








## Day 1

-  Please pray for holy guidance and insight before you begin today's study.
-  Conventions of these StudySheets:
-  Pencil icon indicates commentary or notes; since commentary is not Scripture, they are purposely less prominent (i.e., font-size is smaller).
  -  "Christ Jesus:" we in the United States are traditionally given birth names with a first, middle, and surname (last-name or family-name). Back in the time of Jesus, people were called 'first-name, son of father's first-name' (e.g., Jesus, son of Joseph). Because "Christ" is Jesus' title, these StudySheets will frequently refer to Jesus as 'Christ Jesus'. The purpose is to avoid the American naming convention that might indicate "Christ" is Jesus' last name (surname). By the way the Apostle Paul uses Christ Jesus or Jesus Christ interchangeably.
-  The best analogy I have heard to describe the Godhead of God the Father, Christ Jesus the Son, and the Holy spirit is to envision a three-fingered hand (or a three-leaf clover). Each finger has a separate name, but the three-fingers are all part of the same hand – the Godhead. The Jewish faith is unflinchingly monotheistic (belief in one God), so the concept of Christ Jesus the Son is blasphemous to them. That said, a Jewish commentator conveniently explained-away (or ignored) the plural pronouns of "us" and "we" that are used in Genesis 1:26, 3:22, and 11:7 (©2019 by Dennis Prager, *The Rational Bible Genesis*, published by Regeneray Faith. Pages 24-25, 59, & 150).
-  One last thought, if it takes a great deal of effort (i.e., convoluted explanation) to reach a certain Biblical conclusion, then it is probably false. I pray that this concept is readily apparent as you work through these StudySheet lessons. The Bible is a wonderfully written historical narrative. The Bible also provides us with words that describe God's character: His desire for all humanity, His agapé love for all, and His abhorrence of sin. Sin is the barrier between God and humankind; Jesus destroys the barrier for those who believe in His saving grace.
-  **Introduction** to Paul's Letter to the Philippians:
- From the commentator Alexander MacLaren: "The bond between Paul and the church at Philippi was peculiarly close. It had been founded by [Paul], as is narrated at unusual length in the book of Acts. It was the first church established in Europe. Ten years had elapsed since [the founding], possibly more. Paul is now a prisoner in Rome, not suffering the [extreme rigor] of imprisonment, but still a prisoner in his own hired house, accessible to his friends and able to do work for God, but still in the custody of soldiers, chained and waiting till the tardy steps of Roman law should come up to him, or perhaps till the caprice of Nero should deign to hear his cause. In that imprisonment we have his letters to the Philippians, Ephesians, Colossians, and Philemon, which latter three are closely connected in time, the two former in subject, and the two latter in destination. This letter stands apart from those to the great Asiatic churches.
- "Its tone and general cast are unlike those of most of his letters. It contains no doctrinal discussions and no rebukes of evil, but is an outpouring of happy love and confidence. Like all Paul's epistles it begins with salutations, and like most of them with prayer, but from the very beginning is a long gush of love. These early verses seem to me very beautiful if we regard them either as a revelation of the personal character of the Apostle, or as a picture of the relation between teacher and taught in its most blessed and undisturbed form, or as a lovely ideal of friendship and love in any relation, hallowed, and solemnized by Christian feeling." [©1904; *Expositions Of Holy Scripture*, Alexander MacLaren. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/philippians/1-1.htm>]

## Lesson 1: Philippians 1:1-30



<https://treasureboxmy.blogspot.com/2015/11/acts-of-apostles-2-missionary-journeys.html>

From the commentator Henry Drummond: “The Epistle to the Philippians is one of the most personal of Paul’s letters, resembling in that respect II Corinthians. It has been called the most letter-like of all the writings of Paul, and may be compared in this respect with I Thessalonians and Philemon. The personal note is very marked throughout the Epistle. There is not much dogma, and what little is found is introduced for practical purposes. This holds true even with reference to the classical passage in 2:6-11. The apostle, with the prospect of an early martyrdom before him, yet not without hope of a speedy release, opens his heart to his most beloved congregation. He speaks of the blessings that attend his labors at Rome, of the strait in which he finds himself, and expresses his desire to remain with them. He manifests his love for the Philippians, shows himself concerned for their spiritual welfare, and expresses his profound gratitude for their support. Though in bonds, he rejoices, and bids the readers be joyful. The tone of joyous gratitude rings through the entire Epistle.

“Like the Epistle to the Ephesians, [this epistle] to the Philippians was written at Rome. . . The apostle [is evidently] residing in some great center of activity, the many friends that surrounded him, his joyful expectation of being set free soon, his mention of the praetorium [or palace], verse 1:13, which may be the praetorian guard (so most commentators), or the supreme imperial court (so Mommsen and Ramsay), and the greetings of Caesars household, -- all point to Rome.

“The Epistle was written, therefore, between the years 61-63. The only remaining question is, whether it was composed before or after the other three Epistles of the captivity. The prevailing view is that Philippians is the last of the group . . .” [©1915, *Introduction to the New Testament – Henry Drummond; compiled by Louis Berkhof; by Eerdmans.* <https://mail.biblehub.com/library/drummond/introduction-to-the-new-testament/the-epistle-to-the-philippians.htm>]


# Lesson 1: Philippians 1:1-30

## Thanksgiving

<sup>1</sup> Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons: <sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

Q1. What are overseers?

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 For further discussion on the offices of overseer, elder, and deacon, and the Biblical credentials required for each office-holder, please review the StudySheet for [1 Timothy 3:1-16 \(Lesson 3\)](#).

### Acts 20:28 [NIV-1984]

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

### 1 Timothy 3:1-7 [NIV-1984] [Paul taught in his 1<sup>st</sup> epistle to Timothy:]

<sup>1</sup> Here is a trustworthy saying: If anyone sets his heart on being an overseer [or elder], he desires a noble task. <sup>2</sup> Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, <sup>3</sup> not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. <sup>4</sup> He must manage his own family well and see that his children obey him with proper respect. <sup>5</sup> (If anyone does not know how to manage his own family, how can he take care of God's church?) <sup>6</sup> He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. <sup>7</sup> He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

### 1 Peter 5:1-3 [NIV-1984]

<sup>1</sup> To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: <sup>2</sup> Be shepherds of God's flock that is under your care, serving as overseers-- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; <sup>3</sup> not lording it over those entrusted to you, but being examples to the flock.

### Acts 14:21-23 [NIV-1984]

<sup>21</sup> They [Paul and Barnabas] preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium, and Antioch, <sup>22</sup> strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

<sup>23</sup> Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

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**Titus 1:7-9** [NIV-1984] [Paul taught the following in his epistle to Titus:]

<sup>7</sup> Since an overseer is entrusted with God's work, he must be blameless -- not overbearing, not quick tempered, not given to drunkenness, not violent, not pursuing dishonest gain. <sup>8</sup> Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy, and disciplined. <sup>9</sup> He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Q2. What are deacons?

**1 Timothy 3:8-15** [NIV-1984]

<sup>8</sup> Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. <sup>9</sup> They must keep hold of the deep truths of the faith with a clear conscience. <sup>10</sup> They must first be tested; and then if there is nothing against them, let them serve as deacons. <sup>11</sup> In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. <sup>12</sup> A deacon must be the husband of but one wife and must manage his children and his household well. <sup>13</sup> Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

<sup>14</sup> Although I hope to come to you soon, I am writing you these instructions so that, <sup>15</sup> if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

**Romans 16:1-2** [J.B. Phillips New Testament (PHILLIPS)]

<sup>1-2</sup> I want this letter to introduce to you Phoebe, our sister, a deaconess of the Church at Cencrea. Please give her a Christian welcome, and any assistance with her work that she may need. She has herself been of great assistance to many, not excluding myself.

Q3. Who are the saints?

<sup>3</sup> I thank my God every time I remember you.

Q4. Prayer is important to Paul. Should prayer be important to us, too?

Yes? } Why?  
No? }

## Lesson 1: Philippians 1:1-30

- Q5. Faith-in-action: what advice would you give a Believer who admits that, “I must not be righteous enough (James 5:16<sup>b</sup> ↓) because my specific prayers are never answered; why pray; what’s the use?”

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### James 5:16 [NIV-1984]

<sup>16a</sup> Therefore, confess your sins to each other and pray for each other so that you may be healed.  
<sup>16b</sup> The prayer of a righteous [person] is powerful and effective.

### Philippians 4:6 [NIV-1984]

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

- Q6. Note that Paul qualifies his prayers for the Philippians by stating “every time I remember you.”

Do you think the Holy Spirit places the Philippians’ needs for prayers upon Paul’s heart?

Does the Holy Spirit place the need for a prayer(s) upon our heart?

Paul’s heart?

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Our heart?

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### Romans 1:8-12 [NIV-1984]

<sup>8</sup> First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. <sup>9</sup> God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you <sup>10</sup> in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you. <sup>11</sup> I long to see you so that I may impart to you some spiritual gift to make you strong -- <sup>12</sup> that is, that you and I may be mutually encouraged by each other's faith.

# Lesson 1: Philippians 1:1-30

## Day 2


 Please pray for holy guidance and insight before you begin today's study.

<sup>4</sup> In all my prayers for all of you, I always pray with joy <sup>5</sup> because of your partnership 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.

Q7. Why does Paul “pray with joy”?

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 *Always:* “There is much emphasis in the expressions which are used here. Paul labors to show them that he never forgot them; that he always remembered them in his prayers.”  
*In all my prayers for all of you:* “This was a proof of particular and special affection, that while there were so many [matters] demanding his prayers, and so many other churches which he had founded, he never forgot them. The person or [matter] that we remember in every prayer must be very dear to the heart.”  
*For all of you:* “Not for the church in general, but for the individual members. ‘He industriously repeats the word ‘all,’ that he might show that he loved them all equally well, and that he might the more successfully excite them to the manifestation of the same love and benevolence’ - Wetstein.”  
*I always pray with joy:* “With joy at your consistent walk and benevolent lives - mingling thanksgiving with my prayers in view of your holy walk.” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/philippians/1-4.htm>]

Q8. Briefly, what might encompass (or be included in) a “partnership in the gospel”?

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Q9. How would you define Paul's confidence (“being confident”)?

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Q10. Please identify the “he”. Who is “**he** who began a good work in you”?

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## Lesson 1: Philippians 1:1-30

Q11. In this context, what is a “good work”? How are we, who believe, God’s hands, feet, and voice in this world?

Good work?


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God’s hands, feet, and voice?

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 *That he who began a good work in you:* “The ‘good work’ here referred to, can be no other than religion, or true piety. This is called the work of God; the work of the Lord; or the work of Christ. . . Paul affirms here that that work was begun by God. It was not by their own agency or will. . .” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/philippians/1-6.htm>]

Q12. What is “the day of Christ Jesus”?

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 *Until the day of Christ Jesus:* The day . . . is often called "his day," or "the day of the Lord," because it will be the day of his triumph and glory. It refers here to the day when the Lord Jesus will appear to receive his people to himself – the day of judgment.

**Revelation 20:11-21:4** [NIV-1984] [Typically, referred to as ‘The Great White Throne Judgment’ followed by the ‘New Jerusalem’]

**20:11** Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

**12** And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. **13** The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

**14** Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

**15** If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

**21:1** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. **2** I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. **3** And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. **4** He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. . ."

Q13. [Personal] To you the student: has Jesus “[begun] a good work in you”?

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### Ephesians 1:13-14 [NIV-1984]

<sup>13</sup> And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, <sup>14</sup> who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession -- to the praise of his glory.

## Day 3

 Please pray for holy guidance and insight before you begin today's study.

<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.

Q14. Paul states that "I have you in my heart". What does Paul mean?

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Q15. Paul states "I am in chains". To what does Paul refer?

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Q16. Paul states that he is "defending and confirming the gospel". Are we, too, to defend and/or confirm the Gospel?

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Q17. When might we defend the Gospel [known as 'apologetics']?

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## Lesson 1: Philippians 1:1-30

Q18. When might we confirm the Gospel?

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<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 [or overflow] 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.

Q19. Paul seems to be emotional when he thinks about and writes about the Philippians. How do you describe the phrase “with the affection of Christ Jesus”?

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 *with the affection of Christ Jesus:* “The expression is remarkable, and is well illustrated by [Johann Albrecht] Bengel's striking words, "Paulus non in Pauli, sed Jesu Christi movetur visceribus." "Not I, but Christ liveth in me." [Paul] is so united with Christ that he feels with the heart of Christ, he loves with the love of Christ.” [© 2001, 2003, 2005, 2006, 2010: *The Pulpit Commentary*, Electronic Database by BibleSoft, Inc. <https://biblehub.com/commentaries/philippians/1-8.htm>]

 Would you pray Paul’s prayer and make it your own: Abba Father, I pray that my ‘love may abound more and more in knowledge and depth of insight, so that I may be able to discern what is best; and that I may be pure and blameless until the day of Christ; and that I may be filled with the fruit of righteousness that comes through Christ Jesus -- to the glory and praise of God.’ Amen.

Q20. What is “the fruit of righteousness that comes through Christ Jesus”?


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 *Filled with the fruit of righteousness:* “That which righteousness in the heart produces. The fruits, or results, will be seen in the life; and those fruits are - honesty, truth, charity, kindness, meekness, goodness. The wish of the apostle is, that they might show abundantly by their lives that they were truly righteous. He does not refer to liberality [tolerance] merely, but to everything which true piety in the heart is fitted to produce in the life.” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/philippians/1-11.htm>]

## Lesson 1: Philippians 1:1-30

### Day 4

 Please pray for holy guidance and insight before you begin today's study.

<sup>12</sup> 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.

Q21. Paul references “the whole palace guard”? Again, where is he?

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Q22. How might the circumstances in which Paul is thrust “advance the Gospel”?

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Q23. What does Paul mean when he writes that he is “in chains for Christ”?

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<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.

Q24. This seems counterintuitive. Instead of silencing Paul's friends, his imprisonment “encourage[s them] to speak the word of God more courageously and fearlessly”. Why?


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## Lesson 1: Philippians 1:1-30

<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. <sup>18a</sup> But what does it matter?

 Paul is discussing two types of teachings: (1) preaching “out of goodwill” or preaching the Gospel that is ultimately the best for an individual, which is belief in the saving grace of Christ Jesus – for all eternity; versus (2) preaching “out of envy and rivalry”: these ‘preachers’ want what is best for themselves and, therefore, ‘preach’ a gospel that is perverted – that is really no gospel at all. Throughout his ministry, Paul and the other Apostles were always contending with false ‘preachers’ (Judaizers) and the fallout from their false messages.

Q25. What might the message be from a preacher who preaches “out of goodwill”?

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Q26. What might the message be from a ‘preacher’ who preaches “Christ out of envy, . . . rivalry, and . . . selfish ambition”?

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**Galatians 4:17** [The Message (MSG)] [Paul wrote in his letter to the Galatian church:]

Those heretical teachers go to great lengths to flatter you, but their motives are rotten. They want to shut you out of the free world of God’s grace so that you will always depend on them for approval and direction, making them feel important.

**2 Peter 2:1-3<sup>a</sup>** [J.B. Phillips New Testament (PHILLIPS)] [Peter wrote in his 2<sup>nd</sup> letter to Believers:]

But even in those days there were false prophets, just as there will be false teachers among you today. They will be men who will subtly introduce dangerous heresies. They will thereby deny the Lord who redeemed them, and it will not be long before they bring on themselves their own downfall. Many will follow their pernicious teaching and thereby bring discredit on the way of truth. In their lust to make converts these men will try to exploit you too with their bogus arguments.

**2 Peter 2:18** [J.B. Phillips New Testament (PHILLIPS)]

With their high-sounding nonsense they use the sensual pull of the lower passions to attract those who were just on the point of cutting loose from their companions in misconduct. They promise them liberty. Liberty! — when they themselves are bound hand and foot to utter depravity. For a man is the slave of whatever masters him.

## Lesson 1: Philippians 1:1-30

Q27. How can we tell the difference between a preacher who preaches “Christ out of selfish ambition” versus a preacher who preaches “out of goodwill”?


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### Acts 17:11 [NIV-1984]

Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

## Day 5

 Please pray for holy guidance and insight before you begin today’s study.

<sup>18b</sup> The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice.

Q28. (1) Is Paul promoting the teaching of false gospels? (2) Or is he referencing the motivation driving the ‘preacher’, so long as the ‘preacher’ is teaching the true Gospel message?

(1)

(2)

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## Lesson 1: Philippians 1:1-30

<sup>19</sup> 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. <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.

Q29. Verse 19: To whom and/or what gives Paul strength during his imprisonment? And in one word what does Paul gain?

Strength?

Gain?

### **Philippians 1:19-21** [The Message (MSG)]


And I'm going to keep that celebration going because I know how it's going to turn out. Through your faithful prayers and the generous response of the Spirit of Jesus Christ, everything he wants to do in and through me will be done. I can hardly wait to continue on my course. I don't expect to be embarrassed in the least. On the contrary, everything happening to me in this jail only serves to make Christ more accurately known, regardless of whether I live or die. They didn't shut me up; they gave me a platform! Alive, I'm Christ's messenger; dead, I'm his prize. Life versus even more life! I can't lose.

Q30. Verse 20: Since Paul is a human and a sinner, how can Christ Jesus "be exalted in my body"?

Q31. Verse 20: Can we, who believe, ever claim that "Christ will be exalted in my body"?

<sup>21</sup> For to me, to live is Christ and to die is gain.

Q32. Verse 21: How do you explain the phrase "to live is Christ"?

 *For to me, to live is Christ:* "As my life, both natural and spiritual, is from Christ, so to serve and enjoy him is the supreme end of my life, and I value it only as it is capable of being employed in glorifying him, to know, love, and

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follow whom, is my glory and my joy.” [©about 1800, *Commentary of the Old and New Testaments* by Joseph Benson. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/philippians/1-21.htm>]

Q33. Verse 21: Do you agree with Paul that “to die is gain”?

Yes? }  
No? } Why? Or why not?

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<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.

Q34. Verse 24: Paul writes that “it is more necessary for you that I remain in the body”. Why does he say that?


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# Lesson 1: Philippians 1:1-30

## Day 6

 Please pray for holy guidance and insight before you begin today's study.

<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.

Q35. Why does Paul write, "I will continue with all of you"? (He's in prison, after all.)

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Q36. What does Paul mean when he writes, "your joy in Christ Jesus will overflow on account of me"?

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Q37. Isn't Paul a humble guy? This statement seems a bit prideful: "your joy in Christ Jesus will overflow on account of me". Thoughts: humble or prideful? And why?

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<sup>27</sup> 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>28a</sup> without being frightened in any way by those who oppose you.

Q38. Should we, too, "conduct [ourselves] in a manner worthy of the gospel of Christ"?

Yes? } Why?  
No? }

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## Lesson 1: Philippians 1:1-30

Q39. Is it important for the family of Believers in Christ Jesus to “stand firm in one spirit, contending as one [person] for the faith of the gospel”?


Yes? } Why?  
No? }

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**John 17:20-23** [NIV-1984] [In the StudySheet for Lesson 23 of the Gospel of John Study, we learn that Jesus in this John 17 passage prays to the Father for all future Believers, which includes you and me.]

<sup>20</sup> "My prayer is not for them alone. I pray also for those who will believe in me through their message, <sup>21</sup> that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. <sup>22</sup> I have given them the glory that you gave me, that they may be one as we are one: <sup>23</sup> I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

 Note on verse 28<sup>a</sup> (↑): In the same prayer found in John 17, Jesus also prays for His Apostles. In the prayer, He makes the following revelation (↓) that we, who believe, have personally experienced.

**John 17:14-15** [NIV-1984]

<sup>14</sup> I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. <sup>15</sup> My prayer is not that you take them out of the world but that you protect them from the evil one.

 We, who believe, must remember that we are God’s hands, feet, and voice in this world. We represent God’s Light; we are God’s Light in this sinful world; we are Christ’s example to the world. Scripture promises that God will be with us as we step-out in faith; we must be courageous, we must persevere.

The Apostles of Jesus’ time were all persecuted for their beliefs in Christ Jesus. Simon Peter was reportedly crucified, upside-down, because he believed he was not worthy to be crucified as Christ Jesus was. The deaths of the other Apostles are listed at <https://www.neverthirsty.org/bible-qa/qa-archives/question/how-did-the-apostles-die/> (the sources are traditions, handed-down in the oral traditions of the day, not confirmed by the Bible).

As an aside, I’ve often contemplated how courageous I might be if faced with death for my faith. In the last days, Revelation 20:4 promises that “And I [the Apostle John] saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands.” I pray that I will avoid that decision; however, if God chooses that I am worthy, may my faith be unswerving as my physical body dies and I join the Heaven-bound!

<sup>28b</sup> This is a sign to them that they will be destroyed, but that you will be saved -- and that by God.

Q40. It is a law of our natural world that our physical body will die; we are no more. How will God fulfill Paul’s statement, “you will be saved”?

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## *Lesson 1: Philippians 1:1-30*

<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.

Q41. Is that a promise, that we, who believe, are “also to suffer for him”?

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