

# PHILIPPIANS

## Chapter One

### 1. PHILIPPIANS 1:1-26—INTRODUCTION AND THANKSGIVING

#### A. OUTLINE

- 1:1-2 Introduction
- 1:3-11 Thanks for Philippians's partnership
- 1:12-18 Thanks for the chains of prison
- 1:19-20 Thanks for confidence
- 1:21-26 Thanks for Christ
- [1:27-30 Exhortation to Stand Firm]

#### B. COMMENTARY OF INTRODUCTION (1:1-2)

**NIV**—1 Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons, 2 Grace and peace to you from God our Father and the Lord Jesus Christ.

**NASB**—1 Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons; 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

#### 1:1 Servants

- Several terms in NT for servant
  - Household
  - Official/administrator
  - Hireling—hired servant
  - Personal attendant
  - Minister—table-server—deacon
  - Slave—bond-servant
- This is **δουλος**—slave—bond-servant
  - One who gives up himself completely to another
  - Serves the will of the master
  - Is bound to the master for life
- Same term used for Christ in 2:7—He took on the form of a bond-servant
- Paul and Timothy—have taken on the Christ-like role of bond-servant

#### 1:1 All the Saints in Christ Jesus

- The Saints = **αγιοις**

- a. **Sanctified**—made holy—**because** they are Christ
- b. **Set apart** for God’s work—because they are **with/in** Christ
- c. A product of what God does through Christ—not what we earn
- d. It is a ‘calling’—see **Rom 1:7**

2. **All the saints**

- a. ‘Saints’ is not an ‘office’ or ‘status’ for a few
- b. Every believing follower in Christ—is a ‘saint’
- c. General term used in Pauline Epistles—to identify Christ-followers
  - Not used by Peter, James or John (except 2 times in Revelation)
  - Also used in Hebrews and Jude

**1:1 Bishops and deacons**

1. This phrase is unique here for Paul

- It is not in his other introductions
- Usually Paul wrote to the whole church(es) only, and/or to all the saints

2. Sign of growing polity in church

- a. Only two offices (not 3 or 4)—by different names—in Pauline literature
  - **Acts 20:28**—to elders of Ephesus at Miletus—he says ‘shepherd’ as ‘overseers’
- b. Other places offices are mentioned
  - To Timothy—qualifications for bishops and deacons—I Tim 3:1-13
  - To Titus—mentions elders and overseers—Titus 1:5,7

**1:2 Grace to you and peace . . .**

- 1. Phrase introduces **all** of Paul’s letters
- 2. Only the Pastoral Epistles vary (I/II Tim and Titus)—Paul inserts ‘mercy’
- 3. Grace is the general divine gift/favor—peace is the specific product of that gift/favor

**1:2 from God our Father and the Lord Jesus Christ**

- 1. Ultimate source of grace/peace is God the Father
- 2. Also from [God the Son who is] the Lord Jesus Christ

3. Both Father and Son are God—but this distinguishes between roles
  - Ultimate source is God the Father
  - Who shares this grace-giving role with His Son—who is Lord
  - Equally shared role—not just ‘through’ Christ but also ‘from’ Him too
4. Evidence—grace and peace come also from Christ

**Jn 1:17**—**grace** and truth came by/through Jesus Christ

**II Cor 13:14**—grace of the Lord Jesus Christ, the love of God, fellowship of Holy Spirit

**Ph 4:23**—**the end of this letter**—“The grace of the Lord Jesus Christ be with your spirit.”

**Jn 14:27**—my **peace** I give unto you

**Eph 2:14**—for He Himself is our **peace**

**C. COMMENTARY: THANKS FOR PARTNERSHIP (1:3-11)**

**NIV**—**3** I thank my God every time I remember you. **4** In all my prayers for all of you, I always pray with joy **5** because of your partnership in the gospel from the first day until now, **6** 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. **7** It is right for me to feel this way about all of you, since I have you in my heart and, whether I am in chains or defending and confirming the gospel, all of you share in God’s grace with me. **8** God can testify how I long for all of you with the affection of Christ Jesus. **9** And this is my prayer: that your love may abound more and more in knowledge and depth of insight, **10** so that you may be able to discern what is best and may be and blameless for the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

and  
pure

**NASB**—**3** I thank my God in all my remembrance of you, **4** always offering prayer with joy in my every prayer for you all, **5** in view of your participation in the gospel from the first day until now. **6** For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. **7** For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. **8** For God is my witness, how I long for you all with the affection of Christ Jesus. **9** And this I pray, that your love may abound still more and more in real knowledge and all discernment, **10** so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; **11** having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

**Outline:**

**vv3-5—Paul’ thanks to God for the Philippians**

**vv6-8—Paul’s confidence and the basis for it**

**vv9-11—Paul’s prayer for the Philippians**

**Paul’s Thanks to God for the Philippians**

**3** I thank my God in all my remembrance of you, **4** always offering prayer with joy in my every prayer for you all, **5** in view of your participation in the gospel from the first day until now.

## 1:3-4 Paul prays for/about the Philippians

### A. Form of petitionary prayer in letters

1. **Pagan formulas** of petitionary prayer—usually had three parts—at the beginning of a letter
  - Thanks offered to the gods
  - Assurance to reader that constant petitions were being made for them to the gods
  - Reasons given for thanks to gods—usually gods have delivered the writer/reader
2. **Jewish formulas**—similar patterns found in the OT and in ancient Jewish letters
3. **Paul's structure**—follows similar patterns in Hellenistic/Jewish culture—in seven parts
  - (1) **Verb of thanksgiving** (εὐχαριστῶ, 'I give thanks', v. 3)
  - (2) **Personal object** (τῷ θεῷ μου, 'to my God', v. 3)
  - (3) Temporal **adverb** (πάντοτε, 'always', v. 4) denoting frequency thanksgiving offered
  - (4) **Prepositional** (pronomial) phrase (ὑπὲρ πάντων ὑμῶν, 'for you all
  - (5) Temporal **participle** with an adverbial phrase of manner (μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 'joyfully making petition', v. 4) that refers to the intercessory prayer of the writer.
  - (6) The bases for Paul's thanksgiving to God:
    - two adverbial phrases (ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν
      1. 'because of all your remembrance [of me]', v. 3,
      2. 'because of your fellowship in the gospel', v. 5)
    - causal participial clause (πεποιθῶς αὐτὸ τοῦτο, ὅτι ..., 'being confident of this, that ...', v. 6). The final feature
  - (7) The ἵνα-clause of v. 9, which indicates content of intercession for the Philippians.

### B. Beginning of Paul's prayer in vv 3-4

1. **Personal** nature of his prayer—I thank **my** God
2. Type of prayer = thanksgiving—"I thanks my God"
3. **All-encompassing** nature of his prayer
  - **v3** All/every—**πᾶσι**—remembrance of you
  - **v4** Always—**πάντοτε**—praying with joy
  - **v4** In my every—**πᾶσι**—prayer
  - **v4** For you all—**πᾶσι**
4. **Joy**—motivates Paul's prayer

- a. Lesson on the nature of prayer
    - Often when we pray—we take a great burden to God
    - But Paul shows us—we also need to share our joy with God about the good
  - b. A **second dimension** to this prayer—**praise**
    - 1. Yes—this is a prayer of **thanks**—but it is also **praise** to God
    - 2. Because—it was God who was responsible for Paul’s joy
      - a. God changed the course of Paul’s 2<sup>nd</sup> journey and introduced him to the Philippians
      - b. God began this good work in the Philippians—and continues to work in them—**v6**
      - c. God enabled and prompted the Philippians to help/support Paul
  - 5. What prompted Paul to pray
    - a. Every time I “remember” you
      - Could mean “Every time I remember you—in prayer”
      - So—while am praying—I remember you in prayer
    - b. But this is a noun [not a verb]—**μνησιν**—‘memory’ or ‘remembrance’ or ‘mention’
      - Suggests the noun/subject—leads to the action—prayer
      - So very time ‘mention’ is made of you—or you come to my ‘memory’
      - This leads me to pray for/about you
    - c. Implication 1—the intentionality of prayer
      - Some our praying is spontaneous—and we speak what we think as we pray
      - But we also need to be intentional—thoughtful in *going* to prayer for *specific* reasons
      - Paul thanks God—**upon** (as/after) Paul remembering the Philippians
    - d. Implication 2—the relational and experiential nature of prayer
      - Paul doesn’t think about them abstractly—not based only on reports from others
        - Not like praying for only for a list of people we do not actually know
      - Paul actually knew the Philippians—formed bonds friendship with them
        - But praying for friends we have known intimately and loved deeply
- 7** For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the

gospel, you all are partakers of grace with me. **8** For God is my witness, how I long for you all with the affection of Christ Jesus.

- He remembers experientially the good things they have done
  1. Helping Paul financially in prison
  2. Praying for Paul
  3. Giving with the other Macedonian churches for the relief collection
- —how they have cared for him

6. The **nature** of Paul’s prayer

a. Not the normal word for prayer—**προσευχω**

- Which emphasizes devotion to God—focus is on worship

b. Here it is another word—**δεησις**

- Asking—entreating—seeking
- Petition—supplication—expression of heartfelt desire
- Literally here—“In every **petition** of mine for you all, making **petition** with joy”
- Focus is on God meeting human need

c. This suggests a **third dimension** to the prayer—**petition—asking**

d. Other examples of this kind of praying

1. Awaiting Pentecost—they prayed (devotionally) and made **supplication**—**Acts 1:14**
2. Paul’s heartfelt desire and (earnest) **petition**—that Israel might be saved—**Rom 10:1**
3. Go to God in prayer (devotional/worshipful) for one another—so that you may be healed—the fervent **prayer (petition)** a righteous person accomplishes much—**James 5:16**

e. So—another source of **joy** for Paul is—knowing that God *will* answer this petition

f. Later connections that extend from this petition

1. Paul’s **implied request**—like a petition—that God will finish the work He began in them—**v6**
2. Paul’s **specific intercession**—begins in **v9**—with **προσευχομαι**

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

3. Paul also anticipates the **Philippians’ petitions**

- Paul hopes to be delivered by God, in response to the Philippians petitions for Paul—**v19**

- Again—this is *another* source of **joy** for Paul—he **rejoices** in this fact—**v18**

## 1:5 For your fellowship in the gospel from the first day until now

### 1. KOINONIA—background

a. Secular Greek usage = business partnership, marriage, relationship with god(s)

b. Roman background and Pauline usage

- *koinōnia* is one of a cluster of technical terms connected with the Roman *societas*
- legally binding association of equal partners based on their mutual assent to common purpose

c. Later Christian life = ‘commonality/togetherness’ = cenobitic monastic life (koinos + bios)

d. General meaning = being bound together for a common purpose

### 2. “Fellowship in the gospel” = **ΚΟΙΝΩΝΙΑ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ**

❖ “Fellowship” has four meanings—[from **ΚΟΙΝΩΝΟΣ** = partner—comrade—companion]

1. Fellowship—KJV—meaning ‘community’
2. Partnership [NIV]—or participation [NASB]
3. Collection
4. Communication

#### a. **Community**—communion—intercourse

- Conveys idea of fellowship/friendship—commonality
- In this general sense—another word for ‘church’—fellowship of believers
- A second term used to describe the church
  1. Above—**v1** = saints
  2. Here—‘koinonia’—fellowship

• One of the four hallmarks of the early Jerusalem church after Pentecost

**Acts 2:42**—*They were continually devoting themselves to the apostles’ teaching and to fellowship (κοινωνία), to the breaking of bread and to prayer.*

• “Fellowship in the gospel”—sharing together in results and joy of the good news

**I Jn 1:3-4**—*what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete.*

b. **Partnership**—joint participation—“fellowship **in/toward the gospel**”

- Conveys idea of common purpose—unified vision
- Purpose is clear—“in the gospel”—or—“toward the gospel”
- “in the gospel”—the ‘gospel’ itself binds fellowship together—joint participation
- “toward the gospel”—working together to further the gospel—partnership in goal

c. **Collection**—gift jointly given

1. Word usage—can mean ‘contribution’ or ‘collection’

**Rom 15:26**—For it pleased them of Macedonia and Achaia to make a certain **contribution** (**κοινωνια**) for the poor saints which are at Jerusalem.

2. Applied to the Philippians in this letter

- The visible/tangible means by which they showed their support
- Philippians had **supported** Paul from the beginning—see **4:10-20**
- **Joint** support from Macedonian churches had helped supply Paul’s need—**II Cor 11:9**

d. **Communication**—[in the gospel]

- For example—in Paul’s introductory paragraph to Philemon—very similar to Philippians:

**Phlm 1:4-6**—*I thank my God always, making mention of you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints; and I pray that the **fellowship [communication]** of your faith may become effective through the knowledge of every good thing which is in you for Christ’s sake.*

- Philippians’ support helped Paul in **communication** of the gospel
- Evidence: see **4:15**—their giving helped Paul preach the gospel after leaving Macedonia

3. **From the first day until now**

a. “First day” = **πρωτος ημερα**

- They helped Paul at **beginning** (**αρχη**) of preaching the gospel after he left Macedonia See **4:15**

b. “until now”

- They have revived this concern—now that they are able to give again—see **4:10**

4. Philippian fellowship—both emotional and practical

- Was a bonding of love and united sense of purpose/vision--**emotional**



➤ It was also **practical**—“put their money where their heart was”—they gave financially

5. How Paul used **κοινωνία** elsewhere in Philippians

a. The uniting and binding power of fellowship—in the Holy Spirit

*2:1-2—Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any **fellowship of the Spirit**, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.*

b. Part of ‘gaining Christ’—and being ‘found in Him’

*3:10—that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death*

### Paul’s Confidence and the Basis for It

6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. 7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. 8 For God is my witness, how I long for you all with the affection of Christ Jesus.

#### A. OUTLINE

1. Paul expresses thanks for three things

- a. For remembrance of the **Philippians**—generally a source of encouragement to him—**v 3**
- b. For the **Philippians’** ‘fellowship’—joint participation and financial support—**v4**
- c. Here—**vv 6ff**—the confidence Paul is experiencing

- 1. First two sources of thanksgiving—**Philippians’** achievements
- 2. Third source—what **God** is doing in/through the Philippians

2. CONFIDENT about four things—**verse 6**

- God began a **good work** in the Philippians
- He is **continuing** to do it
- He will bring this work to **perfection**
- The **day of Christ** is coming.

3. REASONS for this confidence

d. Obvious reason—implied

- 1. Paul is mentally aware of what God has done with/through them
- 2. He knows how God has used the Philippians

- To support Paul—financially, through prayer and encouragement
  - To send Epaphroditus to help him
  - To contribute to the offering to relieve the Jerusalem church
- e. Second reason—goes beyond the mind—to a heartfelt conviction
- A ‘feeling’ Paul has—“it is right for me to *feel* this way”—**verse 7**
  - “I have you in my heart”—**verse 7**
  - He ‘longs’ for them with ‘affection’—**verse 8**
- f. Third reason—substantive/factual reason—their participation in the gospel
1. They are/have been **partakers of grace** with Paul
    - Because they have supported—they too are an integral part of his ministry
    - Just as he is confident in his ministry—he is equally confident of those who support it
  2. They are also spreading the gospel in Philippi
    - Implied from **1:27-28**—Paul hopes they continue to stand firm

## B. TEXT—VERSE 6

**6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.**

### 1:6 Paul’s confidence

1. Confident = **πεῖθω** persuaded—to believe—to win one’s favor (as in making friends)
2. Participle = I am the one who is being confident
  - Paul personalizes the verb
  - Continuous action—this confidence is on-going
3. “convinced”
  - Like *persuasive* words Paul referred to in I Cor 2:4 (but did *not* use in Corinth)
  - Like Agrippa’s almost being “persuaded” by Paul (Acts 26:28)
4. Contrast: different from how Paul felt about Corinthian and Galatian churches
5. Recurring thought in Philippians:

**1:14**—and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

**1:25**— *Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith*

**2:24**—*and I trust in the Lord that I myself also will be coming shortly.*

**3:3-4**—*f or we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh, although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:*

**1:6** Confident of the **work** He began in you

1. The work of God’s grace—salvation—when they received the gospel
2. This work—continues to work in them—and they are responsible to work it out

**2:12-13**—*work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.*

3. Work that He **began** in you

- a. This verb form—ἐνάρχομαι—is used only twice in the NT
- b. Only other place—refers to the Galatian church—with the *opposite* result!!!!

**Gal 3:3**—*Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*

**1:6** That work He began, He will **perfect** until the **day of Jesus Christ**

1. **Perfect** = ἐπιτελέω = accomplish—bring to an end—execute [KJV = ‘perform’]
  - a. Future tense promise—it WILL certainly happen
  - b. God will accomplish/execute what He intended at the beginning of the work
  - c. The product will be *complete*—fully what executed—and brought to an end!

2. **Day of Jesus Christ**

- a. The ‘parousia’—second coming of Christ
- b. Normally referred to as “the day of the Lord”
- c. Only 3 times in NT is it referred to as the “day of Jesus Christ”—all in Philippians

1. Here in **verse 6**

2. **1:10**—*so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ*

3. **2:16**—*holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.*

4.

3. This is the promise to all faithful churches

e.g. for Christians today living near Philippi, in Kavala, Greece (site of ancient Neapolis)

### C. TEXT—VERSE 7

**7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.**

#### 1. The source of Paul's **confidence** (verse 6)

##### a. Goes beyond theological awareness of the **mind**

- Of Paul's current situation
- Of God's call and promise of provision
- Of how God used Philippians and Macedonian churches previously

##### b. Is also rooted in a deep feeling—that convinces his **heart**

- His personal relationship—specifically with the Philippians
- Their history of supporting and caring for him

##### c. And it goes beyond *past* experience to *current* assurance

- Existential and *present* awareness of on-going support by Philippians
- Presence of Epaphroditus—deeply emotional situation—see **2:25-30**
- Capability, revival, and re-commitment of Philippian support—see **4:10**
- But—ultimate confidence is in God continuing to perfect their good work—see **v6**

#### 2. Paul's '**right feeling**'

**For it is only right for me to feel this way about you**

##### a. Right = **δίκαιος**

1. Meaning: righteous—upright—virtuous
2. A judicial term—what is due in a legal sense—in human relations
3. A theological term—right standing before God
4. Used once elsewhere in Philippians

**4:8**—*Whatever things are true . . . noble . . . right . . . pure . . .*

##### b. Feel = **φρονέω**

1. Meaning: think—feel—understand—be wise—have opinion—be of same mind
2. Not a more common word for mental process—such as **δοκεω** (think) or **νοεω** (know)
3. Context of 'heart' (**v7**) and 'affection' (**v8**) suggests—to understand—to feel—be like-mindedness
4. Constantly recurring idea in Philippians

- **2:2**—make my joy complete by being of the same **mind**, maintaining the same love
- **2:5**—let this **mind (attitude)** be in you which was also in Christ Jesus
- **3:16**—**let us keep living (minding)** the same rule/standard which we have attained
- **3:19**—enemies of the cross of Christ—**set their minds** on earthly things
- **4:2**—that Euodia and Syntyche **live in harmony**—be of the **same mind**
- **4:10**—you were ‘**careful**’ (**concerned**) before, but lacked the opportunity

5. In Philippians = “to mind”—to be carefully focused on something

c. Combined = ‘it is right to feel’ = “I am justified in this carefully focused mindset”

1. Highlights relational and experiential aspect of ‘right’—and ‘righteous(ness)’
2. Right thinking and right acting—are prompted by—and focus on—relationships with others
3. When relationship is ‘right’—mindset and attitude towards others is confident and secure
4. Bond between Paul—Philippians—and God—results in Paul’s deeply held and right conviction

3. The current **basis** for Paul’s ‘right feeling’

**Because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me**

α. **Because I have you in my heart**

1. Heart = **καρδία**
2. **Center** of all **physical** and **spiritual** life
  - Soul and spirit
  - Mind and understanding
  - Character and will
  - Emotions, appetites, desires
3. Source of emotions in **verse 8**—‘longing’ and ‘affection’
4. What is in his heart?
  - Conviction that Philippians are ‘partakers of grace with me’
5. Why/how is Paul convinced of this fact?
  - It is not Paul’s feeling that makes them partakers of grace—but *vice versa*
  - Begins with Philippians being joined with him—in partaking of grace
  - Partaking of grace = privilege and commitment to—being imprisoned and doing gospel work

- Support in prison/gospel work → makes them partakers of grace → convinces Paul's heart

## β. Partakers of grace with me

1. Partakers = **συγκοινωνός** = joint partners

a. Same root word as 'fellowship' in **verse 5**—**κοινωνός**

b. Adds **συν** = 'together/with' + fellowship/partnership/participation/collection

2. Partakers of grace—joint partners in two ways

a. They have *contributed* in helping Paul—by **giving**—*their* grace—human **χαρις**

1. By giving financially to support him—**see 4:15-16**

2. By sending Epaphroditus to help Paul—**see 2:25-30**

3. By their prayers

a. Not explicitly stated—but strongly implied

b. Paul knows he can count on them to pray—he exhorts them to do so in **1:19**

b. They also are *recipients* with Paul—by **receiving** *God's* grace—divine **χαρις**

1. Grace manifested in two ways—allowing Philippians to participate in:

- Imprisonment
- Work of the gospel

2. These are not impediments/drudgery—but blessings—privileges of God's grace!

## c. Both in my imprisonment and in the defense and confirmation of the gospel

1. My imprisonment

a. Wording = **δεσμός**

b. Meaning = bond(s)—to be tied up

c. Recurring theme in Philippians—**vv 7, 13, 14, 17**

d. Why imprisonment is the result of God's grace?

1. Opportunity to spread gospel from in the very capital of the empire

2. Imprisonment has become well-known among Roman leaders—**v 13**

- Among the Praetorian guard—and “to everyone else”
- Irony—though Paul is in 'bonds—the gospel is set free—and spreading like wildfire!

3. This has been a source of courage for others to speak—**v 14**

4. Though enemies try to use it against him—God has made it is a source of joy—**vv 17-18**

2. The Gospel work

a. Has two phases—defense and offense

- Defense
- Confirmation

b. Their participation is not limited to Paul’s ministry alone

1. Paul refers to “**my** imprisonment”—but to “**the** defense . . . and confirmation”

2. Definite article separates this clause from ‘my imprisonment’

3. So—there are two dimensions to this Gospel work

- Philippians helping Paul to do his Gospel work in Rome
- Philippians doing their own Gospel work in Macedonia

4. Evidence of Philippians’ own Gospel work

a. Paul urges them to conduct themselves” in a manner worthy of the Gospel”—assumes they already have been doing so—**1:27**

b. Paul commends them—“just as you have always obeyed”—**2:12**

c. Paul warns them about challenges/opposition they will face in doing this work—**3:2-6**

d. Paul exhorts them to stick to the same standard—and to follow his example—**3:15-17**

c. Defense of the Gospel

1. Wording = **ἀπολογία**

2. Meaning = answer—verbal defense—reasoned statement/argument

3. Other usage

a. Those of good will—know Paul is set for *defense* of the gospel  
**1:16** in NASB—but **1:17** in KJV

b. Peter reminds us: be ready to give **answer**—reason for the hope in you—**I Pe 3:15**

4. Root word for ‘apologetics’ = defense of the faith against outside attack

5. It also points to Paul’s upcoming ‘defense’ at Caesar’s court—the reason he was in Rome

c. Confirmation of the Gospel

1. Wording = **βεβαίωσις**

2. Meaning = to establish (firmly)
  - a. So—the establishment of the gospel (in Rome)—laying the gospel foundation
  - b. This had begun as soon as Paul arrived in Rome

*Acts 28:23—When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening.*

- c. It continued for at least two years

*Acts 28:30-31—And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.*

3. Legal meaning—legal term: to guarantee or furnish security
  - a. For example—only other usage in NT—brings out this idea
    - **Heb 6:16**—swearing an oath for confirmation of one’s truthfulness
  - b. This sense of swearing an oath—leads to the next phrase (below—“For God is my witness”)

#### D. TEXT—VERSE 8

**8 For God is my witness, how I long for you all with the affection of Christ Jesus.**

##### 1. Wording

###### a. God is my **witness**

- “witness” = **μαρτυς**—martyr

###### b. I **long** for you = **ἐπιποθέω**

- To pursue with love—to long greatly for

###### c. Affection = **σπλάγγνον**

- Bowels—center of emotions—heart in which mercy lies

##### 2. Paul’s deep **sincerity**— in this affirmation

###### a. He swears with an oath

1. Rare in the epistles—showing the gravity of the statement
2. Similar oaths found elsewhere in: **Rom 1:9—II Cor 1:23—Gal 1:20—I Th 2:5,10**



- b. He calls upon God to give evidence—of his deep feelings for the Philippians
- c. His affection Christ-like
  - 1. The source of affection is Christ—“affection of Christ” = genitive Christ producing the effect
  - 2. The depth of the emotion—is like that of Christ Himself!!!
- 3. Depth of Paul’s feeling
  - a. Longing
    - 1. That manifests itself in desire to be with them—see later [1:25ff—2:12—2:23](#)
    - 2. That is rooted deeply in his “affection”
  - b. Affection
    - 1. Word ‘bowels’—is center of emotions—the seat of **mercy**
    - 2. Connects to previous reference to Paul’s ‘heart’—**verse 7**
    - 3. Correlates to the love of Christ—which is characterized by ‘mercy’

### Paul’s Prayer for the Philippians

9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; 11 having been filled with the fruit of righteousness which Comes through Jesus Christ, to the glory and praise of God.

- 1. Major Ideas
  - a. **Purpose** of prayer [result]
    - 1. Is not knowledge and discernment—they are means to an end
    - 2. Rather—for the Philippians to be sincere and blameless until the day of Christ
  - b. **Human** aspect begins with—a **love** that will abound
    - 1. Kind of love = that produces two things
      - real knowledge
      - discernment
    - 2. What is ‘**real knowledge**’ = knowing Christ
      - Not just intellectual knowledge—but also relational
      - Which produces intuitive knowledge too—the ability to discern
    - 3. What kind of **discernment** = that enables them to approve things that are excellent

4. What is the **source** of this love = Christ

- Produced by “He who has begun a good work in you” (verse 6)

c. The **result** of knowledge and discernment = enabling them to stay sincere and blameless

d. **Process** that produces this state = being filled with fruit of righteousness

e. Ultimate **source** of this righteousness = comes through Jesus Christ

f. Ultimate **goal** = glory and praise of God

2. Outline

- Christ began a good work in them—verse 6
- He fills them with the fruit of righteousness—which **Jas 3:18** says “is sown in peace”
- So they abound in Christ’s love
- This enables them to grow in real knowledge and discernment
- These enable them to test/approve excellent things
- Results in their remaining sincere and blameless
- Ultimately brings glory and praise to God

9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, 10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; 11 having been filled with the fruit of righteousness which Comes through Jesus Christ, to the glory and praise of God.

**1:9** Love may abound more and more

1. “may abound”—**περισσευω**—overflow

- Like an **artesian well** that needs no pump

2. “more and more”

a. Triple emphasis on abundance—1 abound—2 more—and 3 more

b. Like a superlative—most abundant

c. Not just in size of love

1. But also endurance—unending—in all circumstances

2. In growth—this love is not static—it expands and matures

3. In depth—“richer and richer”

**1:9** (Love may abound) in real knowledge and discernment

1. Love—the personal feeling—by itself is not enough
2. But love that produces results!
  - a. It produces knowledge
  - b. And stimulates growth of that knowledge
3. *Real* knowledge
  - a. Mere intellectual knowledge is not enough
  - b. **ἐπιγνώσις** = not just *gnosis*
    1. This means precise and correct knowledge
    2. Cf: **Rom 10:2**—the Jews had zeal (& knowledge), but not true knowledge
    3. Genuinely godly/divine wisdom
4. And “all discernment”
  - a. Not just perception by the senses
  - b. It means to have an *accurate* intellect—*aisthaesis*
  - c. Also means to understand *moral/ethical* matters
  - d. So—this love encompasses three domains
    1. The heart—grow in heart (love)—that your love may abound
    2. The mind—they grow in knowledge
    3. The spirit—discernment is not just intellectual, but also spiritually intuitive

**1:10** You may approve the things that are excellent

1. We must test everything for its truthfulness—genuineness
  - a. “approve” = **δοκιμαζῶ** = Greek work for assaying metals
  - b. Examples
    - Like the Bereans (**Acts 17:11**)
    - They tested (*dokimazo*) all that Paul said—to make sure it was scriptural
    - **I John 4:1**—says to “test” (examine, prove) the spirits—make sure they are of God
2. Excellent = **διαφέρω** = to carry through any place—to excel
  - a. Note—this is a **verb**—not an adjective!

- b. To carry that which “makes a difference”—which matters—and is of importance
- c. Literally this phrase means—“to approve that which excels”
- d. We must always test that which *seems* to be ‘excellent’
  - Not everything that seems ‘excellent’ is good or truthful
  - Not everything that seems important is worthy
  - False prophets will come with messages that sound good

**1:10** In order to be sincere and blameless

1. **This** is the definition of true excellence
2. “Sincere” [not counterfeit, without hidden flaws]
  - a. Latin: *sine cere* = without wax
    - **Ex: statues that have been repaired with wax**—fault shows many years later
  - b. Greek: **εἰλικρινής** = found pure when unfolded and examined in sunlight
    - **Ex: watermark on bills**—shows only when bill is unfolded and put to the light
3. “Blameless”
  - a. **αποσκοπος** = having nothing that causes stumbling
    - Like a smooth road with no rocks or impediments
    - Not troubled by consciousness of sin
    - Note: ignorance is no excuse for sin

**1:11** “fruit of righteousness

1. **δικαιοσυνη**
  - a. Condition that is acceptable to God
  - b. More importantly—the restored relationship with God
  - c. **This**—righteousness—is the source of “sincere and blameless” life
  - d. Christ is the only source of righteousness—“which comes through Jesus Christ”
2. And the “**fruit of righteousness**”
  - a. Found in James—this “is sown in peace by those who make peace”—James 3:18
  - b. It comes only through the **source** of true excellence:

True sincerity and blamelessness come only from Christ's righteousness (v 11)

We do not produce it—only He does

- c. Ultimate **goal** of true excellence:

True sincerity and blamelessness always glorify and praise God (v 11)

### Paul's Thanks for the Chains of Prison

#### Remember the outline of Chapter One

1:1-2 Introduction

1:3-11 Thanks for Philippians's partnership

1:12-18 Thanks for the chains of prison

1:19-20 Thanks for confidence

1:21-26 Thanks for Christ

[1:27-30 Exhortation to Stand Firm]

12 Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, 13 so that my imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to everyone else, 14 and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. 15 Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; 16 the latter *do it* out of love, knowing that I am appointed for the defense of the gospel; 17 the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice.

#### D. THANKS FOR CHAINS (1:12-18)

##### 1. SUMMARY

- a. This whole passage emphasizes the positive not the negative:

1. Positive: the gospel and Christ are proclaimed (vv 12, 18)

2. Negative: Paul does not dwell on two problems:

a. His imprisonment (vv 13-14, 17)

b. Those who preach for wrong motives and bother Paul in prison (vv 15-17)

b. Results

1. Christ is more widely known among the guards (v 13)
2. My example emboldens new Christians to witness (v 14)
3. Even those with false motives advance gospel (vv 15-17)
4. Ultimate good: Christ is proclaimed in every way (v 18)

## 2. COMMENTARY

**1:12**—“I want you to know”

1. KJV “I **would** you **should** understand”—is more accurate
  - **βούλομαι** [I want/I would] = to will deliberately, have a purpose, be minded
  - Paul is speaking with great purpose and intent here
  - He is saying—this is *very* important for you to understand
2. “my circumstances”
  - Literally—“that to me”
3. “have turned out for the greater progress of the gospel”
  - “have turned out” = metaphorical use of **ἔρχομαι**—come —come to be known
  - “progress of the gospel”
    - a. “furtherance of the gospel” = KJV]
    - b. **προκοπή** = “progress” or “furtherance”
      - Lengthened as when a blacksmith beats and forges a sword

**1:13-14**—Evidence and means of the progress of the gospel

1. Evidence of progress—is seen in three things
  - a. The three things
    1. Knowledge of my imprisonment is well-known
    2. Most of the brothers have become bold—[can be read two ways]:
      - a. Either they were already Christians and are now bolder because of Paul’s chains
      - b. Or they were converted to Christ by Paul’s witness, and made bold by his bonds
    3. They speak God’s word
      - a. If converted by Paul’s witness in chains—this is implied

- b. If not converted by Paul’s witness in chains—this is explicitly stated here
2. **Verse 13**—knowledge of Paul’s imprisonment
- a. “my imprisonment in the cause of Christ has become well-known”
1. Not just any imprisonment has done this
  2. But “my chains in Christ” [literal Greek]
    - a. So—the power of God through Christ Himself has done this
    - b. Note: original text does not have *the cause*
      - i.e. **not** bonds in *the cause of* Christ
      - but “my chains **in** Christ”
  3. To be willing to suffer for Christ—this has brought this attention
    - a. This connects to another key text in Philippians
 

**3:10-11**—That I may know the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain the resurrection from the dead.
    - b. Application
      1. We cannot fully experience His power unless we are willing to know His sufferings
      2. **This** empowered the early church—Christians were willing to suffer/die for Christ.
- b. Scope—of knowledge of Paul’s imprisonment
1. In two spheres
    - a. Throughout the praetorian guard
    - b. To everyone else
  2. Throughout the praetorian guard
    - a. KJV = “in all the palace”
    - b. Praetorian guard = [Greek] **πραιτώριον** = *praetorium*
      - Term "Praetorian" came from tent of Roman commanding general—*praetorium*
      - Derived from *praetor*—term for leading Roman civil official
      - The *praetorium* was where the general’s council of advisor would meet
      - Roman generals chose from the ranks a private force of soldiers to act as bodyguards of this tent or his person.
      - They consisted of both infantry and cavalry.

- This cohort became known as the *cohors praetoria*
- Notable leaders possessed one: Julius Caesar, Mark Anthony, and Augustus
- In 23, Tiberius built Castra Paetoria—the Praetorians camp—just outside Rome
- One of these cohorts held daily guard at the imperial palace.

3. To everyone else

- a. Paul’s reputation spread throughout Rome!
- b. Evidence:

**Acts 28:30-31**—And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

3. **Verse 14**—Who were the ‘brethren’ emboldened by Paul’s imprisonment?

a. Two possible readings

1. KJV—suggests the ‘brethren’ were already Christians—emboldened by Paul’s witness

And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

2. NASB—suggests the ‘brethren’ were converted as a result of Paul’s witness

And that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.

b. Resolution

1. Greek text says: And the many brothers in the Lord waxing confident by my bonds are much more bold without fear the word [of God] to speak.
2. Probably KJV is closer to the original Greek—they were already Christians, but became more bold because of Paul’s witness

c. The result

1. Courageous attitude—and—bold action
2. Source = trusting [NASV] or waxing **confident** [KJV]—in my bonds
  - **πειθω** = being persuaded—confident
  - Same word used for ‘confident’ in **v 6**

3. Courageous



- **τολμῶ** = bold, endure, bear even through fearful circumstances
- This is a **verb**—an action—to be bold—*not* just a static adjective

4. Speak ‘without fear’ = **ἀφόβως**

**1:15-17**—Two parties preaching the gospel

[**Note:** the KJV and NASV reverse the order of **verses 16-17**]

1. There were two groups preaching in Rome

- a. Those opposed to Paul, who tried to undermine him
- b. Those who supported Paul

2. Those who opposed Paul

a. Characteristics and methods

1. **Envy**—**φθόνος**

- Means “corrupt” or “leading away from the truth” or “destructive”

2. **Strife**—**ἔρις**

- Means “wrangling”

3. **Selfish ambitions**—**ἐριθεία**

- First century context: electioneering or intriguing for office
- A courting distinction—a desire to put one's self forward.
- A partisan and fractious spirit which is willing to use devious means

3. **Not sincerely**—insincerely—**not ἀγνῶς**

- Impure motives = unclean, impure, unchaste, insincere

b. Their goal

1. “distress” for Paul = affliction, oppression, tribulation, pressure
2. To **add pressure** (affliction) to Paul’s chains—to make it **worse** for him

3. Those who supported Paul

a. Characteristics and methods

1. Good will—**εὐδοκία**

- That which seems/appears good = benevolence—kindly intent

2. Love—**αγαπε**

b. Their outlook and goal

1. They know that Paul is set upon defense of the gospel
2. So—they support Paul’s method of defending the gospel
3. This raises questions:
  - Are Paul’s opponents trying to say he is **not** really defending the gospel?
  - Perhaps, they are suggesting that Paul seems to be drawing attention to himself?
4. However they present themselves—Paul has discerned their true motives!

**1:18**—Paul’s concluding observation about his opponents

1. “What then?” = “So what?” or “Big deal—never mind”
2. The main point—the main thing—“Christ is proclaimed”
  - “proclaimed” = **καταγγελο** = declared, published, announced, made known
  - Not just **κερυσσο** [preached]
3. In both circumstances
  - a. By those who use “pretense” = **πρόφασις** = ostentation [showy] or pretext [ulterior motives]
  - b. By those who speak “in truth”—**ἀλήθεια**—free from affectation or pretense—straightforward
4. Therefore—Paul rejoices
  - a. Despite the personal injury intended by his opponents
  - b. He is living out what he later proclaims:

**4:4-5**—Rejoice in the Lord always, and again I say rejoice; let your moderation be known to all men, for the Lord is near.
  - b. His goal is higher than personal agendas—rather that Christ is glorified
  - c. Note: he spends no time berating those who oppose and want to harm him
    1. Reminder to pursue peace and to avoid bitterness—

**Heb 12:14-15**—Pursue peace with all men, and the sanctification without which no one will see the Lord. See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.

2. **Also**—Paul is *showing* the same “fruit of righteousness” as in **v 11**

**James 3:18**—the ‘fruit of righteousness that is “sown in peace by those who make peace.”

#### E. COMMENTARY: THANKS FOR CONFIDENCE (19-20)

... 18 b ... Yes, and I will rejoice, 19 for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

#### 1. SUMMARY

- a. Third of four sets of thanks in chapter 1:

**1:3-11** Thanks for Philippians’s partnership

**1:12-18** Thanks for the chains of prison

**1:19-20** Thanks for confidence

**1:21-26** Thanks for Christ

- b. Paul **rejoices** (**verse 18**)—for three reasons:

1. First reason—*previous* verse (**18**) = **Christ is preached**—regardless of the circumstances
2. Second reason—**verse 19** = all this will result in **Paul’s deliverance**
3. Third reason—**verse 20** = **Christ** will be **exalted**

- c. **Paul’s deliverance**—**verse 19**

1. Might be physical delivery from prison—but not likely meaning
2. More likely meaning—**delivery from shame**
  - **verse 20**—“that I will not be put to shame in anything”

- d. **Christ will be exalted**—**verse 20**

1. In Paul’s body
2. Regardless of the circumstances—by life or by death

- e. The tone of **confidence**

1. Runs throughout this passage
  - a. I **know** that this will turn out for my deliverance—**verse 19**
  - b. According to my **earnest expectation** and hope—**verse 20**

- c. With all **boldness**, Christ will . . . be exalted in my body—**verse 20**
- 2. Confidence based on what Paul has already seen God do
  - a. Confidence—in what God has done with the Philippians
    - What God has begun in them—He will finish—**verse 6**
  - b. Seeing how God has used his imprisonment to further the gospel in Rome—**vv 12-13**
  - c. Seeing how this has led other to trust (have confidence) and speak fearlessly—**verse 14**

## 2. OUTLINE

- a. Paul rejoices because:
  - 1. Christ is preached—**verse 18**
  - 2. Paul will be delivered—**verse 19**
  - 3. Christ will be exalted—**verse 20**
- b. Paul will be delivered—**verse 19**
  - 1. How—**verse 19**
    - a. Through the Philippians' prayers—**verse 19**
    - b. And the provision of the Spirit of Christ Jesus—**verse 19**
  - 2. *From* what—shame
  - 3. *To* what—his body delivered to exalt Christ
  - 4. Nature of deliverance—is **total**
    - a. *From* shame—in **anything**
    - b. *With* **all** boldness
    - c. *At* **all** times—even now, as always
    - d. *In* **every** circumstance—by life **or** death
- c. Ultimate objective—that Christ will be exalted—**verse 20**

## 3. COMMENTARY

**1:19**—*for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ*

- 1. This will **turn out** = ἀποβαίνω = come down from—result—turn out

- a. Usages: **to disembark a ship—dismount a chariot—jump off a horse**
  - b. Meaning: the end of the journey will result in this
2. My **deliverance** = **σωτηρία** = my salvation
    - a. Can mean physical delivery from molestation—from one’s enemy
    - b. But here—beyond physical danger—Paul is assured of his ultimate spiritual ‘salvation’
3. Through two things: **prayer** and the **Spirit**
    - a. **Prayer**
      1. Through your prayer = **δέησις** = entreaty—begging—beseeching God—supplication
      2. Same word Paul used to describe his prayer for the Philippians
        - **1:4—always in every prayer of mine for you all making request with joy**
      3. Paul will be strengthened by God—through their prayers—to endure to the end
      4. How this strength comes—in answer to prayer—by nourishment of the Spirit (below)
    - b. **Provision of the Spirit**
      1. Provision = **ἐπιχορηγία** = supply—ministry—nourishment
        - Literally—**to supply all the needs to equip a chorus—at one’s own expense**
      2. Other usage = supporting—supplying
        - **Eph 4:16—from whom the whole body, joined and brought together by every supporting (ἐπιχορηγίας) ligament [by what every joint supplies], according to the working of each individual part, makes the body grow so that it builds itself up in love.**
      3. Provision of the Spirit of Christ = the supply/ministry produced by Christ’s Spirit
      4. The ultimate source of strength—comes from nourishment by Christ Himself
- 1:20—according to my earnest expectation and hope, that I will not be put to shame in anything**
1. **Earnest expectation**—one word = **ἀποκαραδοκία** = anxious anticipation
    - a. Literally—“from the head watching”
    - b. Other usage = eagerness
      - **Rom 10:19—For the creation with eagerness (ἀποκαραδοκία) waits for the revealing of the sons of God.**
  2. **Hope** = **ἐλπίς** = joyful and confident expectation—not just an ephemeral wish

3. **That I will not be put to shame** = **αἰσχύνω** = disfigured—dishonored—disgraced

- a. German translation = to make ugly, hideous, nasty, unsightly
- b. Other usage

**I Pe 4:15-16**—*Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; but if anyone suffers as a Christian, he is not to be **ashamed**, but is to glorify God in this name.*

4. Instead—what seems to bring shame—will do exactly the opposite (below)—and exalt

**1:20**—*but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death*

1. But with **all boldness** = **παρρησία** = unambiguous—unreserved—free and fearless confidence

a. In **Greek rhetoric**

- Figure of speech described as: *to speak candidly or to ask forgiveness for so speaking.*
- Term is from πᾶν "all" and ῥῆσις "utterance, speech"—meaning "to speak everything"
- Implies not only freedom of speech, but obligation to speak truth for common good, even at personal risk

b. In the NT—boldness of Jesus and His disciples

1. Jesus—**Jn 7:25-26**—*So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill? Look, He is speaking publicly **boldly**, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?*
2. Disciples—**Acts 4:13**—*Now when they saw the boldness [τὴν παρρησίαν] of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus.*

c. Such **boldness**—is exactly the **opposite** of feeling **shame!**

- Paul was not ashamed—**Rom 1:16**—*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

2. Christ will be **exalted** = **μεγαλύνω** = glorified—praised—declared great

a. Literally = unbound—released—to a great degree

b. **Not** the same as **Phil 2:9**—God has also ‘exalted’ Jesus—lifted Him up

- Chapter 2 tells what *God* will do to exalt Jesus
- *This shows extent/scope* of glory attributed by men—more than height of divine rank

c. Other usage

- **Lk 1:46**—*And Mary said, “My soul doth magnify the Lord.”*

3. Even **now**, as **always**

- Literally—“as always, so now”
- It is *given* Christ is always exalted—whether or not this is recognized by humans
- But *now* they will recognize this fact—as they always should

4. In my **body** = **σωμα**

- a. Sacrifice for Christ is not just a ‘spiritual’ thing—not just a mental or inner commitment
- b. It actually requires physical commitment
- c. We are called to make our bodies living sacrifices—**Rom 12:1**
- d. Irony—Paul told the Romans to do this—and now he does it *in Rome!*

5. Whether by **life**— **ζωή**—or **death**— **θάνατος**

- a. Paul will magnify Christ by the way he lives—and by *dying* for Him
- b. Dying for Christ physically—is a natural consequence of dying to self spiritually
- c. Paul *really* means this—he is prepared to do both—with equal zeal
- d. His confidence is this: by dying physically—he will be resurrected—and live again
- e. This leads to the timeless equation in the next verse

**Phil 1:21**—*For to me, to live is Christ and to die is gain.*

- f. Christ is exalted in two ways
  1. **Chapter 2**—God exalts Him for His obedience to death on the cross
  2. **Chapter 1**—Paul exalts Him, dying to self and being prepared to die for Him physically

F. COMMENTARY: THANKS FOR CHRIST

21 For to me, to live is Christ and to die is gain. 22 But if *I am* to live *on* in the flesh, this *will mean* fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; 24 yet to remain on in the flesh is more necessary for your sake. 25 Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, 26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

**1:21** “For to me, to live is Christ and to die is gain.”

**Key passage:**

## ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος

Literally: **For to me to live Christ and to die gain.**

### 1. CONTEXT

#### a. Outline

**1:3-11** Thanks for Philippians's partnership

**1:12-18** Thanks for the chains of prison

**1:19-20** Thanks for confidence

**1:21-26** Thanks for Christ

#### b. Transitional “For . . .” connects to previous **verses 19-20**

1. Regardless of circumstances—Christ will be glorified in his body
2. Whether Paul's living—**or** by Paul's dying—this will happen
3. Therefore—living IS Christ—and dying IS gain [implied Christ and all His benefits]

#### c. Similar passages

**Rom 8:13**—*for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.*

**Rom 14:7-9**—*For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.*

### 2. LANGUAGE

#### a. To live = ζᾶω

1. Normal usage = **live**—be among the living—not dead

Application: Christ is the source of life—I live because He made me—physically

2. To breathe—to have the **breath** of life

Application: Christ is my very breath—“every breath I take!”—essential to life itself

3. To **function** as a living creature—alongside other beings

Application: Christ the source/builder of ‘common life’—community life

4. To have **vitality**—power—to function—as ‘living water’

Application: Christ empowers/enables is to perform living functions



5. Metaphorical: to full of **vigor**, strength, freshness

Application: Christ makes us ‘feel alive’—a fresh new day with great opportunities

b. To die = **ἀποθνήσκω**

1. To die—**cease** life—become dead

**Mt. 8:32**—*And He said to them, “Go!” And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters.*

2. To decay—**process**—to rot as seeds

**Jn. 12:24**—*Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.*

**1 Cor. 15:35-36**—*But someone will say, “How are the dead raised? And with what kind of body do they come?” You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.*

3. To wither—**become unproductive**—become dry as a tree

**Jude 12**—*These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;*

4. To die to a thing by **renunciation** or utter **separation**

**Rom. 6:1-4**—*What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

**1 Cor. 15:31**—*I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.*

**Gal. 2:19**—*For I through the law am dead to the law, that I might live unto God.*

**Col. 3:1-4**—*Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. **For you have died and your life is hidden with Christ in God.** When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.*

c. Gain = **κέρδος** = advantage

1. Meaning = profit—advantage
2. Used here and only two other places in NT

**Ph 3:7**—*But what things were **gain** to me, those I counted loss for Christ.*

**Titus 1:11**—*Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for the sake of filthy gain (lucre).*

### 3. ASSUMPTION AND PROMISED RESULTS

a. **Assumption**—our **either/or** decision has already been settled

1. Are we to live—or die?
2. We have already chosen to die—unto Christ! has already been settled— by dying to self
3. This made Paul supremely confident in God’s will for/through him

b. **Promised Results**

1. When we die to Christ—we will live again
2. Our new living is for/with/by Christ
3. When we die to Christ—death is no real loss—in comparison with what we gain

### 4. FOUR-DIMENSIONAL PERSPECTIVE IN TWO REALMS

a. Realm of Life

1. **Biological**—Christ is the source of physical life—everything created through Him
2. **Spiritual**—regenerated/reborn through Christ—“in Him was life . . . the light of men”
3. **Eschatological**—future and immortal life—whoever believes in Him has eternal life
4. **Existential**—here and now we exist in Christ—we live with/by/for Him presently

b. Realm of Death

1. **Spiritual**—we die spiritually and are resurrected to new life

**Rom 6:4**—*Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life.*

2. **Existential**—we **die** daily

a. By taking up our cross daily

**Lk 9:23**—*If any person will come after me, he must deny himself, take up his cross daily and follow me.*

b. By putting ourselves last daily

**I Cor 15:31**— *I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.*

3. **Biological**—physical death is not a barrier—but the doorway to immortal life
4. **Eschatological**—through our resurrection before first death we avoid the second one

**Rev 20:6**—*Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.*

**22** But if *I am* to live *on* in the flesh, this *will mean* fruitful labor for me; and I do not know which to choose. **23** But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better; **24** yet to remain on in the flesh is more necessary for your sake. **25** Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, **26** so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

1. BACKGROUND—see [vv 12-20](#)

a. Paul's situation

1. In prison—in Praetorian Palace
2. Awaiting trial before Caesar—based on his appeal before Festus—[Acts 25:10-11](#)
3. Three results of his imprisonment
  - a. Many are coming to him—gospel is becoming well-known— [Acts 28:30-31](#)
  - b. Some are encouraged by his example—emboldened in their witness—supportive of Paul
  - c. Others are trying to undermine Paul's ministry

b. Paul's confidence

1. He will be delivered—with help of Philippians prayers
  - a. From shame—he will continue to be faithful
  - b. Possibly even delivered from prison
2. Three things will certainly happen—regardless of circumstances
  - a. Christ will be proclaimed—[verse 18](#)
  - b. Christ will be exalted in Paul's body—[verse 20](#)
  - c. Either way—life or death—Paul gains—[verse 21](#)

c. Paul's concern and certainty amid uncertainty

1. Paul still awaits trial before Caesar
2. He does not know what will happen—*uncertain* about outcome of circumstances
3. He shows *concern* for Philippians—whether or not he will be able to continue helping them

4. But he is *certain* God will work things for good—theirs and his
2. PAUL FACES TWO ALTERNATIVES —TO LIVE OR TO DIE
    - a. To live [physically]
      1. Three ways of expressing this state of being
        - a. “To live in the flesh”—[verse 22](#)
        - b. “To remain on in the flesh”—[verse 24](#)
        - c. [To] “remain and continue with you”—[verse 25](#)
      2. The physical existence
        - a. Living **in the ‘flesh’** = σαρξ
          1. Can be used negatively—to live a fleshly life, not spiritual
          2. But here—it means the natural human body that confines us to this space and time
        - b. **Remaining here**—euphemism for being physically alive
          1. As long as we live *physically*—we ‘remain’ **here**—and are not with the Lord eternally
          2. Either/or situation: we cannot be both **here** and **there**
        - c. **Remaining and continuing with you**
          1. A reminder that a full ‘life’ is lived in community—in relationship
          2. It begs the question—what is the relationship when we depart?
            - The answer is given in [v23](#)—to depart and **be with Christ**
        - d. This ‘life’ here is not just physical—but also spiritual
          - *Here* we still have ‘spiritual life’ now in Christ—“to live **is** Christ”—[verse 21](#)
        - e. But we do not yet have our ‘spiritual’ and ‘glorified’ body—which is promised
          1. Paul reminds us—later in this letter
 

**Ph 3:21**—[The Lord Jesus Christ] [who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.](#)
          2. Paul describes—in his account of the resurrected body
 

**I Cor 15:42-44**—[So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.](#)

- b. To die [physically]
    - 1. Paul’s way of describing death—two parts
      - a. To depart = **ἀναλύω** = to be ‘loosed’—set free—leave
      - b. To be with Christ = **σὺν Χριστῷ εἶναι** = to exist with—be present with—Christ
    - 2. Physical death is a two-stage event
      - a. First stage
        - 1. It is ‘departure’—being set free—from physical existence
        - 2. Severance from this world
      - b. Second stage
        - 1. For believers—it *also* means—being with Christ
          - a. Mutually inclusive event—two stages that are instantly inter-dependent
          - b. Evidence of **immediacy of our resurrection**—when we die, we *are* with Christ
        - 2. For unbelievers
          - a. Implication is they are *not* with Christ
          - b. Implication is they are instantly separated from God
    - 3. To depart = the opposite of “to remain and continue with you”
      - a. Life here—is continuing with our loved ones
      - b. Life there—means these relationships must be temporarily severed
      - c. Life there means—we will “remain and continue” with the Lord [and all the saints]!
      - d. So—we cannot be with Him [and them]—as long as we continue *these* relationships!
3. PAUL’S STRUGGLE—TO STAY OR TO LEAVE
- a. Paul’s ‘choice’
    - 1. Obviously—this is not really *Paul’s* choice to make—but God’s choice
    - 2. Paul is expressing his personal *preference*
      - a. **verse 22**—Paul uses the verb **αἰρέω** = to ‘prefer’—to *choose by electing*
      - b. Paul means—“if I have a vote—I don’t not know how to cast it!”
    - 3. This is a hard choice/decision for Paul

α. He is ‘hard-pressed’ = **συνεχω**

β. Meanings

1. Simple meaning = ‘hold together’—‘compress’
2. Also means—to be **compressed**—pushed on both/every side(s)
3. Metaphorical meaning—to be constrained, afflicted, even—held prisoner/hostage
4. Almost like—Paul feels hostage to two strongly competing would-be captors!

4. The **nature** of the choice

a. His choice is between a ‘desire’ and a ‘necessity’

b. Paul’s **desire**

1. **Verse 23** = **ἐπιθυμία**

- a. Meaning = craving—longing—lust—desire for what is forbidden!
- b. This is what Paul *really* wants

2. Paul is genuinely ready to depart—to die—and be with Christ

c. What seems **necessary**

1. **Verse 24** = **ἀναγκαῖος**

- a. Meaning = indispensable—what we cannot do without
- b. What ought to be done—based on obligations of friendship

2. Not just an abstract/theoretical necessity

- a. Paul links this to what is needed “for you” = **ἀναγκαιότερον δι’ ὑμᾶς**
- b. His primary concern is—to fulfill his obligation to the Philippians

3. One thing keeping him from ‘departing’—is his belief the Philippians still need his help

b. Benefits of ‘staying’ alive

1. God can still use Paul in a productive way

a. There is still ‘work’ to be done—**verse 22**

b. And this labor can still produce ‘fruit’—**verse 22**

2. Paul can still benefit the Philippians—in three ways

a. Their ‘progress’—**verse 25** = **προκοπή**

1. Meaning = profit—advancement—increase
2. Paul can still help them grow
  - a. Could mean *general* growth as Christians
  - b. But probably connected with ‘faith’ at end of verse—‘**progress** [and joy] in the **faith**’
- b. Their ‘joy in the faith’—**verse 25** = **χαρὰν τῆς πίστεως**
  1. Can mean joy produced by faith—and growing in faith
  2. Or joy produced by being ‘in’ the faith
  3. Or joy produced by the *object* of their growing faith = Christ
- c. Their ‘confidence’ (NASB)—**verse 26**
  1. Three readings of the text:
    - a. NASB
 

*So that your proud confidence in me may abound in Christ Jesus through my coming to you again.*
    - b. KJV
 

*That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.*
    - c. Original text—[preferred reading]
 

*So that your rejoicing may be abundant in Jesus Christ in me by my returning to you.*
  2. Philippians’ rejoicing [confidence] will be abundant = **καύχημα ὑμῶν περισσεύη**
    - a. Rejoice = to glory—boast—brag
    - b. Abundant = abound—overflow—beyond measure
  3. The *source* of this joy—is “in Jesus Christ”
  4. The *reason* for this joy—what Christ is doing ‘in me [Paul]’
  5. The *circumstances* leading to joy—Paul’s certainty he will return to them
  6. Summary meaning:
    - a. Philippians should be confident because of what Christ will do by returning Paul to them.
    - b. This confidence is connected with Paul’s being ‘convinced’ this will happen—see **v 25**.

4. PAUL’S CONFIDENCE

a. The nature of Paul’s confidence

- 1. He is ‘convinced’ **verse 25** = **πειθω** = persuaded
- 2. He ‘knows’ this to be certain **verse 25** = **ειδω** = knows from observation and experience

b. What Paul ‘knows’

- 1. He will ‘remain’ and “continue’ with the Philippians
- 2. Confidence is *linked* to his relationship with the Philippians and the need to help them
- 3. Confidence is *based* on Christ sending him back to them
- 4. Confidence is *not* based on his ability to win his appeal before Caesar!
- 5. Confidence is *not* based on his belief he will not die—which he really prefers!
- 6. Note: Paul’s motive
  - a. Is not to continue living in the flesh
  - b. But to continue serving Christ by serving the Philippians

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**NOTE: 1:27-2:18** constitute a new section most commentaries label ‘A Life Worthy of the Gospel’

**OUTLINE: A LIFE WORTHY OF THE GOSPEL (1:27-2:18)**

- I. Take a Unified Stand**  
Unity and Courage in Facing Opposition [externally] **1:27-30**
- II. Have a Unified Mind**  
Call to Unity and Mutual Consideration [internally] **2:1-4**
- III. Christ—The Supreme Example of Humility** **2:5-11**
- IV. Work Out Your Salvation** **2:12-18**

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**TAKE A UNIFIED STAND—1:27-30**  
**UNITY AND COURAGE IN FACING OPPOSITION [EXTERNALLY]**

**27** Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; **28** in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from God. **29** For to you it has been granted for Christ’s



## A. CONTEXT

### 1. PREVIOUS OUTLINE

- 1:1-2** Introduction
- 1:3-11** Thanks for Philippians' partnership
- 1:12-18** Thanks for the chains of prison
- 1:19-20** Thanks for confidence
- 1:21-26** Thanks for Christ

### 2. PIVOTAL PASSAGE—**verses 27-30**

#### a. “Only”

1. Adverb points to singular importance of following passage
2. Sharp and strong shift—from narrative to exhortation
3. Everything else Paul has said so far points to the following instruction
4. Like lifting finger in warning—“Just one thing”
5. What follows is of paramount importance—not just “Oh, by the way”—but “Stop and listen!”

#### b. Passage communicates three ideas

1. **Behavior:** based on *previous* verses—you should **behave** accordingly
2. **Theme:** looking *forward* to the next passage—it raises a key theme of the whole book—**unity**
3. **Warning:** looking *forward* in time—forecasts **threats** that will challenge us

#### c. **BEHAVIOR**—based on previous verses—you should **behave** accordingly:

##### 1. **Ideas** in previous verses

- a. **Confidence** in partnership with Philippians—and assurance God still working in them—**vv 3-11**
- b. **Evidence** that Christ is preached even in adversity—**vv 12-18**
- c. **Certainty** that Christ will be exalted, regardless of the situation—in life or death—**vv 19-22**

—**NOTE: overlap of verses 21-22**—

- d. **Convinced**—either way—Philippians will grow in faith and confidence in Christ—**vv 21-26**

##### 2. So—**behave** accordingly—“**in a manner worthy of the gospel**”—**v 27**

- a. Being confident of everything I have just said
- b. Being aware of what you already know about the ‘gospel’
  - **v5**—*in view of your participation in the **gospel** from the first day until now*
  - **v7**—*both in my imprisonment and in the defense and confirmation of the **gospel**, you all are partaker of grace with me*
  - **v12**—*my circumstances have turned out for the greater progress of the **gospel***
  - **v17**—*I am appointed for the defense of the **gospel***
- d. **THEME**—raises a key theme of the book—UNITY
  - 1. Call for unity
    - v27**—*standing firm in **one** spirit with **one** mind striving **together** for the faith of the gospel*
  - 2. Anticipates key verse in chapter two
    - 2:2**—*make my joy complete by being of the **same** mind, maintaining the **same** love, **united** in spirit, intent on **one** purpose*
  - 3. Hint of disunity already creeping into the church
    - 4:2**—*I urge Euodia and I urge Syntyche to live in harmony in the Lord.*
- e. **WARNING**—of threats that will challenge our unity—our gospel work—and our confidence
  - 1. Philippians will face ‘opponents’—**v 28**
  - 2. They will suffer for Christ’s sake—**v 29**
  - 3. They will experience the same conflict Paul has experienced—**v30**

## B. OUTLINE OF TEXT

- 1. EXHORTATION TO WORTHY BEHAVIOR—**verses 27-28a**
  - a. **Circumstances**—regardless of the situation—**verse 27b**
    - 1. Whether or not Paul will be able to come and be them
    - 2. He still wants to hear a good report about them
    - 3. Looking for continued—consistent—behavior—as always beforehand
    - 4. Their behavior should not depend on Paul’s presence
  - b. **Standard**—**verse 27a**
    - Conducting themselves in a manner worthy of the gospel of Christ

- c. **Behavior**—three evidences—**verse 27c**
  - 1. Standing firm— in one spirit
  - 2. Striving together—[with one mind] for the faith of the gospel
  - 3. Not alarmed—by your opponents
- 2. **THREE WARNINGS WITH ENCOURAGEMENT**—**verses 28-30**
  - a. **First** Warning and Encouragement—**verse 28**
    - 1. Warning—you *will* face ‘opponents’
    - 2. Encouragement
      - a. But there is no reason to be alarmed by them
      - b. Because your unity and defense of the gospel do two things:
        - 1. They are a sign that your opponents will be defeated/destroyed
        - 2. They are a sign of your own salvation
  - b. **Second** Warning and Encouragement—**verse 29**
    - 1. Warning—you *will* suffer for Christ
    - 2. Encouragement
      - a. Suffering is a *privilege* granted to you—just as the privilege of believing in Christ
      - b. Your suffering will be for *His* sake—to advance *His* cause [not a petty personal agenda]
      - c. [Implied: this *suffering* is evidence that your *belief* in Him is not in vain]
  - c. **Third** Warning and Encouragement—**verse 30**
    - 1. Warning—you *will* experience conflict
    - 2. Encouragement
      - a. Circumstantial Conflict—will be like what **they saw in Paul**
        - 1. So Philippians should be re-assured by Paul’s example
        - 2. Just as they encounter the same kinds of conflict—with Christ they will be able overcome it
        - 3. All Paul said previously about confidence in Christ/gospel—they should claim for themselves
          - o The gospel will be preached—regardless of the circumstances
          - o Christ will be exalted—whether in life or in death

- b. Inner Conflict—will be like what **they now hear to be in Paul**—what he has just expressed
  - 1. The same tension—between “to live is Christ, to die is gain”
  - 2. The same dilemma
    - o Between the ‘here-ness’ and ‘there-ness’ of the gospel
    - o Whether to remain and do ministry, or to depart and be with the Lord

## C. EXPLANATION OF TEXT

### 1. EXHORTATION TO WORTHY BEHAVIOR

#### a. The Exhortation

**Only conduct yourselves in a manner worthy of the gospel of Christ**

#### 1. Conduct yourselves = **πολιτεύομαι**

##### a. Meaning

- To be a citizen
- To live/ behave as a citizen
- Behave as one is pledged to do according to the law

##### b. Metaphor on citizenship

1. Philippi = Roman colony with Roman citizen(ship)
2. Paul plays on this identity and their civic obligations
3. But they are citizens of another kingdom—with first/higher priority

**3:20**—*For our citizenship is in heaven, from which we also eagerly wait for a Savior*

##### c. Paul had already set the example

1. This verb is used only one other place in the NT—**Acts 23:1**
2. Paul—in giving his defense before the Sanhedrin—in trials before going to Rome

**Acts 23:1**—*Paul, looking intently at the Council said, “Brethren, I have lived my life with a perfectly good conscience before God up to this day.”*

3. Whereupon—High Priest Ananias commanded Paul to be struck on the mouth!

#### 2. Worthy = **ἀξίως** = adverb → suitably—worthily—in a manner worthy

#### 3. Of the gospel of Jesus Christ

- a. When the Sanhedrin tried Paul—their standard of judgment was the **Law**—**Acts 23:3**

**b. But here—Paul says the standard of behavior is the **Gospel of Christ****

1. The Gospel—is good news
  - a. A new way of living
    1. This introduces a whole new standard for behavior
    2. No longer living as slaves to a legalistic code (as the Sanhedrin)
    3. The standard for heavenly citizens—is God’s grace—not human works
  - b. It is the source of salvation—in **verse 28**
2. The Gospel of Christ
  - a. Attributive or possessive sense [descriptive]
    1. Attributive = Christ-like gospel
    2. Possessive = Christ’s gospel
    3. Either one—carries the force of—living by the standard of His gospel
  - b. Subjective sense [existential]
    1. The gospel produced by Christ
    2. Christ is in us—“for me to live is Christ”
    3. So—Christ is the source of our worthy behavior—that is consistent with the gospel
3. Worthy of the gospel
  - a. Not ‘obedience’ language—in a slavish or reluctant way
  - b. It is ‘consistency’ language
    1. Live consistently with your true nature—as a citizen of God’s kingdom
    2. Wanting—to bring dignity and honor to the king and kingdom
    3. Motive—desiring to please God—because of who/whose we are

**b. How to act worthy of the gospel**

**27 standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by your opponents**

1. Three behaviors—are three evidences of living worthily
  - Standing firm = the **posture**
  - Striving together = the **action**

- Not alarmed = the **attitude**
2. [Posture]—Standing firm—in one spirit = “that you are standing firm”
- a. Meaning = **στήκω**
    - o Persevere
    - o Keep your standing
    - o Persist
    - o “Hold your ground!”
    - o “Don’t give an inch!”
  - b. In one spirit— **πνεῦμα**
    - o Unified—collectively bound together in this posture
    - o The one Holy Spirit—binding your collective spirit together
  - c. **Example—Roman phalanx—locked together and immovable**
3. [Action]—Striving together—with one mind
- a. With one mind— **ψυχή**
    - o ‘One breath—one life—one soul—one being
    - o Not just the mental aspect—not just the ‘mind’
    - o But holistically—the whole being
    - o The whole body of the church as one organism
  - b. Striving together—**συναθλέω**
    - o Athletic term—sun + athleo
    - o Working together as a team
    - o Participle—“those who are striving together”
    - o Not a static defense—but ever moving forward toward the goal

**Example: Soccer defense—dynamically moving forward—going on offense  
Unlike American football—by platoon—and bending but not breaking**

- c. Purpose

1. We move relentlessly toward a goal!
2. Purpose = for the faith of the gospel = ἡ πίστις τοῦ εὐαγγελίου
3. Two possible meanings
  - a. Faith *produced* by gospel (genitive subjective)
    1. Gospel produces faith within us—that strengthens us
    2. We defend this faith—that sustains us
    3. We live faithfully according to this gospel
  - b. Gospel *type* faith (genitive attributive)
    1. We possess this gospel kind of faith—faith that epitomizes the good news
    2. Our lives give attribution to this gospel
      - a. Faithfully living the gospel example
      - b. Sharing the gospel explicitly to bring others to ‘faith’
      - c. The message of faith—the words and confessional position
4. [Attitude]—Not alarmed—by your opponents
  - a. Meaning—**πύρω** = terrified—frightened
  - b. Passive participle—[not being] those who are frightened
  - c. A necessary attitude
    1. We must not hunker down in fear—in a defensive posture
      - a. But maintain a positive mindset—undeterred by opposition
      - b. Moving forward—courageously
    2. Enabled by these things:
      - a. All the confidence and certainty enumerated in **verses 3-26**
      - b. Consistent behavior—that is worthy of the gospel of Christ
        1. Our strength is in Christ—who works in us
        2. Our confidence is in the cause that is right and just—the gospel!
  - d. A reminder—we will face opposition that tries to intimidate us
  - e. Other reminders in Scripture

1. Israel—entering Canaan

**Josh 19**—*Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.*”

2. Jesus’ puts fear into perspective

**Mt10:28**—*Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.*

5. Summary

a. There are three evidences—behaviors—we are living worthy of the gospel

- Standing firm = the **posture**
- Striving together = the **action**
- Not alarmed = the **attitude**

b. They also constitute the ‘sign’—of destruction and salvation—in **verse 28** [below]

2. THREE WARNINGS WITH ENCOURAGEMENT

a. **Warning One—verse 28**

1. Text

**28 in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God.**

2. Warning and Encouragement

a. Warning—you *will* face opponents

b. Encouragement

1. Do not be alarmed by them

2. Because your unity and defense of the gospel—verse 27—are a sign

a. That your opponents will be destroyed

b. That you will be saved

3. Explanation

a. **In no way alarmed by your opponents**

1. No way = **μηδεις** = ‘not one’

➤ Play on meanings—**not one** [here]—vs—**only one** thing to do [beginning **v27**]

2. Alarmed = **πυρω** = frightened—terrified



- a. Unique usage—only here in the NT
- b. Related to verb—**πτοεω** = alarmed/frightened

- 1. **Lk 21**—When giving signs of end times, Jesus said

*21:9—When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end does not follow immediately.*

- 2. **Lk 24**—When Jesus appeared to them while two from Emmaus were telling story

*24:37—But they were startled and frightened and thought that they were seeing a spirit.*

- c. Probably a close meaning = overwhelming sense of dread—paralyzing fear

### 3. Opponents

- a. Word = **ἀντίκειμαι** = that which is set against—opposite—adverse—withstanding

#### b. Context

- 1. Jesus used this same word when predicting persecution in the end times—**Lk 21**
- 2. Like Paul—He reassured His disciples—not to be alarmed in the face of opponents

*21:12-15—12 But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 13 It will lead t an opportunity for your testimony. 14 So make up your minds not to prepare beforehand to defend yourselves; 15 for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.*

- 3. Implication—Paul's is warning/reassuring Philippians of coming persecution

### b. Which is a sign of destruction for them, but of salvation for you, and too, from God

- 1. Sign = **ἔνδειξις**

- a. Not just a 'symbolic sign'—not **σημεῖον** [miraculous sign]
- b. But a real demonstration—evidence—actual manifestation
- c. In KJV—twice translated 'declare'—once 'proof'

- 2. Destruction = **ἀπώλεια**

- a. From verb—'to lose'—'to be lost'
- b. Used for destruction of vessels—ruining of money: so—render useless, of no worth
- c. Also means—state of perishing—as eternal misery

- 3. But of salvation for you, and that too, from God

- a. [sign of ] salvation = **σωτηρία** = deliverance—safety—preservation
- b. From God = reminder—of divine nature of salvation
  - 1. Delivery can come only through God
  - 2. This salvation is not just from earthly danger—but with eternal consequences

**b. Warning Two—verse 29**

1. Text

**29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake**

2. Warning and Encouragement

- a. Warning—you *will* suffer for Christ
- b. Encouragement
  - 1. Suffering for Him is a *privilege*—just as believing is a privilege
  - 2. Your suffering will be for His sake—advance His cause [not for petty personal gain]

3. Explanation

**a. For to you it has been granted for Christ's sake**

- 1. Granted = **χαρίζομαι** = do something pleasing—gratify—grant—graciously bestow (freely)
  - a. From **χαρις**—gift—not something we earn
  - b. A privilege—not something we earn
  - c. **For you**—suggests a sense of being selected—chosen by God
- 2. For Christ's sake
  - a. Literally—for Christ—**τὸ ὑπὲρ Χριστοῦ**
  - b. Implied—giving is done by Christ
  - c. Given on behalf of Christ—for Him—[implied—thus—for the Father too]
  - d. Whatever happens to Philippians—it will serve Christ's purpose—the bigger cause

**b. Not only to believe in Him, but also to suffer for His sake**

- 1. Two privileges = to believe—and—to suffer
  - a. To believe—and—to suffer

b. Suffering for Christ is not punishment—but privilege

2. **To believe in Him**

a. Believe = **πιστεύω** = trust!—not just mental assent

b. Believing in Christ—is a privilege

c. A product of God ‘granting’—the capacity to believe is a gift from God

3. **To suffer for His sake**

a. Suffer = **πάσχω** = to feel—experience—undergo—be affected by

1. Can have positive or negative meaning

2. Positive meaning—to experience good

3. Negative meaning—to experience suffering

b. **For His sake**

1. Meaning—again—literally ‘for Christ’ = **τὸ ὑπὲρ αὐτοῦ**

2. Christ suffered—so will His followers—He predicted this—**Lk 21—Mk 13**

3. Will result in His purpose being accomplished—reinforces the first ‘for His sake’

4. Later Paul reinforces this point—**Chapter 3**

a. This suffering has personal and eternal consequences

b. If we are to **know** Christ—and be **resurrected**—we must experience His **suffering**

*Ph 3:10-11—**that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead***

c. **Warning Three—verse 30**

1. Text

**30 experiencing the same conflict which you saw in me, and now hear to be in me.**

2. Warning and Encouragement

a. You *will* experience conflict

b. Encouragement

1. Like seen in Paul—external adversity—caused gospel to be preached and Christ to be exalted

2. Like heard to be in Paul—internal conflict—struggle with being ‘here’ or ‘there’
3. Explanation
    - a. **Experiencing the same conflict**
      1. Experiencing = **ἔχω** = have—possess
      2. Same conflict = **τὸν αὐτὸν ἀγῶνα**
        - a. **αὐτὸν** = the very same kind
        - b. **ἀγών** = place of assembly—place of contest—**arena** stadium
          1. Links this idea with ‘striving’ as fellow athletes—**verse 27**
          2. Can also mean ‘battle’—or—‘trial’ as in legal arena
          3. Root word for ‘agony’—struggle for victory
          4. Implication—Philippians will be in the same arena Paul has been in!
    - b. **Which you saw in me**
      1. Past tense—what the Philippians have already seen in Paul
      2. Refers to everything they have known about Paul up to this point
        - a. His ministry among and them—and all his hardships in his journeys from the beginning
        - b. His ministry—suffering/opposition—and triumph—in Rome—that they know about
        - c. The Philippians will face the same difficulties—and [implied] triumph
    - c. **And now hear to be in me**
      1. Present tense—what they are now hearing that is in Paul
      2. Probably referring to the inner turmoil that Paul has just revealed to them
      3. The dilemma of the ‘hereness’ and the ‘thereness’ of the gospel—**vv 21-26**