	0	0
likeness	3667	-	1	2	7	0	0	terrified	4426	-	1	1	28	0	0
name	3686	-	4	2	9	2	10	any	4458	-	2	3	11	0	0
behind,	3694	-	1	3	13	0	0	flesh,	4561	-	5	1	22	1	24
which	3739	-	12	2	5	2	15	honest,	4586	-	1	4	8	0	0
odour	3744	-	1	4	18	0	0	crooked	4646	-	1	2	15	0	0
inasmuch	3745	-	8	1	7	3	15	Look	4648	-	2	2	4	3	17
which	3748	-	4	1	28	2	20	mark	4649	-	1	3	14	0	0
when	3753	-	1	4	15	0	0	dung,	4657	-	1	3	8	0	0
Because	3754	-	3	2	30	3	12	offered	4689	-	1	2	17	0	0
no	3756	-	1	3	3	0	0	bowels	4698	-	2	1	8	2	1
wherein	3757	-	1	4	10	0	0	more	4708	-	2	2	28	0	0
neither	3761	-	1	2	16	0	0	cross.	4716	-	2	2	8	3	18
nothing	3762	-	4	1	20	2	20	crown,	4735	-	1	4	1	0	0
therefore	3767	-	5	2	1	2	23	stand	4739	-	2	1	27	4	1
heaven;	3772	-	1	3	20	0	0	walk	4748	-	1	3	16	0	0
so	3779	-	2	3	17	4	1	communicate	4790	-	1	4	14	0	0
sufferings,	3804	-	1	3	10	0	0	partakers	4791	-	1	1	7	0	0
again.	3825	-	3	1	26	2	28	rejoice	4796	-	2	2	17	2	18
Always	3842	-	3	1	4	1	20	yokefellow,	4805	-	1	4	3	0	0
regarding	3851	-	1	2	30	0	0	help	4815	-	1	4	3	0	0

followers	4831	-	2	3	17	0	0
made	4832	-	4	3	10	3	21
continue	4839	-	1	1	25	0	0
one	4861	-	2	2	2	0	0
striving	4866	-	3	1	27	4	3
companion	4904	-	3	2	25	4	3
strait	4912	-	1	1	23	0	0
Syntyche,	4941	-	1	4	2	0	0
fellowsoldi	4961	-	1	2	25	0	0
fashion	4976	-	1	2	8	0	0
body,	4983	-	3	1	20	3	21
Saviour,	4990	-	1	3	20	0	0
salvation	4991	-	3	1	19	1	28
lowliness	5012	-	2	2	3	0	0
no	5013	-	3	2	7	2	8
vile	5014	-	1	3	21	0	0
those	5023	-	3	3	7	4	8
shortly	5030	-	2	2	19	2	24
both	5037	-	1	1	7	0	0
sons	5043	-	2	2	15	2	22
perfect,	5046	-	1	3	15	0	0
perfect:	5048	-	1	3	12	0	0
end	5056	-	1	3	19	0	0
Timotheus,	5095	-	2	1	1	2	19
Some	5100	-	2	1	15	0	0
What	5101	-	2	1	18	1	22
such	5108	-	1	2	29	0	0
bold	5111	-	1	1	14	0	0
this	5124	-	9	1	6	1	7
therein	5129	-	1	1	18	0	0
run	5143	-	1	2	16	0	0
trembling.	5156	-	1	2	12	0	0
way,	5158	-	1	1	18	0	0
ensample.	5179	-	1	3	17	0	0
your	5216	-	16	1	5	1	9
obeyed,	5219	-	1	2	12	0	0
being	5225	-	1	2	6	0	0
behalf	5228	-	2	1	29	2	9
better	5242	-	3	2	3	3	8
highly	5251	-	2	2	9	0	0
obedient	5255	-	1	2	8	0	0
subdue	5293	-	1	3	21	0	0
suffer	5302	-	1	4	12	0	0
lack	5303	-	1	2	30	0	0
want:	5304	-	1	4	11	0	0
shine	5316	-	1	2	15	0	0
manifest	5318	-	1	1	13	0	0
Pharisee;	5330	-	1	3	5	0	0
already	5348	-	2	3	16	0	0
envy	5355	-	1	1	15	0	0
Philippians	5374	-	1	4	15	0	0
Philippi,	5375	-	1	1	1	0	0
fear	5401	-	1	2	12	0	0
think	5426	-	11	1	7	2	2
keep	5432	-	1	4	7	0	0
tribe	5443	-	1	3	5	0	0
lights	5458	-	1	2	15	0	0
rejoice,	5463	-	9	1	18	2	17
joy,	5479	-	5	1	4	1	25
given	5483	-	2	1	29	2	9
Grace	5485	-	3	1	2	1	7
full	5526	-	1	4	12	0	0
wants.	5532	-	3	2	25	4	16
Christ,	5547	-	38	1	1	1	2

without	5565	-	1	2	14	0	0
mind	5590	-	2	1	27	2	30
how	5613	-	2	1	8	2	23
So	5620	-	3	1	13	2	12

SHORT ANSWER FACTUAL QUESTIONS ON PHILIPPIANS

- 1: 1 Who besides Paul sends this epistle to the Phillipians?
- 1: 1 How do Paul and Timothy describe themselves?
- 1: 2 From whom does Paul extend grace and peace?
- 1: 3 What does Paul do upon remembering the Phillipians?
- 1: 4 Paul's prayers for the Phillipians are made with what?
- 1: 5 Research: What do you know of the Phillipians first day of fellowship in the gospel? See Act 16:9-40.
- 1: 6 In what was Paul confident?
- 1: 7 Where does Paul have the Phillipians?
- 1: 8 Research: Comment on how you would long after someone in the bowels of Jesus Christ?
- 1: 10 What things does Paul pray the Phillipians will approve?
- 1: 10 What day is mentioned in this chapter? also v6
- 1: 10 What should we be without till the day of Christ?
- 1: 11 With what were the Phillipians to be filled? Joh 15:4-8
- 1: 11 List the things Paul prays for their love to abound in? v9-11
- 1: 13 Where does Paul say his bonds in Christ are manifest?
- 1: 14 How were the brethren affected by Paul's imprisonment? See v28
- 1: 15 Out of what did the people preach Christ? v15-17
- 1: 16 Why did people preach Christ of contention and not sincerely?
- 1: 17 What were the reasons for preaching Christ of love? v7
- 1: 18 In a single word for each, how does Paul describe the two ways of preaching?
- 1: 19 From where would help come, to turn both methods of preaching to Paul's salvation? v20, see also v27
- 1: 20 What is Paul's earnest expectation and hope?
- 1: 20 How would Christ be magnified by Paul's death? See Rev 2:10.
- 1: 21 Paul says to die is what? Why? See 2Ti 2:10-12, 4:6-8.
- 1: 25 Research: Comment on Paul's confidence. Where was his concern? v6,14,25
- 1: 27 In what did Paul wish the Phillipians to stand fast? v19
- 1: 27 What was the one spirit and mind? v19-20; v29-30; v7
- 1: 29 What two things are given us to do? v30
- 1: 30 What type of suffering could be expected? v7,14,27-28; See also 2:8.
- 1: 30 Research: What verses in this first chapter suggest Paul was (1) in prison (2) awaiting the sentence of death

2 : 5 What "mind" were the Philippians to have? v3,7,8

2 : 8 What was Christ given, by whom and why? v8-9

2 : 12 With what are we to work out our own salvation?

2 : 14 What were they to do all things without?

2 : 15 What example were they to set in the midst of a crooked and perverse nation? See Eph 1:4-5.

2 : 15 What picture does Paul have of these believers as they hold forth the word of life?

2 : 19 Name the two people that Paul was going to send to the Philippians. v25

2 : 20 Who in this chapter showed by his actions that he had the mind of Christ Jesus? Give verses to support your answer.

2 : 22 How had Timothy served with Paul in the gospel?

2 : 25 Who was sick unto death because he worked so hard for Paul doing the job the Philippians had neglected?

2 : 25 To Paul, what was Epaphroditus?

2 : 30 From this chapter, list the ways the Philippians were to be like Jesus.

3 : 1 What are the brethren told to do finally?

3 : 2 What does Paul say to beware of?

3 : 3 Who are the circumcision?

3 : 4 What might Paul have had confidence in?

3 : 5 What tribe was Paul from?

3 : 7 What did Paul count as loss for Christ?

3 : 9 What righteousness did Paul have?

3 : 9 What is the righteousness of God by faith? v9-11; Also 1:19-20.

3 : 10 What was Paul striving to attain unto?

3 : 12 What verse shows that salvation is conditional?

3 : 13 What did Paul reach toward?

3 : 14 What is the prize of the high calling of God in Christ Jesus that Paul presses toward? v12,15

3 : 14 If we want to be perfect, what mind must we have?

3 : 18 What do the enemies of the cross of Christ have on their mind? v19

3 : 18 What did the walk of enemies of the cross of Christ cause Paul to do? see also Mat 5:4, Psa 119:136.

3 : 20 Where is our conversation found?

3 : 21 What type of body do we have?

- 4 : 1 What did Paul call the Phillipians
- 4 : 2 What did Paul beseech Euodias and Syntyche?
- 4 : 3 Who did the women labour with besides Paul?
- 4 : 4 What did Paul repeat that we are always to do in the Lord?
- 4 : 5 What should we let be known unto all men?
- 4 : 8 What things are we to think on?
- 4 : 9 What things does Paul tell us to do?
- 4 : 11 What had Paul learned in respect of want?
- 4 : 13 How could Paul do all things?
- 4 : 15 In the beginning of the gospel, what did Phillipi do that no other church did?
- 4 : 16 How many times had they sent to Paul in his affliction at Thessalonica?
- 4 : 17 Why did Paul rejoice that the Philippians had cared for him?
- 4 : 18 How was God affected by the things sent by the Philippians to Paul through Epaphroditus? See Eph 5:2.
- 4 : 19 Who did Paul say would supply all their need?
- 4 : 21 Who were they to salute?
- 4 : 22 Which saints in particular sent their salutations to the Philippians?