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*When was the book
Philippians*

*written, during the
Acts period or post Acts?
The lists for each
chapter contain words and
expressions that indicate*

the time frame, from the Rotherham Emphasized Bible.

Chapter 1

ACTS PERIOD

V1 “overseers”, word 1985, used in Acts 20:28, 1 Tim 3:2, Titus 1:7 and 1 Peter 2:25. All Acts period. See below.

POST ACTS

V9 “personal knowledge & perception”, also in Eph. 1:17 & Col. 1:9

ACTS PERIOD

V6 “day of Jesus Christ” (no article), day of Christ also in **Phil 1:10 & 2:16**, alternate reading of 2 Thes. 2:2; day of the Lord (Lord Jesus or Lord Jesus Christ): Acts 2:20, 1 Cor. 1:8, 5:5, 2 Cor. 1:14, 1 Thes. 5:2, 2 Thes. 2:2, 2 Peter 3:10. All Acts period. See below

POST ACTS

V 27 “in a manner worthy of the gospel of the Christ”, Eph. 4:1

ACTS PERIOD

V10 “incorrupt” word 677, also in Acts 24:16 and 1 Cor. 10:32 Acts period

V10 “differ” word 1308, 12 other uses, Mat. 6:26, 10:31, 12:12, Mark 11:16, Luke 12:7, 12:24, Acts 13:49, 27:27, Rom. 2:18, 1 Cor. 15:41, Gal. 2:6, 4:1. All Acts period.

V13 “in bonds”, manifest to whole palace guard”, Paul was in bonds both during the Acts period as well as post Acts

POST ACTS

V13 “in bonds”

ACTS PERIOD

V13 “in the whole palace”, the word “palace”, word 4232, is used 7 other times – Mat. 27:27, Mark 15:16, John 18:28 (2), John 18:33, John 19:9, Acts 23:35. Gospels and Acts. See below.

V14 others more bold in preaching, no opposition after Acts 28:31

V28 “destruction”, word 684, by Paul 4 times – Rom. 9:22, **Phil 3:19**, 2 Thes. 2:3, 1 Tim. 6:9. Acts period. 16 other times in the New Testament

V29 “to suffer on His behalf”, word 3958, used by Paul 6 other times, 1 Cor. 12:26, 2 Cor. 1:6, Gal. 3:4, 1 Thes. 2:14, 2 Thes. 1:5, 2 Tim. 1:12, all Acts period; and a total of 42 times in the New Testament

Verse 1, Overseer (Word 1985)

1. Ac 20:28 Be taking heed unto yourselves, and unto all the **little flock** in which the Holy Spirit hath set, you, as

overseers,—to be **shepherding** the assembly of God which he hath acquired through means of the blood of his own. (Paul instructing the Ephesian elders.)

2. Php 1:1 Paul and Timothy, servants of Jesus Christ,—unto all the saints in Christ Jesus who are in Philippi, with overseers and ministers:—

3. 1Ti 3:2 It is needful, then, for, the overseer, to be irreproachable, a husband, of one wife, sober, of sound mind, orderly, hospitable, apt in teaching,

4. Tit 1:7 For it is needful that the overseer be—unaccusable, as God's steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means,

5. 1Pe 2:25 For ye were as **sheep** going astray, but have now turned back unto the **shepherd** and overseer of your souls.

Verse 6, Day of Jesus Christ

Below are all of the New Testament verses that discuss **the day of the Lord**, Christ, and/or Jesus. Day is Strong's word 2250, Lord is 2962, Christ is 5547, and Jesus is 2424.

1. Ac 2:20 The sun, shall be turned into darkness and, the moon, into blood,—before the coming of the day of the Lord, the great and manifest day;

2. 1Co 1:8 Who will also confirm you unto the end, unaccusable in **the day of our Lord Jesus Christ**:

3. 1Co 5:5 To deliver such a one as this, unto Satan, for the destruction of the flesh,—that, the spirit, may be saved in **the day of the Lord**.

Alternate readings: 1. Lord Jesus, 2. Lord Jesus Christ

4. 2Co 1:14 According as ye have also acknowledged us, in

part,—that, your theme of boasting, we are, even indeed as, ye, also shall be, ours, in **the day of our Lord Jesus**.

Alternate reading: our Lord

5. Php 1:6 Being persuaded of this very thing—that, he who hath begun in you a good work, will perfect it, until **the day of Jesus Christ**;

Alternate reading: Christ Jesus

6. Php 1:10 To the end ye may be putting to the test the things that differ, in order that ye may be incorrupt and may give no occasion of stumbling, unto **the day of Christ**,

7. Php 2:16 A word of light, holding forth,—as a matter of boasting unto me, for **the day of Christ**,—that, not in vain, I ran, nor, in vain, I toiled:—

8. 1Th 5:2 For, ye yourselves, perfectly well know that, **the day of the Lord**, as a thief in the night, so, cometh

9. 2Th 2:2 That ye be not quickly tossed from your mind, nor be put in alarm—either by spirit, or by discourse, or by letter as by us, as that **the day of the Lord**, hath set in:

Alternate reading: Christ

10. 2Pe 3:10 Howbeit **the day of the Lord** will be here, as a thief,—in which, the heavens, with a rushing noise, will pass away, while, elements, becoming intensely hot, will be dissolved, and, earth, and the works therein, will be discovered.

The other seven uses of the terms are in Acts period books and refer to the earthly kingdom promised to Israel. Is it logical to think that the three uses in Philippians of the same terms are referring to a different day than the other seven uses?

Verse 13, Palace (Word 4232)

1. Mt 27:27 Then the soldiers of the governor, taking Jesus aside into the judgment-hall, gathered unto him all the band;

2. Mr 15:16 And, the soldiers, led him away, inside the court, which is a judgment-hall,—and called together the whole band;

3. Joh 18:28a So they lead Jesus from Caiaphas unto the judgment-hall.

4. Joh 18:28b Now it was early; and, they themselves, entered not into the judgment-hall, that they might not be defiled, but might eat the passover.

5. Joh 18:33 Pilate, therefore, entered again into the judgment-hall; and addressed Jesus, and said unto him—Art, thou, the king of the Jews?

6. Joh 19:9 and entered into the judgment-hall again, and saith unto Jesus—Whence, art, thou? But, Jesus, gave him no, answer. (All of the above verses are about Christ Jesus trial in Jerusalem.)

7. Ac 23:35 I myself will hear thee in full, said he, whensoever, thine accusers also, are come; and gave orders that, in the palace of Herod, he should be kept under guard. (*Paul in Jerusalem.*)

8. Php 1:13 So that, my bonds, have become manifest in Christ, in the Whole palace, and unto all the rest

Chapter 2

ACTS PERIOD

V10 “every knee shall bow” Romans 14:11, quoted from Is.

45:23; LXX uses same Greek words, 1119 (knee) and 2578 (bow) as Phil. & Rom.

The context of Isaiah 45 is Israel; the word is used 6 times, v 3, 4, 11, 15, 17, and 25. The Lord is the only true God, the only one that can save.

Philippians context is the walk of believer, in humility, Christ as example.

Romans 14:11 “For it is written—Living am, I, saith the Lord, unto me, shall bow every knee, and, every tongue, shall openly confess unto God.” The context is the Acts period believers walk, their judgment of fellow believers, and their giving account of themselves to God.

POST ACTS

V26-27 Epaphroditus was sick unto Death

ACTS PERIOD

V11 “every tongue shall confess”, Rom. 14:11; quoted from Is. 45:23, LXX uses same Greek words, 1100 (tongue) & 1843 (confess) as Phil. & Rom. Acts period

V12 “work out (2716) your own salvation (4991)”, two words in 2 Cor. 7:10. Acts period

V15 “harmless” (186) used two other times, Mat. 10:16 & Rom. 16:19. Gospel and Acts period.

V17 “poured out” (4689) also 2 Tim. 4:6; 18 times in LXX. See below

Verse 17, “Poured Out” (Word 4689)

1. Gen 35:14 And Jacob set up a pillar, in the place where he had spoken with him, a pillar of stone,—and he poured out

thereon, a drink-offering, and poured thereon, oil.

2. Ex 25:29 and thou shalt make its dishes, and its pans, and its basins, and its bowls, for pouring out therewith,—of pure gold, shalt thou make them.

3. Ex 30:9 Ye shall not cause to ascend thereupon strange incense, nor an ascending-sacrifice, nor a meal-offering,—and, a drink offering, shall ye not pour out thereupon.

4. Ex 37:16 and he made the utensils which were to be upon the table, its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—of pure gold.

5. Num 4:7 And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls and the cups wherewith to pour out; and the continual bread shall be thereon: (American Standard Version)

6. Num 28:7 Also the drink-offering thereof, the fourth of a hin for each lamb,—in a holy place, shall it be poured out, as a libation of strong drink unto Yahweh.

7. 2 Sam 23:16 And the three mighty men brake through the camp of Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would he not drink, but poured it out unto Yahweh,

8. 1 Chr 11:18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would not David drink it, but poured it out unto Yahweh;

9. Jer 7:18 The children, gather wood, and, The fathers, kindle the fire, and, The women, knead dough,—To make

sacrificial cakes, to the queen of the heavens, And to pour out drink-offerings, to other, gods, Provoking me to anger!

10. Jer 19:13 Yea, the houses of Jerusalem, and the houses of the kings of Judah, shall, like the place of Topheth, be places defiled,—even all the houses, upon whose roofs they burned incense, to all the host of the heavens, and poured out drink-offerings to other, gods.

11. Jer 32:29 And the Chaldeans, who are fighting against this city, Shall enter, and, Shall set this city on fire, and, Shall consume it,—With the houses on whose roofs they burned incense to Baal, and poured out drink-offerings to other, gods, that they might provoke me to anger;

12. Jer 44:17 but, we will certainly do, the whole thing that hath gone forth out of our own mouth, by burning incense to the queen of the heavens, and pouring out to her drink-offerings, just as, we and our fathers, and our kings and our princes, did, in the cities of Judah, and in the streets of Jerusalem,—then were we filled with bread, and became prosperous, and, calamity, saw we none;

13. Jer 44:19a And, though we, are burning incense to the queen of the heavens and pouring out to her, drink-offerings,

14. Jer 44:19b is it, without our men, that we have made to her sacrificial cakes as images of her, and poured out to her, drink-offerings?

15. Jer 44:25 Thus, saith Yahweh of hosts, God of Israel, saying, Ye and your wives, have both spoken with your mouth and, with your hands, have ye fulfilled, saying, We will, certainly perform, our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out to her, drink-offerings: the women, will certainly confirm, your vows, and, certainly perform, your vows.

16. Ez 20:28 When I brought them into the land, as to which I had lifted up mine hand to give it them, then beheld they every high hill and every tangled tree, And offered, there, their sacrifices, And presented, there, their provoking, gift, And placed, there, their satisfying, odour, And poured out, there, their drink-offerings.

17. Dan 2:46 Then, King Nebuchadnezzar, fell upon his face, and, unto Daniel, paid adoration; and, a present and sweet odours, gave he word to pour out unto him.

18. Hos 9:4 They shall not pour out to Yahweh—wine, neither shall they be pleasing to him, their sacrifices, are as the food of mourning to them, all that eat thereof, shall defile themselves, because, their food for their appetite, entereth not into the house of Yahweh.

2 Timothy 4:6: For, I, already, am being poured out as a drink-offering, and, the season of my release, is at hand,—

Chapter 3

ACTS PERIOD

V2 “dogs” word 2965, used four other times, Mat. 7:6, Luke 16:21, 2 Peter 2:22, Rev. 22:15. All Israel

POST ACTS

V12 Paul striving for perfection; Col. 1:28 admonishing believers to become Perfect

ACTS PERIOD

V4-6 Paul lists his confidence in the flesh according to the Jewish religion; they are a loss compared to the excellency of knowing Christ; the list was significant when Jews were first during Acts period, but not after Acts 28 Israel

V9 not having his own righteousness which is out of the law but the righteousness but through faith in Christ; after Acts 28, the law was set aside Israel

V 10 & 11 “resurrection” not used in Ephesians and Colossians, used 42 times, 8 by Paul, v11 is a special word used nowhere else

V14 “prize” (1017) used one other time, 1 Cor. 9:24 Acts period

V16 “rank” “rule” (2583) in KJV, used in 2 Cor. 10:13, 15, 16; Gal. 6:16; Acts period. Darby translates as “rule” expect in Phil.; Young translates as “line” in the three Cor. verses & “rule” in Gal. & Phil.; Rotherham as “limit” in Cor.

V17 “ensample” word 5179, used 15 more times, John 20:25 (2x), Acts 7:43, Acts 7:43, 44, 23:25, Rom. 5:14, 6:17, 1 Cor. 10:6 & 11, 1 Thes. 1:7, 2 Thes. 3:9, 1 Tim. 4:12, Titus 2:7, Heb. 8:5, 1 Peter 5:3. All Israel

V19 “shame” word 152, used 5 other times, Luke 14:9, 2 Cor. 4:2, Heb. 12:2, Jude 1:13, Rev. 3:18. All Israel

V 19 “earthly things” word 1919, used 5 other times, John 3:12, 1 Cor. 15:40, 2 Cor. 5:1, Phil. 2:10, James 3:15. All Israel

V20 “waiting for the Lord Jesus Christ”, word “wait” 553 used 6 other times, Rom. 8:19, 23, 25, 1 Cor. 1:7; Gal. 5:5, Heb. 9:28 All Acts period

V21 “body (4983) of glory (1391)”; the two words are used together in one verse, 1 Cor. 15:40. Acts period

V21 “Who will transfigure our humbled body, into conformity with his glorified body” cross reference 1 John 3:2. Israel

Chapter 4

ACTS PERIOD

V1 “crown” word 4735 used 17 other times, Mat. 27:29, Mark 15:17, John 19:2, 5, 1 Cor. 9:25, 1 Thes. 2:19, 2 Tim. 4:8, James 1:12, 1 Peter 5:4, Rev. 2:10, 3:11, 4:4, 10; 6:2, 9:7, 12:1, 14:14. All Israel

V3 “book of life” quoted from Psalm 69:28

Word “book” words 975 & 976, “life” word 2222

975 & 2222, Rev. 17:8, 20:12, 21:27

976 & 2222, Phil. 4:3, Rev. 3:5, 13:8, 20:15 (Rev. 22:19, most manuscripts have “tree” rather than “life”).)

All other uses of 975 – Mat. 19:7, Mark 10:4, Luke 4:17 (2x), 20, John 20:30, 21:25, Gal. 3:10, 2 Tim. 4:13, Heb. 9:19, 10:7, Rev. 1:11, 5:1, 2, 3, 4, 5, 7, 8, 9; 6:14, 20:12 (2 x), 22:7, 9, 10, 18 (2x), 19;

All other uses of word 976 – Mat. 1:1, Mark 12:26, Luke 3:4, 20:42, Acts 1:20, 7:42, 19:19, Rev. 22:19 (2x). All Israel. See below.

V5 “near” or “at hand”, word 1451, used 29 other times, always with the idea of “being near”. Paul used it 3 times in Eph. 2:13, 17 and Rom. 10:8. All other uses in the gospels, Acts, Hebrews & Revelation.

Others verses with the idea that the Lord is near: Mat. 24:33, Mark 13:29, Luke 21:31, Rev. 1:3, 22:10. See below.

V22 “All the saints salute you, but especially they who are of Caesar’s household.” See note on chapter 1:13. Paul was not an enemy of Rome that he would have been imprisoned in Caesar’s palace in Rome. Paul is referring to those believers in the palace in the land of Israel where he was

held as a prisoner.

Verse 3, Book of Life

Psalms 69:28 Let them be blotted out of the book of life,
And, with the righteous, let them not be enrolled.

Life (Word 2222) and Book (Word 976)

1. Phil 4:3 Yea! I request thee also, true yokefellow, be thou helping together with these women,—who, indeed, in the joyful message, have maintained the combat with me, along with Clement also, and the rest of my fellow-workers, whose names, are in the book of life.

2. Rev 3:5 He that overcometh, shall, thus, array himself in white garments, and in nowise will I blot out his name, from the book of life; and I will confess his name before my Father, and before his messengers.

3. Rev 13:8 And all they who are dwelling upon the earth will do homage unto him,—every one whose name is not written in the scroll of life of the Lamb slain from the foundation of the world.

Alternate Reading: Rev 13:8 And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. (American Standard Version)

4. Rev 20:15 And, if anyone was not found, in the book of life, written, he was cast into the lake of fire.

Verse 3, Life (Word 2222) and Book (Word 975)

1. Rev 17:8 The wild-beast which thou sawest, was, and is not, and is about to come up out of the abyss, and into,

destruction, goeth away. And they who are dwelling upon the Earth whose name is not written upon the book of life from the foundation of the world, will be astonished, when they see the wild-beast, because it was, and is not, and shall be present.

2. Re 20:12 And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their Works.

3. Re 21:27 And in nowise shall there enter into it, anything common, or he that doeth abomination and falsehood,—but only they who are written in the Lamb's book of life.

Verse 5, Near (Word 1451)

Paul's three usages:

Eph 2:13 But, just now, in Christ Jesus, ye, who (nations) at one time were afar off, were made nigh in the blood of the Christ;

Eph 2:17 And, coming, he announced the glad-message—of peace, unto you (the nations), the far off, and peace, unto them that were nigh (Israel);

In these two Ephesians verses, Israel had been near while the nations had been far off. This was before the good news of Christ Jesus that the middle wall of partition had been broken down (Ephesians 2:14) and now the nations were joint-heirs with Israel (Ephesians 3:6). The second coming of Jesus Christ is not the subject of these verses.

Rom 10:8 But what saith it? Near thee, is the declaration, In thy mouth and in thy heart,—that is, the declaration of the faith, which we proclaim:—

The use of “near” in Romans refers to the declaration of faith.

Some verses where “near” is used for the Lord’s return.

Mat 24:33 Thus, ye also, when ye shall see all these things, observe ye, that, near, he is, at the doors.

Mark 13:29 Thus, ye also, when ye shall see these things coming to pass, observe ye, that, near, he is, at the doors.

Luke 21:31 Thus, ye also, whensoever ye shall see, these, things coming to pass, observe ye, that, near, is the kingdom of God!

Rev 1:3 Happy! he that readeth, and they who hear, the words of the prophecy, and keep the things, therein, written; for, the season, is, near.

Rev 22:10 And he saith unto me—Do not seal up the words of the prophecy of this scroll, for, the season, is, near:

The remaining 21 uses of word 1451 are Mat 24:32, 26:18, Mark 13:28, Luke 19:11, 21:30, John 2:13, 3:23, 6:4, 19, 23; 7:2, 11:18, 54, 55; 19:20, 42; Acts 1:12, 9:38, 27:8, Heb. 6:8, 8:13.

Parallels Between Philippians and Matthew

Charles Welch in his book, ‘Parable, Miracle, and Sign’, saw the parallels between Philippians and Matthew. However he did not recognize that Philippians also spoke of the earthly kingdom. Below is that section from his book. This author placed in blue font the text with which she disagrees.

Parallels with Philippians

We have sought to show that the Sermon on the Mount, while not the ‘Laws of the Kingdom’ or the ‘Charter of the Church’, gives exhortations and commands to those believers

who in a period of rejection look forward to the kingdom, and give up all in their desire to be counted worthy to obtain an entrance and receive the reward.

It will be confirmatory evidence to show the parallels that exist with the epistle to the Philippians. We already know that Philippians is the epistle of the Prize. *It stands to the church of the One Body in the same relationship as the Sermon on the Mount stands to the subject of the kingdom of heaven. While the sphere of these two parts of Scripture varies, the underlying principle is the same.*

(1) *The Place of Self* – We observed that the believer is urged in Matthew 6 to ‘seek first the kingdom of God’, so in Philippians 2, the Apostle writes:

‘Look not every man on his own things, but every man also on the things of others ... For all seek their own, not the things which are Jesus Christ’s’ (Phil. 2:4, 21).

(2) *Suffering, Rejoicing and Reward* – The Sermon on the Mount says:

‘Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven’ (Matt. 5:11, 12).

Philippians says:

‘But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places ... some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds ... What then? ... I therein do rejoice, yea, and will rejoice ... For

unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake' (Phil. 1:12-18, 29).

(3) Perfection, the Standard

'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. 5:48).

'Not as though I had already attained, either were already perfect ... Let us therefore, as many as would be perfect, be thus minded. According to a mark I press toward the prize' (Phil. 3:12-15 Author's translation).

(4) Sonship should be manifest

'Love your enemies ... that ye may be the children of your Father which is in heaven' (Matt. 5:44, 45).

'That ye may be blameless and harmless, the sons of God, without rebuke' (Phil. 2:15).

(5) The light must shine

'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matt. 5:16).

'Shine ye (A.V. margin) as lights in the world; holding forth the word of life' (Phil. 2:15, 16).

(6) A spirit of yielding in contrast with self-assertion

'Blessed are the poor in spirit' (Matt. 5:3)

,

'Blessed are the meek' (Matt. 5:5),

'Resist not evil: but whosoever shall smite thee on thy

right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain' (Matt. 5:39-41).

'Let this mind be in you, which was also in Christ Jesus ... the form of God ... the form of a servant ... He humbled Himself' (Phil. 2:5-8).

'Let your moderation (yieldingness) be known unto all men' (Phil. 4:5).

(7) Anxiety over daily affairs

'Take no thought (merimnao) for your life' (Matt. 6:25).

'Take no thought for the morrow' (Matt. 6:34).

'Be careful (*merimnao*) for nothing' (Phil. 4:6).

The verb *merimnao*, 'to take anxious thought; be anxious', occurs in the prison epistles only in Philippians. There in that epistle it occurs twice. Seen together they present the truth complete.

'Be careful (anxious) for nothing' (Phil. 4:6).

'I have no man likeminded, who will naturally care for your state (be anxious concerning your affairs). For all seek their own' (Phil. 2:20, 21).

It is impossible to be anxious over self, if one seeks first the kingdom of God and the blessing of others. This spirit should be that of all who seek the prize.

(8) Contrasted with the reward is destruction

'Wide is the gate, and broad is the way, that leadeth to destruction (*apoleia*), and many there be which go in thereat' (Matt. 7:13).

'Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? ... depart from Me, ye that work iniquity' (Matt. 7:22, 23).

'Many walk ... whose end is destruction' (apoleia) (Phil. 3:18, 19).

For further light on this meaning of destruction consider the bearing of 1 Corinthians 3:11-17, also Matthew 25:31-46, where entry into the kingdom is contrasted with aionion fire, 'Depart from Me'.

(9) A censorious spirit is to be shunned

'Judge not, that ye be not judged' (Matt. 7:1).

'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' (Matt. 7:3).

'In lowliness of mind let each esteem other better than themselves' (Phil. 2:3).

'Whatsoever things are true ... honest ... just ... if there be any virtue, and if there be any praise, think on (impute) these things' (Phil. 4:8).

If it were necessary, we could turn to the epistles to the Hebrews and of James for further parallels, but we feel the truth is sufficiently established, and space is valuable. While clearly seeing the place which the Sermon on the Mount occupies, let us beware of that supercilious spirit, that spiritual pride which, alas, sometimes contradicts the professed faith of those who 'rightly divide the Word of truth'.

C o n c l u s i o n

The following words and phrases show that Philippians was written during the Acts period:

1. Overseers, in Acts period assemblies
2. Day of Jesus Christ, earthly kingdom
3. Incorrupt
4. Differ
5. In bonds
6. Palace in Jerusalem
7. Opposition to preaching the Word
8. Destruction
9. To suffer on His behalf
10. Every knee shall bow, Isaiah quote
11. Every tongue confess, Isaiah quote
12. Work out your salvation
13. Harmless
14. Being poured out, OT offerings
15. Dogs, false circumcision
16. Advantages of Jews
17. Law not set aside
18. Resurrection
19. Prize
20. Rank
21. Ensample
22. Shame
23. Earthly things
24. Waiting for the Lord
25. Body of glory
26. Crown
27. Book of Life
28. Lord is near
29. Parallels with Sermon on the Mount

The following words and phrases may show that Philippians was written after the Acts period:

1. Personal knowledge and perception; also used in Ephesians

and Colossians

2. Walk in a manner worthy of the gospel of Christ; also stated in Ephesians

3. In bonds

4. Epaphroditus was sick unto death

5. Paul striving for perfection; Col. 1:28 admonishing believers to become Perfect

Numbers 1, 2, and 5 are general admonitions for all callings and dispensations.

Number 3, Paul was in bonds both during the Acts period and post Acts when he wrote Ephesians and Colossians.

None of these four establish the time of writing as being after the close of the book of Acts. That leaves number 4.

Paul had the gift of healing during the Acts period. Yet Paul himself had a thorn in the flesh that he couldn't and God wouldn't heal, 2 Corinthians 12:7-9. He also told Timothy to drink wine for the sake of his stomach, 1 Timothy 5:23.

The sign gifts such as healing were for the unbelieving Jews, 1 Corinthians 1:22. Paul was not healed from all of the abuse that he suffered from beatings, stoning, etc. Luke the physician was his companion to tend to his physical needs. Paul and the other workers of the Lord were not automatically healed. In 2 Timothy 4:20, Paul stated: Erastus, remained in Corinth; but, Trophimus, I left at Miletus, sick.

The fact that Epaphroditus was sick unto death does not prove that Philippians was written after the close of the book of Acts.

The overwhelming evidence of the words and phrases prove that Philippians was written during the Acts period.