

A SURVEY OF THE

# BIBLE

*Context • Content • Conviction*



Prayer





# PHILIPPIANS

PARTNERSHIP WORTHY OF THE GOSPEL

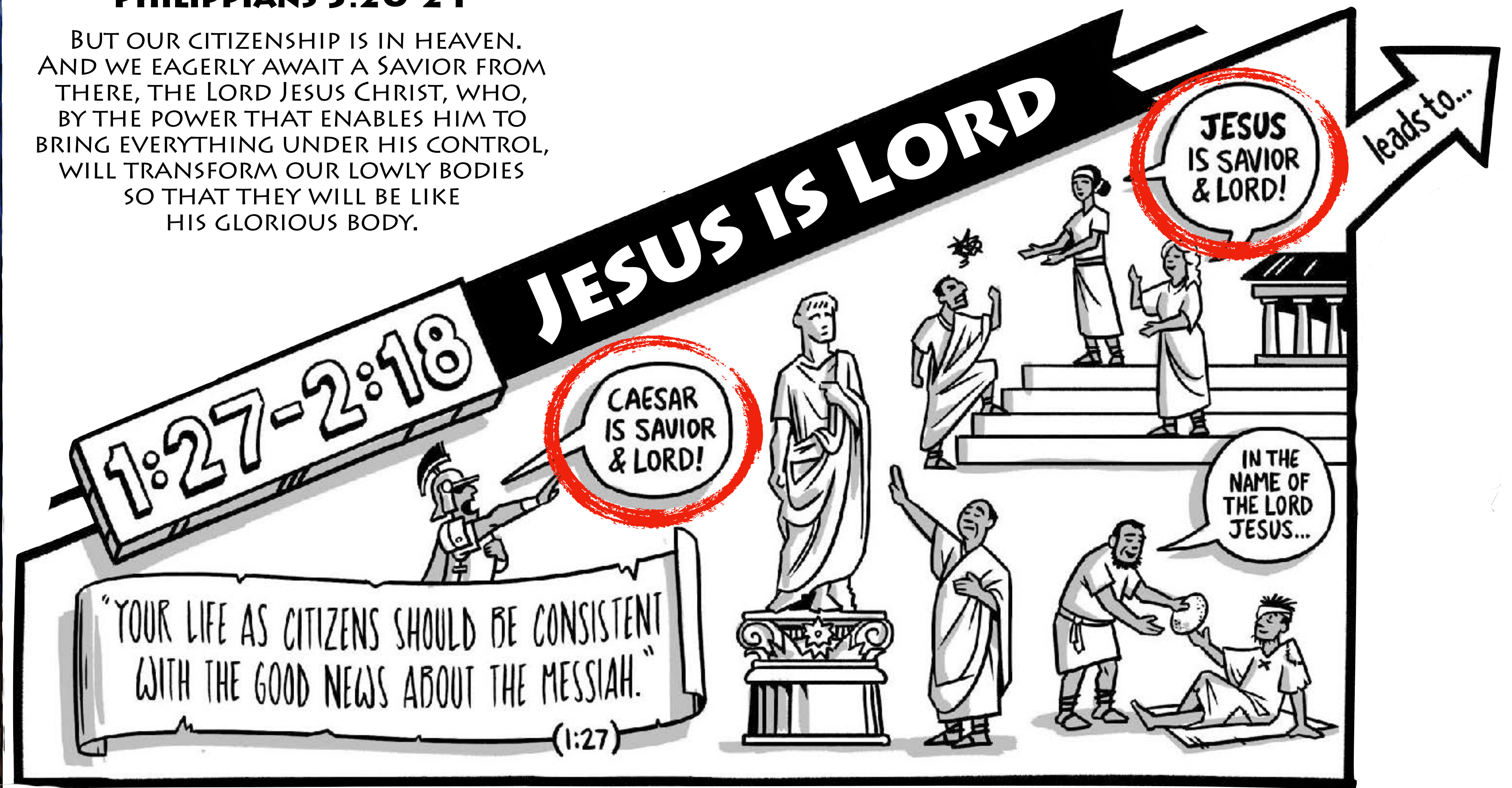




# POLITICS & JESUS

## PHILIPPIANS 3:20-21

BUT OUR CITIZENSHIP IS IN HEAVEN. AND WE EAGERLY AWAIT A SAVIOR FROM THERE, THE LORD JESUS CHRIST, WHO, BY THE POWER THAT ENABLES HIM TO BRING EVERYTHING UNDER HIS CONTROL, WILL TRANSFORM OUR LOWLY BODIES SO THAT THEY WILL BE LIKE HIS GLORIOUS BODY.





# **APOTHEOSIS OF WASHINGTON**

# PHILIPPIANS

*July 1, 2001 – September 16, 2001*



## The Path to Unity



*12 Messages*



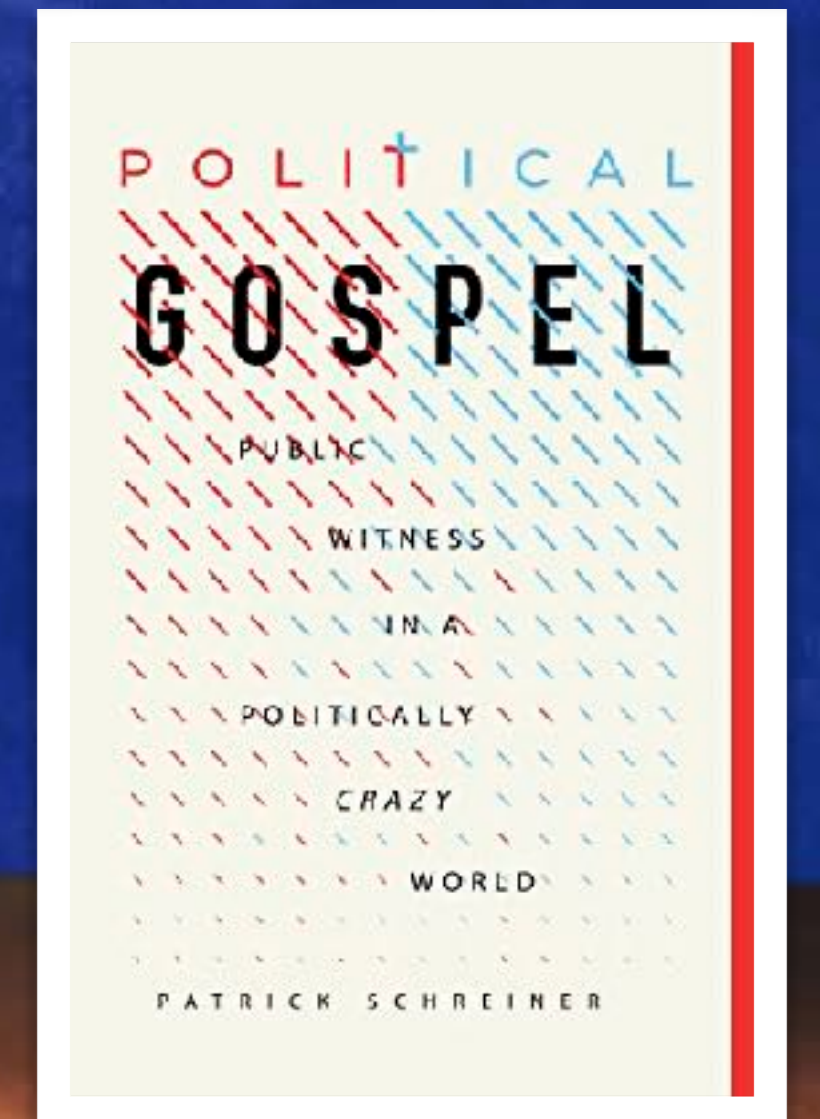
PEOPLE LEAVE THE CHURCH AND  
DECONSTRUCT THEIR FAITH BASED ON  
THE CHURCH HAVING BAD THEOLOGY, BAD  
POLITICS, OR BAD PLATFORMED LEADERS.



# BE A NON-ANXIOUS PRESENCE IN THE MIDST OF THE CHAOTIC WORLD.



PATRICK SCHRINER



# PHILIPPIANS

PARTNERSHIP WORTHY OF THE GOSPEL



# PHILIPPIANS RESOURCES

## "SOCIAL AND POLITICAL BACKGROUND OF PHILIPPI"

(Ben Witherington III)

Though Philippi was originally a city built and fortified by Philip, the father of Alexander the Great, in 358-357 B.C.E., the Philippi that Paul knew was a Roman city, indeed a Roman colony, and so a metropolis run on the principles of Roman law, with Roman officials, ideology, and culture. Of course Roman citizenship was highly prized in such a place. Following the victory of the Roman army over the Persians in 168 B.C.E., Philippi became an important and strategic spot as one of the major stopping places on the *Via Egnatia* that connected Rome with the East. It was located in a very fertile region eight miles from the coast and a lustrous lode in its history gold was mined nearby.

The city was best known to the Roman world from a historical point of view as the place where Brutus and Cassius, the infamous assassins of Julius Caesar, fought Marc Antony and Octavian in 42 B.C.E., with the former victorious. Eventually, when Octavian defeated Antony at Actium in 31 B.C.E., having taken the title Augustus, he rebuilt Philippi as a military outpost, populated it with Roman soldiers, made it a colony (see Acts 16:12), and gave it the *ius italicum*, that is, the legal character of a Roman territory in Italy which is the very highest honor ever bestowed on a provincial city. In practical terms, this meant that there would be no poll or land taxes in Philippi, and colonists could purchase or transfer property plus engage in civil law suits. The city was made a senatorial province in 27 B.C.E. by Augustus, was transferred by Tiberius to his own personal control as an imperial province in 15 C.E., and then was transferred back to the senate's control by Claudius in 44 C.E. The proconsul who governed the province had his administrative seat in Thessalonica, not in Philippi. In any case Philippi's links with Rome were numerous and strong, and there was regular social interchange between the two cities aided by imperial slaves or freedmen acting as couriers between Rome and the East (see Phil. 4:22).

Indeed Philippi was in many ways Rome in microcosm and chiefly populated by Romans, though there were also some Greeks and apparently a few Jews as well. Acts 16:11ff. suggests that Paul could find no synagogue within the Philippian walls, and this comports with other evidence that the Jewish population in this city was not large. This same account also suggests that women soon came to play a prominent role in the fledgling Christian community at Philippi, something

Philippians 4:2-3 only confirms. This is not surprising in view of the variety of roles women assumed in Macedonian society in general since at least the Hellenistic era. For example, R. MacMullen points to a woman who was a high priestess in Macedonia.

If we ask about the social makeup of Paul's audience in Philippi several things may be affirmed. First, it is likely that the majority of Paul's audience was one or another sort of Gentile, and in the main their cultural orientation would have been Greco-Roman with an emphasis on the last half of that hyphenated word. The few names mentioned in Philippians as associated with the church there may suggest converts with some Greek background, but we cannot be sure. Having said



## PHILIPPI: THE CITY AND ITS PEOPLE

(Gordon Fee)

Philippi was located at the far eastern end of a large fertile plain (Datos) in central Macedonia; it sat astraddle the Egnatian Way, nestled on the edge of the plain at the initial ascent up a considerable acropolis, 16 kilometers inland and across a low range of coastal mountains from the seaport of Neapolis (modern Kavalla). Originally founded as Krenides by some Greek colonists from the island of Thasos (ca. 360 BCE), it was taken over and renamed after himself by Philip of Macedon (father of Alexander the Great) in 356. Its reason for existence and for Philip's taking it over are related to its strategic location on a natural sentinel to the large agricultural plain of Dato; it was well-protected by its acropolis. More importantly to Philippi, it was nearby to Mount Pangaion on the northern side of the plain, which at that time produced rich mineral deposits including gold.

Philippi (and all Macedonia) came under the control of the Romans in 168, who abolished the ancient Macedonian dynasty and eventually created a Roman province, divided into four parts. According to Luke, Philippi was "the leading city of the district of Macedonia" (Acts 16: 12).

Our interest in the history of the city stems particularly from the Battle of Actium in which year two major battles were fought nearby in the plain—between Cassius and Brutus (the assassins of Julius Caesar) and the victors, Octavian (later the emperor Augustus) and Mark Antony. In honor of these victories Octavian honored Philippi by "refounding" it as a Roman military colony, thus allowing its populace with Roman citizenship. Always astute politically, Octavian populated the town and surrounding agricultural area with discharged veterans from the war. This both relieved a population problem in Rome and ensured allegiance to the Empire (through its emperor) and created a population along the major highway across Macedonia and northern Greece which connected Rome with Asia Minor and other points east. In an even more astute move Octavian did the same once again after he defeated Antony in the battle of nearby Actium in 30 BCE, this time with veterans from Antony's army, thus creating loyalty from those who had once fought with him and more recently against him. Although these events happened some ninety-plus years before the writing of our letter, they have a considerable effect on several key matters in Philippians.

By the time Paul came to the city in 49 CE (Acts 16:11-15), Philippi was the urban political center of the eastern end of the plain. Its population was both Roman and Greek; and although Latin was the official language, Greek was the predominant language of commerce and every day life—all the more so in a city located in Greece.

Of the four people from the early Christian community whose names we know, three bear Greek names (Lydia, Euodia, Syntyche) and the other Roman (Clement). We know very little otherwise about the socio-economic makeup of the congregation itself. Lydia, a merchant from Thyatira, bears the name of her home province. That she had a household large enough to include Paul and his companions suggests she owned a villa; at least some of the women who were gathered with her at the river for worship, perhaps including Euodia and Syntyche, were very likely members of her household. The jailer, on the other hand, who also had a household, probably belonged to the artisan class; whereas the young girl from whom Paul had cast the divining spirit belonged to the slave class that often made up a large part of early Christian congregations (as members of Christian households or, as in her case, on their own). What this suggests is that the socio-economic range is similar to what one finds in churches in other urban centers. Finally, the fact that three of the people whose names are known to us are women is probably not accidental, since there is good evidence that in Greek Macedonia women had long had a much more significant role in public life than in most other areas in Greco-Roman antiquity.



## AN INTRODUCTION TO PHILIPPIANS

(Dan Wallace)

### Occasion and Purpose

As we can see, the occasion for this letter, if the above historical reconstruction is correct, is multifaceted: (1) it is a "thank you" note to the Philippians for their most recent gift, with a reminder that God will take care of Paul and them; (2) it is a response to the various questions and problems raised by Epaphroditus, including issues of poverty, quarrelsomeness, selfishness, as well as outside opposition to Paul's gospel; (3) finally, the letter is a diplomatic reintroduction of Epaphroditus in light of the Philippians' hope that Timothy would be sent.

### Argument

Paul and Timothy greet the saints together with the brothers and sisters in Philippi (1:1-2). Paul continues with his customary opening thanksgiving and prayer (1:3-11). Next, he exhorts and encourages for their participation in the gospel (1:3-5) and expresses confidence over their perseverance in the face of opposition that is at work in their hearts (1:6-8). Then he practically begins to engage in a discerning love (perhaps a foreboding of his discussion of the opposition in chapter 3), capping the point with an expression of confidence of their shared goal in the return of Christ (1:11). The Paul's concluding remarks are both a thanks for the Philippians' involvement in the gospel—a sure sign of their love for the believers—and a confident assertion that God will bring them safely home in the presence of the saints and the perseverance of God are thus plainly seen in this conclusion.

The apostle now turns to his own circumstances, which the Philippians had been desperate to learn about (1:12-26). First, he begins by not really giving any details so as to invoke sympathy, Paul boldly states that his circumstances have advanced the gospel (1:12). He is obviously more concerned about the gospel than about his own life and thus begins to detail the effect that the gospel has had: (1) the praetorian guard has heard the good news (1:13) and many have responded (cf. 4:22), and (2) other evangelists have been emboldened by Paul's imprisonment (1:14). But some brothers have gained courage in their preaching for the wrong reasons, viz., namely to make Paul jealous (1:15, 17), while others are properly courageous (1:15, 16).

What is Paul's attitude toward all this? First, toward the evangelists: he is pleased that the gospel is being proclaimed regardless of the motive (1:18). Second, toward Christ: he longs to be with him since Christ is his whole reason for living (1:19-23). Third, toward the Philippians: because he can still impact their lives he knows that he will be joined to them again (1:19-26).

By concluding the section on his own circumstances with a note about his continued ministry to the Philippians, he now, appropriately enough, continues his ministry to the Philippians! The real heart of the epistle is seen in 1:27-2:30 where Paul instructs the church in matters of sanctification. First, Paul draws on the political background of Philippi (viz., it is a free city) and encourages the believers to live boldly as citizens of heaven (1:27-30). Such bold living, in the face of (imminent?) opposition will be a sign to their opponents that God is both with the Christians and against their enemies.

Second, the apostle exhorts them to live humbly as servants of Christ (2:1-11). He appeals to them on the basis of membership in the body of Christ (2:1-4), reminding them that selfishness hurts everyone. Then he weaves an early Christian hymn (which they probably had sung many times) into the fabric of his argument. The Carmen Christi (2:6-11) functions as a reminder for them to follow in the steps of Christ: if he who was in the "form of God" could humble himself, what right do believers have to refrain from



PHILIPPII SOCIALLY HISTORICALLY THOROUGH SUMMARY

# PHILIPPIANS RESOURCES

## EARLY CHRISTIAN HYMNS (David Capes)

The first generation of Christ followers gathered regularly in house churches for instruction, encouragement, and worship. A central part of these gatherings was the chanting and singing of hymns. Explicit reference to the use of hymns in the Christian church is found in Paul's admonition to sing psalms (*psalmoi*), hymns (*hymnoi*), and spiritual songs (songs of gratitude to God (Col. 3:16; cf. Eph. 5:19–20). These three terms likely refer to the practice of using the biblical Psalter along with distinctly Christian compositions. The worship of God within house churches had its immediate background in Jewish synagogue practices. Early believers used psalms, particularly messianic psalms, to express uniquely Christian perspectives on Jewish traditions in the world. Hebrews 1:3–14 is constructed on a Jewish liturgical pattern known as the *berakah* ("blessed be . . ."). While the pattern is clearly Jewish, the author presents it in a way that is explicitly Christian. Gentile believers would have also been accustomed to hymn-singing in the context of the Roman religion.

Scholars have detected hymnic and poetic fragments throughout the Gospels, Acts, Letters, and Revelation utilizing various literary devices, including introductory phrases (e.g., "therefore it says," Eph. 4:8), poetic parallelism, special use of relative pronouns and participles, the presence of unusual vocabulary and rhyming features, and disruptions to the context. Although not all scholars agree, there is a general consensus that the following passages represent early Christian hymns: Romans 11:33–36; Philippians 2:6–11; Colossians 1:15–20; 1 Timothy 3:16; Hebrews 1:3–4; 1 Peter 2:21–24; and Revelation 4:8–11, 19:1–4. These hymns may have been preformed traditions quoted or alluded to by a writer or spontaneous compositions understood to be Spirit-inspired. Some hymns are so clear and self-contained that later generations of Christians have named them (e.g., the Magnificat = Luke 1:46–55; the Benedictus = Luke 1:68–79). The New Testament contains both hymns to Christ and to God the Father, demonstrating a trinitarian shape to early Christian devotion. Furthermore, the content of early Christian hymns is directed to soteriological themes such as creation, incarnation, and redemption. For early Christ believers, hymnic praise was essentially a response to God's saving actions in Christ.

Though not all agree, many scholars think the earliest extant Christian hymn is the hymn to Christ found in Philippians 2:6–11. The hymn consists of two parts. The first narrates the descent and humiliation of the preexistent Jesus to become a man and to suffer a merciless death on the cross. The second describes the ascent and exaltation of the crucified Jesus by God to receive the adoration of every creature and the confession "Jesus Christ is Lord." This hymn functioned to recall the essential story and therefore had a didactic purpose. Paul utilized it further to make Jesus the lordly example of humility and service (cf. 1 Pet. 2:21–24).

By its nature, poetic or hymnic language appears to affect in significant ways those who use it. Whether it was chanted or accompanied with musical instruments, hymns were easier to memorize and recall than other forms of instruction. Therefore, it seems that early Christians used New Testament hymns for several purposes: (1) to instruct; (2) to express praise and thanks to God; (3) to confess faith; (4) to form communal identity; and (5) to provide an example for proper behavior.



## "ROMAN CITIZENSHIP" (Lynn Cohick)

Roman citizens possessed several specific rights and privileges. Among them was that of *conubium*, the right to enter a licit Roman marriage, which gave their offspring the rank of Roman citizens and claim to their father's estate. Roman citizens had the right both to own and sell property outright, the *jus commercii*, and to access the Roman courts. While both women and men enjoyed these privileges, the latter benefited from the additional rights of voting, joining the Roman legions, and holding public office.

These basic rights of citizenship did not change over time, but what changed was the criteria for inclusion on the citizen registry. Initially, the city of Rome granted the privileges of citizenship to the Patricians, wealthy, free-born landowners. Plebeians, who belonged to the lower class, the *plebeia*, and women in both categories did not enjoy the rights of *conubium* and *commercium*.

For most of the history of the Roman Republic, only Roman citizens could serve in the legions. As Rome's influence stretched across Italy and Latin lands, the need for more troops grew. As a result, freedmen from free cities within the provinces were admitted to the legions, their first step toward Roman citizenship. Julius Caesar began an aggressive program of granting Roman citizenship status to certain regions within the growing boundaries of Rome's influence. Augustus and subsequent emperors continued this trend in varying degrees. Those in the auxiliary forces were granted citizenship after completing their obligation of twenty-five years of service. Under the emperor Claudius, the grant was extended to the soldier's wife, children, and dependants retroactively.

A slave, male or female, owned by a Roman citizen was usually granted citizenship upon his or her manumission. Once freed, these new citizens could form licit marriages and their children were recognized as citizens. If either the mother or the father was a Roman citizen, but the other was not, then the marriage was not considered licit under Roman civil law, and the child followed the mother's status (Roman or non-Roman, slave or free). This general practice was qualified with the *lex Minicia* (ca. 90 BC), which restricted a foreign man (*peregrinus*) who married a Roman woman from having children with Roman citizenship. In this case, the children followed the father's status, even though the marriage was not licit by civil law.

A registry of citizens names was kept in Rome and updated approximately every five years, coordinated with the census. The names of freed slaves would be recorded in the local registry with copies sent to Rome. Similarly, a child born to a citizen would be registered within thirty days of birth, and a personal copy could be kept at their home. The official document was held in the city's public archives and perhaps in Rome as well.

There is a final way citizenship could be gained—by paying for it. Such is the situation of Claudius Lysias, the tribune who supervised Paul's arrest recorded in Acts 22:26–29; 23:26. The tribune states he paid a large sum for his citizenship, which, as his name suggests, he seems to have received under the emperor Claudius.

In the early decades of the first century AD, a Roman citizen was numbered among a distinctive few who had access to resources and privileges. By AD 212, this distinction evaporated, when the emperor Caracalla extended Roman citizenship to all the inhabitants of the empire.



MANY BELIEVERS WOULD SAY THAT PHILIPPIANS IS THEIR FAVORITE LETTER FROM PAUL. THIS PERSONAL CORRESPONDENCE TO A GROUP OF CLOSE FRIENDS TOUCHES OUR HEARTS IN MANY WAYS. WE FIND OURSELVES DEALING WITH GIVING GENEROUSLY, ENDURING COURAGEOUSLY, MAINTAINING UNITY, BEING CONTENT, SEEKING HUMILITY, SERVING UNSELFISHLY, REJOICING INSTEAD OF MOURNING, MAKING PEACE INSTEAD OF GRUMBLING, AND TRUSTING IN CHRIST'S RIGHTEOUSNESS RATHER THAN SEEKING TO DEVELOP OUR OWN. AT EVERY TURN, THIS LETTER SPEAKS TO US IN POWERFUL WAYS.

**I CRAVE  
UNITY AND STRUCTURE**



SCOTT DUVALL



# LIFE OF PAUL

## FIRST JOURNEY

(ACTS 13-14)

APRIL 48  
SEPTEMBER 49

**GALATIANS**

JERUSALEM  
COUNCIL

## SECOND JOURNEY

(ACTS 15:36-18:22)

APRIL 50  
SEPTEMBER 52

**1 THESSALONIANS**  
**2 THESSALONIANS**

## THIRD JOURNEY

(ACTS 18:23-21:16)

SPRING 53  
MAY 57

**1 CORINTHIANS**  
**2 CORINTHIANS**  
**ROMANS**

## PRISON EPISTLES

(ACTS 28:30)

WINTER 60  
SPRING 62

**EPHESIANS**  
**PHILIPPIANS**  
**COLOSSIANS**  
**PHILEMON**

## FINAL DAYS

(ACTS 13-14)

AUTUMN 67  
SPRING 68

**1 TIMOTHY**  
**TITUS**  
**2 TIMOTHY**



# PAUL'S SECOND MISSIONARY JOURNEY

c. AD 49–52 (Ac 15:39–18:22)





# PAUL AND THE PHILIPPIANS

## CHURCH PLANTED

(ACTS 16:11-15)

FALL 50

## SECOND MISSIONARY JOURNEY

PAUL  
SILAS  
TIMOTHY  
LUKE

## HUMAN TRAFFICKING

(ACTS 16:16-21)

FALL 50

WHEN HER OWNERS REALIZED THAT THEIR HOPE OF MAKING MONEY WAS GONE, THEY SEIZED PAUL AND SILAS AND DRAGGED THEM INTO THE MARKETPLACE TO FACE THE AUTHORITIES.

(ACTS 16:19)

## BEATEN & IMPRISONED

(ACTS 16:22-24)

FALL 50

THE CROWD JOINED IN THE ATTACK AGAINST PAUL AND SILAS, AND THE MAGISTRATES ORDERED THEM TO BE STRIPPED AND BEATEN WITH RODS.

(ACTS 16:22)

## JAILOR CONVERTS PAUL RELEASED

(ACTS 16:25-36)

FALL 50

BELIEVE IN THE LORD JESUS, AND YOU WILL BE SAVED—YOU AND YOUR HOUSEHOLD.

(ACTS 16:31)

## LEAVES FOR THESSALONICA

(ACTS 16:37-17:9)

FALL 49

WHEN THEY HEARD THAT PAUL AND SILAS WERE ROMAN CITIZENS, THEY WERE ALARMED. THEY CAME TO APPEASE THEM AND ESCORTED THEM FROM THE PRISON, REQUESTING THEM TO LEAVE THE CITY.

(ACTS 16:38-39)

# PHILIPPI

- Originally named “Crenides” (Fountains) Philippi was a major city on the East—West trade route named the “Via Egnatia” (Ἐγνατία Ὀδός).
- Named after Philip II (Alexander the Great’s father) in circa 357 BCE
- Philippi became a Roman City in 168 BCE, when the Roman Army defeated the Macedonian King.
- Octavian (*Caesar Augustus*) and Mark Antony avenged the assassinated of Julius Caesar by Brutus and Cassius near Philippi in 42 BCE.
- After the battle the city became a Roman Colony.
- Roman Colonies were meant to be like “Rome away from Rome.”
- Many retired soldiers settled here as the taxes were less.
- The population of Roman soldiers made it strategic.



PHILIPPI

**APPROXIMATELY 1000'  
ABOVE THE CITY**



Traditional  
prison

Sanctuary  
of Egyptian  
divinities

Hellenistic  
sanctuary

Forum (Agora)  
Central Marketplace

Library

# PHILIPPI



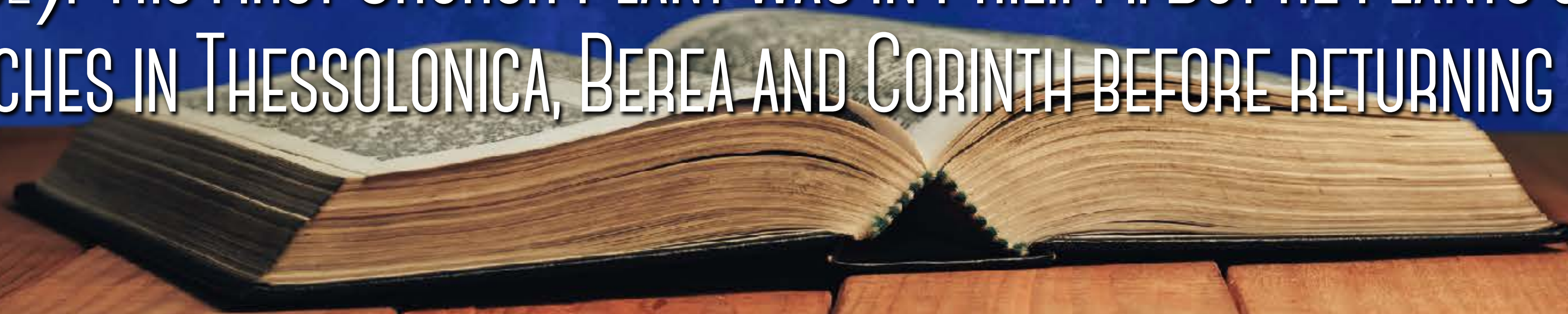
*Bema*



*Agora*

# WHO COMPOSED PHILIPPIANS?

AFTER THE JERUSALEM COUNCIL (ACTS 15), PAUL TOOK SILAS AND BEGAN HIS SECOND MISSIONARY JOURNEY THROUGH ASIA MINOR (A.D. 50-52). HE SEEMS TO BE TRYING TO MINISTER IN ASIA (MODERN TURKEY) BUT IS PREVENTED BY THE HOLY SPIRIT. EVENTUALLY HE HAS A DREAM--THE MACEDONIAN CALL-- AND PROCEEDS FARTHER WESTWARD INTO THE ROMAN PROVINCES OF MACEDONIA AND ACHAIA (MODERN GREECE). HIS FIRST CHURCH PLANT WAS IN PHILIPPI. BUT HE PLANTS OTHER CHURCHES IN THESSALONICA, BEREA AND CORINTH BEFORE RETURNING TO ANTIOCH.



# WHO COMPOSED PHILIPPIANS?

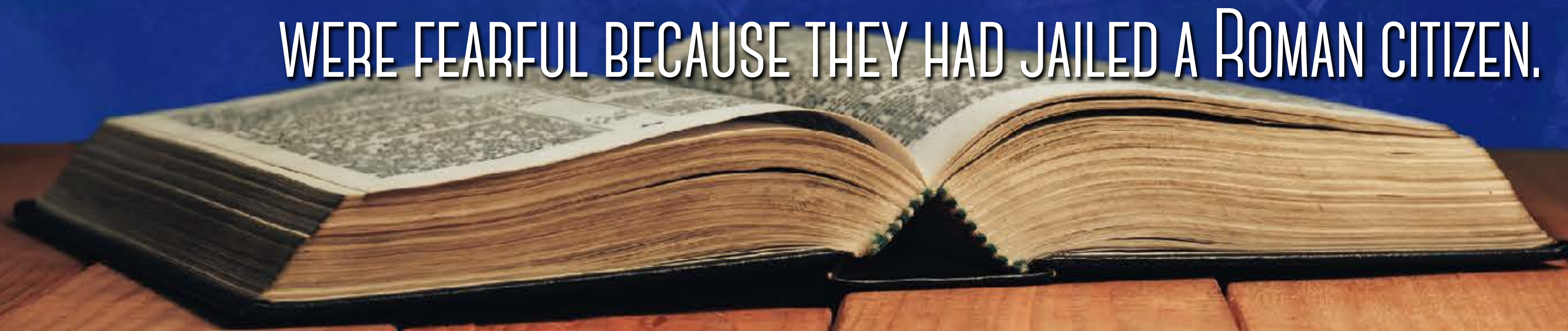
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FROM ANTIOCH HE SET OUT AGAIN ON HIS THIRD MISSIONARY JOURNEY (A.D. 53-57) VISITING PHILIPPI ALONG THE WAY. AT THE END OF THE THIRD MISSIONARY JOURNEY PAUL IS ARRESTED IN JERUSALEM AND TAKEN TO ROME WHERE HE IS IMPRISONED AND WRITES BACK TO CHURCHES IN EPHESUS, PHILIPPI, AND COLOSSAE, AND PHILEMON.



# WHO WAS THE ORIGINAL AUDIENCE?

IN ACTS 16 WE READ THAT PAUL WAS SPECIFICALLY CALLED TO THE AREA OF MACEDONIA IN A DREAM. PHILIPPI WAS THE MAJOR METROPOLITAN AREA IN THE REGION. THE CHURCH WAS STARTED WITH THE CONVERSION OF A WEALTHY WOMAN NAMED LYDIA AND A FORMERLY DEMON POSSESSED GIRL. THE OWNERS OF THE GIRL WERE ENRAGED BY PAUL'S IMPACT ON THEIR BUSINESS BECAUSE THEY WERE USING THE GIRL FOR PROFIT AND HE WAS THROWN IN JAIL. AN EARTHQUAKE FREED PAUL AND RESULTED IN THE JAILER AND HIS FAMILY COMING TO FAITH, HOWEVER, UPON BEING RELEASED HE WAS PERSUADED TO LEAVE TOWN AND HEAD TO THESSALONICA BECAUSE THE GOVERNMENT OFFICIALS WERE FEARFUL BECAUSE THEY HAD JAILED A ROMAN CITIZEN.





# WHY WAS PHILIPPIANS WRITTEN?

PHILIPPIANS WAS WRITTEN AS A HEARTFELT LETTER TO EXPRESS GRATITUDE TO THE PHILIPPIAN CHURCH FOR THEIR PARTNERSHIP/PARTICIPATION IN PAUL'S GOSPEL MINISTRY. A LETTER FROM THE PHILIPPIAN CHURCH WAS RECENTLY SEEN IN A GIFT BROUGHT TO PAUL IN PRISON BY EPAPHRODITUS. PAUL IS ALSO REMINDING THEM OF WHAT IT TAKES TO BE A GOOD PARTNER IN MINISTRY WHICH IS HUMBLE UNITY AND STEADFAST COMMITMENT TO THE GOSPEL MESSAGE.

**I CRAVE  
UNITY AND STRUCTURE**



# WHY WAS PHILIPPIANS WRITTEN?

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A PERSONAL THANK YOU LETTER!

THEME: PARTNERSHIP IN MINISTRY

- HUMBLE UNITY
- GOSPEL-CENTERED STEADFASTNESS



# WHY WAS PHILIPPIANS WRITTEN?

WHATEVER HAPPENS, CONDUCT YOURSELVES IN A MANNER WORTHY OF THE GOSPEL OF CHRIST. THEN, WHETHER I COME AND SEE YOU OR ONLY HEAR ABOUT YOU IN MY ABSENCE, I WILL KNOW THAT YOU **STAND FIRM IN THE ONE SPIRIT, STRIVING TOGETHER AS ONE FOR THE FAITH OF THE GOSPEL** WITHOUT BEING FRIGHTENED IN ANY WAY BY THOSE WHO OPPOSE YOU.

*Philippians 1:27-28*



# HOW IS PHILIPPIANS ORGANIZED?

## INTRODUCTION TO PARTNERSHIP (1:1-30)

Thanksgiving and Memory of Partnership (1:1-26)

The Priority of Partnership: Standing Firm in Unity (1:27-30)

## PARTNERSHIP MEANS UNITY (2:1-30)

- **Unity** Grows Out of **Humility**

- Paul Calls For Unity (2:1-4)

- Focus On Self Destroys Unity (2:3-4)

- **Humility** Is Exemplified By **Christ** (2:6-11)

- **Humility** Is Exemplified By **Timothy** (2:12-24)

- **Humility** Is Exemplified By **Epaphroditus** (2:25-30)

## PARTNERSHIP MEANS STANDING FIRM (3:1-4:1)

- **The Gospel** Is Based In **Standing Firm**

- The Gospel Trust is not Human Achievement (3:1-3)

- The Gospel is Trusting in Christ (3:3)

- **Standing Firm** Is Exemplified By **Paul**

- Paul Had Reason to Be Proud (3:4-6)

- Paul Rejects Achievements To Follow Christ (3:7-21)

- Summary: Stand Firm in the Lord (4:1)

## APPLICATIONS OF PARTNERSHIP (4:2-23)

- **Stand Unified in Truth** (4:2-9)

- **Partnership Appreciated** (4:10-23)



# Philippians: Partnership Worthy of the Gospel



## Paul's Connection with the Philippian Church

1. The Church was started by Paul on his 2nd journey (Acts 16:1-15).
2. Paul was put in prison there and released (Acts 16:16-40).
3. Paul visited Philippi on his 3rd journey raising relief funds for the Judean church (Acts 20:1-2).
4. In 2 Corinthians 8:1-7 Paul uses the generosity of the Philippian church to motivate the Corinthian church to be generous like them.
5. They desire to help Paul in prison (Phil 4:10).
6. They send gifts to Rome by Epaphroditus (Phil 4:18).
7. They may have ask for Timothy to visit them (Phil 2:19-24).
8. Paul writes this epistle and sends it with Epaphroditus and keeps Timothy with him (Phil 2:19-25).

## Philippians Themes

1. Partnership/Sharing - κοινωνία (1:5,6; 2:1; 3:10; 4:15)
2. Joy - Rejoice (1:4,18,25,26; 2:2,17,18,29; 3:1; 4:1,4,10)
3. Peace (1:2; 4:7,9)
4. Citizenship (1:27; 3:20)
5. Prominent use of Examples:
  - Christ (2:5-11)
  - Timothy (2:19-24)
  - Epaphroditus (2:25-30)
  - Paul (3:4-21)
6. Thinking correctly (1:7; 2:2,5; 3:15,19;4:10)
7. Consider (various terms) (2:3,4,6;3:8,13,17;4:8)

Stand Firm for and Humbly United around the Gospel

Personal Partnership Remembered				Doctrinal Partnership Encouraged				Practical Partnership Portrayed					
Epistolary Prescript: Partners Writing to Friends with Blessings				Standing Together: A Worthy Partnership is Unified (2:1-30)				Application: Stand Unified in the Truth. (4:2-9).					
Thanksgiving and Prayer				Principle: Unity grows out of humility (2:1-4). Follow the example of Christ's humility (2:5-11).				Euodia & Syntyche: Stand together (4:2-3). Rejoice in the truth of Christ which leads to peace (4:4-9).					
Partnership Theme Introduced in Thanksgiving (1:3-6)				Principle: Work out your salvation in unity (2:12-18). Follow the example of Timothy's humility (2:19-24). Follow the Example of Epaphroditus's humility (2:25-30).				Application: Partnership Appreciated (4:10-20)					
Partnership Theme Expanded in Affection (1:7-8)				Standing Firm: A Worthy Partnership is Steadfast (3:1-21)				Thanksgiving for Their Financial Gift (4:10) Contentment in every Circumstance (4:11-13) Thanksgiving for Their Consistent Support (4:14-19)					
Biographical Prologue: The Priority of the Gospel				Exhortation: Stand firm for the true gospel of grace (3:1-3). Follow the example of Paul's gospel-centered living (3:4-21). Past: No Value in Past Achievements (3:4-6) Present: All Value in Knowing Christ (3:7-11) Future: Living as Heavenly Citizens (3:12-21)				Summary: Stand firm in the Lord (4:1).					
Circumstances: In Prison Preaching (1:12-17)				Past: No Value in Past Achievements (3:4-6)									
• The Advance of the Gospel (1:12-14) • Blessings and Adversity (1:15-17)				Present: All Value in Knowing Christ (3:7-11)									
Attitude: Rejoicing in Life or Death (1:18-26)				Future: Living as Heavenly Citizens (3:12-21)									
• Rejoicing in Deliverance or Death (1:18-24) • Confident of Ministry (1:25-26)				Summary: Stand firm in the Lord (4:1).									
Main Idea: Live a life worthy of the gospel by standing firm in one spirit.													
• Walk worthy of the gospel (2:27a). • Stand firm in unity (2:27b-28). • We all share in Christ's suffering (2:29-30).													
Introduction				Body				Conclusion					
Prescript		Exordium		Narratio		Propositio		Probatio (Development and Defense)		Peroratio		Postscript	

While in prison, Paul wrote to the church at Philippi out of an intense personal concern for them thanking them for their consistent participation in his ministry and exhorting them to walk worthy of the Gospel by living in humble unity and gospel-centered steadfastness in order to encourage the church and strengthen their commitment to a unified commitment to the Gospel of Jesus Christ.

# WHAT IS THE MESSAGE?

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WHILE IN PRISON, PAUL WROTE TO THE CHURCH AT PHILIPPI OUT OF AN INTENSE PERSONAL CONCERN FOR THEM THANKING THEM FOR THEIR CONSISTENT PARTICIPATION IN HIS MINISTRY AND EXHORTING THEM TO WALK WORTHY OF THE GOSPEL BY LIVING IN HUMBLE UNITY AND GOSPEL-CENTERED STEADFASTNESS IN ORDER TO ENCOURAGE THE CHURCH AND STRENGTHEN THEIR COMMITMENT TO A UNIFIED COMMITMENT TO THE GOSPEL OF JESUS CHRIST.



PHILIPPIANS IS ESSENTIALLY A “THANK YOU” LETTER FOR THE SACRIFICIAL GIVING THAT THE PHILIPPIANS HAD MADE ON PAUL’S BEHALF. BUT BECAUSE THEIR OWN SACRIFICE WAS SO GREAT THEY BEGAN TO DOUBT GOD’S CONTINUED PROVISION. THUS THE THEMES OF (1) THANKSGIVING FOR GOD’S PROVISION, (2) REGARDING ONE ANOTHER AS MORE IMPORTANT THAN ONESELF, (3) REJOICING OVER THEIR SALVATION IN THE FACE OF OPPOSITION, AND (4) TRUSTING GOD FOR HIS CARE ARE ALL FOUND IN THIS OCCASIONAL LETTER. TO REDUCE THE THEME TO ONE ITEM IS TO IGNORE ITS VERY OCCASIONAL CHARACTER.



DAN WALLACE



# RHETORICAL CRITICISM

THESIS: THE EPISTLES ARE SERMONS TO BE READ IN PUBLIC

## STRUCTURE: THE SHAPE OF ANCIENT RHETORIC

- EXORDIUM: ESTABLISHING CONNECTION - **SALUTATION**
- NARRATIO: BACKGROUND INFORMATION - **THANKSGIVING**
- PROPOSITIO: MAIN IDEA - **THEME [MAIN IDEA]**
- PROBATIO: PROOF ESTABLISHING MAIN IDEA - **BODY**
- PERORATION: SUMMARY AND APPLICATION - **EXHORTATION**





# ESTABLISHING CONNECTION

I THANK MY GOD EVERY TIME I REMEMBER YOU. IN ALL MY PRAYERS FOR ALL OF YOU, I ALWAYS PRAY WITH JOY BECAUSE OF YOUR **PARTNERSHIP** IN THE GOSPEL FROM THE FIRST DAY UNTIL NOW, BEING CONFIDENT OF THIS, THAT HE WHO BEGAN A GOOD WORK IN YOU WILL CARRY IT ON TO COMPLETION UNTIL THE DAY OF CHRIST JESUS.



Philippians 1:3-10

# partnership, participation, fellowship (κοινωνία)

Your participation (Grk “fellowship”) could refer to Paul rejoicing because of the Philippian converts’ “fellowship” in the gospel along with him, but it is more likely that this refers to their active “participation” with him in the gospel by means of the financial support they sent to Paul on more than one occasion, discussed later in this letter (NET).



# ESTABLISHING CONNECTION

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IT IS RIGHT FOR ME TO FEEL THIS WAY ABOUT ALL OF YOU, SINCE I HAVE YOU IN MY HEART AND, WHETHER I AM IN CHAINS OR DEFENDING AND CONFIRMING THE GOSPEL, ALL OF YOU SHARE IN GOD'S GRACE WITH ME. GOD CAN TESTIFY HOW I LONG FOR ALL OF YOU WITH THE AFFECTION OF CHRIST JESUS.



Philippians 1:3-10

# ESTABLISHING CONNECTION

AND THIS IS MY PRAYER: THAT YOUR LOVE MAY ABOUND MORE AND MORE IN KNOWLEDGE AND DEPTH OF INSIGHT, SO THAT YOU MAY BE ABLE TO DISCERN WHAT IS BEST AND MAY BE PURE AND BLAMELESS FOR THE DAY OF CHRIST, FILLED WITH THE FRUIT OF RIGHTEOUSNESS THAT COMES THROUGH JESUS CHRIST-TO THE GLORY AND PRAISE OF GOD.



Philippians 1:3-10

# HISTORICAL SETTING

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NOW I WANT YOU TO KNOW, BROTHERS AND SISTERS, THAT WHAT HAS HAPPENED TO ME HAS ACTUALLY SERVED TO ADVANCE THE GOSPEL. AS A RESULT, IT HAS BECOME CLEAR THROUGHOUT THE WHOLE PALACE GUARD AND TO EVERYONE ELSE THAT I AM IN CHAINS FOR CHRIST. AND BECAUSE OF MY CHAINS, MOST OF THE BROTHERS AND SISTERS HAVE BECOME CONFIDENT IN THE LORD AND DARE ALL THE MORE TO PROCLAIM THE GOSPEL WITHOUT FEAR.



Philippians 1:12-14

# THE PRIORITY OF PREACHING CHRIST

IT IS TRUE THAT SOME PREACH CHRIST OUT OF ENVY AND RIVALRY, BUT OTHERS OUT OF GOODWILL. 16 THE LATTER DO SO OUT OF LOVE, KNOWING THAT I AM PUT HERE FOR THE DEFENSE OF THE GOSPEL. THE FORMER PREACH CHRIST OUT OF SELFISH AMBITION, NOT SINCERELY, SUPPOSING THAT THEY CAN STIR UP TROUBLE FOR ME WHILE I AM IN CHAINS. BUT WHAT DOES IT MATTER? THE IMPORTANT THING IS THAT IN EVERY WAY, WHETHER FROM FALSE MOTIVES OR TRUE, CHRIST IS PREACHED. AND BECAUSE OF THIS I REJOICE.



Philippians 1:15-18

# TO LIVE IS CHRIST-TO DIE IS GAIN

FOR TO ME, TO LIVE IS CHRIST AND TO DIE IS GAIN. IF I AM TO GO ON LIVING IN THE BODY, THIS WILL MEAN FRUITFUL LABOR FOR ME.

YET WHAT SHALL I CHOOSE? I DO NOT KNOW! I AM TORN BETWEEN THE TWO: I DESIRE TO DEPART AND BE WITH CHRIST, WHICH IS BETTER BY FAR; BUT IT IS MORE NECESSARY FOR YOU THAT I REMAIN IN THE BODY.



Philippians 1:21-24

# THEME: WORTHY OF THE GOSPEL

WHATEVER HAPPENS, CONDUCT YOURSELVES IN A MANNER WORTHY OF THE GOSPEL OF CHRIST. THEN, WHETHER I COME AND SEE YOU OR ONLY HEAR ABOUT YOU IN MY ABSENCE, I WILL KNOW THAT YOU **STAND FIRM IN THE ONE SPIRIT, STRIVING TOGETHER AS ONE FOR THE FAITH OF THE GOSPEL** WITHOUT BEING FRIGHTENED IN ANY WAY BY THOSE WHO OPPOSE YOU. THIS IS A SIGN TO THEM THAT THEY WILL BE DESTROYED, BUT THAT YOU WILL BE SAVED — AND THAT BY GOD. FOR IT HAS BEEN GRANTED TO YOU ON BEHALF OF CHRIST NOT ONLY TO BELIEVE IN HIM, BUT ALSO TO SUFFER FOR HIM, SINCE YOU ARE GOING THROUGH THE SAME STRUGGLE YOU SAW I HAD, AND NOW HEAR THAT I STILL HAVE.



Philippians 1:27-30



# A CALL TO HUMBLE UNITY

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THEREFORE IF YOU HAVE ANY ENCOURAGEMENT FROM BEING UNITED WITH CHRIST, IF ANY COMFORT FROM HIS LOVE, IF ANY COMMON SHARING IN THE SPIRIT, IF ANY TENDERNESS AND COMPASSION, THEN **MAKE MY JOY COMPLETE BY BEING LIKE-MINDED, HAVING THE SAME LOVE, BEING ONE IN SPIRIT AND OF ONE MIND.**



Philippians 2:1-4

# A CALL TO HUMBLE UNITY

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DO NOTHING OUT OF SELFISH AMBITION OR VAIN CONCEIT. RATHER, **IN HUMILITY** VALUE OTHERS ABOVE YOURSELVES, NOT LOOKING TO YOUR OWN INTERESTS BUT EACH OF YOU TO THE INTERESTS OF THE OTHERS.

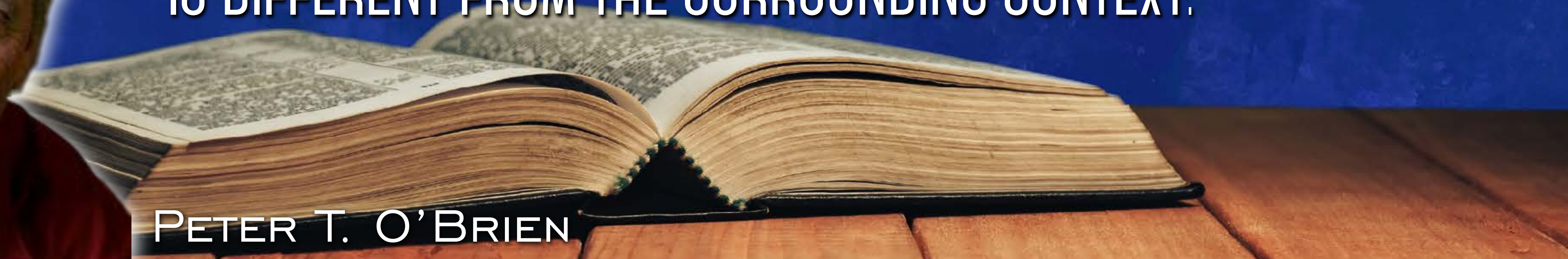


Philippians 2:1-4

MANY SCHOLARS REGARD THIS PASSAGE AS POETIC OR HYMNIC. THERE ARE TWO BROAD CRITERIA FOR DETERMINING IF A PASSAGE IS POETIC OR HYMNIC: (A) STYLISTIC: A CERTAIN RHYTHMICAL LILT WHEN THE PASSAGES ARE READ ALOUD, THE PRESENCE OF COUPLETS, THE SEMBLANCE OF SOME METRE, AND THE PRESENCE OF RHETORICAL DEVICES SUCH AS ALLITERATION, CHIASMUS, AND ANTITHESIS; AND (B) LINGUISTIC: AN UNUSUAL VOCABULARY, PARTICULARLY THE PRESENCE OF THEOLOGICAL TERMS, WHICH IS DIFFERENT FROM THE SURROUNDING CONTEXT.



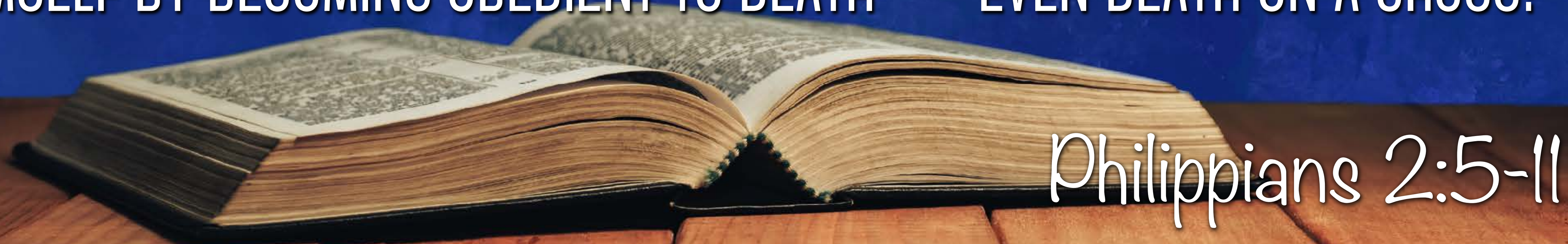
PETER T. O'BRIEN



# CARMEN CHRISTI

IN YOUR RELATIONSHIPS WITH ONE ANOTHER, HAVE THE SAME MINDSET AS CHRIST JESUS:

WHO, BEING IN VERY NATURE GOD, DID NOT CONSIDER EQUALITY WITH GOD SOMETHING TO BE USED TO HIS OWN ADVANTAGE; RATHER, HE MADE HIMSELF NOTHING BY TAKING THE VERY NATURE OF A SERVANT, BEING MADE IN HUMAN LIKENESS. AND BEING FOUND IN APPEARANCE AS A MAN, HE HUMBLING HIMSELF BY BECOMING OBEDIENT TO DEATH — EVEN DEATH ON A CROSS!



Philippians 2:5-11

# CARMEN CHRISTI

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THEREFORE GOD EXALTED HIM TO THE HIGHEST PLACE AND GAVE HIM THE NAME THAT IS ABOVE EVERY NAME, THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, IN HEAVEN AND ON EARTH AND UNDER THE EARTH, AND EVERY TONGUE ACKNOWLEDGE THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.



Philippians 2:5-11

# EXAMPLES

## **PARTNERSHIP MEANS UNITY (2:1-30)**

- **Unity** Grows Out of Humility
  - **Humility** Is Exemplified By Christ (2:6-11)
  - **Humility** Is Exemplified By Timothy (2:12-24)
  - **Humility** Is Exemplified By Epaphroditus (2:25-30)
- \* Timothy and I are not coming, Epaphroditus is!



Philippians 2:5-11

# BEWARE OF DOGS!

FURTHER, MY BROTHERS AND SISTERS, REJOICE IN THE LORD! IT IS NO TROUBLE FOR ME TO WRITE THE SAME THINGS TO YOU AGAIN, AND IT IS A SAFEGUARD FOR YOU. **WATCH OUT FOR THOSE DOGS**, THOSE EVILDOERS, THOSE MUTILATORS OF THE FLESH. FOR IT IS WE WHO ARE THE CIRCUMCISION, WE WHO SERVE GOD BY HIS SPIRIT, WHO BOAST IN CHRIST JESUS, AND WHO PUT NO CONFIDENCE IN THE FLESH—THOUGH I MYSELF HAVE REASONS FOR SUCH CONFIDENCE.



Philippians 3:1-4

# MISPLACED CONFIDENCE

IF SOMEONE ELSE THINKS THEY HAVE REASONS TO PUT CONFIDENCE IN THE FLESH, I HAVE MORE: CIRCUMCISED ON THE EIGHTH DAY, OF THE PEOPLE OF ISRAEL, OF THE TRIBE OF BENJAMIN, A HEBREW OF HEBREWS; IN REGARD TO THE LAW, A PHARISEE; AS FOR ZEAL, PERSECUTING THE CHURCH; AS FOR RIGHTEOUSNESS BASED ON THE LAW, FAULTLESS.



Philippians 3:4-6



# MISPLACED CONFIDENCE

BUT WHATEVER WERE GAINS TO ME I NOW CONSIDER LOSS FOR THE SAKE OF CHRIST. WHAT IS MORE, I CONSIDER EVERYTHING A LOSS BECAUSE OF THE SURPASSING WORTH OF KNOWING CHRIST JESUS MY LORD, FOR WHOSE SAKE I HAVE LOST ALL THINGS. I CONSIDER THEM **GARBAGE**, THAT I MAY GAIN CHRIST AND BE FOUND IN HIM, NOT HAVING A RIGHTEOUSNESS OF MY OWN THAT COMES FROM THE LAW, BUT THAT WHICH IS THROUGH FAITH IN CHRIST—THE RIGHTEOUSNESS THAT COMES FROM GOD ON THE BASIS OF FAITH.



Philippians 3:7-9

**rubbish, filth, dung, %\$#@ \***  
**(σκύβαλον)**

The word here translated “dung” was often used in Greek as a vulgar term for fecal matter. As such it would most likely have had a certain shock value for the readers. This may well be Paul’s meaning here, especially since the context is about what the flesh produces. (NET)



**rubbish, filth, dung, %\$#@ \***  
**(σκύβαλον)**

This depressing word means rubbish and muck of many kinds: excrement, rotten food, bits left at a meal as not worth eating, a rotting corpse. Nastiness and decay are the constant elements of its meaning. It is a coarse, ugly word, implying, worthlessness, and repulsiveness. (NIDNTT)



# KNOWING CHRIST IN SUFFERING

I WANT TO KNOW CHRIST—YES, TO KNOW THE POWER OF HIS RESURRECTION AND **PARTICIPATION** IN HIS SUFFERINGS, BECOMING LIKE HIM IN HIS DEATH, AND SO, SOMEHOW, ATTAINING TO THE RESURRECTION FROM THE DEAD.



Philippians 3:10-11

# PRESSING ONWARD

NOT THAT I HAVE ALREADY OBTAINED ALL THIS, OR HAVE ALREADY ARRIVED AT MY GOAL, BUT I PRESS ON TO TAKE HOLD OF THAT FOR WHICH CHRIST JESUS TOOK HOLD OF ME. BROTHERS AND SISTERS, I DO NOT CONSIDER MYSELF YET TO HAVE TAKEN HOLD OF IT. BUT ONE THING I DO: FORGETTING WHAT IS BEHIND AND STRAINING TOWARD WHAT IS AHEAD, I PRESS ON TOWARD THE GOAL TO WIN THE PRIZE FOR WHICH GOD HAS CALLED ME HEAVENWARD IN CHRIST JESUS.



Philippians 3:12-14

# PRACTICE YOUR POSITION

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ALL OF US, THEN, WHO ARE MATURE SHOULD TAKE SUCH A VIEW OF THINGS. AND IF ON SOME POINT YOU THINK DIFFERENTLY, THAT TOO GOD WILL MAKE CLEAR TO YOU.

ONLY LET US LIVE UP TO WHAT WE HAVE ALREADY ATTAINED.



Philippians 3:15-16

# OUR CITIZENSHIP IS IN HEAVEN

BUT OUR **CITIZENSHIP IS IN HEAVEN**. AND WE EAGERLY AWAIT A SAVIOR FROM THERE, THE LORD JESUS CHRIST, WHO, BY THE POWER THAT ENABLES HIM TO BRING EVERYTHING UNDER HIS CONTROL, WILL TRANSFORM OUR LOWLY BODIES SO THAT THEY WILL BE LIKE HIS GLORIOUS BODY.



Philippians 3:20

# SUMMARY: STAND FIRM

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THEREFORE, MY BROTHERS AND SISTERS,  
YOU WHOM I LOVE AND LONG FOR, MY JOY AND  
CROWN, STAND FIRM IN THE LORD IN THIS WAY,  
DEAR FRIENDS!



Philippians 4:1



# SUMMARY: GET ALONG

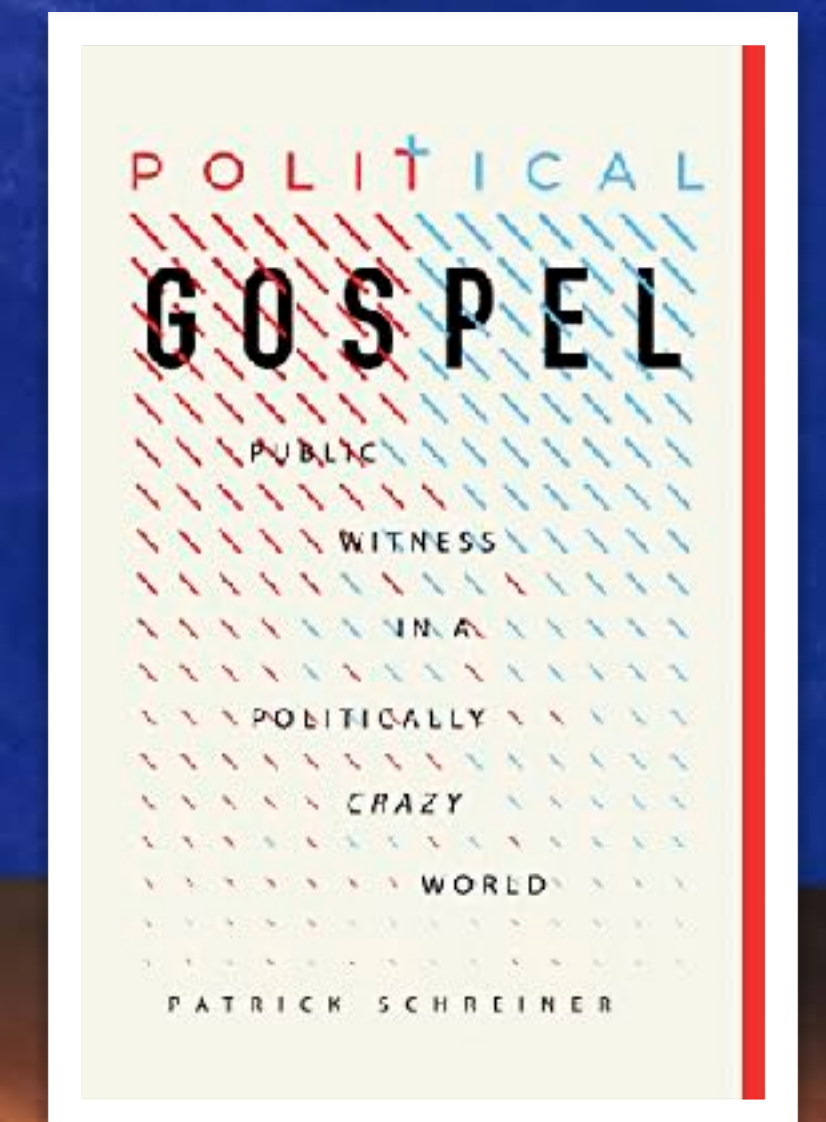
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I PLEAD WITH EUODIA AND I PLEAD WITH SYNTYCHE TO BE OF THE SAME MIND IN THE LORD. YES, AND I ASK YOU, MY TRUE COMPANION, HELP THESE WOMEN SINCE THEY HAVE CONTENDED AT MY SIDE IN THE CAUSE OF THE GOSPEL, ALONG WITH CLEMENT AND THE REST OF MY CO-WORKERS, WHOSE NAMES ARE IN THE BOOK OF LIFE.



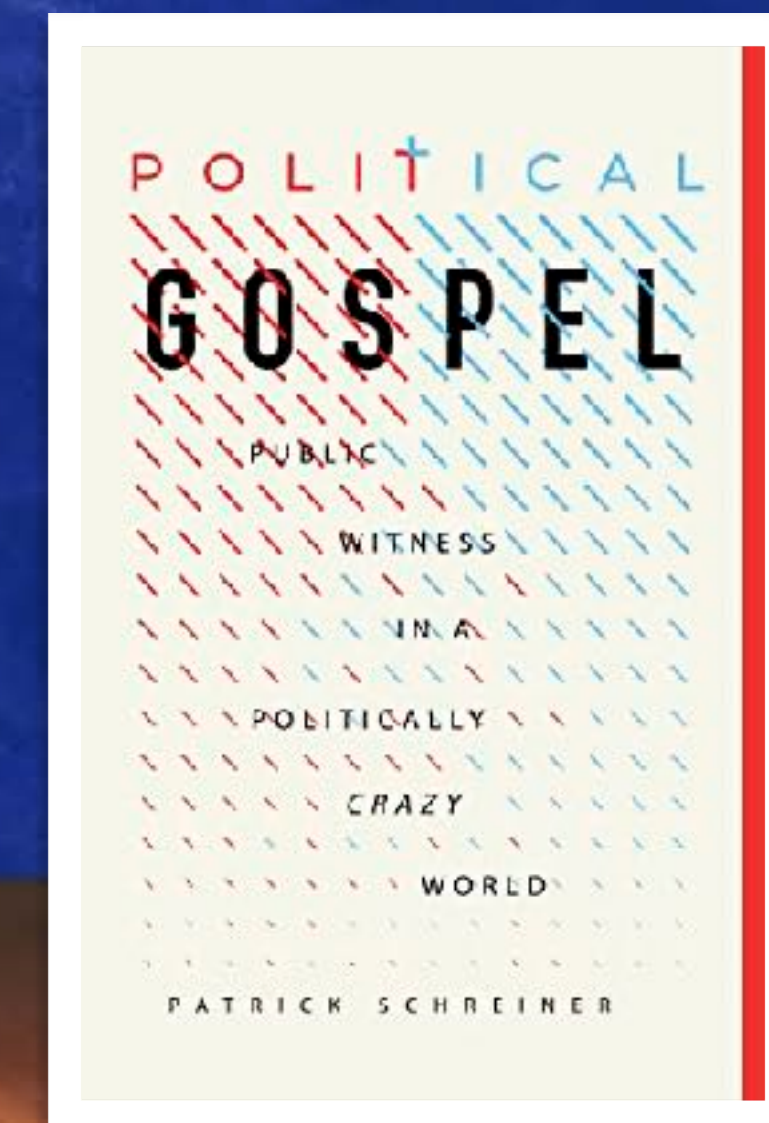
Philippians 4:2-3

I THINK POLITICS HAS BECOME THE NEW RELIGION. POLITICS HAS BECOME THE NEW IDENTITY MARKER. “WHO ARE YOU?” “WELL, I’M REPUBLICAN.” OR I’M A DEMOCRAT.”; “I’M LEFT”; “I’M RIGHT.” PEOPLE DON’T KNOW HOW TO DEFINE THEMSELVES ANY MORE WITHOUT THESE CATEGORIES.



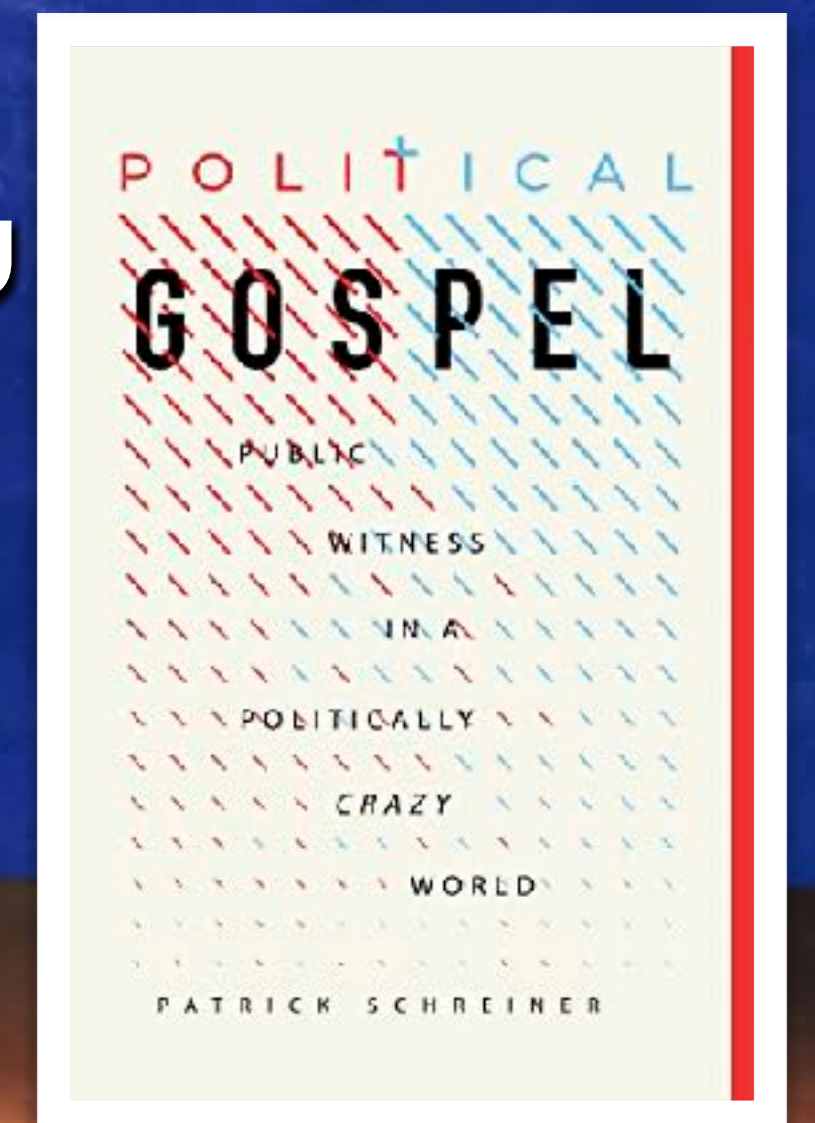
PATRICK SCHRINER

AS CHRISTIANS WE HAVE AN IDENTITY  
MARKER THAT IS DEEPER AND  
STRONGER THAN THAT.



PATRICK SCHRINER

ULTIMATELY I THINK WE CAN BE A CALM AND PEACEFUL PRESENCE IN THE MIDST OF OUR SOCIETY AND SAY “HUMAN POLITICS IS NOT WHERE OUR HOPE LIES. WE CARE ABOUT THESE THINGS BECAUSE IT IS HUMANITY BUT IT IS NOT ULTIMATE FOR US, POLITICS IS SECONDARY. WE ARE WAITING FOR CHRIST AND HIS KINGDOM.”



PATRICK SCHRINER

# WHERE DOES THIS FIT?

- PHILIPPIANS IS A DEEPLY PERSONAL AND HEARTFELT LETTER FROM PAUL TO A CONGREGATION THAT HAS SUPPORTED HIM THROUGHOUT HIS MINISTRY. MOST RECENTLY, THIS TOOK PLACE BY THEM SENDING HIM A GIFT WITH EPAPHRODITUS.
- PAUL USES MANY REAL LIFE EXAMPLES TO SHOW THE APPLICATION OF HIS TWO PRIMARY PRINCIPLES OF UNITY AND STEADFASTNESS. HE USES THE EXAMPLE OF JESUS, TIMOTHY, EPAPHRODITUS, AND HIS OWN LIFE.
- PAUL IS GRATEFUL FOR THEIR PARTNERSHIP AND REMINDS THEM TO KEEP IT STRONG THROUGH HUMBLE UNITY AND STURDY COMMITMENT TO THE TRUTH OF THE GOSPEL.



# WHAT SHOULD WE BELIEVE?

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- EACH OF US HAVE AN IMPORTANT ROLE TO PLAY IN THE LIFE OF THE CHURCH.
- OUR ROLE MAY INCLUDE SUFFERING AS WE IDENTIFY WITH CHRIST.
- OUR PRIMARY IDENTITY SHOULD BE AS “CITIZENS OF HEAVEN.”



# HOW SHOULD WE BEHAVE?

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- IDENTIFIED WITH CHRIST.
- UNIFIED WITH OTHERS.
- COMMITTED TO THE GOSPEL OF GRACE.



# NEXT STEPS

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- I WILL HUMBLE MYSELF TO PURSUE UNITY AROUND THE GOSPEL.
- I WILL STAND FIRM FOR THE TRUTH OF THE GOSPEL,  
EVEN IN THE FACE OF OPPOSITION.
- I WILL BE FAITHFUL IN MY OWN FINANCIAL PARTNERSHIP IN THE GOSPEL.

