

BIBLE STUDY I

Practical Bible Study I: Syllabus

Notes

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CLASS #1:

- I. Section #1: Phil 1:1,2
- II. Section #2: Phil 1:3-11

CLASS #2:

- III. Section #3: Phil 1:12-26

CLASS #3:

- III. Section #3. (cont.): Phil 1:12-26
- IV. Section #4: Phil 1:27-2:18

CLASS #4:

- IV. Section #4. (cont.)

CLASS #5:

- IV. Section #4. (cont.)

BIBLE STUDY I

Notes

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Practical Bible Study I: Exam

The “Inductive Bible Study” courses do not have exams like the other courses. The exam time is used to actually do inductive Bible study.

In this first “Practical Bible Study” course, the exam continues to focus on making observations, and interpretive questions are also required. The student is given a passage from the Bible and will use the exam time to study the passage and form observations and questions. The student is required to submit their seven most important observations and interpretive questions. The observations and questions are graded according to importance, insight, clarity, etc.

BIBLE STUDY I

Course Introduction:

Notes —

Prerequisite: Introduction to Bible Study.

This is the first of the practical Bible study courses following the Introductory course. The series is based on the materials that were taught in that course.

We will use our foundational understanding of bible study to study the book of Philippians. Already we have made observations in the book of Philippians and we have offered an introduction to the book.

Format of this Course.

We will study **Philippians 1:1-2:18**. We will divide the course into four sections according to the eight section outline of the book that we developed in the Introduction course.

Each section will contain five areas of study:

- 1) A short introduction.
- 2) Word study (using Wuest's Word Studies' and other Greek reference aids).
- 3) Study of the structure (this will include the process that leads us from observation to interpretation to application).
- 4) An outline of the structure (we will summarize the flow of the relationships between the parts of each section).
- 5) A conclusion (this will include a one sentence summary description of the passage and a three or four word title that captures the focus of the passage).

***Note: We will use the New American Standard Bible in our study.

BIBLE STUDY I

Notes —

I. Section #1 (Phil 1:1, 2).

A. Introduction to Section #1. Paul traditionally begins his letters in the conventional way of his culture.

1. Identification of the sender (vs. 1a).
2. Identification of the recipients (vs. 1b).
3. Greeting (vs. 2).

B. Word Study of Section #1.

1. Saints (vs. 1) - means those who are set apart (in the plural form as it is 61 of the 62 other times that it appears in the New Testament).
2. Overseers (vs. 1) - means bishop; in the New Testament this term is synonymous with pastor and elder (also note that it is in the plural form).
3. Peace (vs. 2) - means being in harmony with God.

C. Study of the Structure of Section #1.

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) Jesus Christ is repeated three times in two verses. From the beginning He is the obvious focus of the book.
 - 2) Paul identifies himself as a bond-servant (a slave).
 - a) He does not identify himself as “Paul, the founder of your church” or as “Paul, the great and famous apostle”.
 - b) Paul lived the life of slavery to Christ because he considered himself a slave.

BIBLE STUDY I

b. Application.

- 1) How would you identify yourself? Do you see yourself as a slave of Jesus? Or are you more like an employee? Or are you more like the boss? Or are you a temporary, volunteer worker?
- 2) A slave does not expect anything or earn anything. His master controls his life. Does this conflict with your description of yourself? Are you a slave?

Notes

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D. Outline of the Structure of Section #1 (in this case see the introduction).

E. Conclusion to Section #1.

1. Summary sentence. Paul writes to the Philippians and begins with a greeting.
2. Title. Address and greeting.

II. Section #2 (Phil 1:3-11).

A. Introduction. Again we see a traditional practice of Paul.

1. Prayer with thanksgiving for his readers' response to the gospel (in the beginning of his letters). See: Rom 1:8; 1 Cor 1:4; Col 1:3; 1 Thes 1:2; 2 Thes 1:3; 2 Tim 1:3; Philemon 4.
2. Paul thought of prayer first.

B. Word Study of Section #2.

1. Participation (vs. 5) - means koinonia; sharing in a common interest. Everyone is involved (here the financial aspect may be the focus: see 4:15).
2. Will perfect it (vs. 6) - means complete it; bring it to the goal. This includes the process which moves someone toward the completion (consider Paul's later exhortation in 2:12, 13 that would be the application of this theology).

BIBLE STUDY I

Notes —

3. Partakers (vs. 7) - means sharing; one who shares something with another. Again the Greek word is a form of “koinonia.” The Church is a body. It suffers and triumphs together. Christianity is not a religion of individuals but of the family of God (see 1 Cor 12:26).
4. Affection of (vs. 8) - means the bowels of; it is the strongest Greek term available to convey the sense of compassion. Note: it is not the bowels of Paul but the bowels of Christ. Paul lived so close to Christ that he felt His compassion for others. He could have this compassion for the Philippians only because Christ lived in Him (Gal 2:20).
5. Real knowledge (vs. 9) - means full or complete experiential understanding.
6. Discernment (vs. 9) - means moral judgment; insight; sensitivity. Both of these terms in vs. 9 point to a need for more practical experience. Again, we see the idea of a process. Real love requires growth and maturation (1 Thes 3:12; 4:10; 2 Thes 1:3).
7. Filled (vs. 11) - means this is in the perfect tense. It points to the completed state or condition. We are reminded of the term in vs. 6 “perfect it” or “complete it.” This gives us an important clue to study the structure.

BIBLE STUDY I

C. Study of the Structure of Section #2.

Notes —

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) We can divide this section into two parts; the second part explains and specifies the first part.
 - a) Paul tells them that he prays for them (vs. 3-8).
 - b) Paul tells them what he prays for them (vs. 9-11).
 - 2) In the first place Paul tells them **THAT** he prays for them with:
 - a) Thanks (vs. 3).
 - b) Joy (vs. 4).

Interpretive Question

On what basis does Paul pray with thanks and joy?

- 3) Paul has thanks and joy **IN VIEW OF** (vs. 5) two things:
 - a) Their participation (vs. 5): Paul is not a leader who wants to do everything while others do nothing. He joyfully thanks God for them. Indeed, their involvement is Paul's goal.
 - b) His faith in God (vs. 6): Paul is not a leader who needs to control everything in order to have a sense that all will be completed. Through faith in God to complete that which He has started, Paul has thanks and joy instead of doubt and fear.

Interpretive Question

How is Paul able to have this faith?

BIBLE STUDY I

Notes —

4) Paul says in vs. 7 that it is only right for him to feel this way about them **BECAUSE**:

a) Of his care and concern for them (vs. 7).

b) Of his love for them (vs. 8).

(1) To relinquish a ministry and trust in God for its completion does not mean to forget that ministry.

Author's Illustration:

It is not like relinquishing of a girlfriend because you have found another girl and really do not want to be bothered by the original girlfriend anyway. It is like releasing children. Every parent must do this at some time. It is painful. The result is a deep longing for the child. Nevertheless, it is done for the child's own good.

Insert Your Illustration:

BIBLE STUDY I

- (2) To relinquish a ministry and trust in God for its completion does not mean to abandon that ministry. Faith in God does not mean that we are inactive. On the contrary, it points to and leads to our action. Paul's faith in what God will do (and is doing) in the Philippians is based on what God is doing (and will do) in him. Paul's proof (and therefore his faith) that God is working in and caring for the Philippians is the care and compassion of Jesus for the Philippians that is working in him. Paul is part of it. He is active in his faith because his faith is based on the fact that Jesus lives in him. His faith is not separate from his works (which are the works of Jesus in Him--vessel theology). Paul is the vessel through which the affections of Jesus are manifested. The focus of faith is just as much on God in vs. 7, 8 as it is in vs. 6.

Notes —

b. Application.

- 1) Do you participate with other Christians or do you participate alone? Moreover, do you encourage and allow others to participate? Do you have a sincere desire to see others grow, succeed, and be fruitful in the ministry? Or do you secretly rejoice when another fails or when his ministry is hurt?
- 2) Are you able to relinquish ministry? Are you able to delegate authority to others and trust God for its completion? Or do you lack faith because your focus is on the ability of people and not on the ability of God? Do you try to hold on to everything in order to have a sense of control?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) In the second place Paul tells them **WHAT** he prays for them. He prays that their love would increase (vs. 9).

Interpretive Question

Why does the love of the Phillipian's need to increase?

BIBLE STUDY I

Notes —

2) **So that** (vs. 10):

- a) They will be sincere (unmixed, pure).
- b) They will be blameless (not stumbling).
- c) They will be ready for the return of Christ.

Interpretive Question

How does the love of the Phillipians increase?

3) **Having been** (vs. 11):

- a) Filled (the perfect tense signifies completion) with the fruit of (the effects or results of) righteousness (right relationship with God). This is the method. Love increases by being filled with the effects or results of being in a relationship with God. Relationship (love) with others is affected by relationship (love) with God (consider 1 Jn 4:19).
- b) Through Jesus Christ. This is the cause or source of the increase. He makes it possible for us to be in a right relationship with God.
- c) To the glory and praise of God. This is the result of the increase.

BIBLE STUDY I

b. Application.

- 1) Do you realize the importance of a relationship with God? It is the starting point of the Christian life. Have you experienced an increase of love for others? If not, perhaps you need to improve your relationship with God.
- 2) When we are in right relationship with God we have peace and joy and patience and kindness. We are able to love others. Many times we are in conflict with others. Why? Because we are in conflict with ourselves. We are not at peace with ourselves because we are not right with God. Before being able to have peace with others we must have peace with ourselves. This only comes through peace with God. I find that the times that I am least able to love others is when I have sinned against God. I am not able to love others because I am not in a right relationship with God (because of my sin).

Discussion Point

Discuss ways in which you have observed this dynamic (how your relationship with God directly relates to your relationship with people) working in your life recently.

3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) The phrase “**UNTIL THE DAY OF CHRIST**” is repeated in vs. 6 & 10.
- 2) In the context of both occurrences of this phrase we can observe another repetition. The idea of **completion** is repeated in vs. 6 (“**PERFECT IT**”) and vs. 10, 11 (“**BLAMELESS**” or perfect and “**BEEN FILLED**”).
- 3) Part 2 (vs. 9-11) explains and specifies part 1 (vs. 3-8). First Paul tells them that he is praying for them with faith that God will complete in them the **process** which He began. Then he explains and specifies this process when he tells them what he prays for them.

Notes

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BIBLE STUDY I

Notes —

- 4) With these observations in mind, we can see the relationship between the two parts of this section and we can ask and answer the following question.

Interpretive Question

What is the good work that is being perfected? (vs. 6).

- 5) The good work that God began and will complete is the work of love. This love is in the Philippians. However, we must remember that all of the causal focus is on Jesus.

- a) Yes, the perfecting of love is done in the Philippians. But it is God who is doing it: **“HE WILL PERFECT IT”** (vs. 6).
- b) Yes, it is care, compassion, and love that is in Paul for the Philippians. But it is actually **“THE AFFECTION OF CHRIST”** (vs. 8).
- c) Yes, the increased love is the result of the Philippians being filled with the fruit of righteousness. But **“IT COMES THROUGH JESUS CHRIST”** (vs. 11).

(1) Here again, we see a **“VESSEL THEOLOGY.”**

(2) The Philippians are the containers and Christ is the contents. The Philippians are the instruments and Christ is the source.

b. Application.

- 1) Christians are involved in a process. We must realize this and have patience. At the same time we must seek to move ahead. We must do it by faith. Faith in what or who? In ourselves? No! Our faith must be in God. He began the process (vs. 6). He will lead us through the process. He will end the process. On **“THE DAY OF CHRIST JESUS”** (vs. 6, 10) He will complete it (see 1 Cor 1:8; 5:5; 2 Cor 1:14).

BIBLE STUDY I

- 2) Are we conscious of the process? Is there growth? Are we patient? Are we willing to have faith that will let God begin the process on Friday at the cross and end it on Sunday at the resurrection **while** we wait through the process on Saturday?

Notes

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D. An Outline of the Structure of Section #2 (using the outline, challenge the students to identify relationships between parts).

1. Paul's announcement of prayer for them (vs. 3-8).
 - a. With thanks and joy (vs. 3, 4).
 - 1) The basis of thanks and joy: their participation (vs. 5).
 - 2) The basis of thanks and joy: faith (vs. 6).

The basis for faith: his care and love for them produced by Jesus' affection and compassion for them (vs. 7, 8).

2. The contents of Paul's prayer for them (vs. 9-11).
 - a. For their love to increase (vs. 9).
 - 1) The purpose of the increase (vs. 10).
 - 2) The method of the increase (vs. 11a).
 - 3) The cause of the increase (vs. 11b).
 - 4) The result of the increase (vs. 11c).

E. Conclusion to Section #2.

1. Summary sentence. Paul's joy over the Philippians is expressed in prayer that is based on his faith in what God is doing and will do in their lives (that is, He will perfect the love in them which He started).
2. Title. Joyful prayer.

BIBLE STUDY I

Notes —

III. Section #3 (Phil 1:12-26).

A. Introduction to Section #3.

1. In this passage, the theme of joy is magnified.
2. Paul's **UNBOUND** joy is manifested through a situation of **BONDS**.
3. Paul expresses sincere joy even though he is in prison.

B. Word Study of Section #3.

1. Progress (vs. 12) - means an advance; moving forward. The word was commonly used for the actions of the advance army of pioneer wood cutters that went ahead of the regular army. They would cut a road through an impenetrable forest so that the army could advance. Here, Paul is speaking of the pioneer advance of the gospel. He is speaking of taking the gospel where it has not gone before.
2. Well known (vs. 13) - means to make known what has been unknown; here again we see the pioneer emphasis.
3. Trusting (vs. 14) - means to have confidence; to be persuaded. The Christians gained confidence through Paul's example.
4. Strife (vs. 15) - means self seeking partisanship; divisive. Competition is sometimes a motive for ministry between church fellowship and denominations.
5. Appointed (vs. 16) - means to be assigned or destined for something. Paul always makes a strong link between his position and the sovereignty of God.
6. Pretense (vs. 18) - means ulterior motive; false reason or motive. The implication is to use Christ for your own interests.
7. Expectation (vs. 20) - means this term comes from three other words: away, head, and watch. The term can be described by picturing a watchman with his head outstretched. His focus is on one thing. Here we see the secret of Paul's joy. Whatever the circumstance he kept his eyes focused on Jesus.

BIBLE STUDY I

8. Exalted (vs. 20) - means to make large; to magnify.
9. Remain (vs. 25) - means to stand next to; the term implies service.
10. Progress (vs. 25) - Here again we see Christianity as a process.

C. Study of the Structure of Section #3.

1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) This section can be divided into two parts. The second part is a **CONTINUATION** of the first part. We can make this conclusion based on Paul's **CONTINUED** rejoicing. The division is made in vs. 18. Paul says that he rejoices. This refers to the previous verses. He also says that he will rejoice. This refers to the following verses.
 - a) Rejoicing in the greater progress of the gospel (vs. 12-18).
 - b) Rejoicing in his anticipated deliverance (vs. 18c-26).

Interpretive Question

How does Paul's imprisonment result in a greater progress of the Gospel?

Notes —

BIBLE STUDY I

Notes —

2) Paul introduces his answer in vs. 13 (“**SO THAT**”) and continues it in vs. 14 (“**AND**”).

- a) Vs. 13--There is progress because others become aware of Paul’s cause. For example, there is a pioneer work done amongst the Roman soldiers who otherwise would have been very difficult to reach. They are now aware of Jesus Christ and the gospel.
- b) Vs. 14--There is progress because the reality of Paul’s imprisonment provides the Roman Christians with a challenging example to speak the word of God with boldness.

Interpretive Question

What does it mean to speak the Word of God?

3) Note the following structure:

v. 14 =	SPEAK	————	WORD OF GOD
v. 15 =	PREACH	————	CHRIST

- a) As is true for the apostle John, for Paul the Word of God is Christ.
- b) To speak the word is to speak of Christ.

BIBLE STUDY I

Interpretive Question

Notes —

Why are the Roman Christians preaching Christ?

- 4) In general, vs. 14 answers this question: because Paul is in prison. However, we learn more details in vs. 15:
 - a) Some are preaching because of envy and strife toward Paul.
 - b) Others are preaching out of good will toward Paul.
- 5) The explanation of the motives of these two groups is found in vs. 16, 17.
 - a) Vs. 16 - Knowledge of Paul's authority as an apostle motivates some. They are motivated by love to continue his work.
 - b) Vs. 17 - Others are working with ulterior motives and self interest. They are trying to bother Paul. If we consider the meaning and implication of the terms "envy" and "strife" as well as the direct warnings against Judaizers in chapter 3, then we could conclude that this is part of the Judaizer problem. Paul's imprisonment motivates them in the sense that it is a perceived opportunity. With Paul in prison, they can more easily preach the gospel with an emphasis on the law. They are more interested in preserving their understanding of Judaism than they are interested in the gospel. They are using ("selfish ambition"--vs. 17) the gospel to benefit themselves. They have a hidden agenda (which is the meaning of the term "pretense" in vs. 18).

Interpretive Question

How does Paul feel about this (selfish ambition in others)?

BIBLE STUDY I

Notes —

6) Paul asks this question himself in vs. 18: “**WHAT THEN**”?

- a) He rejoices because Christ is being preached. Paul lived for this. It was his true motive and goal.
- b) And so he is able to rejoice even if those who accomplish this goal are against him. He is not involved in it for his own benefits. He is in it for Christ. He is not involved for his own benefits, he is involved for Christ. We might say that for Paul the message is more than the medium.

b. Application.

- 1) What are your ministerial motives? Why do you preach or testify? Is it for you? Is it so that your particular church or denomination will grow? Or is it for Jesus? Do you **USE** Christ for your own purposes? Or do you let Jesus **USE** you for His own purposes? What motivates you to minister? Competition? Or the love of Christ and the desire to see His kingdom grow?
- 2) How do you feel about the success in ministry of those who are not united with you? Do you secretly wish that their ministry would be destroyed? Or can you look beyond that and rejoice in the advance of the gospel? Can you rejoice when the gospel advances in a way that is against you? What is your motive? Is it that Christ go forth? Or is it that Christ go forth only if it benefits you and your ministry?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) Paul gives details in part one (vs. 12-18) about what he rejoices in **NOW**.
 - a) Part two (vs. 18c-26) is introduced when Paul adds that he **WILL** rejoice.

Interpretive Question

Why will Paul rejoice?

BIBLE STUDY I

- b) He will rejoice “**FOR**” (vs. 19) he knows that the result of his imprisonment will be his “**DELIVERANCE**.”

Notes

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Interpretive Question

How will Paul’s deliverance be accomplished?

- 2) It will be accomplished “**THROUGH**” (vs. 19) two things and “**ACCORDING TO**” (vs. 20) one other.
- a) “**THROUGH**” the prayers of the Philippians. Paul believed in the power of prayer.
 - b) “**THROUGH**” the presence and work of the Holy Spirit. Paul trusted in the power of the Holy Spirit.
 - c) “**ACCORDING TO**” his faith (“expectation and hope”). Paul believed in the power of faith. He understood that faith led to deliverance (salvation).

Interpretive Question

What is Paul’s expectation and hope?
What does he have faith for?

BIBLE STUDY I

Notes —

3) His expectation and hope is **THAT**:

a) He will not fail Christ. He will remain bold for Him in whatever circumstance that he is in.

b) He will exalt Christ.

(1) All of Paul's focus is on the benefit of Christ. He does not concentrate on his own benefit. Even while in prison he does not look to God simply in terms of what God can do for him. He looks to God with a focus on what can be done for Christ. His faith goes beyond believing for what God can do for him. It believes for what God can do through him for the glory of Christ.

(2) This faith does not depend on physical circumstances. Its ultimate goal is not defined by physical circumstances. Paul does not use his faith for him. He uses it for Christ.

b. Application.

1) When you are in a difficult position what do you use your faith for? To get out of the uncomfortable position? Is that your focus and motivation? Or is your faith pure enough to focus on the benefit of Jesus regardless of what the results may be for you personally?

2) Is the focus of your faith on how God can benefit you? Or on how Christ can be exalted at whatever the cost is to you?

3) When you have a problem does all of your faith depend on and point to your physical circumstances? Are you primarily concerned with the removal of the problem or does your faith go beyond the problem and enable you to agree with the words of Dan 3:18 and Mt 26:39?

BIBLE STUDY I

3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) The focus of Paul's faith is that Christ will be exalted. More specifically, it is that Christ will be exalted **"IN PAUL'S BODY."**

Interpretive Question

How can Christ be exalted in Paul's body?

- 2) Paul gives two possibilities when he says, "whether by":

- a) Life.
- b) Death.

Interpretive Question

How can Paul truly view his death in a positive way?

- c) It must be remembered that Paul's interest is not in himself. He is already dead (Gal 2:20). His interest is in Christ. He is willing to experience whatever will exalt Christ.

Interpretive Question

What does Paul mean when he says that he will be delivered?

Notes —

BIBLE STUDY I

Notes —

3) For Paul there were two possibilities.

- a) Imprisoned for the cause of Christ and boldly speaking out on His behalf (with the implication that he would be released, as seen in vs. 26).
- b) Imprisoned for the cause of Christ and boldly speaking out on His behalf, and being killed for it.

Interpretive Question

How can both life and death mean true deliverance?

- 4) Paul introduces the answer to this question in vs. 21 when he says “**FOR.**”
 - a) It is deliverance to live because he is delivered from himself through life in Christ (Gal 2:20).
 - b) It is deliverance to die because it is gain.

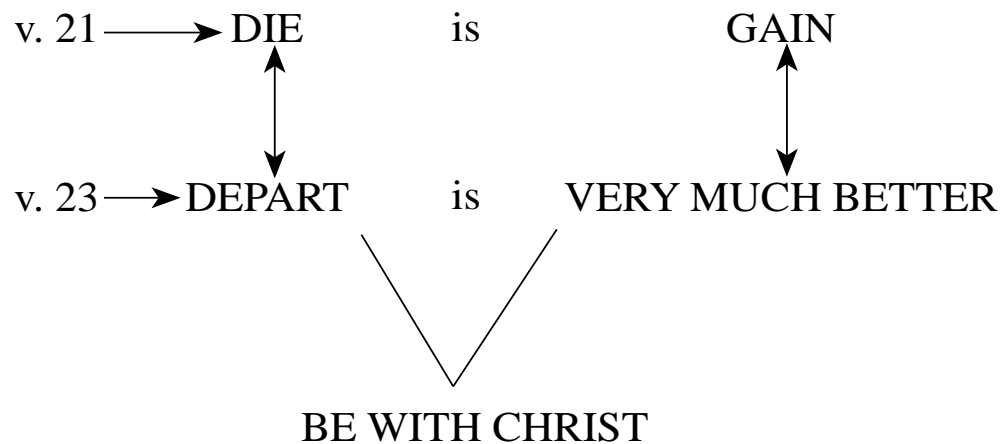
Interpretive Question

How is it (death) gain?

BIBLE STUDY I

5) The terms “**GAIN**” is synonymous with the phrase “**VERY MUCH BETTER**” (vs. 23). It is very much better (gain) because the result is to “**BE WITH CHRIST.**” The following diagram of the structure will reveal this to be the answer to our question.

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- a) Again, Paul weighs everything in relation to Jesus. Dying is gain because of its result. It results in a more direct or perfect relationship with Jesus.
- b) Somehow in death we will be with Jesus in a greater way even before the resurrection of our bodies (consider Lk 23:43; 2 Cor 5:8).

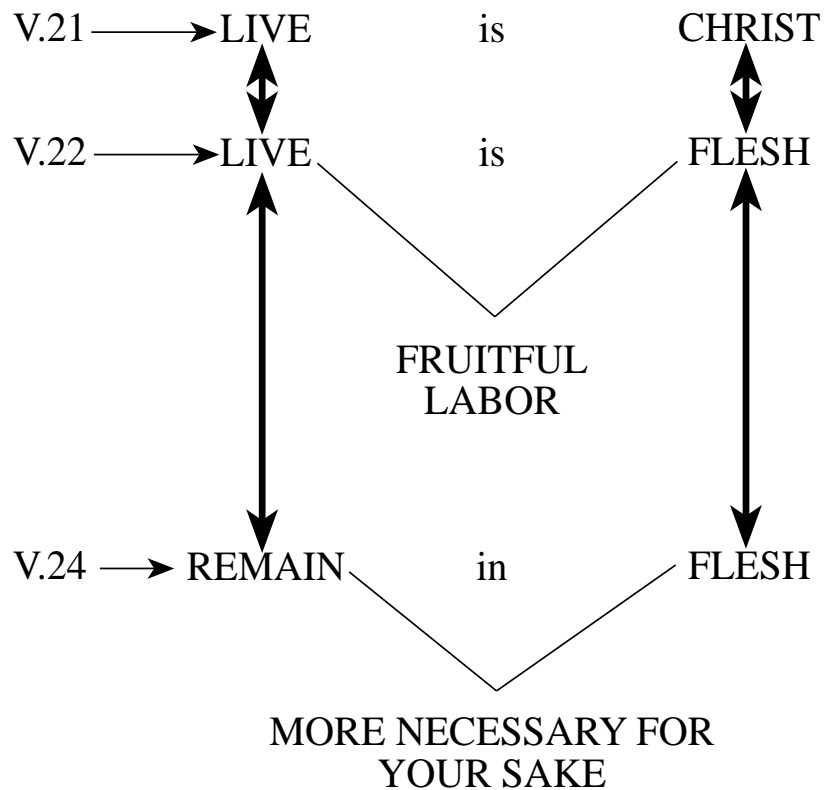
BIBLE STUDY I

Notes —

Interpretive Question

What is the result of “to live is Christ?”

- 6) In order to answer this question we can use another diagram of the structure.



(remember: Paul's life in the flesh is Christ in him --Gal 2:20)

BIBLE STUDY I

- a) Paul's life is Christ's life. The result is fruitful labor. More specifically in vs. 24, the result is blessings and benefits for others.
- b) Again Paul points away from himself. He does not focus on his interests or benefits. Paul is dead to himself. He points the use of his life toward Christ (the head) or toward the Philippians (the body of Christ).

Interpretive Question

What does Paul think will happen to him?

- 7) He believes that he will live (“**REMAIN/CONTINUE**”).
 - a) In this part (vs. 18c-26) Paul begins with an attitude that looks ahead and ends with an attitude that looks ahead.
 - b) Paul looks beyond his circumstances and is able to rejoice. He does not dwell on his present situation.

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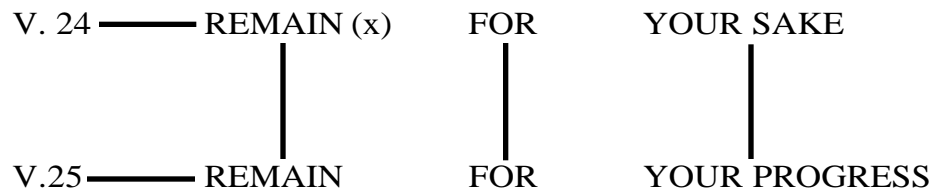
BIBLE STUDY I

Notes —

Interpretive Question

Why does Paul believe that he will live?

- 8) Paul introduces the answer to this question in vs. 25 when he says **AND CONVINCED OF THIS**. What is he convinced of? Again, let us study the structure (in the diagram the extra variable “x” signifies **MORE NECESSARY**).



- a) Paul is convinced that it is **MORE NECESSARY** (in the plan of God) for him to live than it is for him to die. Thus, he believes that he will live.
- b) Paul believes that the Philippians need more of his apostolic ministry. This perception plus his faith in God’s sovereignty produce the conclusion that he will live.
- c) Again we see that Paul’s focus is on Christ. In vs. 26 Paul explains the purpose (**SO THAT**) of his conclusion. The focus is on Christ (**MAY ABOUND IN CHRIST JESUS**).
- d) Again we also see that Paul’s focus is on others. He puts the needs of others ahead of his desires and preferences. What is **MUCH BETTER** for him is forfeited for what is **MORE NECESSARY** for others.

v.23—> that (die) is very MUCH BETTER <— PREFERENCE FOR HIMSELF.
v.24—> (live) is MORE NECESSARY <— NEEDS OF OTHERS.

BIBLE STUDY I

b. Application.

- 1) Can you look at death in a positive way? Can you look at life in a positive way? Are you balanced in these perspectives? Paul's desire to die was balanced by his desire to live because his love for Christ was balanced by his love for Christ's people.
- 2) Why do you want to die? Is it so that you can escape the problems of life? Or do you have a healthy desire that is purely based on your desire to be with Jesus? Why do you want to live? Is it because of your personal hopes and desires for yourself? Or do you desire to live so that you can be a blessing to others?

Notes

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D. An Outline of the Structure of Section #3.

1. The greater progress of the gospel (vs. 12-18).
 - a. Through others knowledge of Paul's cause (vs. 13).
 - b. Through others preaching (vs. 14-18).
 - 1) Motivated by good and bad motives towards Paul (vs. 15).
 - 2) Explanation of those motives (vs. 16,17).
 - 3) Paul's response to those motives (vs. 18).

BIBLE STUDY I

Notes —

2. Paul's anticipated deliverance (vs. 18c-26).
 - a. Paul begins with rejoicing while looking ahead (vs. 18c). Because he sees deliverance (vs. 19a).
 - 1) Through their prayers (vs. 19b).
 - 2) Through the presence and work of the Spirit (vs. 19c).
 - 3) Through his faith (vs. 20a).
 - a) That he will not fail Christ (vs. 20b).
 - b) That Christ will be exalted in him (vs. 20c).
 - (1) Through his life (vs. 20d).
 - (2) Through his death (vs. 20d).
 - (a) General explanation of why both life and death can be "deliverance" (vs. 21).
 - (b) Specific explanation (vs. 22-24).
 - b. Paul concludes with rejoicing while looking ahead (vs. 25, 26).

Author's Comment:

Using the outline, challenge the students to identify relationships between parts (continuation, continuity, specification, explanation, reason, method, conclusion).

BIBLE STUDY I

E. Conclusion to Section #3.

1. Summary sentence. God can cause the perceived difficult circumstances of this world to work together for good, but we must be willing to suffer and pay any price for the cause of Christ.
2. Title. Positive results of a negative imprisonment.

Notes

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IV. Section #4 (Phil 1:27-2:18).

A. Introduction to Section #4.

1. In this section Paul gives some general instructions and challenges. They are highlighted by perhaps the most profound Christological passage in the entire Bible.
2. Paul uses this passage as a great example of how the Philippians should try to live their lives.

B. Word Study of Section #4.

1. Manner (vs. 27) - means the manner or conduct of a citizen; a member's duty to a group. The idea here is to conduct yourself as a responsible citizen of heaven. Paul plays upon the fact that Philippi was an official Roman "colony." He uses the metaphor to magnify the importance of their heavenly responsibilities as citizens of that realm. The Greek word is in the present middle imperative. The present imperative indicates a continual and habitual manner of conduct. The middle voice makes it more than an exhortation to be obeyed. It puts more responsibility on the person. Each individual is responsible to realize his own position and to hold himself accountable for the appropriate actions.
2. Worthy of (vs. 27) - means corresponding to; consistent with. They must make their words consistent with their behavior.
3. Stand firm (vs. 27) - means to be like a soldier who refuses to retreat. The meaning of this term implies that there is opposition. Worthiness includes boldness, courage, and steady commitment in the midst of opposition.

BIBLE STUDY I

Notes —

4. Striving together (vs. 27) - means this term was used to describe the cooperation of a team of athletes who were competing against another team of athletes in an athletic contest. Paul again uses a term that implies that there is an opponent. The struggle against this opponent is put in the context of the definition of Christian duty.
5. Alarmed (vs. 28) - means startled, terrified; the terror of a startled horse. Paul may have had Cassius in his mind when he used this term. History tells us that at the battle of Philippi, Cassius committed suicide when he became terrified of the possibility of defeat. Here, Paul warns against the danger of allowing the enemy to scare you.
6. Sign (vs. 28) - means proof obtained by an appeal to facts (a law term). Here we are reminded of Paul's initial point. This term introduces a practical result of actions that are consistent with words.
7. Granted (vs. 29) - means given graciously. It is a gift of grace to believe in Jesus and to suffer for His sake.
8. For His sake (vs. 29) - means in His place. Thus, we suffer in Christ's place as those who continue to preach the same message that sent Him to the cross. Paul understands this as an opportunity (a gracious gift). Consider Mt 5:11, 12; Acts 5:41; Jms 1:2; 1 Pt 4:14.
9. Conflict (vs. 30) - means inward struggle; the picture of the pain or agony of an athlete who is striving toward the finish line. Paul uses this term to describe his life of service in the midst of conflict (for historical background read Acts 16:19-40).
10. If (2:1) - can be translated as "since" or "in view of the fact."
11. Selfishness (2:3) - means strife; personal and divisive ambition. Here again Paul refers to the problem of the lack of unity.
12. Form (2:6) - means a philosophical term (not a physical term as in the form or shape of something). It signifies being, essence, or the mode of **EXPRESSION** of that essence. It is the perfect **EXPRESSION** of a perfect essence. It is the outward expression of a person's inmost nature. The expression is separate from its corresponding nature as light is separate from its corresponding fire. They are not identical. Yet they are one. If someone expresses the nature of something then it implies that that person has the same nature.

BIBLE STUDY I

13. Existed (2:6) - is a present active participle; indicating that the action continues. Jesus never stopped being God. He only laid aside the privilege of expressing that essence or nature. The definitions of these two terms (form and existing) provide an explanation of the paradox that we know as the Trinity.
14. Grasped (2:6) - means hold onto at all costs. Jesus was willing to relinquish that which He had.
15. Emptied (2:7) - means to empty; to make of no effect. That is, He laid aside His privileges. He surrendered His privilege to express Himself as Deity.
16. Himself (2:7) - in the Greek it is in an emphatic position. He emptied Himself of Self.
17. Form (2:7) - is from the same Greek word that is in vs. 6. It is the **EXPRESSION** of the essence. It implies the existence of the inward character and nature.
18. Likeness (2:7) - means true outward resemblance; physical appearance.
19. Appearance (2:8) - means outward appearance. The word was used to describe a king who exchanges his kingly robe for sackcloth. It indicates that which is purely outward. It is the fashion or experience of a man.
20. Highly exalted (2:9) - means to be exalted above and beyond relative to others; to be exalted to the highest rank.
21. Work out (2:12) - means work to the finish; continue to the ultimate conclusion (which is to be like Christ). This word indicates that there is a process.
22. Fear and trembling (2:12) - means a nervous anxiety to do what is correct; a sincere and beneficial lack of trust in yourself that serves as a warning. It is the fear that comes from the recognition of one's own inability. It is a respect for reality that leads a person to trust and rely on God.
23. Work (2:13) - means to energize. God is the agent and the cause. He will move us.

Notes —

BIBLE STUDY I

Notes —

- 24. To will (2:13) - means to desire emotionally.
- 25. Holding fast (2:16) - means holding forth; offering to another (being a light).
- 26. Drink offering (2:17) - Paul refers to the pagan practice of pouring out a cup of blood to honor a god. He uses this terminology to refer to his anticipated martyrdom.
- 27. Sacrifice (2:17) - means the major part of the sacrifice. Paul's humility allows him to view himself as the minor portion of the sacrifice to God.
- 28. Rejoice together (2:18, 19) - again we see the idea of sharing in something.

C. Structure Study of the Structure of Section #4.

- 1. Observation/Interpretation/Application.
 - a. Observation and Interpretation.
 - 1) Paul's goal in this section is to instruct and to challenge. It can be separated into three parts. The common focus of all three parts is on how to conduct yourself.
 - a) **CONDUCT YOURSELVES...**(1:27-2:2).
 - b) **DO NOTHING...**(2:3-13).
 - c) **DO ALL THINGS...**(2:14-18).
 - 2) Paul's primary reason for including the well-known Christological passage (2:3-13) is not to teach doctrine. Paul puts the passage between two separate exhortations of how to conduct yourself. He introduces it with another exhortation. In this way Paul uses the passage as the ultimate example, illustration, and manifestation of conduct that he wants the Philippians to practice.
 - 3) In the first part (1:27-2:2) Paul begins his instructive challenges in a general way. He wants the Philippians to conduct themselves in a way that is consistent with the gospel.

BIBLE STUDY I

Interpretive Question

Notes —

Why does Paul want this **“MANNER”** in their conduct?

- 4) Paul answers this question with the words **“SO THAT.”**
 - a) So that he can hear a good report about them even if he is not able to see them.
 - b) Paul, the missionary, senses his responsibility toward the ministry which he started and he shows a sincere interest in that ministry.

Interpretive Question

What is included in this **“MANNER”**?

- 5) Paul lists three points:
 - a) **“STANDING FIRM IN ONE SPIRIT”** (vs. 27).
 - b) **“WITH ONE MIND STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL”** (vs. 27).
 - c) **“IN NO WAY ALARMED BY YOUR OPPONENTS”** (vs. 28).
- 6) These three points have two main themes:
 - a) Unity (**“ONE SPIRIT”**; **“ONE MIND”**; **“YOUR [COMMON] OPPONENTS”**).
 - b) The struggle against an adversary (note the word studies on **“STAND FIRM”** and **“STRIVING”**; also note the use of the word **“OPPONENTS”**).

BIBLE STUDY I

Notes —

- 7) Thus, the “**MANNER**” is defined in two opposite ways:
 - a) It is to have unity with others.
 - b) It is to be in opposition with others.
- 8) For Paul, the Christian life was foreign to this world. It assumed opposition and warfare. The correct response (or manner of conduct) is to “**STAND FIRM AGAINST**” the enemy. Just as important is to “**STAND FIRM WITH**” those who practiced this same manner of conduct.
- 9) The “**MANNER OF CONDUCT**” that is “**WORTHY OF THE GOSPEL**” results in:
 - a) A life of unity.
 - b) A life of opposition.
- 10) This is true because the gospel has brought:
 - a) Peace between God and man (Phil 1:2; Jn 14:27). Thus, there is peace between all of God’s children (Eph 2:14-18).
 - b) A sword between men (Mt 10:34-36).

BIBLE STUDY I

Interpretive Question

Notes —

Why is this the “**MANNER**”?

- 11) Paul introduces his explanation with the words “**FOR YOU TO**” (vs. 29). Here, he gives the reasons why the “**MANNER**” includes unity and opposition.
- a) In vs. 27, 28 there are two main themes in the “**MAN-NER**” of conduct.
 - b) In vs. 29 there are two reasons that explain why the “**MANNER**” includes unity and opposition.
 - c) Study the diagram of the structure.

DEFINITION OF THE “MANNER” (vv. 27,28)	EXPLANATION/RATIONALIZATION (v. 29)
Unity with others	To believe in Him
Opposition from others	To suffer for Him
<div>FOR (key linking word)</div>	

- 12) The nature of the gospel causes opposing themes within the “**MANNER**” of Christian conduct. The gospel represents salvation for believers and a stumbling block for unbelievers. It represents two opposite things to two opposite groups.
- a) The result is that the “**MANNER**” of Christian conduct includes two opposite themes.
 - b) Study the following diagram.

	THE EXORTATION	THE MANNER OF CONDUCT
Eph 4:1-6	“walk in a manner”	Be in unity because of your common faith
2 Tim 3:11,12	“live godly”	persecutions, sufferings, oppositions

BIBLE STUDY I

Notes —

- c) We can also use the example in John 15. In verse 17 Jesus commands His disciples to love one another. He then adds that they will be persecuted by those in the world (vs. 18-21). The Christian life and manner of conduct will include unity and opposition.

Interpretive Question

Is this “**MANNER**” possible?

13) Yes! The word “**IF**” actually means “**SINCE**.”

- a) Paul is saying: Since you have these things (2:1) then do them (2:2).
- b) Note the continuity in the following diagram of the structure.

THE “MANNER” (1:27-28)	SINCE YOU HAVE IT (v.1)	DO IT (v.2)
“firm” “one spirit” “one mind” “striving together”	“encouragement/consolation” “fellowship of the Spirit” “compassion” (literally: to suffer with)	“maintaining” “united in spirit” “same mind” “intent on one purpose”

b. Application.

- 1) Do you consider yourself a citizen of heaven? If so, do you focus only on the privileges of that citizenship? Or do you accept and act on your responsibility? Do you view your “**MANNER**” of life as a duty to the heavenly citizenship that you have? Are your actions consistent with the gospel that you represent and preach? Or are you living a hypocritical life?

BIBLE STUDY I

- 2) Can you accept the fact that the Christian life must unify with its brethren and must stand opposed to the world? Or do you only see God as “love” and therefore desire to unite with all people? Can you accept the fact that not all people are brethren (children of God)? Can you accept the fact that there will be opposition?
- 3) How do you look at Christian suffering? Is it something to be avoided? Do you despise it as a work of the Devil? Or can you accept suffering for Christ as a gracious gift?

2. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) At this point Paul decides to continue with his instructive challenge. He uses an illustration. He offers the example of the attitude of Jesus. He wants the Philippians to have the same attitude. It will affect their “**MANNER**” of conduct. And so Paul writes in vs. 5: “Have this attitude in yourselves which was also in Christ Jesus.”

Interpretive Question

What is “**THIS ATTITUDE**”?

- 2) “**THIS**” refers back to the previous two verses. In the Greek the word “**ATTITUDE**” in vs. 5 is the same word as “**MIND**” and “**PURPOSE**” in vs. 2. Paul wants the Philippians to be of the same attitude and to be intent on one attitude in vs. 2. In vs. 5 he again tells them to have this attitude. He uses vs. 3, 4 to define and explain the attitude (the verses following vs. 5 give the perfect example of that attitude). In vs. 3 we find the definition of the attitude. In vs. 4 we find the explanation of that definition.

Notes

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BIBLE STUDY I

Notes —

- 3) The definition of the attitude in vs. 3:
 - a) It is an attitude that does **“NOTHING FROM SELFISHNESS OR EMPTY CONCEIT.”**
 - b) It is an attitude that does **“REGARD ONE ANOTHER AS MORE IMPORTANT THAN HIMSELF.”**
- 4) The explanation of the attitude in vs. 4:
 - a) It is not a divisive attitude. It does not focus on personal gain. A divisive attitude is the enemy of Christian unity. It is the friend of Christian opposition.
 - b) It is an attitude that considers the other person’s needs and interests as more important than self. It directs its concern toward others. It is an attitude that gives others preference (see Rom 12:10; Gal 5:13; Eph 5:21; 1 Pt 5:5). This attitude is the friend of Christian unity. It is the enemy of Christian opposition.
- 5) Study vs. 3 again. In between the **“DO NOT”** and the **“DO”** Paul gives us the **“HOW TO.”** Only **“WITH HUMILITY OF MIND”** can we have this attitude. This literally means **“TO BRING LOW.”** Only with a **“BRINGING LOW”** of ourselves can we focus our attention on others. The result and the purpose of this attitude is to have unity.

BIBLE STUDY I

6) Study the following diagram of structure.

Notes —

	Do Not	Do
Definition (v. 3)	Do not do things selfishly or with empty conceit	Do regard one another as more important than yourself
Explanation (v. 4)	Do not only look out for your own needs\ interests	Do look out for the needs and interests of others

Interpretive Question

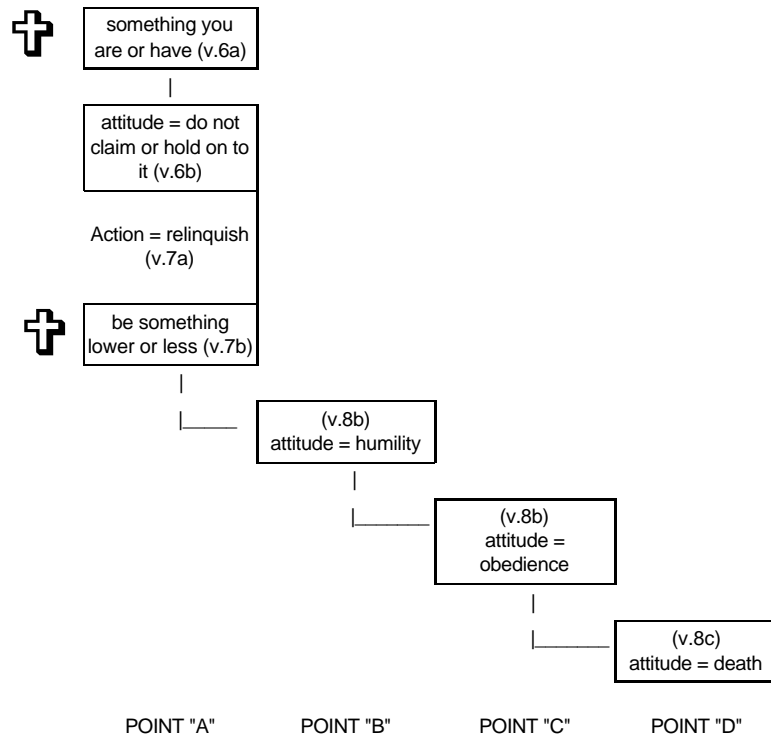
How can this **ATTITUDE** be manifested?

- 7) Paul answers this question by telling us in vs. 5,6 that the attitude “**WAS ALSO IN CHRIST JESUS WHO....**” Who did what? When we answer this question we will know how the attitude can be manifested. We might call this the method of the attitude.
- 8) In the next three verses, we see the method of the attitude through the life of Christ. This method consists of four points.
 - a) Emptying of self; laying down your rights (vs. 6, 7).
 - b) Humility (vs. 8a).
 - c) Obedience (vs. 8b).
 - d) Death (vs. 8c).

BIBLE STUDY I

Notes —

9) Study the following diagram of these four points.



- a) Remember that Paul summarized this in vs. 3 with the **WORDS HUMILITY OF MIND**. This means to “bring low.”
- b) Jesus relinquished His rights to express His divinity. He became something lower or less.

Interpretive Question:

If Jesus became man then did He stop being God?

10) Review the word studies of the terms “form” and “emptied.”

- a) “Form” is the outward expression of the inward reality or essence.
- b) “Emptied” is the laying down of rights or privileges.

BIBLE STUDY I

11) Jesus emptied Himself of His privilege to express His essence (His “Godness”). He did not empty Himself of His Deity. He did not stop being God. He stopped His outward expression (form) of Deity and took instead the outward expression (form) of a bond servant (see Jn 17:5 and 2 Cor 8:9).

- a) We are helped by the use of the term “Existed” (better translated “Existing”).
- b) Still existing as God with the ability to express that Deity, Jesus freely chose to let go (empty Himself) of that ability. He was still God as the continuous nature of the term “Existing” suggests.

Interpretive Question

If Jesus did not stop being God, did He actually become man?

12) Again, we must understand the definition of the term “Form.” He laid aside one outward expression of who He was (remaining who He was), and accepted another outward expression (becoming the essence or nature of that expression). Because of the definition of the word “Form” (the reality of the outward expression assumes the existence of the inward nature), we must say that Jesus was a Man.

13) In addition, the term “Likeness” (vs. 7c) shows us that He was not simply a man. He was more than a man. However, He had the same physical appearance of a man.

14) Finally, the term “Appearance” (vs. 8) shows us that He experienced the same things that a man experiences. He was in the same situation.

- a) **Form** - means expression and nature of a man.
- b) **Likeness** - means physical identity of a man.
- c) **Appearance** - means experiential identity of a man.

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BIBLE STUDY I

Notes —

<p>YES HE WAS FULLY MAN</p> <p>↓</p> <p>He took on the EXPRESSION of the nature of man (thus BEING man)</p>	<p>BUT NOT ONLY MAN</p> <p>↓</p> <p>He let go of the privilege of the EXPRESSION of Deity</p>	<p>FOR HE WAS AND IS FULLY GOD</p> <p>↓</p> <p>He did not let go of BEING Deity</p>
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15) To understand this better, consider the trans**FIGUR**ation (or the trans**FORM**ation). It comes from the same Greek word that we have been discussing (form).

- a) The transfiguration (Mt 17:2) was actually a change (“trans”) in outward expression (“figure” or “form”). It was the reversal of what happened in Phil 2. In the Mt 17 change we see the outward expression of Deity (proof that the Deity of Jesus still existed). In Mt 17:7, 8 we see another change. We see the outward expression of Jesus as man.
- b) He can go back and forth in His expression because He actually is the full nature of both. The expression is dependent on the nature. The nature is not dependent on the expression. Thus, Jesus can have two natures at the same time while only outwardly expressing one of them.
- c) Here again we see the heart of **“THIS ATTITUDE.”** It is an attitude that is willing to give up the expression of who you are or what you have in order to take on the expression of something lower or less. Note that it does not mean that you give up who you are. This is the key to having a true and balanced incarnational ministry. It is also the way in which we can truly **regard one another as more important than ourselves.**

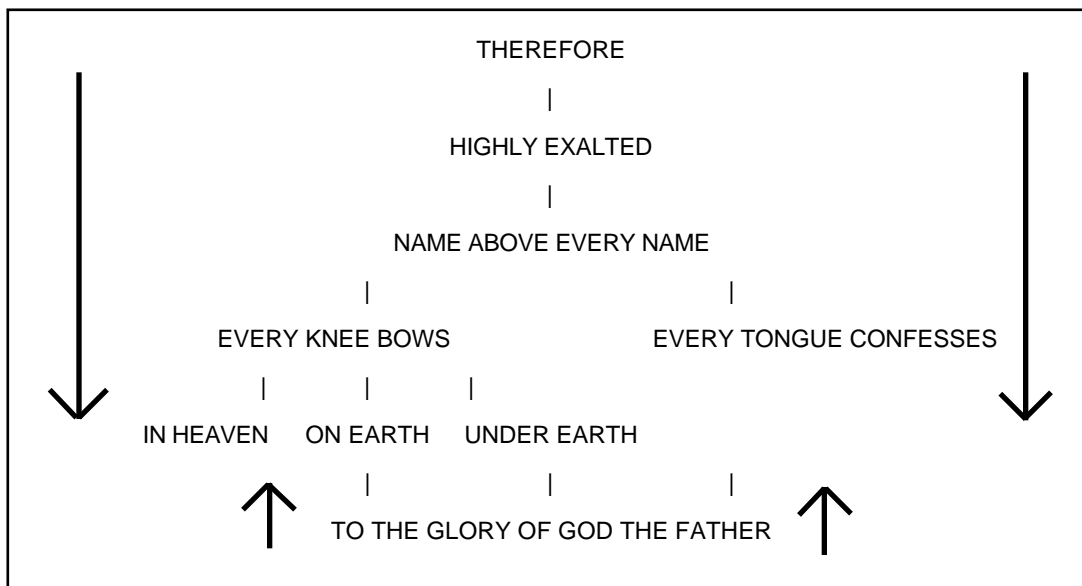
BIBLE STUDY I

Interpretive Question

Notes —

What is the result of having this “**ATTITUDE?**”

- 16) Paul introduces the answer to this question with the use of the transitional term **THEREFORE** in vs. 9. Exaltation is the result.
- a) We have here the principle of Mt 23:12 in its most extreme form. The ultimate humbling results in the ultimate exaltation. The phrase **HIGHLY EXALTED** has a relative meaning. This is further explained and specified in vs. 9b-11.
 - b) Study the following diagram of the structure.



- 17) The result of **THIS ATTITUDE** is exaltation. The method is humility. The purpose is to glorify God. These must be kept separate. They are together in the sense that different aspects of the same event are together. Nevertheless, they must not be mixed up.
- a) If humility becomes the purpose then we are in danger of false humility.
 - b) If glorifying God becomes the method then we are in danger of self-righteousness and salvation by works.

BIBLE STUDY I

Notes —

- c) If exaltation becomes the method then we are in danger of superficial Christianity.
- d) If humility becomes the result then we are in danger of Christianity.

18) Balance in doctrine and Christian life depend on our ability to discern and apply to our lives the differences between method, result, and purpose.

- a) For example, the cross is the method of the gospel. The resurrection is the result of the gospel.
- b) The resurrection cannot be the method. The cross cannot be the result.

Interpretive Question

Does Paul's example of Christ have any practical implications for the Philippians?

19) Yes, there is a practical conclusion or implication that is introduced with the words **"SO THEN"** in vs. 12. Somehow the example of Christ implies that the Philippians must **"WORK OUT"** (continue on in the process until its end) their **"SALVATION WITH FEAR AND TREMBLING."**

Interpretive Question

Why must the Philippians work out their salvation with fear and trembling?

BIBLE STUDY I

20) Paul introduces the answer to this question with the word **“FOR”** in vs. 13.

- a) Because God is in them. He is the cause and the result. He is the beginning and the end.
- b) They should be in awe (fear and trembling) of this spiritual fact. They should continue on in the process as willing vessels and God will continue on in the process as the cause and enabler (see 1:6).

21) With this understanding and the understanding that for Paul the Christian life **IS** the life of Christ (1:21; Gal 2:20), we can more fully grasp Paul’s implication.

- a) The example in vs. 3-11 is more than an example.
- b) It is a description of what has happened, what is happening, and what will happen **TO THEM** through the work that God is doing in their lives.

b. Application.

- 1) Can you lower yourself in order to serve someone else? Can you give preferential treatment to others? Do you always try to get the first place in line or the best seat in Church? Do you live an individualistic lifestyle? Do you say, “I will take care of myself and you can take care of yourself”? Or do you recognize the family of God and live in the family?
- 2) Are you grasping for that which you think you deserve? Can you lay down your privileges for the sake of others?

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BIBLE STUDY I

Notes —

Author's Illustration:

You earned every penny of your salary after a long 50 hour week of work, but can you surrender the right to have all of it? Can you challenge yourself to not cling to all of it so that you can help others? Yes, you earned a place in society after 10 long years of medical school, but can you surrender that position of status and wealth in order to use your skills on the mission field?

Insert Your Illustration:

- 3) Do you see the Christian life as a result only? Do you only want to accept the victory? Or do you understand that there is a method to that result that can be very painful? Are you able to accept the cross?

BIBLE STUDY I

3. Observation/Interpretation/Application.

a. Observation and Interpretation.

- 1) Finally, Paul returns to his instructive challenges in 2:14-18. The structure of this part of the section is identical to the structure of the two previous parts when they are put together (see diagram).

a) An exhortation concerning their conduct.

b) An example.

1:27-2:13	2:14-18
1) CONDUCT a) unity b) stand against opposition 2) EXAMPLE a) Jesus b) implication for them	1) CONDUCT a) "without grumbling or disputing" b) "in the midst of; holding fast" 2) EXAMPLE a) Paul: "Even if I" b) "and you too"

Interpretive Question

Why must the Philippians "do all things without grumbling or disputing"?

- 2) Paul gives two reasons. He introduces the first reason with the word **"THAT"** in vs. 15. He introduces the second reason with the words **"SO THAT"** in vs. 16.
 - a) **"THAT"** they might keep their testimony pure and therefore effective. So that they would be seen as children of God who are pure and blameless (unmixed and entirely dedicated). They had a responsibility to their identity.
 - b) **"SO THAT"** Paul's work with them would not result in futility. They had a responsibility to their heritage.

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BIBLE STUDY I

Notes —

3) We must see vs. 17, 18 in its general context. Paul is emptying himself as Christ did. The implication is that the Philippians must do the same. This is consistent with the implication of vs. 12, 13.

4) We must also see it in its immediate context of the instructive challenge to not complain. If Paul who was likely to be killed for his service to Christ was rejoicing, how much more should the Philippians rejoice who were not in that predicament?

b. Application.

1) Do you cling to unity? Do you avoid complaints and disputes for the sake of the gospel witness? In your life, is the importance of the gospel witness greater than the importance of your arguments, disagreements, and dissatisfactions?

2) Do you sense a debt to your heritage? Do you sense a responsibility to those who have suffered in order to offer you Christ?

D. An Outline of the Structure of Section #4.

1. Conduct yourselves in a **“MANNER”** (1:27-30).

a. Purpose of the **“MANNER”** (vs. 27a).

b. Definition of the **“MANNER”** (vs. 27b, 28).

1) Stand firm in unity (vs. 27b-27c).

2) Stand firm against opposition (vs. 27, 28).

c. Justification of the **“MANNER”** (vs. 29, 30).

1) They must believe in Christ (vs. 29b).

2) They must suffer for Christ (vs. 29c-30).

BIBLE STUDY I

- d. Challenge to manifest the “**MANNER**” (2:1-4).
 - 1) If you have it (vs. 1).
 - 2) Then do it (vs. 2).
- 2. Have the “**ATTITUDE**” of Christ (2:3-13).
 - a. Definition of the “**ATTITUDE**” (vs. 3, 4).
 - b. Have this “**ATTITUDE**” (vs. 5).
 - c. The manifestation (example, illustration) of the “**ATTITUDE**” (vs. 6-11).
 - 1) The method (vs. 6-8).
 - a) Laying down rights (vs. 6, 7).
 - b) Humility (vs. 8a).
 - c) Obedience (vs. 8b).
 - d) Death (vs. 8c).
 - 2) The result (vs. 9-11).
 - a) Exaltation (vs. 9a).
 - b) Name above every name (vs. 9b).
 - (1) Specific result: knees bow (vs. 10).
 - (2) Specific result: tongues confess (vs. 11).
 - 3) The implication or conclusion (vs. 12, 13).
 - a) Work out your salvation with fear and trembling (vs. 12).
 - b) The reason for the fear: awe of God in us (vs. 13).

Notes

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BIBLE STUDY I

Notes —

3. Do all things without grumbling or disputing (vs. 14-18).
 - a. Purposes (vs. 15, 16).
 - 1) For the sake of their witness (vs. 15).
 - 2) So that Paul's work will not be futile (vs. 16).
 - b. Paul's example (vs. 17).
 - c. The implication for the Philippians (vs. 18).

Author's Comment:

Using the outline challenge the students to identify relationships between parts (continuation, summary, example, purpose, definition, explanation, continuity, conclusion, logic, method, cause and effect, specification).

E. Conclusion to Section #4.

1. Summary sentence. In the light of the great example of Jesus Christ and the understanding of Christ in us, we are to go forth in Christian conduct that is worthy of the gospel.
2. Title. Instructive challenges.