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## LESSON NOTES

### THE LETTER TO THE PHILIPPIANS

#### OVERVIEW

#### Rationale & Background

*Digging Deeper*

*D. Thomas Porter*

## WHY STUDY PHILIPPIANS

What do you do when you've been imprisoned for doing the right thing? You've turned your life around, you've found the Way, and what do you get? More tribulation, more poverty, and even less respect from your peers. What can you do when the internet is down, your guards believe in Jupiter, and love is a four-letter word? That's the story of Philippians.

How do you reach out to the "unschooled" in the faith? You know, they're good people but:

- ✓ they still use the f-bomb,
- ✓ at church they dress like they're going to the beach,
- ✓ getting tipsy, if not drunk, is part of being hospitable,
- ✓ still living together outside of the marriage covenant, and/or most importantly
- ✓ have not quite grasped the 24-7, full-on dedication required by the Way?

What if their allegiance is to Rome, and not the Lord God Almighty? What if their notion of faith is diluted by a singularity—there is nothing beyond what I can see; or, there is nothing here worthy of my faith—it's all a sham. That's the story of Philippians.

The wonderful ideas and advice Holy Spirit gives us through Paul's "prison epistle" called Philippians, serve to undergird our own challenges with the imprisonment of culture, the poverty of affirmation, and the poisoning swirl of evil chaos. Paul said it well, then and now for us. Regardless of circumstances,

*I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through Him who gives me strength. —Philippians 4:10-13*

### A NOTE OF ENCOURAGEMENT

The success of any Bible study is entirely dependent upon three entities: you, your teacher and Holy Spirit. Therefore, He exhorts you to study—do your homework; encourage your teacher by prayer and active participation; most importantly, continually pray to Father God for Holy Spirit to guide us as we learn what He taught the writers of Scripture 1900+ years ago.

RECIPIENT AND PURPOSE



The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great. It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself. They prided themselves on being Romans (see Acts 16:21), dressed like Romans and often spoke Latin. No doubt this was the background for Paul's reference to the believer's heavenly citizenship (see Philippians 3:20-21).

Many of the Philippians were retired military men who had been given land in the vicinity and who in turn served as a military presence in this frontier city. That Philippi was a Roman colony may explain why there were not enough Jews there to permit the establishment of a synagogue and why Paul does not quote the Hebrew Scriptures in the Philippians letter. Philippi, in short, was more like a Tampa with its McDill Air Force Base than a Pensacola in the middle of a buckle on the Bible belt.

Paul evidently wrote this letter from prison (see 1:13-14). We're not sure from where he wrote; some assert Ephesus around 53-55AD, others argue for 57-59 from Caesarea. Most folk favor Rome around 61AD. Rome fits best with Luke's description of Paul's house arrest (Acts 28:14-31). "When he wrote Philippians, he was not in the Mamertine dungeon as he was when he wrote 2 Timothy. He was in his own rented house, where for two years he was free to impart the gospel to all who came to him."<sup>2</sup>

PURPOSE

Philippians is a wonderful thank you note to the church at Philippi for their gift once they had learned of Paul's detention at Rome. Of course, being Paul, he does more than write a thank you letter. To—

1. Brief them on his circumstances (1:12-26; 4:10-19)
2. Encourage the church to stand firm given persecution; to rejoice regardless of circumstance (1:27-30; 4:4)
3. Encourage humility and unity (2:1-11; 4:2-5)
4. Warn the Philippians against legalism (usually Judaizers) and antinomians (libertines; "there are not rules;" chapter 3)
5. Commend Epaphroditus & Timothy to the church (2:19-30).

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<sup>1</sup>Adapted, corrected and revised by D. Thomas Porter, Ph.D. from *Compton's Interactive NIV*, © 1996.

<sup>2</sup>Excerpted from *Compton's Interactive NIV*, © 1996.

Philippians 1:1-11. *Blessing a Church*. Two slaves owned by the Lord Christ, Paul & Timothy, greeted the church leaders and their helpers with:

May mercy and reconciliation come to you from God the Father and the Christ. For I thank God every time I am reminded of you. In all my prayers, I pray for all of you, and always with joy. Your partnership in the good news has given me confidence that He who began a good act (ἀγαθὸν ἔργον) will complete it (ἐπιτελέσει) until the day of the Christ.

It is correct for me to feel this way about you all since you are in my heart (raison d'être, καρδιά). Why? Because whether I'm confined by chains or defending & confirming the good news, all of you share God's gift of mercy with me. God Himself can bear witness as to how much I love you with the affection of Christ Jesus.

So, this is my prayer: may your love abound even more; may your knowledge and insight deepen so you may be able to know what is best, and do what is pure and blameless until the day of the Christ. May you be filled with the effects of righteousness that comes only through Jesus the Christ—for the glory and praise of the Lord God.

- Q Since Paul had to "include" (HCSB) elders and deacons with the saints, does that mean that some elders and deacons are not saints? ;-)
- Q On what basis was Paul confident in the members of the church at Philippi? How is this effect manifested in people?
- Q Why is Paul calling upon God's testimony to evince his affection for the Philippians? Is this a figure of speech or something to be taken more seriously?
- Q Is Paul saying here that the purpose ("so that") of love, especially that which abounds with knowledge and insight, is the ability to discern what is best? To discern what is pure? To discern what is blameless? These would indeed be marvelous gifts, and a new understanding of love; i.e., a love which discerns [*αἰσθησεῖ: perception, not only by the senses but by the intellect cognition, discernment of moral discernment in ethical matters*].<sup>3</sup> A love governed by such knowledge and insight would indeed be the "holy grail" of the Christian academician. Paul, of course, provides a caveat: such love is evinced by the "fruit of righteousness" and that in turn is evinced by whether such fruits glorify and praise God.

### PHILIPPIANS 1:1-11

Paul and Timothy, servants [δοῦλοι] of Christ Jesus, to all the saints in Christ Jesus at Philippi, together with the overseers [ἐπισκόποις, elders or bishops] and deacons:

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

<sup>3</sup> I thank my God every time I remember you. <sup>4</sup> In all my prayers for all of you, I always pray with joy <sup>5</sup> because of your partnership [κοινωνία] in the gospel from the first day until now, <sup>6</sup> 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.

<sup>7</sup> It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me. <sup>8</sup> God can testify how I long for all of you with the affection of Christ Jesus.

<sup>9</sup> And this is my prayer: that your love may abound more and more in knowledge and depth of insight, <sup>10</sup> so that you may be able to discern what is best and may be pure and blameless until the day of Christ, <sup>11</sup> filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

<sup>3</sup> The NAS New Testament Greek Lexicon, Strong's Number 144.

Philippians 1:12-18. Persecution & Knuckleheads. Here's what you need to know — what has happened to me has actually advanced the good news, not squelched it. Ironically, as a result the entire palace guard (παραιτωρί(ω)), and everyone for that matter: I am in chains for the Christ. Because of those chains, most of those in the Lord have been encouraged, not discouraged. They now speak the word of God even more courageously and fearlessly.

Sure, it's true some preach the Christ out of envy or to rival others, and others preach for good reasons. The latter preach from love, knowing I am put here to defend the good news. The knuckleheads preach the Christ because of selfish ambition, insincerely, supposing they can stir up some trouble for me while I am confined. But, so what? The important thing is that in every way, whether from false motives, or true motives, the Christ is preached. That is why I rejoice now, and why I will continue to rejoice.

- Q How did Paul's chains encourage others for preaching the gospel? Shouldn't it have warned others about the pragmatic consequences of speaking up for the Christ?
- Q Given this effect, should we not pray for persecution, instead of thanking the Lord God that we don't have persecution? (And, please don't confuse persecution with people "bad-mouthing" Christianity, or restricting pulpit sermon messages.)
- Q On what basis, if any, should we be critical of Joel Osteen? Kenneth Copeland?<sup>4</sup>
- Q What is the fundamental problem with advocating a "prosperity gospel?"
- Q What answer do you have for the critics of the Bible who point out the original manuscripts can even agree on the order of verses (e.g., 16 & 17 of Philippians 1)? Hint: Verse 18.

## PHILIPPIANS 1:12-18

Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. <sup>13</sup> As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. <sup>14</sup> Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

<sup>15</sup> It is true that some preach Christ out of envy and rivalry, but others out of goodwill. <sup>16</sup> The latter do so in love, knowing that I am put here for the defense of the gospel. <sup>17</sup> The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. [Some late mss have verses 16 & 17 reversed in order] <sup>18</sup> 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. Yes, and I will continue to rejoice.

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<sup>4</sup>For more about Joel Osteen, review [https://en.wikipedia.org/wiki/Joel\\_Osteen](https://en.wikipedia.org/wiki/Joel_Osteen) For more about Copeland, review [https://en.wikipedia.org/wiki/Kenneth\\_Copeland](https://en.wikipedia.org/wiki/Kenneth_Copeland)



Philippians 1:19-26. *Living or Dying?* Here's what I know: your prayers and the help given by the "Spirit of Jesus the Christ" and what has happened to me—will turn out to save me (σωτηρίαν). I am eager for I expect I will in no way will be ashamed, but I hope I will have sufficient courage so that the Christ will now and always be magnified—whether by how I live, or how I die.

For me—to live is the Christ, and to die—that's gain! If I go on to live in this body, it will mean fruitful labor. But, what do I want—I don't know. On the one hand, I want to depart and be with the Christ, far better of course. Yet, it is more necessary (ἀναγκαῖος: *essential, intimate, right, proper*) for you all that I remain in this body.

So, convinced of this then, I know I will remain in this body, and I will continue with all of you for your progress and joy in the faith. Hopefully, with my being with you again, your joy in Christ Jesus will overflow.

- Q To what (or Whom?) is Paul referring when noting the "Spirit of Jesus the Christ?"
- Q How did Paul's circumstances result in (ἀποβήσεται, *disembark, turn out, result, become, happen*) his salvation?
- Q Did Paul choose the body over departing, or was he simply comparing the two alternatives?
- Q What was so joyful about Paul being with the church at Philippi?

#### PHILIPPIANS 1:19-26

I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance [or *salvation*].

<sup>20</sup> I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. <sup>21</sup> For to me, to live is Christ and to die is gain. <sup>22</sup> 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! <sup>23</sup> I am torn between the two: I desire to depart and be with Christ, which is better by far; <sup>24</sup> but it is more necessary for you that I remain in the body. <sup>25</sup> Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, <sup>26</sup> so that through my being with you again your joy in Christ Jesus will overflow on account of me.

Philippians 1:27-30. *What You Face*. So, lots of stuff is up in the air, but whatever happens, conduct yourselves which is worthy of your calling to share the good news about the Christ. Then, when I come and see you, or only hear about you, I will know you stand firm. In one spirit, contending as one person for the trust (πίστει, *belief, trust, confidence; fidelity, faithfulness*) in the good news.

I also know that you'll not be frightened in any way by those who might oppose you. The very fact that you will be saved is a sign to your opposition that they will be destroyed, by the Lord God Himself. You're blessed, on behalf of the Christ, to not only believe on Him, but also to suffer for Him, since you're going through the same struggle as I had, and know I still have.

- Q Just what is "a manner *worthy of the gospel of Christ*?"
- Q Who opposes you as you contend for the faith (belief) in the gospel?
- Q Does verse 28 support the theology of annihilation theory?
- Q How is persecution a blessing for the believer?
- Q What does it say about our walk, our faith, our efforts for the Christ if we're not suffering for same?

### PHILIPPIANS 1:27-30

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 one spirit, contending as one man for the faith of the gospel<sup>28</sup> 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.<sup>29</sup> For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him,<sup>30</sup> since you are going through the same struggle you saw I had, and now hear that I still have.

Observation Verse		PHILIPPIANS 1 TEXT (NIV)	Observation ♦ Impression ♦ Comment
1	1	Paul and Timothy, servants [slaves] of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers [bishops or elders] and deacons:	Am I a slave or a servant? Why do I, and others, resist “slave” yet relish the title of “servant?” δουλοι can be interpreted “slaves” or “servants;” so, am I a bond-servant, thus bought; or slave, and thus elect with a price, i.e., redeemed? In short, are we, those “in Christ Jesus,” slaves or servants? This linguistic nuance has intriguing theological and devotional implications.
2			Since Paul had to “include” (HCSB) elders and deacons with the saints, does that mean that some elders and deacons are not saints? ;-)
3			Addressed to the saints “in Christ Jesus” who just happen to be “in” the city of Philippi. “In Christ Jesus,” as I recall, is an important and common phrase of Paul. It is “in Christ Jesus,” and in Christ Jesus alone, that we have redemption, the power of grace, and sanctification.
4			What is the nature of the geography, politics and significance of the Philippi city? Why Philippi? (A sketch of Philippi is found in Appendix A: “Philippi the City”)
5	2	Grace and peace to you from God our Father and the Lord Jesus Christ.	<ul style="list-style-type: none"> <li>• Grace = the power of God to be righteous;</li> <li>• Peace = the result of that power.</li> <li>• Source = (“from”) God the Father and the Lord Jesus [the] Christ</li> </ul> So, Paul is blessing the church at Philippi with the power of righteousness, seeking peace that comes only from God the Father and Jesus, the Lord and Christ.
6			The translation of Ιησου Χριστου often is written and said in English as if “Christ” were the last name of Jesus. Christ is not His name; it is His title – “Messiah.” I believe we should honor that in our language constructions; to wit, we should say and write “Jesus the Christ,” or “Christ Jesus.” As we would say “Henry the King,” or “King Henry;” we would rarely, if ever say, “Henry King.”
7	3-6	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.	There are always special people who evoke a memory of more than their personhood. As Christians on the Way together, our partners who have gone on before evoke fond memories not only of them, but of the Christ Who we have sought together, or Who was introduced by them to us.

8	3-6		Paul's prayers must have been powerful, and long. He also indicated <b>why</b> he prayed. Because:
9			The confidence is not in those in Philippi, but "in He who began a good work in you ..."
10	7-8	It is right for me to feel this way about all of you, since I have you in my heart; for 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.	What does "... since I have you in my heart ..." mean as a justification for "It is right for me to feel this way about all of you?" I would have thought the justification to be "all of you share in God's grace with me."
11			"In my chains" appears to justify calling <i>Philippians</i> a "prison" epistle. (See also 1:13 and 1:17-19)
12			Why is Paul calling upon God's testimony to evince his affection for the Philippians? Is this a figure of speech or something to be taken more seriously?
13			How grand it must be to be missed because of the "affection of Christ Jesus!"
14	9-11	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 until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.	Is Paul saying here that the purpose ("so that") of love, especially that which abounds with knowledge and insight, is the ability to discern what is best? To discern what is pure? To discern what is blameless? These would indeed be marvelous gifts, and a new understanding of love; i.e., a love which discerns [ <i>αισθησει: perception, not only by the senses but by the intellect cognition, discernment of moral discernment in ethical matters</i> ] <sup>5</sup>
15			A love governed by such knowledge and insight would indeed be the "holy grail" of the Christian academician. Paul, of course, provides a caveat: such love is evinced by the "fruit of righteousness" and that in turn is evinced by whether such fruits glorify and praise God.
16	12-14	Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard [or <i>the whole palace</i> ] and to everyone else that I am in chains for	The practical reality of punishing God's people for doing His work is that His work gets done, period, and in some cases exponentially. Here Paul seems to be saying that his capture has been an advantage for spreading the gospel, for now the whole palace is aware of the reason for Paul's chains—Christ! Wow!

<sup>5</sup> The NAS New Testament Greek Lexicon, Strong's Number 144.



		Christ. Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.	Bring on the chains! Bring on the suffering for it appears that when one suffers, at least two more are encouraged to speak courageously and fearlessly.
17	15-18a	It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in 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.	Of all the calls to cooperation, Paul's analysis speaks the most strongly. He knows his purpose — "to defend the gospel." Some may preach Christ for less than honorable reasons, but Paul does not care — as long as Christ is preached. In fact, he rejoices in the troublemakers whose motives are less than true — as long as Christ is preached.
18			When we observe Christ being preached to build a new building, must we now rejoice? When we see Christ being preached to sell the latest edition of "his new book," must we now rejoice? When we hear Christ being preached to build an ego, must we now rejoice? Philippians 4:4 says, "Rejoice in the Lord always. I will say it again: Rejoice!"
19	18b-24	Yes, and I will continue to rejoice, for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance. [salvation] I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. 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.	Apparently, the prayers of the Christians at Philippi assisted, along with Holy Spirit, will "turn out" for his salvation. The use of αποβησεται ("will turn out") by Paul might suggest the ultimate result will be his deliverance from his chains, although the word translated "deliverance" here is σωτηριαν (the root for soteriology, the study of salvation). The root of the σωτηριαν word was used to indicate strength enhancement by Luke in Acts 27:34 and the writer in Hebrews 11:7 when referring to saving Noah's household from the flood.
20			Paul had at least once before exulted that he was "not ashamed of the gospel, because it is the power of God for the salvation of everyone ..." Was Romans 1:16 and here the absence of shame because of the loss of guilt for sin? That the glory of the gospel is beyond shame (ironic verbiage)? Perhaps, that the foolishness of the gospel is nothing about which to be ashamed?
21			Either way, Christ will be exalted — whether "shamed" by his life or by death.

22	18b-24		Paul's difficult set of alternatives—between wanting to be with Christ and living on to benefit the body [the church]—is neither terrible nor horrible; it is actually only difficult because of the choice between two positives. In all cases, his death [to sin?] and his life [in Christ?] is his joy; to wit, "For to me, to live is Christ and to die is gain." To really live is to really die—what wonderful irony.
23	25-26	Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, so that through my being with you again your joy in Christ Jesus will overflow on account of me.	Paul solves the puzzle because he is convinced that it is better to serve the body than to die with Christ—at least for the time being. "Continue (παραμενω) with all of you" is used to describe this continuing relationship with those "in Christ" at Philippi. παραμενω suggests that one remains alongside, one survives.
24			Paul saw his presence with them as a source of joy in Christ Jesus, even to overflowing with same.
25	27-30	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 one spirit, contending as one man 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 on 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.	Life is filled with choices—bad choices, good choices, but choices nonetheless. It is good to know that "whatever happens," if we conduct "ourselves in a manner worthy of the gospel of Christ," we can contend as "one person for the faith of the gospel." As we seek unity, we need not be frightened in any fashion by those who might oppose us— <u>if</u> we are contending for the faith of the gospel.
26			When push comes to shove, those who would seek to destroy us will see a great sign! A billboard as it were—we will be saved, and then by God Himself.
27			We not only get the great pleasure of believing <i>on</i> Christ, we also get to suffer for Him. Paul's struggle is our struggle. See his struggle, learn of his struggle, feel his struggle. Learn.
28			If we are not suffering, are we serving? As δουλοι, whether purchased or by choice, are we suffering for the gospel of Christ? Or, have we become "religious professionals," to use the words of the psychometrician/ demographer?



### Gangitis River

Philippi apparently had only a small number of Jewish inhabitants and no synagogue. Consequently Shabbat worship was held outside the city on the Gangitis River. Here Paul met a group of women to whom he preached the gospel. Lydia, a merchant trading purple cloth, believed Paul's message and was baptized with members of her household. Subsequently Paul went and lived at her home.

### Acropolis

Founded in the 4th c. B.C. and renamed after King Philip of Macedon, Philippi was an important outpost on the Egnation Way. Two important battles were fought here in 42 B.C. resulting in the defeat of Cassius and Brutus, conspirators in the assassination of Julius Caesar. After these battles, Philippi became a Roman colony encompassing 700 square miles.



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<sup>6</sup>This material was excerpted from [BiblePlaces.com/philippi.htm](http://BiblePlaces.com/philippi.htm)



## Excavations



Archaeological work has revealed a large and well-preserved forum, a theater, the alleged jail of Paul and several Byzantine churches, including one of the earliest churches known in Greece. The number of churches in the city in the Byzantine period indicate Philippi's importance to Christians at this time. A series of earthquakes apparently destroyed many of the buildings and probably contributed to the city's decline.

## Egnatian Way

The Via Egnatia was built beginning in 145 B.C. and at its greatest extent connected Byzantium with the Adriatic ports. This route was Rome's primary artery to the east and Philippi was an important outpost along the road. The Egnatian Way made it easier for Rome to move troops throughout the empire and it was the route that Paul traveled on from Neapolis to Philippi, Amphipolis, Apollonia and Thessalonica.



## Philippian Jail

This traditional place of Paul and Silas's imprisonment is of dubious authenticity, but it remembers the attack on these men and their subsequent flogging and imprisonment. In the course of the night, a violent earthquake shook the prison and the jailer feared that all might have escaped. After learning that none had fled, the Philippian jailer put his faith in Christ and was baptized with his family.



## Latrines

Public bathrooms were not uncommon in ancient Roman cities, but this one is a good illustration for Paul's reference to σκύβαλα (skah-bah-la) i.e., human waste. In his letter to the Philippians, Paul wrote "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ" (3:8 NIV).

LEARN MORE AT —

Gods, Gold, and the Glory of Philippi (Lambert Dolphin's Resources) A good article by Gordon Franz on the history of Philippi and Paul's ministry here. See <http://www.ldolphin.org/pphilippi.html>