

# NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

## THE EPISTLE TO FILIPPÁYSIOUS (PHILIPPIANS) BY PAUL THE APOSTLE

### INTRODUCTION:

What would you do if you were to learn that the most wonderful blessing are in store, both here and now and forever hereafter, for the disciples of The Lord Jesus Christ who live as citizens of Heaven in persistent holy union with The Lord Jesus Christ and The Father and persistently participate in Fellowship in The Gospel?

#### Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

### PRESENTATION:

#### I. Facts to Be Noted

##### A. Pertinent Facts.

Author: Paul, the Apostle    Date Written: late mid A.D. 63    Key Verse: 1:21    Provenance: Prison in Rome  
Key Words: "Every" (11x), "All" (26x), "Joy" (21x). Theme: Unity in Christ. Content: The Preeminent Christ  
Written to: the saints at **Féeleppoi** (Philippi) and faithful brothers in union with Christ" (1:2)  
Key phrase: "in union with Christ" (at least 10x)

##### 1. Authorship

a. The Writer of this Epistle to **Filippáysious** (Philippians) was also the Apostle Paul, whom God used to write fourteen New Testament Books. Paul added Timothy as co-author to **Philippians** in His greeting in this Epistle (1:1) as well as in his Epistle to **Feeláymohn**.

b. Evidence of Paul's authorship:

(1) **Internal evidence** to Paul's authorship is clear both by the accepted title that bears his name and by the text. He identifies himself in his opening salutation (1:1). He refers to his bonds in the Roman palace (4:22; 1:13) and to the upcoming trial requiring his defense (1:7,17); and he infers his authorship in his reference to Timothy, who was with him on his first visit (Acts 16:1-3,11) and was his child and fellow-servant in Christ, whom he intends to send to them from Rome (2:19). And he refers to his former persecution of The Church (3:6 cf. Acts 8:3). Note: The belief in verbal plenary inspiration of The Scriptures precludes denial that the apostle Paul is the writer of **Filippáysious** (Philippians).

(2) **External evidence** comes from the writings of the "church fathers" (patristic tradition of The Early Church) and The Muratorian Canon (A.D. 160-200): "For the Epistles of Paul . . . he wrote to not more than seven churches, . . . the third to the Philippians." There is no contradictory evidence found in Early Church writings, but Paul's authorship was an accepted fact and never doubted until the eighteenth century.

##### 2. The Readership:

a. The city of **Féeleppoi** (Philippi):

**Féeleppoi** (Philippi), an important military city of Macedonia, was named after Philip of Macedon, father of Alexander the Great and was made a Roman colony in 42 B.C. Geographically it was the first city, when travelling from Asia into Europe. Neapolis, the port for Philippi, belonged to the northern province of Thrace (Thrash). Citizens, though a thousand miles from Rome, had: Roman citizenship, the right to vote, its own senate and magistrates, Roman law and language, and governed themselves. Paul's persecution did not come from Jews here. There was no Jewish synagogue, no Jewish men, and only a handful of women in this city. He first came to **Féeleppoi** (Philippi) as a result of his **Mahkehdohnéahn** vision at **Trōahs** (Acts 16:8-40).

b. The church at **Féeleppoi** (Philippi):

While in late October, A.D. 50 in **Trōahs**, Paul and **Séelahs** (Silas), after being hindered by The Holy Spirit of The God from preaching The Gospel in Asia Minor, were directed by The God by means of an extraordinary appearance to Paul of a man from **Mahkehdohnéah** (Acts 16:6,8-10) to evangelize there. Immediately they set sail to Neapolis, the closest port to **Mahkehdohnéah** and continued their journey on foot to Philippi to preach The Gospel there. Refer to Acts 16:12-40 and read of their experience in establishing a church there.

(1) "All The Saints at **Féeleppoi** (Philippi)": Not the encompassing phrase Paul used in addressing recipients. The all inclusive terminology in the salutation indicates Paul's intention not to take sides in any conflict that may exist. Paul's concern is for all the saints. When he prayed (v. 4), when he

thought of them (v. 7), and when he longed for them (v. 8) he considered them all. He included them all as fellow-partakers of grace with him. They all are holy ones or separated ones in union with Christ Jesus through the faith of Christ Which seals them into a holy union with The God.

(2) The Church Leaders: “together-with overseers and deacons.” Paul called special attention to the overseers or bishops and deacons. The leadership of this local church received special attention, because Paul wanted the leaders to pay special attention to his Epistle. Such a phrase indicates the maturity of the Philippian church; especially the designation of overseers or bishops in the plural. Apparently these leaders were drawn from the rank and file of the local church and Paul gave them recognition at the outset of the letter but he did not mention such officers again throughout the epistle until later when He wrote to Timothy and **Téetohs** (Titus) with explicit instructions for selection of those who meet specific qualifications.

3. The Dating of **Filippáysious** (Philippians) is determined by the fact that Paul was in prison in Rome for two years from March A.D. 61-63 (3:1; 4:1; 6:20 cf. Acts 28:16,30). A year thereafter he wrote this Epistle in mid A.D. 62. Both the Ephesian (6:21,22), Colossian (4:7,8) and **Feeláymohn** (Philemon) Epistles were delivered by **Tukh-eekóhs** (Tychicus) along with **Onáyseemohs** (Col. 4:7,9) so all were written at approximately the same time.

4. The Purpose for writing this Epistle to **Filippáysious** (Philippians) was threefold:

- a. To express gratitude and give thanks for a sacrificial gift that was brought to him in Rome as an expression of their continuing Fellowship in The Gospel;
- b. To express joy in Christ even in great trial; and
- c. To exhort unity in the local church.

5. Characteristics.

- a. Exhortative, but absence of rebuke.
- b. Personal—a love letter.
- c. Joyful even though imprisoned.
- d. References to The Holy Spirit.
  - (1) Supply of the Holy Spirit (1:19).
  - (2) Fellowship of the Holy Spirit (2:1).
  - (3) Worship in the Holy Spirit (3:3).
- e. Only one hint of a problem in **Féleleppoi** (Philippi): the need for unity between **Euohdéeah** (Euodias) and **Suntúkhay** (Syntyche) (4:2), who were two of the first two to four women who were regenerated as a result of the ministry of Paul and **Séelahs** at **Féleleppoi**.
- f. Paul expressed optimism of being released from prison (1:20,25-26).

B. Scenes:

Rome (1:12-25; 2:19-3:14) and **Féleleppoi** (1:26-2:18; 3; 15-4:23). Paul was released from his first Roman imprisonment (1:20-26) after writing Philippians and was free to travel for a few years before second imprisonment.

C. Characters:

Paul, Timothy, **Ehpahfrōdeetohs** (Epaphroditus), **Euohdéeah** (Euodias), and **Suntúkhay** (Syntyche).

D. Twelve Attitudes for regenerated disciples that are to be manifest:

There are twelve attitudes that need to be developed and properly manifest for The Lord Jesus Christ to be Magnified and the child of The God to be productive. These include:

1. Confidence in prayer (1:3-11),
2. Confidence in proclaiming The Gospel (1:12-30),
3. Humility in disposition (2:1-11),
4. Joy in usefulness (2:12-18),
5. Responsibility in service (2:19-30),
6. Persistence in devotion (3:1-16),
7. Anticipation of glory (3:17-21),
8. Faithfulness in standing fast in union with The Lord (4:1-3),
9. Peacefulness through prayer (4:4-7),
10. thoughtfulness in purity (4:8,9),

D. Twelve Attitudes for regenerated disciples that are to be manifest (cont.):

11. Gratefulness always (4:10-20), and
12. Gregariousness {assembling together as a flock} (4:21-23).

When a proper attitude is manifest in each of these twelve areas of life The Lord Jesus Christ will be magnified and the child of God will be productive.

E. Fellowship in The Gospel (Phil. 1:5; 4:14-19):

This is the second time that Paul used the Greek word *κοινωνία* (*koinōnéah*) in connection with stewardship and giving. The first time Paul used it in the responsibility of the saints (regenerated disciples) to those qualified teachers of The God's Word who orally instruct them in The Word of The God (Gal. 6:6). But this second time (Phil. 1:5:4:14-19) in his Epistle to **Filippáysious** (Philippians) Paul used *κοινωνία* (*koinōnéah*) as a proper relationship of sharing together in the work of spreading The Gospel between the saints and their qualified missionaries who are living by faith, trusting The Lord God alone for sustenance, and have been recognized, endorsed, and commissioned by a local church as sent by The Holy Spirit to: carry The Gospel abroad, evangelize, make disciples, and congregate them into another local church .

[Paul and his assistant missionary, **Séelahs** (Silas) along with Timothy and Luke arrived in **Féeleppoi**. It was approximately nine days before they found a response to The Gospel by at least three women, **Ludéeah** and two of her household servants, **Euohdéeah** (Euodias), and **Suntúkhay** (Syntyche) (Acts 16:13-15, 18 cf. Phil. 4:2,3). Before Paul, **Séelahs**, and Timothy departed the fledgling church had eleven or twelve saints including Luke who remained at **Féeleppoi** for seven years and five month, from October A.D. 50 until March A.D. 58, when he rejoined Paul at **Féeleppoi**, according to the "we" passages in Acts.]

This second time that Paul used the Greek word *κοινωνία* (*koinōnéah*), he referred to the local church's on-going relationship with himself, her missionary, in recent receipt of a very sacrificial gift since they had been praying for him, who was in prison in Rome for The Lord Jesus Christ's sake and The Gospel's. They had heard of the change of circumstances in Rome and that Paul no longer was a guest in the Imperial Palace of Caesar, free to entertain visitors in his own hired dwelling for two years (Acts 28:30-31) though in chain (Acts 28:20). But little is said in Scripture about the change that brought on the added affliction and responsibility of prisoners of Rome, to provide his own food, clothing, and bedding as was required of all prisoners of Rome. W. J. Coneybear and J. S. Howson in *Life and Epistles of The Apostle Paul*, n.d. throw some light on this change which became worse especially after the divorce and remarriage of Nero to an adulteress woman, a proselyte to Judaism, before Paul was eventually released. However Paul was optimistic and looked upon his condition as a benefit for propagating The Gospel (1:12-30).

This term 'Fellowship in The Gospel' is exemplified by Paul in his relationship with the local church recorded in this Epistle. It is rarely fully understood and properly practiced in our day as it was then. The concept of missionary support needs to be reconsidered by many today. Paul indicated that the mutual responsibility to fulfill such fellowship is two-way communication. The local church is faithful in sending, not only financial gifts to the missionary, but also words of encouragement, concern, and assurance of being fellow-partakers in The Gospel and are standing fast in prayer, fully aware of the circumstances facing the missionary and including an honest report of how things are in the local church, knowing that the missionary will take up in prayer all concerns.

Likewise the missionary receives the communication of a gift and the report from the local church. Then the missionary responds with thanksgiving (1:3-8) and expressed gratitude for practically standing as fellow-partakers in The Gospel and reports on the progress of events since his last communication. He then reassured the church of his concern for the saints, the content of his praying for them (1:9-11), and informed them of the problems he faces and his optimistic view of the benefits and hope, which result from his endurance of affliction and propagation of The Gospel (1:12-24.) Following this, he proceeded to relate his anticipation to return to them personally (1:25,26), in the light of which he exhorted them all to be faithful in being Christ-minded and to care for one another in humility and obedience to The Godhead (1:27-2:16). Then Paul related Fellowship in The Gospel to "the public-ministry {*λειτουργίας* (*leh-eetour-géeahs*)} of the local church," which many times includes involvement of voluntary financial help to fellow-citizens} (2:29,30).

F. Simple Outline.

- I. The Confidence of the Christian Life (Ch. 1) -- Christ our Life (1:21).
- II. The Ideal of the Christian Life (Ch. 2) -- Christ our Example (2:5).
- III. The Enemies of the Christian Life (Ch. 3) -- Christ our Object (3:14).
- IV. The Strength of the Christian Life (Ch. 4) -- Christ our Strength (4:13).

G. Two Alternate Outlines.

1. The Normal Christian Experience.
  - I. Christ Our Life, ch. 1 (v. 21).
  - II. Christ Our Example, ch. 2 (v. 5).

III. Christ Our Object, ch. 3 (v. 14).

IV. Christ Our Strength, ch. 4 (v. 13).

2. Christ in Human Experience (Wm. A. Dean).

I. Joy in Suffering, ch. 1 - The Christian's Principle Governing Life (v. 21).

II. Joy in Subjection, ch. 2 - The Christian's Pattern Shaping Life (v. 5).

III. Joy in Sacrifice, ch. 3 - The Christian's Prize Energizing Life (v. 14):

1. As to Salvation (v. 8);

2 As to Experience (v. 14)

IV. Joy in Service ch. 4 - The Christian's Power or Provision Strengthening Life (v. 13).

H. Prophecies Cited: .

1. The many, the god of, and the end of those Walking and Living as citizens of Earth and Enemies of The Cross of Christ is prophetically stated (3:18,19).

a. The Lord Jesus contrasted the terms 'many' compared to 'few' four times in Matthew (20:16; 22:14; 25:21,23).

b. Peter indicated that the number of people on The Earth who were saved from the flood, only a 'few that is eightsouls,' while all the rest are the many who were destroyed (1 Pet. 3:20). It has been estimated that there were 1.5 million souls alive on The Earth at the time of the flood, so we can gather from that that the ratio between 'many' and 'few' is at least 1,500,000, to eight. Jesus Himself said, "Many are the summoned or called ones but few are "elect' or 'chosen' ones (Mt. 20:16; 22:14; 25:21,23).

2. The Outcome and End of those who are Living and Walking as Citizens of Heaven and eagerly awaiting in expectancy for The Savior, The Lord Jesus Christ to return for them in the air, for His Bride, The Church, will be altered in the outward appearance of the body of humiliation of theirs and be conformed to His body of Glory so that He be able to subject all things to Himself is prophetically declared (3:19,20). Are you and I truly walking as citizens of Heaven or are we seeking and hoping that dual citizenship of Earth and nation with some identity with the citizens of Heaven will suffice for us to secure the promise which totally committed citizens of Heaven shall surely receive? Are we really willing to begin demonstrating our Heavenly citizenship?

**II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace:** Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians to 1 Corinthians, and to Romans Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah. However in Ehféhseeous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He "delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things." Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God.

Then in Kohlsh-sah-eh-ées (Colossians), The Kingdom is called "The Kingdom of The Son of His Love" as well as "The Kingdom of The God." Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones out of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. In Feeláymohn (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness is imputed to us. Paul requested Feeláymohn to charge Ohnáyseemohs' debt to Paul's account even as every sinner's debt was charged or 'imputed' to The Lord Jesus Christ's account and graciously received by The God even as The God received Paul and Feeláymohn as Jesus Himself in union with Him. In addition to this exchange of imputed debt and righteousness is an exchange of relationship between master and bondsman both humanly and spiritually. Just as there is an exchange of relationship between master and bondsman so there is an exchange of masters as Jesus indicated ( Mk. 8: 34-36) and Paul indicated in Romans (6:6-8:8) {note 'servant' (AV) is 'doulsh' meaning 'bondslave.' In Feeláymohn (Philemon) this Truth which was explained earlier in Romans is illustrated.

**II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace (cont.):**

Now in Filippáysios (Philippians), The Kingdom of The God is referred to as a commonwealth with citizenship in Heaven (3:20) where the physical body of the redeemed saints shall be resurrected, if dead and buried, or transformed if still living, and ascended to meet The Lord Jesus when He comes again for His True Bride. Then Redemption shall be completed.

**III. The Purpose of The Bible: To Teach The God's Plan of Redemption:** So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ's Faith [note: it is our personal faith in The Lord Jesus Christ's Faith that results in Salvation; His Faith enabled all aspects and results of Salvation and Eternal Life.] To be justified is to be declared righteous, freed of: blame, guilt, and and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption. which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at Redemption. Paul referred to the redeemed disciple-saints as "Salvation's purchased possession." Then Paul presented

The God's determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation, Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19).

Then in Ephésseous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), 'Redemption' referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood results in forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. In the third instance (4:30), Paul referred to the sealing by The Holy Spirit for security upon totally committed faith unto The Lord Jesus Christ which permanently lasts until the Day of completion of redemption (cf. 1:14). But in Kohlohs-sah-eh-ées (Colossians) redemption is only mentioned once (1:14), where the recipients of Redemption through the blood of The Son of The God's Love are identified with Him. Then in Feeláymohn (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness imputed to us. Paul requested Feeláymohn to charge Ohnýseemohs' debt to Paul's account even as every sinner's debt was charged or 'imputed' to The Lord Jesus Christ's account and graciously received by The God even so The God received Paul and Feeláymohn as Jesus Himself did in union with Him, so Paul urged Feeláymohn to do with Ohnýseemohs (Phlm. 12:17-19).

In Filippáysious (Philippians) Redemption is not mentioned but alluded to in the altering of the outward appearance of body of humiliation to conform to the body of The Glory in Heaven which completes the process of Redemption (4:20,21).

**IV. The Progressive Revelation of The God:** Previously it was noted that foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's Báymah Seat was disclosed.

In Ephésseous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building -up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part as a joint in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth}; three dispensations {periods of time under The God's administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and His method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily, walk and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

Then in Kohlohs-sah-eh-ées Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples

and

then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The Báymah Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism (we are right and all others are wrong and excluded). Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in Kohlohssai (Colossæ) being ministered to by Ahr-khéepohs (Archippus), one in Lah-ohdee-keh-éeah (Laodicea) meeting in the house

of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis).

Now in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are disciplined, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs is revealed and explained. He also referred to this Fellowship as "the public-ministry {λειτουργίας (leh-eetour-géeahs) of the local church" (2:29,30). Then how to run the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

## DISCUSSION:

A. Why is the local church at **Féleleppoi** considered to be the most complete church as to leadership and stewardship? (1:1-6; 4:4-7,10-19)

B. What is the meaning of the term Fellowship in The Gospel? (1:5; 4:14-19).

C. How is The Scriptural use of the term 'citizens of Heaven' accurately described in defining true disciple-saints of the Lord Jesus Christ? {The word citizen is a translation of *poléetays*(Lk. 15:15; Acts 21:39) and commonwealth or polity of citizenship is *poléetumah* (Phil. 3:20); and citizenship is *poleetéeah* (Acts 22:28; Eph. 2:12)}

D. How can you take advantage of the promises of blessings awaiting for your compliance to the requirements The God has indicated and provided for you to appropriate?

**APPLICATION:** What will you do in order that the most wonderful blessings are in store, both here and now and forever hereafter, as a disciple of The Lord Jesus Christ living as a citizen of Heaven in persistent holy union with The Lord Jesus Christ and The Father and persistently participate in Fellowship in The Gospel?