

**Study on the
Book of Philippians
1:27 to 30;**

Philippians 1:27-2:4;

27. “But whatever happens to me, you must live in a manner worthy of the Good News about Christ, as citizens of heaven. Then, whether I come and see you again or only hear about you, I will know that you are standing side by side, fighting together for the Good News.”

28. “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

29. “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

30. “We are in this fight together. You have seen me suffer for him in the past, and you know that I am still in the midst of this great struggle.”

1:27; “But whatever happens to me, you must live in a manner worthy of the Good News about Christ, as citizens of heaven. Then, whether I come and see you again or only hear about you, I will know that you are standing side by side, fighting together for the Good News.”

Eph 4:3; Maintaining the Unity of the Faith.

Assume that at an earlier time in your life that you went on a missions trip. During this time **you personally** lead several people who had never really heard the good news of Jesus, to the Lord.

This group grew into a congregation and was actually doing well.



Many years later you wrote to encourage them. After all, you were their spiritual parent. **What would be the prime thing you would want for them?**

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Paul appealed to these brethren to be united.
(1:27-2:4;)

The text does not indicate that there was any great disunity in the church here such as there was in Corinth. Nevertheless there may have been some personality conflicts as indicated in 4:2;

If the church in those days was anything like it is today, there is **never a time when an admonition to be united is not in order.**

This is **advice** that can be given **again and again**, and since human nature is what it is, it never falls on deaf ears. Or **at least it should not!**

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Paul's desire is to remain in the flesh (among the living) so that **he may help** the Philippians with their **spiritual progress in truth.**

Paul fully expects to see the Philippians again to conduct the work of **progressing their faith.** Phil 2:24

Until that point; however, **Paul challenges them** to exercise themselves in a way that would be **“worthy of the gospel.”**

let our conduct, the manner in which we live in the kingdom of Christ, **be worthy of the gospel of Christ.**

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This is speaking about Christian "conversation", This is polituoamai, which means "manner of life, behaviour."

"to be a citizen; to govern a city or state, administer the affairs of a state; to be governed; in NT to order one's life and conduct, converse, live, in a certain manner as to habits and principles."
(Moulton 334).

Other places in which **we are given this same instruction.** Ephes 4:1; Col 1:10; 1 Thess 2:12;

"It is defined as "signifying, metaphorically, **conduct characteristic of heavenly citizenship.**" Vine.

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“To have a **certain form** of polity, **conduct** the government, of the state, **to be governed.**”

“Gazing intently at the high council, Paul began: Brothers, I have **always lived** before God **in all good conscience!**” Acts 23:1;

“For **our citizenship is in heaven,** from which also we eagerly wait for a Saviour, the Lord Jesus Christ;” Phil 3:20;

1:27; “But whatever happens to me, you must live in a manner worthy of the Good News about Christ, as citizens of heaven. Then, whether I come and see you again or only hear about you, I will know that you are standing side by side, In one spirit fighting together for the Good News.”

The Christian is to have a life **governed “worthy”** (**axios**) = “worthy (having worth; useful, valuable, honourable, deserving.)” (LS 85.)
“Fitting, suitable, in a manner becoming.”
(Moulton 35).

When **truth is the Christian’s law** it should **lead to unity** among all true disciples:

True disciples will be **“one spirit.”**
The word **“spirit”** can be easily defined by examining cross references of its various NT use.

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The word is used as **a disposition**, one’s character, teaching, or thinking on a matter. (Psalms 51:17; Jn 4:23; I Cor 4:21, 2 Cor 7:1; 11:4; Eph 2:1-3; I John 4:1, 6;)

“Because we have these promises, dear friends, **let us cleanse ourselves** from everything that can defile our body or spirit. And let us work toward complete purity because we reverence God.” 2 Cor 7:1;

“**Once you were dead**, doomed forever because of your many sins. **You used to live** just like the rest of the world, full of sin, obeying Satan, the mighty prince of the power of the air. **He is the spirit at work** in **the hearts of those who refuse to obey God.** Eph 2:1-2;

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Titus 2:10; Paul expressed the idea that the Christian's life is to **adorn the doctrine of God our Saviour.**

The word **"adorn"** comes from the word **"kosmosin"** (from which we get cosmetics) and means, to arrange, to set in order, to adorn, to decorate, to embellish, to prepare, to trim.

We can see from these concepts that there is **no room in genuine Christianity for a mere legalism.**

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**We must strive to catch
the spirit of the teaching
as well as the letter of the law.**

The result will be that **our lives** might make **the gospel of Christ** appear as beautiful as a work of art to those in the world who do not know the Christ.

We have the **highest of all callings** found in this world. **Let us not disgrace our Christ** who died for us, but **let us walk worthy** of the great Christian life.

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The Christian's conduct should be
"worthy of the gospel." It has been said
**"Your life is the most powerful sermon
you can preach."**

Again "I can't hear what you say
because **what you are, speaks so loudly.**

Doctrine:- what we teach - **should never be divorced
from life - what we do.** This was the failure
for which **Jesus rebuked many** religious leaders.

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“Then Jesus said to the crowds and to his disciples, “The teachers of religious law and the Pharisees are the official interpreters of the Scriptures.”

So **practice** and **obey**
whatever they say to you,
but don't follow their example.
For they don't practice what they teach.”

Matt 23:1-2;

Brethren who are **governed by one truth**
and **accept that truth** should naturally
be **“one spirit”** with each other.

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Paul wants the Philippians to be absolutely sure of one thing; no matter what happens and in all circumstances, their only **obligation** and **aim** is to **live worthy of the gospel of Christ;** to keep living faithful. to Jesus!

It is emphatic. It means "**above all, at all cost.**" (Gal 3:2;) Don't let anything detract you from your number one priority - **Practical Christ-like living.**

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Paul states **three things** that are involved in living worthy of the Gospel of Christ:-

1. **Stand fast:-** In the Lord
2. **Unity:-** A fellowship of working harmony.
3. **Courage:-** Endurance in the face of suffering.

Paul told these brethren that whether he was released from prison and came again to visit them, or if he should remain absent from them:-

Paul wanted to hear that they were Standing fast in one spirit.

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Stand Fast:- in the Lord. Phil 4:1; Eph 6:10-17;
Endurance is involved - to keep on keeping on .

Jesus said “Those who **endure to the end** will be saved.” A repeated exhortation in Paul's letters
1Cor 16:13; Gal 5:1; Eph 6:11-14; 1Thess 3: 8; 2Thess 2:15:

**With one mind striving together
for the faith of the gospel.**

Notice the intensity of these words!

**They were to stand fast in one spirit, one soul,
as if they were one person!**

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True disciples will be of **“one soul.”**

The Greek word for **“soul” (psuche)** = “breath, as the sign of life... metaph. **of things dear as life... the soul, mind, understanding”** (LS 903).

While it is true that the word **“soul”** is often times used to mark **the spirit life of a man**

We too find a thinking side of **the word “soul.”**

Paul used the word **“soul” (psuche)** at Eph 6:6; saying, “not in the way of eye service, as men-pleasers; but as servants of Christ, **doing the will of God from the heart (psuche) (or soul).**”

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Liddell and Scott’s definition :- **(of things dear as life)** seems to hit the real idea. Doing things from The heart is to do something **because I want to do it.** (something that is dear to me).

Christians find themselves of **one spirit (disposition)** in that they **share a common interest in life.** (i.e., **a love of truth.**)

Jesus said to the people who believed in him, "You are truly my disciples if you keep obeying my teachings. And you will know the truth, and the truth will set you free." John 8:31-32;

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Christians who share in a common interest in truth will **“strive for the faith of the gospel.”**

To **“strive” (sunathleo)** = “to strive together for a thing... to strive or labour with others” (LS 766).

The Christian’s common interest in truth will **cause them to labour together in it.**
Note that the **“gospel”** is termed **“the faith”**
(Rom 1:5; Jude 3 etc)

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Unfortunately, what we often see in modern church is **a diversity of arrogant minds** which **strive against one another**, and the devil has a free hand in his attempts to **destroy the people for whom Christ died!** How completely **tragic** for us!

We are often told by brethren that **it is impossible** for us to be of one soul and of one mind because we all think differently, therefore we must have **"unity in diversity."**

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**In matters of opinion that is fine,
but we are admonished again and again in the
New Testament to be of one heart and one mind.
That means it can be done!**

**Acts 4:32; Romans 12:16; 14:19; 15:5-6;
1 Cor 1:10; 2 Cor 13:11; Ephes 4:1-6;
Phil 2:2; 3:16-17; 1 Peter 3:8.**

Would God require what cannot, in love, be done?

**What is the basis of this unity for which Jesus
prayed, and which the Holy Spirit commanded?**

1:27; “But whatever happens to me, you must live in a manner worthy of the Good News about Christ, as citizens of heaven. Then, whether I come and see you again or only hear about you, I will know that you are standing side by side, In one spirit fighting together for the Good News.”

The answer is LOVING SERVICE!

Jesus eloquently demonstrated this in John 13:1-25;
**When we learn to love as He loved,
and serve as He served, then UNITY will come to us.**

The basis of unity is not just agreement on doctrine,
**that is a RESULT of unity, but
the kind of attitude for which doctrine calls.**

**Until we learn to love one another as Jesus loves us,
we will continue to fragment and splinter, and the
devils in hell will rejoice at our failure, because they
know who is soon to be their horrified roommates.**

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It would be foolish to send an army into the field of battle one at a time. They would just be cut down. **The strength is in the unity.** Same with football team.

Together we stand, apart we fall. United we stand, divided we fall. **Motyer** sees 4 elements in this unity.

- a) **Unity** of the spirit.
- b) **Unity** of Heart and mind.
- c) **Unity** in action.
- d) **Unity** in the faith.

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I will know that you are standing side by side,
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Unity of the Spirit.

All Christians are born into one family by One Spirit.

Thus we are united in the same Spirit.

The Spirit of God. Eph 2:18; 1Cor 12:13;

Also, it seems that the phrase

**"stand firm in one Spirit," is paralleled in 4:1;
by the phrase "stand firm in the Lord."**

**It is not merely that a group of similar thinking people
are able to get on together.**

**But that people from all walks of life, with different
backgrounds and temperaments can live
in harmony because they are in one Spirit .**

**Their unity is, thus, in its essence,
Is something which God has accomplished.**

1:27; “Then, whether I come and see you again or only hear about you,
I will know that you are standing side by side,
In one spirit fighting together for the Good News.”

Unity of Heart and Mind. Acts 4:32;

This oneness is a wonderful thing.

It is like **the oneness of man and woman in marriage.**

They should become one.

They should think alike and feel for each other,
They should have the same purpose and goals.

It is not a matter of being one **simply because you are brought together** into the Church - a cold obligatory oneness. But **a warm, loving, oneness.**

This was not the possession of Paul as he wrote from Rome (1:15-17;) But **it should be the goal of every Christian.** Often others can and do break it. But we should never be the ones to mar this unity.

1:27; “Then, whether I come and see you again or only hear about you,
I will know that you are standing side by side,
In one spirit fighting together for the Good News.”

Unity in Action. “Striving, side by side.” Wonderful thought! Working alongside each other; all pressing on to the same goal.

The congregation which is experiencing unity must be a congregation without passengers. When part is working and part is letting them, there is not this active unity.

And, it is very noticeable, many congregations have an **US** and **THEM** this is wrong.

There is not unity where the attitude is :
"I agree with you but I will not do anything for you."

1:27; “Then, whether I come and see you again or only hear about you,
I will know that you are standing side by side,
In one spirit fighting together for the Good News.”

**Or “I agree with your aims but will not support you”
“Verbal agreement or consent” is not unity.**

**Real unity is striving side by side. Consent
is not co-operation; approval is not partnership.**

1:27; “Then, whether I come and see you again or only hear about you,
I will know that you are standing side by side,
In one spirit fighting together for the Good News.”

**Unity in the Faith or for the faith of the gospel.
We must all have this common aim.**

Motyer says:- "Clearly, this phrase is capable of two meanings. On the one hand, '**faith**' could mean '**believing,**' and the call to the Church is to **strive together to bring others to believe in the gospel of Christ**

On the other hand, we could understand '**the faith**' as **the body of belief or of truth in which the gospel is defined,** and the call to “**strive for the faith**” would be equivalent to “**strive for the truth.**”

But these two are **not exclusive alternatives.** They have a common denominator. Whether the Church **goes out to bring others to faith** or is viewed as a body of people **holding certain things as true,** they **agree as to what the gospel is.**

1:27; “Then, whether I come and see you again or only hear about you,
I will know that you are standing side by side,
In one spirit fighting together for the Good News.”

**Before a man can preach and invite others
to believe, he must know WHAT to preach.**

**There is no agreement unless there is agreement
as to what constitutes the gospel.**

**Paul here returns, therefore, to the essential and
definitive position adopted in verses. 1:15-18;**

**Indeed, Paul is doing no more than stress
what the N .T. declares throughout, that
the unity of the church is a unity in the doctrine
and the experience of salvation.**

1:27; "But whatever happens to me, you must live in a manner worthy of the Good News about Christ, as citizens of heaven. Then, whether I come and see you again or only hear about you, I will know that you are standing side by side, In one spirit fighting together for the Good News."

THE CURE FOR DIVISION

"According to Its Kind"

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When **all men will lay down** their creeds, disciplines, manuals, confessions of faith, catechisms, think-so's, maybe's, and subjective feelings, and with an unprejudiced and receptive heart turn to the Word of God, **then, and ONLY then, will unity result.**

We must be committed to getting back to:-
What does God say? Get back to being nothing, calling ourselves nothing, obeying nothing, and saying nothing to the best of our ability **except that which is authorized by the Word of God.**

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Worthy living involves "fighting" “with one mind striving side by side for the faith.” "stand fast".

Fighting: “striving” – sunathleo
to contend in the games, wrestle.

Weymouth: “fighting shoulder to shoulder for the faith.” NIV: “contending as one man.”

This is a military metaphor.

**The Christian soldier
is unmoved by the assaults of enemies.**

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Worthy living involves faithfulness;

**"In one spirit, with one mind,
striving together."**

Faithfulness: “stand firm in **one spirit** ” Don’t yield or retreat. The most effective way to stand against these enemies is by the constancy, consistency, steadfastness—i.e. faithfulness—of believers.

We have an obligation to be faithful no matter what happens. **I must never allow the unfaithfulness of others to cause me to be disobedient to the Lord.**

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Worthy living involves fearlessness:

“in nothing terrified by your adversaries.”

We should be unafraid in the fight.

Fearlessness: “not frightened in anything by your opponents”

(v28) Confident against these opponents as we, the church, stand as one.

What comes before the exhortation to face opposition - **Unity!**

It is the **united Congregation** that is **able to stand** against the strongest and most fearful opposition.

**Those who belong to Christ
have no cause to be afraid.**

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A united front! The Gordon Highlanders in the Napoleonic Wars. 18/6/1815 – Battle of Waterloo [south of Brussels in Belgium] – “The infantrymen were about to charge when ...beside them beyond all belief, a pounding charge of British cavalry thundered towards the French.

“And then the horsemen recognised their countrymen and a great cry went up "Scotland for Ever," and the Gordon Highlanders seized hold of the stirrups of the Scots Greys as they gave back the cry;”

“and all together the whole thundering mass of men and horses, sabres, bayonets and muskets were hurled into the midst of the French lines.”

<http://www.thegordonhighlanders.co.uk/>

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We have all heard the saying ‘**divide and conquer.**’

That’s what the devil wants to do.

We must, therefore, not allow this for ‘**united we stand divided we fall**’. We must **stand together fighting for the truth of the gospel** which was delivered to the saints. (Jude 3; I Peter 1:10-12;)

This “**faith**” was given to the apostles who **entrust it to faithful men** who in turn were **to entrust it to faithful men**, and so on. (2 Tim 2:2;)

We must make sure that the devil does not allow the chain to be broken or to dilute the doctrine of faith.

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

There is truth to the adage, “**there is strength in numbers.**” When the **saints** of God are of **one spirit and soul** they make for a powerful people.

Paul admonishes **not only unity but boldness in serving Christ.** He told them not to be terrified by their adversaries.

Paul warns the Philippians to be “**affrighted**” in nothing by adversaries. To be “**affrighted**” (**pturo**) = “to **scare**, terrify; to be **terrified**, be in consternation” (Moulton 356).

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Terrified - pturomenoi means frightened, startled, having **fear out of control.**

The word was used
of a startled stampede of horses in battle.

The idea is that we are to be unafraid of those who are the enemies of the faith of Christ.

Adversaries - antikeimenon means those who oppose you, those who lie in wait against you.

The idea is that we are not to be intimidated by those who oppose the faith of Jesus Christ,

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

Who are the Christian's “**adversaries?**”

The word **antikeimai** = “**to occupy an opposite position; to oppose, be adverse to**”
(Moulton 32).

Paul used the word antikeimai at Gal 5:17; saying,
“The desires of **self-indulgence are always in opposition to the Spirit**, and the desires of the Spirit are in opposition to self-indulgence: they are opposites, one against the other; that is how you are prevented from doing the things that you want to.”

The **Christian's adversaries** are those who **do not share** in a common interest in truth and **do not** Join the ranks of the faithful to strive for the faith.

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A simple way of listing our enemies could be:-

1. **Those who oppose the preaching** of the gospel.

(1 Corinthians 16:9;)

2. **Those who fall away from the faith** and become opponents of God.

(2 Thess 2:4; Hebrews 6:1-6; 10:26-29;)

3. **Satan** himself. (1 Timothy 5:14-15; 1 Peter 5:8;)

4. **Mob violence**, the hatred of **the Philippian populace** (2:15;) against the infant company of believers, whose purity of life and consciousness of high calling in Christ Jesus 3:14; were a constant challenge and rebuke to their pagan neighbours:"

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

Later at **Phil 3:18**; Paul states:- “For there are so many people of whom I have often warned you, and now I warn you again with tears in my eyes, who behave like the enemies of Christ's cross.”

When Christians “**evidence**” (**endeixis**) his or her unwavering **faith in God as opposed to fear** there is an affect on the enemies of the cross. The word **endeixis** = “**a pointing out... Display.**”

When I display a spirit of fearlessness in relation to my adversaries it is an indication, display, or a pointing out of their “**perdition**” (**apoleia**) = “**destruction**” (LS 113), “to bring to nought, make void.” (Moulton 45).

1:28; "Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself."

When people **come against you, they are coming against God**, so don't be discouraged; the only thing it proves is that they are heading for destruction.

"They come near to us, as Goliath to David, threatening the terrible things that they are prepared to perpetrate for our undoing but when they discover that we manfully hold our own, they recoil as the waves from the rocks and cliffs of the shore." (**Meyer p.69.**)

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

We must realize that opposition to the gospel and believers is the norm in Satan's dominion.

When we maintain calm, it is actually evidence of their future judgment and the believer's salvation.

The idea of spiritual death is often associated with perdition in the NT.

**When enemies of the cross
See an unwavering faith in me
this evidences / proves
My salvation is from God.**

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

The word **'destruction'** is one of the most awful that Scripture uses, and particularly when one considers that both the noun and the verb are used many times **with reference to those who die without Christ and without salvation.**

Destruction is **an eternal and irrecoverable state.**

God, hope, paradise, joy, satisfaction and fulfilment are gone forever.

It is in every way **the opposite of the 'salvation'** of which this verse also speaks and **which Christians will eternally enjoy.**

Paul uses **similar language** in writing to the other great congregation in Macedonia. (2 Thess 1:4-10;)

1:28; “Don't be intimidated by your enemies. This will be a sign to them that they are going to be destroyed, but that you are going to be saved, even by God himself.”

Salvation, here, is the comprehensive word for **all the blessings** that are **ours** by the plan of God, through the cross of Christ, by the agency of the Holy Spirit.

The suffering and opposition that comes to the Christian, far from being evidence of divine forgetfulness, as we in our easy rebellion often understand it, is rather a ‘**sign, omen, proof**’ of the reality of our salvation, “**for all who desire to live a godly life in Christ Jesus will be persecuted**”
(2 Tim 3:12;)

Jesus often told his disciples they would meet persecution.
(John 16:33; 15:18-21;) The Christian gladiator does not anxiously await the signal of life or death from the fickle crowd. **The Great Deliverer Himself is in control.**
This is implied in the phrase ‘and that **from God**’

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

First, Paul states that the Philippians have been cheerfully given the opportunity to **“believe” in Christ.**

Our **faithful obedience** and **acceptance** of the **Blood of Christ** brings about **eternal salvation.**
(Rom 5:1-2;)

“Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us.”

“Because of our faith, Christ has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory.”

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Granted - eucharisthe means that God has **presented us with the gift of salvation**, and has done so graciously. In addition to this **He has also granted that we should suffer on earth so we may have that heavenly gift.**

(i.e., “to offering willingly, give cheerfully, give freely, to give up as a favour... to be pleasing, agreeable” (LS 882).

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Secondly, the Philippians have been **cheerfully given the opportunity** to “**suffer in his behalf.**”

Note that Paul told the persecuted Thessalonian Christians that **persecution and suffering** was their God given “**appointment**” in this life. (I Thess 3:1-3;)

“We sent him to strengthen you, to encourage you in your faith, and to keep you from becoming disturbed by the troubles you were going through. But, of course, you know that such troubles are going to happen to us Christians.”

“Even while we were with you, we warned you that troubles would soon come—and they did, as you well know.”

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

The apostle Peter helps us understand that when one decides to put on Christ in baptism they can expect a life of persecution and consequential suffering.

“Of course, you get no credit for being patient if you are beaten for doing wrong. But if you suffer for doing right and are patient beneath the blows, God is pleased with you. This suffering is all part of what God has called you to. Christ, who suffered for you, is your example. Follow in his steps. I Pet 2:20-21;

“Dear friends, don't be surprised at the fiery trials you are going through, as if something strange were happening to you. Instead, be very glad-because these trials will make you partners with Christ in his suffering, and afterward you will have the wonderful joy of sharing his glory when it is displayed to all the world.” I Pet 4:12-13;

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

“God blesses those who are persecuted because they live for God, for the Kingdom of Heaven is theirs. “God blesses you when you are mocked and persecuted and lied about because you are my followers. Be happy about it! Be very glad! For a great reward awaits you in heaven. And remember, the ancient prophets were persecuted, too. Matt 5:10;

Barnes in his commentary gives four reasons why it is a privilege to suffer:-

1. “We then resemble the Lord Jesus, and are united with him in trials.”

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

2. Because we have evidence that we are his, if trials come upon us in his cause.

3. Because we are engaged in a good cause, and the privilege of maintaining such a cause is worth much of suffering.

4. Because it will be connected with a brighter crown and more exalted honour in heaven.

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Why suffer? Because the world does not like to have their sin exposed and this is exactly what the gospel does. (John 16:7-10;) And those who represent it do.

“Have I now become your enemy because I am telling you the truth?
Gal 4:16;

“Try to find out what is pleasing to the Lord. Take no part in the worthless deeds of evil and darkness; instead, rebuke and expose them. It is shameful even to talk about the things that ungodly people do in secret.”
Eph 5:11;

1:30; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Often we are encouraged to continue or endure difficult situations in life because someone else is currently or has experienced similar things and was successful.

Paul encourages the Philippians in the same manner. Paul calls to the Philippians remembrance the suffering he experienced in Philippi because of his love for the truth. (Acts 16:16-24;)

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Paul says in Rom 5:1-5;

1 “Therefore, since we have been made right in God's sight by faith, we have peace with God because of what Jesus Christ our Lord has done for us.

2. Because of our faith, Christ has brought us into this place of highest privilege where we now stand, and we confidently and joyfully look forward to sharing God's glory.

3. We can rejoice, too, when we run into problems and trials, for we know that they are good for us, they help us learn to endure.

4. And endurance develops strength of character in us, and character strengthens our confident expectation of salvation.

5. And this expectation will not disappoint us.

For we know how dearly God loves us, because He has given us the Holy Spirit to fill our hearts with His love.”

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

If God, in all his graciousness saw fit to save our immortal souls from eternal hell through the death of his own son upon the cross, **we should not grumble and complain of suffering now to have that glory that shall be.**

Suffer:- paschein means to endure affliction, evil or pain.

These things that have been cheerfully given as a favour to the Philippians are:-
“in the behalf” (huper) of Christ.

The Greek word **“huper”** =
“for the sake of a person or thing.”

1:29; “For you have been given not only the privilege of trusting in Christ but also the privilege of suffering for him.”

Paul was **at that very moment** suffering for Christ. The word conflict in verse thirty comes from **agona**, which is related to our word **agony means to be under great stress or strain.**

Suffering for Christ is a promise of Scripture often pasted over by Western Christians.

The fact is that suffering for your faith is a sign of divine favour. In fact, **those who suffer for their faith are partners with Paul.**

If we are true believers in Christ, citizens of his kingdom, **we may come under great stress**, yet if we are faithful, even though we should die for so being, **“we shall receive a crown of life.”** (Revelation 2:10;)

1:30; “We are in this fight together. You have seen me suffer for him in the past, and you know that I am still in the midst of this great struggle.”

Again, to the Thessalonians, Paul states, “but having suffered before and been shamefully treated, as you know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict.” (1 Thess 2:2;)

Here is a lesson on personal work.
When I preach to those who are lost in the world
I will be persecuted (suffer).

I know this and am therefore often timid.

Paul (an apostle of Jesus Christ)
is encouraging all Christians to speak up
in the face of such trials. **Timidity and fearfulness
will only cause men to loose their souls.**

1:30; “since you are going through the same struggle you saw I had, and now hear that I still have.”

When people watch our lives and see our unflinching confidence in what we believe it has to scare those who know their lifestyle is wrong and will lead to destruction.

They know we are on the right track that leads to salvation.

They do not want to change so they stubbornly continue their life of rebellion against God and His goodness.

They will want to get us out of their lives.

**The blood of the martyrs
was the seed of the church.**



1:30; “We are in this fight together. You have seen me suffer for him in the past, and you know that I am still in the midst of this great struggle.”

Struggle “Be strong with the Lord's mighty power. Put on all of God's armour so that you will be able to stand firm against all strategies and tricks of the Devil.”

“For we are not fighting against people made of flesh and blood, but against the evil rulers and authorities of the unseen world, against those mighty powers of darkness who rule this world, and against wicked spirits in the heavenly realms.” Ephes 6:11-12;

In the last reference **"fight"** was a word used, when men contested in the Greek games, or when a soldier struggled against an enemy.

Thought question: have you ever carefully considered what your own reaction might be if you were required to die for the faith - as many in early days did?

1:30; “We are in this fight together. You have seen me suffer for him in the past, and you know that I am still in the midst of this great struggle.”

The devil wants us to feel isolated and divided. He wants us to think that we are the only ones experiencing any kind of trial.

But this is a lie! We are not unique and the battle goes on wherever we may be and we are in this together.

Just look at the things we share in vv27-30.; Same:-

- (a) **Gospel.** (v27;)
- (b) **Faith.** (v27;)
- (c) **Opponents.** (v28;)
- (d) **Salvation.** (v28;)
- (e) **Suffering.** (29;)
- (f) **Conflict.** (v30;)

1:30; “We are in this fight together. You have seen me suffer for him in the past, and you know that I am still in the midst of this great struggle.”

SUMMARY:- of Phil 1:27-30;

There are, therefore **three essentials** in the **battle to defend the faith**. These three denote **the manner of life worthy of the gospel**.

The Lord’s people must stand in one mind:-

Faithful [“standing firm.”]

Fighting [“striving side by side.”]

Fearless [“not frightened in anything.”]

This will enable us to have joy even in the midst of battle.

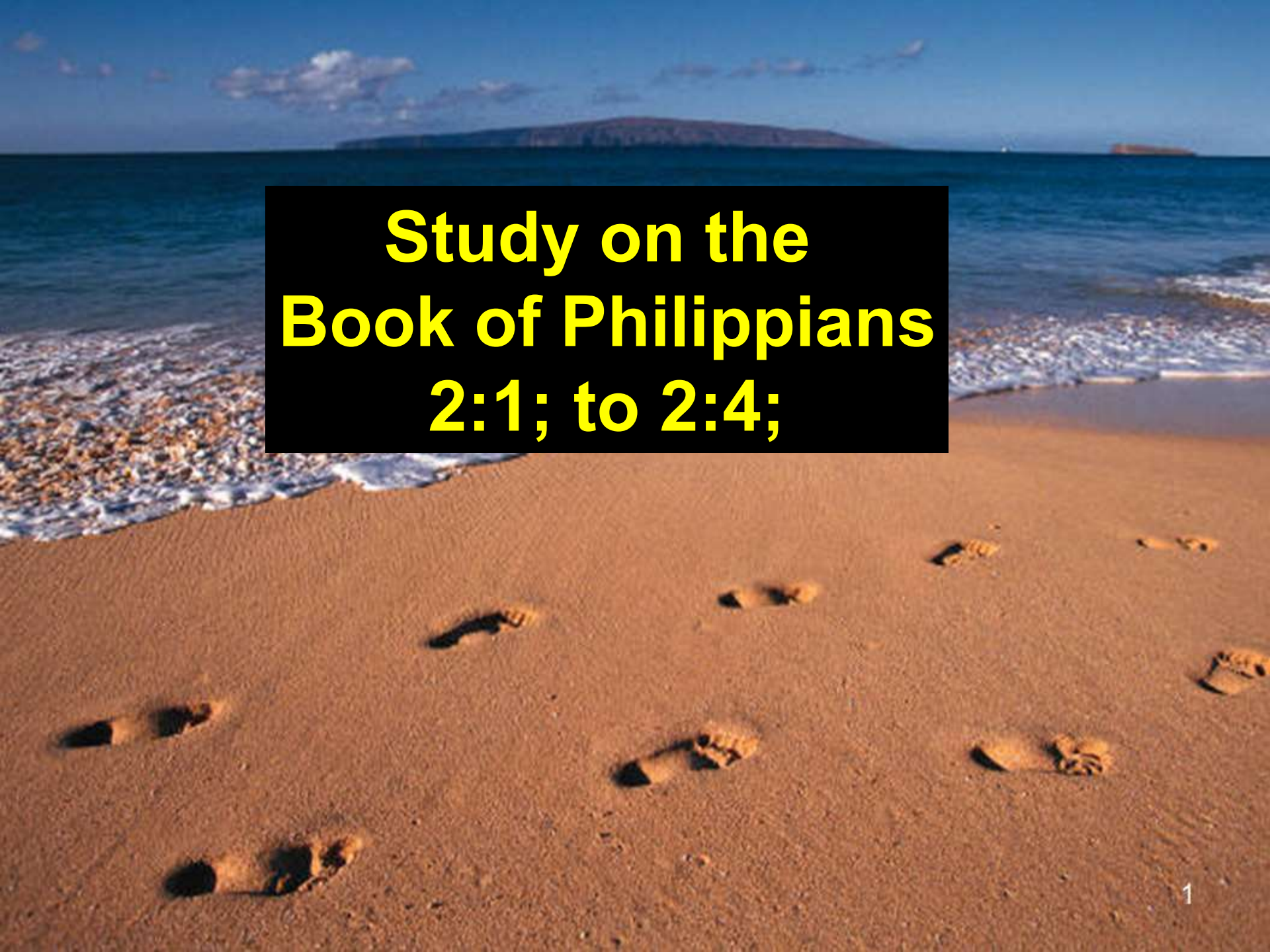
**Study on the
Book of Philippians
1:27-30;**

**Prepared by
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Next in the series:- Phil 2:1; to 2:4;



**Study on the
Book of Philippians
2:1; to 2:4;**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Phil 2:1-4; The Call to maintain Unity Through personal humility.

**The Philippians were both privileged
and responsible as Roman citizens.**

**So too being a citizen of heaven
carries privileges and responsibilities.**

**Stand firm in one spirit:
Having one spirit is possible
because the Holy Spirit
has made us one.**



Philippians 2:-1:4;

1. “Is there any encouragement from belonging to Christ? Any comfort from his love? Any fellowship together in the Spirit? Are your hearts tender and sympathetic?”

2. Then make me truly happy by agreeing wholeheartedly with each other, loving one another, and working together with one heart and purpose.

3. Don't be selfish; don't live to make a good impression on others. Be humble, thinking of others as better than yourself.

4. Don't think only about your own affairs, but be interested in others, too, and what they are doing.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

An outline of this section could be:-

Verse 1; Motivation to Unity.

Verse 2; An appeal of love.

Verses 3-4; Means of maintaining unity.

‘Therefore’ or ‘so.’ Motyer in his commentary says:-

‘There is more blessing for the Bible student in the word ‘therefore’ or ‘so’ than any other single word of scripture! For it makes him stop and look back to some preceding cause before moving forward to some following effect!’

The word here looks back to Chapter 1:27; where Paul began speaking of unity.

Paul tells us that the outcome of the worthy life is to stand firm in one spirit; it is steadfast unity.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

In 1:27; Paul mentions **unity as a necessary witness before a hostile world.** (John 17:20-21;).

This it is, but it is more;

Paul appeals to **four basic facts** of the Christian life that his readers have experienced and **he appeals to these** to motivate them **to live consistently** with their calling. These four things are:-

- 1) Encouragement in Christ.**
- 2) Incentive of love.**
- 3) Participation in the Spirit.**
- 4) Affection and sympathy.**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

After Paul had given an update on the state of his legal problems and his belief that he was going to be freed, he turns to their spiritual growth and specifically the topic of unity.

Never has a section of Scripture blended such deep theology with practical living as this passage.

The apostle describes in detail Christ’s emptying of divine prerogatives and becoming slave-like as the believer’s model in communal Christian life.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Paul points to Jesus as our example of humility, selfless service and obedience to God.

We are instructed to live in unity and harmony with one another with love and humility.

Our encouragement comes from being united with Christ, taking comfort from His love and in our fellowship with the Holy Spirit.

The importance of the latter can hardly be overemphasized.

2:1; "If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you."

Our Sources of Encouragement.

Father ↔ Son ↔ Holy Spirit



Unity

Love

Fellowship

Our Encouragement
In the Body of Christ

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

There was **some disharmony** in the congregation. Perhaps he was taking aim at **two quarrelling ladies** in the congregation.

Phil 4:2 “I urge **Euodia** and I urge **Syntyche** to live in harmony in the Lord.

3 Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life.”

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

**Perhaps Paul was thinking about
those embracing division.**

**Phil 1:15; “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 defence 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.”**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Perhaps Paul was thinking also
about his own past life.

Perhaps this is not just about “**you guys**” for Paul.
Perhaps as he writes this there is **still
scar tissue** over the break up with his mentor
and encourager, Barnabas.

In Acts 15:36-41; Luke records the nasty details
when **Paul may have acted in complete contradiction
to his instructions in Philippians. 1.27-2:11;**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

**Remember John 17 which is known
as Christ’s High Priestly prayer
just before His crucifixion.
In vs 21-22 the Lord prays:-**

20 “I do not ask on behalf of these alone, but for those also who believe in Me through their word;”

21 “that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.”

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

**So how was our Lord’s prayer
for His church to have unity answered?**

Positionally it was answered in the positive.
For those of us “**in Christ**” we **have perfect unity**
as a result of our being baptizing in one body.
I Corinthians 12:13;

Experientially is a different story as church history
has shown. **Our squabbles** over
just about everything has been used by the enemy
as a reason not to believe for many.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

American Standard

**Phil 2:1; “If there is therefore any exhortation in Christ,
if any consolation of love,
if any fellowship of the Spirit,
if any tender mercies and compassions.”**

New Jerusalem with Apocrypha

**Phil 2:1; “So if in Christ there is anything that will move you,
any incentive in love,
any fellowship in the Spirit,
any warmth or sympathy, I appeal to you.”**

Living Bible

Phil 2:1; “Is there any such thing as Christians cheering each other up? Do you love me enough to want to help me? Does it mean anything to you that we are brothers in the Lord, sharing the same Spirit? Are your hearts tender and sympathetic at all?”

2:1; "If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you."

Paul begins by using **four Greek "if's"** which are in first class conditions, meaning that the statement is true. Since these four conditions exist, make verse 2 a reality:

Persecution is a great reason for unity.

Paul does not use the preposition **"if"** to express a wish, doubt, fear, or condition,

Rather he uses **if** as we would use the word **"since."**

He is saying, **since, in Christ there is**

consolation, comfort of love,

fellowship of the Spirit,

affection, and mercy,

you make me full of joy by being united in love.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

“Therefore:” seeing that the **consequence of exposing men’s sins is suffering,** the very thing that God hath granted to the saints, **Paul exhorts** the Philippians to **“make full my joy.”**

Paul’s joy would be **made full** when the saints were in **full fellowship (one mind)** through truth. There is strength in numbers.

When the saints are **united in the “mind of Christ”** they will be **individually and collectively** better equipped **to deal with the suffering of persecution.**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

The issue is not whether the Christian will suffer for preaching truth but how he or she will cope with the suffering when it comes.

“Yes, and **everyone** who wants to live a godly life in Christ Jesus **will suffer persecution.** (2 Tim 3:12;)

Paul gives the Philippians instructions that they might **emulate Christ** in every way of life. A major theme of Philippians is found in these verses; i.e., **“Have this mind in you, which was also in Christ Jesus:”** (2:5;)

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

The following **attributes** will be **necessary**
for the saints to be **equipped** with
in the coming days of their life that **they may**
be able to endure the suffering from wicked men:

Encouragement in Christ:- GK paraklesis
meaning to come along side another
(like the coastguard assisting another vessel.)

Knowing that I can **call to Christ for aid**
in my time of need is indeed encouraging,
(**Heb 2:18; 4:16;**)

“Since he himself has gone through suffering
and temptation, **he is able to help us**
when we are being tempted.”

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

The Christian will need aid and help in **time of persecution** and **suffering for righteousness sake**.

Let us know assuredly that “**in Christ**” there is **comfort and gracious help** in our **hour of need**.

The **mind of Christ** is to encourage the saint with spiritual help.

The Christian **with the mind of Christ** will be willing to “**encourage the faint hearted**” during their hour of trial.

“Brothers and sisters, we urge you to **warn** those who are lazy. **Encourage** those who are timid. **Take tender care** of those who are weak. **Be patient** with everyone.” 1 Thess 5:14;

2:1; "If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you."

Encouragement in Christ.

The word is **paraklesis** (Luke 2:25; 2 Cor 1:3;) or could mean and can be translated "**comfort**" or "**consolation.**" or exhortation. (Acts 13:15;)

We could translate this phrase:-

- a) Because of the **comfort** you have in Christ - **be united.**
- b) Because of Christ 's **exhortation** to you - **be united.**
- c) Because you find **encouragement** in Christ - **be united.**

Barclay says:- "The fact that we are all in Christ must keep us in unity one with another. No man can walk in disunity with his fellow-men and in unity with Christ.

If a man has Christ as the companion of his way, he is inevitably the companion of every fellow wayfarer.

No man can live in the atmosphere of Christ and at the same time live in bitterness with his fellow-man."

2:1; "If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you."

Incentive, Consolation, Comfort - paramuthion

means tender, **gentle speech** which gives security in times of stress. We use this type of speech when our favourite football team is down by two goals.

Notice that this speech is **motivated by love, agape.**

Barclays says:- "If love has any persuasive power to move you." If a person has known the love of God it should motivate him to show that love to his brother.

The power of Christian love will keep us in unity one with another. **He who knows what Christian love is, and he who dwells in it,** even if only in the most imperfect way, **should not live in disunity** with his fellow man.

The **love we have for Christ and fellow saints** will **"make less burdensome or painful"** our **suffering for the truth** we preach.

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Jesus makes our pain less by helping us understand our eternal reward. (2 Cor 4:16-18;)

“That is why we never give up. Though our bodies are dying, our spirits are being renewed every day.

For our **present troubles are quite small** and won't last very long. Yet **they produce for us an immeasurably great glory that will last forever!**”

“So we do not look at what we can see right now, the troubles all around us, but we look forward to the joys in heaven which we have not yet seen.

The troubles will soon be over,
but the joys to come will last forever.”

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Let us **lighten our brother's burden** in the time of his persecution by enforcing thought of heaven and thereby exercise the mind of Christ. (**Matt 11:28-30;**)

“Then Jesus said, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.”

“Take my yoke upon you. Let me teach you, because I am humble and gentle, and you will find rest for your souls.”

“For my yoke fits perfectly, and the burden I give you is light.”

2:1; “Therefore if in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Fellowship koinonia means sharers with,
partakers with, or of the Spirit.

Refers to that **fellowship which the Holy Spirit makes possible for us,**
when by the inspired word **he converts us to Christ.**

To share the thoughts of the Holy Spirit is to have association and fellowship with God.

The work of the Holy Spirit is to deliver divine revelation and convict us of sin.

(John 16:13ff; Gal 1:11-12; compared to Eph 3:5;)

“Dear brothers and sisters, I solemnly assure you that the Good News of salvation which I preach is **not based on mere human reasoning or logic.** 12. For my message came by a direct revelation from Jesus Christ himself.”

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Paul’s point is that when **we read, accept, and practice truth** we are **in fellowship with the Holy Spirit**. That state will bring **comfort to the mind knowing that our suffering is not in vain**.

The promises delivered through divine revelation of my salvation inspire me to **continue** at the hardest moments in life.

John wrote, “Do not be afraid of the sufferings that are coming to you. Look, the devil will send some of you to prison to put you to the test, and you must face hardship for ten days. Even if you have to die, keep faithful, and I will give you the crown of life for your prize.” **(Rev 2:10;)**

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Exercising the **mind of Christ** in this area means that I believe and practice truth (fellowship HS) and so exclaim, “**I can do all things through Him that strengthens me.**” (Phil 4:13;)

“**Tender mercies**” **Warmth (splanchna)** in “the inward parts, i.e. heart, lungs, liver, kidneys,... metaphorically like our heart, the seat of the feelings and affections... a man’s inward nature.”

“**Compassion**” (**oiktirmos**) = “compassionate feelings, mercies.” It seems that the Greek **splanchna** and **oiktirmos** go together as another part of the mind of Christ;

Let the inner man be compassionate.
Let the Christian think about others during our hour suffering. (Rom 14:15;)

2:1; “If Therefore in Christ there is anything that will move you, any incentive in love, any fellowship in the Spirit, any warmth or sympathy, I appeal to you.”

Paul appeals to the affectionate sympathy that should characterise the Christian, (Col 3:12;) as a foundation for unity.

**"When each can feel his brother's sigh
and with him bear a part,
When sorrow flows from eye to eye
and joy from heart to heart.**

(J. Swain)

Then there will be unity!

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

Paul calls upon the Philippian saints to **muster up** their **knowledge of Christ** to **gain comfort** in time of suffering.

That knowledge would give them the wisdom and stamina to not falter in time of their persecution and suffering. Such a state of being would **“make full my joy.”**

Paul reveals **the secret** to being **comforted** in **Christ Jesus** during times of suffering. **The saints must come to be one in Christ Jesus.**

We must recall Paul’s statements at Philip 1:27; where he makes **the state of being “one”** dependant upon **“the faith of the gospel.”**

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

Unity demonstrated. True **spiritual unity** is evident in the **four qualities** mentioned in verse 2:

"likeminded" - that is, having **the same thoughts,**
"the same (AUTOS) love" - sharing the same love.

Mind, PHRONEO = “to think, to have understanding, to be sage, wise, prudent... to have a thing in one’s mind, mind, take heed to a thing.”

Paul calls upon the Philippian saints to have the **“same understanding”** of truth. Such a command infers not only **the ability to understand truth** but also the **ability for saints to be united as one** in their understanding of **truth.**

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

Unity in spiritual matters is dependant upon brethren reading, studying, meditating on the one word and coming to the same conclusions.

We will not agree on everything because we are all at different stages of our spiritual journey but the more we know of the word the better is our opportunity of our understanding and agreement

One mind: lit. one soul. Just as with the individual soul there must be harmony among desires and emotions, so too with the family of Christ.

"Striving together" – carries the association of contest in war and in the arena where the struggle of the gladiator was one of life or death.

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

"of one accord, of one mind"- or "one in soul and mind." Soul has to do with the emotional nature; mind with the intellectual nature.

Paul's plea in 1 Cor 1:10; “Now, dear brothers and sisters, I appeal to you by the authority of the Lord Jesus Christ to stop arguing among yourselves. Let there be real harmony so there won't be divisions in the church. I plead with you to be of one mind, united in thought and purpose.”

**Phil 2:2; in the Jerusalem Bible
“then be united in your convictions
and united in your love,
with a common purpose and a common mind.”**

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

The saint of God must **not only** be of **one mind**
In **doctrine (teaching)** with other Christians
but also be of the **“same love”**
if they are going to receive **comfort from Christ**
and **other brethren** during **times of suffering**.

There must be **“sameness”** in **“love”** (agapen).

Bible love takes into consideration

My love for my own soul. (Rom 5:1-2; 10:17;)

The souls of other saints. (Eph 5:2),

The physical & emotional well being of all. (I Jn 3:17;)

When **each Christian** has this **same mind**
there will be **an overwhelming care** for the one
who is **suffering at the hands of wicked men.**

2:2; “make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.”

Paul continues to encourage the saints to **“be of one accord” (sumpsuchos)**
= **“of one mind, at unity.”**

Paul is reiterating the importance of being **one in mind (thinking)** that is **formed through truth**.
(Jesus prayer at John 17;) **Unity of doctrinal belief will support the fainthearted in time of persecution.**

When all saints have their **thinking moulded by truth** they will be one in thinking regarding spiritual matters.

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

All things that the Christian does or thinks
is **dictated by truth**. When one lives in truth
he or she will not be moved to be **factionous**.

Paul states that absolutely no action, on the part of
the Christian, is to be done with **a spirit of “faction”**
(eritheian) = “to serve for hire, to serve a party,
the service of a party, party spirit; feud, faction.”
(Moulton 166)

“strife” erithia, “labour for wages, hence canvassing,
intriguing, party spirit, faction.” **(Bullinger)**

Compare Romans 2:8-9;
where the **same word is rendered “contentious.”**

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

**The saint who gives into a party spirit no longer has the one mind of true saints that is governed by truth.
One who is factious seeks to gratify self by gaining a following of brethren.**

HUMILITY is essential to unity, “Nothing” Should “be done” through “strife or vain glory.” Here Paul indicates two real hindrances to unity.

**One version gives “selfish ambition or cheap desire to boast.” The words indicate:-
A desire for personal advancement, regardless of what it costs to others.
and An inflated idea of one's own importance.**

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

J.B. Phillips renders Philippians 2:2-4;

“Live together in harmony, live together in love,
as though you had only one mind
and one spirit between you.”

“Never act from motives of rivalry or personal vanity,
but in humility think more of each other
than you do of yourselves.”

“None of you should think only of his own affairs,
but should learn to see things
from other people's point of view.”

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

Humble Unselfishness

He tells us that we should consider the needs of others in addition to our own needs and serve others humbly and unselfishly.

We are never told to forget about our own needs in our service to others but just **to serve the needs of others in addition to our own needs.**

If we are to love our neighbour as we love ourselves, the assumption is that we must love ourselves before we can love others.

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

Three essentials to unity are listed in verses 3-4;
They are “**humility**” - stated as “**lowliness of mind**”
this expresses itself in “**courtesy**” -
described as “**esteem others better**” etc.

Which **produces “consideration”** -
“look not every man on his own things
but... on the things of others.”

In other words:-

“**look out for each other's interests,
not for your own interests.**”

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

On 25 of July 2000 the Concorde crashed.



2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

When large jet passenger planes crash the aftermath is horrific. When it occurs, **a highly specialized team** springs into action with **one thought on their minds.**

“What happened?” They often take all the debris into a large empty warehouse and **start piecing it together to uncover that one loose screw that caused such massive pain and suffering.**

Question:- Is there a corresponding **loose screw in the universe** for all the pain, suffering, dysfunction, rape, hatred, killing, disease, and evil?

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

The day sin entered the universe:- Isaiah 14:12-14;

I will ascend to heaven

I will raise my throne above the stars of God

**I will sit on the mount of the assembly
in the recesses of the north**

I will ascend above the heights of the clouds

I will make myself like the Most High

You said to yourself, **“I'll climb to heaven.**

I'll set my throne over the stars of God.

**I'll run the assembly of angels
that meets on sacred Mount Zion.**

I'll climb to the top of the clouds.

I'll take over as King of the Universe!”



2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

If you had to combine the five “I will's”
into one word, what would it be?



PRIDE



MINE
 YOURS
 OURS

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

1 – I will be lord and master of my own life!

Frank Sinatra's “My Way.”

**And now, the end is here
And so I face the final curtain
My friend, I'll say it clear
I'll state my case, of which I'm certain**

**I've lived a life that's full
I travelled each and every highway
And more, much more than this, I did it my way**

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

The song ends...

For what is a man, what has he got?

If not himself, then he has naught

**To say the things he truly feels
and not the words of one who kneels**

**The record shows I took the blows
and did it my way! Yes, it was my way.**

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

Where did this song come from?

Paul Anka first heard a **French version** of the song, bought the rights, and **rewrote it with Frank Sinatra in mind.**

“We were in the '**me generation**' and Frank became the guy for me to use to say that:- he used words I would never use: 'I ate it up and spit it out.' But that's the way he talked.”

Wikipedia

2:3; “Don't be selfish; don't live to make a good impression on others.
Be humble, thinking of others as better than yourself.”

**2 – I will seek my own glory and take credit
for that which rightly belongs to God.**

**"And they love the place of honour
at banquets, and the chief seats
in the synagogues, and respectful greetings
in the market places, and **being called by men,
Rabbi.**" Matthew 23:6-7;**

2:4; “Don't think only about your own affairs,
but be interested in others, too, and what they are doing.”

3 – I will decide what parts of the Bible I chose to obey and not to obey.

“And you have become arrogant,
and have not mourned instead,
in order that the one who had done
this deed might be removed from your midst.”
I Corinthians 5:2;

4 – I will use other people for my own ends.

“But if you are always biting
and devouring one another, watch out!
Beware of destroying one another.”
Gal 5:15;

2:4; “Don't think only about your own affairs,
but be interested in others, too, and what they are doing.”

**5 – I will never say that I am wrong
or ever say that I am sorry.**

**“Therefore, cleanse your sinful hearts
and stop being stubborn.”**

Deuteronomy 10:16;

**When we grow in grace and knowledge
and develop a true understanding of
Godly agape love we will not only care about
our own physical and spiritual well being
but the physical, emotional,
and spiritual well being of others.**

2:2 to 2:4; The Road to Humility & Unity.



v2 Paul wants his **cup of joy** to be overflowing
by the **Philippians** doing the following.

Being of the same mind.
Maintaining the same love.
United in spirit.
Intent on one purpose.

2:4; “Don't think only about your own affairs, but be interested in others, too, and what they are doing.”

Is there a way to build humility of mind?



As we see ourselves before God we will be filled with a sense of our own unworthiness, this in turn will lead us to be humble before one another.

(1 Peter 5:5;)

Humility is realized in my Christian life when I come to understand and internalize the following five truths:-

2:2 to 2:4; The Road to Humility & Unity.

1. We need learn that we are eternally dependent on God our Creator for everything.

(There will never come a time in eternity that this ceases to be the case.)

2. God owes me nothing.

(The opposite of self-entitlement for I have no rights.)

We live in an age where many people think that the whole world owes them something.

Many say I know my rights but few think of their responsibilities

2:2 to 2:4; The Road to Humility & Unity.

3. All my assets are a gift from God.

(All my gifts, talents, abilities or any other positive aspect about who I am were provided by God and that I have no right to claim any honour to myself because of them.)

4. All humans are of equal worth.

(I have no more worth than any one else in the eyes of God. We are all different yet we **all have equal worth before God.)**

2:2 to 2:4; The Road to Humility & Unity.

**5. Because of my sin I deserved hell
but by trusting in the blood of Jesus
I have heaven.**

**I have a dug a hole for myself by my attitude
and actions. I am spiritually bankrupt
and incapable of making things right
on my own with my Creator whom
I have offended with my sin.**

**I needed to trust in Jesus
instead of my self.**

2:4; “Don't think only about your own affairs,
but be interested in others, too, and what they are doing.”

We are challenged as Christians to a selfless life.
The more one grows in Christ the greater one sees
not only our own flaws and deficiencies but **our**
utter dependency upon the gracious mercy of God.

This state of mind drives us to see our lowly state
of being rather than looking to how great we are.

When we think too much upon self
we tend to forget the “things of others.”

We have a responsibility
to take care of our own needs;
however, let us not do so
to the exclusion of other's needs.

2:4; "Don't think only about your own affairs,
but be interested in others, too, and what they are doing."

Barclay says:- "If a man is for ever concerned
first and foremost with his own interests,
then he is bound to collide with others.

If for any man life is a competition
whose prizes he must win,
if he forever regards life as a struggle
to overcome, to surpass and to conquer others,
then he will always think of other human beings
as enemies, or at the least opponents
who must be pushed out of the way."

2:4; “Don't think only about your own affairs, but be interested in others, too, and what they are doing.”

Humility is practiced in our lives when we are preoccupied with GIVING rather than getting.

The natural progression towards maturity is:-

Me

Us

You

**Study on the
Book of Philippians
1:27-2:4;**

**Prepared by
Graeme Morrison**

graemestudy@gmail.com

<https://www.graemebibleresources.com>

Next in the series:- Phil 2:5-11;