


THE LETTERS TO THE

PHILIPPIANS,
COLOSSIANS,
AND PHILEMON


WILLIAM MACDONALD



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The Letters to the Philippians, Colossians, and Philemon
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STUDENT INSTRUCTIONS

This course is a study of Paul's letters to the saints at Philippi and Colossae and his brief note to Philemon. It explains the general meaning of each letter in a simple and understandable manner.

In the letter to the Philippians, Paul thanks the believers for their financial support and takes the opportunity to counsel them on humility and unity. This personal and affectionate letter is full of practical exhortations that are relevant for us today.

In Colossae, the believers were in danger of introducing ideas from outside of Christianity, even to the point of changing their understanding of Jesus Christ and the basis of their salvation. Paul challenges these ideas and presents the complete supremacy and sufficiency of Christ.

The letter to Philemon is a private letter that concerns the return of a slave called Onesimus to Philemon. It illustrates the change in one's life brought about by salvation in Christ.

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Course Components

This course has two parts: this study course and the exam booklet.

How To Study

This study has twelve chapters, and each chapter has its own exam. Begin by asking God to help you understand the material. Read the chapter through at least twice, once to get a general idea of its contents and then again, slowly, looking up any Bible references given.

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

In the exam booklet there is one exam for each chapter (exam 1 covers chapter 1 of the course). Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material given in the course.

After you have completed each chapter, review the related exam and see how well you know the answers. If you find that you are having difficulty answering the questions, review the material until you think you can answer the questions. It is important that you read the Bible passages referenced as some questions may be based on the Bible text.

How Your Exams Are Graded

Your instructor will mark any incorrectly answered questions. You will be referred back to the place in the course where the correct answer is to be found. After finishing this course with a passing average, you will be awarded a certificate.

If you enrolled in a class, submit your exam papers to the leader or secretary of the class who will send them for the entire group to the Correspondence School.

See the back of the exam booklet for more information on returning the exams for grading.

1

THE JOYFUL PRISONER

(PHILIPPIANS 1:1-30)

Introduction

It was a momentous day in the history of Christian missions. The apostle Paul had come as far as Troas on his second missionary journey. Troas was located on the northwest coast of Asia Minor, across the Aegean Sea from Greece. In a vision one night, a man of Macedonia appeared to the apostle, saying, “Come over to Macedonia and help us” (Acts 16:9). Immediately Paul arranged to sail for Macedonia with Timothy, and also with Luke and Silas. They first set foot on European soil at Neapolis, then journeyed inland to Philippi. The latter city was at that time a Roman colony, governed by Roman officials, and granting the rights and privileges of Roman citizenship to its inhabitants.

On the Sabbath day, the gospel preachers went down by a riverside where a group of women were in the habit of gathering for prayer (Acts 16:13). One of these was Lydia, a seller of purple, from the city of Thyatira in Asia Minor. When she accepted the gospel message, she became the first convert to Christianity on the continent of Europe.

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 first convert to
 Christianity on the
 continent of Europe.**

But Paul’s stay in Philippi did not prove entirely peaceful. A young woman possessed with a spirit of divination (foretelling future events) met the servants of the Lord and for some time followed them, crying out, “These men are the servants of the Most High God, who proclaim to us the way of salvation” (Acts 16:17). Not willing to accept the testimony of one possessed by an evil

spirit, Paul commanded the demon to come out of her. When her masters, who had profited from this girl's predictions, saw what had happened, they were furious with Paul. They dragged him and Silas into the market place before the representatives of Rome. These magistrates, in turn, commanded that they should be beaten and thrown into prison.

The story of what happened in that prison at Philippi is now well-known. At midnight, Paul and Silas were praying and singing praises to God. Suddenly there was a great earthquake, opening all the doors of the prison and causing the chains of the prisoners to be loosed. The jailor, thinking that the prisoners had escaped, was about to kill himself when Paul reassured him that his inmates had not fled. It was then that the jailor cried out, "Sirs, what must I do to be saved?" The memorable answer came back, "Believe on the Lord Jesus Christ, and you will be saved" (Acts 16:31). God's grace had won another trophy at Philippi. In the morning, the local authorities urged Paul and his companions to leave town as quickly as possible. This Paul refused to do. He reminded them that they had beaten him, a Roman citizen, and had imprisoned him without a fair trial. After continued appeals from the magistrates to leave the city, Paul and his companions first went to visit in the home of Lydia and then took their leave (Acts 16:40).

It was about ten years after this that Paul wrote his letter to the Philippians. He was again imprisoned. The exact location is not definitely known. It is commonly supposed that the epistle was written in Rome, although it might also have been in Caesarea, Ephesus, or Corinth. The Philippians had heard that Paul was in prison, so they sent a gift of money to him. Epaphroditus had been commissioned to carry this gift to Paul. After delivering it, he decided to stay there awhile and help the apostle in his affliction. Epaphroditus himself took sick in carrying out these duties; in fact, he nearly died. But God had mercy on him and raised him back to health once again. He is now ready to go back to Philippi, to his home assembly, and so Paul is sending back this letter of acknowledgment with him.

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**This letter reveals
that the Philippian
assembly held a very
special place of esteem
in Paul's affection.**
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The letter is one of the most personal and affectionate of Paul's epistles. It reveals clearly that this assembly held a very special place of esteem in his affection. As we read it, we detect the very tender bond that existed between him and this church which he had founded.

Salutation (1:1-2)

Paul and Timothy are linked together at the opening of this letter. This does not mean that Timothy helped to write the letter. He had been with Paul when he first visited Philippi; therefore, he was known to the saints there. Now Timothy is with Paul as the apostle pens this letter. Paul was now an older man (Philem. 9), while Timothy was still quite young. “It is the union of springtime and autumn; of enthusiasm and experience; of impulse and wisdom; of tender hope and quiet and rich assurance”

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**We shall find that the
 word *all* recurs in this
 epistle quite frequently.**
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—Jowett. Both are described as servants of Christ Jesus. Both loved their Master. The ties of Calvary bound them to the service of their Savior forever.

The letter is addressed to all the saints in Christ Jesus at Philippi, with the bishops and deacons. We shall find that the word *all* recurs in this epistle quite frequently. Paul’s affectionate interest went out to *all* the Lord’s people. “The saints in Christ Jesus who are in Philippi” describes the dual position of the believers. As to their spiritual status, they were set apart by God in Christ Jesus. As to their geographical location, they were in Philippi. Two places at the same time! Then the apostle mentions the bishops and the deacons. The bishops were the elders or overseers in the assembly—those who took a pastoral interest in the flock of God and who led the flock by their godly example. The deacons, on the other hand, were the servants of the church who were probably chiefly concerned with its material affairs, such as finances, etc.

There were only these three groups in the assembly—saints, bishops, and deacons. If there had been a clergyman in charge, Paul would have mentioned him also. Instead he speaks only of bishops (plural) and deacons (also plural). Here we have a remarkable picture of the simplicity of assembly life in the early days of the church age. The saints are mentioned first, then their spiritual guides, and then their temporal servants. That is all!

In Paul’s characteristic greeting, he wishes the saints grace and peace. The former is not so much the grace which comes to a sinner at the time of his conversion as the grace which he must constantly obtain at the throne of grace to help in every time of need (Heb. 4:16). Likewise, the peace which Paul craves for them is not so much peace with God, which is theirs already, as the peace *of* God which comes through prayer and thanksgiving

(4:6). Both of these blessings come from God our Father and the Lord Jesus Christ! Notice how the apostle honors the Son even as he honors the Father (John 5:23). There is no mistaking that, to him, Jesus Christ is God.

Praise for the Saints (1:3-8)

Now Paul bursts into a song of thanksgiving. But that is nothing new for the apostle. The walls of the Philippian jail had echoed the songs of Paul and Silas on their first visit there. As he writes, he is probably a prisoner in Rome—but he is still singing “songs in the night.” The indomitable Paul! Every remembrance of the Philippians awakened thanksgiving in his heart. Not only were they his children in the faith, but in many ways they had proved to be a model church.

In every prayer, he made supplication for the Philippians with joy. To him, it was a sheer delight to pray for them—not dull drudgery. From this and from many similar passages in Paul’s writing, we learn that he was a man of prayer. It is not necessary to search further for the reason why he was so wonderfully used of God. When we remember the extent of his travels and the host of Christians he knew, we marvel that he maintained such a personal, intimate interest in them all.

The specific reason for Paul’s thanksgiving was their fellowship in furtherance of the gospel “from the first day until now.” “Fellowship” here might include financial assistance, but it extends also to prayer support and a wholehearted devotion to the spread of the good news.

When Paul mentions “the first day,” one cannot help wondering if the jailor was still alive when this letter was publicly read to the assembly at Philippi. If so, this mention of Paul’s introduction to the Philippians would certainly have struck a responsive chord in his heart.

As the apostle thinks of the good start the believers have made in the Christian life, he is assured that God will finish the good work He has begun. The “good work” here may refer to their salvation, or it may mean their active participation in the furtherance of the gospel. “The day of Jesus Christ” refers to the time of His coming again to take His people home to heaven and probably also includes the judgment seat of Christ, when service for Him will be reviewed and rewarded.

Paul feels justified in being thus thankful for the Philippians. In his heart he treasures a lasting memory of how loyally they stood with him,

whether he was in prison, or traveling about “in the defense and confirmation of gospel.” Moffatt translates this verse helpfully, as follows: “It is only natural for me to be thinking of you all in this way, for alike in my prison and as I defend and vindicate the gospel, I bear in mind how you all share with me in the grace divine.”

“The defense of the gospel” refers to the ministry of answering the critics, while “the confirmation of the gospel” relates rather to establishing the message more firmly in the hearts of those who are already believers. “The gospel both overthrows its foes and strengthens its friends” –Vine. In the expression “you all are partakers of grace,” *grace* here means the strength, or enabling, from God to carry on the work of the Lord in the face of severe opposition.

The memory of their faithful cooperation makes the apostle long to be with them again. He calls God to witness how greatly he yearns for them “with all the affection of Jesus Christ.” Paul’s expression of love is all the more remarkable when we remember that he had been born a Jew and that he was writing to people of Gentile descent. The grace of God had broken down the ancient hatred, and now they were all one in Christ Jesus.

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had broken down the
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Prayer for the Saints (1:9-11)

Thanksgiving now gives way to prayer. Will Paul ask for them wealth, or comfort, or freedom from trouble? No, he asks that their love might constantly increase in knowledge and discernment. At first, this is a rather difficult thought to understand. Just what does it mean? First of all, we should understand that the primary aim of the Christian life is to love God and to love one’s fellowman. But love is not just a matter of the emotions. In effective service for the Lord, we must use our intelligence and exercise discernment. Otherwise our efforts are apt to be futile, pointless. So Paul is here praying not only that the Philippians will continue in the display of Christian love, but also that their love will be exercised in full knowledge and discernment.

Love that is thus enlightened will enable them to discern the things that are “excellent.” In all realms of life, some things are good and others are better. The good is often the enemy of the best. For effective service,

these distinctions must be made. Love that is enlightened will also enable them to avoid what is questionable or downright wrong. Paul would have them sincere, that is, utterly transparent, and blameless in view of the day of Christ. To be blameless does not mean to be sinless. We all commit sins, but the blameless person is the one who confesses and forsakes the sin, asking forgiveness from those who were wronged, and making restitution whenever possible. “The day of Christ” in this verse is probably the same

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**To be blameless does
 not mean to be sinless.**
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as “the day of Jesus Christ” in verse 6. It refers to the rapture and to the judgment of the believer’s works that follow.

The final petition of the apostle’s prayer is that the Christians might be filled with the fruit of righteousness, that is, with the fruit which righteousness produces, or with all the Christian virtues that make up a righteous life. The source of these virtues is Jesus Christ, and their object is the glory and praise of God.

“Bearing the while a full harvest of righteousness, attained through Jesus our Messiah, and redounding to the praise and glory of God” (Way). Guy King points out that this petition of Paul is exactly parallel to the words in Isaiah 61:3, “that they might be called trees of righteousness [being filled with the fruits of righteousness], the planting of the Lord [which are by Jesus Christ], that He may be glorified [to the glory and praise of God].”

“The word ‘fruit’ . . . is associated closely with our relation to Christ and His expectation of us. The branches on a vine are intended to bear fruit” —Lehman Strauss.

Paul’s Imprisonment Promotes the Gospel (1:12-18)

The prayer is ended. Paul next rehearses his blessings, that is, the benefits that have resulted from his imprisonment. Jowett calls this section “The Fortune of Misfortune.”

The apostle would have the brethren know that the things that happened to him, that is, his trial and imprisonment, have resulted in the furtherance of the gospel rather than in its hindrance, as might have been expected. This is another wonderful illustration of how God overrules the wicked plans of demons and of men and brings triumph out of seeming tragedy and beauty from ashes. “Man has his wickedness, but God has His way.”

The apostle explains that, first of all, his chains have become evident as being in Christ. By this he means that it has become widely known that he was imprisoned as a result of his testimony for the Lord Jesus Christ and not as a criminal or an evildoer. The expression “my chains are in Christ” really means “my imprisonment as being for the sake of Christ.”

The real reason for his chains became well-known throughout the palace and in all other places. The word translated “palace guard” may mean (1) the whole praetorium guard, that is, the Roman soldiers who guarded the palace where the emperor dwelt, or (2) the whole praetorium itself. The praetorium was the palace and here would include all of its occupants. In any event, Paul is saying that his imprisonment was serving as a testimony to the representatives of the Roman imperial power where he was. “The very chain which Roman discipline riveted on the prisoner’s arm secured to his side a hearer who would tell the story of patient suffering for Christ, among those who, the next day, might be in attendance on Nero himself” —T. W. Drury.

A second favorable outcome of his imprisonment was that other Christians were thereby encouraged to be more fearless in testifying for the Lord Jesus. Persecution often has the effect of transforming quiet and bashful believers into courageous witnesses.

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The motive in some hearts was jealousy and rivalry. We would say today that they preached Christ out of envy and contentiousness. Others had sincere and pure motives; they preached Christ out of good will, in an honest effort to help the apostle.

The envious preachers wanted to make Paul’s imprisonment more bitter. Their message was good, but their temper was bad. “The nature of religious activity is such that much of it can be carried on for reasons that are not good, such as anger, jealousy, ambition, vanity and avarice” —Tozer. This teaches the necessity for watching our motives when we serve the Lord Christ. We must not do it for self-display, for the advancement of a religious sect, or for the defeat of other Christians. Here, incidentally, is a good example of the necessity for our love to be exercised in knowledge and discernment, as we saw in verse 9.

Others were preaching the gospel with pure and sincere love, knowing that Paul was determined to defend the gospel. There was nothing selfish or sectarian or cruel in their service. They knew very well that Paul had been committed to prison because of his bold stand for the gospel. So they determined to carry on the work while he was thus confined. Paul refuses to be downcast by the wrong motives of some. Christ is being preached by both groups, and that is, for him, great cause for rejoicing. “Think of him in prison . . . debarred from the work that he loved, and others taking advantage of his absence to grieve him, preaching the very gospel out of contention and strife, and yet his heart was so running over with joy, that he was filling others with it” –William Kelly.

Paul’s Prospects (1:19-26)

The outlook is encouraging. The apostle knows that the whole course of events will lead to his salvation. The word *salvation* is used in several different ways in the New Testament. First of all, it refers to the eternal deliverance from the penalty of sin which a sinner receives when he trusts the Lord Jesus Christ. Then it also refers to day by day deliverance from the power of sin in a believer’s life. Again, it describes the believer’s future deliverance from the presence of sin when he is taken home to heaven. A fourth use of the word is to describe deliverance from physical danger, personal injury, sickness, or imprisonment. It is this last meaning that is found in verse 19. Salvation here does not mean the salvation of Paul’s soul, but rather his liberation from prison. The means which God will use in effecting his release will be the prayers of the Philippians and the ministry or help of the Spirit of Jesus Christ. Marvel here at the importance which Paul puts upon the prayers of a feeble band of believers. He sees them as sufficiently powerful to hinder the purposes and the mighty power of Rome.

“The supply of the Spirit of Jesus Christ” means the power of the Holy Spirit stretched forth in his behalf—the strength which the Spirit would supply to him. In general, it refers to the boundless resources which the Spirit supplies to enable believers to stand fast, regardless of what the circumstances may be. As he thought of the prayers of the Christians and the assistance of the Holy Spirit, Paul expressed his eager desire and hope that he might never be ashamed, but rather that he might always have a fearless and outspoken witness for Christ (v. 20). And no matter what the outcome of judicial processes might be—whether he was to be freed or put

to death—his ambition was that Christ should be magnified in his body. To magnify does not mean to make Christ greater. He is already great, and nothing we can do will make Him greater. But to magnify Christ means to cause Him to be esteemed or praised by others.

Christ can be magnified by our bodies in life—“magnified by lips that bear happy testimony to Him; magnified by hands employed in His happy service; magnified by feet only too happy to go on His errands; magnified by knees happily bent in prayer for His kingdom; magnified by shoulders happy



**To magnify Christ
means to cause Him
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to bear one another’s burdens” –Guy King. And Christ can be magnified by our bodies in death—bodies that have been worn out in His service; bodies that have been pierced by savage spears; bodies that have been torn by stones or burned at the stake.

Here in verse 21 is Paul’s philosophy of life. He did not live for money, or fame, or pleasure. The object of his life was to love, worship, and serve the Lord Jesus. He wanted his life to be like the life of Christ. He wanted the Savior to live out His life through him. “And to die is gain.” To die is to be with Christ and to be like Him forever. It is to serve Him with a pure heart and with feet that never shall stray. We do not ordinarily think of death as one of our gains. Sad to say, the outlook today seems to be that “to live is earthly gain, and to die would be the end of gain.” “To the apostle Paul, death was not a dark passageway, where all our treasures rot away in a swift corruption; it was a place of gracious transition, ‘a covered way that leads into light’” –Jowett.

If it is God’s will for Paul to live a while longer in the flesh, then that will mean fruitful labor for him. He will be able to give further help to the Lord’s people. But it was a difficult decision for him—whether to go to the Savior whom he loved, or to remain on earth in the Lord’s service, to which he was also very attached. He did not know which to choose. Paul was “hard-pressed between the two” (v. 23). He passionately longed to be with Christ, which is far better. If he only considered his own interests, this is doubtless the choice he would make.

Notice that Paul did not believe in any theory of soul-sleep. He believed that the Christian goes to be with Christ at the time of death and that he is in the conscious enjoyment of the presence of the Lord. How ridiculous it

would be for him to say, as some do today, in effect: “To live is Christ; to sleep is gain.” Or, “To depart and to sleep is far better.” “Sleep” is used in the New Testament of the believer’s body at the time of death (1 Thess. 4:14), but never of his soul. Notice, too, that death is not to be confused with the coming of the Savior. At the time of death, we go to be with Christ. At the time of the rapture, He comes to us.

For the sake of the Philippians, it was more necessary for Paul to live on earth a while longer. One cannot but be impressed with the unselfishness of this great-hearted man. He does not think of his own comfort or ease, but rather of what will best advance the cause of Christ and the welfare of His people.

Having this confidence—that he was still needed on earth to instruct and comfort and encourage the saints—Paul knew that he would not be put to death at this time. How did he know? We believe that he lived so close to the Lord that the Holy Spirit was able to communicate this knowledge to him. “The secret of the Lord is with them that fear him” (Ps. 25:14). Those who dwell deep in God, in quiet meditation, hear secrets that are drowned out by the noise and rush and bustle of life today. “You have to be near to hear.” Paul was near. By staying alive on earth, Paul would be able to promote their spiritual progress and increase the joy that was theirs through trusting in the Lord.

Through his being spared for longer life and service on earth, the Philippians would have added cause for rejoicing in the Lord when he would visit them once again. Can you not imagine how they would throw their arms around him and kiss him, and praise the Lord with deep rejoicing when he would arrive at Philippi? Perhaps they would say, “Well, Paul, we prayed for you, but honestly, we never expected to see you here again. But how we praise the Lord that He has given you back to us once more!”

Paul’s Plea (1:27-30)

Paul now adds a word of caution. “Only let your conduct be worthy of the gospel of Christ.” Conduct means one’s whole manner of life, or one’s citizenship. Those who are Christians should be Christ-like. Citizens of heaven should behave accordingly. We should be in practice what we are in position. In addition to this plea for *consistency*, the apostle makes an

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**At the time of death,
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comes to us.**
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appeal for *constancy*. Specifically, he desires that whether he comes to them personally, or, being absent, hears reports about them, he may know that they are standing fast with a common spirit, and unitedly laboring earnestly for the faith of the gospel, that is, the Christian faith. Christians face a common foe; they should not fight each other but should unite against the enemy.

Neither were they to be afraid of the enemies of the gospel (v. 28). Not being “terrified” had a twofold effect. First, it was an omen of destruction (perdition) to those who fight against God. Second, it was a sign of salvation to those who brave the wrath of the foe. “Salvation” is here probably used in its future tense, referring to the eventual deliverance of the saint from trial and the redemption of his body as well as his spirit and soul. “Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation” –Weymouth.

The Philippians should remember that it is a privilege to suffer for Christ as well as to believe on Him. Dr. Griffith John wrote that once when he was surrounded by a hostile Chinese crowd, and was beaten, he put his hand to his face and when he withdrew it, saw that it was bathed in blood. “He was possessed by an extraordinary sense of exaltation, and he rejoiced that he had been counted worthy to suffer for His Name.” Is it not remarkable that even suffering is exalted by Christianity to such a lofty level? The cross dignifies and ennobles.

The connection of this verse 30 with the previous one is better understood if we supply the words, “Since you are engaged in . . .” Thus it would read, “The privilege of suffering for Christ has been granted to you, since you are engaged in the same kind of conflict which you saw in me when I was in Philippi and which you now hear that I am still waging.”

THE LETTERS TO THE

PHILIPPIANS,
COLOSSIANS,
AND PHILEMON

EXAM BOOKLET
AK '11 (2 UNITS) PCP

STUDENT NAME (PLEASE PRINT)

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



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A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- A. blue C. yellow
B. green D. orange

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this exam booklet for instructions on returning your exam for grading.

DO NOT PHOTOCOPY THESE EXAM PAGES

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CHAPTER 1 EXAM

THE JOYFUL PRISONER

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. Paul's first European convert on his 2nd missionary journey was
 - A. a man from Macedonia
 - B. a woman from Asia Minor
 - C. a slave girl from Philippi
 - D. a retired soldier from Rome_____

2. Paul's epistle to the Philippians is one of the
 - A. sternest he ever wrote
 - B. most personal of all his writings
 - C. most complex and difficult of all his letters
 - D. most theological and controversial he ever penned_____

3. In the New Testament church, as reflected at Philippi,
 - A. a bishop presided over several churches
 - B. a local church had one pastor and numerous deacons
 - C. a local church had more than one bishop
 - D. the bishop was always regarded as the senior church official_____

4. Paul's affection for the Philippians is remarkable in view of
 - A. their neglect of him once he became a prisoner
 - B. the welcome they had given to the enemies of the gospel
 - C. the natural coldness and formality of his disposition
 - D. his Jewish birth and background_____

5. Paul prayed for three things for the Philippian believers. Of those mentioned below, the item **NOT** specifically prayed for by him was that they might
 - A. be delivered from harm and danger
 - B. have abounding and enlightened love
 - C. be able to discriminate between right and wrong
 - D. be fruitful in all Christian virtue_____

- 6. As a result of Paul's imprisonment
 - A. Caesar had become a Christian
 - B. many Christians had found courage to witness for Christ
 - C. a fresh persecution had broken out against the church
 - D. the work of evangelism in Europe had come almost to a standstill

- 7. Paul was expecting
 - A. to be set free soon
 - B. to be executed shortly
 - C. to be detained in prison for many years to come
 - D. to be placed under house arrest soon instead of being kept in the main Roman prison

- 8. Paul's attitude towards death was one of
 - A. natural shrinking and fear
 - B. firm resolution and indifference
 - C. eager anticipation
 - D. wavering between hope and despair

- 9. The doctrine of soul sleep
 - A. can be supported from Paul's letter to the Philippians
 - B. is unscriptural because the Bible teaches that, at death, a person's soul dies
 - C. is unscriptural because it is the spirit that sleeps at death, not the soul
 - D. is unscriptural because in Scripture "sleep" at the time of death is related to the body, not the soul

- 10. In the face of opposition to the gospel, Paul pleads for

A. compromise	C. surrender
B. fearlessness	D. caution

WHAT DO YOU SAY?

How do you rate your courage to witness for Christ? How has this lesson helped you in this area?
