

INTRODUCTION

**“Come over into
Macedonia, and help us.”**

Whatshan Lake Bible School 2018

Chiastic structure (Acts 16:6-10)

A. 6 Now when they had gone throughout Phrygia and the region of Galatia, and **were forbidden of the Holy Ghost to preach the word in Asia**, 7 After they were come to Mysia, they assayed to go into Bithynia: **but the Spirit suffered them not**. 8 And they passing by Mysia came down to Troas.

B. 9 And a **vision** appeared to Paul in the night; There stood a man of **Macedonia**, and prayed him, saying,

C. Come over into Macedonia, and help us.

B'. 10 And after he had seen the **vision**, immediately we endeavoured to go into **Macedonia**,

A'. assuredly **gathering that the Lord had called us for to preach the gospel unto them**.

“Come over into Macedonia, and help us.”

Talk 1	“Whose heart the Lord opened” (Acts 16:14)
Talk 2	“My bonds in Christ are manifest in all the palace” (Phil 1:13)
Talk 3	“He humbled himself, and became obedient unto death” (2:8)
Talk 4	“For the excellency of the knowledge of Christ Jesus my Lord” (3:8)
Talk 5	“Work out your own salvation with fear and trembling” (2:12)
Talk 6	“The peace of God ... shall keep your hearts and minds” (4:7)

A commercial city and colony



A key word:

- **Philippians 1:27: “conversation” (politeuma)**
- **Philippians 3:20: “conversation”**
- **The word actually means ‘to be a citizen’**

Draws heavily from the Servant Prophecies

Isa 57: God's intention to dwell with those who are "contrite and humble", led by his Son, the suffering servant

Phil 2:7 – who "made himself of no reputation, and took upon him the form of a servant ... he humbled himself ..."

Isa 52: God's servant who was "exalted and extolled" – hung up high for all to see

Phil 2:8 – "became obedient unto death, even the death of the cross"

Isa 6: The vision of the kingdom: of Christ and the saints ("the seraphim" – the 'burning ones') in glory

Phil 2:9-10 – "Wherefore God also hath highly exalted him ... every knee shall bow ... the glory of God the Father"

Yet it is a joyful Epistle!

Chairo

“rejoice”

‘to rejoice, to be glad’

**Phil 1:18; 2:17,18,28;
3:1; 4:4, 10**

Sugchairo

“rejoice”

**‘to rejoice together
with’**

Phil 2:17,18

Kaukaomai

“rejoice”

‘to boast’

Phil 3:3

Kaueema

“rejoicing”

‘a subject of boasting’

Phil 1:26; 2:16

Chara

“joy”

‘joy’

Phil 1:4, 25, 2:2; 4:1

Chiastic structure (Acts 16:12-15)

A. 12 from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city **abiding** certain days.

B. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

C. 14 And a certain woman named **Lydia**, a seller of purple, of the city of Thyatira, which worshipped God, **heard us**:

D. whose heart the Lord opened,

C'. that **she attended unto the things which were spoken** of Paul.

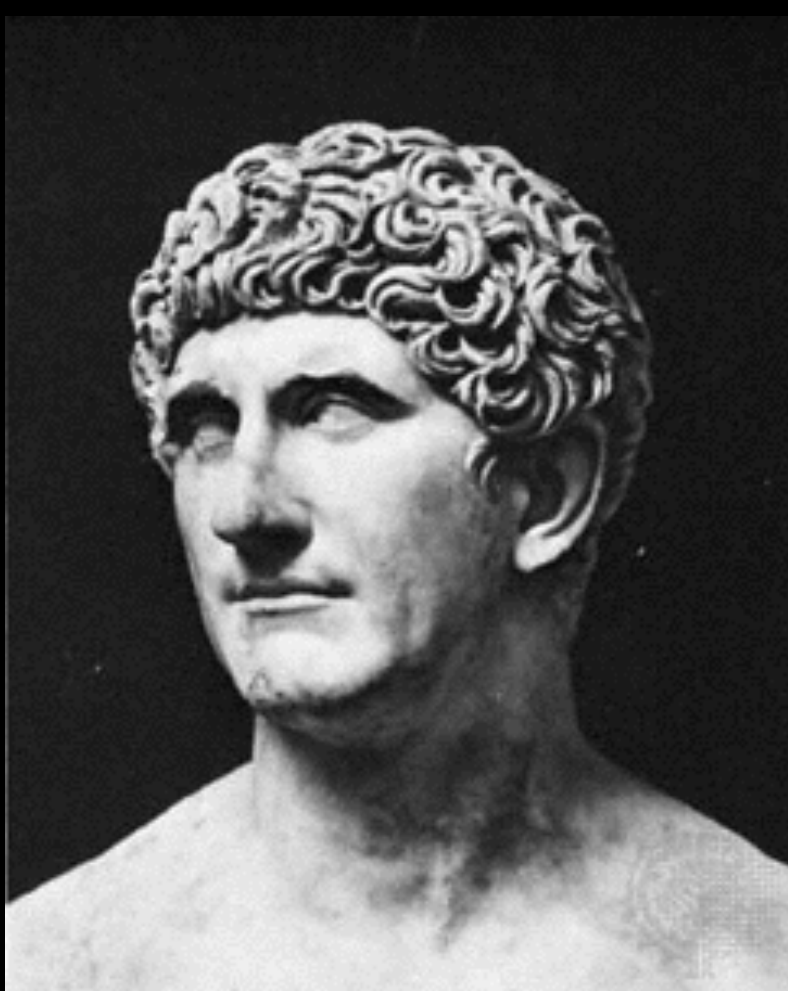
B'. 15 And when she was baptized, and her household,

A'. she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and **abide there**. And she constrained us.

**“Come over into
Macedonia, and help us.”**

[1] “Whose heart the Lord opened”

Whatshan Lake Bible School 2018



Mark Antony

83–30BC

**Roman politician &
general**

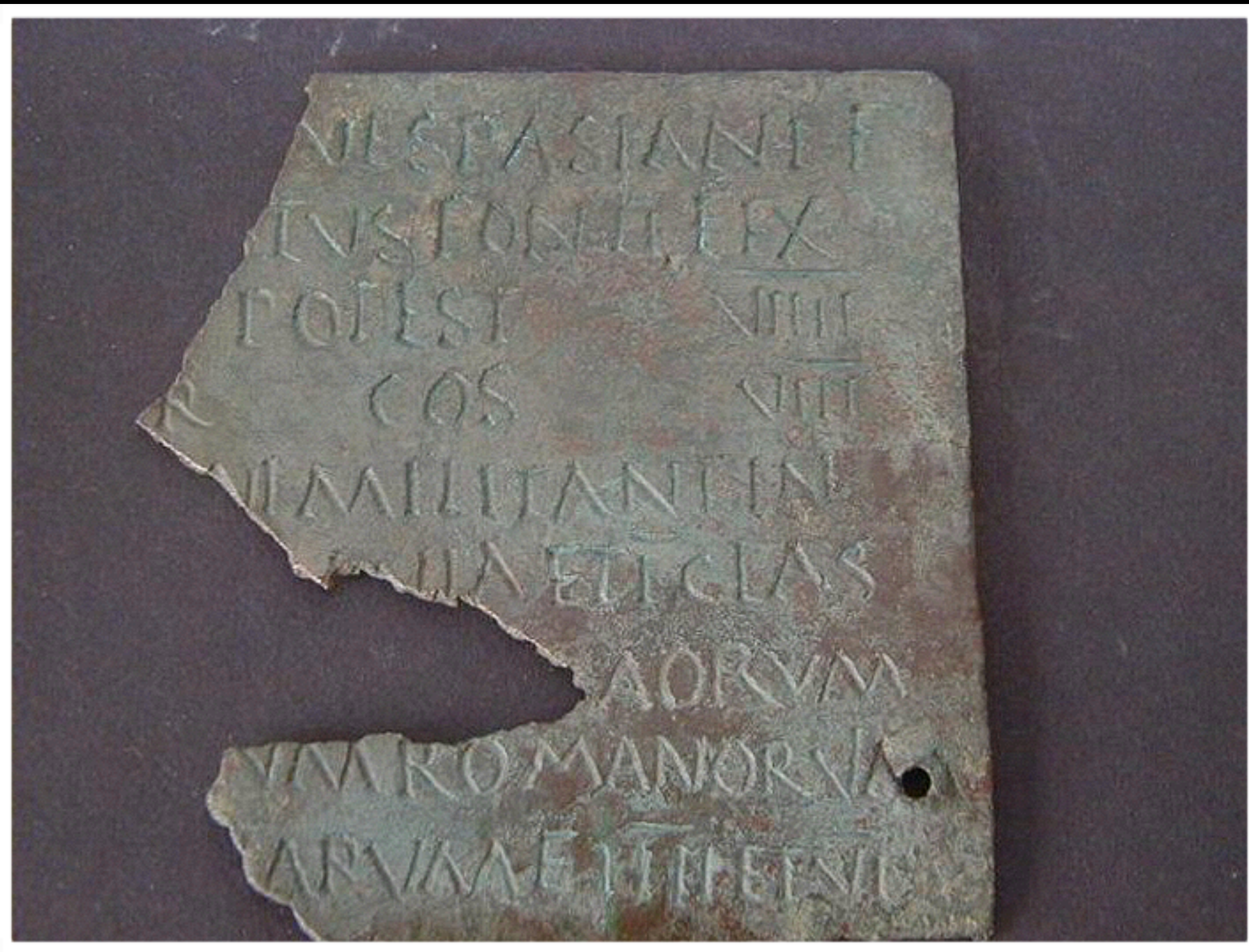
- **‘Colonia Julia Augusta Philippensis’**
- **Became a Roman colony**
- **Only one of five colonies in Macedonia**



Octavian / Augustus

63BC–14AD

First Roman Emperor



'Diploma civitatis' (from AD 52)

Roman soldiers granted citizenship after 25 years of service

Chiastic structure (Acts 16:6-10)

A. 6 Now when they had gone throughout Phrygia and the region of Galatia, and **were forbidden of the Holy Ghost to preach the word in Asia**, 7 After they were come to Mysia, they assayed to go into Bithynia: **but the Spirit suffered them not**. 8 And they passing by Mysia came down to Troas.

B. 9 And a **vision** appeared to Paul in the night; There stood a man of **Macedonia**, and prayed him, saying,

C. Come over into Macedonia, and help us.

B'. 10 And after he had seen the **vision**, immediately we endeavoured to go into **Macedonia**,

A'. assuredly **gathering that the Lord had called us for to preach the gospel unto them**.



Important Augustan laws

**Lex Iulia de Maritandis
Ordinibus**

Lex Papia Poppaea

BC 18

AD 9

Freeborn women

Freed women

3 children

4 children

Important Augustan laws

**Lex Iulia de Maritandis
Ordinibus**

Lex Papia Poppaea

Latin inscription: 'pulrpupari' - 'purple dye'

Inscription: "The city honoured from among the purple dyers, an outstanding citizen, Antiochus, the son of Lykus, a native of Thyatira, as a benefactor."

Murex fish





“Trabea”



“Sagum”



VIA EGNATIA

- Via Egnatia
- Via Appia
- secondary course or connected roads

“... she **attended** unto the things which were spoken of Paul” (Acts 16:14)

- RV: ‘to give heed’

- Vine: ‘devotion of work and effort to a thing’

“Till I come, give **attendance** to reading, to exhortation, to doctrine” (1 Timothy 4:13)

“... she **attended** unto the things which were spoken of Paul” (Acts 16:14)

– Greek: prosecura

“... out of the city by a river side, where **prayer** was wont to be made ...” (verse 13)

– Greek: proseuchae (‘the place of prayer’)

Chiastic structure (Acts 16:11-15)

A. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city **abiding** certain days.

B. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

C. 14 And a certain woman named **Lydia**, a seller of purple, of the city of Thyatira, which worshipped God, **heard us**:

D. whose heart the Lord opened,

C'. that **she attended unto the things which were spoken** of Paul.

B'. 15 And when she was baptized, and her household,

A'. she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and **abide there**. And she constrained us.

“... she **besought** us, saying ...” (Acts 16:15)

– Greek: para-kaleo (‘appeal, implore, urge’)

“... And she **constrained** us” (verse 15)

– Greek: para-biazomai (‘to force against’)

“And into whatsoever town city or town ye shall enter, enquire who in it is **worthy** ...” (Matthew 10:11)

- “**Worthy** is the lamb” (Revelation 5:12)
- “For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are **worthy**” (Revelation 16:6)

A great Bible echo

- Lydia was the **first Gentile** to be converted outside the Land; Rahab, a Gentile, was the first in the Land.
- Lydia offered her home for **hospitality** to the strangers, so Rahab housed the spies.
- Lydia and her whole household were **saved**; so Rahab's faith not only saved herself, but her entire household.
- Lydia **attended** unto the things which were spoken of Paul, so Rahab carefully heeded the instructions of the spies.
- As Lydia was a **seller** of purple, so Rahab was a merchant in red linen garments.

Rahab & Jericho (Josh 1-6)

Divine vision of a man appearing to him – **"stood a man"** (5:13-15)

Jericho taken on the **Sabbath** – seventh day (6:15)

Rahab + two spies (2:1)

Stayed at Rahab's **house** (2:1,6)

Rahab's **household** saved (2:12-13, 18; 6:25)

'By **faith** Rahab...' (Heb 11:31)

'so the people **shouted**... and it happened when the people **heard**... the wall fell down flat' (6:20)

Lydia & Philippi (Acts 16)

Divine vision of a man appearing to him – **"stood a man"** (v9)

Philippi was taken on the **Sabbath** (v13)

Lydia + Paul & Silas (and others)

Stayed at Lydia's **house** (v15, 40)

Lydia's **household** saved (v15)

'if you have judged me to be **faithful** to the Lord' (v15)

'were **praying** and **singing** hymns to God and the prisoners were **listening** to them... suddenly... the foundations were shaken' (v25)

**“Come over into
Macedonia, and help us.”**

[2] “My bonds in Christ are manifest in all the palace”

Whatshan Lake Bible School 2018

Archaeological Museum of Philippi



Chiastic structure (Acts 16:22-27)

A. (23) And when they had laid many stripes upon them, **they cast them into prison, charging the jailor to keep them safely:**

B. (24) Who, having received such a charge, **thrust them into the inner prison, and made their feet fast in the stocks.**

C. (25) And at midnight Paul and Silas prayed, and sang praises unto God:

D. **and the prisoners heard them.**

C'. (26) And suddenly there was a great earthquake, so that the foundations of the prison were shaken:

B'. and immediately **all the doors were opened, and every one's bands were loosed.**

A' (27). And **the keeper of the prison** awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: **for we are all here.**

“Do thyself no harm: for we are all **here**” (Acts 16:28)

“**here**” – refers to someone standing in the immediate presence of another

“**hither**” – Acts 17:6; 25:17; John 4:15, 16

Chiastic structure (Acts 16:30-34)

A.(30) And brought them out, and said, Sirs, what must I do to be saved? (31) And they said, **Believe** on the Lord Jesus Christ, and thou shalt be saved, and **thy house**.

B.(32) And they spake unto him the word of the Lord, and to all that were in **his house**.

C.(33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

B'.(34) And when he had brought them into **his house**,

A'. he set meat before them, and rejoiced, **believing** in God **with all his house**.

A great Bible echo

- Lydia was the **first Gentile** to be converted outside the Land; Rahab, a Gentile, was the first in the Land.
- Lydia offered her home for **hospitality** to the strangers, so Rahab housed the spies.
- Lydia and her whole household were **saved**; so Rahab's faith not only saved herself, but her entire household.
- Lydia **attended** unto the things which were spoken of Paul, so Rahab carefully heeded the instructions of the spies.
- As Lydia was a **seller** of purple, so Rahab was a merchant in red linen garments.

Rahab & Jericho (Josh 1-6)

Divine vision of a man appearing to him – **"stood a man"** (5:13-15)

Jericho taken on the **Sabbath** – seventh day (6:15)

Rahab + two spies (2:1)

Stayed at Rahab's **house** (2:1,6)

Rahab's **household** saved (2:12-13, 18; 6:25)

'By **faith** Rahab...' (Heb 11:31)

'so the people **shouted**... and it happened when the people **heard**... the wall fell down flat' (6:20)

Lydia & Philippi (Acts 16)

Divine vision of a man appearing to him – **"stood a man"** (v9)

Philippi was taken on the **Sabbath** (v13)

Lydia + Paul & Silas (and others)

Stayed at Lydia's **house** (v15, 40)

Lydia's **household** saved (v15)

'if you have judged me to be **faithful** to the Lord' (v15)

'were **praying** and **singing** hymns to God and the prisoners were **listening** to them... suddenly... the foundations were shaken' (v25)

Chiastic structure (Philippians 1:3-20)

A. 1:3-4 ... ALWAYS ...

B. 4-5 ... PRAYER <1162> ... REQUEST <1162> ...

C. 7 ... IN THE DEFENCE ...

D. 8-11 ... LOVE ...

E. 12 ... BRETHREN ...

F. 13 So that my bonds in Christ are manifest
in all the palace, and in all other places;

E'. 14 ... OF THE BRETHREN...

D'. 15-16 ... LOVE ...

C'. 17-18 ... THE DEFENCE...

B'. 19 ... PRAYER <1162> ...

A'. 20 ... ALWAYS ...



“chain” = hulusis (Greek)



- [1] The Philippians received news that Paul was in prison
- [2] Philippians sent Epaphroditus to help Paul
- [3] Philippians received news of Epaphroditus' illness
- [4] Paul wrote his epistle, and Epaphroditus delivered it

A joyful Epistle!

Chairo	“rejoice”	‘to rejoice, to be glad’	Phil 1:18; 2:17,18,28; 3:1; 4:4, 10
Sugchairo	“rejoice”	‘to rejoice together with’	Phil 2:17,18
Kaukaomai	“rejoice”	‘to boast’	Phil 3:3
Kaueema	“rejoicing”	‘a subject of boasting’	Phil 1:26; 2:16
Chara	“joy”	‘joy’	Phil 1:4, 25, 2:2; 4:1

“... unto the **furtherance** of the gospel” (Phil 1:12)

Greek: prokope – ‘the progress of an army’

It is from the verb prokoptein, ‘to cut in advance’ – used for cutting down of trees and undergrowth

“... knowing that I **am set** for the defence of the gospel” (Phil 1:17)

“**am set**” – ‘to lie outstretched’: describes a soldier who would ‘lie in hiding’

“... which is to them an **evident token** of perdition, but to you of salvation, and that of God” (Phil 1:28)

“evident token” – ‘a pointing out’,
‘indication’, ‘proof’ or a ‘sign’

Isaiah

Acts

Galatians

Philippians

49:6b – “I will also give thee for a light to the Gentiles”

13:47b – “I have set thee to be a light of the Gentiles”

1:16b – “To reveal his Son in me, that I might preach him among the Gentiles”

49:1 – “The LORD hath called me from the womb”

1:15 – [God] “who separated me from my mother’s womb”

49:4 – “I have laboured in vain, I have spent my strength for nought, and in vain”

2:16b – “that I have not run in vain, neither laboured in vain”

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel . . .

(Acts 9:15)

Links with Hezekiah

Philippians 1	2 Chronicles
“begun” (v6)	“began” (29:17,27; 31:7,10,21)
“perform” (mgn: ‘finish’) (v6)	“finished” (29:28; 31:1,7)

Links with Hezekiah

2 Chronicles 29

V3: “opened the doors”

V28: “the singers sang”

V30: “to sing praise . . . they sang
praises . . .”

Acts 16

V26: “all the doors were opened”

V27: “the prison doors open”

[V14: “whose heart the Lord opened”]

V25: “sang praises”

14* Ye are the light of the world. A city that is set on an hill cannot be hid . . .

16* Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:14–16)

**“Come over into
Macedonia, and help us.”**

**[3] “He humbled himself, and became
obedient unto death”**

Whatshan Lake Bible School 2018

Philippians 1:7 ¶ It is right that I should feel as I do about all of you, for you have a very special place in my heart. We have shared together the blessings of God, both when I was in prison and when I was out, defending the truth and telling others the Good News.

(New Living Translation)

2 Corinthians 8:1* ¶ We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia.

2* for in a severe test of affliction, their abundance of joy and **their extreme poverty have overflowed in a wealth of liberality on their part.**

3* For they gave according to their means, as I can testify, and **beyond their means, of their own free will,**

4* begging us earnestly for the favor of taking part in the relief of the saints—

5* and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God.

Marketplace metaphors:

Phil 3:8 – “I count”

3:8 – “loss”

3:8 – “excellency”

3:8 – “the loss”

3:8 – “do count”

3:8 – “win”

3:13 – “count”

**Phil 4:15 – “giving and
receiving”**

4:17 – “fruit”

4:17 – “account”

4:18 – “received”

4:19 – “supply”

Philippians 1:6	Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of
2:12	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.
2:13	For it is God which worketh in you both to will and to do of his good pleasure.
2:30	Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward
3:2	Beware of dogs, beware of evil workers , beware of the concision.
3:21	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.

2:16

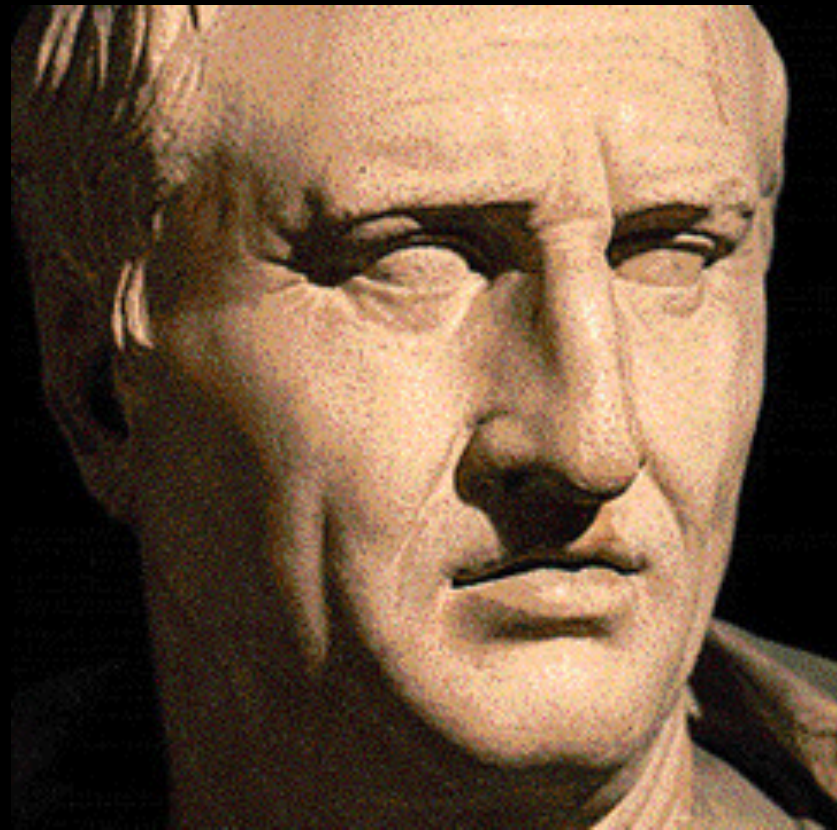
Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither **laboured in vain.**

2:25

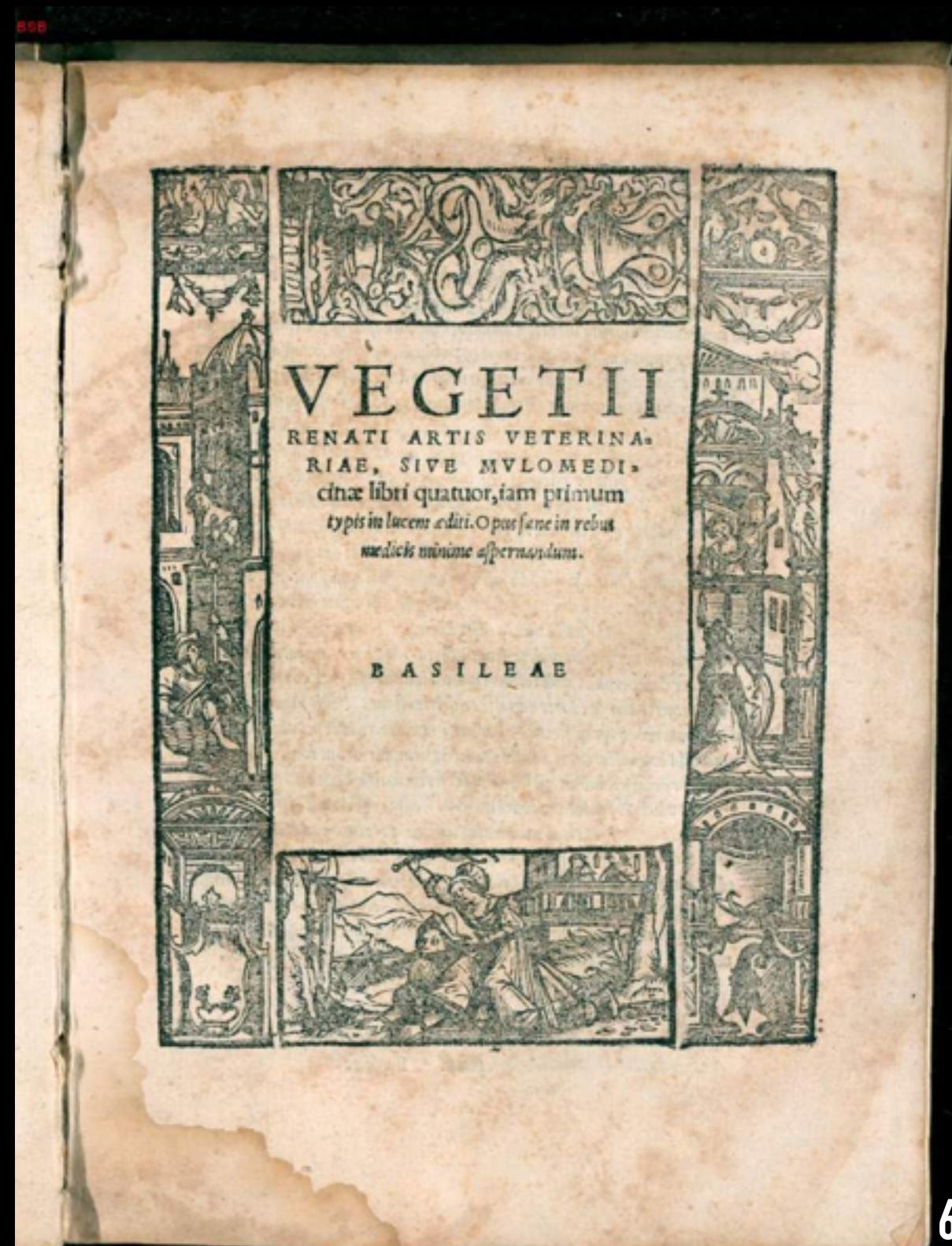
Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in **labour**, and fellowsoldier, but your messenger, and he that ministered to my wants.

4:3

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.



**Publius Flavius
Vegetius Renatus
(‘Vegetius’), writer of
the ‘Later Roman
Empire’, died 450 AD**



**[6 a] Who, being in the form of God,
[b] thought it not robbery
[c] to be equal with God**

**[7 a] But made himself of no
reputation,
[b] took upon him the form of a
servant,
[c] was made in the likeness of
men
[d] Being found in fashion as a man**

**[8 a] He humbled himself
[b] became obedient unto death,**

**[9 a] Wherefore God also hath
highly exalted him
[b] given him a name
[c] which is above every name**

**[10 a] That at the name of Jesus
[b] every knee shall bow
[c] of things in heavens, and in
earth, and under the earth**

**[11 a] That every tongue should
confess
[b] Jesus Christ is Lord
[c] to the glory of God the Father.**

Chiastic structure (2:5-11)

A (v5) Let this mind be in you, which was also in **CHRIST**

B (v5) **JESUS**:

C (v6) Who, being in the form **OF GOD**, thought it not robbery to be equal **WITH GOD**:

D (vv7, 8) but himself emptied, form of a slave taking, in likeness of men **WAS BECOMING** <1096>; and in fashion being found as a man

E (v8) **he humbled himself,**

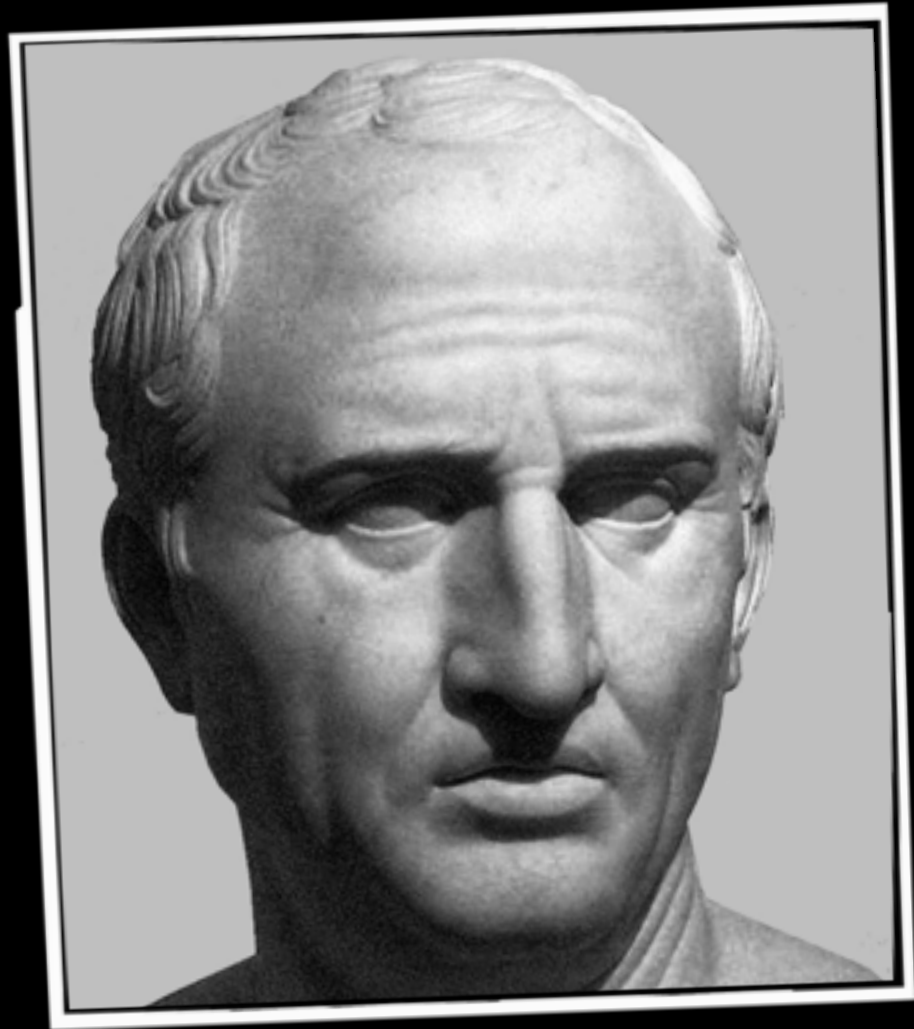
D' (v8) **AND BECAME** < 1096> obedient unto death, even the death of the cross.

C' (v9) Wherefore **GOD** also hath highly exalted him, and given him a name which is above every name:

B' (vv10, 11) 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**

A' (v11) **CHRIST** is Lord, to the glory of God the Father.

Cicero (BC 106 – 43)



“To bind a Roman citizen is an outrage; to scourge him a crime; it almost amounts to parricide to put him to death; how shall I describe crucifixion? No adequate word can be found to represent so execrable an enormity” (Inv. 5.66).

Chiastic structure (2:9-12)

A God has exalted him to the highest place

B by bestowing on him “the name” above other names

C at which name every knee shall bow

C' and every tongue confess (the name)

B' namely that the Lord is Jesus Christ

A' all to the glory of God the Father

Psalm 8

“O LORD our Lord, how excellent is thy name in all the earth” (v1, 9)

“What is man ... little lower than the angels” (v4, 5)

“And hast crowned him with glory and honour” (v5)

“Thou hast put all things under his feet” (v6)

Philippians

“Given him the name which is above every name” (2:9)

“Being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross” (2:8)

“Wherefore God also hath highly exalted him” (2:9)

“He is able even to subdue all things unto himself” (3:21)

Hebrews 2

“I will declare thy name u n t o m y brethren” (2:12)

“What is man ... thou madest him a little lower than the angels ... for the suffering of death” (2:7, 9)

“Thou crownedst him with glory and honour” (2:7)

“Thou hast put all things in subjection under his feet” (2:8)

**“Come over into
Macedonia, and help us.”**

**[4] “For the excellency of the knowledge
of Christ Jesus my Lord”**

Whatshan Lake Bible School 2018

Philippians

2:7 - "But made himself of no reputation" [RV: 'but **emptied himself**']

2:8 - "**he humbled himself**"

Isaiah

53:12 - "he hath **poured out** his soul unto death"

53:7 - "he was afflicted" [RV: '**he humbled himself**']

The Servant's sufferings for the sins of others ...

Isaiah 53: 4 (x2), 5 (x4), 6, 8, 10, 11, 12 (x2)

Isaiah 53:4 “He hath borne our griefs”

v11 “He shall bear their iniquities”

v12 “He bare the sin of many”

Phrase	Isaiah 42	Isaiah 49
“My servant”	v1	v3
“The isles”	v4	v1
“Keep thee”	v6	v8
“For a covenant of the people”	v6	v8
“For a light of the Gentiles”	v6	v6
“The prisoners”	v7	v9
“Them that sit in darkness”	v7	v9
“A song”	v10	v13

Isa 57: God's intention to dwell with those who are "contrite and humble", led by his Son, the suffering servant

Phil 2:7 – who "made himself of no reputation, and took upon him the form of a servant . . . he humbled himself . . ."

Isa 52: God's servant who was "exalted and extolled" – hung up high for all to see

Phil 2:8 – "became obedient unto death, even the death of the cross"

Isa 6: The vision of the kingdom: of Christ and the saints ("the seraphim" – the 'burning ones') in glory

Phil 2:9–10 – "Wherefore God also hath highly exalted him . . . every knee shall bow . . . the glory of God the Father"

Phil 4:2

Euodias

‘success’

‘prosperous
journey’

4:2

Syntychē

‘lucky’

a derivative of
Tyche: the
goddess of
fortune and fate

4:3

“yokefellow”

syzugos

“To **all** the saints in Christ Jesus” (1:1)

“Every prayer of mine for you **all**” (1:4)

“To think this of you **all**” (1:7)

“Ye **all** are partakers of my grace” (1:7)

“I long after you **all**” (1:8)

“I shall ... continue with you **all**” (1:25)

“I joy and rejoice with you **all**” (2:17)

“He longed after you **all**” (2:26)

“**All** the saints salute you” (4:22)

“The grace of our Lord Jesus Christ be with you **all**” (4:23)

The use of compounds: 'syn'

- The Greek word **syn** means 'with', 'together with'
- The Epistle of Philippians has a special fondness for these special compounds
- There are about 12 different 'syn' compounds - several repeated multiple times

Reference	Word	Greek word
Phil 1:7	“partakers”	sygkoinonos
1:25	“continue”	symparameno
1:27	“striving together”	synathleo
2:2	“of one accord”	sympsuchos
2:17	“rejoice”	sygchairo
2:18	“rejoice with”	sygchairo
2:25	“companion”	synergos
2:25	“fellowsoldier”	systratiotes
3:10	“made conformable”	symmorphoo
3:17	“followers together”	symmimetes
3:21	“fashioned like unto”	symmorphizo
4:3	“yokefellow”	syzugos
4:3	“fellowlabourers”	synergos
4:3	“help”	syllambano
4:3	“laboured”	synathleo
4:14	“communicate with”	sygkoinoneo

Timothy: a man of service

- 2:19-24
- Timothy's name means 'valued of God'
- He was willing to go anywhere for Paul
- Sent to Thessalonica (1 Thess 3:6), to Corinth (1 Cor 4:7; 16:10, 11) and to Philippi
- His one desire was to serve Paul and Christ

Epaphroditus: A man of sacrifice

A (24) But I trust **IN THE LORD** that I also myself shall come shortly.

B (25) 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.

C (26) For he longed after you all, and was full of heaviness, because that ye had heard that **HE HAD BEEN SICK**.

C' (27) 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.

B' (28) **I SENT HIM** therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful

A' (29) Receive him therefore **IN THE LORD** with all gladness; and hold such in reputation: 30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Epaphroditus: a man of sacrifice

- 2:25-30
- Epaphroditus' name means 'belonging to Aphrodite' - the goddess of sexuality
- The Philippians sent him to stay in Rome, with a gift, to be Paul's personal servant

Epaphroditus: 3 ways of support

- 2:25
- “my brother” - a common feeling
- “companion in labour” - common work
- “fellowsoldier” - common aim

Philippians 2:25

Philippians 1:7

“my brother”	< a common feeling >	“in my heart”
“companion in labour”	< a common work >	“in my bonds”
“fellowsoldier”	< common aim >	“in the defence and confirmation of the gospel”

Epaphroditus: a gambler!

- 2:30: “not regarding his life”: ‘to expose oneself to danger’
- RSV: ‘risking his life’
- It’s a gambler’s word!
- Means ‘to stake everything on a turn of the dice’

Timothy “served with me
in the gospel” (Phil 2:22)

Christ “took upon him the
form of a servant” (2:7)

Epaphroditus, “for the
work of Christ he was
nigh unto death” (v27)

Christ “humbled himself,
and became obedient
unto death” (v8)

Chiastic structure (Philippians 3:4-9)

A. (4) 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: 5 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; 6 Concerning zeal, persecuting the church; touching **the righteousness which is in the law**, blameless.

B. (7) But what things were gain to me, those I counted loss for Christ.

C. (8) Yea doubtless, and I count **all things but loss**

D. for the excellency of the knowledge of Christ Jesus my Lord:

C'. for whom I have suffered **the loss of all things,**

B'. and do count them but dung, that I may win Christ,

A'. (9) ¶ 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:**

Paul's 'Profit & Loss Statement':

**Circumcised the 8th day
Of the stock of Israel
Of the tribe of Benjamin
An Hebrew of Hebrews
A Pharisee
Persecuted the church
Blameless**

Christ

Which one is your 'Profit & Loss Statement' ?

Profit

Loss

--

--

Which one is your 'Profit & Loss Statement' ?

Profit

Loss

Job
Career
Home
Car(s)
Money
Status
Reputation

Christ ?

Christ ?

Job
Career
Home
Car(s)
Money
Status
Reputation

**“Come over into
Macedonia, and help us.”**

**[5] “Work out your own salvation with
fear and trembling”**

Whatshan Lake Bible School 2018

Isaiah 61

Leviticus 25

"to proclaim liberty to the captives" (v1)

"proclaim liberty throughout all the land" (v10)

"to proclaim the acceptable year of the LORD" (v2)

"ye shall hallow the fiftieth year" (v10)

"Trees of righteousness, the planting of the LORD" (v3)

"thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord..." (vv4-5)

"Therefore in their land shall they possess double: everlasting joy shall be unto them" (v7)

Double blessing (v22)

"They are the seed which the LORD hath blessed" (v9)

"the land shall yield her fruit, and ye shall eat your fill"

"so the Lord GOD will cause righteousness and praise to spring forth before all the nations" (v11)

"Then shalt thou cause the trumpet (RV: send abroad the loud trumpet) of the jubilee to sound" (v9)

The Jubilee

- The name 'jubilee' is derived from the Hebrew jobel: 'the joyful shout or clangour of trumpets'
- Points forward to Christ - for he will:
- "... descend from heaven, with a shout, with the voice of the archangel, and the trump of God" (1 Thess 4:16)
- This is the trumpet of liberty and eternal rest

Isaiah 61

Acts 16

"the opening of the prison to them that are bound" (v1)

"all the doors were opened" (v26)
"the prison doors open" (v27)

"to proclaim the acceptable year of the LORD" (v2)

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (v31)

"to comfort all that mourn" (v2)

"... and when they had seen the brethren, they comforted them, and departed" (v40)

Abolish poverty

True prosperity?

Solve slavery

True freedom?

Provide rest

True rest?

“circumcision” (Phil 3:3)

“concision” (3:2)

περιτομή *peritome*

κατατομή *katatome*

‘circumcised, circumcision’

‘mutilation, false
circumcision’

**Leviticus
(26:41)**

Uncircumcised hearts of Israel must be humbled to accept the punishments of God

**Deuteronomy
(10:16; 30:6)**

Circumcise the heart and love the LORD thy God with all thy heart

**Jeremiah
(6:10)**

The uncircumcised ear – the ear that will hear the word of God

Exodus (6:12)

The uncircumcised lips

Galatians 3:3

Are ye so foolish? having **begun in
the Spirit, and ye now made
perfect by the flesh?**

Philippians 1:6

**Being confident of this very thing,
that he which he hath **begun** a
good work in you will perform it
until the day of Jesus Christ**

Isaiah 49

**“The LORD hath called me
from the womb” (v1)**

**“in whom I will be
glorified” (v3)**

**“I have sent my strength for
nought, and in vain” (v4)**

**“I will also give thee for a
light to the Gentiles” (v6)**

Galatians

**[God] – “who separated me
from my mother’s
womb” (1:15)**

**“they glorified God in
me” (1:24)**

**“I should run, or had run, in
vain” (2:2)**

**“That I may preach him
among the Gentiles” (1:16)**

Isaiah 49

Galatians

**“Listen, O isles, unto me;
and hearken, the people,
from far” (v1)**

**Paul writes to the Gentiles
(1:2; 2:8)**

**“made my mouth like a
sharp word” “ (v2)**

**“O foolish Galatians” (3:1)
“Are ye so foolish?” (3:3)**

**“thou art my servant, O
Israel” (3:3)**

“the Israel of God” (6:16)

Isaiah 49

Galatians

“in whom I will be glorified” (v3)

“and they glorified God in me” (1:24)

“the redeemer of Israel” (v7)

“to redeem them that were under the law” (4:5)

“in an acceptable time I heard thee” (v8)

“the time appointed” (4:2)
“the fullness of time” (4:4)

“to cause to inherit” (v8)

“the heir” (4:1)
“an heir of God through Christ” (4:7)
“shall not be heir” (4:30)

Isaiah 49

“he that hath mercy” (v10)
“will have mercy upon his
afflicted” (v13)

“Can a woman forget her
sucking child, that she
w o u l d n o t h a v e
compassion on the son of
her womb?” (v15)

Galatians

“peace be on them, and
mercy” (6:16)

“as long as he is a
child” (4:1)
“God sent forth his son
made of a woman” (4:4)

Isaiah 49

“children” (vv17,20,21,25)

**“they shall not be ashamed
that wait for me”** (v23)

Galatians

“children” (3:7,26; 4:3,19,
25, 27, 28, 31)

**“For we through the Spirit
wait for the hope of
righteousness by
faith”** (5:5)

1 Corinthians 2:3

**Paul did not exert his authority,
chose to work with his own hands**

2 Corinthians 7:5

**The Corinthians were lax paying to
the Jewish funding, and were
waiting for Titus to come**

Ephesians 6:5

**Servants have the God-given
responsibility of serving their
earthly masters**

“fear”

**2 Kings
17:7,25,28,32,33,34,
35,36,37,38,39,41**

**‘to fear, be afraid’
‘to stand in awe of, be
awed, reverence, honour,
respect’**

“trusted”

**2 Kings
18:5,19,20,21 (x2),
22,24,30; 19:10**

**‘to trust, trust in, have
confidence’
‘to feel safe’**

**“Come over into
Macedonia, and help us.”**

**[6] “The peace of God ... shall keep your
hearts and minds”**

Whatshan Lake Bible School 2018

Philippians 2:17* Yea, and if I be **offered upon the sacrifice and service** of your faith, I joy, and rejoice with you all.

Literally means, '**I be poured out as a drink offering**'

2 Timothy 4:6* For I am now ready to be **offered**, and the time of my departure is at hand.

Martha

“serving” (Luke 10:40)

“troubled” (v41)

“said” (v40)

“many things” (v41)

Mary

“sat” (v39)

“chosen that good part” (v42)

“heard his word” (v39)

“one thing” (v42)

Philippians 4:7

Isaiah 26:3

**“ . . . the peace of
God . . . shall keep
 . . . minds . . . ”**

**“ . . . keep, peace . . .
mind . . . ”**



**“As for Hezekiah, I shut him
up like a caged bird in his
royal city of Jerusalem.”
(Taylor Prism)**

Epaphroditus

Hezekiah

“sick nigh unto death” (Phil 2:26, 27,30)

“sick unto death” (2 Kings 20:1)

Philippians

“But I trust in the Lord Jesus to send Timothy shortly after you” (2:19)

**“But I trust in the Lord . . .”
(2:24)**

Hezekiah

“because he trusteth in thee” (Isa 26:3)

**“trust ye in the LORD” (Isa
26:4)**

**[see: 2 Kings 18:5, cp. vv20,
220, 30; 19:10]**

Hezekiah

**“drink offerings . . .
service . . . rejoiced”**
(2 Chron 29:35–26)

Philippians

**“offered [RVm: poured
out as a drink offering]
. . . service . . .
rejoice”** (Phil 2:17)

Philippians

Hezekiah

**“I know how to be
abased” (Phil 4:12)**

“He humbled himself” (2:8)

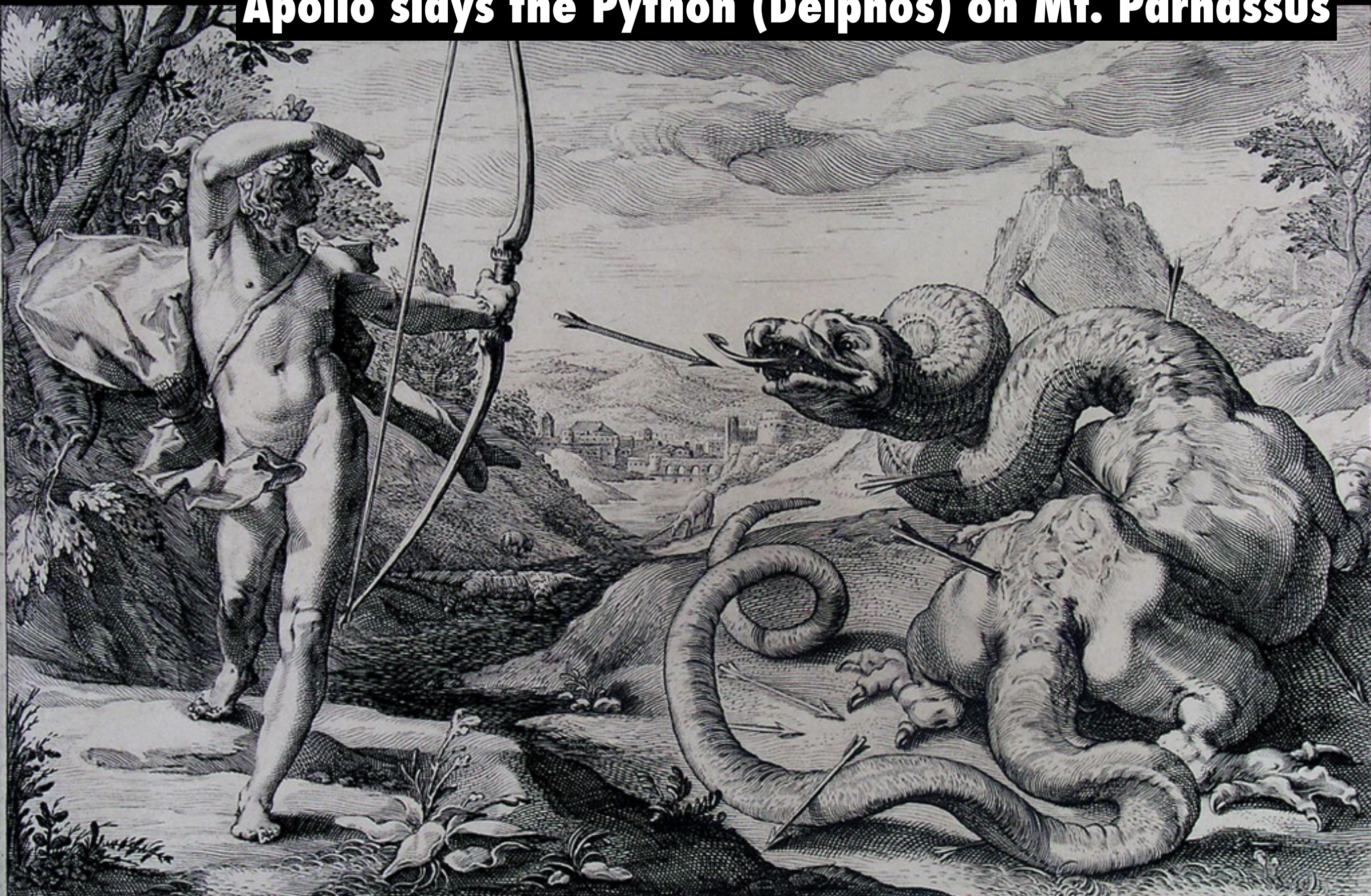
**“Hezekiah humbled
himself” (2 Chron
32:26)**

2 Kgs 18:5	“He trusted in the LORD God”	Phil 2:19	“I trust in the Lord”
18:5	“none like him”	2:20	“no man likeminded”
18:6	“following Him”	3:12	“following after”
18:7	“the LORD was with him”	4:9	“God . . . shall be with you”
18:19	“What confidence is this wherein thou trustest?”	1:6	“Being confident”
18:32	“live, and not die”	1:20	“life or death”
2 Kgs 20:1	“sick unto death”	2:27	“sick nigh unto death”

2 Kgs 20:3	“wept”	Phil 3:18	“weeping”
2 Chron 29:17 (29:27; 31:7, 10, 21)	“they began”	1:6	“he which hath begun”
2 Chron 29:17	“first of the first month”	1:5	“first day”
2 Chron 29:28 (31:1, 7)	“was finished”	1:6	“will perform” (AVm ‘finish’)
2 Chron 29:35, 36	“drink offerings . . . service . . . rejoiced”	2:17	“poured forth (AVm) . . . service . . . rejoice”
2 Chron 30:22	“making confession”	2:11	“confess”
2 Chron 31:20	“wrought that which was good”	2:13	“God which worketh in you”
2 Chron 32:7	“be not afraid or dismayed”	1:28	“nothing terrified”
2 Chron 32:8	“arm of flesh”	3:3	“no confidence in the flesh”
2 Chron 32:9	“abundance”	4:12, 17, 18	“abound”

Acts 9:15* But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to hear my name before the Gentiles, and kings, and the children of Israel.

Apollo slays the Python (Delphos) on Mt. Parnassus





**Mosaic of Alexander the Great on his horse
Bucephalus, during the Battle of Issus**

Psalms 8:2

Matthew 21:16

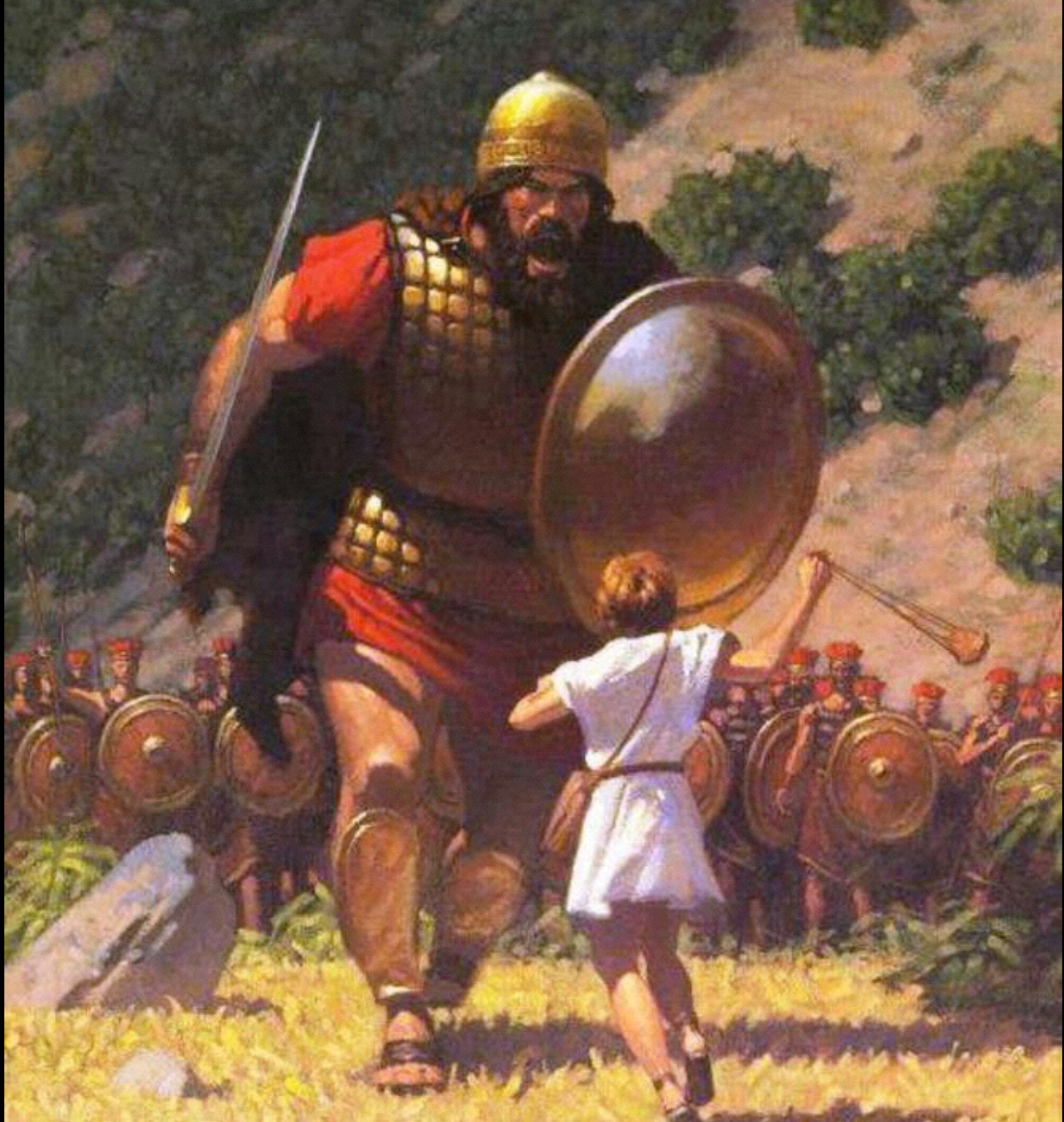
8:4-6

Hebrews 2:6-8

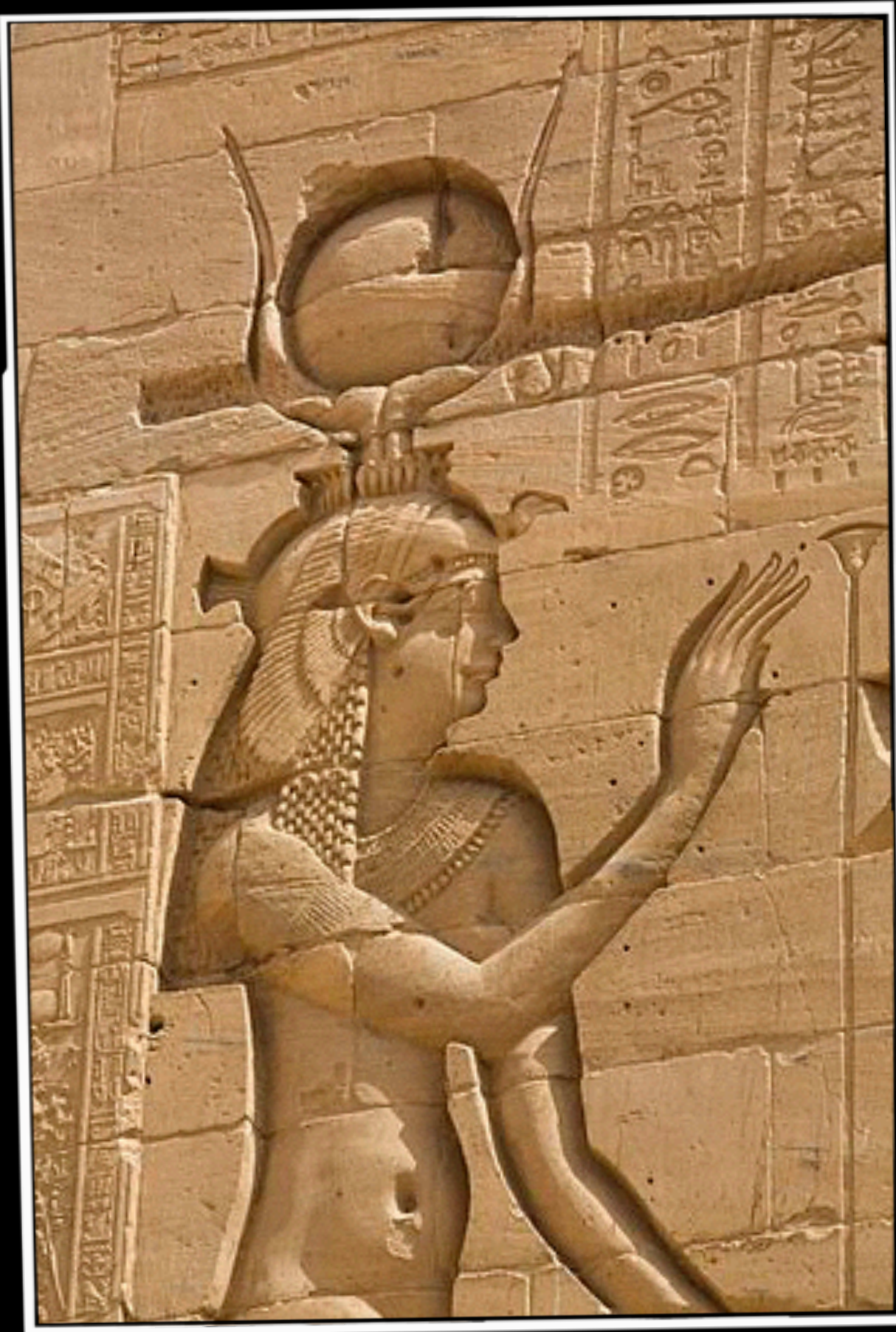
8:6

1 Corinthians 15:27

Ephesians 1:22







**Goddess ISIS shown in
relief carving at Philae
(Egyptian) Temple**

Philippians 2:14 The word for “murmurings” (goggusmos) is unusual. It is onomatopoeic — which means the very name imitates the sound of the word itself.

William Barclay wrote: ‘It describes the low, threatening, discontented muttering of a mob who distrust their leaders and are on the verge of an uprising . . . It indicates a kind of growling, discontented undertone . . . They muttered the complaints they were afraid to utter out loud.’

“tents”

“tabernacle”

**“tabernacle of Korah,
Dathan and Abiram”**

Num 16:9

v18

Num 16:26

v27

v19

v42

v43

v50

Num 16:24

v27

Topic	Philippians	Numbers
An example of humility	2:5–9 (the Lord Jesus)	12:3 (Moses)
Importance of obedience	2:8,12	14:9,41,44
Complaining	2:14	11:2; 12:2; 14:10
Witness to others around	2:15	14:14–17
Among crooked & perverse generation	2:15	Deut 32:5
Drink offering	2:17	15:5
Two examples	2:19, 25 (Timothy & Epaphroditus)	14:6 (Caleb & Joshua)
The promise of salvation	3:20	15:2
Two women at odds	4:2	12:1